Effectiveness Islamic-Rational Emotive Behavior Therapy (I-REBT) to Reduce Students Hedonistic Lifestyle

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ABSTRACT:
This research aims to find out whether students' hedonic lifestyles can be reduced with an Islamic-Rational Emotive Behavior Therapy religious integration approach. The study in this research uses a literature review approach. Through the efforts of this literature review, integration can be achieved without reducing the overall concept of Rational Emotive Behavior Therapy (REBT) from Albert Ellis, but everything is interrelated. Because Ellis' thoughts and religious beliefs (Islam) do not conflict. Literary studies of religious approaches to Islamic guidance and counseling are able to provide a role for theoretical and practical scientific development. The research results show that the Islamic-Rational Emotive Behavior Therapy religious integration approach is effective in reducing students' hedonistic lifestyle tendencies.

Keywords: lifestyle, hedonism, students, Islamic-REBT, Islamic guidance and counseling

INTRODUCTION
When someone is able to adhere to the five basic principles of Islamic teachings and tends to quote the Koran and Hadith of the Prophet Muhammad SAW in all his activities, he is considered a good Muslim. Starting from the word creature which means created, then he
should be aware of the functions of his servanthood. Because, it was not just created by chance, but humans assume a big role and responsibility, namely trust for themselves and for others, even grace for the universe.

Belief is a duty, obligation and responsibility of humans that must be done as a form of acceptance and human readiness to carry it out. Hasan (2017) explained that among the functions of servitude (transcendent) is man as a servant of God ('Abdullah). 'Abdullah from the word 'abada-ya'budu which means worship, the essence of worship includes loyalty, obedience, respect and deep devotion to Allah SWT which is carried out without a certain time limit. This is done as a form of realization of human submission and surrender as God's creatures to His will and decrees. This awareness is realized through worship. The worship services carried out are varied. Moreover, when humans are overwhelmed by an atmosphere of conflict, that is when they increase their worship to get help (ma'unah) from Allah and the intercession of the Messenger of Allah.

According to Kuntowijoyo, the roots of Islamic epistemology originate from these two sources, namely the Koran and Hadith. Islamic scholarship according to Kuntowijoyo has the intention of placing Islam (the text of the Qur'an and Hadith) as a paradigm in depicting reality (Raharjo, 2018). Followed by Amin Abdullah's idea through the integration-interconnection paradigm, which is an effort to reunite Islamic sciences (Islamic sciences) with general sciences (modern science), with the hope of achieving integrative and interconnective knowledge (Waston, 2016).

This foundation is very important for the development of science, especially for observers of Islamic guidance and counseling in responding to psychological symptoms and their impact on behavior that affects Muslims today both theoretically and practically. By using an approach to Islamic guidance and counseling theories, in this case the researcher will look at the literature review regarding the confrontation between religious (Islamic) approaches and Western theories initiated by Albert Ellis, namely Rational Emotional Behavior Therapy (REBT) as well as the effectiveness of guidance and counseling approach techniques Islamic-Rational Emotive Behavior Therapy (I-REBT) to reduce students' hedonistic lifestyle tendencies. Islamic-Rational Emotive Behavior Therapy (I-REBT) is the author's focus to reveal irrational understandings that tend to be impulsive, materialistic, secular and profane in students who have a tendency towards a hedonistic lifestyle and through Islamic-REBT attempts to reduce this tendency towards a hedonistic lifestyle. Due to the limitations of researchers in reviewing existing literature data due to the relatively short time, researchers only discuss it in simple terms. Of course, with the integration between the two Islamic values which are quite rich, we are reluctant to write about them in detail. Therefore, in this literature research we want to see a little about how the integration of religious approaches (Islam) and REBT can be effective in reducing students' hedonistic lifestyle tendencies.

RESEARCH METHOD

This research is a type of library research (library research), namely research whose object of study uses library data in the form of books as a data source (Anwar, 2001). This study was carried out by reading, reviewing and evaluating various existing literature, including books, magazines, scientific journals and documents.

RESULT AND DISCUSSION

Hedonism lifestyle

The modern era is a sign of the development of globalization. Globalization means that social construction throughout the world can change rapidly and massively in various aspects
of social life. Globalization is the process of spreading new elements in the form of thoughts, information, technology and lifestyle worldwide (Khairunnisa, 2023).

