

**THE EFFECT OF READING HOLY AL-QUR'AN INTENSIVELY
TO THE LEVEL OF JOB STRESS IN LECTURER OF
THE STATE ISLAMIC UNIVERSITY OF MALANG**

THESIS

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Dedicated to:

My Beloved Parents

Nukman Dulhasan

Naimah

Aida

&

My Broterh (Hadi)

My Sister (Ati)

Thanks,
For teaching me about responsibility
For accompanying me to grow up.

I Love You All



Aphorism

*Sometimes we do mistakes
Until we understand
(Ilham)*

PREFACE

*This life only once time.
Leave things which will be read by everyone, in everyplace, in all the time.*

All praising to Allah because no proper for me to praise beside You. Thou attend as a friend in my heart, filling my empty heart with Your Love. Thank Allah, and all thanks only properly I submit to You. I do not forget to entrust my greeting to Your Lover, *Sheikh* of the prophets, Prophet Muhammad SAW. Hopefully praying and greeting will always be poured for him and love will always become the part of him.

This thesis is as the last duty of me as a student of Psychology Faculty in The State Islamic University of Malang (UIN Malang), I dedicate it to my beloved father and mother. They always accompany me to grow up. I do thank to him for giving me opportunity to continue my study until I can finish it. Therefore I have commitment not to disappoint Him. I will always pray for you, my parents: "O my Lord, give them little of Your Love. I do not know how to pay for their sweat. Therefore, I beg to You, my Lord, because You know how to pay it."

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Malang, March 8, 2007

Ilhamuddin Nukman D.H.

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ABSTRACT

Nukman, Ilhamuddin. 2007. The Effect of Reading Holy Al-Qur'an Intensively to the Level of Job Stress in Lecturer of the State Islamic University of Malang. Skripsi. Fakultas Psikologi Universitas Islam Negeri (UIN) Malang. Pembimbing: M. Lutfi Mustofa, M.Ag.

Keywords : Membaca al-Qur'an dan Stres Kerja

Setiap orang yang bekerja setidaknya pernah mengalami dan merasakan stres kerja meski dalam level yang paling ringan. Stres kerja memiliki pengaruh ganda, efek positif dan efek negatif yang lebih besar. Stres positif mampu mendorong semangat kerja yang berlebihan bagi yang merasakannya, tanpa disadari oleh yang bersangkutan. Efek positif ini bersifat sementara dan merupakan awal dari efek negatif dari stress kerja. Seseorang yang pada awalnya merasakan semangat yang berlebihan dalam bekerja tanpa disadari olehnya tenaga dan pikirannya akan semakin menurun dari waktu ke waktu seiring peningkatan efek negatifnya. Stress kerja yang negatif berpengaruh pada penurunan produktifitas dan performansi kerja pada taraf yang tidak sehat. Oleh karena itu dibutuhkan terapi yang lebih komprehensif dan holistic dengan berbasis pada ajaran agama, seperti kegiatan membaca al-Qur'an.

Tujuan dari penelitian ini adalah untuk menemukan pengaruh intensitas membaca al-Qur'an terhadap tingkat stress kerja pada dosen-dosen UIN Malang yang menghafal al-Qur'an. Adapun alasan pengambilan subyek penelitian yang menghafal al-Qur'an karena mereka adalah orang-orang yang mempunyai intensitas membaca al-Qur'an lebih tinggi dibandingkan dengan yang tidak menghafal al-Qur'an.

Penelitian dilaksanakan pada 8 orang dosen UIN Malan yang memiliki hafalan al-Qur'an minimal 6 juz. Jenis penelitiannya adalah kuantitatif explanatory, dengan variabel bebasnya adalah intensitas membaca al-Qur'an dan variabel terikatnya tingkat stress kerja. Pengambilan sampel dilakukan dengan menggunakan metode *purposive sampling*, dengan kriteria bekerja sebagai dosen di UIN Malang dan memiliki hafalan al-Qur'an minimat 6 juz. Untuk mengukur validitas dan reliabilitasnya masing-masing menggunakan rumus *product moment pearson* dan *alfa cronbach*. Sementara untuk menganalisa pengaruh menggunakan metode regresi.

Hasil penghitungan terhadap variabel stress kerja mendapatkan 4 subyek (50%) termasuk dalam tingkat stress kerja yang tinggi, dan masing-masing 2 subyek (25%) termasuk pada tingkat stress kerja sedang dan rendah. Sementara variabel intensitas membaca al-Qur'an diperoleh 2 subyek (25%) memiliki intensitas yang rendah, sementara masing-masing 3 subyek (35,25%) memiliki intensitas yang sedang dan tinggi. Dan dari hasil uji t diperoleh signifikansi sebesar 12,4% artinya variabel intensitas membaca al-Qur'an berpengaruh 12,4% terhadap tingkat stress kerja sedangkan sisanya 87,6% dipengaruhi oleh faktor lain. Dengan demikian, dapat disimpulkan bahwa intensitas membaca al-Qur'an berpengaruh pada tingkat stress kerja.

ABSTRACT

Nukman, Ilhamuddin. 2007. The Effect of Reading Holy Al-Qur'an Intensively to the Level of Job Stress in Lecturer of the State Islamic University of Malang. Thesis. Faculty of Psychology the State Islamic University of Malang. Advisor : M. Lutfi Mustofa, M.Ag.

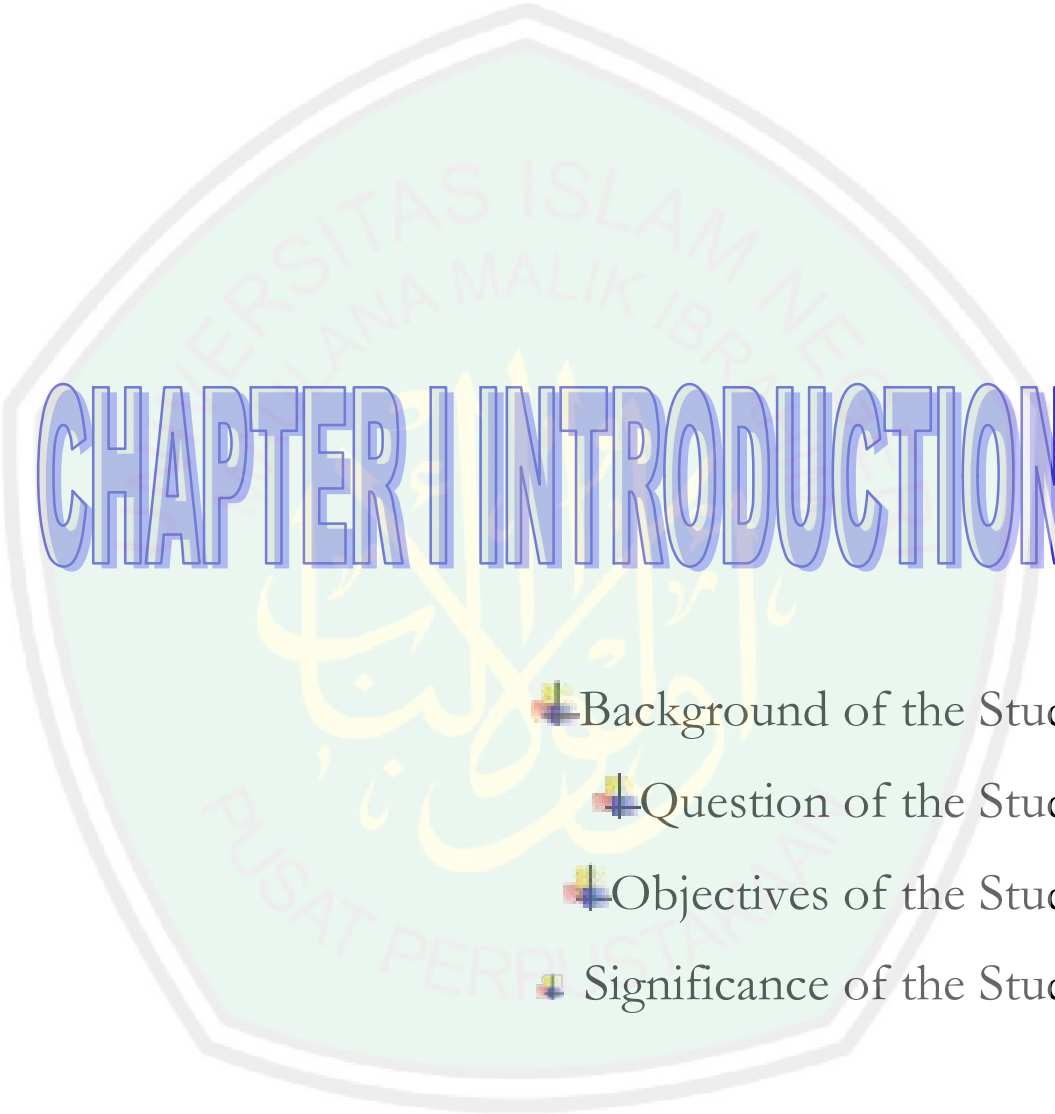
Keywords : Reading al-Qur'an and Job Stress

Everyone worker at least ever feel job stress although in very light level. Job stress has double effects, beside negative effect it also has positive one. Its positive effect can give overload spirit to work without aware by sufferer. But its positive effect can not continuously even more it is beginning of negative effect. Someone who feel overload spirit to work without he knows his energy and mind become less day by day while increasing the negative effect. It can reduce productivity and performance of work to unhealthy level. Therefore, it is required a comprehensive and holistic therapy which based on religion teaching, for example reading al-Qur'an.

The purpose of this research is to find the effect of intensity read al-Qur'an to level of job stress in lecture of UIN Malang who memorizes al-Qur'an. Someone who memorizes al-Qur'an has high intensity in reading al-Qur'an than who does not memorize it.

This research is set in 8 lecturers of UIN Malang who memorize al-Qur'an at least 6 *juz*. This is quantitative explanatory research, with dependent variable is intensity read al-Qur'an and independent variable is level of job stress. Sample is taken with purposive sampling method with criteria lecturer who works in UIN Malang and has memorized al-Qur'an at least 6 *juz*. To know validity, writer uses Product Moment from Pearson and reliability use Alfa Croanbach. While to analyze the effect use regression method.

After analyzed in variable "job stress" yield 4 subjects (50%) included in high job stress, while for medium and low 2 subjects (25%) for each. And the test to variable "intensity read al-Qur'an" yield that 2 subjects (25%) are categorized in low intensity, while for medium and high 3 subjects (35,25%) for each. From t test yield significance 12,4% of influence of intensity read al-Qur'an to level of job stress, while 87,6% is influenced by other factors. Thereby, can be concluded that intensity read al-Qur'an has effect to level of job stress.



CHAPTER I INTRODUCTION

- ✚ Background of the Study
- ✚ Question of the Study
- ✚ Objectives of the Study
- ✚ Significance of the Study

CHAPTER I INTRODUCTION

A. Background of Study

Intrinsically every human being wishes a happy life, and free from an inconvenience situation. However life does not always walk in certain situation. Life never stays continuous on course place or on the contrary, stays in the grievous situation. Situations are never always such as those which we expect, on the contrary sometimes disappointed. Ideally, life is as rotatory caravan wheels which move up and down.

Actually, commutation of situation represents a positive study of nature for human being, because life continues to expand to go forward. It means that, life does not have stagnancy although it has many consequences. If it is stagnant it will not conceived as life but death. This matter in general has not yet been understood fully by our society, so that when there is pressure of life caused by either from family or by environment, an individual still very often get conflict and stress.

The State Islamic University (UIN) of Malang tries to compete with other universities to give good service to society and its *civitas* academic. Therefore, UIN Malang claiming each aspects or part of UIN Malang works maximally as a form to realize the university duties. Maximization of duty and task can be meant as many duties, little rest, pursue goals, high mobility, high concentration, and others. This condition generally can become the causes of work boredom and fatigue tentatively even continuously. It is also possible it can become the cause of job stress both in small quantity and quality. Although it is small, job stress should be overcome because can cause snowball effect, began from small form but after rotating it becomes big and endanger.

Previous research by Ardi in UIN Malang found that there were indications of job stress toward the officers of UIN Malang. Whereas the coping strategy taken by men employees most were taking a walk and watching television.

Meanwhile women employees chose to discuss with their friends from the same office or different one and some of them chose to take a walk.¹

Job stress means a situation where someone feels his or her physical response and emotion endangering him or herself. It happens when work demand is incommensurate to ability or other situations. Persons who are influenced by this problem will frequently feel pressure, fear, worry and dreadful. They also often show bored or apathetic attitude in working. Continuous job stress condition can be resistor in improving work productivity, so that duties given to them cannot be done maximally.

Actually, job stress possibly happens in complicated situation and high mobility that almost trigger many problems. Some problems can be solved but other time can not be solved. Commonly, stress is caused by unsolved problems; on the contrary, solved problem will not generate stress. Problems which are not solved soon will be hard until we can not handle the situations and can make us suffer. This weakness response will cause stress, beginning with soft stress and going to be hard and complicated one, time by time.²

Problems are very often caused by both individual and environment mistakes that influence an individual. Environment mistake can be controlled or uncontrolled. Environment mistake which is uncontrolled is difficult to be solved, while cooperation of many sides whose same feeling, hope, solution, and paradigm are needed to solve this mistake, on the contrary these all are complicated to be associated.³ Besides that, environment has a power while an individual has not have power to change his or her environment. This matter is the same as Durkheim statement as *social facts*. Social facts are ways to act, think, feel that being outside of individual and have power to determine him.⁴ It means that individual is an entity that can not be separated from structure (social) where he is. In other sides, structure either formal or informal, such as family, school,

¹. Tristiardi Ardi Ardani, *Strategi Coping Terhadap Stress Kerja di Lingkungan Karyawan STAIN Malang*, Jurnal Psikoislamika, Vol. 1/ No. 1/ January 2004, 49.

² Achadiat Agoes and Friends, *Teori dan Manajemen Stress (Kontemporer dan Islam)* (Malang: Taroda, 2003), 17.

³ *Ibid.*, 16.

⁴ L. Laeyendecker, *Tata, Perubahan dan Ketimpangan Suatu Pengantar Sejarah Sosiologi*, (Jakarta: PT Gramedia Pustaka Utama, 1991), 282.

social, institute, corporation, educational institute, state, etc, have strong determinant toward individual. Meanwhile in other sides, individual has bargaining power and consciousness to choose and face structure.

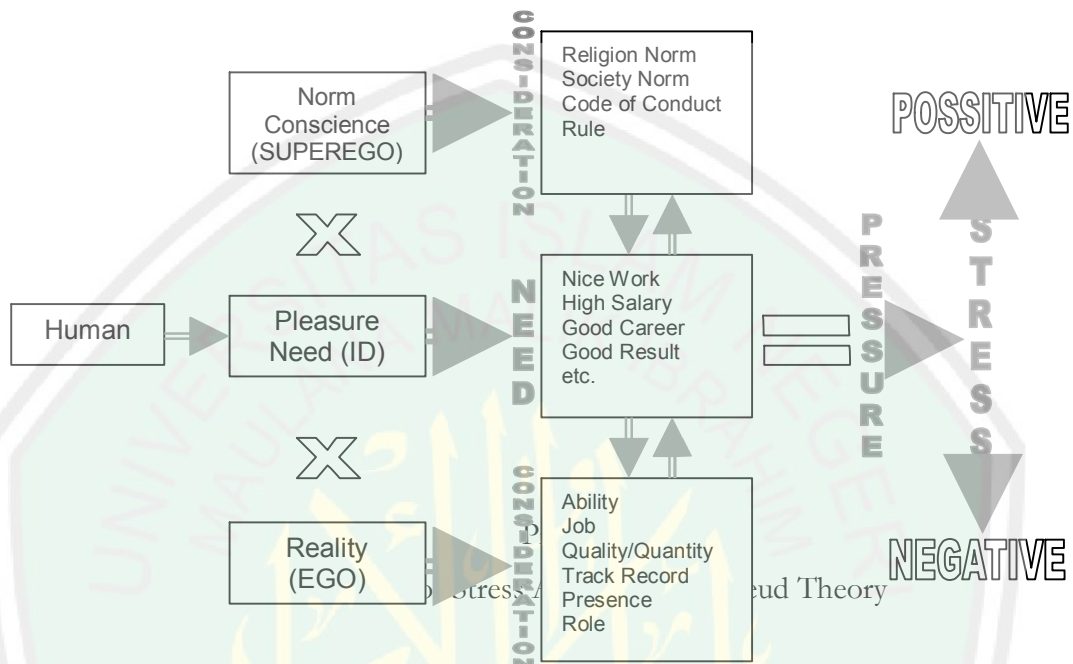
Being an individual always has relation with a current social group; beginning from international group, national, ethnic, until most intimate social group and primer that is family.⁵ These groups are structures that have roles, rules, duties, values, traditions, cultures, norms, that coercive individual as a part of group. For example, an educational institute has a purpose. Therefore, to reach this purpose, claiming all parts of this institute should work together based on their jobs and duties. Consequently rules, right placement, job design, job description, norms, and framework of each part of the institute are needed to arrange this togetherness to work maximally and efficient. Of course, these rules have power to coercive individual to walk on the right reel. Meanwhile, togetherness is not considered that all individuals work together to finish one job, but it means that all individuals work together based on their targets.

If there is no right man on the right place or no right placement, employee will feel anxiety and he cannot do his job or duties well, because his ability is unsuitable with his job. If there is no job design they will work overload or underload qualitatively and quantitatively. Quantitative overload means too many duties in little time, while quantitative underload means too many times and little job. On the contrary, qualitative overload means too difficult duty while low ability and qualitative underload means high ability and too easy duty.⁶ The effect is that employee cannot work efficiently, and the duty is not finished maximally. Therefore, this condition can trigger job stress either in the institute or the employee. Besides that, stressor is often caused by work situation, tools, unclear tasks which can be source of misunderstanding, unhealthy relation pattern, emulation, etc.

⁵ Kartini Kartono, *Psikologi Industri Untuk Manajemen, Perusahaan, dan Industri* (Jakarta: PT RajaGrafindo Persada, 2004), 41.

⁶ Achadiat Agoes and Friends, *Teori dan Manajemen Stress*, 23.

Based on Freud theory,⁷ stress is a dynamic which is caused by collision between id and ego - super ego. This process can be described as below:

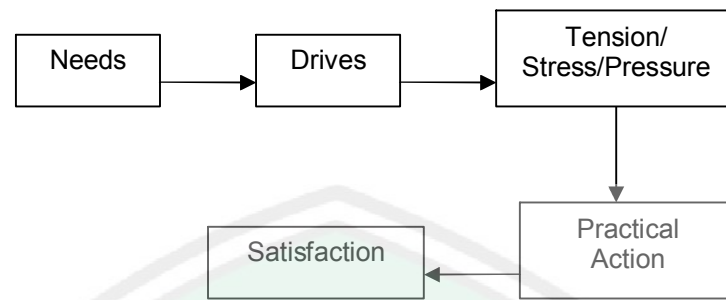


Human generally needs pleasure, welfare, and happiness. In job, welfare means high salary, good position, good career, good work, and etc. On the other hand, but to get pleasure always through two requirements, real and norm consideration. These considerations will decide whether the pleasure is competent to reach or not. If the pleasure reached by individual, he/she will be free from pressure and anxiety, and feel satisfied. On the contrary, if the pleasure is delayed, it will cause problems that trigger stress, either negative or positive stress.

In other explanation, Kartini mentions that needs and drives which unfulfilled or have not been fulfilled yet because arising of pressures and stresses. Pressures and stressed tend to ascending when needs and drives progressively cumulative gathered and not yet fulfilled. On the contrary, pressures and stressed tend to be down and decrease when needs and drives are fulfilled or satisfied.⁸

⁷ Leslie Stevenson and David L. Haberman, *Sepuluh Teori Hakikat Manusia* (Yogyakarta: Yayasan Bentang Budaya, 2001), 236.

⁸ Kartini Kartono, *Psikologi Industri Untuk Manajemen, Perusahaan, dan Industri*, 207.



Picture 2

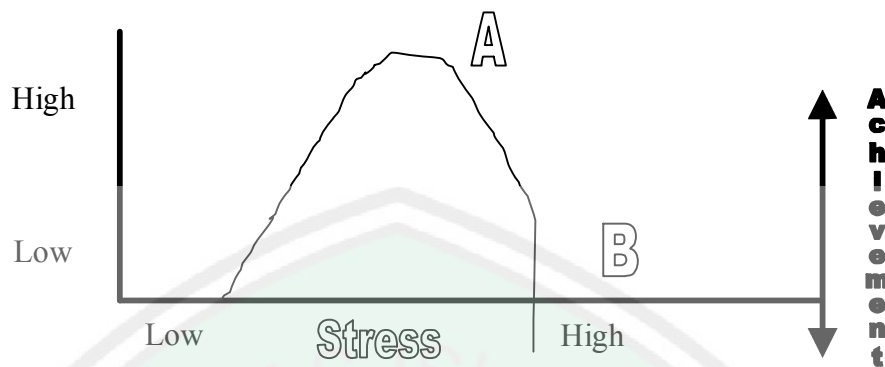
Satisfaction Process according to Kartini.⁹

When needs are unsatisfied, drives will trigger stress condition. As mentioned above, there are two kinds of stress; those are negative and positive stress. Negative stress will disturb and break the normal daily life and activities and only will give traumatic to us.¹⁰ While positive stress is, if someone has stress and he/she can conduct self defense mechanism with many ways as reaction of facing stress, like compensation. Compensation is when someone uses his/her entire all time and energy to strive, so that he/she can close over his disability in working.

According to Achadiat and friends, stress can cause positive and also negative effect toward someone achievement. Earlier, stress increase the achievement, this condition continues progressively until highest and optimum achievement (A). When stress reaches current dot (look at dot A) stress will increase. Meanwhile, when stress reaches top achievement, it will be down and in this dot, stress and achievement have negative correlations. Excelsior of stress will be down achievement that can be reached by someone progressively. On the contrary, after dot A, the condition of stress takes negative effect to achievement and when dot B stress reaches its top, achievement is very difficult to be expected and its result can be zero. This process is called Law of Diminishing Return of Stress.

⁹ *Ibid.*, 207.

¹⁰ Panji Anorogo and Ninik Widiyanti, *Psikologi Dalam Perusahaan* (Jakarta: PT Rineka Cipta, 1993), 163.



Picture 3
Stress, Frustration and Achievement¹¹

Any way, reaction to job stress has significance influence to the development and the survival of organization or institute. As we knew, organization represents a system consisting of many persons with differences duties and importance but they support each other to become one unity of system. Thus, if a part of this system is annoyed, it will threat other parts.

In fact, it is an irony if job stress happens in an Islamic university though that thing is very humane. Ideally, an Islamic university practices religion teaching than university which is not based on Islam. In short, for example, every individual in this university should have a habit reading holy Quran, so that they will be protected from psychological trouble in workplace environment. But on the reality, job stress still happens in UIN Malang. It is assumed that job stress disorders which happen in UIN Malang represent continuous consequence of not regular reading al-Qur'an. On the other hand, by reading al-Qur'an someone will get calmness on heart and he will be protected from anxiety and worrying.

Therefore, it is needed to find a holistic therapy which can heal inner aspect of human, if it is not done, stress will cause serious disorder to mankind. Achadiat mentions that stress which is constantly, unprediction and uncontrollable will have serious effect either physically or mentally. One of the consequences of stress illness is the impotence situation that flange to hopelessly and the damage of physical and mental health that able to trigger to heavy depression. Stress should handle, because

¹¹ Achadiat Agoes and Friends, *Teori dan Manajemen Stress*, 36.

stress will be able to generate many disease like chronic jumpy situation, high blood pressure, disease of heart attack (cardiovascular), and other various disease that bothering and very dangerous.¹²

Zakiah mentioned that in growth and modern society, many people include adult, teenager, old age, even children, hit by unpleasure situation, such as feeling of dread-jumpy, apprehensive, and sometimes mixed between scare feeling and worry. Human who is unable to face and overcome his problems will feel piled up by amount of difficulty. Such burdens will influence his health even attack his mental health, farther also can bother his social relationship. Someone who get such condition will decrease his cognitive ability, down of enthusiasm even completely lose, worship willing-less, and also loos social relationship willingness.¹³

Attention to the effects of stress toward both physically and mentally, therefore we do need to develop stress therapy or stress management basically from Islamic teaching because:¹⁴

1. Stress has emotional and physically reaction. We need to keep attention that mental and body will response to stress and they have positive or negative effect which are real or abstract. Besides, we also need to keep attention to its change and growth.
2. Stress represents social responsibility, if it is not controlled better, it will make condition and conduction of duty in organization becoming not effective or less balmy, so that it can influence organizational work productivity.
3. Someone who hits by stress, he or she can disturb and influence other persons.
4. Stress can gives positive effect and negative ones. On the other hand, empirical data proves that stress often causes negative effect, minimally to individual.
5. Stress can influence the climate of relationship both in family environment and in workplace.

¹² *Ibid.*, 59.

¹³ Zakiah Daradjat, *Do'a Menunjang Semangat Hidup* (Jakarta: Yayasan Pendidikan Islam Ruhama, 1992), 20.

¹⁴ *Ibid.*, 30.

Besides doing hobby or prefer activities, stress can also be handled by religion approaches, which are based on religion teaching. Ma'arif in Wibisono stated that:

Modern man is not progressively happy because he loses of the real and fundamental meaning life. To this problem, science and philosophy can answer completely. Then, if he is snot back to apocalypse of God, so where human finds lean place? Modern man is most confusing people. The only way is human mind must cooperative with faith to The Most Creator. But, faith without conducting good practical (*'amal sholeh*) is barren belief and it has no meaning more.¹⁵

Meanwhile, we must believe and understand that religion is a way of life which pointed to obtain bliss and calmness and also to enlarge road to shape valuable and good life besides God. In other words, religion with its *aqidah* (principle) of belief in God and practical guidance not only arise power and calmness in hearth of human, but it also shows the right way in human life. It is a fact that mankind whose belief and faith will have psychological power and definitive hold in his life. It because there is no lean place which is stronger than belief in God and strong confidence at religion accompanied with religious behavior.¹⁶

Religion, according to Geertz in Wibisono, is a symbol of system which conducts to create mood and strong motivation, holistic, and going into long effect in human self with formulate general concept about existence of everything and by wrapping that conception with certainty factual situation so that mood and motivation felt seriously realistic.¹⁷ Besides that, religion can establish perfect mental happiness and also feeling fear and appalling. Religion also has values for human life as an individual even when individual in social relationship. Psychologically, religion also can give positive influences for daily life, both intrinsic motive and extrinsic. We know that motive based on religion has wonderful power and difficult to contest with non religion faith, such as doctrine, ideology that profane.¹⁸

As motivation, religion motivates individual to do activities fully adherence and chastity. This relevant will give influence to individual himself to do kindness and

¹⁵ Arif Wibisono, *Penelitian Ilmiah Hubungan Shalat dengan Kecemasan* (Jakarta: Studia Press, 2004), 15.

¹⁶ Muhammad Amrullah, *Agama dan Stress*, Psychology Popular Magazine Anda, Edition 128 July 1987, 17.

¹⁷ Ishomuddin, MS., *Sosiologi Agama Pluralisme Agama dan Interpretasi Sosiologi* (Malang: Pusat Penerbitan Universitas Muhammadiyah Malang, 1996), 34.

¹⁸ *Ibid.*, 35.

sacrifice. Religion also has value of ethic because in conducting something someone will be tied to rule between which one is acceptable and which one is forbidden. Motivate ethical will encourage someone to be honest, keep his promise and take care of commendation. On the other side, religion becomes expectancy or hope. Someone executing and doing religion commands generally is caused by an expectation of affection or pardon from The Almighty God. The expectation motivation encourages someone to behave candid in accepting heavy or light temptation.¹⁹

Zakiah mentioned that conducting religion duties – such as praying, reading al-Qur'an, fasting - in daily life can fortify people from mental disorder and they are able to refresh mental healthy of jumpy people. If someone progressively is closer to God, he shall progressively can face difficulties and disappointment in his life. On the contrary, if he is progressively far from religion, it will progressively hard for him to find spiritual calmness.²⁰ As mentioned by Jung, which those who are suffering from pain and illness are caused by lost of their religion and it can only be really recovered by their faith and religion.²¹

Religion rules give human beings guidance, concept, life philosophy that take human to find the meaning of life, life purpose, what is seeking in this life, and how human walks on the right role. By finding the real meaning of life, human will have strong ways, confidence, and will not be influenced easily by bad things.²² In other word, if religion teachings are really obeyed, human can be preventive from emotional suffered and mental misery.²³

Even in modern knowledge, few experts confessed that religion has power to solve worrying and dread in human life. James mentioned that most effective healing to overcome worrying is belief of religion.²⁴ Meanwhile, Qiqinoont expressed that big stain of modern life causes most people are hit by nerve disease, high blood pressure or hypertension, semi madness, because of disappointed of yesterday and worried of

¹⁹ *Ibid.*, 38.

