

## The Effectiveness of Islamic Group Counseling with Mindfulness Game Techniques to Improve Adolescent Emotional Regulation at Al-Azhar Syifa Budi Pekanbaru II Middle School

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**Abstract.** Adolescent tends to have unstable emotions and it can affect its activities. Regarding to this issue, adolescent needs to be directed to improve its emotional regulation skills, one of which is by Islamic group counseling using mindfulness game techniques. The aim of this study was to find out whether Islamic group counseling by using mindfulness game techniques can affect the emotional regulation of adolescents at SMP Al Azhar Syifa Budi, Pekanbaru II. This study was undertaken with a quasi-experimental approach, the research sample was 12 students of class VIII who were divided into the experimental group and the control group. The data analysis used was Paired Sample T-Test, the test results obtained a sig. (2-tailed) value of  $0.027 < 0.05$ , it implied that there was a difference in the average results of emotional regulation on the experimental group's pretest and posttest. The second data analysis used the Independent Sample T. Test, and the result indicated that the sig. (2-tailed) value was  $0.004 < 0.05$ . Thus, the results of the analysis showed that there was a significant effect between Islamic group counseling and mindfulness game techniques for the pretest and posttest on the experimental group and control group.

**Keywords:** Emotional Regulation, Islamic Group Counseling, Mindfulness Games.

**Abstrak.** Remaja cenderung memiliki emosi yang tidak stabil yang dapat mempengaruhi aktivitas mereka. Untuk itu remaja perlu diarahkan meningkatkan kemampuan regulasi emosi mereka, salah satunya dengan konseling kelompok islami menggunakan teknik permainan *mindfulness*. Tujuan dari penelitian ini adalah untuk mengetahui apakah konseling kelompok islami dengan teknik permainan *mindfulness* dapat mempengaruhi regulasi emosi remaja di SMP Al Azhar Syifa Budi Pekanbaru II. Penelitian ini dilakukan dengan pendekatan *quasi eksperiment*, di mana sampel penelitian sebanyak 12 siswa kelas VIII yang dibagi dalam kelompok eksperimen dan kelompok kontrol. Analisis data yang digunakan yang pertama *Paired Sampel T-Test*, hasil uji tersebut diperoleh nilai sig. (2-tailed) sebesar  $0,004 < 0,05$ , yang berarti ada perbedaan rata-rata hasil regulasi emosi pretest dan posttest kelompok eksperimen. Analisis data kedua menggunakan *Independent Sampel T-Test*, dengan hasil yang diperoleh nilai sig.(2-tailed) sebesar  $0.004 < 0,05$ . Hasil analisis menunjukkan bahwa terdapat pengaruh yang signifikan antara konseling kelompok Islami dengan teknik permainan *mindfulness* untuk *pretest* dan *posttest* kelompok eksperimen dan kelompok kontrol.

**Kata Kunci:** Regulasi Emosi, Konseling Kelompok Islami, Permainan Mindfulness.

## **INTRODUCTION**

Adolescence is a transition period from childhood to adulthood that experiences physical changes in secondary sexual characteristics, emotional changes such as feelings of affection, hate, fear, worry and also psychosocial changes. This process of change occurs in the relationship between adolescents and their social environment, how they deal with the problems they face, their behavior and relationships with the environment and their attraction to the opposite sex, in addition, their emotions tend to be less controlled, making it difficult for adolescents to understand themselves and their surroundings (Santrock, 2007 & Sarwono, 2013). Related to emotions, in general emotions have a lot of influence on human life, especially adolescents, namely in behavior, thinking and speech (Strongman, 2003). They will find it difficult to think and behave in dealing with an object or problem when they have negative emotions. Negative emotions can also cause someone to give inappropriate responses (Gross & Thompson, 2006). Negative emotions can be seen in the form of anxiety, depression, aggression and stress (Fredrickson, 2000). Thus, because of the many negative emotional influences in life, it is necessary to have the ability to regulate these emotions so that adolescents can go through their development well.

Lately, there have been many mental problems in adolescents. The World Health Organization shows that around 20% of adolescents have one or more mental or behavioral problems. Data from the National Institute of Mental Health (NIMH, 2017) revealed that in 2016, in adolescents aged 13-18 years, there were around 49.5% of the American population and 22.2% of them had mental disorders. The prevalence of mental disorders in adolescents aged 15-16 years (49.3%) and adolescents aged 13-14 years (45.3%) (NIMH, 2017). Based on data obtained from WHO on October 23, 2019, it was written that globally, depression is the fourth leading cause of illness and disability experienced by adolescents aged 15-19 years and the fifteenth for those aged 10-14 years. Anxiety is the ninth leading cause for adolescents aged 15-19 years and the sixth for those aged 10-14 years. Pekanbaru, known as the city of good fortune, has an increasing crime rate every year. The prevalence of juvenile crime in Pekanbaru City fluctuates every month. Data from the Pekanbaru Juvenile Correctional Institution in 2016, there was an increase in the number of prisoners from January to September by 68 people and decreased at the end of the year by 11 people (BPS, 2017). In November 2019 there was a fight between students, which resulted in abuse of one of the victims. This happened at one of the junior high schools in Pekanbaru. According to the Pekanbaru Police Chief, AKBP Nandang Mu'min Wijaya, on November 12, 2019, he revealed to *kompas.com* that the bullying case that occurred at one of the junior high schools in Pekanbaru City started with a joke. According to him, this happened because the perpetrator, who was still a minor, was still unstable and his emotions were not yet stable.