The lifestyle of a society will be different from other societies, even from time to time it moves dynamically (Setiadi, 2013). As time progresses, technology becomes more sophisticated, the more people apply lifestyles in their daily lives (Trimartati, 2014). Lifestyle is a vertical expression of a person’s management of their personal life, community life, and public behavior, as well as their efforts to differentiate themselves from others through social symbols. Lifestyle describes a person's whole self in interacting with his environment (Paendong & Tielung, 2016).

Explanations in Fitri, Mahmud, and Saman’s research reveal that the development of globalization can make a teenager's behavior hedonistic (for example, see, Fitri et al., 2019; Yanti 2016; Safitri 2012). Prayitno and Emti (2018: 7) explain that one of the real impacts of modernization in the era of globalization is what we can call an increase in people's needs and desires, both in type and in terms of adrengan-nya-(its intensity). Hedonism itself is the result of activities, interests, opinions as an explanation of the activities of someone who tends to be impulsive. Suwindo argues (2001) that the character of all individuals who have a hedonic lifestyle tend to be impulsive, more irrational, tend to follow and easy to persuade. Hedonism is part of social identification. The cause of the spread of this hedon virus is globalization (Pratiknjo & Rumampuk, 2021).

Research related to hedonism in relation to psychological studies or intervention techniques in providing guidance and counseling has been widely researched (for example, see Hasibuan, 2018; Trimarti, 2014; Qawiyyan, Alimuddin & Abdul, 2019; Nuraini, 2020; Purwati, Japar & Qomariyah, 2021; Fahmi, Ramli & Hidayah, 2019; Kusumaningtiyas, Santoso & Hidayati, 2023,). The explanation of hedonism is closely related to lifestyle issues. The initial discussion in this research simply explains lifestyle and hedonism. This is then followed by the overall theme of this research, namely approach rational-Islamic emotive behavior therapy (I-REBT) to reduce the tendency to live a hedonistic lifestyle in students by using strict literature review in every discussion.

Lifestyle is a pattern of daily behavior by a group of people in society (Julius C & Rampak, 2000: 35). In line with the opinion of Adler (in Feist & Gregory, 2008: 81) who believes that humans create patterns of behavior to protect their excessive feelings of self-worth from embarrassment in public. As has been mentioned with reference to several references, lifestyle can be seen from behavior and how individuals view their lives. According to Loudon and Bitta (in Martha, Hartati & Setiawan, 2008: 96) factors that influence lifestyle are culture, values, demographics, social class, reference group or guidance group, family, personality, motivation and emotions. It is understood that a person’s personal-social interests are good (positive) and bad (negative), it all comes back to the environment and the individual himself. The social environment often influences individuals’ behavior. This is influenced by the family, living environment and playing environment (Schiffman & Kanuk, 2004). In fact, dependence on social context has the assumption that when you do not keep up with the times, you are given the legitimacy of being out of date.

According to Setiadi (2003), lifestyle can be broadly defined as a way of life that is determined by what people do with their free time (activities), what they value most about their environment (interests), and how they feel about themselves and their surroundings. the world around them (opinion). A positive lifestyle certainly provides a positive stimulus for individual development in society. However, a negative lifestyle will hinder the individual’s own development in social life. One negative lifestyle is a hedonic lifestyle. Susianto (in Harjanti, 2001: 36) states that a hedonic lifestyle has characteristics, among others: mobilizing activities
to achieve enjoyment of life, most of his attention is directed outside the house, feeling easy to make friends even though he is picky, being the center of attention, only having free time to play, and most of the group members are well-off people.

According to Cicerno (in Russel, 2004), the characteristics of someone who is classified as a hedonist are as follows: (1) Having an instant view, namely seeing an asset in terms of the end result, not the process of achieving that result. As a result, someone who has an instant view will make justifications or rationalizations in fulfilling all their pleasures. (2) Become a pursuer of physical identity. Someone who owns this that owns the thing branded or all luxury is a matter of pride for itself. (3) Has a high taste. Someone feels dissatisfied with pleasures that are satisfying for most people. (4) Have many spontaneous desires. (5) Can’t stand a life of suffering. When someone has a problem that is considered serious, then he will appear as someone who thinks that the world really hates him. (6) Cannot manage finances. Someone who has a certain amount of money will run out or will have little left.