²⁰ Zakiah Dardjat, *Peranan Agama dalam Kesehatan Mental* (Jakarta: Gunung Agung, 2004), 79.

²¹ Muhammad Amrullah, *Agama dan Stress...*, 19.

²² Kartini Kartono and Jenny Andari, *Hygiene Mental dan Kesehatan Mental dalam Islam* (Bandung: Penerbit Bandar Maju, 1989), 298.

²³ Muhammad Amrullah, *Agama dan Stress...*, 272.

²⁴ *Ibid.*, 272.

tomorrow. Furthermore, she said that highly death rate in the United States, mostly causes liver illness, where liver illness, where it is derivatives from worrying, anxiety, hate, and life pressure.²⁵ Brill also said that human beings who really obey their religion cannot be hit by nerve disease”.²⁶

Referring to the big effect of religion to human, thus, Islamic rules give people ways to handle and overcome their problems. In classical Sufism, it tradition has mentioned that many kinds of therapy to human psychological disorders, one of them is as mentioned by al-Anthaky ra. In his book *Nashaibul Ibad*. He mentioned five kinds of heart therapy, as follows:

خَمْسُ هُنَّ مِنْ دَوَاءِ الْقَلْبِ مَجَالِسَةُ الصَّالِحِينَ
وَقِرَاءَةُ الْقُرْآنِ وَإِخْلَاءُ الْبَاطِنِ وَقِيَامُ اللَّيْلِ وَالتَّضَرُّعُ عِنْدَ الصَّبَاحِ

*There are five kinds of heart therapy, those are: associating with pious people, reading al-Qur'an, fasting (hungry of stomach), shalah in the night, and worship in time before dawn.*²⁷

Although this concept is therapy of heart and does not relate directly to therapy of job stress, but this therapy includes many things of disorder both physically and psychologically, and also can be applied to job stress. Other side, not less Islam has many ways to solve human illness, by praying, *dzikir*, reading al-Qur'an, etc. Even in al-Qur'an Allah said that al-Qur'an was revealed to heal human illness:

وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

We sent down of the Koran that which is a healing and a mercy to believers, but to the harm does it does not increase them, except in loss. (QS. Al-Isra [The Night Journey] : 82).

Therefore, al-Qur'an becomes a direction to human being, functioning to show how to have well-balanced and happy life. In different congeniality, al-Qur'an resides

²⁵ Syahminan Zaini, *Hakekat Agama dalam Kehidupan Manusia*, (Surabaya: Al-Ikhlâs, --), 62.

²⁶ *Ibid.*, 62.

²⁷ Syaikh Muhammad Nawawi Ibnu Umar Al-Jawiy, *Syarh Nashaibul Ibad Syihabuddin Ahmad Ibnu Hajar Al-Asqalani*, (Surabaya, Toko Kitab Al-Hidayah), 34.

in central on course human life. Al-Qur'an becomes balancing position of human life when they don't have hold.

Everyone wishes comfort, balance, bliss and peacefulness in his life. However, life will not walk only in certain situation, for example a person is not always sorrowful, happy, or always has fully spirit without feeling boredom. Ideally, life walks righteously like caravan wheel, sometimes up and sometimes down or even as distinct from under to up. But some individual unable to enjoy the changes them, they feel suffered or stressed.

According to Zakiah, by doing religion rules in daily life it can heal human from mental illness, and refresh for who has restlessness. It is because unreal restlessness and anxiety are sourced from unsatisfied and disappointed.²⁸ Thus, Allah mentioned in al-Qur'an that to solve restlessness is by *dzikir*. Allah said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ . أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied. (QS. ar-Ra'd [The Thunder] : 28).

Dzikir on this *ayah*, according Quraish Shihab,²⁹ has two perspective meaning. First, in common meaning and ethymological, it is saying with tongue, but this meaning growth to be remembering, because remembering mostly followed by saying or speaking to something remembered. Thus, the *ayah* above is understood by saying the name of Allah, His Grateful, His Loving, His Merciful, His creation such as human, heaven and hell, etc.

The second meaning is al-Qur'an. Although *kalimah dzikir* in this *ayah*, explicitly, does not refer to al-Qur'an, but according to the mostl agreement of ulama, this *kalimah dzikir* refers to al-Qur'an, because *adz-dzikir* is one of the names of al-Qur'an. As explained by two *ayabs* below:

²⁸ Ahmad Saikh, *Pemahaman Remaja Terhadap Bacaan Al-Qur'an sebagai Upaya Mencapai Ketenangan Hati (Study Deskriptif di Mushalla Al-Hidayah Campurejo, Pancung Gresik)*, Scription, (Malang: Jurusan Psikologi Sekolah Tinggi Agama Islam Negeri Malang, 2002), 20.

²⁹ Quraish Shihab, *Tafsir al-Misbah, Pesan dan Kesorasian al-Al-Qur'an*, Vol. VI, (Jakarta: Lentera Hati, 2002), --

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ ، أَفَأَنْتُمْ لَهُ مُنْكَرُونَ

This is a blessed Remembrance which We have sent down. Do you disbelieve it?
(QS. al-Anbiyaa [The Prophets] : 50).

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It is We who sent down the Koran, and We watch over it. (QS. al-Hijr [The Valley of Hijr] : 9).

Thus, *dzikir* meant in this *ayah*, is all activities relate to al-Qur'an, listening, reading, discussing, researching, in common and specific meaning.

As we know, al-Qur'an is commandment of Allah revealed to Prophet Muhammad SAW as a guide book and main reference for human life. It means that Allah had made general rule and primary principle to organize human behavior to have happiness and wealthy forever, surely, if human follows on al-Qur'an. These generals rules and primary principles are always relevant to human problems until the end of the day. Therefore, al-Qur'an was revealed to be the direction to solve life problems.³⁰

No doubt that Moslems around the world confesses that al-Qur'an as a source of knowledge. Even Islamic knowledge paradigm, from esoteric to exoteric, from legal-formal (*Syariah*) to Sufism-informal (*Tasawuf*), from pattern of thought to pattern for thought and more also confess the Holy al-Qur'an as source of knowledge. But this confession is not directly justified that holistic scientific explanation of phenomena's or theories are included in al-Qur'an. Al-Qur'an gives just global and general idea of concepts, assumptions, or prepositions in simple and basically ways without any detail explanations. Furthermore, this task is belonging to human as thinking creature to explore his primary potential such curiosity. By this one, human makes questions and seeking the answer in many ways and assumptions.

³⁰ Abdul Halim., Pengantar Editor, dalam Said Agil Husin Al Munawwar, *al-Qur'an Membangun Tradisi Kesalehan Hakiki*, (Jakarta: Ciputat Press, 2002), xii.

The fundamental of psychology is also based on al-Qur'an because it talks about cognitive, affective and emotion (afraid, anger, loving), motivations (drive, reinforcement, reward and punishment), learning process, personality, mental disorder, therapy, and more.³¹ Even more, al-Qur'an has very complete concepts of psychology more than west psychology has.

Psychology of al-Qur'an has different perspective about human. West psychology defines psychology as a science of behavior which concerns much toward overt behavior not covert behavior. It causes positive epistemology that constructs on rationable, observable, measurable and objective assumption. Meanwhile, human behavior and human phenomena are not all rationable, observable, measurable or objective. Among these less, psychology of al-Qur'an tries to reconstruct different perspective about human because many things in humanistic phenomena are subjective, unobservable but can be felt.

Thus, this research tries to find an alternative therapy that touches all aspects in human life, especially on this topic of "job stress" because human development does not stop but always find new phenomena. This research is very important for four reasons, those are:

1. Pure psychology therapeutically approach is not able to reach inner psyche aspect of human. This condition is criticized by Hassan Langgulung in two reasons: basically pure psychology does not speak about human soul, but it concentrates on the affect of soul in behavior and pure psychological approach is not able to solve disorder coming from inner or soul disorder; *and*, attended to human natures.³² According to psychoanalytical paradigm, man is responsive to be controlled by inner drive called "*libido*" or sex drive. Whereas, motive of behavior both overt and covert not mostly come from *libido* drive.³³ Behavior has understanding about human as mechanistic, reactive, deterministic, who move when there is stimulus. On the other hand, not all human behaviors can be understood in stimulus - response pattern (SR). Even, Behavioristic paradigm has forgotten human behavior and

³¹ Utsman Najati, *al-Qur'an dan Ilmu Jiwa* (Bandung: Penerbit Pustaka, 1995), viii.

³² Hassan Langgulung, *Teori-teori Kesehatan Mental*, (Jakarta: Pustaka Al-Husna, 1992), 307 – 310.

³³ Sukanto, MM., and Dardiri Hasyim, *Nafsiologi Refleksi Analisis tentang Diri dan Tingkah Laku Manusia*, (Surabaya: Risalah Gusti 1995), 3.

personality potential development.³⁴ Whereas humanistic has opinion about human as personal awareness and has orientation to the future, and can control his behavior. But, humanistic has forgotten that behind human consciousness, there is trance-consciousness guided by power of believing to the Almighty Power of God where this consciousness could be seen in people who believe and convince to The Great Unity. This consciousness called religiosity consciousness.

2. This research strives to find an Islamic alternative psychotherapy in which society leave their spirit of spirituality and religiosity as was mentioned by Qiqinoont and Brill before.
3. Al-Qur'an has good a concept about therapy to solve human psychological shock. In *surah* ar-Ra'd (The Thunder) *ayah* 28 above, Allah swt. gives general concept of therapy to handle life pressure, unresting *Qalb*, and psychological disorder by *dzikir*. Therefore, how to break down this general concept to applicative concepts is needed now. It is expected we this therapy becomes alternative therapy while positivistic psychology paradigm does not reach deepest to inner drive, inner problem and psychological problem.
4. Although this research was done at UIN Malang, but it is not possible that the result can be applied in other institutions whose has the same problem, such as company, educational, social or government institutions.

B. Question of Research

1. How is the intensity of reading al-Qur'an in lecturer of UIN Malang?
2. How is the level of job stress in lecturer of UIN Malang?
3. Is there effect of intensity read al-Qur'an toward level of job stress in lecturer of UIN Malang?

C. Purpose of Research

1. To know the intensity of reading al-Qur'an in lecturer of UIN Malang.
2. To know the level of job stress in lecturer of UIN Malang.

³⁴Rahmat Aziz, *Membangun Psikologi Islam*, Jurnal Psikoislamika, (Fakultas Psikologi Universitas Islam Negeri (UIN) Malang), Vol.1/No.1/Januari 2004), 12.

3. To know the effect of intensity read al-Qur'an toward level of job stress in lecturer of UIN Malang.

D. Significance of the Research

The significance of this research is categorized in two aspects: theoretical and practical.

1. Theoretically, the result of this research is expected to add knowledge of psychology, actually in psychotherapy based on Islam teachings.
2. Practically, the result of this research can be considered as guidance to solve psychological disorder symptoms for psychologist, psychology scholars, psychiatrists, or others who are interested in this research result.



CHAPTER II

REVIEW OF RELATED LITERATURE

📖 Prior Research

📖 Book Review

📖 Theoretical Perspective

📖 Basic Assumption and Hypothesis

CHAPTER II

REVIEW OF RELATED LITERATURE

A. PRIOR RESEARCH

Beforehand, this research is different from the research of Ardi under the title *Coping Strategy to Job Stress in employee of the State Islamic College of Malang (Strategi Coping Terhadap Stress Kerja di Lingkungan Karyawan STAIN Malang)*. Ardi's research tells how strategies of how to cope the job stress of employees and officer at UIN Malang. While this research try to correlate two variables between the habit of reading al-Qur'an and the job stress. In other words, this research want to look for how far the habit of reading al-Qur'an will influence or give effect toward the level of job stress of the lectures of UIN Malang. Furthermore, this research wants to offer a therapy based on al-Qur'an. Whereas on the other side, many researches with variable of job stress which correlate to approach of coping strategy is temporal of tentative, like research done by Hartanti and Soerjantini Rahaju.³⁵ Hartanti and Soerjantini concluded that "sense of humor" only influences the the surface of negative effect job stress of lecture at University of Surabaya for about 0,3%.³⁶

In another research, such as Novitasari's research, she pays attention to the relationship between job stress, motivation of work and employee's performance. However, it does not offer a new approach to handle the job stress. Finally, she concluded that job stress has significant influence to the employee's performance but not in motivation of work.³⁷

The next research as are conducted by Elydar about "the Relationship between Communication and Job Stress" (*Hubungan antara Komunikasi dengan Stres Kerja*)³⁸ and Al-Yazid about "Effect of Communication Effectivity toward Job

³⁵ Hartanti and Soerjantini Rahaju, *Peran Sense of Humor pada Dampak Negatif Stress Kerja*, Anima Indonesian Psychological Journal Vol. 18, No. 4, 2003, 393-408.

³⁶ *Ibid.*, 407.

³⁷ Ni Nyoman Novitasari Andraeni, *Pengaruh Stres Kerja terhadap Motivasi Kerja dan Kinerja Karyawan P.T. H.M Sampoerna Tbk Surabaya*, Thesis (Surabaya: Post Graduate Program of Airlangga University, 2003), 125.

³⁸ Lilik Isna Elydar, *Hubungan antara Komunikasi dengan Stress Kerja pada Karyawan di PT. Aneka Jati Mojoagung*, Unpublished Scription (Malang: Fakultas Psikologi UIN, 2003), --

Stress” (*Pengaruh Efektivitas Komunikasi terhadap Stres Kerja*).³⁹ Both researches are the same; those are explorative researches with “communication” and its attribute, and “job stress” as the variables. As previous research, both researches do not offer models of handling job stress. Similar as Haslina’s research about “the influence of emotional maturity and emotional quality management toward job stress” (*Pengaruh Kematangan Emosi (Emotional Quality Management) terhadap Stres Kerja*),⁴⁰ this research still tries to offer issue of "emotional maturity" as a way to handle job stress. As we know that problem is basically faced by human because of his disability to manage emotion wisely and directive. Even disability to control emotional condition when facing problems will progressively strengthen its intensity; one of the examples is job stress. Immature emotion rather than becoming solution on the contrary will add complexity of problem.

Differing from researches which have mentioned above, this study try to offers concept of solving job stress problem by tread on al-Qur'an as a base for Moslem belief. It has been strengthened in al-Qur'an:

Had We made the Koran in a nonArabic (language) they would have said: 'If only its verses were distinguished! Why in (a) nonArabic (language, when the Prophet is) an Arab?' Say: 'To the believers it is a guidance and a healing. But to those who do not believe, there is a heaviness in their ears, to them it is blindness. They are those called from afar. (QS. Fushshilat [Distinguish] 41: 44)

We sent down of the Koran that which is a healing and a mercy to believers, but to the harmdoers it does not increase them, except in loss. (QS. al-Israa [Journey in the Night] 17: 82)

Thus, it does really need to cope a strategy that tolerant not only toward our healthy but also can be as a solution for better therapy and coping the stress. Therefore, religion teaching is the best way to cope with the problem in this life. As stated by Nurcholis Madjid, “Being religion as real base for knowledge is very possible because religion represent rules including many matters about human. In

³⁹ Al Yazid, *Pengaruh Efektivitas Komunikasi Terhadap Stres Kerja Pada Karyawan CV. Surya Laksa Malang, scription*, Unpublished Scription (Malang: Psychology Faculty of Islamic University of Malang, 2005), --

⁴⁰ Sri Haslina, *Pengaruh Kematangan Emosi, (Emosi Quality Management) terhadap Stres Kerja Karyawan PT. Selecta Batu Malang*, Unpublished Scription (Malang: Psychology Faculty of Islamic University of Inonesia-Sudan, 2003), --

psychology, Al-Qur'an can be as a reference to solve psychological problems, because psychological test tools have not been able yet to solve them completely.⁴¹

Meanwhile, one of many therapies in Islam teaching, Abdullah Al-Anthaky recommended that restlessness in our heart can be solved by reading Al-Qur'an. In the book *Nashaibul Ibad*, he mentioned five kinds of heart therapy, as follows:

*There are five kinds of heart therapy, that: associating with pious people, reading al-Qur'an, fasting (hungry of stomach), shalah in the night, and worship in time before dawn.*⁴²

Besides that, Allah has promised in Al-Qur'an, that He revealed Al-Qur'an as a medicine (Asy-Syifa') for human problems.

People, an admonition has now come to you from your Lord, and a healing for what is in the chests, a guide and a mercy to believers. (QS. Yunus [The Prophet Jonah] 10: 57)

In another ayah, Allah mentioned that only by remembrance both with *dzikr* and reading Al-Qur'an, our life will get rest and comfort.

Those who believe and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied. (QS. ar-Ra'd [The Thunder] 13: 28)

Some *ayah*'s above are base statements of Allah that can be real base for knowledge as mentioned by Nurcholis Madjid before. In empirical researches, it has been found that many empirical data prove that Islamic teaching can be used as a therapy and heal for human problems. As stated by Hendrawan Nadezul that people who do many and are used to praying, doing meditation, praying five times, *dzikr*, praying *tabajud*, can tame autonomous nerve system of their body. Characteristic of our autonomous nerve becomes more wild because all modern life now. Consciously, we cannot control this autonomous nerve because autonomous nerve activity, which makes us irritability and anger during this time

⁴¹ Adnan Syarif, *Psikologi Qur'ani*, Translater Preface by Muhammad Al-Mighwar, M.Ag (Bandung: Pustaka Hidayah, 2002), 11.

⁴² Syaikh Nawawi Al-Jawiy, *Syarh Nashaibul Ibad*, 34.

is out from the influence of our consciousness willingness. One way to taming it by doing and conducting the more activity of spiritual. Someone who has a high spirituality will also have high alpha waving in his brain. Therefore, can make his life become calmer even if he has a dread storm, panic and fear attack time by time, without requiring to take medicine or have recourse soothsayer. Thereby risk which is hit by stroke, coroner heart, and cancer and mental illness become smaller. Most stress and feeling of negativity which hit modern people this time can triggers a lot of disease. Thus, spirituality moving will be able to weaken it.⁴³

B. BOOK REVIEW

1. Job Stress

a. *Definition of Stress*

Stress is a physical response to information received by the brain. When physical danger gives signal for its presence, stress prepares the body to help it survive the anticipated confrontation.⁴⁴ The word 'stress' is defined by the Oxford Dictionary as "a state of affair involving demand on physical or mental energy". It is a condition or circumstance (not always adverse), which can disturb the normal physiological and psychological functioning of an individual. In medical meaning 'stress' is defined as a perturbation of the body's homeostasis.⁴⁵

Stress is an internal and external pressure and other troublesome conditions in life which stem from frustration and conflict. Frustration is disappointment of blocking or thwarting of goal-directed activity which is caused by having resistance in physical, social, and also personal. Meanwhile conflict is the crash of two or more goal-directed

⁴³ Achdiat and friends, *Teori dan Manajemen Stress*, 63.

⁴⁴ <http://aim.pathfinder-project.co.uk/v10/stressatwork.shtml>

⁴⁵ <http://www.lifepositive.com/>

activities, which wish to be reached, is happiness conditions and avoids the unhappiness one.⁴⁶ There are three kinds of conflict:⁴⁷

- 1) Approach-approach conflict, means two goals or more wishes will be reached, but should be chosen only one.
- 2) Approach-avoidance conflict means individual trying to reach goal while at the time he also avoids the goal, and should choose one too.
- 3) Avoidance-avoidance conflict means individual faces two unhappiness goals and should choose one.

According to David Rayback, stress is psychophysiology reactions to occurrences and burdens in our life, which depends on perspective, do we worry or just enjoy.⁴⁸ Stress presents where burden not well-balanced with ability of someone to handle its burden.⁴⁹ Meanwhile, Anoraga defined stress as response of individual both physical or psychologically to environment change, is felt as threat to him self, which this response also called flight-flight response.⁵⁰

According to Novitasari, stress is a pressure condition that effects emotion, thinking process and condition where someone is forced to give response over than his adaptation ability to external environment.⁵¹

Meanwhile, Achadiat Agoes and friends collected the definition of stress from few experts, as below:⁵²

- 1) Schuler, Robbins and Coulter stated that stress is a dynamic condition in which an individual is confronted with an opportunity, constraint, or demand related to what his or her desire for which the outcome is perceived to the both uncertain and important.

⁴⁶ Sulistyaningsih, *Psikologi Abnormal dan Psikopatologi Buku Ajar Mata Kuliah Psikologi Abnormal dan Psikopatologi* (Malang: Psychology Faculty of Islamic University of Malang, 2000), 12.

⁴⁷ Sarlito Wirawan Sarwono, *Teori-teori Psikologi Sosial* (Jakarta, PT. RajaGrafindo Persada, 2003), 54.

⁴⁸ David Ryback, *10 Tahun Tampak Lebih Muda 10 Tahun Hidup Lebih Lama Pedoman Untuk Wanita*, Translater Dr. Widjaja Kusuma (Batam: Interaksara, 1998), 128.

⁴⁹ Suprpti Slamet and Sumarmo Markam, *Psikologi Klinis* (Jakarta: UI Press, 2003), 35.

⁵⁰ Pandji Anoraga, *Psikologi Kerja* (Jakarta: Rineka Cipta, 1992), 93. See also Rayback, *10 Tahun Tampak Lebih Muda*, 128.

⁵¹ Andraeni, *Pengaruh Stres Kerja*, 8.

⁵² Achdiat, *Teori dan Manajemen Stress*, 14.

- 2) Harvey and Bowin mentioned that stress is the interaction between an individual and the environment characterized by emotional strain affecting a person's physical and mental condition.
- 3) J.E McGrath defined stress as an imbalance between demand and response capability under conditions where failure to meet demand has important (perceived) consequences.
- 4) Gray and Smeltzer, mentioned that stress is a psychological reaction to requirement that can make a person feel tense or anxious because the person does not feel capable of coping with demands.

According Achdiat Agoes and friends, they concluded that stress is a dynamic condition with strain and anxious of individual or group in which caused by imbalance between demand and response capability that faced with opportunity and constraint related to what we want, and characterized by emotional strain effecting physic and mental condition.

Thus, based on definitions perspective above it can be concluded that stress is pressure condition exceeding ability of someone to handling it and causing threat physically and psychical to him. But stress required negative effect from relation between pressure conditions with threat. If pressure condition does not impact to negative effect, it cannot be said as stress. Thereby, this definition can be schemed as follows:



Picture 2.1 Pattern of Stress

b. *Definition of Job Stress*

In common, Philip L. Rice mentioned that someone hit by job stress if entangling organizational or company of individual place work and result negative impact to individual and company.⁵³

According to Gibson et al, job stress can be conceptualized in few perspectives, stress as stimulus, stress as response, and stress as stimulus-response. Stress as stimulus is an approach concentrated to environment, and stress as response is a power that presses individual to responses stressors, while stress as stimulus-response approach defined stress as consequence of interaction between environment stimulus and individual response. It means that stress is not seen as stimulus or response only, but stress is a result of unique interaction between environment stimulus and individual tendency to give response.⁵⁴

Related to Gibson's definition that stress is stimulus, according to Riggio, job stress is a pressfull condition caused by events in workplace.⁵⁵ In the same definition, Mangkunegara said that job stress is a feeling pressure or depressive feeling felt by employee in his work. This kind of job stress is shown from symptoms of unstable emotion, unhappiness feeling, stand apart attitude, etc.⁵⁶ Nevertheless, definitions from Riggio and Mangkunegara are still general because they have not mentioned yet the kind of feeling pressure or depressive feeling because not all of feeling pressure in workplace can be called as job stress.

While stress as response, like definition from Luthans, job stress is adaptive response to an external situation that is the result of physical, psychological and behavior deviations to organizations participants.⁵⁷ Berry also mentions that job stress is body response that emerges of work stressor. This definition means that job stress emerge depends on the situations and conditions from employee or workplace.⁵⁸ Or in another meaning shown by Lazarus, job stress relates to events around workplace which represents an emergency or dangerous.⁵⁹

⁵³ Jacinta F. Rini, *Stres Kerja*, www.e-psikologi.com/masalah/stress.htm, 2004

⁵⁴ Andraeni, *Pengaruh Stres Kerja*, 8.

⁵⁵ Ardi, *Strategi Coping*, 42.

⁵⁶ Anwar Mangkunegara, *Psikologi Perusahaan* (Bandung: Trigenda Karya, 1993), 93.

⁵⁷ Al Yazid, *Pengaruh Efektivitas Komunikasi*, 9.

⁵⁸ Ardi, *Strategi Coping*, 42.

⁵⁹ Haslina, *Pengaruh Kematangan Emosi*, 11.

c. *Symptoms of Job Stress*

Symptoms of stress emerge if there is feel pressure with inappropriate expectation condition. Symptom of stress can be seen physically and psychologically.⁶³ Physical symptom is marked with abundant headache or migraine, stress neck muscles and back, difficult to breath, pale face, quickly feel run down, increased blood pressure, increased heart rate, and increased muscle tension, feel physical fatigue, increased of sweat, muscle stress and sleep trouble.⁶⁴

Whereas psychological or psychical symptoms like dread, difficult having concentration, increased anxiety, depression, aggression, confusion, degradation of effective in communicating, boredom, work unsatisfied, irritability or easy to angry, acting redundantly or become very active which are realized from the behavior of looking for attention of people around him.⁶⁵

Hartanto,⁶⁶ Schuler,⁶⁷ also enhancing behavioral symptoms. Behavioral symptoms of someone who has been hit by stress seeing like tending to be passive, not having enthusiasm to finish work or procrastinate work, avoiding work, being absence, poor work performance, degradation of productivity, sabotage at work, changing in habit of eating which in the form of losing or increased appetite of eating, response very tardy even tend to demurely, increased smoking, increasing in drinking, abusing of drugs, being quicker talking, nervous and having sleep trouble.

Meanwhile Beehr and Newman clarify symptoms of job stress, as below:⁶⁸

Psychological Symptoms	Phsycally Symptoms	Behavioral Symptoms
– Anxiety and depression	– Increasing blood	– Procrastinate work
– Dreadful, stress	pressure	– Avoiding work
– Confusing, irritability,	– Increasing heart rate	– Tend to self suicide

⁶³ <http://www.dnp.or.id/article.php?id=278>, 2002.

⁶⁴ <http://www.nohsc.gov.au/OHSInformation/NOHSCPublications/factsheets/stres1.htm?>, 2006.

⁶⁵ <http://www.nohsc.gov.au/OHSInformation/NOHSCPublications/factsheets/stres1.htm?>

⁶⁶ Hartanto, *Stres Kerja (Job-Stress)*, http://www.lptui.com/index.php?op=article_view&id_news=1, 2004.

⁶⁷ Haslina, *Pengaruh Kematangan Emosi*, 18.

⁶⁸ Ardi, *Strategi Coping*, 44.

sensitive	– Increased of secretion of adrenalin and noradrenalin	– Increased drinking and abuse of drugs
– Undemonstrative		– Sabotage behavior
– Ineffective communication	– Gastrointestinal disorder, like stomach trouble	– Increasing of absence
– Alienated and withdrawl	– Easy to injure	– Changing in habit of eating, losing or increasing of appetite eat
– Degradation of self concept and self confident	– Physical fatigue	– Increased of high risk behavior
– Unsatisfied Working	– Dead	– Increasing of aggressive and criminality
– Fatigue bounce	– Cardiovascular disorder	– Degradation of interpersonal relationship quality with family and partner
– Degradation of intellectual function	– Breath disorder	– Degradation of productivity and achievement
– Difficult to concentration	– Increasing of sweat	
– Loss of spontaneity and creativity	– Skin disorder	
– Loss of life spirit	– Headache, migraine	
– Boredom	– Cancer	
	– Muscle stress	
	– Sleeping problem	

Picture 2.3

Table of Symptoms of Job Stress
According Terry Beehr and John Newman

According to Cooper and Straw, stress symptoms can change behavior, character and personality.⁶⁹ Physically symptoms like increasing and quickly in breathing, drying throat and mouth, damping hand, feeling hot, increasing tense muscles, digestion annoyed, constipation, out of reason fatigue, headache, wrong vessel and jumpy. While behavioral symptoms in the form of feeling confused,

⁶⁹ Andraeni, *Pengaruh Stres Kerja*, 7.

worried and sorrowful, misunderstanding, over a barrel, unable to do something, feeling fail and graceless, loss of motivation, difficult to concentration, difficult to think clearly, difficult in making decision, loss of creativity, loss of enthusiasm in self perform and loss of enthusiasm and others. Whereas, personality and character symptoms include abundant careful, worry changing to abundant panic, becoming gristle of less self confidence, easy to have pip.