Based on the cases that occurred in adolescents mentioned above, it shows the increasingly worrying condition of adolescent regulation, for that it is necessary to have facilities that facilitate

the improvement of adolescent emotional regulation. One of the facilities in their closest environment besides family is school. School is a place that can facilitate students and foster them to have abilities, intelligence, and skills. In order to achieve educational goals in directing students to achieve optimal learning achievements, coordinated, systematic and directed coaching is needed. Improving emotional regulation skills in junior high school students is the right time to explore the processes related to adolescent emotional regulation to become better. Silk, Steinberg, and Morris (2003) explain that there are three important reasons for exploring emotional regulation during adolescence. First, adolescents are experiencing changes in terms of physical, psychological and social aspects, giving rise to new emotional experiences. Second, many hormones, nerves, and cognitive systems are thought to underlie emotional regulation during adolescence. Third, the prevalence of various forms of psychopathology, including affective and behavioral disorders, increases drastically during adolescence. Improved emotional regulation during adolescence can help individuals understand individual differences in psychological health and reduce the risk of psychopathological disorders (Silk, Steinberg, and Morris, 2003). One of the services provided to students in schools that is effective in improving adolescent emotional regulation is guidance and counseling services.

Sunaryo Kartanidata in Syafaruddin et al (2019) emphasized that when we discuss guidance and counseling, it will never be separated from education, because guidance and counseling are an integrated part of education. Guidance and counseling services are an effort to help students become whole individuals, who care about the development of students in order to achieve a good and right life.

Wisner & Norton (2013) found findings that showed that the application of mindfulness meditation in school-based counseling groups has the potential to help students improve their emotional strength. This study shows some evidence that group counseling contributes positively to individual emotions. Another approach that can be used in group counseling is the mindfulness approach.

The application of mindfulness can help adolescents in controlling their anger (Triman, 2017), controlling stress, as well as to improve academic performance, develop social skills, and learn coping mechanisms to improve their personal quality of life (Tadlock-Marlo, 2011). Adolescents have a high-risk developmental position, especially stress. Adolescents need to develop cognitive and emotional regulation with skills in stress coping (Johnstone et al., 2016). Stress can hinder their personal, social, learning and career lives. Elementary and junior high schools are ideal environments for the implementation and practice of mindfulness (Tadlock-Marlo, 2011). Therefore, mindfulness can be used as a strategy to improve BK services in improving emotional regulation in adolescents in junior high schools.

Based on a preliminary study conducted at SMP Al Azhar Syifa Budi Pekanbaru II, data was obtained from student records and BK teachers at SMP Al Azhar Syifa Budi Pekanbaru II where approximately 85% of cases were found related to low emotional regulation of students, such as the desire to hit their friends when they think their friends are cynical about them, inviting their friends to solve their problems by fighting, expressing their anger in an inappropriate way to friends, even to teachers, to the point of wanting to isolate themselves and commit suicide. This identifies that there are students who have low self-regulation, where students are unable to manage destructive emotions and impulses (Goleman, 2004).

Providing moral and spiritual values is the main program in educating students at SMP Al Azhar Syifa Budi Pekanbaru II, which should play a role in improving their emotional regulation. As with the research conducted by Agasni & Indrawati (2015) which states that the higher the spiritual intelligence, the better a person's emotional regulation will be. However, there are still some students who do not show changes in showing positive emotional regulation. In addition, the handling of students who experience the emotional problems above is also handled by guidance and counseling teachers. The services provided by the guidance and counseling teachers are still conventional, especially in providing group counseling services. Based on the results of interviews with BK teachers at SMP AL Azhar Syifa Budi Pekanbaru II, the implementation of group counseling has been carried out but is considered less effective because the group counseling carried out only uses general techniques, so it is considered less interesting to students and the results obtained are less than optimal. Based on this, the researcher is interested in providing counseling services that can improve the emotional regulation of students at SMP Al Azhar Syifa Budi Pekanbaru II. Here the researcher designs a group counseling technique with a mindfulness approach. So that the services provided increase student interest. The provision of these services is provided in the form of games, because according to Landert (2001), through games it will give rise to a sense of joy, happiness and being able to express oneself, so that stiffness and psychological burdens can be cured properly (Safaria, T & Saputra, N, S, 2012).

Game techniques in group guidance and counseling as a forum are providing guidance or psychotherapy in solving problems through demonstrations, as well as steps for identifying problems, analysis, and discussion for these interests, and are able to foster a sense of empathy for others and facilitate adjustment to existing conditions because the function of the game is to bring out problems within a person (Rusmana, 2009).