The hedonic lifestyle is very attractive to teenagers, its allure is extraordinary, so that in a short time many new phenomena emerge, there is a tendency to prefer a comfortable, luxurious and self-sufficient life without having to work hard (Kusumaningtiyas, Santoso & Hidayati, 2023). The fact that there is a hedonistic lifestyle is often found in the daily behavior of teenagers. There are quite a few whose activities are photographed almost every day on social media, especially when hanging out in cafes, malls, buying trendy, contemporary, branded goods, and tend to be involved in matters of fame or doing their work as an indicator of a hedonistic lifestyle. Supelli (2003) believes that hedonism is a disease caused by the hedon virus, hedonist is the term for people affected by hedonism.

Aspects and Symptoms of a Hedonistic Lifestyle
1. Aspects of the hedonistic lifestyle in Trimarti’s (2014) explanation include:
   a. Activity (Activity), concrete actions such as spending a lot of time outside the home, buying more unnecessary items, going to shopping centers and cafes. Although these actions can be understood, they cannot be measured directly.
   b. Interest (between), such as in fashion, food, luxury objects, gathering places, and always wanting to be the center of attention.
   c. Opinion (Opinions), is a verbal or written answer given in response to a stimulus situation in which some kind of question is asked. Opinion is used to describe thoughts, expectations, and evaluations in behavior.
2. Symptoms of a hedonistic lifestyle
   Gemilang (2016) shows the symptoms of a hedonic lifestyle, including:
   a. Excessive (intensive) use of gadgets compared to other friends.
   b. After school, wander around and hang out and have snacks with friends or go shopping without remembering the time, on average this is done at least once a week.
   c. In terms of striking appearance (not simple)
   d. Use of social media such as astrack, facebook, Instagram, and others to show places you have visited by checking in at the place and uploading photos of food and drinks or the place itself.
   e. Friends are more often used as playmates than study friends.

Student stigma and honor
Sarwono (2013) states that students are a group of people who are in their late teens aged 18-24 years. Students are human beings who have various activities both studying in the classroom and in the field. The study period for undergraduate level 1 students takes around 4
years. Santrock (2002) explains that humans in late adolescence are an age that demands the fulfillment of the need for recognition, achieving goals, friendship and identity before they enter adulthood. Mistakes in choosing a lifestyle during adolescence will also have an impact on subsequent developmental periods.

Students have the advantage of playing a professional and proportional role in the academic world and in civil society as intellectuals and members of society. Students should ideally be role models for society based on their knowledge, level of education, social norms, and thought processes. Even though some students have started to enter society through community service programs, the reality on the ground is quite different from what was expected. Students tend to only learn theoretical knowledge in lectures, and very few of them interact with society.

From the Budi Utomo movement in 1908, the Youth Pledge in 1928, the proclamation of independence in 1945, the youth, student and student movements in 1966, and the student movement in 1998 which brought the Indonesian nation into an era of reform and ended the 32 year reign of the New Order, youth and Students have played an important role for the nation in the Indonesian context. This historical fact can be proof that youth and students can actively participate in the process of struggle, renewal and nation building and even become pioneers. According to Siswoyo, et al (2007: 121) students can be defined as individuals who are studying at tertiary institutions, whether public or private or other institutions at the same level as tertiary institutions. The role of students as part of a policy carried out by the state.

Students play an important role in various fields, including science and technology, which influence the integrity of the nation by carrying out their role as agents of change. In reality, today's students are also swept away by a hedonistic lifestyle. Things like this happen because students have a very high opportunity to take part in existing development opportunities. Students' search for identity can be seen through the behavior shown in their life (Riadhah & Rachmatan, 2016). Based on the research that has been conducted, it can be observed that the activities that students participate in invite various assumptions, both at the individual level and even on a larger scale, including socio-social assumptions. However, when agents of change are infected with the virus of hedonism which is often profane, symbolic, and even skeptical of struggle and change itself, it is quite unfortunate.