Lucas, Wilson,⁷⁰ and Braham⁷¹ describe that symptoms of job stress can perform in physical, emotional, intellectual and interpersonal symptoms. Physical symptoms can be seen from sleeping problem or not regularly sleep, having headache, difficult defecate, digestive trouble, intestine chafe, itchy skin, back felt pain, blood-vessels at neck and shoulder felt strained, abundant sweat, easy to fatigue, often nip nail, changing of eating appetite, high blood pressure or heart attack, loss of energy.

Emotional symptoms include easy fulminating, nervous and having thin-skin, too sensitive, jumpy and worried, easy mood fluctuate, sorrowfully, easy to weep and depressive, aggressive or easy to attack to others, feel as fail people, feel loss self esteem, dislike to own self and others, loss of humor and interesting at something, and also mentality and psychological weak. Whereas intellectual symptoms include easy to forget or degradation of recall power, mind intrude, having difficulty in concentration, ponder redundantly, mind only fulfilled with one mind, degradation of quality and productivity. While interpersonal symptoms include easy blaming or finding fault of others, easy to attack others by words, hushing others, easy to cancel promise, too self defense.

According to Anoraga,⁷² symptoms of stress can be categorized into three kinds, heavy, medium and light symptoms. Heavy symptoms are dead, psychosis and loss of contact to social environment. While, medium and light symptoms include body, emotional and social symptoms. Body symptoms include headache, migraine or vertigo, maag, surprised, increased of cold sweat, sleep disorder, fatigue, stiff of neck behind until back, chest felt pain in bone and heat, dry throat, psychosexual

⁷⁰ Haslina, *Pengaruh Kematangan Emosi*, 16.

⁷¹ Andraeni, *Pengaruh Stres Kerja*, 8.

⁷² Haslina, *Pengaruh Kematangan Emosi*, 17.

disorder, losing of appetite eat, skin symptom, spastics, insensible and a number of other symptom. Emotional symptom include forgetful, difficult to concentrate, difficult to take decision, worry, sneaking, doubt, nightmares, gloomy, easy to fulminate or sick over, easy to weep, suicide mind, jumpy, hopeless view etc. While social symptoms include increasing in smoking, drinking or eating, often control window and door, withdrawing from association with social, easy quarrel, killing and others.

Achadiat and friends concluded that symptoms of stress can be categorized as below:⁷³

Symptoms of Stress			
Feeling	Thought	Behavior	Physic
<ul style="list-style-type: none"> • Feeling anxious; • Feeling scared; • Feeling irritable; • Feeling moody; • Feelings of inability to cope; 	<ul style="list-style-type: none"> • Low self esteem; • Fear failure; • Inability to concentrate; • Embarrassing easily; • Worrying about the future; • Forgetfulness; • Emotional instability; 	<ul style="list-style-type: none"> • Stuttering and other speech difficulties; • Uncooperative activities; • Inability to relax; • Crying for no apparent reason; • Acting impulsively; • Starting easily; • Laughing in a high pitch and nervous tone of voice; • Grinding teeth; • Increasing smoking; • Increasing use of drugs and alcohol; • Being accident prone; • Losing appetite or overeating; 	<ul style="list-style-type: none"> • Perspiration / sweaty; • Increased heart beat; • Trembling; • Nervous; • Dryness of throat and mouth; • Tiring easily; • Urinating frequently; • Sleeping problems; • Diarrhea, indigestion, and vomiting; • Coil around in stomach; • Headaches; • High blood pressure; • Pain in the neck and lower back; • Loss of appetite or overeating; • Susceptibility to illness; • Digestive problem; • High blood pressure; • Nervousness and tension; • Chronic worry; • Problem with sleep

Picture 2.4

Table of Symptoms of Stress According to David and Nelson

⁷³ Achadiat and friends, *Teori dan Manajemen Stress*, 40.

From the explanation above, it can be concluded that stress symptoms can be categorized in 3 (three) kinds, those are:

- 1) Physically or physiologically symptoms
- 2) Psychological symptoms, divided into:
 - a) Intellectual symptoms
 - b) Emotional symptoms
 - c) Character and personality symptoms
- 3) Behavior Symptoms, divided into:
 - a) Individual behavior symptoms
 - b) Social or interpersonal behavior symptoms

Picture 2.5
Table of Symptoms of Job stress

Physically or physiologically symptoms	Psychological symptoms			Behavior Symptoms	
	Intellectual	Emotional	Character and Personality	Individual	Social or interpersonal
<ul style="list-style-type: none"> – Increasing blood pressure – Increasing heart rate – Increasing of secretion of adrenalin and noradrenalin – Cardiovascular disorder – Gastrointestinal disorder, like stomach trouble – Breath disorder – Skin disorder – Physical fatigue and loss of energy – Easy to injure – Dead – Increased of 	<ul style="list-style-type: none"> – Downhill of intellectual function – Feeling confuse – Losing of creativity and spontaneity – Downhill quality and productivity – Mind fulfilled by just one mind – Ponder 	<ul style="list-style-type: none"> – Dread, stress – Confuse – Angrily – Sensitive – Undemonstrative – Self Confining – Feel detached and self alienated – Depressive – Anxiety – Boredom – Unsatisfied work – Debility – bounce and psychological – Lose life spirit – Downhill self esteem and 	<ul style="list-style-type: none"> – Easy to have the pip – Neglect less attitude – become abundant careful – Worry to become panic – Less self confid 	<ul style="list-style-type: none"> – Delaying or avoiding work / duty – Degradation of productivity and achievement – Increasing drink and drugs – Sabotage behavior – Increasing of absence frequency – Change of eat, drink behavioral – Increasing of high risk behavior 	<ul style="list-style-type: none"> – Degradation of interpersonal relation quality with friend and family – Loss of enthusiasm to own self and others – Feel no one pay attention to him – Aggressive to others – Degradation of communicating

sweat – Headache, migraine – Cancer – Neck and back muscle stress – Sleep problem – Pale face – Dry mouth and throat – Wet hand – Feel hot – Digestive trouble, maag – Constipation – Difficult defecate – Husk symptom or pruritis husk – Easy surprise (palpitating) – Chest feel pain in bone and heat – Queasy of puking – Spastics – Insensible	redundantly – Mind intrude – Easy to forget or downhill recall – Not interested to anything – Difficult make decision – difficult think clearly – Losing of concentration energy – Difficult have concentration	self confident – Feel as fail people – Easy and sorrowful weep – Easy mood fluctuate – Nervous about – Becoming very active in looking for attention of others – Reacting redundantly – Loss of enthusiasm in performance – Trouble of psychosexual – Nightmares – Sneaking or doubt abundant – Anxiety	ence become gristle	– Increasing of aggressiveness, and criminality – Tendency of suicide – Increasing of smoke – Do not have enthusiasm – Very tardy response – Often control window and door – Loss feel humor – Quicker talking – Tend to demure and passive	affectivity – Loss contact with social environment – Easy to weep – Hushing others – Easy attack others with words – Easy misunderstand and – Killing – Easy to quarrel – Ineffective communications
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d. *Phases of Stress*

Symptoms of stress often unknown by someone for a long time, because stress comes slowly. Furthermore, the stage of symptom is chronic and can disturb the daily life function in home, workplace, and even social relationship.⁷⁴ Robert in Hawari divided the phases of stress in his research into six phases; I, II, III, IV, V, and VI.⁷⁵

1) Phase I

This phase is lightest phase, usually followed by over enthusiasm or over acting to work, having sharp view which unusual, feeling be able to

⁷⁴ Dadang Hawari, *Al-Qur'an Ilmu Kedokteran dan Kesehatan Jiwa*, Cet. XI Edisi III (Yogyakarta: PT Dana Bhakti Prima Yasa, 2004), 471.

⁷⁵ Hawari, *Al-Qur'an*, 471.

finish job more quickly than usual without knowing that the energy is loss, and it also followed by feeling nervous abundantly. In addition, it can be shown from feeling happy with the job and becoming more enthusiastic, but does not know that the reserve of energy going to attenuating.

2) Phase II

The often signals arise in this stage like feeling fatigue when getting up in the morning, easy to feel fatigue after lunch, quickly to be tired in the afternoon, bowel discomfort, increasing heart rate, chest and back muscles felt strained, and difficult to be relax.

3) Phase III

If someone forces himself to work without paying attention to the sign as shown in phase I and II, he will have problems with his stomach and digestive like maag or gastritis, coil around stomach, diarrhea, and indigestion. The muscles pressure progressively fell, feeling unpleasant and emotional pressure progressively up. The person usually also have sleeping problems, like insomnia, problem to begin sleeping, wake up in midnight and difficult to sleep again; get up too early in the morning and difficult to sleep again. Having problem with coordination among parts of body.

4) Phase IV

This phase if it is checked by a doctor, often expressed painless because it cannot be found disparity at the organ of the body. If it happens and he keeps working without taking rest, he will feel that the pleasant work activity becomes unpleasant, bored and difficult. He will also loose ability to response situation, and followed by inability to do daily activity. Moreover he get problem with sleeping which followed by strain dreams. He often times refuses partnership many times because of no enthusiastic and spirit, inability to concentrate and forgetfulness. In addition, sometimes he feels unreal fear and anxiety.

5) Phase V

If stress progressively happens, it will happen physical and psychological exhaustion, inability to do simple and easy daily activities,

gastro-intestinal disorder progressively heavy, and increased of feeling fear and anxiety, confused and panic.

6) Phase VI

It is the climax phase where someone feels panic attack and fear to die. Someone on this phase is not thought to hospital even to ICCU and it is not found disparity at organ of body. The signals of stress in this phase can be seen increased heartbeat, difficult to breathe, trembling around part of body, feeling cold and sweaty.

e. *Stressor of Job Stress*

Stressor source is changeable along as the growth and development of human. While stress condition can happen many times in human life. Almost all people in this life has ever hit by stress in their work activities and workplace.⁷⁶ Commonly, job stress is influenced by two factors, internal and external factors.⁷⁷ Internal factors or called personal factors are caused by personality type, personal experience, or social-economic condition.⁷⁸ Meanwhile, external factors or workplace factors are caused by physical condition, office management, and social relationship in workplace. Although internal factors do not have directly connection with working but they have big effect because they can cause job stress. Internal or personal factors include:⁷⁹

- 1) no social support from social work environment and family,
- 2) no opportunity to participate in making decision,
- 3) sexual abuse,
- 4) uncomfortable and unsafe workplace condition,
- 5) unhealthy management,
- 6) personality types,
- 7) events or personal traumatic experience which can trigger uncomfortable and unsaving in work.

⁷⁶ Elydar, *Hubungan antara Komunikasi dengan Stress Kerja*, 19.

⁷⁷ Rini, *Stres Kerja*.

⁷⁸ Andraeni, *Pengaruh Stres Kerja*, 10.

⁷⁹ *Ibid.*, 10-11.

While external factor or workplace factors which can be sources of job stress are role ambiguity, role conflict, and working overload. Role ambiguity is imbalanced between information own by employees with required one to finish his role correctly.⁸⁰ This role ambiguity is caused by:

- 1) the employee does not know clearly what the target of his work,
- 2) not clear to whom he will hold responsible or whom report to him,
- 3) not fully understand what he is expected to him,
- 4) not fully understand of his role in his work.

Meanwhile, role conflict is the incongruity of expectation associated with a role. In another word, role conflict is the result of an employee facing the inconsistent expectation of various parties or personal needs, values, etc. The employees who are hit by role conflict will caused:⁸¹

- 1) do unreal essential jobs,
- 2) jump in among two or more different importance,
- 3) doing something that is accepted by one and refused by others,
- 4) accept interfere command,
- 5) face with situation where organizational commando channel is disobeyed

While the second organizational factor is working overload both quantitative and qualitative. Quantitative overload means having too much to do and not enough time to finish. While qualitative overload means too difficult and less of capability.⁸² Besides overload both quantitative and qualitative, Agoes and friends also explain about quantitative and qualitative under loading. Quantitative under loading means too much time and little duty, while qualitative under loading means high capability to finish easy duty.⁸³

According to Davis dan Newstrom,⁸⁴ job stress is caused by:

- 1) duty overloads,

⁸⁰ *Ibid.*, 22.

⁸¹ *Ibid.*, 22.

⁸² *Ibid.*, 23.

⁸³ Achdiat and friends, *Teori dan Manajemen Stress*, 29.

⁸⁴ Andraeni, *Pengaruh Stres Kerja*, 12.

- 2) less clever supervisor in guiding and giving good instruction or guidance and correctness,
- 3) limited time in working which insist on,
- 4) not get enough adequate duty,
- 5) role ambiguity,
- 6) difference value and principle with the company or organization,
- 7) frustration factors where caused by the pursuing of promotion, unclear duty and authority, unsatisfied accepted salary
- 8) changing of work type that caused by mutation which is unsuitable with the ability and career degree,
- 9) role conflict both *intersender* and *intrasender*. Conflict of *intersender* is the opposite of inconsistent and inappropriate organizational expectation with employee expectation. Meanwhile, conflict of *intrasender* is role conflict experienced by employees occupying two position with having different duty and work.

According to Ardi, the sparking of job stress is:⁸⁵

- 1) work's factors which perform in too much insist work on until causes work boredom,
- 2) family factor,
- 3) hostility and deduction from work partner,
- 4) factor from individual, like ability to solve stressor which is connected with perception and personality.

According to Robbins,⁸⁶ Gibson, Ivancevich and Donnelly,⁸⁷ there are three causes of job stress, those are:

- 1) Physical environment, like lighting factor, sound, air, temperature, etc.
- 2) Individual factors, such as role ambiguity factor and role conflict both *intrasender* and *intersender*, work overload either qualitative or quantitative, and responsibility of work which is not suitable with the skill and role.

⁸⁵ Ardi, *Stres dalam Dunia Kerja*, <http://www.reindo.co.id/reinfokus/edisi23/strees.htm>, 2003.

⁸⁶ Haslina, *Pengaruh Kematangan Emosi*, 14.

⁸⁷ Ardi, *Strategi Coping*, 41.

- 3) Organizational structure that is too long, birocratic, too stiff and no special policy for employee.

Meanwhile, according to Riggio, the factors that can spark job stress are:⁸⁸

- 1) Organizational stressor, such as work overload, under-utilization that is condition where someone cannot use his ability for his work because it is not suitable with the role, uncertainty duty, and physical condition in workplace that is uncomfortable with the work.
- 2) Stressor caused by having difficulty in building well interpersonal relationship between employees or between employee and his manager.
- 3) Feeling less of control caused by employees are rarely followed and participated in making decision, merger with other organization or acquisition with other companies, the changing of work system and technology, the changing of policy in company, managerial or personnel.

Cooper also mentions that source of job stress are:

- 1) Working condition whose spark by uncomfortable workplace, work overload, unchallenged and uninteresting work (derivational stress), and high risk work.
- 2) Role conflict and inharmonious interpersonal relationship. Role conflict is classified into two parts; those are if working expectations are different with personal characteristic and employee's ability, and unclear role of employee.⁸⁹ These conditions caused the employees do not understand their job description because it has unclear company organization structure.
- 3) Less or no career developmental opportunity even everyone needs to growth and actualize themselves and their ability.

According to Handoko⁹⁰ the sparker of job stress is divided into two categorizes that on the job stress factors and off the job stress factors. On the job factors are overload work burden, time pressure, bad supervision quality, unsafe

⁸⁸ *Ibid.*, 43.

⁸⁹ Panji Anogoro and Ninik Widiyanti, *Psikologi dalam Perusahaan* (Jakarta: PT Rineka Cipta, 1993), 166.

⁹⁰ Haslina, *Pengaruh Kematangan Emosi*, 13.

political climate, feedback of work which does not well, not enough authority to do responsibility, role ambiguity, frustration, conflict among personal or group, difference value between employee and company, etc. While off the job factors consist of problems which relates to financial worrying, problems of children, married problem, etc.

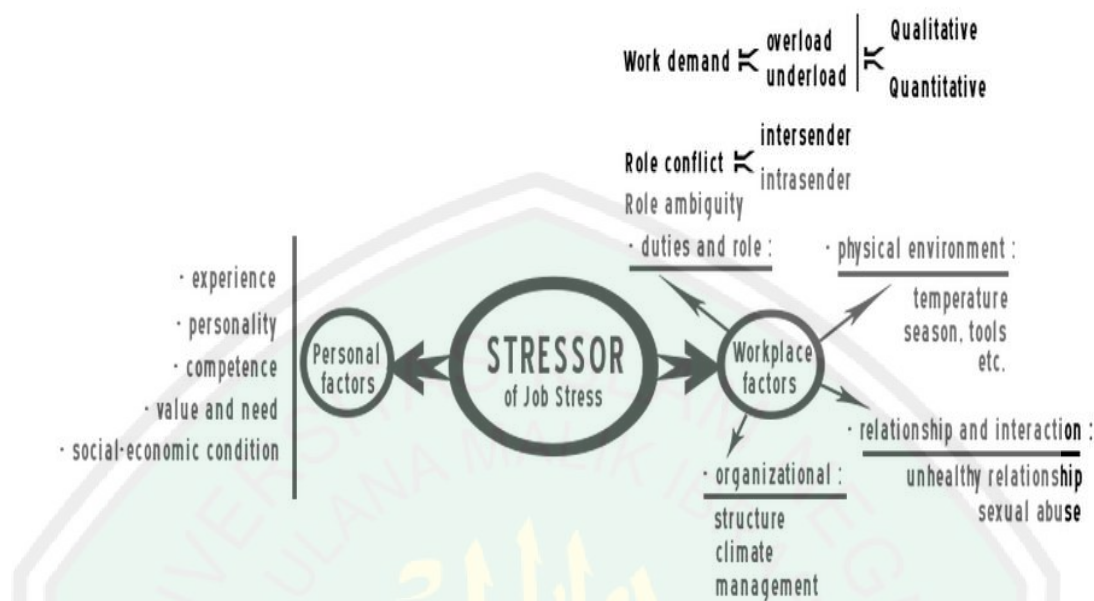
According to Noi and Smith, job stress stimulus can happen in high stress stimulus and low stress stimulus. Low stress stimulus are bored routine work, less making relation to another employee, unsatisfied and unbenefit relationship, and less opportunity to be creative. While high stress stimulus is too busy, conflict demand with time and ability, too many activities, less opportunity to relax, and financial worrying.⁹¹

Hurrel⁹² explained that stressor in workplace are:

- 1) Intrinsic factors in work, include physical demand, such as noisy factor, work demand like night work, work burdens, high risk and dangerous.
- 2) The role of individual in organization, such as role conflict or role ambiguity.
- 3) Career development that consists of job insecurity and over or under promotion.
- 4) Inharmonious and uncomfortable relationship in workplace because of less of trust among the employees and manager.
- 5) Ineffective and efficient organization structure and climate.
- 6) The demand from extra organizational and work, like family and society.
- 7) Individual characteristic, like personality, ability, value and need

⁹¹ Haslina, *Pengaruh Kematangan Emosi*, 34.

⁹² *Ibid.*, 14; See also *Andraeni, Pengaruh Stres Kerja*, 14-21.



Picture 2.6
Stressor of Job Stress

f. *Effect of Job stress*

The effect of job stress can be categorized into two groups; those are the effect of job stress toward organization or company and the effect of job stress toward individual.

1) The effect of Job Stress toward Organization or Company

Organization and company represent a system, if one component annoyed another component, therefore the system also will be annoyed. Job stress as mentioned previously represents a big problem which must face either by worker as individual and also company. If this disease is not anticipated quickly, stress will attack all workers in the organization generally. The bad effect of job stress, as studied by Schuller told that stress causes negative effect to degradation of work achievement, absence, and tendency to work accident. The other effects that can be identified are the happening of chaos, resistance either in management or work operational, annoy to

normality of work, degradation of productivity storey, degrading income and advantage of company, etc.⁹³

2) The effect of Job Stress to Individual

The effects of job stress to individual can cause problem that relates with health, psychological and interpersonal interaction. Health, someone who is hit by job stress is easier to get ill than who is not hit by stress. It is caused by immunity of who has psychological trouble near related with physical health. While psychologically, endless stress (chronic stress) will cause continuous doubtfulness and stress. Chronic Stress will break body, mind and the whole life of its patient time by time. While interpersonal relationship, someone who is hit by job stress will be more sensitive than one who is not in the same condition. Therefore, it often happens a wrong perception in reading and interpreting situation, assessment or opinion, criticism, advice, even behavior of others. The Same object can be interpreted in difference meaning by someone who gets stress.

The effect of stress to individual, according to Cox can be classified into four categories; those are psychological effect, behavior effect, cognitive effect, and physiological effect.⁹⁴

- a) Subjective effect or individual effect are dread, worrying, fear, aggressive, apathies, boring, depression, fatigue, frustration, loss of emotion control, low self appreciation, nervous, and loneliness.
- b) Behavior effect, easy to get accident either at home, workplace, or in the road, eat and smoke redundantly, degradation of sport spirit then cause appear illness, and impulsive. Gibson adds another effect of job stress that is the increasing of using alcohol and drugs, and burnout. According to Matteson and Invancevich, burnout is psychological process that causes continuous job stress then makes emotional fatigue, depersonalization, and feels less of achievement. While, according to Jakson, burnout is disability of someone to face daily work activities

⁹³ Rini, *Stres Kerja*.

⁹⁴ Andraeni, *Pengaruh Stres Kerja*, 24.

anymore, degradation of ability to finish duty maximally, and behave cynically.⁹⁵

- c) Cognitive effect can be in the form of disability to make sensible decision, low concentration energy, inattentive, very sensitive to criticism, sensitive to threat, and psychological resistance.
- d) Physiological effect can be in the form of increasing of blood glucose content, hurry heartbeat, the increasing of blood pressure, sweating, dry mouth, wide eyeball, cool and hot body, and also can trigger incidence certain disease.⁹⁶ Because according to Atkinson, physiological response can be accepted on the body while facing stressor has negative and directly effect to physiological effect, if this response hang on long time and chronically. Redundantly stimulus or over arousal to symphatic system nervous and cortex system in long distance can cause error in artery and organ system.⁹⁷ While according Selye, if body reaction is not enough, overload or wrong, the body reaction it self can trigger gastrointestinal ulcers disease (heart or matter of stomach), high blood pressure, heart desease or cardiac incidents, allergen.⁹⁸

Besides, job stress also gives negative effect to interpersonal relationship where individual who gets job stress will be more withdrawn from social environment, rarely associate with other people, not participate in activities that used to follow before, easy fulminate, sensitive and emotional.⁹⁹

Achdiat and friends classify the effect of stress based on Minner. Minner explained that stress has effect to physic, physiology, behavior, health, cognition, and organization.¹⁰⁰

⁹⁵ Haslina, *Pengaruh Kematangan Emosi*, 20-21.

⁹⁶ Ardi, *Strategi Coping*, 45.

⁹⁷ Haslina, *Pengaruh Kematangan Emosi*, 20-21.

⁹⁸ *Ibid.*

⁹⁹ *Ibid.*

¹⁰⁰ Achdiat and friends, *Teori dan Manajemen Stress*, 55.

Picture 2.7

Table Effect of Stress According to Minner

The Effect of Stress					
Individual	Behavior	Cognitive	Physiology	Health	Organization
Anxiety Aggression Boredom Depression Fatigue Guilty Shame Irritability Moodiness Low self esteem Threat Nervousness Loneliness	– Accident proneness – Drug use – Emotional outburst – Excessive eating – Excessive drinking – Loss appetite – Excitability – Impulsive behavior – Impaired speech – Nervous laughter – Restlessness – Trembling	– Inability to make decision and concentration – Frequent forgetfulness – Sensitive to criticism – Mental blocks	– Increasing blood and urine catecholamine and corticosteroids – Increased blood glucose – Increased heart rate and blood pressure – Dryness of the mouth – Sweating – Dilation of pupils – Difficulty in breathing – Hot and cold spells – Lump in the throat – Numbness in the limbs	– Asthma – Amenorrhea – Dyspepsia – Frequent urination – Psychosomatic disorders – Diabetes mellitus – Chest or back pains – Coronary heart disease – Diarrhea – Faintness and dizziness – Headache or migraine – Neurosis or psychosis – Nightmare – Insomnia – Skin rash – Ulcers – Loss of sex drive – Weakness – Increased of cholesterol blood	– Absenteeism – Poor industrial relations – Poor productivity – High accident rates – High labor turnover – Poor organizational climate – Antagonist at work – Job dissatisfaction

g. *Stress Management*

As mentioned before, stress ought to overcome for some reasons, as follows:¹⁰¹

¹⁰¹ *Ibid.*, 30.

1. Stress has emotional and physically reaction. We should keep attention that mental and body response to stress, it has positive or negative effect, that is real or abstract. Also need to keep attention to its change and growth.
2. Stress represents social responsibility, which if it is not controlled well, it will make condition and execution of duty in organization becoming not effective or less balmy, so that it can influence the organizational work of productivity.
3. Someone who is hit by stress can disturb and influence other persons.
4. Stress can make positive and negative effect. But empirical data proves that stress often causes negative effect, minimally to individual.
5. Stress can influence relationship both in family environment and in workplace.

There must be an answer to a question and there must be a solution for a problem. Stress is not a thing that cannot be avoided. Next, it will be stated some approaches to avoid and overcome stress, which are grouped into four forms, those are:

1) Clinically to personal healthy and biofeedback

The aim of this approach is to keep the health of individuals, so that they can be healthy, fit and not to sick. Commonly one who gets stress will be more susceptible to disease. In this approach, one who gets stress tries to keep his health by many ways, like controlling the pattern of eating, sport, taking a rest, rest, relaxation, recreation and others.

Margiati mentions some strategies can be used individuals to handle stress. Those are reaction of behavior or change of cognitive reaction, it means that if someone gets stress, he or she ought to take time out, do relaxation and meditation, and conduct diet.¹⁰²

2) Psychological-contemplative approach

¹⁰² Andraeni, *Pengaruh Stres Kerja*, 26.

Psychological-contemplative approach represents the individual's effort that gets stress to analyze stress positively in order to develop good self concept. It can be conducted by inviting him to accept himself, and try to find solution for his existing problems. Furthermore, in this approach, individuals who get stress are advised to manage their activities and times. Therefore, there will be no new collisions in doing their activities.

3) Organizational and Social Support Approach

Strategy organizational handling by creating healthy organizational climate, supportive, flexible, enriching design of duties by enriching employees integrity and ability besides giving responsibility which matches with the ability and the role of employees, lessening conflict and clarify organizational role, preparing career development and counseling.¹⁰³

Whereas, the main target of this approach is to build social awareness and ask support from close persons like family, work partner, leader or others.¹⁰⁴ Its represent reframing form to individual which has withdrawn from social that is caused by stress. Because human beings cannot live themselves except there are other people around them. The efficacy of someone depends on social support where he resides in. Therefore, requirement to affiliate with social represent is an absolute matter. With this approach, individuals who get stress reinvented to be in social followed social activities and also develop good communications with social.

4) Spiritual Religious Approach

The aim of spiritual religious approach is awareness of being Almighty who will always assist and help human being either in sorrowness or happiness.

Meanwhile, Lazarus has identified three main strategies for reducing work-related stress. Those are:¹⁰⁵

- 1) Altering the working conditions, so that they are less stressful or more conducive to effective coping.

¹⁰³ *Ibid.*, 51.

¹⁰⁴ *Ibid.*, 15.

¹⁰⁵ Bonita C. Long, <http://www.vtaide.com/png/ERIC/Stress-Work.htm>, 2006.

- 2) This strategy is most appropriate for large numbers of workers working under severe conditions. The examples include altering physical annoyances, such as noise levels, or changing organizational decision-making processes to include employees.
- 3) Helping individuals adapt with the situation by teaching them better coping strategies for conditions that are impossible or difficult to change. A limitation to this strategy is that it is costly to deal with each individual's unique transaction with the environment. Intervention strategies can be in the form of individual counseling services for employees, Employee Assistance Programs, or specialized stress management programs, such as cognitive behavioral interventions.

Identify the stressful relationship between the individual or group and the work setting. Intervention strategies might include changes in worker assignment to produce a better person-environment fit, or it could involve teaching coping strategies for individuals who share common coping deficits (e.g., training in relaxation skills).