Considering that all students at SMP Al Azhar Syifa Budi Pekanbaru II are Muslims, there needs to be guidance based on Islamic teachings. Islamic teachings cannot be separated, especially if the guidance and counseling teachers at the school are Muslim, and the students are also Muslim. Conditions in the West also suggest that religious practices actually help speed up problem solving (Muawanah and Hidayah: 2009). Research conducted by Ali (2005) states that the role of people

who are experts in religion can help solve problems in Muslim society with a religious approach. In Islamic teachings, emotional control is a very important thing to pay attention to. This is stated in Surah Ali Imran verse 134, which reads:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Meaning: (namely) those who spend (in charity), both in times of ease and in times of hardship, and those who restrain their anger and forgive people. Allah loves those who do good (QS. Ali-Imran: 134)

According to the verse above, it can be understood that Allah SWT describes the characteristics of a pious person. Where Allah makes it easy for those who are pious to go to heaven. That is how Allah SWT commands his people to always protect themselves from Anger (lust), so that they will always be protected in goodness. Therefore, people who are able to control themselves will avoid reprehensible actions that harm themselves and others. Based on the explanation that the author has described above, armed with the knowledge that the researcher has studied in the field of educational psychology and counseling guidance, the researcher is interested in conducting research entitled "The Effectiveness of Islamic Group Counseling Services with Mindfulness Game Techniques to Improve Adolescent Emotional Regulation at SMP Al Azhar Syifa Budi Pekanbaru II.

## **METHODOLOGY**

### **Design and Participants**

This study uses a quantitative experimental research approach, where researchers want to know whether there is an effect of the treatment given to the research subjects. This research method uses a quasi-experiment where the subjects are not selected randomly and in this study there are external variables that cannot be controlled by the researcher. This experimental study uses a non-equivalent Control Group Design experimental design. Where in this design, both the experimental group and the control group are compared, and the group is selected without going through random. Before being given treatment, each group, both the experimental group and the control group, was given a pretest, then given treatment where the experimental group was given Islamic-based group counseling with mindfulness game techniques while the control group was given group counseling using conventional methods. then to find out how the group was after being given treatment, the experimental group and the control group were given another test, namely the posttest. The following is a table of the implementation of the quasi-experimental research design with the nonequivalent control group design model (Sugiyono, 2010):

**Table 1. Non-equivalent Control Group Design Experimental Design**

Group	Pretest	Treatment	Posttest
Experiment	O1	X1	O2
Control	O3	X2	O4

Description:

O1: Experimental group before treatment

O2: Experimental group after treatment

O3: Control group before treatment

O4: Control group after treatment

X1: Treatment given to the experimental group is by providing Islamic-based group counseling with mindfulness game techniques

X2: Treatment given to the control group is by providing conventional group counseling.

With this design, researchers are expected to be able to determine changes in emotional regulation in individuals who have low emotional regulation before and after receiving Islamic group counseling services with mindfulness game techniques. In this study, researchers used emotional regulation as a dependent variable and Islamic group counseling with Mindfulness game techniques as an independent variable. The population in this study were all students of class VIII of SMP Al Azhar Syifa Budi Pekanbaru II consisting of 3 classes, while the sample in this study were students of class VIII who had low emotional regulation abilities. To obtain research subjects, researchers used a purposive sampling technique, where the determination of the sample was carried out by taking people who were truly selected by researchers according to the specific characteristics possessed by the sample based on certain considerations. Researchers obtained research samples based on considerations of certain criteria that had been applied based on research objectives. Furthermore, the counselor of SMP Al Azhar Syifa Budi Pekanbaru II will later select students to be studied, namely students who have characteristics of low emotional regulation based on anecdotes from the BK teacher.

### **Research Procedures**

The research procedure of this research is carried out with the following steps:

1. Preparation stage, this preparation stage includes::
  - a. Formulate research problems and conduct literature studies on theories that are in accordance with the variables studied
  - b. With the school regarding the research to be conducted.
  - c. Making research instruments (emotional regulation scale)
  - d. Conducting a trial of the test instrument

- e. Analyzing the results of the trial of the research instrument, so that statement items are obtained that can be used as research instruments.
  - f. Preparation for the implementation of experiments in the form of Islamic-based group counseling services with mindfulness game techniques. In this case, the researcher will prepare an experimental implementation module as a reference in implementing the research. And validated by the Expert Team.
  - g. Preparation of observers, namely those who observe every behavior that appears in the research subjects during the experiment implementation process, namely during the implementation of group counseling.
2. Research implementation stage
- a. Implementation of pretest.
    - 1) Determine the research sample according to the results of observations and daily notes of the guidance and counseling teacher of class VIII of SMP Al Azhar Syifa Budi Pekanbaru II. Where the research sample will be divided into 2 groups into an experimental group and a control group.
    - 2) The pretest is given by providing an emotional regulation scale that has been analyzed in the research preparation stage to the experimental group and the control group. The purpose of this pre-test is to find out how the emotional regulation of the research sample is described.
    - 3) The emotional regulation score is analyzed by calculating the total score on the scale filled in by the subject, the higher the score, the higher the subject's emotional regulation, conversely the lower the score, the lower the emotional regulation in the subject.
  - b. Implementation of the experiment
    - 1) Treatment is given to subjects who have been recommended by the guidance and counseling teacher
    - 2) After the research subjects are determined, a pretest is carried out
    - 3) Implementing Islamic group counseling with mindfulness game techniques for the experimental group. This group counseling consists of 6 sessions with a duration of 50-60 minutes / session. The sessions carried out include:
      - a) Session I: Ta'aruf Stage
      - b) Session II: Tahafum Stage
      - c) Session III: Awareness Stage
      - d) Session IV: Present Experience Stage
      - e) Session V: Acceptance Stage
      - f) Session VI: evaluation and follow-up
    - 4) The control group was given conventional group counseling.