The influence of a hedonistic lifestyle is very real among society, especially students. Students are the nation's next generation who are still experiencing an identity crisis in searching for their identity. Students will begin to recognize themselves through their surrounding environment. Students are very enthusiastic about new things, this hedonistic lifestyle is considered interesting, considering that this hedonistic lifestyle has a great attraction to student life (Trimartati, 2014).

The rise of the phenomenon of hedonistic behavior has a great influence on students' social construction. Hedonistic behavior among students is very typical. The reason is, not everyone who has a hedonistic lifestyle comes from middle to upper economic families who can be categorized as well-off. Some of these students come from lower-middle income family backgrounds. Hedonistic behavior among students with a mediocre economy looks very strange with a number of activities that are identical to the fun activities they do (Hidayati & Ikhwan, 2019). According to Martono (2011), the hedonic lifestyle of students has an impact on the erosion of the role of students as agents of change (change agent).

Literature review regarding the hedonistic lifestyle among students (As see, Abrianto & Arani, 2021; Arinda, 2021; Thamrin & Saleh, 2021; Jennyya, Pratiknjo & Rumampuk, 2021; Rengganis & Abdurrohim, 2018). According to the literature that has been mentioned, this leads to the conclusion that some students who are mostly teenagers really enjoy a hedonistic
lifestyle. In this study, the researcher tried to submit a neutral statement because some students may live a hedonistic lifestyle, while others may not.

**Researcher’s point of view**

A person may adjust to being pessimistic or optimistic in the face of inevitable future changes. Pessimists believe that globalization has the potential to shake the balance of society. The rapid flow of globalization will destroy moral and social values and social order that are considered to have been established in society from generation to generation (Prayitno & Etmi, 2018).

In the Big Indonesian Dictionary (KBBI) hedonism is a view that considers pleasure and material enjoyment as the main goal in life, people who have this view think that the goal of life is to have fun. It can be said that hedonism teaches that life is an effort to just have fun. This is perfectly legal to practice. Especially if you fall into the category of being financially well off either from your family or living independently without any element of dependence on your family. However, they are more resistant to those who still have elements of this dependency. Instead, the emphasis is on what they want to do, in the transitional period between way of being old and new in the world, many fail to learn accurately how to desire, how to will, and how to decide and stick to their decisions. The existence of teenagers is only valued in terms of ownership and status (Pontania, 2016).

In other words, hedonistic doctrines which are materialistic in nature tend to give birth to humans who are illusory, have absolute freedom and a free lifestyle thereby sacrificing moral and moral values (Dewojati, 2010). This means that students with hedonistic tendencies usually emphasize the symbolic aspects of the meaning of life rather than the existence of life itself. Because, the priority is the result, not the process.

**Help seeking**

Guidance and counseling are proactive and systemic efforts to facilitate individuals to achieve a level of effective behavioral development, environmental development, and increase the function or benefits of individuals in their environment (Kamaluddin, 2011). Guidance and counseling are not learning activities in the context of a teaching scene like those carried out by teachers as a field of study, but are expert services in the context of making students independent. (Abkin, 2007). The aim of counseling is to eliminate maladaptive behavior patterns, learn constructive behavior patterns, and change behavior (Corey in Lubis, 2011).

Counseling is a form of relationship that is helpful. The meaning of assistance here is as an effort to help other people so that they are able to grow in the direction of their own choosing, able to solve the problems they face and able to overcome the crises experienced in their lives (Syamsu & Juntika, 2005). In short, counseling is guidance given to individuals (counselees) face to face (face to face) through interviews (Mu’awanah & Hidayah, 2009).

The counseling theories that are widely developed and used by counselors in Indonesia are generally taken from Western theories, such as Psychoanalytic, Existential-Humanistic, Gestalt, and so on (Ermalianti, 2021). Of the several guidance and counseling approaches that have developed currently, the author prefers to look at hedonic lifestyle tendencies using the approach rational emotional behavior therapy (REBT). According to Gerald Corey rational therapy emotional behavior is problem solving that focuses on aspects of thinking, assessing, deciding, being directive without dealing more with the dimensions of thought than with the dimensions of feeling (Corey, 2012: 189).