Ryback gives solution to fight against job stress by compiling anything in order to become regularly, avoiding misunderstanding and always think positively, be honest at others and also our self, give appreciation to our self, learn from other critics, accept the fact that you cannot work fully alone, learn to say "no" to insignificant work, forgiving your own mistake and see it from positive side.¹⁰⁶

Whereas Delano gives tips to overcome stress at work by peace and try to behave easy going, recognizing problems or identify problem, following therapy, for example social group, facing problems without running away from problems, scheduling for priority and balance work with rest, and discussion and try to understand obligation and duty.¹⁰⁷

¹⁰⁶ Ryback, *10 Tahun Tampak Lebih Muda*, 140.

¹⁰⁷ <http://www.kapanlagi.com/a/00000000269.html>

h. *Stress in al-Qur'an Explanation*

Before this study describes al-Qur'an explanation of stress furthermore, the method of al-Qur'an will be explained first. Al-Qur'an is revealed in global statements (*kaul 'am*). It is a general concept and global statements about human life. It means that al-Qur'an does not explain a matter in detail, except a little in law's concept, such as, inheritance (*mawarist*).

Al-Qur'an concludes about the guidance and rules as the main reference about habit, not only for Moslem, but also for all humans without the limitation of times and location. Thus, it can be said that broadness of al-Qur'an teachings as widths and count of human. Because of that, al-Qur'an is revealed to be hold and as a guidance for those who wish to get happiness in their lives.¹⁰⁸

Why al-Qur'an is revealed in general patterns? Thereby, there will be opportunities to reinterpretation those general patterns in contextual language, which does not only stop in textual only. You can imagine if al-Qur'an is revealed with detail explanation of everything, how thick al-Qur'an is.

Therefore, this study has assumption that there is no explicit explanation about "stress" in al-Qur'an. But we should know that al-Qur'an talks about something not directly but shows indications and symptoms, so that these indications and symptoms can be interpreted in many names and conditions. If it refers to this statement surely, it will be found many indications about habits which show pressure condition or stress.

Stress is a pressure condition exceeding ability of someone to handle it and it causes threat physical and psychical to him. From this definition there are two aspects which will be focused on to describe al-Qur'an explanation about stress, those are *pressure condition* and *threat* in physical and psychological. If it refers to two psychological conditions, it will be found that many *ayahs* in al-Qur'an show these conditions.

Pressure condition can be interpreted as unhappy condition felt by someone such as anxiety, confused, forget, worry, angrily, sorrowful, dead of spirit, panic, doubtfulness and many others. Based on the exploring result toward al-Qur'an, at

¹⁰⁸ Department of Religion RI, *al-Qur'an dan Terjemahannya*, Translation Revised (Surabaya: Surya Cipta Aksara, 1993), 87.

least it has been found that 41 *ayahs* in al-Qur'an which containing symptoms of stress. The detail is stated at table 2.8

Table 2.8
Table *Ayah* al-Qur'an about Symptoms of Stress¹⁰⁹

Nu m	Symptom	Ayah	Content
1	Narrowness of soul	Al-Hijr [The Valley of Hijr] 15: 97.	Muhammad's chest is straitened by that Yahudi and Nasrani say.
		Al-An'am [The Cattle] 6:125.	Allah al-Mighty has power to expand and narrow man's chest.
2	Fear	Al-Ahzab [The Confederates] 33: 19.	Hypocrisy people become confused and dying like will die because their fear.
		Adz-Dzaariyat [The Scatterers] 51:28	Ibrahim's fear because angels do not eat his repast.
		Al-Qashash [The Story] 28: 31.	Musa's fear because he see his stick become big snake.
		An-Nahl [The Bee] 16: 112.	Allah give fear to people who does not get guidance from Allah after they get good life, peace, and much portions from Allah.
		Al-Qalam [The Pen] 68: 42.	The situation of people who is fearing to doomsday, they wish to run but do not have weak anymore, even commanded for just prostrate themselves, they unable.
		Asy-Syura [The Consultation] 42: 22.	The harmdoers fear because of their crimes, while mu'min and people who do good attitude get happiness.
		Saba [Sheba] 34: 51	The infidels feel so scare when they see the reality of hell.
		Ar-Ra'd [Thunder] 13: 12.	Allah shows us the lightning, for fear and hope.
		Ar-Ruum [The	Allah shows us the lightning, for fear and

¹⁰⁹ This exploration by refer to The Translation of al-Qur'an from Departement of Religion Indonesia, *Al-Qur'an dan Terjemahannya*; Digital Translation of al-Qur'an by Achmad Fahrudin and Friends (Ed), *Al-Qur'an and Its Translation Versi 1.2*, Ramadhan 1424/November 2003, Website http://geocities.com/alquran_indo E-mail alquran_indo@yahoo.com; and The Koran Programming version 7.00 authorizing by Samir Alicehajic. E-mail: samir@yildun.com, Site: www.yildun.com

		Romans] 30: 24	hope.
		Al-Kahfi [The Cave] 18: 18	People run when the face something endangering them.
		Al-Baqarah [The Cow] 2: 155	Allah shall test human with something of fear and hunger, and decrease of goods, life and fruits. Give glad tidings to the patient,
3	Restless and Depressive	Al-Baqarah [The Cow] 2: 275.	About who eat usury, they stand as madness man who touched by Satan and they depressed.
4	Impatient and grudge	Al-Ma'arij [The Elevated Passages] 70: 19-20	Usually people when befallen by adversity impatient and if get happiness grudge
5	Panic	Al-Anbiya' [The Prophets] 21: 40	Punishment will overtake infidels' people suddenly, dumbfounding them. They shall be unable to ward it off, and they shall not be respited.
6	Confusing, Intoxicated and semi madness	Al-Hajj [The Pilgrimage] 22: 1-2	The earthquake of the Hour shall be a great thing. The condition of people on doomsday, suckles shall forsake her suckling, and every carrier shall miscarry, and mankind drunk although they are not drunk.
7	Forgetful	Al-Hashr [The Gathering] 59: 19	People who forget Allah, Allah will make them forget their selves.
		Al-Mujadala [The Reasoning] 58: 19	Satan has made them forget to Allah and they will be the losers party.
		Al-Furqan [The Criterion] 25: 18	Enjoyments from Allah also can make human being forget to Allah.
		Al-Mu'minun [The Believers] 23: 110	The people habit to jeer others can cause people forget to remember Allah.
		Al-Baqarah [The Cow] 2: 286	We pray to Allah not punish us because of our forget and mistakes
		At-Tawba [The Repetance] 9: 67	The hypocrisy, both man or women, who command others to do bad attitude and forbid to do good one. They forget Allah and Allah forget them too.
8	Afraid, anxious, worry	Al-Qashash [The Story] 28: 7	Moses' mother fears Pharaoh's soldiers will kill his son. Then Allah revealed to Moses' mother: 'Suckle him, but when you fear for

			him cast him into the water. Neither fear, nor sorrow because We shall restore him to you and make him among the Messengers.'
		Al-Qashash [The Story] 28: 21	Therefore, he left, fearful and vigilant, saying: 'My Lord, save me from the harmdoing nation.'
		Al-Mu'min [the Believer] or Ghafir [The Forgiver] 40: 26	Pharaoh said: 'Let me kill Moses, then let him call to his Lord! I am fearful that he will change your religion or cause mischief in the land.'
		Al-Ahzab [The Confederates] 33: 26	Allah put afraid and worry among the People of the (Jewish) Book and cast terror into their hearts.
		Al-Qashash [The Story] 28: 34	Prophet Moses beside fear to Pharaoh also he does not talk fluently, He ask to Allah to send Aaron with him.
		Maryam [Mary] 19: 5	Prophet Zakariah fear because no kinsmen to continue his duty after he die, thus Zakaria ask to Allah to giving him a child as his kinsman
		Al-Qashash [The Story] 28: 18	In the morning, he was in the city, fearful and vigilant, then he whom he had helped the day before cried out to him again for help. 'Clearly,' said Moses, 'you are quarrelsome.'
		Al-Qashash [The Story] 28: 6	Pharaoh always worries that Children of Israel will destroy his kingdom, because of that he kill all sons from Children of Israel. This <i>ayah</i> state that what was he worried will happen.
		Taahaa [Taha] 20: 94	'Son of my mother,' he replied, 'Do not seize my beard nor my head. I was afraid that you might say: "You have divided the Children of Israel and did not uphold my word."
		Taahaa [Taha] 20: 45	'O our Lord,' both said, 'We fear lest he may be excessive against us or become insolent.'
		Yusuf [The Prophet Joseph] 12: 13	He said: 'It grieves me to let him go with you, for I fear lest the wolf should devour him when you are not paying attention to him.'
9	Angry	An-Nahl [The Bees] 16: 58	When good news of the birth of a female is given to any of them, his face grows dark and inwardly he chokes.
10	Angry and	Taahaa [Taha]	With great anger and sorrow, Moses

	Sorrowful	20: 86	returned to his nation. 'My nation,' he said, 'did your Lord not make you a fine promise? Did the time of the covenant seem long to you? Or did you desire that the anger of your Lord should fall upon you so that you failed in your coming to my appointment?'
		Az-Zukhruf [Gold] 43: 17	Yet when one of them is given glad news of (a daughter) that which he likened to the Merciful his face darkens and he chokes inwardly (with gloom).
11	Doubtfully	At-Tawba [The Repentance] 9: 45	Only those who ask your permission do not believe in Allah and the Last Day and whose hearts are filled with doubt. Moreover, in their doubt, they waiver.
		At-Tawba [The Repentance] 9: 110	The buildings they have built will always cause doubt in their hearts, unless their hearts are torn into pieces. Allah is Knowing, Wise.
		Al-Hajj [The Pilgrimage] 22: 11	The attitude of no principle person, if he get goodness or happiness he will do Allah command but if get accident or disaster he return to back.
		Qaaf [Qaaf] 50: 24-25	Every deviating and unbeliever lazy who forbidded of good, transgressor and doubter

1) Source of Stress

From those *ayah*, found that, causes of stress divided in three sources, *firstly* individual it self which called internal self source; *secondly* environment include other people which called external source, and *thirdly* the destiny of Allah which called the supreme power of God source.

a) Internal self source

The explanation for the internal source can be found at QS. al-Ahzab [The Confederates] 33: 19, Asy-Syura [The Consultation] 42: 22, al-Baqarah [The Cow] 2: 275, al-Hashr [The Gathering] 59: 19, al-Mu'minin [The Believers] 23: 110, at-Tawba [The Repentance] 9: 67, al-Qashash [The Story] 28: 34, Maryam [Mary] 19: 5, al-Hajj [The Pilgrimage] 22: 11, and Qaaf [Qaaf] 50: 25.

These *ayahs* explain that often times, problem in our life is caused by our mistakes. While we are not aware, even with these mistakes we blame and cheat other to do something contravene with conscience and rule of God. Indirectly, we did double mistakes that doing mistake it self and inviting other to do the mistake as we have done (at-Tawba [The Repentance] 9: 67) or forbid others to do goodness (QS. Qaaf [Qaaf] 50: 24-25). It ought to be known that, this is evil principle. Because do not want to grovel at Adam, Allah dissipate him go out from Heaven, on the contrary he did not forgive to Allah of his mistake but even blame Allah, and swear will invite human being to do similar mistake that impinging command of Allah.¹¹⁰

Supposing that we do goodness, we will do it halfheartedly. In congeniality that there are tendency in each action we do. If that action gives advantage hence we will grow gluttonous and greedy (QS. al-Hajj [The Pilgrimage] 22: 11 and al-Maarij [The Elevated Passages] 70: 19-20). On the contrary if obtained loss we begin to blame others and runaway from responsibility as if it's not caused by us but others. Unconsciously by throwing mistake and blame to others we have forgotten to control and evaluate ourselves, as the consequence problem will not finish and we persist will do mistakes for the next (al-Mu'mininun [The Believers] 23: 110).

There is a cause of course there is effect, there is action of course there will be reaction, that also if someone disperse wind he will get storm. Unhappiness condition that feel by someone do not get out from mistakes and crimes which have done (QS. as-Syura [he Consultation] 42: 22). For example pressure conditions which felt will make him loss his self control, as the effect he will become confused, dying, unconscious, even semi madness (QS. al-Ahzab [The Confederates] 33: 19 and al-Baqarah [The Cow] 2: 275).

¹¹⁰ This is the story of Evil who did not want to grovel to Adam, for detail look at QS. al-Hijr (The Valley of Hijr) 15: 33-39.

b) External source

And for the external source in QS. al-Hijr [The Valley of Hijr] 15: 97, adz-Dzaariyat [The Scatterers] 51: 28, al-Qashash [The Story] 28: 7, 18, 21, 31, and 34, al-Qalam [The Pen] 68: 42, Saba [Sheba] 34: 51, al-Kahfi [The Cave] 18: 18, al-Baqarah [The Cow] 2: 155, al-Ma'arij [The Elevated Passages] 70: 19-20, al-Anbiya' [The Prophets] 21: 40, al-Hajj [The Pilgrimage] 22: 1-2, al-Hashr [The Gathering] 59: 19, al-Mujadala [The Reasoning] 58: 19, al-Furqan [The Criterion] 25: 18, and 6, al-Mu'min [The Believer] 40: 26, Taaha [Taha] 20: 94, 45, and 86, Yusuf [The Prophet Joseph] 12: 13, an-Nahl [The Bees] 16:58, az-Zaukhuruf [Gold] 43: 17, and at-Tawba [The Repentance] 9: 110.

Stress which generated by external source is caused by others words and and behavior, environmental threat, condition or situation threat, and animal threat. Threat which in the form word can exemplize like occurrence of Prophet Muhammad who feel sorrowful because of people's word and utterance who play jokes on his faith (QS. al-Hijr (The Valley Hijr of) 15: 97) and Pharaoh's threat to kill Prophet Mozes (QS. al-Mu'min (The Believer) 40: 26).

Word and sword are same thing. They have power to kill. Often we do not aware the thrown words can make a strong effect to others, both positive effect or negative one. In affirmation technique, the power of word becomes important point for the efficacy of affirmation process. In this case the mind is object, whereas crystallized words have undefined power, especially if we say it fully concentration.¹¹¹

Beside "words", behavior is not fail effectively to influence others, both to threat or support. Attitude of angel, for example, who do not want to eat feast of Prophet Ibrahim so make Prophet Ibrahim fear (QS. adz-Dzaariyat [The Scatterers] 51: 28), Pharaoh who against and wish to kill Prophet Mozes while he still child and also after he is adult (QS. al-Qashash (The Story) 28: 7 and al-Mu'min (The Believer) 40: 26), Prophet Mozes's attitude which make Prophet Harun worry (QS. Taaha (Taha) 20: 94).

¹¹¹ J. Donald Walters (Kriyananda), *Affirmations For Self Healing Kekuatan Kata-Kata Untuk Penyembuhan Diri* (Jakarta: PT Elex Media Komputindo, 2000), xi.

Threat from environment can categorize in directive threat and undirective one, which both are out of human control to face them. Directive threat causes fear and panic and interactive threat causes anxiety. For directive threat which exemplized in QS. al-Qashash [The Story] 28: 31, about Mozes stick change and become very big snake which scare him and run. Another example, Roman's army fear and run while they see the dog that keep the Cave mans (*ashabul kahfi*) (QS. al-Kahfi [The Cave] 18: 18), Etc.

Interactive threat in this explanation, we mean with threat will happen in the future, like Doomsday, whereas everyone so scare and panic, in al-Qur'an descriptive that the earthquake of the Hour shall be a great thing. The condition of people on doomsday, suckles shall forsake her suckling, and every carrier shall miscarry, and mankind drunk although they are not drunk (QS. al-Hajj [The Pilgrimage] 22: 1-2), people wish to run but they can not anymore, they too weak (QS. al-Qalam [The Pen] 68: 42). Another threat like the Hell, on this case al-Qur'an describes human fear to it (QS. Saba [Sheba] 35: 51) where the infidels become panic (QS. al-Anbiya [the Prophets] 21: 40). Prophet Ayyoub worries for Joseph safety. He fear wolf will prey him while his brothers do not take attention to him (QS. Yusuf [The Prophet Joseph] 12: 13). Al-Qur'an also describes the economic difficulty, like hunger and decrease of goods, life and fruits can be a threat for human (QS. al-Baqarah [The Cow] 2: 155).

c) Supreme power source

The source from destiny of Allah or which called the supreme power of God, can be found in al-An'am [The Cattle] 6: 125, an Nahl [The Bees] 16:112, ar-Ra'd [Thunder] 13: 12, ar-Ruum [The Romans] 30: 24, al-Baqarah [The Cow] 2: 155 and 286, al-Furqan [The Criterion] 25: 18, at-Tawba [The Repentance] 9: 67 and 45, and al-Ahzab [The Confederates] 33: 26.

Apart from all unhappiness condition above, all occurrences in all worlds are not free from the primary causa that the Super power of God. Its Meaning that all temptation and luxury which obtained by human being has been decided by Allah Allah SWT. (QS. at-Taubah [The Reptance] 9: 116). Allah have power to give guidance and hidayah at human being (QS. al-An'am [The Cattle] 6: 125),

people who do not get His guide will feel afraid, fear and uncomfot (QS. an-Nahl [The Bees] 16:112, and al-Ahzab [The Confederates] 33: 26).

Before determining to give *hidayah* or not to His slave, Allah oftentimes test His slaves with various temptation and test so that seen who are among them capable to survive and patient, because has been being the destiny of human impatient and grudge while happy or not. Allah tests them with poorness, hunger, uncomfoted life and others (QS. al-Baqarah [The Chow] 2: 155). On the contrary there also who examined with happiness life, luxury, comfort (QS. al-Furqan [The Criterion] 25: 18) so that known which of them who grateful or not (QS. al-Insan [The Human] 76: 3) whereas Allah have promised to add His scrumptious to grateful people and will punish who not grateful or *kufur* (QS. Ibrahim [Prophet Abraham] 14: 7).

Therefore human being only can try, pray and wish, may Allah give the best for human. Because oftentimes human wrong to interpret the stipulation of Allah. Human consider that goodness is good for them while on the contrary wrongness is not good. Whereas Allah stipulation does not walk linier as like as that, but sometimes across one and another, that the goodness is not always good but it can be wrong, on the contrary wrongness is not always wrong but it can be good (QS. al-Baqarah (The Cow) 2: 216).

2) Kind of Stressor

Every one wish good life can fulfill their needs, free from economic problems, family, job and social relationship problem. If refer to al-Qur'an explanation, it will found two kind which related to human happiness, if two aspects threatened human happiness will be threatened also, that economy and safety aspect. These aspects are mentioned in al-Qur'an as below:

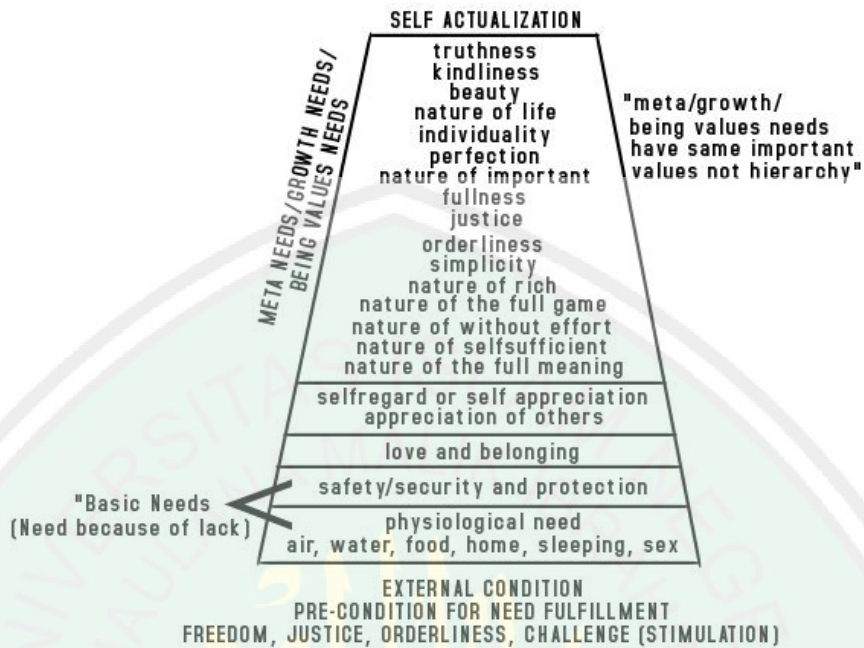
Who fed them from hunger and secured them from fear. (QS. Quraaisy [Quraaisy] 106: 104).

Allah strikes a parable of the village which was safe and peaceful. Its provisions came in abundance from everywhere; but it was thankless for the favors of Allah. Therefore, for what they were doing, Allah let it taste the garment of hunger and fear. (QS. an-Nahl [The Bees] 16: 112).

We shall test you with something of fear and hunger, and decrease of goods, life and fruits. Give glad tidings to the patient. (QS. al-Baqarah [The Cow] 2: 155).

In ayah above security or safety and economic aspect become standard measure of human being happiness. If these aspects threatened hence bliss of life will be threatened also so that on the contrary. In first *ayah* mentioned that people of Quraisy intend to worship to Allah which have given food for them to eliminate hunger (economic factor, physiological requirement) and protect them from fear (security factor). As further clarification of this ayah, is mentioned that because of there no thanks to Allah, people of Quraisy menaced with hunger (economic factor, physiological requirement) and fear (security factor). At other ayah Allah mention that human being will test with fear (security factor), hunger, lacking of estae, self and fruits (economic factor).

This statement in al-Qur'an, if reference contemporary psychology theory will found suitable with the hierarchy needs theory of Maslow. According to Maslow, the needs of human being divided in five kinds which hierarchical start from Physiologic or biological need, Safety need, Loving and belonging need, Self-regard need, Self Actualization need. Look at picture the:



Picture 2.9.
Hierarchy Needs According to Maslow¹¹²

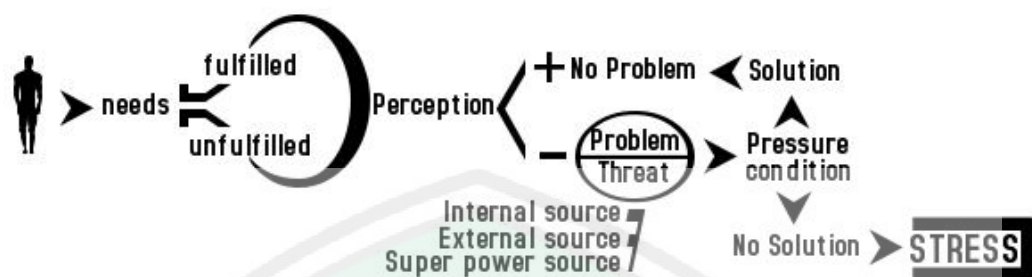
Two factors as explained above are early basic needs of human being. Maslow mentions that, something is viewed as basic need if fulfilling the following conditions:¹¹³

- It absence can generate ill.
- It presence can prevent ill.
- Its cure heals disease.
- In very complex certain situations where someone free to chose, the straitening person will major these needs than other satisfaction.
- That needs are inactive, weak or functionally there are not in healthy people.

Thereby, economic factor (physiologic need) and safety factor (safety need) are two kinds form of threat which can struggle stress. Based on this conclusion, if we see the path of occurrence stress related to need fulfillment process can be explained with picture below:

¹¹² Frank G. Goble, *Mazhab Ketiga Psikologi Humanistik Abraham Maslow* (Yogyakarta: Kanisius, 2002), 92.

¹¹³ *Ibid.*, 70.



Picture 2.10.
The Path of Need Fulfillment if Connected to Stress

Every one wishes his need is fulfilled. By fulfilled this need he will not face with problem. While on the contrary, if need have not fulfilled yet well he will face the problem and threat even can struggle stress. As mentioned before problem is sourced from internal, external and the supreme power. External source which in controlled situations or uncontrolled one. Out from problem and threat is opined in negative or positive, someone will continue to fill his need.

3) Effect and Nature of Stress

Al-Qur'an does not explain detail about the effect of stress. But if referring at writer clarification about symptom of stress according to ayah in table above can be concluded some influence of stress, while at the same time can characterized in three levels that is light effect, medium and weight.¹¹⁴

Which meant with the light effect of stress is stress only having an effect on to the people it self without entangling others. Stress at this condition have not influence at physical and mental yet. However patient have started to feel little pressure (QS. al-Qashash [The Story] 28: 18), restlessness (QS. al-Qashash [The Story] 28: 34) and sneaking or anxious (QS. al-Qashash [The Story] 28 7) so that make patient difficult to think and concentrate and make him easy to forget (Qs. al-Hajj [The Pigrimage] 22: 1-2), muzziness or confuse (QS. al-Ahzab [The Confederates] 33: 19), worrying (QS. asy-Syuraa [The Consultation] 42: 22, Saba [Sheba] 34: 51, al-Qashash [The Story] 28: 6, 34) and feel threatened of

¹¹⁴ Achadiat and Friends, *Teori dan Manajemen Stress*, 24.

something (QS. an-Nahl [The Bees] 16: 112, al-Baqarah [The Cow] 2: 155, al-Ahzab [The Confederates] 33: 26).

On medium effect, the effect of stress causes fatigue (QS. al-Qalam [The Pen] 68: 42), as the consequence of strained situation and sneaking like in light effect. Furthermore, sufferer also get panic (QS. al-Anbiya [The Prophets] 21: 40), depressive (QS. al-Baqarah [The Cow] 2: 275), like drunk people because of losing self control (QS. al-Hajj [The Pilgrimage] 22: 1-2), and runaway from situation without trying to solve problem (QS. adz-Dzaariyat [The Scatterers] 51: 28, al-Kahfi [The Cave] 18:18).

The stress effect on heavy condition sometimes entangling others, lean to aggressive both with words or behavior (QS. al-Mu'min [The Believer] 40: 26, Taaha [Taha] 20: 94), unstabil emotion or emotional outburst (QS. Taaha [Taha] 20: 86), losing memorizing control that make them like madness (QS. al-Baqarah [The Cow] 2: 275), and can struggle dead (QS. al-Ahzab [The Confederates] 51: 28).

4) Managing Stress

Stress, however is the problem which almost often suffered by each and everyone even in light pattern. Therefore, troubles as this kind require to be paid attention morely circumstantial and serious, because stress if let hanging able to become dangerously. Stress is uncomforted situation and have both positive or negative effect, however its negative effect bigger than positive, if even also there positive effect it will only walk for a while which on the contrary will become negative more and more.

Moslem scholars and students at classic century of Islam have tried to study human being dimension till psychical dimensions. They try to know psychical disorder aspects of human being till therapy and solution, among of them Imam of al-Ghazali, Imam of Ibnul Qayyim al-Jauziyah, Sheikh of Abdullah al-Antaky, and others. Refer to al-Antaky though, he has recommended five ways to handle heart trouble and its entire variant.

There are five kinds of heart therapy, that: associating with pious people, reading al-Qur'an, fasting (hungry of stomach), shalah in the night, and worship in time before dawn.¹¹⁵

These five kinds therapies is not without base, but owning strong base both in al-Qur'an also in hadist Nabawi. Literally, gathering pious people, not merely meaning gathering without following their behavior. Pious people here has width meaning not merely finish in people who doing *sholat* every times, *zakat*, fasting, and others, However *sholeh* containing more circumstantial interpretation and can be more contextual. Pious People is who can awaken kindness in their selves and others. They able to think positively and see everything proportionally and not negativity, like examplizeing by people attitude al-Qur'an of Quraishy ashamed and angry when hearing birth of their daughter (QS. an-Nahl [The Bees] 16: 58, at-Tawba [The Repentance] 43: 17), this attitude in fact, pure negative attitude which formed by wrong tradition. Therefore, while facing the problem someone not hurries to take decision, can be patient (QS. Al-Baqarah [The Cow] 2: 155), to much complaint (QS. Al-Ma'Arij [The Elevated Passages] 70: 19-20), and not principled like people who get kindness they grateful on the contrary if get not delicious they do not grateful even leave Good teaching (QS. Al-Hajj [The Pilgrimage] 22: 11). Gathering with pious people is other form where al-Qur'an wishes to remain us to always take counsel with them (QS. Al-Qashash [The Story] 28: 34). Thereby, becoming pious people and take counsel with pious people as suggested by al-Antaky is absolute matter in finishing the problem, including stress, by trying to behave and think positively, objective, proportionally.

The second is reading al-Qur'an. Reading al-Qur'an is make communication with Allah, try to understand the power of Allah and His Merciful. Al-Qur'an offer solution for human life problem include to solve stress. Allah state affirmatively that al-Qur'an is healing and merciful of Allah to human being.