c. Implementation of posttest

- 1) After the implementation of group counseling, the researcher gave a post-test to determine the description of the research sample's emotional regulation after being given treatment.
- 2) Conduct a questionnaire that will be analyzed by calculating the total score as was done during the post-test.

d. Data processing and analysis

After the post-test is conducted, scoring is carried out on the results of the emotional regulation test with normality and homogeneity tests, then after the results are obtained, a hypothesis test is carried out according to the type of data obtained from the test.

e. Conclude the results of the study.

After obtaining the results of the hypothesis test, the researcher concludes the hypothesis that has been made whether it is accepted or rejected.

## **Instrument**

There are several methods used by researchers in collecting research data. The following will explain further about the methods and data collection instruments used in this study:

1. Interview, this technique is carried out to obtain information about the development or changes experienced by the subject after carrying out Islamic group counseling with mindfulness game techniques. Interviews were conducted with guidance counseling teachers and also students who were the research samples.
2. Observation, Observation was carried out to obtain information about the development of the research subjects during the implementation of Islamic group counseling with mindfulness game techniques, so that the results obtained were not only from the emotional regulation questionnaire.
3. Scale, The scale used is the emotional regulation scale. This scale is to find out whether the provision of Islamic group counseling services with mindfulness game techniques can improve adolescent emotional regulation. This emotional regulation scale was compiled by researchers based on aspects of emotional regulation put forward by Gross (2007).
4. Documentation, during the preparation and implementation of the research, researchers also collected documents needed during the research process, such as student personal data, school profiles and other documentation relevant to the research being conducted.

The categorization of the level of emotional regulation in this study was carried out based on the number of valid items. The scale of emotional regulation that was declared valid through the validity test process was 50 items left. The score was obtained from each item with a maximum



value of 4 (Likert scale 1-4). The following is the categorization of the results of the Emotional Regulation Questionnaire scoring.

**Table 2. Grouping criteria for the Emotional Regulation category**

Interval	Criteria
151 – 200	High
101 – 150	Medium
50 – 100	Low

### **Data Analysis**

#### **Pretest and posttest difference test of experimental group**

The difference test was conducted using the Paired Sample T-Test, used to determine whether or not Islamic-based group counseling with mindfulness game techniques is effective in improving adolescent emotional regulation, which was obtained from filling out the pretest and posttest questionnaires from the experimental group. The results of the Paired Sample T-Test were calculated using SPSS (Statistical Package for Social Science) version 22.0 for Windows.

To determine the contribution of the effectiveness of Islamic-based group counseling with mindfulness game techniques to adolescent emotional regulation using the N Gain Score Test. After the pretest and posttest values of the experimental group are known, the next step is to calculate using the N Gain Score Test to determine how much percentage contribution there is to the experimental group after being given treatment. The calculation uses the help of SPSS (Statistical Package for Social Science) version 22.0 for Windows.

The difference test was conducted to determine the differences in the pretest and posttest of the experimental group and the control group. The data analysis technique used in this difference test is the Independent Sample T-Test. However, before the calculation using the Independent Sample T-Test, the Grain Score of the pretest and posttest questionnaire results of the experimental group and the control group were calculated first. After obtaining the results of the pretest and posttest questionnaires above, the data was then processed using the Mann withney u test.

## **RESULTS AND DISCUSSION**

### **Description Of Research Result Data**

#### **Research Implementation Stage**

Before conducting the research, the researcher first determined the research sample. The selected research sample was the result of a recommendation from the Guidance and Counseling teacher of Al Azhar Syifa Budi Pekanbaru II Middle School, where the sample was identified as having low emotional regulation based on anecdotal notes from the BK teacher. After obtaining a research sample of 12 people. From the 12 samples, the researcher divided them into 2 groups

randomly, namely the experimental group and the control group. Samples from the experimental group were given Islamic group counseling services with a mindfulness game approach consisting of 6 sessions, while the control group was given Islamic group counseling services with techniques generally used. Before being given treatment, the researcher gave a pre-test of the emotional regulation scale to both groups.