REBT was created by Albert Ellis in 1995. REBT assumes that in overcoming problems it is not the situation itself that causes dysfunctional emotions such as depression, but rather
beliefs about the situation (Ellis & Dryden, 1997). More specifically, REBT suggests that the emergence of dysfunctional emotions is caused by unhealthy emotions (such as anxious emotions), and regarding maladaptive behaviors (such as withdrawal), which stem from irrational beliefs. In contrast, healthy functional emotions (such as worry), and adaptive behavior (such as commitment and assertiveness) originate from rational beliefs (Ellis & Dryden, 1997).

Even though Ellis’s theory emerged in the West and then gave birth to dehumanization and secularization, Kuntowijoyo provides a critical note on the scientific paradigm that developed in the West. However, in his critical notes, he is not completely anti-Western. The offer of Islamic scholarship in an effort to realize integralistic Islamic scholarship does not necessarily negate the secular science that is developing today. If "secular" science is a joint product of humanity, Islamic science is a joint product of believers (Kuntowijoyo, 2007: 50).

Kuntowijoyo offers two steps that must be taken as an effort to implement Islamic knowledge, namely integration and objectification. Integration is the integration of human scientific wealth with revelation (God’s instructions in the Qur’an and their implementation in the Sunnah of the Prophet). Meanwhile, objectification is making Islamic knowledge a blessing for everyone (Kuntowijoyo, 2007: 54). In the context of Indonesia with the largest Muslim population in the world, a touch of religious values in the context of Islamic counseling needs to be provided (Ermalianti, 2021).

The essence of Islamic guidance and counseling is an effort to help individuals learn to develop nature and/or return to nature-faith and/or return to nature-faith, by empowering (empowering) nature (physical, spiritual, nafs, and faith) study and carry out the demands of Allah and His Messenger, so that the nature of the individual develops and functions well and correctly. In the end, it is hoped that individuals will survive and obtain true happiness in this world and the hereafter, not vice versa, misery and destitution in this world and the hereafter (Sutoyo, 2003: 22).

Departing from the arguments that have been presented, the researcher believes that one of the things that can reduce hedonic behavior is a religious approach that is not centered on the secular paradigm alone, but rather on the existentialist side as a servant of Allah, and the theocratic side which emphasizes the function of the caliph on earth.

Thus, this literature review aims to see whether a religious approach takes the form of Islamic Rational Emotional Behavior Therapy (Islamic-REBT) can reduce hedonic lifestyle tendencies. Therapy Islamic Emotional-Rational Behavior (I-REBT) emphasizes how thought and common sense in practice interact in accordance with Islamic teachings. The Islamic-REBT approach, according to researchers, has the advantage of changing expected thoughts and promoting adaptive behavior, making it useful for dealing with irrational thinking problems that affect a person's cognitive function and behavior.

Objectiverational emotional behavior therapy (REBT) according to Ellis, helps clients to obtain a more realistic philosophy of life, which means showing clients that their self-verbs have been and are still the main source of the emotional disturbances experienced by them (Natawidjaya, 2009: 275). While the aim of Rational Emotional Behavior Therapy according to Mohammad Surya as follows: (1) Correct and change all irrational and illogical behavior and thought patterns to become rational and more logical so that clients can develop themselves. (2) Eliminates destructive emotional disturbances. (3) To build Self-Interest, Self-Direction, Tolerance, Acceptance of Uncertainty, Flexible, Commitment, Scientific Thinking, Risk Taking, and Client Self-Acceptance (Surya, 1988). With the principles of Islamic guidance and counseling, in the end it is hoped that individuals will be safe and obtain true happiness in this world and the hereafter (Sutoyo, 2003: 207). Therefore, it is very appropriate if the teachings
of the Islamic religion are used to guide humans in this life, wellhablunminallah (man's relationship with Allah SWT) andhablun minannas (human relations with humans and with the natural surroundings) (Nuraini, 2020).