We sent down of the Koran that which is a healing and a mercy to believers, but to the harm does it does not increase them, except in loss. (QS. Al-Isra [The Night Journey] 17: 82)

¹¹⁵ Syaikh Nawawi Al-Jawiy, *Syarh Nashaihl Ibad*, 34.

Thereby someone who close to al-Qur'an by reading, listening or practicing its teaching will always get healing to face problems, and this called blessing of Allah. Whereas people who far with al-Qur'an will always get loss in the world and the day after both physical and psychical. Told that someone came to one of the friends of Rasulullah who called Ibnu Mas'ud ra. asking for advice. He say: " O Ibnu Mas'ud give me advice that able to be heal for my heart which jumpy, my few days feel not calm, restless, and my mind confuse, eat unpleasantly even I can not sleep well." Ibnu Mas'ud advise him: " If that disease suffer you, bring your heart visit three places, place where people read al-Qur'an, you read it or listen people who read al-Qur'an better, or go to *majlis* reminding heart to Allah SWT." Afterwards the people return to his house and practice the advise, he goes to take *mudhu* then take al-Qur'an, it change his soul become calm and peace, his mind clear, his restlessness lose at all.¹¹⁶

Third is fasting. Fasting is command which very human, in meaning can be done by every normal human being. It is true health is not main destination of fasting, but in order to become Godly (*takwa*) human being (QS. Al-Baqarah [The Cow] 2: 183). Out of this target, some hadist mention benefit fast for health, for example: " Everything that there is cleaner and cleaner of our body physic is fasting. Fast so that is healthy". Straitening for this hadist, there are some researches which have proved that fasting give positive influence to faster. One of the researches is done by Rusdi Lamsudin and his partner Department of Pathology Nerve of Gadjah Mada University of. The Research done to 70 healthy people consist of 35 Moslem people who fasting Ramadhan and 35 people of non-muslim who did not fasting, all of them is good Bank employees. Its result, blood pressure, body weight, and downhill cholesterol rate at who fast Ramadhan compared which who did not fasting.¹¹⁷

Fourthly is praying Sunnah in midnight, which often identified with praying *Tabajud*. "*Tabajud*" is taken from word of "*hujud*" meaning sleep. Word of Tahajjud

¹¹⁶ Thahari (1998) dan Syarifain (1990) in Rifa Hidayah, *Kecemasan dan Alternatif Psikoterapinya (Tinjauan Psikologi Islam)*, unpublished article, 2.

¹¹⁷ Aboe Amar Joesoef, *Puasa dan Kesehatan*, Buletin Jum'at al-Huda Lentera Batin Umat (Malang: Lembaga Penerbitan Pondok Pesantren Miftahul Huda (PPMH), Num. 30/Th. I, 3 Ramadhan 1418 H), --.

comprehended by al-Biqai in meaning leave sleep to do praying (*shalah*). This *Shalah* consist of two till eight *rakaat*. According to research of Muhammad Sholeh, if someone do *tabajjud* shalat routinely, its movement correctness, sincerely (*ikhlas*) and *kehusyu'*, undoubtedly he will free from cancer and infection disease. In this research entangle 41 students responder from SMU Luqman Hakim of Hidayatullah Dormitory, Surabaya. From 41 students, only 23 who ready to run praying *tabajjud* during whole of month. After tested again, remain 19 students who stay praying *tabajjud* during two months. Praying *Tabajjud* started at 2.00-3.30 AM, counted 11 *rakaat*, two *rakaat* by two *rakaat* counted 4 times and closed with praying *witir* in three *rakaat*. And after that cortisol hormone¹¹⁸ (stress hormone) from 19 the student checked in three laboratories in Surabaya (Pramitha, Prodia and Klinika). And the result all student who praying *tabajjud* routinely and sicerily (*ikhlas*) differ from students who did not praying *tabajjud*. The students who praying *tabajjud* have low rate of cortisol hormone. This matter designate they have strong body resilience and ability to overcome difficult problems with more stabilizers.¹¹⁹

Fifth is worship to Allah at the early morning, by remembrance (*dzikir*), beads (*tashih*), requesting pardon and forgive, reading al-Qur'an and others. At dawn or early morning is time where situation of nature reside in balance which chime in with the condition of human body. Fomentation to worship when dawn (*fajr* or *subuh*) as mentioned in al-Qur'an:

Who are patient, truthful, obedient, and charitable, and who ask forgiveness at dawn. (QS. Ali Imran [The Family of Imran] 3: 17)

And exalt Him in the night and at the declining of the stars. (QS. At-Thur [The Mount of Thur] 52.49)

¹¹⁸ Cortisol hormone is one of the hormones of stress. This hormone becomes high progressively while we stress. With high hormone rate become easier for us do wrong, difficult to concentrate and our recall becomes unfavourable. This hormone by expert of healthy becomes measure of stress level. More stress someone cortisol hormone become high progressively in blood. Cortisol hormone have highest rate in midnight till morning, especially in early morning (normally in morning about 38-690 nmol/litre, while in the night 69-345 nmol/litre).

¹¹⁹ M. Aron Pase, *Shalat Tabajjud Menyebabkan Anda*, www.waspadaonline.com downloaded at Jun 9th 2006, 06 00:29 pm.

The fifth therapies submitted by al-Antaky is represent kernel and conclusion from destination of al-Qur'an to human being in order to become healing to nervous soul and at the same time become blessing to mankind.

2. Al-Qur'an

a. Definition of Intensity read al-Qur'an

Intensity is an adjective word taken from *intense* with the meaning is great, strong, enthusiasm, very. While *intensity* is noun that shows meaning "the grateful".¹²⁰ And according to Psychology Dictionary, *intensity* is the strength of behavior or experience, like intensity of emotional response.¹²¹

Word *Qur'an* used for seventy one times in the text of holly book, Al-Qur'an.¹²² This word derivate from Arabic language word قرأ - يقرأ - قراءة, that means reading, studying, analyzing.¹²³ And according to Manna' Khalil Al-Qathan, قرأ mean gathering and assembling. The word القرآن is *masdar* pattern with *isim maf'ul* meaning (مقرأ) that mean reading or reading material.¹²⁴ While, word *qiraatan* meanted assembling letter by letter with word by word in the continoues compotition sentence.¹²⁵ This word used by Allah SWT. in *ayah*:

It's gathering and reciting is upon Us. When We recite it, follow its recitation.
(QS. Al-Qiyamah [The Resurrection] 75: 17-18)

Al-Qur'an is the name specified to holly book revealed to Prophet Muhammad SAW. Generally this name used to all of *ayah* in Al-Qur'an. And by universal, Al-Qur'an is Allah commandment revealed to Prophet Muhammad SAW. via His angel Jibril As. for 22 years 2 months and 22 days in stages. Al-Qur'an begun with surah al-Faatihah [The Opener] and finished

¹²⁰ John M. Echols dan Hassan Shadily, *Kamus Inggris-Indonesia* (Jakarta: PT Gramedia Pustaka Utama, 1993), 326.

¹²¹ Hafi Anshari, *Kamus Psikologi* (Surabaya: Usaha Nasional, 1996), 297.

¹²² Sachiko Murata and William C. Chittick, *The Vision of Islam* (Yogyakarta: Suluh Press, 2005 M/1425 H), 263.

¹²³ Ahmad Warson Munawwir, *Kamus al-Munawwir Arab-Indonesia Terlengkap* (Yogyakarta: Unit Pengadaan Buku-buku Ilmiah Keagamaan Pondok Pesantren al-Munawwir, tt), 1184.

¹²⁴ Manna' Khalil al-Qathan, *Mabaabits fi Ulum Quran* (--: Mansyuraat al-Ashr al-Hadist, -), 20.

¹²⁵ Hamdani Bakri ad-Dzakicy, *Prophetic Intelegence Kecerdasan Kenabian Menumbuhkan Potensi Hakiki Insani Melalui Pengembangan Kesehatan Ruhani* (Yogyakarta: Penerbit Islamika, 2005), 134.

by surah an-Naas (People). This is content two main matter, about theology with it derivation and about world and humanity with each derivations. In order, people get guidance in whole of their life without doubtless in the truth and miracle of Al-Qur'an. By Al-Qur'an, people will find the nature of happiness both in this world and the next. By this Al-Qur'an people can build and develop interactive management between them selves and God (*hablum minallah*), between them selves with environment (*hablum minal 'alam*) and among them selves (*hablum minannaas*).¹²⁶

b. *Names of Al-Qur'an*

Al-Qur'an has many names, according Muhammad Djarot Sentosa, about 30 names. But, the writer assembling more than 40 names from books *Prophetic Intelligence*,¹²⁷ *Keistimewaan-keistimewaan Al-Qur'an*,¹²⁸ *Mabahist fi Ulum Al-Qur'an*,¹²⁹ and *Translation of Al-Qur'an from Departement of Religion Indonesia*.¹³⁰

These names all are divided in two groups, the names as character of Al-Qur'an and the names as function of Al-Qur'an. The names as character is meant these names show character and other names of Al-Qur'an. These names do not content any duty or command to people or Al-Qur'an. While the names as function mean that Al-Qur'an revealed has many aim for human. Thus, why Al-Qur'an was revealed to be a map for human. These names content of duty and command for human by learning and understanding Al-Qur'an.

1) The names as character of Al-Qur'an are:

- a) Al-Kitab (The Holy Book) QS. 2: 2; 6: 114
- b) Al-Mubarak (The Blessed) QS. 6: 92
- c) Al-Mushaddiq (The Correct) QS. 6: 92
- d) Ash-Shidq (The True Word) QS. 6: 115
- e) At-Tashdiq (The Correcter)
- f) Al-Aziz (The Noble) QS. 4: 41

¹²⁶ *Ibid.*, 136.

¹²⁷ *Ibid.*, 136-140.

¹²⁸ Sayyid Alwi al-Maliki, *Keistimewaan-keistimewaan Quran* (Yogyakarta: Mitra Pustaka, 2001), --

¹²⁹ Qaththan, *Mabaahits fi Ulum Quran*, 21-23.

¹³⁰ Departement of Religion Indonesia, *Quran dan Terjemahannya*, 18.

- g) Al-Majid (The Noble) QS. 85: 21
- h) Al-Matsani (Repeated)
- i) Al-Mutasyibah (The suitable/same among the part and the part)
- j) Al-Kalimat (The Word) QS. 6: 115
- k) Al-Hikmah (The Wisdom) QS. 2: 151
- l) Al-Hakim (Fully Wisdom) QS. 3:58
- m) An-Ni'mah (The Gift)
- n) Al-Haqq (The Truthness) QS. 10: 108
- o) Ar-Rahmah (The Mercyfull) QS. 7: 52
- p) Al-Kalam (The Commandement)
- q) Al-Ayah (The Sign) QS. 2: 151
- r) At-Tanzil (The Reveal) QS 7: 157
- s) Al-Muthahharah (The Hollied) QS. 98: 2
- t) Al-Qil (The Revealed by Allah)
- u) Al-Qaul (The Word of Allah)
- v) Al-Hadist (Sentence/Statement)
- w) Al-Fadhi (The Main)
- x) Al-Aliy (The High)
- y) Al-Karim (The Noble)
- z) Al-Azhim (The Great)
- aa) Ash-Shuhuf (Suhuf)
- bb) Al-Habi (String of Allah)

2) The names as function of Al-Qur'an are:

The names as function still divided in two aspects, which contain with consequence to active behavior and passive behavior of Al-Qur'an. Those are mean; Al-Qur'an has active and passive function to human. The passive one is Al-Qur'an just be the mirror for human, but the active one Al-Qur'an going to be explanation and give explain.

- a) The names contain consequence to active behavior of Al-Qur'an are:
 - Adz-Dzikr or at-Tadzkirah (As Warning) QS. 15: 9; 16: 44
 - Al-Furqan (As Criterion) QS. 25: 1; 2: 185

- Ar-Ruuh (As Alive) QS. 42: 52
 - Asy-Syifa' (As a Heal or Medicine) QS. 17: 57, 82
 - Al-Huda (As Guidance) QS. 2: 2; 3: 138
 - Al-Mubin (As Explaining) QS. 5: 15
 - al-Bayan (Explanation) QS. 3: 138
 - Al-Amr (As Command)
 - Al-Fashi (As Separation between right and wrong)
 - Al-Muhaimin (As Measuring)
 - As-Siraj (As a Light)
- b) The names contain consequence to passive behavior of Al-Qur'an are:
- (1) Ash-Shirath (Way of life)
 - (2) Al-Mauizhah (Advice and Lesson) QS. 3: 138; 17: 57
 - (3) An-Nuur (Lighting) QS. 4: 174
 - (4) Al-Mubarak (Blessing) QS. 6: 92
 - (5) Al-Busyra or al-Basyir and an-Nadzir (Happy New and Warning) QS. 2: 57; 41: 3-4

And according to Sachiko Murata and William C. Chittick, almost all names and character by Al-Qur'an for it self can divided in two aspect also, name which pressed to knowledge and sharpness (Intelligence or Question), and the name which pressed to motivation of Allah revealing this Holy Al-Qur'an. *First group* consist of Al-Huda (Guidance), Al-Haqq (The Truthness), Al-Hikmah (Wisdom), al-Hukm (Legality), An-Nuur (Lighting), Al-Mubin (As Explaining), al-Bayan (Explanation), Al-Mauizhah (Advice), Adz-Dzikr Warning). And *second group* are Ar-Rahmah (Blessing), Asy-Syifa' (Medicine/Heal), Al-Aziz (The Mercyful) and Al-Mubarak (The Blessed).¹³¹

c. *The Function of Al-Qur'an on Human Life*

¹³¹ Murata and Chittick, *The Vision of Islam*, 271.

This life has been destiny for human since *azal*'s period. Thus, our presents on earth are not without purpose. We come with ideas and hopes given from Allah SWT. Which, these all will help us when obstacles and challenges come to discourage our spirit and breaks many ideas we have.

As we know, life is a journey in big ocean. We ever begin from a harbour, mother's womb, and will finish to a harbor, mother's womb (land), also. This journey full of challenges, obstacles, interferes and examinations. This journey does not finished except with tired, boring, worrying, anxiety and nervous. But this journey will decide who the winner is and get heaven and who is the looser and will throw to the hell.

Journey in width life ocean needs map and compass that will show us the right direction and avoid the wrong one. Allah SWT. as creator of us, knows many problems that face by His creation. He understands if human walk in wrong way they will smashed. Thus, He has given to us map and compass of life. While we handle it truly we will safe for now and next. The map and compass is Al-Qur'an.

In Al-Qur'an has function to give human glad tidings and a warning (*Basyiran wa Nadzir*). On this context Allah sometimes explains about good news and bad news for human. Good news for people who always do what He command and avoid His forbidden. On the contrary, He tell bad news for human who do His forbidden and do not His command. Where, by this warning from al-Al-Qur'an (*Adz-Dziker*), the people will remember to Allah and always try to get happiness as told in glad news and avoid their selves from bad effect and tragic ending.

A Book, the verses of which are distinguished, an Arabic Koran for a nation who knows. It bears glad tidings and a warning, yet most of them turn away and do not listen.(al-Funshilat [istinguished] 41: 3-4)

Al-Qur'an comes to aware and give warning (*adz-Dziker*) to human from stupidity, polytheism and mental atheism. By learning and understanding Al-Qur'an people will remember and aware who they are and where they are come

from. Thus, they will save themselves from laziness in worship to Allah and remember their duty on earth.¹³²

On being human, we have two main duties on earth. These all given from Allah and have been our destiny. We are as servant of Allah (*Abdullah*) and as caliph of Allah on earth (*Khalifatullah fil ardh*). As servant of Allah human have to worship to Allah only and handle to the rule from Al-Qur'an. Whatever, human always aims to Allah only because power we have is from Allah. Even, every activity we do should be aimed for Allah.

We not created Jinn and human except to worship. (adz-Dzaariyat [The Scatterers] 51: 56)

On the other side, from the first time human destiny is to be caliph of Allah. As caliph of Allah on earth, human have to spread goodness and kindness and forbid to badness among the people. From little family until the big society. This is the function of Al-Qur'an to aware people that they have important duty on earth. Because they are not created without any purposes come with them. Beginning when we were born, we begun to be caliph of Allah on earth.

When your Lord said to the angels: 'I am placing on the earth a caliph,' they replied: 'Will You put there who corrupts and sheds blood, when we exalt Your praises and sanctify You?' He said: 'I know what you do not know.' (Al-Baqarah (The Cow) 2: 30)

Allah love us by sending us Al-Qur'an as warning (*adz-Dzikr*) in order we still on the rule gift from Him, and walk on truth way and avoid wrong one. Therefore, Al-Qur'an distinguish (*al-Furqan*) for us between goodness and badness. However, although goodness and badness are clear, sometimes still have unclear and abstract corners. So, people with simple way fall in the doubtless. Prophet Muhammad ever worried for us. Because, he knew we will face many unclear problem around us. Therefore Prophet Muhammad Saw. said in *hadist*:

From Abi Abdillah an-Nu'man bin Basyir ra. he said: I heard Rasulullah SAW. said: Actually halal is clear and haram is clear, too. Between them there are problems

¹³² Hamdani, *Prophetic Intelligence*, 137.

not clear. No many people know that. So, who keep (avoid) asy-syububat, really he has saved for his religion and his attitude. And who has falled in asy-syububat, he falled in haram. Like herdsman herds aroud the fence. He doubts will fall in it. Remember, every owner has fence and remember fence of Allah are His forbidden. Remember, actually in body there is a little lamp, if this little lamp fine whole of body will be fine and if this little lamp imperfect whole of body will be imperfect. Remember that is Qalb (heart)”.¹³³

By learning and understanding Al-Qur'an, people will get real explanation between goodness and badness, *halal* and *haram*, truth and lie, praise and shamefully, etc.¹³⁴ We know, life is a choice. The choice has consequences. To avoid wrong consequences people need distinguish between right and wrong. Thus, why Allah sends us *al-Furqan*. In order distinguish to us many choices in life and consequences. Because wrong choice caused sad ending and unhappiness. Such as anxiety problem, causation is begun from wrong choice to response stimulus, little stimulus response with big response, usually stimulus response in afraid response. That is the problem, wrong choice.

Besides, Al-Qur'an is a map that explains (*al-Mubin/al-Bayan*) many aspects of human life. Because in this life many problem we do not know and understand. So, we need something explain us with wisdomly. And Al-Qur'an is going to be explainer for human all. However, Al-Qur'an has unique way to explain something. Because not all human problem are explained in Al-Qur'an. But, Al-Qur'an gives patterns and general standards to many things. We could not imagine how thick of Al-Qur'an if all problem explain explicitly in Al-Qur'an. These general patterns are broken down to current cases with still direct to Al-Qur'an and al-Hadist.

By learning, understanding, and doing Al-Qur'an in right and good way, the self will get real explanation and the clear reality about human, God, even truth ness will assimilated to human soul, attitude, speaking, etc.¹³⁵

The journey in width ocean is day and night journey, and journey in the light and dark. While light, we have no problem, but when the dark comes and no light, the journey will very dangerous. Therefore human need lighting (*an-Nuur*). Al-Qur'an

¹³³ Yahya Bin Syarifuddin An-Nawawi (Died. 676 H) --, *Syarab al-Arbai'in an-Nawawi fi al-Ahadist ash-Shobihati an-Nawaniyah* (Surabaya: Maktabah Toko Kitab Al-Hidayah, --), 15.

¹³⁴ Hamdani, *Prophetic Intelligence*, 137.

¹³⁵ *Ibid.*, 140.

has been giving to us to lighting for human in their life. With lamp (*as-Siraj*) and light (*an-Nuur*) human life will be on the rule of Allah SWT.

We have known how important of idea on lighting to understand naturality of *tawhid*. The light makes something hidden going to manifest. Thus, Al-Qur'an is the light (*an-Nuur*), because shows us God wisdoms that hidden on the creation and hidden when people forget, who they are and where they come from. Thus,

Believe in Allah, and His Messenger, and in the Light which We have sent down. Allah is Aware of all that you do. (QS. At-Taghabun [The Loss and Gain] 64: 8)

The light makes something to be, and the rule designed based on clarity. Thus, Al-Qur'an presented it self as a proving (*burhan*), as a real explanation (*bayan*), and a explanation (*tabyin*).¹³⁶

On the other side, Al-Qur'an is spirit of life, motivation; great idea and Allah describe His proud on mankind in Al-Qur'an. Look at *ayah* below:

Indeed, We created the human with the fairest stature. (QS. At-Tin [The Fig] 95: 4)

We were created in very fairest stature, in maximum potential. As John Locke said, human were born still clear and clean as *tabularasa*.¹³⁷ And experiences and environment shape us.¹³⁸

But sometimes this maximum potential break in many pieces and we have no hope any more, discouragement. Whereas, discouragement, until now, is the great achievement and performance killer in the world.¹³⁹

While we are hopeless, Al-Qur'an comes to us as spirit (*ar-Ruh*) and heal (*asy-Syifa*) for us, remembering us the great duty put on our shoulder, as *abdullah* and *khalifatullah fil ardh*, burn out our spirit fire and our life fire. That is Al-Qur'an as *ar-ruh* and *asy-syifa*.

¹³⁶ Murata and Chittick, *The Vision of Islam*, 173.

¹³⁷ The real meaning of Tabula Rasa is information board as place to write anythings, but also meaned as white clean paper have not write on it yet..

¹³⁸ Sarlito Wirawan Sarwono, *Berkenalan dengan Aliran-Aliran dan Tokoh-tokoh Psikologi* (Jakarta: Bulan Bintang, 1978), 31.

¹³⁹ Robert Ian Seymouyr, *Maximize Your Potential Cetak Biru Menuju Kesuksesan Personal* (Jakarta: Bhuana Ilmu Populer, 2002), 1.

We sent down of the Koran that which is a healing and a mercy to believers, but to the harmdoers it does not increase them, except in loss. (Al-Isra [The Night Journey] 17: 82)

Therefore, by learning, understanding and doing Al-Qur'an in the right and good way, our selves will alive in alive living. Mean, soul will purposes and aims to Allah, The Almighty Alive, only. The mind will gets the truth idea and thinking on the truth.¹⁴⁰

Finally, Al-Qur'an as commandment of Allah SWT. revealed with fully purposes and aims for human life. It's proved that, Allah never reveal message (*wahy*) except in human language and suitable to the receiver. Surely, Prophet Muhammad SAW. also is sent to explain Al-Qur'an in order people can understand and get many lessons from Al-Qur'an, where these lessons going to be guidance in very varieties of condition in human life.¹⁴¹

d. *The Important of Reading Al-Qur'an*

Reading Al-Qur'an is very recommended worship in Islam teaching. Because, by reading Al-Qur'an human will get inspiration, even, resting and calmness in *Qalb*. Allah SWT. Promise in Al-Qur'an that He will add and complete reward and His merciful to those people who always reading Al-Qur'an.

Indeed, those who recite the Book of Allah and establish their prayers and spend, in secret and in public of that which We have provided them, look for a trade that does not come to nothing. So that He may pay them in full their wages and enrich them from His bounty. Surely, He is the Forgiver and the Thanker. (QS. Faathir (The Originator) 35: 29-30)

While in Surah Ali Imran Allah respect to a group of ahlul kitab (People of the Book) who read verses of Allah.

¹⁴⁰ Hamdani, *Prophetic Intelligence*, 139.

¹⁴¹ Murata and Chittick, *The Vision of Islam*, xvii.

Yet they are not all alike. There are among the People of the Book upstanding nations that recite the verses of Allah (the Koran) throughout the night and prostrate themselves. (QS. Ali Imran (Family of Ali Imran) 3: 113)

It mean that, if they are, People of the Book, respected and given reward by reading verses of Allah in the books revealed from Allah before Al-Qur'an, certainly, people who reading Al-Qur'an will get more respected and given big reward from Allah SWT. Because Al-Qur'an is verses of Allah as finishing and completing verses of Allah revealed to group of human before. This is affirmed by Rasulullah in *hadist*:

Who read one character from the book of Allah will get goodness and goodness folded to ten goodness. I do not say Alif Laam Miim one character, but Alif one character, Laam one character, and Miim one character. (HR. Tirmidzi from Ibn Mas'ud Ra).¹⁴²

Goodness is uncalculated merciful given from Allah. And the main qualification to get this goodness by reading Al-Qur'an with full belief and diligent, repeating more and more until finishing from *al-Faatihah* to *an-Naas*, and the important one is try to understand meaning and messages in verses of Al-Qur'an, as a concrete verses or abstract ones.¹⁴³

Hadist above is a proof that reading Al-Qur'an will gives goodness for the reader, although he has not read it fluently yet. Aisyah ra. tell that Rasulullah SAW. said:

Those who reads Al-Qur'an and be smart in reading, he is gathering with the noble angel. And who reads Al-Qur'an by spelling and difficulty he gets two kinds of reward. (HR. Bukhari and Muslim from Aisyah Ra).¹⁴⁴

Allah SWT. gives reward to people who still difficult on reading Al-Qur'an because two reasons, because the reading it self and their difficulty on reading. The reward is very abstract and unreal but can be felt. Sometimes come immediately without panning and ungues. If the concept of reward broken down in psychology, it can be mean as positive symbolization that has goodness norms and values. But, the sin is negative one, on the contrary of reward concepts.

¹⁴² Hamdani, *Propehetic Intelligence*, 153.

¹⁴³ *Ibid.*, 155.

¹⁴⁴ *Ibid.*, 150.

Reward also can be understood as achievement values as reinforcement drive which direct human to keep on oriented productive behavior, and also Drive to do constructive behave; bring goodness to them selves, other people, among society and civilization. Thus, by reading Al-Qur'an people get reward as continues stimulus to get big reward from Allah SWT.

Therefore, people who used to read Al-Qur'an will get many positive effects to them selves minimally. Many histories tell that, mostly, all of Moslem scholars many eras ago get much idea from Al-Qur'an. As writer presented before, by reading Al-Qur'an people can distinguish between right and wrong, people will get great idea because reading Al-Qur'an is dialogue with Allah, etc.

e. *The Ethic of Reading Al-Qur'an*

Every behavior and attitude has ethics and etiquettes. Etiquette is politeness and good manners being on society. And ethics or politeness manner is moral value as measure of polite and impolite of a behavior.¹⁴⁵ Ethics on human consist of two kinds, vertical ethics between human and God, and horizontal ethics among human with all of humanity attributions. Both of these ethics are gotten by social learning conditioned continuously time by time. While, these ethics sourced from religion teaching and plurality of culture or locally wisdom of society that uncontradiction to religion teaching. Even tradition is one of laws manner is Islam.

According to Al-Ghozali,¹⁴⁶ ethics to Al-Qur'an grouped in two parts. Concrete (*Dzohir*) and abstract (*Bathiniah*) ethics. Concrete ethics consist of five aspects and abstract ethics too.¹⁴⁷

1) The Concrete ethics

This ethics consist of five aspects: about the reader, place, timing, process, and manner to finishing reading Al-Qur'an.

a) About the reader:

(1) Sterilize from *hadas* (Big and little)

¹⁴⁵ Bambang Marhiyanto, *Kamus Lengkap Bahasa Indonesia* (Surabaya: Media Centre, --), 185.

¹⁴⁶ w. 451-505 H/1059-1111 M.

¹⁴⁷ Al-Ghozali, *Teosofia Quran* (Surabaya: Risalah Gusti, 1995), --

- (2) With *wudhu*
- (3) Wearing clean clothes
- (4) Clean teeth
- b) About the place
 - (1) Clean and sterilize place from dirtiness
 - (2) Better in Mosque and Arafah
- c) About the time
 - (1) When stand on praying
 - (2) In the midnight
 - (3) Between praying Magrib and Isya
 - (4) After praying Shubuh
 - (5) On Friday, Monday and Tuesday
 - (6) Ten days last in Fasting month
 - (7) Ten days first in Djulhijjah month
- d) About the process
 - (1) Face to *Kiblat*
 - (2) Not by leaning on and laying down
 - (3) Beginning with *isti'adzah* and *basmalah*
 - (4) Reading with fully respect
 - (5) *Tartil*
 - (6) *Tafkhim*,
 - (7) Not in hurry
 - (8) With harmonious
 - (9) Looking at Al-Qur'an
 - (10) With nice voice
 - (11) Gathering
- e) About the manner of finishing reading Al-Qur'an

For this ethics, al-Ghozali divides the quality of people who finish reading Al-Qur'an in three groups, lowest, middle and highest.

 - (1) Lowest group, they finish reading Al-Qur'an once a month.
 - (2) Middle group, finish reading Al-Qur'an once a week.