The results of the pre-test of students from the experimental group and the control group are as follows:

**Table 3. Experimental Group Pretest Results**

No	Name	Scor	Category
1	DD	128	Currently
2	NN	116	Currently
3	CH	117	Currently
4	IR	97	Low
5	IT	98	Low
6	VL	94	Low

**Table 4. Control Group Pretest Results**

No	Name	Scor	Category
1	ARN	95	Low
2	AB	98	Low
3	IC	127	Medium
4	JG	129	Medium
5	FR	107	Medium
6	NJ	110	Medium

#### **Implementation of Islamic Group Counseling with Mindfulness Game Technique.**

In this study, the implementation of Islamic group counseling with mindfulness game techniques focused on changing the behavior of students to be calmer, more focused, more accepting of what they are going through so that it is expected to have an effect on improving emotional regulation. In the implementation of Islamic group counseling with mindfulness game techniques, it was carried out in 3 meetings in 6 sessions. Where the first meeting consisted of sessions 1 and 2, the second meeting sessions 3 and 4, the third meeting sessions 5 and 6.

- a. In the first session, namely the ta'aruf session. The group leader who is a BK teacher introduces the group members as an initial stage, explains what Islamic group counseling is and things that must be considered in implementing group counseling, in this session the group leader encourages group members to express their hopes and leads them to express the problems they feel related to emotional regulation. In this first session, the group leader

explains why it is important to do group counseling. First, the group leader explains that every human being will definitely get a test from Allah SWT according to the word of Allah in the letter Al Anbiya verse 35, which explains that every human being will definitely be tested, both with good and bad. However, even though they are tested, humans must still believe that there will always be a way out of every problem. Then why does it have to be with group counseling because according to the letter Ali Imran verse 159 which contains that every matter must be resolved through deliberation. For this reason, group counseling activities can help in solving problems being faced by group members.

- b. Second session. The group leader conducted a Tafahum session where the goal of this session was for the leader and group members to increasingly understand how they control their emotions. In this case, group members will understand how important it is to have emotional regulation. The game played was a game of catching a ball, when asked what emotions arose, from the incident the group leader explained that from the game it was expected that group members would be able to recognize the emotions they felt when fighting for the ball. Then the group members were given an emotional management sheet. On this sheet, group members were asked to explain what could make them feel that way and what they did when they felt it. After conducting the discussion, the group leader continued the second activity by showing a video about the importance of controlling emotions. The video watched by the group members showed a young man who expressed his anger by saying rude things and also doing anarchic actions, so that the incident had an increasingly negative impact on him. After that, the group leader invited the group members to discuss by including the hadith "don't be angry, then you will go to heaven". Here, the meaning of "don't be angry" has two meanings, namely that we are expected to be able to control ourselves when someone makes us angry and the second is that we are expected not to react negatively when angry. After the discussion was finished, the group leader reflected on the implementation of the second counseling session, and did an ice breaking "Robot and Robot" to the group members. After that, the group leader conveyed the next agenda and closed the meeting by reading the Al-asr letter, the kafaratul majlis prayer, hamdalah and greetings.
- c. Third session, In this third session is the core activity of group counseling. Where at this stage a mindfulness game is given that is developed from existing aspects. The third session starts with awareness. Awareness is the first aspect of mindfulness. Awareness in Islam is a very important thing to create. In this third activity there are two activities carried out, namely playing the mindful Jar game and also practicing being aware of breathing. In this activity the group leader invites group members to reflect on the values contained in the game. The Prophet Muhammad SAW said: "If any of you are angry while standing, then sit down. If the anger has not subsided, lie down. " (HR. Ahmad bin Hanbal). This can be seen that Islam

teaches its people to always respond to all problems calmly so that with this attitude the mind becomes positive and it is easier to solve the problems felt. At the end of the third session, the group leader again asks the group members' opinions about their activities in the third session, then agrees on a time to rest before starting the fourth session and closing the meeting with a prayer of *kafaratul majlis*.

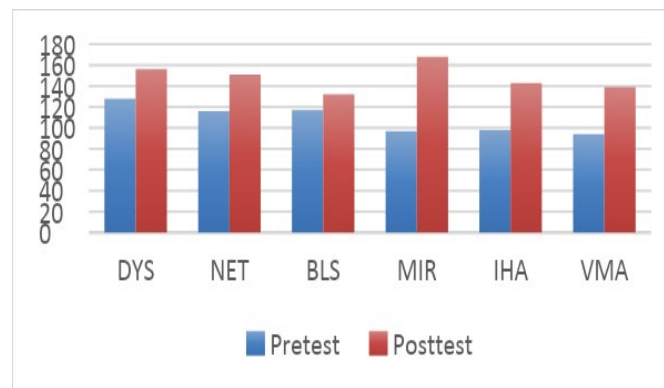
- d. Fourth session. This session is the second aspect of mindfulness. In the second stage of mindfulness, the present experience aspect will be given so that individuals have an attitude of attention and appreciation and more open and enthusiastic thinking towards all current life experiences. Individuals will be directed by doing imagination (imagery) to be aware of body sensations and be grateful to Allah. Furthermore, the group leader explains that in the fourth session the group leader will invite group members to play walk and stop and the self-circle game. After the game is finished, the group leader asks for responses from each group member about what lessons can be taken from the game played. Then internalize the Islamic values that "Those who strengthen their stance" are people who are always on the straight path and sincerely worship because of Allah alone. So Iqra (reading the intention) before doing a certain activity is very important. Is the activity carried out intended to gain Allah's pleasure or something else.
- e. Fifth session. Where in this session is the third aspect of mindfulness, namely Acceptance. The acceptance component in mindfulness trains the subject to be able to observe their own thoughts but not contemplate them excessively, so that this does not trigger negative reactions in the subject. In this fifth session, there are several activities that they do, namely building towers and also watching videos of flies and bees.
- f. Sixth session. In the last or sixth session, the activities carried out are conducting evaluations and follow-ups and ending with a posttest which aims to see the comparison between the pretest and posttest results. The results of the experimental group's post-test include the following:

**Table 5. Post Test Results for the Experimental Group**

NO	Name	Score Pretest	Score Posttest	Change score
1	DYS	128	156	28
2	NET	116	151	35
3	BLS	117	132	15
4	MIR	97	168	71
5	IHA	98	143	45
6	VMA	94	139	45

From the table above, the results of the pretest and posttest emotional regulation of the experimental group can be seen in the following graph:

**Figure 1. Graph of the Results of the Pretest and Posttest of the Experimental Group's Emotional Regulation**



**Implementation of Conventional Group Counseling for the control group.**

After the experimental group was given Islamic group counseling with mindfulness game techniques, then the control group was given conventional group counseling. In the implementation of this group counseling, 4 stages were used, namely: the initial stage, the transition stage, the activity stage and the closing stage.

- a. Initial/Opening Stage. This stage is the introduction and disclosure stage. Here the group leader tries to build rapport, explain what group counseling is, and what should be considered in implementing group counseling. After that the group leader asks the group members' readiness to carry out the activity. After it is believed that everyone is willing, the group leader invites the group members to enter an introduction session with a name game. After the group members get to know each other, the group leader reassures the group members to enter the group counseling activity by recognizing the feelings of the group members.
- b. Transition Stage. At this stage the group leader explains the role of each group member as well as the role of the group leader. Then the group leader observes the group members and asks if they are ready to enter the next stage.
- c. Activity Stage. At this stage all group members are given the opportunity to express problems related to emotional control of students. What problems have they felt so far related to this. After that the group leader agrees on whose problems will be discussed. Then the group leader discusses with the group members about what, when, where, who, and how to overcome this. After each group member expresses his opinion. The group leader asks about the conclusions they got from each discussion earlier.
- d. Closing Stage. At the closing stage, the activity will be ended immediately, before ending the group leader asks about what the group members feel after carrying out the discussion earlier, then what understanding they have gained and what commitments they will make. When the counseling is finished, an assessment is carried out by providing an emotional regulation scale

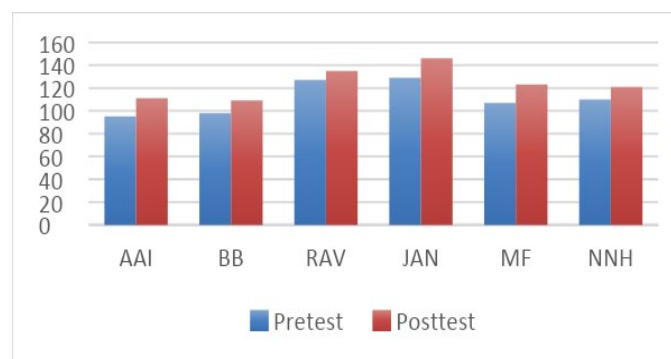
(Posttest) to compare whether there is a difference in the emotional regulation scores of students before and after being given group counseling services. In addition, with this posttest to see the difference between the experimental group and the control group. The results of the post-test for the experimental group and the control group are as follows:

**Table 6. Control Group Posttest Results**

NO	Name	Score Pretest	Score Posttest	Change score
1	AAI	95	111	16
2	BB	98	109	11
3	RAV	127	135	8
4	JAN	129	146	17
5	MF	107	123	16
6	NNH	110	121	11

From the table above, the results of the pretest and posttest emotional regulation of the Control group can be seen in the following graph:

**Figure 2. Graph of the Results of the Pretest and Posttest of the Control Group's Emotional Regulation**



### Data Analysis and Hypothesis Testing

The Results Of The Descriptive Analysis Calculations Are As Follows:

**Table 7. Descriptive analysis of the pretest and posttest of the experimental group and the control group**

	Descriptive Statistics				
	N	Minimum	Maximum	Mean	Std. Deviation
Experiment Pretest	6	94	128	108,33	13,866
Experiment Posttest	6	132	168	148,17	12,922
Control Pretest	6	95	129	111,00	14,297
Control Posttest	6	109	146	124,17	14,204
Valid N (listwise)	6				

From the table above, it can be seen that the minimum pretest score for the experimental group is 94, which is a low category on the emotional regulation scale criteria, the highest score is 128 in the medium category, in general, the average results of the pretest for the experimental group are at a score of 108 in the medium category. For the posttest results for the experimental group, the lowest score is at a score of 132 in the medium category, and the highest score is 168 in the high category, and the average posttest results for the experimental group are at a score of 148 in the medium category. For the control group, the minimum pretest score obtained is 95 in the low category, the highest score is 129 in the medium category, and the average is 111 in the medium category. While the posttest results are the minimum score obtained is 109 in the medium category, the highest score is 146 in the medium category, and the average score is 124 in the medium category.