**REBT Concept**

The key concept of Elis theory is the ABC model ieActivate events (A),Trust (Pita)Emotional consequences (C) Turmer & Barker (Marlina, et al., 2021), with the following explanation:

a. *Activate events* (A) namely all actual events or occurrences experienced by the individual that have the potential to become triggers that give rise to*trust* (B). Activating events can originate from actual events, events that are judgments, events that occur externally or internally, events that can refer to the past, present or future.

b. *Trust* (B) namely the individual's beliefs, views, values or self-verbalization of an event. There are two kinds of person's beliefs, namely rational beliefs (rational belief) and irrational beliefs (irrational belief). Rational beliefs are beliefs that are true, productive, and reasonable. Irrational beliefs are beliefs that are erroneous, emotionally unproductive, and unreasonable. Individual beliefs come from parents, society, and religion.

c. *Consequences of belief* (C) is a consequence as a result or individual reaction in relation to*trust* And*activate events* (A). Consequence (C) is an individual's emotional reaction in the form of happiness or emotional obstacles experienced by the individual, as a result of the reactionEnabling Events (A). Emotional consequences are not only a result of A but are also influenced by*rational belief* (rational belief) or*irrational beliefs* (irrational beliefs). For example happy, sad and also angry.

d. *Refuting Irrational Beliefs* (D) namely carrying out therapeutic actions to make the client's irrational thoughts rational.

e. *Effective* (E) the result of ABCD is the same as*Influence* (E) from emotive, behavioral, and cognitive. If ABCD thinks rationally and logically in the process, the results will be positive and vice versa.

**Islam-REBT**

Quoting Hassan Bastomi’s (2017) opinion regarding the integration of the REBT approach with a religious (Islamic) approach, there are five realizations in Bastomi’s version, namely:First, because most people are religious, the hope is that with counseling clients will become more religious. This means that most people are active participants in or informally adherent to a religious tradition, believing in a god or religious, mystical, supernatural, or spiritual principle or reality. So, the majority of clients tend to maintain some kind of religious belief or commitment. Clients’ religious beliefs figure prominently in their views of their difficulties and hopes for solutions to clients' problems. Second, the client's religious beliefs can provide important structure to the client’s personality organizing schema. Psychotherapy that accommodates or integrates the client’s religious beliefs in its interventions has more potential to be congruent with the client’s organizing schema, and therefore is more likely to facilitate the therapeutic process.

Third, REBT is consistent with most religious traditions, and is a unique approach among most contemporary psychotherapy models, as it focuses on beliefs and belief change. Organized religions typically instill specific beliefs, reinforce these beliefs, or attempt to instill true beliefs. Rational emotive theory speaks to the importance of understanding the effects of beliefs, the underlying goal of REBT is to change irrational beliefs, and many of the techniques in rational emotive beliefs change tend to seem straightforward and perhaps even familiar to
religious clients.

Fourth, many variations in religious teachings, such as the basic foundation of religious teachings, doctrines, stories and traditions in major religions strongly support the fundamental elements in REBT theory. The fundamental teachings of religious traditions do not substantially conflict with rational emotive theories or goals, namely reducing self-defeating disappointments.

Fifth, because REBT’s core assumptions and goals tend to underlie at least somewhat similar core principles in most religious systems, fundamental elements of a client’s religious tradition can be used during faith-oriented REBT interventions. This is a kind of integration of approaches (REBT and religion/Islam). Integrating religious material from the client’s religious tradition with rational emotive interventions can increase the effectiveness of the intervention by making it clearer, stronger, broader, and deeper (Nielsen, Johnson, & Ellis, 2001).

CONCLUSION

Through scientific integration efforts in the field of guidance and counseling, this approach can be carried out Islamic-Rational Emotive Behavior Therapy (I-REBT) to reduce students’ hedonistic lifestyle. This can be achieved without compromising the entire concept Rational Emotional Behavior Therapy (REBT) from Albert Ellis, but they are all connected. This is because Ellis’ ideas and religious beliefs (teachings) do not conflict with each other. Highlights of the literature review of religious approaches to Islamic guidance and counseling are able to play a role in scientific development theoretically and practically. Integration approach Islamic-Rational Emotive Behavior Therapy (I-REBT) is effectively an alternative religious-based counseling approach to reduce the tendency for a hedonistic lifestyle among today’s students.

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