(3) And highest, finish reading Al-Qur'an once in three days

2) The Abstract ethics

While abstract ethics are:

- a) Wished to feel the great of Al-Qur'an as verses of Allah
- b) Imagine and contemplate meaning of verses that we read.
- c) Wished to take useful, values, ideas from result of contemplating
- d) Erase and step curtains block aside from our mind, as apriori attitude, negative thinking, etc.
- e) Dive into meaning and effect of verses very deep, in order positive attitude is shaped.

3. Effectiveness of al-Qur'an as Solution for Human Life: *Stress and Job Stress*

Al-Qur'an is the sources of Islam teaching as main reference in has life and believe. As main source and guide for human being of course al-Qur'an has life concepts related to human being. More than that, if al-Qur'an revealed for human being, its language is human language, its view is view aiming at more meaning and valuable life, its concepts send for peace and bliss for now and day after. As evidence from all that al-Qur'an talk many aspect of human being such habit, attitude, demeanor and also various condition of physical and psychical, explaining its disorder, causes and therapies. *Ayah* of Al-Qur'an that related to human nature is guidance to comprehend human it selves and also instructing them at the real life which in according to teaching of Prophet Muhammad SAW. and Allah SWT.¹⁴⁸

Human never can free from various life problem from the light problem till heavy one. Problem is not obstacle and hindrance to reach better life. But these all are learning and suit selection to know who is suitable and proper to get higher level or better life. For the fail that does not success to pass over the examination need to learn more and al-Qur'an will be guidance. This is the

¹⁴⁸ Hidayah, *Kecemasan*, 1.

function of al-Qur'an, ideally as heal for hard and dry soul, nervous, even as merciful and blessing for human being.

Those who believe and whose hearts find comfort in the remembrance of Allah. Is it not with the remembrance of Allah that hearts are satisfied. (QS. ar-Ra'd (The Thunder), 13: 28)

We sent down of the Koran that which is a healing and a mercy to believers, but to the harm does it does not increase them, except in loss. (QS. Al-Isra (The Night Journey) 17: 82)

Beside two *ayah* above there some another *ayah* that loading manual how to face various problems of life without having or suffered by various symptom of stress, for example: QS. al-A'raf (The Ramparts) 7: 35, 203 and 204, al-Baqarah (The Cow) 2: 38, Ali-Imran (Family of Imran) 3: 138, az-Zumar (The Groups) 39: 23, Yunus (The Prophet Jonah) 10: 57, al-Israa (The Night Journey) 17: 9, and Fushshilat (Distinguished) 41: 44.

In hadist also mentioned that someone came to one of friends of Rasulullah who called Ibnu Mas'ud ra. asking for advice. He say: "O Ibnu Mas'ud give me advice that able to be heal for my heart which jumpy, my few days feel not calm, restless, and my mind confuse, eat unpleasantly even I can not sleep well." Ibnu Mas'ud advise him: "If that disease suffer you, bring your heart visit three places, place where people read al-Qur'an, you read it or listen people who read al-Qur'an better, or go to *majlis* reminding heart to Allah SWT." Afterwards the people return to his house and practice the advise, he goes to take *wudhu* then take al-Qur'an, it change his soul become calm and peace, his mind clear, his restlessness lose at all.¹⁴⁹

Ayah and *hadist* above are idealist statement about position of al-Qur'an as healing and therapy for human problems. Furthermore some scientific researches prove that al-Qur'an can give positive influence at psychological condition of human being. Islamic Institute of Medical Science in Florida-America, have performed a research about effect of read al-Qur'an to people's soul in pain state. This research specify about 97 % people who in pain state can be lightened their

¹⁴⁹ Hidayah, *Kecemasan*, 2.

disease by reading al-Qur'an. Other research which done by Hidayah prove that displaying *ayah* of al-Qur'an with its translation about peace of heart and science, listening to reading *ayah* al-Qur'an and read *ayah* in al-Qur'an can reduce anxiety while individual face test. Other researches as cited by Hidayah, like research of Sholeh proves that there are relation between often read al-Qur'an and reduction of anxiety. Result of this research express that someone who read al-Qur'an progressively his anxiety level becomes lowers. And research of Indiyah says that there is relation between levels of religiosity with anxiety of convict while facing flinging.¹⁵⁰

These are scientific proves progresively proved that al-Qur'an has big influence toward human psychological condition.

C. THEORETICAL PERSPECTIVE

There are two reasons of using Rational Emotive Behavioral Therapy (REBT) as analyzing tool in this research. First related to the respondent and second related to independent variable of the research. The respondents of this research are lecturer of UIN Malang who memorizes al-Qur'an at less 6 *juz*. They are persons who accustomed to think rationale because they are academic persons. So at least, REBT is suitable to be applied to analyze their habit and behavior. Beside that, REBT will provide that irrational belief still exist even in person who has rational mind or belief. And also, even process therapy of REBT require therapist as counselor and contra propagandist to irrational belief of client, this therapy - according to writer - can be applied without attendance of therapist by client it self. Its can be done with reading many books related to positive mind and discuss with people who have positive mind.

On the other while, the second reason related to independent variable that is al-Qur'an. Among Moslems, however al-Qur'an has been being believed from early as God's sentences. It has positive effect toward persons who keep interaction to it, even if it added with furthermore study and reads, it will have the power of affirmative those persons. More than anything else if this study is

¹⁵⁰ *Ibid.*, 2.

done by people who have high education and have the understanding of religion teaching, certainly they will progressively understand, believe and more positive effects. Therefore REBT become suitable to analyze this research.

1. Introduction to Rational Emotive Behavior Therapy

This explanation will be begun with short sketch of Albert Ellis the founder Rational Emotive Behavior Therapy.¹⁵¹ Ellis was born in Pittsburgh in 1913 and raised in New York City. He made the best of a difficult childhood by using his head and becoming, in his words, "a stubborn and pronounced problem-solver." A serious kidney disorder turned his attention from sports to books, and the strife in his family (his parents were divorced when he was 12) led him to work at understanding others.

In junior high school Ellis set his sights on becoming the Great American Novelist. He planned to study accounting in high school and college, make enough money to retire at 30, and write without the pressure of financial need. The Great Depression put an end to his vision, but he made it through college in 1934 with a degree in business administration from the City University of New York. His first venture in the business world was a pants-matching business he started with his brother. They scoured the New York garment auctions for pants to match their customer's still-usable coats. In 1938, he became the personnel manager for a gift and novelty firm.

Ellis devoted most of his spare time to writing short stories, plays, novels, comic poetry, essays and nonfiction books. By the time he was 28, he had finished almost two dozen full-length manuscripts, but had not been able to get them published. He realized his future did not lie in writing fiction, and turned exclusively to nonfiction, to promoting what he called the "sex-family revolution."

As he collected more and more materials for a treatise called "The Case for Sexual Liberty," many of his friends began regarding him as something of an expert on the subject. They often asked for advice, and Ellis discovered that he

¹⁵¹ About Albert Ellis, writer summaries it from Gary Gregg's article from Albert Ellis Institute and downloaded on Monday, January 15th 2007 at <http://www.rebt.org/bio.htm>

liked counseling as well as writing. In 1942 he returned to school, entering the clinical-psychology program at Columbia. He started a part-time private practice in family and sex counseling soon after he received his master's degree in 1943.

2. Human according to REBT

Rational Emotive Behavior Therapy (REBT) is psychotherapy mainstream which based on the assumption that human was born with potencies, both to think rationally and honest or irrationally and bad. Human being have two contradictive tendencies, tendency to take care of self, happy, loving, gathering with others, grow and self actualization; human also have tendency to behave destructive to their selves, blemish their selves, perfectionism, avoiding the growth and self actualization. Both of these contradictive tendencies will expand depended from which mind more developed, destructive mind or constructive mind, rational mind or on the contrary irrational mind.¹⁵²

According to REBT emphasizes that human think, emotion and act simultaneously. Its mean human being had emotion while at the same time think as well as acting. Ellis stated that, "When they have emotion, they also think and act. When they act, they also think and have emotion. When they think, they also have emotion and act." Therefore, in order to understand someone behavior, need the understanding of about how someone have emotion, thinking, perception and act.¹⁵³

According to REBT human being does not destined to become victim of condition as by concepts by Behaviorist. Human being has infinite potencies to actualize their selves and can alter rules of person and their society, like in humanistic concepts and existentialism.¹⁵⁴ Although Ellis little agree to existentialism, he does not fully receive this perspective about human tendency to actualize their selves, because on the fact human is biological creature with strength intuitive tendencies to behave with current way. Ellis explained that if individual is not conditioned to think and feel with the current way, they tend to

¹⁵² Gerald Corey, *Teori dan Praktek Konseling dan Psikoterapi* (Bandung: Refika Aditama, 1999), 241.

¹⁵³ *Ibid.*

¹⁵⁴ *Ibid.*

behave with and feel with other ways even they know and aware that those behavior refuse and negating their selves.¹⁵⁵

On the other side, Ellis did not agree to psychoanalytic though in the early he was interesting to it. According to Ellis, human being is not fully determined biologically and motive by instincts. He saw person as unique creature and have power to understand the limitations, to alter the minds or perspectives and basic values which has internalized uncritically at childhood. People able to confront their own value systems and indoctrinate again their selves with different beliefs, ideas, and values. As the impact, they will behave differently from the way they behave last time. Hence, because able to think and act make them change, they are not victims of last time conditioning.¹⁵⁶

3. ABC's Theory

REBT has theoretical concept, as formed by Albert Ellis, which called ABC's theory. A is *activating experiences* or trigger experiences, like difficulties of family, work constraints, childhood traumas, and other experiences which considered as source of unhappiness. B is *beliefs*, which are irrational and self defeating beliefs as considered as the source of unhappiness. And C is *consequence*, which in the form of neurotic symptoms and negative emotions like panic, vindictive, dander or angry because depressed which sourced from our wrong beliefs. Despitefully, Ellis enhance concept DE at ABC's theory above. D is *dispute* where therapist has to against the irrational beliefs so that client can feel E (*effect*), positive effect of rational beliefs.¹⁵⁷

Before explaining about irrational beliefs, writer will start with the definition of neurosis according to REBT. Neurosis defined as "think and act irrational" which mean natural situation which is on certain level befall everybody. This situation takes root in at fact that someone is human being and life with other human being in society.¹⁵⁸ In social structure of society over there

¹⁵⁵ *Ibid.*, 242.

¹⁵⁶ *Ibid.*

¹⁵⁷ C. George Boeree, *Personality Theories*, Trans. Inyia Ridwan Muzir (Yogyakarta: Prismsophie, 2004), 194.

¹⁵⁸ Corey, *Teori dan Praktek*, 243.

have been exist the strength of tradition and culture that hegemony and determine individual to think and act upon the certain ways. Unconsciously such structure gives form at human being mind to mean something rationally and also irrational. That belief is result of "philosophic conditioning" -- that is habits which emerge automatically like habits lift phone up directly after hearing it sound.¹⁵⁹ That way also with felt emotions are product of human mind. It's mean if someone think ugly about something, he even also will feel something that as ugly thing. On the next he will believe that is ugly thing also. Relate to irrational beliefs, Ellis mention there are 12 irrational beliefs or thought which cause neurosis and make it in serious condition. Look to irrational beliefs table and rational one below.¹⁶⁰

From Self-defeat to Rational Living¹⁶¹

	12 Self-defeating Beliefs	12 Rational Beliefs
1	I need love and approval from those significant to me - and I must avoid disapproval from any source.	Love and approval are good things to have, and I'll seek them when I can. But they are not necessities - I can survive (even though uncomfortably) without them.
2	To be worthwhile as a person I must achieve, succeed at what ever I do, and make no mistakes.	I'll always seek to achieve as much as I can - but unfailing success and competence is unrealistic. Better I just accept myself as a person, separate to my performance.
3	People should always do the right thing. When they behave obnoxiously, unfairly or selfishly, they must be blamed and punished.	It's unfortunate that people sometimes do bad things. But humans are not yet perfect - and upsetting my self won't change that reality.
4	Things must be the way I want them to be - otherwise life will be intolerable.	There is no law which says that things have to be the way I want. It's disappointing, but I can stand it - especially if I avoid catastrophising.
5	My unhappiness is caused by things outside my control - so there is little I can do to feel any better.	Many external factors are outside my control. But it is my thoughts (not the externals) which cause my feelings.

¹⁵⁹ Boeree, *Personality Theories*, 194.

¹⁶⁰ *Ibid.*

¹⁶¹ <http://www.behappy.citymaker.com/articles/article/1228898/13404.htm>, downloaded on Tuesday, February 1st 2007.

		And I can learn to control my thoughts.
6	I must worry about things that could be dangerous, unpleasant or frightening - otherwise they might happen.	Worrying about things that might go wrong won't stop them happening. It will, though, ensure I get upset and disturbed right now!
7	I can be happier by avoiding life's difficulties, unpleasantness, and responsibilities.	Avoiding problems is only easier in the short term - putting things off can make them worse later on. It also gives me more time to worry about them!
8	Everyone needs to depend on someone stronger than themselves.	Relying on someone else can lead to dependent behavior. It is OK to seek help - as long as I learn to trust myself and my own judgment.
9	Events in my past are the cause of my problems - and they continue to influence my feelings and behaviors now.	The past can't influence me now. My current beliefs cause my reactions. I may have learned these beliefs in the past, but I can choose to analyze and change them in the present.
10	I should become upset when other people have problems and feel unhappy when they're sad.	I can't change other people's problems and bad feelings by getting myself upset.
11	I should not have to feel discomfort and pain - I can't stand them and must avoid them at all costs.	Why should I in particular not feel discomfort and pain? I don't like them, but I can stand it. Also, my life would be very restricted if I always avoided discomfort.
12	Every problem should have an ideal solution, and it is intolerable when one can't be found.	Problems usually have many possible solutions. It is better to stop waiting for the perfect one and get on with the best available. I can live with less than the ideal.

Sometimes someone tend to emphasize irrational things which unclear its roots to others than acceptance to own self. As the impact irrational minds as mentioned above progressively take wide in mind construct of someone. This also caused by wrong minds which applied by someone, like disregarding positive thing and standing on negative one, and untimely generalizing everything.¹⁶²

¹⁶² *Ibid.*, 195.

4. Therapeutic Process

Basically REBT aims to, as told by Ellis, minimize negative thought to the self which coming from irrational mind while at the same time reconstruct positive thought in the self that more realistic based on rational minds.¹⁶³ Based on the purpose above REBT mark four therapy step, which first step is to show to the client that problem that he face relate to his irrational beliefs. Therefore the position of therapies at the first step as contra-propagandists to negative thinking and beliefs in client self until he aware and knows his mistakes.¹⁶⁴

The second step, bring the client to awareness phase by indicating that client is keeping and maintaining emotional troubles to be more active, by continuously think illogically and repeat sentences defeating him self, and perpetuating influence of childhood. As continuation of second step, the third step, therapist tries to assist client repair and improve rational minds and leave irrational one. At last step of therapeutic process, therapist challenges client to develop rational life philosophic until he able to avoid possibilities to become irrational beliefs victim at next time.¹⁶⁵

D. BASIC ASSUMPTION and HYPOTHESIS

Basic assumption or postulate has important role in research, because it is undoubted truth, or it does not need to examine again. But it does not mean that assumption can not be reexamined again to find empirical proves or scientific data for a problem. So, assumption becomes hypothesis which wish to be proved it truthness.¹⁶⁶ Basic assumption, according to Winarno in Arikunto, is a starting point of thought that its truth accepted by researcher.¹⁶⁷ Moreover the function of basic assumption is elementary stepping toward researched object and the assumption make variable clearly. Beside that basic assumption will help in making hypothesis. Refer to this explanation, writer would like to surface the basic assumption in this research which consist of three assumptions, those are:

¹⁶³ Corey, *Teori dan Praktek*, 248.

¹⁶⁴ *Ibid.*, 249.

¹⁶⁵ *Ibid.*, 250.

¹⁶⁶ Tatang M. Amirin, *Menyusun Rencana Penelitian* (Jakarta: PT RajaGrafindo Persada, 1995), 80.

¹⁶⁷ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, Revised Edition (Jakarta: PT Rineka Cipta, 2002), 58.

1. Employees (or everyone who works) feel job stress although in tight level. As stated by Davis in Hartanti and Rahaju, mostly each condition of work can trigger stress. Because in job everyone not always can sufficient and fulfill their needs as the impact of limited time, skill or competence, power and mind.¹⁶⁸
2. UIN is Islamic campus, so mostly employees in it university are Moslem. Because they are Moslem, they have understanding that reading al-Qur'an is very recommended worship, therefore to applied this understanding unless they have habit in reading al-Qur'an even who memorize it (*kehufadz*), because he might to repeat his memorizing.
3. Reading al-Qur'an has effect to psychological condition to its reader. For example, Sholeh stated that intensity of reading al-Qur'an has effect to reduce anxiety of its reader.¹⁶⁹

As shown above, one of the functions of basic assumption as basic in making and forming the hypothesis. Before, writer explains the hypothesis in this research furthermore, writer would like to define the hypothesis it self. Hypothesis consisting of two words, "*hypo*" which mean "*under*" and "*thesa*" mean the "*truth*" or "*conclusion*".¹⁷⁰ So, hypothesis is the truth or conclusion which has low standard value, because it has not examined yet by empirical fact, therefore it also called theoretical conclusion. Theoretical conclusion is not always mean taken from theoretical studies, but also pure form thought or contemplative conclusion or from uncompleted empirical dataset. And if hypothesis has been examined, it becomes *thesa* or the truth which has empirical dataset that support *thesa*.¹⁷¹

Hypothesis has function as temporary answer to research problems so it will be direction in the research.¹⁷² Good hypothesis has criteria as below:¹⁷³

1. Hypothesis must be stated in news sentence not question once.

¹⁶⁸ Hartanti and Rahaju, *Humor and Job Stress*, 395.

¹⁶⁹ Hidayah, *Kecemasan*, 2.

¹⁷⁰ Arikunto, *Prosedur Penelitian*, 64.

¹⁷¹ Tatang, *Menyusun Rencana Penelitian*, 82.

¹⁷² *Ibid.*

¹⁷³ *Ibid.*, 83; See also Arikunto, *Prosedur Penelitian*, 66.

2. Hypothesis must be short, and clear not ambiguity.
3. Hypothesis must be formed operationally in order to examine easier.
4. Hypothesis must clearly shows “there is causality correlation between two variables or more.
5. Hypothesis must be supported by theories that explained by experts or relevant researches.

From the explanation above, the hypothesis in this research is “*there is effect of intensity read al-Qur’an to level of job stress*”. It’s according to Sholeh and Hidayah¹⁷⁴ that listening or reading al-Qur’an can reduce anxiety of someone when facing the test, in other side the intensity of reading al-Qur’an has effect toward reducing anxiety. While according to Davis and Nelson, in Achadiat, they stated that one of the symptoms of stress is feeling anxious and feeling scared, and beside as symptom anxiety also can effect of stress.¹⁷⁵

¹⁷⁴ Hidayah, *Kecemasan*, 2.

¹⁷⁵ Achadiat and friends, *Stress*, 40, 56.

Chapter III

RESEARCH METHODOLOGY

- ✚ Design of Research
- ✚ Variable of Research Identification
- ✚ Operational Definition of Variable
- ✚ Population and Sample
- ✚ Questionnaire
- ✚ Validity and Reliability
- ✚ Analysis of Data

CHAPTER III

RESEARCH METHODOLOGY

A. Design of Research

The design of this research is a strategy that arranges setting of research in order to get accurate data which is suitable with the characteristic and the purpose of research. Its function is to give clear descriptive and direction to the researcher about research process.¹⁷⁶ The research process is begun from stipulating of approach, research method, sampling method, compilation of research instrument for collecting data and planning of analyze data.¹⁷⁷

If refers to kinds of variable and purposes of research, this research can be categorized in causality-explanatory research. This kind of research purposed to find and explain the causality correlation between dependent and independent variable.¹⁷⁸ Or this research will explain the causality correlation between variables through hypothesis examination.¹⁷⁹ In meaning, is a variable caused or influenced by other variable or not. Thus, “is variable ‘job stress’ influenced by reading al-Qur’an?”

This research is quantitative research. Quantitative research is research which its data is mathematic symbols and numbers that collecting by measurement or by changing qualitative data to quantitative one.¹⁸⁰ Meanwhile Darsono explains, quantitative research is a research which wishes to answer about question how much or how many a matter or object perceived. Quantitative research referred also as analytic research that is representing research conducted to test the truth of hypothesis and its analysis statistically or quantitatively.¹⁸¹ Thereby, data which wish to complete through quantitative

¹⁷⁶ Burhan Bungin, *Analisis Data Penelitian Kualitatif (Pemahaman Filosofis dan Metodologis ke Arah Penguasaan Model Aplikatif)* (Jakarta: RajaGrafindo Persada, 2003), 37.

¹⁷⁷ Darsono Wisadirana, MS., *Metode Penelitian Pedoman Penulisan Skripsi Untuk Ilmu Sosial* (Malang: UMM Press, 2005), 45.

¹⁷⁸ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT RosdaKarya and Post Graduate Program (PPS) Indonesia Educational University (UPI), 2005), 278.

¹⁷⁹ Masri Singarimbun, "Metode dan Proses Penelitian", in Masri Singarimbun and Effendi (eds.), *Metode Penelitian Survei* (Jakarta: LP3ES, 1989), 5.

¹⁸⁰ Tatang, *Menyusun Rencana Penelitian*, 119.

¹⁸¹ Darsono, *Metode Penelitian*, 15.

approach is ordinal data.¹⁸² Ordinal data is data that shows a grade or level, where in this research is the grade or level of job stress and intensity of reading al-Qur'an, which completed through questionnaire.

B. Identification of Research Variable

Literally, according to Bangun in Aziz variable mean erratic factor and fickle. Thereby variable in research is phenomenon which varies in the form of quality, quantity or amount, quality of standard, and others.¹⁸³ Globally, variable can be understood as everything's which are going to be perceived object of research or as symptom will be researched, or as concept which has varieties value,¹⁸⁴ or according to Kerlinger in Aziz, variable is something which can has many kinds values.¹⁸⁵ Thus variable should be measurable, valuable, and its result is assumed changeable and fluctuate.

In this research, based on the function of variable of research categorized in three kinds, independent variable or free variable, dependent variable or tied variable, and moderator variable.

1. Dependent variable is variable influenced by independent variable. It's called as variable which measured to know the influence level of independent variable.¹⁸⁶ At this research, dependent variable is *level of job stress* which can known with measuring physiological aspects, psychological (cognitive or intellectual; affective or emotional; personality), and behavioral aspect (individual, social or relationship).
2. Independent variable or free variable is variable which its variation has big effect to other variable.¹⁸⁷ Or it's also called as caused variable to change

¹⁸² Tatang, *Menyusun Rencana Penelitian*, 119.

¹⁸³ Rahmat Aziz, *Variabel Penelitian: Metode Penelitian Paradigma Kuantitatif*, Hand Out Paper For Research Methodology in Psychology Faculty of UIN Malang.

¹⁸⁴ *Ibid.*, 47; See also Sofian Effendi, "Unsur-unsur Penelitian Survei", in Singarimbun and Effendi (eds.), *Metode Penelitian Survei*, 42.

¹⁸⁵ Aziz, *Variabel Penelitian*, 47.

¹⁸⁶ *Ibid.*

¹⁸⁷ *Ibid.*

dependent variable. In this research, independent variable is *intensity of reading al-Qur'an*.

C. Operational Definition of Variable

Operational definition of a variable is definition which based on characteristic of indicators that perceivable and measurable.¹⁸⁸ The compilation of operational definition of variable can help researcher to plan method of measuring variable in a research.¹⁸⁹ Its also purposed to avoid misunderstanding, to get clarification of variable measured, and to give guidance in collecting data.

The operational definition of variable in this research, are below:

1. Level of Job stress is the level of pressure condition which caused by uncomforted physical condition of workplace, work over or under load, role conflict and role ambiguity, bad management, and relationship between lecturer, which able to generate threaten toward physiological, psychological, and behavioral aspects of lecturer.
2. Intensity of reading al-Qur'an is the intensity or often or over and over behavior on reading al-Qur'an. While al-Qur'an is a holy book of Muslim which started with *Surah al-Faatibah* and finished with *Surah an-Naas*, consist of 114 *surah* and 30 *juz*.

D. Population and Sample

1. Population

Population, in social research called also *universum*, is a number of objects which wished to be known or guest their characteristic, so, it can be individual, group, and institution. Thus, population or universe is all of analyze units which its characteristic will be guessed. Or we can say, population is a number of cases that suitable with a number of specifications have been planned.¹⁹⁰

¹⁸⁸ Effendi, "Unsur-unsur Penelitian Survei", 46; See also Darsono, *Metode Penelitian*, 58.

¹⁸⁹ *Ibid.*, 46.

¹⁹⁰ Darsono, *Metode Penelitian*, 79.

Population according to Komaruddin in Mardalis is all individual that being as source of taking sample. On the reality, population is a group of case which needs to fulfill certain conditions related to research problem. Or in different definition, population according to Siswoyo in Mardalis is a group of case which fulfill a set of conditions which determined by researcher.¹⁹¹

Population according to Hadi is a number of individual which minimally have one same characteristic.¹⁹² According to Azwar, population is a group of subject owning characteristic with differentiating them from other group of subject. Characteristic is not only determined by characteristic of location, but also can consist of individual characteristic.¹⁹³

Thereby, population is a number of unit or object which has same characteristic that is determined by researched before, that related to the topic of research. Population in this research is lecturers UIN Malang who memorize al-Qur'an at least 6 *Juz* (chapters). The reason of taking population with the criteria "memorizer al-Qur'an" because of three reasons: *first*, this research about the habit of reading al-Qur'an. Those who memorize al-Qur'an are assumed often even always reading al-Qur'an, because they should repeat their memorizing to avoid forgetting al-Qur'an, thereby no doubt anymore that memorizers of al-Qur'an will always reading al-Qur'an in every opportunity. *Second*, the memorizers of al-Qur'an in UIN Malang are assumed have ability to read al-Qur'an based on the rule of reading al-Qur'an (law of *tajwid*), thereby they will get more effect than others who have not. And *third*, the memorizers are assumed have good understanding on *ayah* they read, therefore can be ascertained al-Qur'an gives influence to them. Thereby the reasons of taking population will be suitable with the purpose of research and can support this research. The population of lecturer who memorize al-Qur'an as in table below:

¹⁹¹ Mardalis, *Metodologi Penelitian Suatu Pendekatan Proposal* (Jakarta: Bumi Aksara, 1999), --

¹⁹² Sutrisno Hadi, *Metode Research* (Yogyakarta: Andi Offset, --), 220.

¹⁹³ Saifuddin Azwar, *Penyusunan Skala Psikologi* (Yogyakarta: Pustaka Pelajar, 2001), 77.

Table 3.1
Number of Population

NO	Classification	Sex		Sum
		Male	Female	
1.	Lecture	7	1	8
	Sum			8

2. Sample

Sample is part of population which will be taken and analyzed to prove characteristic of population that has been estimated before.¹⁹⁴ Thereby, sample for this research is part of number of lectures who memorize al-Qur'an and work in UIN Malang.

Any way, the good sample if it represented population. A sample is representative if reflexing characteristic of population. If proportion of population 10%, good sample also show same percentation.¹⁹⁵ So that to get representative sample need procedure intake of good sample also through applying of probability principle, because probability sample designed to free from importance or decision of personal and eliminate as a little as possible human bias.¹⁹⁶

The method of taking sample which used in this research is *purposive sampling method*. Purposive sampling method included in non-random sampling method, which used based on certain or specific opinion or consideration or judgment, in order to fulfilling the purposes of research. Purposive method is also called *judgment sampling*.¹⁹⁷ This method is used when the population is not able to make its sample framework¹⁹⁸ for example because of the population is not reach or less from 100 (a hundred) subjects, or because of other reasons. Thus, population in this research is all taken because the population is not reach 100 subject.

¹⁹⁴ Darsono, *Metode Penelitian*, 80

¹⁹⁵ Eriyanto, *Metodologi Polling* (Bandung: PT Remaja Rosdakarya, 1999), 91.

¹⁹⁶ *Ibid.*, 92.

¹⁹⁷ Edy Suhardono, *Refleksi Metodologi Riset Panorama Survey* (Jakarta: PT Gramedia Pustaka Utama in Cooperative with University of Surabaya, 2001), 38.

¹⁹⁸ Ida Bagus Mantra and Kasto, "Penentuan Sampel", in Singarimbun and Effendi (eds.), *Metode Penelitian Survei*, 168.