### **Hypothesis Test Results**

In this study, three hypothesis tests were conducted. The summary of the hypothesis tests in this study is as follows:

**Table 8. Summary of Hypothesis Test Results**

No	Objective Hypothesis	Analysis Technique	Calculation Results	Description
1	Test of differences between pretest and posttest of experimental group	<i>Paired Sampel T-Test</i>	0,027 > 0,05	There is a difference between Islamic group counseling with mindfulness game techniques for pretest and posttest
2	Regression test to determine the percentage of Emotional Regulation for pretest and posttest of experimental group	<i>Uji N-Gain</i>	0,49 atau 49%,	The effective contribution of Islamic group counseling with mindfulness game techniques is 49%
3	Test of differences between pretest and posttest of experimental group and control group	<i>Independent Sample T-Test</i>	0,004 < 0,05	There is a difference in Islamic group counseling with mindfulness game techniques for pretest and posttest of experimental group and control group

Based on the hypothesis test conducted in the summary table above, it can be concluded that in this study  $H_a$  is accepted and  $H_o$  is rejected. This means that Islamic group counseling with mindfulness game techniques is effective in improving adolescent self-regulation at SMP Al Azhar Syifa Budi Pekanbaru II.

The results of the hypothesis test show that there is an increase in emotional regulation in adolescents after conducting Islamic group counseling with mindfulness game techniques. In this

study, there are two approaches taken, namely the Islamic group counseling approach and integrated with mindfulness game techniques. With the Islamic approach in the implementation of counseling guidance services, it is very helpful in providing understanding and awareness of the importance of having emotional regulation in adolescents.

According to Thohari Musnamar (1992), "Islamic counseling guidance as a process of providing assistance to individuals to re-realize their existence as creatures of Allah SWT who should live in harmony with the provisions and instructions of Allah SWT, so that they can achieve happiness in the world and the hereafter". This is also in accordance with the Al-Qur'an, Surah Al Hasyr Verse 18, namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: O you who believe, fear Allah and be kind to everyone pay attention to what he has done for tomorrow (the hereafter), and fear Allah, indeed Allah is All-Knowing of what you do.

In addition, Islamic guidance and counseling according to Yahya Jaya (2014), a counselor can provide assistance to people who experience problems in their diverse lives, so that they become independent and mature people in religion, in the fields of guidance on faith, worship, morals, and muamalah, through various types of services and supporting activities based on faith and piety contained in the Qur'an and hadith. So that in providing assistance to students with an Islamic approach can also help them improve their ability to control their emotions.

By providing mindfulness game techniques, it is also considered more effective when compared to conventional group counseling techniques. This can be seen from the results of the Independent Sample T Test calculation where there is a difference in the results of Islamic group counseling with mindfulness game techniques with conventional group counseling techniques. This can also be seen from the percentage of effectiveness of Islamic group counseling with mindfulness game techniques which is greater than conventional group counseling.

Luders, Toga, Lepore, Gaser (2009) who stated that mindfulness can help individuals generate more positive emotions, maintain emotional stability and engage in conscious behavior. This occurs because individuals who practice mindfulness show a larger volume of gray matter in the left orbito-frontal cortex and a larger volume of the right hippocampus. Both parts of the brain play a role in regulating emotions and controlling individual responses.

In the first core activity, it begins with training the awareness of group members by making a mindful jar and breathing exercises to be aware of and pay attention to the breath in and out. This stage is carried out in the same way as doing deep breathing relaxation accompanied by gratitude for the blessings of breath and life that have been given by God. Someone who has full awareness, focus and is able to concentrate well can be trained through this activity. This shows a significant influence in improving students' emotional regulation abilities.



By practicing awareness, it can support emotional control in solving the problems they are facing. This is supported by research conducted by Baer, Smith, Hop-kerabatan, Krietemeyer, & Toney, 2006; Bishop et al., 2004; Cokelat & Ryan, 2003; Germer, Siegel, & Fulton, 2005 where they found that awareness is a characteristic of a mental state that emphasizes observing and paying attention to current experiences, including inner experiences, such as thoughts and emotions. Mindfulness training can help individuals to generate alternative thoughts to manage negative emotions and the thought that negative emotions are only momentary experiences. This is also related to the activities carried out in group counseling in the fourth session of present experience where the game "Walk and Stop" and the self-circle game were given. This is given to train group members to be wiser in dealing with all changes in this world. Subjects are also given an understanding that everything in this world, whether physical, mind, feelings, self or others are always changing so that there is nothing to be attached to, what needs to be trained is wisdom to deal with all changes in this life. This is in line with research conducted by Farb, Anderson and Segal (2012) which states that realizing that negative emotions are only temporary can reduce negative self-evaluation, increase tolerance for negative feelings and wounds and help develop self-compassion and empathy.

In the session, the meaning contained is so that everyone can remain calm, patient and sincere because whatever is faced is the determination of ALLAH SWT, there must be a purpose for every incident and make us able to solve problems wisely. Allah says in Surah Ar-Ra'd Verse 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Meaning: Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah wills evil for a people, none can avert it; and besides Him they have no protector.

In the fifth session, namely the Acceptance session, group members were invited to play a tower building game in groups and watch a video of positive thinking and acting. with the aspect of emotional regulation accepting the emotions experienced. Through the practice of feeling everything without judging, especially in this case feelings, individuals are expected to increase their willingness to experience an emotion (Greenberg & Safran, 1987). This is in line with research conducted by Teper and Inzlicht (2012) which shows that mindfulness training can increase emotional acceptance.

The next aspect is acceptance. One important aspect of self-acceptance is the ability and willingness to let others see one's true self. Living mindfully requires living everyday life without pretense and without worrying that others will judge someone negatively. People who live mindfully are completely 'in the moment' and do not worry about how they will meet others. Mindful individuals are truly authentic because they are fully engaged with the environment and

busy paying attention to new aspects of the situation, rather than devoting attention resources to winning the approval of others or to strengthening fragile self-esteem.

On the other hand, those who let go of the present moment and expend their attentional resources to impress others or “put on a good face” enter a state of mindlessness. They begin to behave the way others think they should behave or the way they think others should behave in a given situation, thereby distancing themselves from their honest feelings and their ability to be in the moment and enjoy the situation. Each time individuals respond to a situation in a scripted way rather than an authentic plan, they close themselves off to other alternatives that might be more appropriate or satisfying given the variations in the context of the situation. However, the cost of pretending to be or feeling something that is not authentic is very high (Ellen Langer, 2006).

According to Gratz and Tull (2010) mindfulness training can also encourage a separation between emotions and behavior, which can teach subjects that emotions can be felt without having to respond with behavior. This is related to one aspect of emotional regulation, namely the ability to control impulsive behavior.

The greater influence in Islamic group counseling with this mindfulness game technique makes different contributions to each aspect of emotional regulation. The percentage of contribution to the effectiveness of providing Islamic group counseling using mindfulness game techniques can be seen in the following table:

**Table 9. Percentage of Effectiveness of Emotional Regulation Aspects in Islamic Group Counseling with Mindfulness Game Techniques.**

No	Aspects of Emotional Regulation	Pretest	Post Test	Persentase
1	<i>Strategies</i>	112	191	70,53
2	<i>Goals</i>	133	187	40,6
3	<i>Impulse</i>	140	181	29,28
4	<i>Acceptance</i>	266	360	35,34

Data source: from the results of the Pretest and Posttest of the Experimental Group

Based on the table above, it can be seen that there was a significant increase in the score in the Strategies aspect by 70.53%, goals 40.6%, acceptance 35.34% and Impulse 29.28%. In this case, the strategic aspect is the aspect that experienced the most increase. This means that increasing emotional regulation is more dominant in the individual's belief in finding a way to change the negative emotions they feel, being able to calm themselves down more quickly when facing problems in their lives (Gross, 2007). Another thing that has changed in emotional regulation is goals, namely increasing the individual's ability to think and still be able to do something well when feeling negative emotions. Leoni, Perugini & Ercolani (2004) describe the indicators of these Goals, namely: having a strong intention to do something, anticipating positive

and negative emotions towards the success and failure of the goals to be achieved, and increasing the individual's ability to control each behavior as an evaluation of the past. The third aspect of regulation that showed a change of 35.34% was acceptance. In this case, it shows that individuals are able to accept every problem that befalls them. According to Hofman & Asmundson (2008), in this aspect of acceptance, individuals are able to control what they think and feel from unwanted things, such as anxiety, pain and guilt.

The last aspect that is changed in emotional regulation is impulse. Where according to Gross (2007), impulse is a person's ability to control the emotions they feel, so that individuals feel stable emotions and provide responses that are in accordance with environmental expectations.

What was found from this study is that the mindfulness approach is not only used in Buddhist teachings, but Islam also recognizes the concept of mindfulness with the term *muraqabah*, then the group counseling approach used with Islamic techniques is by presenting Allah in every activity different from group counseling in general. What is more interesting is that the two concepts are combined in the form of games so that the activities feel fun and attract more attention from group members. In this case, the activities carried out are very effective in improving adolescent emotional regulation.

## **CONCLUSION**

Based on the presentation of the research results and discussion, it can be concluded that adolescent emotional regulation increased after being given group counseling with mindfulness game techniques where the average value of the Pretest before being given treatment was 108.33 and the average value of the posttest after being given treatment increased to 148.17. From the results of the Paired Sample T Test, where the test results showed a result of  $0.027 > 0.05$  which means  $H_a$  is accepted, this means that providing Islamic group counseling with mindfulness game techniques can improve emotional regulation in adolescents. Furthermore, Islamic group counseling with mindfulness game techniques is considered more effective than providing conventional technique group counseling in improving adolescent emotional regulation at SMP Al Azhar Syifa Budi Pekanbaru II, this can be seen from the results of the Independent Sample T-test where the test results show a difference in the results of emotional regulation between Islamic group counseling with mindfulness game techniques and conventional technique group counseling, this can be seen from the results of the Independent Sample T-test, namely  $0.004 < 0.05$ . And also from the mean value obtained from Islamic group counseling with mindfulness game techniques, it is higher than conventional group counseling.

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