The ways to take its sample is by taking a group of sample from a population which has same characteristic with characteristic of population. So, in this case, we should know the characteristic of population first before taking its sample. Thereby this method can not be applied in the population which unknown its characteristic. Thereby, sample of this research as in table below:

Table 3.2.
Number of Sample

No	Population	Sex		Sum
		Male	Female	
1.	Lecturer	7	1	8
	Sum			8

E. Questionnaire

Questionnaire is a number of written questions which is used to get information from respondent or subject of research about the report of themselves or anything they know.¹⁹⁹ While according to Hadi, questionnaire or enquette is a list of questions or statements to get answers from subject or respondent. Therefore, enquette is a list of questions or statements about something or matter which will be researched.²⁰⁰ According to Singarimbun and Handayani, in survey research, using questionnaire is main instrument to collecting data. This result of questionnaire or enquette will be numbers, tables, statistic analyzes and explanation evens the conclusion of research.²⁰¹

The purpose of compilation questionnaire is to get information which relevant to purpose of survey or research with reliability and validity as high as possible.²⁰² Beside that, reason of using questionnaire, as stated by Hadi, because subject or respondent is the most understand person about themselves, and what they state or answer about questions which proposed are right and believable.

¹⁹⁹ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Bina Aksara, 2002), 128.

²⁰⁰ Sutrisno Hadi, *Metodologi Research I* (Yogyakarta: Andi Offset, 1990), 157.

²⁰¹ Singarimbun and Tri Handayani, "Pembuatan Kuesioner", in Singarimbun and Effendi, (eds.), *Metode Penelitian Survei*, 175.

²⁰² *Ibid.*

While interpretation about statements which proposed as same as what is meant by researcher.²⁰³

The type of questionnaire utilized is scale of Likert. According to Effendi, scale is alliance measurement which based on intensity structure of questions. Thereby "scale of Likert" in fact not scales, but a more systematic way to give score at index.²⁰⁴ The way to measure is by facing respondents or subjects with a question then ask them to give answer; for dependent variable - job stress - is prepared answers as Really Agree (RA), Agree (A), Doubt (D), Disagree (DA), and Really Disagree (RDA), while for independent variable - Reading al-Qur'an – the answers are Always (A), Often (O), Rarely (R), Ever (E), Never (N). These answers are scored 1 to 5. Beside that the compilation of questionnaires are based on book review on the variables.

Table 3.3
Blue Print of Attitude Scale

Variable	Sub-variable		Indicators
Job Stress	Physiological		Fatigue or tearing easily, problem with stomach, neck and back muscle stress, sweaty, breath disorder, increasing of heart rate, headache or migraine, sleeping problem, diarrhea.
	Psychological	Intellectual (Cognitive)	Forgetful, problem with concentration, dizzy.
		Emotional (Affective)	Feeling uncomfortable, nervous, loss enthusiasm, sensitive to criticism, confuse, anxiety, angrily, guilty and shame, feel pressure, frustration, boring or boredom, feel as fail people, unsatisfied, depressive, worrying, don't stand.
		Character (personality)	Worry becomes panic.
	Behavior	Individual	Overacting, change of eat and drink behavior or problem with appetite, easy to do mistake, difficult to relax, delaying work, productivity degradation, laziness or lazy to work.

²⁰³ Hadi, *Metodologi Research* 1, 85.

²⁰⁴ Sofian Effendi, *Prinsip-prinsip Pengukuran dan Penyusunan Skala*, in Singarimbun and Effendi (eds.), *Metode Penelitian Survei*, 111.

		Interpersonal	Opposite behavior, easy to blame others, aggressive to others, unwilling to talk, withdrawal from participative, easy to misunderstanding, degradation of relationship behavior.
Reading al-Qur'an	Pattern of finishing reading al-Qur'an		Once a month; Once a week; Once in three days.
	Time		While In Praying (<i>Sholat</i>); After praying; Midnight or after praying <i>Tahajjud</i> ; Between praying <i>Maghrib</i> and <i>Isya</i> .
	Place		Mosque; every place.
	Process		Gathering (with <i>jama'ah</i>); Facing <i>qiblat</i> ; Contemplating <i>ayah</i> ; Impressed with <i>ayah</i> .

Table 3.4
Items of Attitude Scale

Variable	Sub-variable		Indicators	Favorable	Unfavorable
Job Stress	Physiological		Fatigue or tearing easily, sweaty, breath disorder, increasing of heart rate, headache or migraine, sleeping problem, diarrhea.	5, 6, 7, 10, 11, 12, 13, 14, 52	8, 9,
	Psychological	Intellectual (Cognitive)	Forgetful, problem with concentration, dizzy.	16,	25, 47, 48
		Emotional (Affective)	Sensitive to criticism, confuse, anxiety, angrily, guilty and shame, feel pressure, frustration, boring or boredom, feel as fail people, unsatisfied, depressive, worrying, don't stand.	3, 4, 18, 19, 20, 21, 22, 23, 26, 27, 28, 29, 30, 31, 49.	1, 24, 37,
		Character (personality)	Worry becomes panic.	32	
	Behavior	Individual	Change of eat and drink behavior or problem with appetite, easy to do mistake, difficult to relax, delaying work, productivity degradation, laziness or lazy to work.	2, 34, 41, 43, 45,	15, 17, 38, 39, 40, 42, 44,

		Interpersonal	Opposite behavior, easy to blame others, aggressive to others, unwilling to talk, withdrawal from participative, easy to misunderstanding, degradation of relationship behavior.	35, 46,	33, 36, 50, 51
Reading al-Qur'an	Pattern of finishing reading al-Qur'an		Once a month, once a week, once in three days.	1, 2, 3	
	Time		While In Praying (<i>Sholat</i>), after praying, midnight or after praying <i>Tabajud</i> , between praying <i>Maghrib</i> and <i>Isya</i> .	4, 5, 6, 7	
	Place		Mosque; every place.	8, 9, 10, 11	
	Process		Gathering (with <i>jama'ah</i>); Facing <i>qiblat</i> ; Contemplating <i>ayah</i> ; Impressed with <i>ayah</i> .	12, 13, 14, 15, 16, 17	

Table 3.5
Items Score of Attitude Scale

Job Stress	Favorable					Unfavorable				
	RA	A	D	DA	RDA	RA	A	D	DA	RDA
	5	4	3	2	1	1	2	3	4	5
Reading al-Qur'an	A	O	R	E	N	A	O	R	E	N
	5	4	3	2	1	1	2	3	4	5

F. Validity and Reliability

1. Validity

Validity defined as how long a measuring instrument can measure what should be measured.²⁰⁵ According to Azwar, validity shows as how long an instrument has accuracy and careful in conducting its measure function. In other words, a test or measuring instrument can be told have high validity if the test run its measure function or give result of measure, matching with the

²⁰⁵ *Ibid.*, 37. See also Djamaluddin Ancok, *Validitas dan Reliabilitas Instrumen Penelitian*, in Singarimbun and Effendi (eds.), *Metode Penelitian Survei*, 122.

intention of conducting measurement. On the contrary it has low validity if results irrelevant data with a purpose of measurement.²⁰⁶ Thus, we can see that two meaning of validity above have two kinds meaning perspective, there are:²⁰⁷

- a) The reaching of measurement *target* which desired. In congeniality that measuring instrument with high validity can measure an attribute A and products information concerning attribute of A also, while on the contrary if yields A' or B, it has low validity.
- b) The reaching of measurement *accuracy* which desired. In congeniality that measuring instrument with high validity not only can describe data correctly, but also should give accurate descriptive about such data or information.

In this study, to know the validity of instrument, the writer used pattern Product Moment from Pearson which was called *product moment correlation*.²⁰⁸

$$r_{xy} = \frac{N \cdot \sum xy - (\sum x) \cdot (\sum y)}{\sqrt{\{N \cdot \sum x^2 - (\sum x)^2\} \{N \cdot \sum y^2 - (\sum y)^2\}}}$$

Notes:

- r_{xy} : Correlation of product moment between item score with total score
 N : Number of subject in sample
 x : Item score
 y : Total score of questionnaire

The computation of validity in this research was conducted by Statistical Program (SPSS) in item analysis module. According to Azwar, the result of total item correlation is significant or valid if get 0.30 to up. On the contrary, it is not significant and not valid if the result is 0.30 to down.²⁰⁹

The result of validity examination of items “*Level of Job Stress*” is shown as follows:

²⁰⁶ Saifuddin Azwar, *Reliabilitas dan Validitas* (Yogyakarta: Pustaka Pelajar, 1997), 5.

²⁰⁷ *Ibid.*, 6.

²⁰⁸ Arikunto, *Prosedur Penelitian*, 146.

²⁰⁹ Saifuddin Azwar, *Sikap Manusia Teori dan Pengukurannya* (Yogyakarta: Pustaka Pelajar, 2000), 179.

Table 3.6
The Validity of Items “*Level of Job Stress*”

No	Factors	Valid	Invalid
1	Physiological	7, 10, 11, 12, 13, 14,	5, 6, 8, 9, 52
2	Psychological: • Intellectual (Cognitive) • Emotional (Affective) • Character (personality)	16, 25, 1, 4, 19, 20, 22, 23, 24, 30, 37, 49.	47, 48, 3, 18, 21, 26, 27, 28, 29, 31, 32
3	Behavior • Individual • Interpersonal	2, 38, 39, 40, 43, 33, 36, 46, 51	15, 17, 34, 41, 42, 44, 45, 35, 50,
	Σ	27	27

While the analysis's result of items in “*intensity of reading al-Qur'an*” is shown as follows:

Table 3.7
The Validity of Items “*Intensity of Reading al-Qur'an*”

No	Factors	Valid	Invalid
1	Pattern of finishing reading al-Qur'an	2, 3	1
2	Time	4, 5, 6, 7	
3	Place	8, 9,	10, 11
4	Process	12, 13, 17	14, 15, 16
	Σ	11	6

2. Reliability

The word *reliability* consists of two words; *rely* and *ability*. Reliability has the same meaning with dependability, consistency, persistence, stability, trustworthiness, *etc.* But these words have the main idea that it includes in the concept of reliability that is as how long a result of measurement trust ability. It means that, if the measurement in a few times is conducted again to same subject obtained relatively same result, during measurement aspect in subject not change,

although there is tolerance for a bit differences among the result of measurement, but, if the differences to big times by times it result assumed has low reliability.²¹⁰

To find the reliability of instrument, the writer used Alpha Cronbach pattern. This pattern was used to find the reliability of instrument that the score was not 1 and 0, but 0 – 100, for example scale 1-3, 1-5, or 1-7 and so on.²¹¹

$$r_{11} = \left[\frac{k}{k-1} \right] \left[1 - \frac{\sum \sigma_b^2}{\sigma_1^2} \right]$$

Notes:

- r_{11} : Reliability of instrument
 k : Number of question or item
 $\sum \sigma_b^2$: Number of item variants
 σ_1^2 : Total variants

Instrument is called reliable if its reliability coefficient is 0,6 or more. While the criteria reliability index is shown below:

Table 3.8.
The Criteria of Coefficient Reliability Index²¹²

No.	Interval	Criteria
1.	<0,200	Very Low
2.	0,200-0,399	Low
3.	0,400-0,599	Enough
4.	0,600-0,799	High
5.	0,800-1,00	Very High

a. The Reliability Coefficient of X1

N of Cases = 8.0

N of Items = 4

Alpha = 0.7955 > 0,6.

It means that X1 is high reliability

²¹⁰ *Ibid.*, 4.

²¹¹ Arikunto, *Prosedur Penelitian*, 171.

²¹² Adji Achmad Rinaldo Fernandes, S.Si. and Nurjannah, S.Si., *Modul Pelatihan SPSS Untuk Ilmu-Ilmu Social* (Malang: Brawijaya University, 2006).

b. The Reliability Coefficient of X2

N of Cases = 8.0

N of Items = 5

Alpha = 0.8198 > 0,6.

It means that X2 is very high reliability.

c. The Reliability Coefficient of X3

N of Cases = 8.0

N of Items = 5

Alpha = 0.4714 < 0,6.

It means that X3 is enough reliability.

d. The Reliability Coefficient of X4

N of Cases = 8.0

N of Items = 7

Alpha = 0.7754 > 0,6.

It means that X4 is high reliability.

e. The Reliability Coefficient of Y1

N of Cases = 8.0

N of Items = 6

Alpha = 0.4278 < 0,6.

It means that Y1 is enough reliability

f. The Reliability Coefficient of Y2

N of Cases = 8.0

N of Items = 24

Alpha = 0.2543

It means that Y2 is low reliability.

g. The Reliability Coefficient of Y3

N of Cases = 8.0

N of Items = 19

Alpha = 0.7119

It means that Y3 is high reliability.

H. Data Analysis

In this research to know the effect of independent variable (intensity of reading al-Qur'an) toward dependent variable (level of job stress), the writer used pattern of simple linier regression. It is a statistical tool which can be used to know the measuring result of two difference variables in order to know the level of correlation between these variables. So, this pattern has a purpose to find “*Is there an effect of intensity of reading al-Qur'an toward the level of job stress?*” The pattern is:

$$Y_i = \beta_0 + \beta_1 X_{ii} + \varepsilon_i$$

Notes:

- Y : Level of Job Stress
- X₁ : Intensity of Reading al-Qur'an
- β₁ : Regression Coefficient
- ε : Errors

The measurement criterion in this research used F test. If the examination was based on ANOVA table, so:

- If sig. < α ; so hypothesis is refused. It means that there is not linier relationship between variable.
- If sig. > α ; so hypothesis is received. It means that there is linier relationship between independent variable (predictor) and dependent variable (response) at least one of predictors.

Chapter IV

RESEARCH FINDING AND DATA ANALYSIS

- + Location of Research
- + Description of Data
- + Hypothesis Examination
- + Analysis

CHAPTER IV

RESEARCH FINDING AND DATA ANALYSIS

A. Location of Research

This explanation will inform about the research. To avoid widely descriptive and unsuitable content of research description, thereby, will be obtained data and description about condition of academic civity of UIN Malang. It will load some items below:

1. The history of UIN Malang.
2. Vission, Mission and Target of UIN Malang.
3. Lecturers Peofile of UIN Malang
4. Scientific Paradigm of UIN Malang

1. The history of UIN Malang

The State Islamic University of Malang (UIN Malang) is one of the state university in Malang. Two other are Brawijaya University (UNIBRAW) and The State University of Malang (UM).²¹³ Before becoming university, UIN Malang has through many kinds of process, beginning with commutation of name, transformation of physical building, and more change of science paradigm.

UIN Malang is developed from an institute which IAIN Sunan Ampel Faculty of Tarbiyah Malang. Faculty of Tarbiyah Malang is important shares of history of IAIN Sunan Ampel Surabaya which founded on 1961 by some East Java figure as branch of IAIN Sunan Kalijaga Yogyakarta. Therefore, as an early step only opened two faculties, that is Faculty of Syari'ah placed in Surabaya with target in expectation of academic management can cooperate with Law Faculty of Airlangga University. While Faculty of Tarbiyah placed in Malang, so can cooperate with IKIP Malang which has in stood before.²¹⁴

Along of time, Department of Religion release policy with changing the status of faculties branch in IAIN all Indonesia become The State College of

²¹³ Imam Suprayogo, *Sejarah UIN Malang*, unpublished article, 2.

²¹⁴ *Pedoman Pendidikan Universitas Islam Negeri (UIN) Malang Tahun 2004-2006* (Malang: Universitas Islam Negeri (UIN) Malang, 2004), 1.

Islam (STAIN) pursuant to the President Decree of Republic of Indonesia Number 11 Year 1997. This policy give widely autonomy to each College for have healthy competition to develop high education program in the field of Islamic teaching to reply the demand era which has complex.²¹⁵ Realize from it change, STAIN Malang then compile Strategic Plan (*Renstra*) to development STAIN in 10 year forwards, from year 1998 until year 2008, which one of its contents is to develop STAIN Malang become University in the fifth year.²¹⁶

Here in after, opportunity on becoming University little open after signing of education agreement in the form of founding of Islam University of Indonesia-Sudan, between Minister of Religious Affairs Republic of Indonesia and Minister of Research and High Education Republic of Sudan in Khartum-Sudan, Wednesday 9 Dzulqo'Dah 1422 H or 23 January 2002. As follow-up of that agreement, Team from Indonesia-Sudan perform a special meeting on 10 July 2002, then continued with visiting the location of university in UIN Syarif Hidayatullah Jakarta, IAIN Sunan Kalijaga Yogyakarta, STAIN Malang and others. Through the consideration of Team, finally agreed on STAIN Malang as conductor of MoU agreement. So that on 21 July 2002, Vice President of RI witnessed by Vice President Republic of Sudan with some minister, like Minister of Religious Affairs of RI, Minister Research and High Education of Sudan and some Rectors of College from Republic of Sudan open Islam University of Indonesia-Sudan (UIIS).²¹⁷

But pursuant to consideration of government law of Indonesia that a state high education institute may not use name two State, finally the State University status which is specified with to Decision of President cannot be specified at UIIS Malang. At growth next, publish the gathering Decree (SKB) between Minister of National Education with Minister of Religious Affairs of RI No. 1/0/SKB/2004 and No. ND/B.V/I/HK.00.1/058/04 about transformation of IAIN Sunan Kalijaga Yogyakarta become The State University of Islam of Sunan Kalijaga Yogyakarta, The State College of Islam becomes The

²¹⁵ *Ibid.*, 2.

²¹⁶ *Ibid.*

²¹⁷ *Ibid.*

State University of Islam Malang. This SKB then followed by President Decree Republic of Indonesia Number 50 Year 2004, 21 June 2004 about transformation of IAIN Sunan Kalijaga Yogyakarta become The State University of Islam of Sunan Kalijaga Yogyakarta and The State College of Islam become The State University of Islam Malang. Finally the 8 October 2004, The State University of Islam Malang opened by President of RI deputized by Minister Coordinator Prosperity of People (Menko Kesra) ad interim RI of Prof. HA. Malik Fadjar, M.Sc. and also witnessed by Minister Of Religious Affairs of RI Prof. Dr. H. Said Agil Husin al-Munawwar, MA.²¹⁸

2. Vission, Mission and Target of UIN Malang²¹⁹

The vision of UIN Malang is (a) become most progressive college of Islam in Indonesia in conducting teaching and education, research and devotion at society; (b) always ahead in every renewal of idea and development of high education of Islam; (c) become college founded on the basis of strong commitment in the effort to develop life illuminated by Islam teaching; and (d) become the stabilization center of *akidah*, development of science, glorious behavior and charitable as secure of prosperous and peaceful society.

To execute the vision, UIN Malang design mission (a) bring students have stability of *akidah*, deepness of spiritual, glorious of behavior, wideness of science and maturity of professional; (b) give service to digger of knowledge in general and specially science about Islam, technological and artistry; (c) develop science, technological and artistry which characterized by Islam through research and study; and (d) give model in life on the basis of Islamic values and the glorious culture of Indonesian nation.

UIN Malang has targets, that are (a) prepare student in order to become member of society which owning academic and professional ability which able to apply, developing and create science and technology and also artistic and cultural which characterized with Islam; and (b) develop and overspread science,

²¹⁸ *Ibid.*, 2-3.

²¹⁹ *Ibid.*, 3-4.

technology, art and culture of Islam, and strive its use to increase level life of society and enrich national culture.

So that to reach the target, UIN Malang require to maximize the conducting of Three Dharma of High College, that is (a) management of teaching and education; (b) management of research in order to development of culture specially science, technological, art and education which characterized with Islam; and (c) management of devotion at society.

3. Lecturers Profile of UIN Malang²²⁰

To run vision, mission and target above requiring educators or lecturers who have deep interest to run their duties. Therefore, UIN Malang describes that the lecturers profile have to (a) make an appearance as a Moslem and Mukmin where is he reside in; (b) have wide knowledge and high professionalism; (c) creative, dynamic, and innovative in development of science; (d) behave on honest, trust, and have glorious behavior and also can become example for other academic civity; (e) have high discipline and always obey the profession code of ethic; (f) have ability of scientific though and durability; (g) have high awareness in working constituted by religious worship and always improve the personal quality; (h) have wide understanding and wise in facing and finishing problem; and (i) have anticipative ability and productive behave.

Lecturers profile above in fact require the comprehensive and holistic understanding about science discipline which they will teach, either generally and also specifically which taking from Islamic teaching, that are and al-Qur'an of as-Sunnah. Thereby, these demand indirectly either lecturers, officers, and also students are claimed to read and study the basic source of Islam teaching, that al-Qur'an and as-Sunnah.

4. Scientific Paradigm of UIN Malang

During the time science and religion looked into two different matter, either from content and also method. Therefore these two matter still looked

²²⁰ *Ibid.*, 6.

into dichotomically and felt difficult to be integrated.²²¹ This fact caused by the science is result of from observation activity, experiment and rational activity still separated out from religion (Islam) that sourced from and al-Qur'an and al-Hadist. Science -as result of human activity- assumed has the relative truth even nisbi, whereas al-Qur'an assumed has the absolute truth. But nonetheless, science and religion intrinsically have same function that is sending to understand this nature and life.²²²

Affirmation of science and religion function intrinsically can become impeller energy to integrate religion and religion. Haught²²³ - in Wahyudi- mention that religion can become supporter to science with its confirmation pattern. According to Haugh, the pattern of relationship between science and religion divided in four patterns, which are conflict, contrast, confirmation and contact. First pattern – conflict – look that religion and science contradictive each other in many viewpoint, contents, histories and also methodologies. Whereas second pattern – contrast – requiring the existence of clear definition between religion and science so there not happen misunderstanding between both. Religion does not justify with science principles. So also on the contrary, science does not be forced by in religion principles. Third pattern is contact. In this pattern science and religion are instructed to communicate each other without eliminating each definition. This leave from fact that exists, where both oftentimes meet and conditioned to speak each opinion. And the fourth is confirmation pattern. Haught interpret confirmation as "strengthening" or "supporting", that religion fully contribute the effort conducted by science to understand universe. On the short sentence he tells: "*religion is in a very deep way supportive of the entire scientific enterprise.*"²²⁴

More than that Mehdi Golshani – in Wahyudi – even strengthen that Islam does not differentiate between religion and science because each of them

²²¹ Imam Suprayogo, *Membangun Integrasi Ilmu dan Agama: Pengalaman UIN Malang*, Unpublished Article, 1.

²²² *Ibid.*, 4.

²²³ John F. Haught is a Christian theology from USA who famous as figure of systemic theology.

²²⁴ Wahyudi Irwan Yusuf, "Mencari Model Integrasi Sains Dan Agama: Studi Perbandingan John F. Haught dan Mehdi Golshani," *Jurnal Religion and Science*, Vol.1.No.1. Januari 2007, 2.

orienting to understand God,²²⁵ so that Islam oblige its people to study. Question which emerge then, which science is obliged to be studied, is theologies or non religion sciences? Golshani mention that the important criterion or not of science based on its function and usefulness in sending people to close with God.²²⁶ Thereby in fact there no difference between theology and science.

Al-Ghozali (died 1111 H) differentiated the science in two forms based on law to look it, that is *fardhu 'ayn* and *fardhu kifayah*. Science which *fardhu ayn* is science might to study by all of Muslim. The science which categorized as *fardhu ayn* is in the form of Islam theology that al-Qur'an and al-Hadist. While science which *fardhu kifayah* is science that if there is someone finishing the obligation to study it the science has not become obliged to everyone just part of it. This kind of science like administrative science, doctor, education science, economics, politics and others.²²⁷

From al-Ghozali's of, can be seen that scientific classic do not differentiate between common science and theology. The priority in the science is how far the science functions to human life in close to Allah. Ibnu Sina or which more famous with Avicenna does not differentiate or dissociate among mathematics, physics, and theology.²²⁸ The polarization between religion and science in Islam world is caused by infiltrate of West science in Islam world since period of Renaissance. As mentioned in history of science growth, West science separated from religion, this revolution then bear period of renaissance as form change of science paradigm which hegemonies by church before. At growth of science then, relationship pattern between science and religion formed in conflict relationship pattern as mentioned by Haught.

On this case, Imam Suprayogo understands that religion and science are difficult to be integrated but not possible. Integrate meant by UIN Malang is not mix between religion and science, just only both of them may not be seen separately because altogether represent knowledge emphasized by Islam, the

²²⁵ *Ibid.*, 11.

²²⁶ *Ibid.*

²²⁷ Imam, *Paradigma Pengembangan Ilmu Pengetahuan Budaya dan Seni pada Perguruan Tinggi (Konsep Pendidikan Tinggi yang Dikembangkan oleh UIN Malang)*, Unpublished Paper, 12.

²²⁸ Wahyudi, *Mencari Model*, 13.

difference only the source of science. Religion is sourced from revelation while science obtained from activity of research. Revelation of Allah as written in al-Qur'an is universal concept, of course will not answer technical and specific problem. Whereas science can be obtained through research of that universal conception. Haught enhance that science cannot sufficient it self in scientific efforts, but it depend on the permanent entity. Haught define permanent value as the source of inspiration which finally animate and develop scientific exploration. Science always refer or grow on faithfull, he said "Science, to be more specific, cannot even get off the ground without rooting itself in a kind of *a priori* "faith" that the universe is rationally ordered totally of things."²²⁹

Based to explained principles above, UIN Malang then develop scientific paradigm that trying to integrate between religion and science. This Scientific paradigm is visualized with a tree. The tree owning strong root, bar, bough and stick will yield fresh fruit and abundance which measured from output of UIN Malang, that is student capable to competitive professionally.

Its visualization is the root function to support and straightening the bar, and to take food essence from of land. Its root is (1) Arabic and English language, (2) Philosophy, (3) Natural Science, (4) Social science, and (5) Civic and Pancasila Education.²³⁰ While the bar is symbolization of science which recommended by Islam to be learn that (1) al-Qur'an and as-Sunnah, (2) Sirah Nabawiyah, (3) Islamic Thought, and (4) The understanding of Islam society. And the bough and stick representing the developed sciences, that is (1) Tarbiyah (Islamic Education), (2) Syari'ah (Islamic Law), (3) Humaniora and Culture, (4) Psychology, (5) Economics Management, (6) Science and technology, that consist of Mathematics, Biological, Physics, Chemical, Technology of Informatics, and Technique Architecture.

²²⁹ Haught dalam Wahyudi, *Mencari Model Integrasi Sains Dan Agama*, 4.

²³⁰ *Pedoman Pendidikan*, 8.



Figure. 4.1

Visualization of Scientific Tree of UIN Malang

Therefore, to realizing the expectation and aspiration required professional lecturers in their scientific discipline. They can understand al-Qur'an and Hadist and also other Islamic sciences better, so that can communicate the universal concepts in nowadays context. Indirectly, the integrate paradigm of religion and science oblige all academic civitas to read al-Qur'an to get new inspiration in their scientific discipline. Beside as science effect, also expected that the activity of read al-Qur'an will become part of routine activity of UIN Malang civitas.

B. Description of Data

To know number of respondent who has high, medium or low intensity of reading al-Qur'an (Independent variable or predictor), is computed with distribution frequency data. With the same pattern also to know respondents that categorized in high, medium or low level of job stress (Dependent variable or response).

Sum of distribution frequency data at independent variable is 426 and Mead 53,25. Highest value is 66 while lowest one is 40. So the interval distance or range is $66 - 40 = 26$. And the interval of class is $26 : 3 = 8,6$.

Table 4. 1.
Distribution Frequency Data

Num	Interval	Criteria	F	Percentage (%)
1	40 – 48,6	Low	2	25
2	48,7 – 57,3	Medium	3	35,25
3	57,4 – 66	High	3	35,25
Σ			8	100

From table above, can be seen that respondents in this research who have high intensity in reading al-Quran is 35,25 % (three persons). While respondents who have low intensity in reading al-Qur'an only 25 % (two persons), And the medium once is 35,25 % (three persons).

And the distribution frequency for dependent variable is 1144 with Mean 143. The highest value is 158 while lowest once is 120. Thereby interval distance is $158 - 120 = 38$. And the interval of class is $38 : 3 = 12,6$.

Table 4. 2.
Distribution Frequency Data

Num	Interval	Criteria	F	Percentage (%)
1	120 – 132,6	Low	2	25
2	132,7 – 145,4	Medium	2	25
3	145,5 – 158	High	4	50
Σ			8	100

While on distribution frequency for dependent variable, can be concluded that respondents who has high level of job stress is 50 % (four persons). While the low and medium once, have 25 % for each (two persons for each level).

And if two tables above are compared will yield the result as below:

Table 4. 3.
Distribution Frequency Data

Variable Dependent			SUBJECT	Variable Independent		
Value of $\sum X$	Percentage (%)	Criteria		Criteria	Percentage (%)	Value of $\sum Y$
40	9,3	Low	1	Medium	11,88	136
49	11,5	Medium	2	Low	11,27	129
62	14,5	High	3	High	13,42	153
66	15,4	High	4	Medium	12,06	138
45	11,5	Low	5	Low	10,48	120
50	11,7	Medium	6	High	13,46	154
58	13,6	High	7	High	13,85	158
56	13,1	Medium	8	High	13,63	156
426	100		Σ		100	1144

The comparison result above can be categorized in three kinds of effect correlation between independent variable or predictor – intensity of reading al-Qur'an – and dependent variable or response – level of job stress, that are:

1. Progressively predictor has low value hence response become high ($\downarrow - \uparrow$). It category can be seen in respondents 1 (one), 6 (six) and 8 (eight). At respondent 1 (one) his predictor value is 9,3 % (low) comparing linier with response value 11,88 (medium). While at respondent 6 (six), the predictor value is 11,7 % (medium) comparing linier with response value 13,46 % (high). And at respondent 8 (eight) his predictor value is 13,1 % (medium) comparing linier with response value 13,63 % (high).
2. Progressively high predictor, response will progressively low ($\uparrow - \downarrow$). This category can be seen at respondents 2 (two) and 4 (four). Respondent 2 (two) has predictor value 11,5 % (medium) comparing linier with response value 11,27 % (low). While at respondent 4 (four) shows predictor value 15,4 % (high) comparing linier with response value 12,06 % (medium).
3. Predictor has not effect to response. It two kinds (a) high predictor value is followed by high response value also ($\uparrow - \uparrow$), as shown at respondent 3 (three) and 7 (seven). Respondent 3 (three) shows predictor value 14,5 % (high) and response value 13,42 % (high). While respondent 7 (seven) has

predictor value 13,6 % (high) is followed by high response value 13,85 % (high); (b) low predictor is followed by low response also (\Downarrow - \Downarrow), as shown at respondent 5 (five). He has predictor value 11,5 % (low) followed by response value 10,48 % (low).

This data description shows that 3 (three) respondents or 37,5 % do not show effect of predictor toward response. On the contrary 5 (five) respondent or 62,5 % show the effect of predictor toward response, either with low predictor value then followed by high response value, or high predictor value then followed by low response value.

C. Hypothesis Examination

Hypothesis examination is used to know the effect of independent variable (predictor) toward dependent variable (response). This examination result will give conclusion "does independent variable effect to dependent variable or on the contrary there is no effect?" This examination will use F test and t test.

From the result of examination toward hypothesis:

1. Through F test, yield:

Table 4. 4.

ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	352.667	1	352.667	1.994	.208 ^a
	Residual	1061.333	6	176.889		
	Total	1414.000	7			

a. Predictors: (Constant), X

b. Dependent Variable: Y

FCount : 1,994 Sig. : 0,208
 Ftable : 5,3177 α : 5 % or 0,05
 Criteria : Ho = sig. < α or FCount > FTable
 H1 = sig. > α or FCount < FTable

So 0,208 is bigger than 0,05 ($0,208 > 0,05$) or 1,994 smaller than 5,3177 ($1,994 < 5,3177$). Its meant that hypothesis is received based on F test at ANOVA table.

2. Through t test, yield:

Table 4. 5.

Coefficients ^a								
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
	B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	100.026	30.796	3.248	.018			
	X	.807	.572	1.412	.208	.499	.499	.499

a. Dependent Variable: Y

tCount : 1,412 Sig. : 0,208

ttable : 1,8595 α : 5 % or 0,05

Criteria : $H_0 = \text{sig.} < \alpha$ or $t_{\text{Count}} > t_{\text{Table}}$

$H_1 = \text{sig.} > \alpha$ or $t_{\text{Count}} < t_{\text{Table}}$

So 0,208 is bigger than 0,05 ($0,208 > 0,05$) or 1,412 smaller than 1,8595 ($1,412 < 1,8595$). Its meant that hypothesis is received based on t test at Coefficient table.

Table 4. 6.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.499 ^a	.249	.124	13.29996

a. Predictors: (Constant), X

Based on value of "*Adjusted R Square*" 0,124 or 12,4 %. Its meant that independent variable "intensity of reading al-Qur'an" affects dependent variable "level of job stress" amount 12,4 %. While it residue about 87,6 % is affected by others variable not independent variable.

D. Analysis

This research has given us an answer that reading al-Qur'an can effect toward level of job stress, although with low signification or not to high. This result provides the therapeutically conceptions in al-Qur'an can be alternative solution even main toward human problems. Then, this analysis will be focused on significant of effect between independent variable as predictor and dependent variable as response with using conception from Rational Emotive Behavior Therapy (REBT).

Job stress is one of work or job problem that ever felt by everyone although in very light level. Toward this problem there are many methods of therapy both from scientific discipline like psychology and medicine, or from alternative approach based on religion and culture. In culture approach we can see very variety of healing method owning by every culture and tradition, which we can said as healing from local wisdom or tradition wisdom. In the other side we also can see many methods that sourced from religion like Islam, Christian, Catholic, Buddha, or Hindu, and etc. Religion beside as base of religiosity, it also guidance of human life that make many rule of life.

In Islam, al-Qur'an is holy book owning double function. Beside as main source of religion teaching or the guidance of how to believe and how to having religion, it also proposes solving perspective toward human problem. In this context Allah stated in al-Qur'an that, al-Qur'an revealed to be guidance and healing for human. Human is great creation of God, because of it, to make them stay in the rule of goodness they should be given something that can tied them in goodness an not falling into badness. And no one knowing human perfectly except Allah who has created them. To explain to human about something may to do and not, Allah communicates in human language. Thus, Allah revealed al-Qur'an to be main reference of human.

This research inspired from al-Qur'an especially verse 28 of ar-Ra'd. This verse stated that remembering to Allah can gives calmness or peace of mind. And if we take attention deeply and carefully, this verse has given basic therapeutically principle of Islam. The peace of mind which meant in this verse can be

understood as health, comfort, free from life pressure, can adapt to problems and etc.

As explained above, this analysis will be focused on the cause of low significance in this research. The result of research finds that significant of effect independent variable or predictor toward dependent variable or response is 12,4 %. It shows that subject of research has least ability to internalize effect of reading al-Qur'an. Internalization can meant as understanding process toward object we read then continued with contemplating process so can effect the way of think and act. In Rational Emotive Behavior Therapy (REBT), the ability of internalization to an object always decided the change of thinking, do someone think rational and positive or irrational and negative. According to REBT, person who feel psychologically disorder either in very light, medium or high always beginning with negative thinking then crystallized become negative and irrational belief. Inability to internalize is caused by inability to understand the reality of problem, the reality of mind and the reality of solution. Three aspects will be explained one by one below.

Before explaining this problem too deep, writer will show the change pattern of human think and act. Look at the picture below:

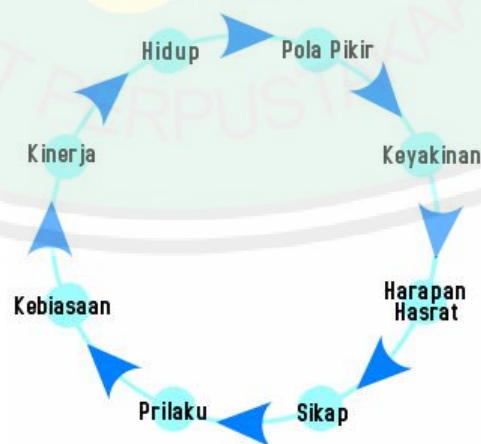


Figure 4. 7

The Pattern of Mind and Behavior Change

The process of forming personal concept almost always entangle mind, confidence, expectation, attitude, habit, performance and many aspects of life alternately. Mind becomes first starting point of effort to alter person, because mind dominates almost the whole life of person, even indirectly mind control its behavior. Relate to this matter, David J. Schwartz wrote in his very famous book "The Magic of Thinking Big" telling logic of though how mind influence everyone. He tells "the way of you think, determine the way of you act, way of you act determine how others respond to you".²³¹ It is fact which cannot be argued even by any people. This fact have creep in social norm structure, so that oftentimes we heard statement "first impression so tease then up to you" as slogan by one of advertisement the perfume product. First impression, certainly, will determine someone relationship pattern at the next times. Because in the first sight will be constructed in mind about existence of reality at someone, do perception to something is turn white, blackly, circular or length. First mind will step into nature of subconscious and become unaware strength which influencing human behavior.

It is true that to change thinking pattern is not easy but not also impossible to be conducted. The content of individual mind is determined by what he entered into his mind and brain. If he internalizes negative matter, the externalized matter is negative things also, on the contrary if internalize positive it will be externalized as positive also. Thereby if we would like to change the pattern of thinking from negative to positive of course by filling mind through learning, reading, and listening positive matters, and also taking relationship and gathering with community which always think positively.

The significant change of way to think will gives big influence at other aspects, like confidence. Confidence does not arise easily, but he comes from a long thinking and contemplating process. If thinking pattern is early determining confidence, so confidence then manages the mind. Napoleon Hill tells that if confidence allied with mind, the subconscious will vibrate to move soul and touch intelligence area of someone. He even explains that confidence is

²³¹ David J. Schwartz, *Berpikir dan Berjiwa Besar: The Magic of Thinking Big* (Jakarta: Binarupa Aksara, 1996), 170.

condition of mind which can push or create a command or coherence to someone subconscious to act through autosuggestion.²³² Anyway, we ever believe something, and it becomes fact. This occurrence is out from human rational think, but anyway it happened also, it is caused by confidence work by autosuggest in nature subconscious of human being. Hill also express that many mind ways which have been mixed with emotion and also mixed with confidence, will immediately pass into one extant fact.²³³

Hill also affirms that confidence is starting point from all properties accumulation. Confidence also represent base from all "miracle" and mystery which cannot be analyzed with scientific theorems. Confidence can be used as only single resistance element to failure, because confidence represent chemical element when mixed with prayer can give guidance of direct relationship with the mystery's strength and it also unlimited intelligence in great universe. Despitefully, confidence is element that transferring usual mind as created by human being to be able to come into form of high spiritual, and represent the single opportunity to strength and intelligence in this unlimited cosmic of nature which can be exploited by human being.²³⁴

When belief has been arranged well, subconsciously there will be formed expectations, positive desires that wishing progress by progress. The only expectation that can differ between person who life and died, while desire differ between person who fight for his life and who just receives his life as be. More than it, expectation and desire will bear successful dreams, which will be realized.

The next change is attitude change. According to Art Gardner, the author of *Why Winners Win*, our attitude determines the high of us. No more important than the change of attitude, because it differ the winners and the losers. Positive attitude will take the owner to positive result while on the contrary, the negative attitude will not result anything except negative also. Positive attitude will not present, if the base of thinking and belief pattern is not arranged well. The three

²³² Napoleon Hill, *Berpikir Maju Sumber Dari Setiap Sukses* (Jakarta: Penerbit Gunung Jati, 1981), 38-39.

²³³ Ibid., 40

²³⁴ Ibid., 43.

aspects above tied each others. Thus if you want to change your attitude, change your think and your belief first before everything.

Then whatever forms has been created in individual attitude will perform his life behavior. It can be illustrated with “how do someone see the glass which a half empty”. Shall he say: “it a half empty” or “it a half full”. However the answer will influence his attitude and his behavior. If someone face the rubber, by reflect he will offensive or defense. If he takes to offensive he will prepare to fight, on the contrary if he takes to defense he will run. This is the proof that attitude has big influence toward human behavior.

The continuously between attitude and behavior will yield habit. Positive habit have never born from negative attitude and behavior, on the contrary he represent the positive also. It can be examples with laziness habit on someone; it is caused of thinking that assumed there no important activity to be done. If something has been thought as nothing, its value become inconsequential. Then if it has been underestimated, there no profit to do inconsequential activity. That continuously influence between one aspect and other. Then if habit has been structured positively performance will increasingly. You can imagine if in a company its employees have professional habit to work the quality of their performance become good and high, increasing productivity, increasing productivity mean will many appreciations and bonus, more bonus prosperity assumption bonus will progressively mount, if prosperity mount mean life status also will higher.

As mentioned above, to change pattern of thinking is by much reading, watching, listening every positive thing. Of course this is not enough because all items will just past away without good internalization, clear and massaged. While that happened in this research the subject less ability to communicate problem which they face with the intensity of read al-Qur'an. So that happened in mind there no continuity among reality of problem, the activity reality, and mind reality. Three aspect of this matter run it self and each other, while to communicate among problem with solution lay in how association think to both of them.

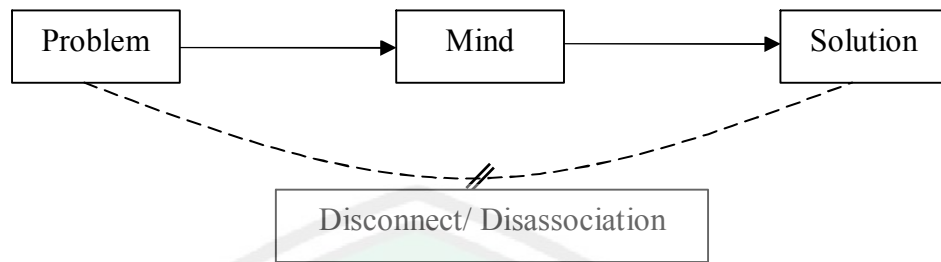


Figure. 4.6.
Between Problem, Mind and Solution

Let we see why this association cannot happened? First, reality of problem. It is the real condition of problem that faced by subject. In general, psychological disorder early never been aware by patient, even they reject if called hit by psychological disorder, that so subject in this research. They consider that psychological behavior disorder that happened at their selves still proper. This condition can be seen at level of job stress of subject that 50 percentage which categorized high. Their condition which do not aware of situation changing, can trigger the happening of furthermore psychological trouble. As its impact they difficult to find preventive action or good solution.

The second matter is reality of solution. It is the condition that positioned as preventive action toward problem, in this case intensity of reading al-Qur'an. In general average, subjects of research have habitual to reading which categorized medium. Here, researcher wish to underlines that, because the subjects do not aware the condition they face, they difficult to position al-Qur'an as preventive action. They only use reading al-Qur'an activity only as worship, and in general it is not internalized maximally. It can be seen at subjects answer to questionnaire "intensity of reading al-Qur'an" items 16 and 17. In item 16, two subjects give answer "always", two others answer "oftentimes", one gives "never" and three subjects give answer "rarely". While on item 17, three answered "ever" and three others answered "often", while who answer never and always one for each.

And the third is the reality of mind or the construct of thinking pattern to see problems. Reality of mind also we can called as problem perspective. Mind

will always influenced by environment where the individual grow up for the early times. REBT understand that human mind lead to determined by environment that shaping the way to think negatively and irrationally. Our selves then active to perform wrong beliefs with autosuggest process and self repetition. More over, REBT mentioned that dysfunctional attitude which alive and work in our selves more caused by irrational thoughts repetition by our selves than others.²³⁵ In the whole methods of psychological therapy requiring interaction or contact among reality of problem, solution and mind that known by therapist and client. In REBT this awareness become base of making decision therapy activity toward problems.

However this research has found that intensity of reading al-Qur'an can decrease level of job stress. And not impossible if this kind of habit can be therapy for many psychological disorders, in general.

²³⁵ Gerald Corey, *Konseling dan Psikoterapi*, 243.



Chapter V

CONCLUSION & SUGGESTION

✚ CONCLUSION

✚ SUGGESTION

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CONCLUSION AND SUGGESTION

A. Conclusion

1. Level of intensity to read al-Qur'an of lecturer of UIN Malang is categorized in middle up because 35,25% are high and 35,25% are medium, while 25% are low.
2. Level of job stress of lecturer in UIN Malang is high because 25% are medium and 25% are low, while 50% are high.
3. Intensity to read al-Qur'an gives effect to the level of job stress with the significance is 12,4%. Thereby, it can be concluded that there is an effect of intensity in reading al-Qur'an to the level of job stress.

B. Suggestion

1. Some suggestions are given to the people and related institutes who are interested to do further research on the same topic. This research defined that dependent variable "job stress" is too wide; therefore, for the next research, it is suggested to specify the definition of job stress until it can differ job stress, job anxiety, burn out, and etc.
2. To increase productivity and reduce job stress as minimum as possible, UIN Malang needs to recommend its civitas academics to increase their activity of reading al-Qur'an. Because besides as a worship, it can also be a healing method of job stress. It can perform in daily activity, once a week, once a month, or in other kinds of reading al-Qur'an.
3. To widely discipline of therapy, this result of research especially can be proposed as an alternative therapeutically approach to job stress and stress in general. It is proposed because many aspects in this life cannot be answered by scientific discipline but it can be covered by religious approach.



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APPENDIX



QUESTIONNAIRE

IDENTITAS

Nama/Inisial :
 Umur :
 Jenis Kelamin : LK / PR
 Pendidikan Terakhir :
 Lama Kerja :Tahun.....Bulan
 Jabatan : 1. Dosen Saja
 2. Dosen dan Menjabat pada salah satu Unit di UIN Malang
 3. Dosen dan Menjabat pada dua atau lebih di Unit UIN Malang
 Jam Mengajar : Wajib : Jam/Perminggu
 Tambahan : Jam/Perminggu

PETUNJUK PENGISIAN

Bapak diminta untuk memberikan tanggapan atas pernyataan yang terdapat dalam questioner ini sesuai dengan keadaan, pendapat dan perasaan yang Bapak alami selama bekerja di Universitas Islam Negeri (UIN) Malang, bukan berdasarkan pendapat umum atau pendapat orang lain. Questioner ini terbagi dalam dua bagian. **Bagian Pertama** mempunyai lima alternative tanggapan, yaitu:

- SS** : **Sangat Setuju**, apabila pernyataan yang ada benar-benar menggambarkan keadaan, pendapat dan perasaan yang pernah Bapak alami selama bekerja di UIN Malang.
- S** : **Setuju**, apabila pernyataan yang ada sesuai dengan keadaan, pendapat dan perasaan yang pernah Bapak alami selama bekerja di UIN Malang.
- S/TS** : **Antara Setuju dan Tidak Setuju**, apabila pernyataan yang ada sesuai ataupun tidak sesuai dengan keadaan, pendapat dan perasaan yang pernah Bapak alami selama bekerja di UIN Malang.
- TS** : **Tidak Setuju**, apabila pernyataan yang ada tidak sesuai dengan keadaan, pendapat dan perasaan yang pernah Bapak alami selama bekerja di UIN Malang.
- STS** : **Sangat Tidak Setuju**, apabila pernyataan yang ada benar-benar tidak menggambarkan keadaan, pendapat dan perasaan yang pernah Bapak alami selama bekerja di UIN Malang.

Pada questioner **Bagian Kedua** memiliki lima alternative tanggapan, yaitu:

- SL** : **Selalu**, apabila pernyataan yang ada benar-benar menggambarkan aktivitas, yang pernah Bapak laksanakan selama bekerja di UIN Malang.
- SR** : **Sering**, apabila pernyataan yang ada sesuai dengan aktivitas yang pernah Bapak laksanakan selama bekerja di UIN Malang.
- J** : **Jarang**, apabila pernyataan yang ada sesuai aktivitas yang pernah Bapak laksanakan selama bekerja di UIN Malang.

- P** : **Pernah**, apabila pernyataan yang ada sesuai aktivitas yang pernah Bapak laksanakan selama bekerja di UIN Malang.
- TP** : **Tidak Pernah**, apabila pernyataan yang ada benar-benar tidak menggambarkan aktivitas yang pernah Bapak laksanakan selama bekerja di UIN Malang.



Berilah tanda centang (✓) pada tanggapan Bapak langsung di atas pernyataan yang terdapat dalam questioner. Kerjakan seteliti mungkin dan jangan ada yang terlewat.

QUESTIONER BAGIAN PERTAMA (JOB STRESS)

NO	PERNYATAAN	S S	S	S/ TS	TS	ST S
1	Kondisi tempat kerja saya tidak nyaman untuk bekerja namun saya tetap dapat bekerja dengan baik.					
2	Saya sering merasakan semangat bekerja yang berlebihan (overacting) yang berbeda seperti biasanya.					
3	Saya sering merasa mampu menyelesaikan banyak pekerjaan, tapi saya juga sering merasa gugup yang disebabkan oleh tugas-tugas tersebut.					
4	Saya sering merasa letih dan kehilangan antusiasme pada saat bangun pagi.					
5	Saya mudah mengalami kelelahan setelah makan siang (istirahat siang) dan kadang-kadang menjelang sore hari.					
6	Saya tidak punya masalah dengan lambung dan perut saya, namun saya sering merasakan lambung dan perut saya terasa tidak nyaman bahkan terasa nyeri .					
7	Otot- otot punggung dan tengkuk saya terasa tegang pada saat saya bekerja.					
8	Meskipun tugas yang diberikan kepada saya terlalu sulit untuk saya kerjakan namun saya tidak cepat merasa lelah baik secara fisik maupun psikis					
9	Saya tidak banyak mengeluarkan keringat meskipun harus menyelesaikan tugas dalam waktu yang singkat.					
10	Dada saya terasa sempit dan susah untuk bernafas apabila banyak masalah pekerjaan yang saya pikirkan.					
11	Jika mengingat beban kerja saya yang menumpuk dan belum selesai detak jantung saya meningkat .					
12	Saya merasakan sakit kepala atau migren bila berhadapan dengan pekerjaan yang sulit dipecahkan sementara waktunya mendesak.					
13	Saya sulit untuk tidur jika memikirkan pekerjaan yang belum selesai sedangkan waktunya mendesak.					
14	Saya mudah terkena diare jika banyak masalah pekerjaan yang saya hadapi.					
15	Nafsu makan saya tidak terganggu meskipun terdapat konflik dalam lingkungan kerja saya.					
16	Saya menjadi pelupa dan tidak bisa konsentrasi ketika banyak problem dalam dunia kerja saya.					

17	Meskipun beban kerja saya berat dan banyak namun tidak membuat saya sering melakukan kesalahan dalam melaksanakan tugas.					
18	Saya menjadi sensitive terhadap kritik saat banyak tugas kerja yang dibebankan kepada saya.					
19	Harapan organisasi terhadap saya sering tidak jelas dan tidak konsisten membuat saya sering bingung .					
20	Saya merasa cemas dan tidak bisa bekerja dengan baik karena tugas yang menumpuk sementara waktu yang diberikan terlalu sedikit.					
21	Saya menjadi mudah marah apabila banyak masalah yang saya hadapi dalam pekerjaan.					
22	Saya merasa bersalah dan malu karena tugas saya tidak sesuai dengan harapan lembaga.					
23	Tanggung jawab yang diberikan lembaga pada saya sangat memberatkan sehingga membuat saya merasa tertekan .					
24	Tuntutan tugas yang berat tidak membuat saya frustrasi .					
25	Saya tidak merasa pusing ketika menghadapi banyak pekerjaan.					
26	Pekerjaan dan tugas saya terasa membosankan karena tidak menantang.					
27	Saya merasa menjadi orang gagal bila tidak mampu memecahkan tugas atau menyelesaikan pekerjaan saya pada waktu yang ditentukan.					
28	Tugas-tugas yang diberikan kepada saya tidak sesuai dengan kompetensi yang saya miliki sehingga tidak memberi kepuasan bathin kepada saya.					
29	Instruksi yang saya terima bertentangan satu sama lain sehingga membuat saya stres .					
30	Saya merasa tidak puas karena sudah lama bekerja di lembaga ini, tetapi tidak mengalami peningkatan posisi dalam bekerja.					
31	Dalam menjalankan tugas saya merasa tertekan oleh banyak peraturan.					
32	Saya bertambah panik jika selalu dikejar waktu untuk menyelesaikan pekerjaan dengan baik.					
33	Tujuan yang ditetapkan oleh Lembaga tidak sesuai dengan harapan saya namun tidak membuat saya mengambil sikap melawan lembaga.					
34	Selera makan saya berkurang apabila pekerjaan yang menjadi tanggung jawab saya belum selesai sementara waktunya mendesak.					
35	Saya menjadi suka mencari kesalahan orang lain					

	ketika banyak beban pekerjaan yang dilimpahkan atasan kepada saya.					
36	Meskipun ada beban kerja yang berat dan harus segera diselesaikan namun tidak membuat saya menjadi mudah bersikap kasar terhadap orang lain.					
37	Saya tetap masuk kerja setiap hari walaupun pekerjaan saya monoton dan membosankan.					
38	Saya tetap mampu untuk rileks walaupun banyak tugas dan tanggung jawab yang dibebankan pada saya.					
39	Saya tidak suka menunda-nunda pekerjaan saat banyak permasalahan dalam pekerjaan yang mengganggu saya.					
40	Di lembaga ini, saya memegang dua (lebih) peran/posisi yang memiliki tugas dan peran yang berbeda, namun keadaan ini tidak menurunkan produktifitas kerja saya.					
41	Job deskripsi saya tidak jelas, sehingga membuat saya malas untuk bekerja secara maksimal.					
42	Target lembaga dan tuntutan tugas yang terlalu tinggi tidak memberatkan tugas saya.					
43	Saya malas untuk mengikuti rapat-rapat di lembaga saya karena ide-ide dan usulan saya tidak dihiraukan.					
44	Kekecewaan terhadap pengakuan lembaga terhadap karya-karya yang telah saya hasilkan tidak membuat saya membatasi keterlibatan dalam kegiatan di lingkungan kerja saya.					
45	Di lembaga ini segalanya harus dimintakan persetujuan Atasan sehingga tidak ada kesempatan bagi saya untuk berpartisipasi dalam mencapai tujuan organisasi.					
46	Saya merasa enggan berbicara dengan Atasan karena ide-ide Bawahan jarang diterima.					
47	Saya tidak merasa gelisah dengan adanya persaingan kerja yang tidak sehat antara rekan kerja.					
48	Konsentrasi saya dalam bekerja tidak terganggu karena adanya konflik-konflik antara karyawan.					
49	Tidak adanya suasana kekeluargaan di lembaga ini membuat saya tidak betah untuk bekerja.					
50	Saya tidak mudah salah paham dengan teman sekerja saya meskipun banyak pekerjaan yang harus segera saya selesaikan.					
51	Walaupun banyak tugas yang diberikan kepada saya, tidak mengurangi minat saya untuk bergaul dengan teman sekerja.					

52.	Perselisihan dengan teman sekerja membuat saya mengalami gangguan tidur (sulit tidur, terbangun tengah malam).					
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QUESTIONER BAGIAN KEDUA (INTESITY OF READING AL-QUR'AN)

NO	PERNYATAAN	SL	SR	J	P	TP
1.	Saya mengkhataamkan al-Qur'an sekali sebulan					
2.	Kadang-kadang saya mengkhataamkan al-Qur'an sekali seminggu					
3.	Saya pernah mengkhataamkan al-Qur'an sekali dalam tiga hari					
4.	Saya membaca minimal 50 ayat al-Qur'an dalam setiap kali sholat fardhu maupun sholat sunnah					
5.	Setelah selesai sholat saya membaca al-Qur'an kurang lebih 1 Juz					
6.	Pada tengah malam atau selesai sholat tahajud saya membaca al-Qur'an hingga 2 Juz					
7.	Antara waktu Maghrib dan Isya saya selalu menyempatkan diri untuk membaca al-Qur'an					
8.	Saya lebih suka membaca al-Qur'an di mesjid atau mushola					
9.	Di mana pun ada kesempatan saya membaca al-Qur'an					
10.	Saya suka membaca al-Qur'an pada saat jam istirahat kerja					
11.	Saya sering membaca al-Qur'an pada saat berkendara					
12.	Setidaknya sekali seminggu saya membaca al-Qur'an secara berjamaah					
13.	Saya lebih sering membaca al-Qur'an di rumah sendirian					
14.	Saya merasa lebih khusyuk membaca al-Qur'an sendirian daripada membacanya secara berjamaah					
15.	Setiap kali membaca al-Qur'an saya menghadap kiblat					
16.	Baik pada saat atau setelah selesai membaca al-Qur'an saya merenungkan makna ayat-ayat al-Qur'an yang saya baca.					
17.	Saya sangat terpengaruh oleh ayat-ayat yang saya baca dan menimbulkan kesan yang mendalam terhadap diri saya					

Thanks to:

Allaah

(The Most Gracious, Most Merciful)

The Prophet

(Peace and blessings of Allaah be upon him)

All My Teachers and Lectures

All My Friends, special for Muallifah

Love to:

Father (Nukman)

Mohter (Naimah)

Mom (Aida)

Suharti (Sister)

Sadi Isman (Brother)

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