

# REBT Based on Music Religion and Relaxation to Develop Meaningfulness of Life

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**Abstract:** *The purpose of this study is to examine the influence of REBT group counselling based on music and relaxation to help teenagers develop and determine ways of being useful to society. The study design was single-subject designs with a total of 40 teenagers in 4 groups used as research subjects. Each group was provided with a REBT counselling intervention based on religious music and relaxation, with leaders and co-leaders. Data collection was conducted using a scale of meaningfulness of life that has been tested for validity and reliability. While the ANOVA repeated measure and calculations using SPSS were used for data analysis. The results showed that the REBT counselling group influenced the meaning of teenager life with gender differences. Research proved that female has a higher meaningfulness in life than male.*

**Keywords:** *REBT Group Counselling, Religious Music, Relaxation, Meaning of Life*

## I. Introduction

The year 2045, has been declared a golden year in Indonesia. It is characterized as a personality development year for all Indonesians to acquire a meaningful spiritual life. Many things are considered irrational in the spiritual category. According to King (1996), "spirituality is an approach to God, religious practice, creative energy, a feeling of awe at the mystery, experience of inner moral orientation, ethics of transcendence, mystical awareness, and the deepest experiences of humans."

Maslow (Howard, 2002) stated that the unified human pattern and inner authenticity were not only visible in their anatomy and physiology, but also their most basic needs, desires, and psychological capacities. Inner authenticities are difficult to determine because it is hidden. These "hidden desires" are indicators of our spirituality. Everyone needs to determine their meaning and purpose in order to develop the potential to live integrated and fulfilled lives. However, it is not easy for people to determine and develop their meaning in life.

Based on the opinions above, spirituality is tagged irrational. Spirituality is the desire and capacity of humans to find meaning and purpose in life. This is in line with the opinion of Balk and Hogan, 1995; Fowler, 1981; Sperry and Giblin, 1996 (in Batten and Oltjenbruns, 1999) that spirituality is an individual's effort to live meaningfully. This is also in line with Carroll's statement (in Nash and Stewart, 2003) that spirituality is the nature and process of finding meaning and purpose in life.

The potential to determine the meaning of life is a bit hidden; therefore, spirituality implies an intangible relationship in humans (Fairholm, 1996). It also defined as a force that directs a person to personal values and meanings. According to King (1996), spirituality offers transcendental meaning. Batten and Oltjenbruns (1999), defined it as a reflection through one's efforts related to a higher power, known as God. Based on these statements, it can be stated that a spiritual person can relate to God.

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Furthermore, for a Muslim, the discussion about the meaning and purpose of life is to meet God and obtain His blessing through faith and good deeds, as stated by Madjid (2000). This opinion is in line with the description that spirituality is a human potential to find meaning in life, connect, and feel close to God. Spirituality encourages humans to live peacefully and in unity with others, love, stand by the truth, with a good attitude and behaviour.

Spirituality has four components, namely the meaning of life for oneself, others, nature, and God, as stated by Howard (2002). Human behaviour is always based on religious values. However, many humans are yet to discover and develop the meaningfulness of their life. This fact is marked by the emergence of deviant behaviours (also classified as clinical), selfishness, and aggressive behaviours. Evidence of the occurrence of deviant behaviours is displayed on news and videos/pictures of heart-breaking incidents from various print and electronic media. These incidents included bribery and corruption, sexual harassment, rape, murder, robbery, brawls, fraud, and embezzlement.

Based on the description, an adequate effort is required in developing meaningfulness of life. The discovery and development are conducted in various ways, such as through counselling. This is defined as the process of providing assistance by a counsellor and psychologist to several clients to develop their potential, solve problems, and adjust to their environment. Many group counselling models are applied to find and develop meaningfulness in life, one of which is Rational Emotive Behaviour Therapy (REBT). This counselling model which is based on religious music and relaxation, comprises of beliefs, feelings, and behaviour. Gladding (2012) stated that REBT views humans as individuals who are dominated by systems of thinking and feeling, which are related in their psychological system. The functioning of the individual is psychologically determined by thoughts, feelings, and behaviour. REBT also focuses on helping people to realize that they can live more rationally and productively by changing their thinking habits or self-destructive behaviour. It helps one to recognize emotional anatomy that is learning how feelings are related to the mind.

Ellis (in Corey, 2012) stated that REBT applies to group therapy, where leaders and members help each other to learn and apply its principles and procedures. Ellis noted that groups provide many opportunities to practice assertiveness abilities through risk-taking, challenges, learning from other people's experiences, and social interaction.

The effectiveness of REBT counselling has been tested through various studies. Furthermore, research on its application in various settings and scope has been conducted. It has been used to examine the impact of anger management actions and depression in individuals (Flanagan, et al., 2010). Eseadi, et. al. (2017) investigated the effects of REBT training on depressed patients due to type 2 diabetes. It is used to help children and teenagers with emotional and behavioural disorders in educational settings (Banks and Zions, 2009). Balkis and Duru researched "The Role of Protectors of Rational Beliefs in the Relationship between Irrational Beliefs, Emotional Stress, Depression, and Anxiety." The study focused on the protective role of rational beliefs in the relationship between irrational beliefs and negative emotional states (stress, depression, and anxiety) in a sample of Turkish undergraduate students.

Carusi et al. (2018) conducted a research on children to teach them emotional literacy skills, which challenges them to think irrationally, minimize their reactions towards disappointment and frustration, to overcome problems more effectively. Erfantinni et al. (2016) conducted group cognitive-behaviour therapy counselling research using cognitive restructuring techniques to reduce academic procrastination.

A research conducted by Soflau and David (2018) using REBT combined with classical music, examines rational-emotive and cognitive-behavioural (REBT/CBT). This means that interventions and classical music tend to change various emotional responses. Arozona et al. (2016) examined instrumental music-based relaxation techniques to improve the self-efficacy of junior high school students through a group counselling model. Sutisna (2016), also conducted research on the effectiveness of behavioural group counselling using systematic desensitization techniques assisted by Javanese classical music to reduce communication apprehension. Through this research, the influence of REBT counselling based on religious music and relaxation is tested to develop the meaningfulness of life.

REBT provides a variety of methods to help people redefine their dysfunctional beliefs to be more sensible, realistic, and useful. It also helps individuals to develop philosophies and approaches to life capable of enhancing their beliefs, effectiveness, and satisfaction at work. This helps to create a successful life with others, in caregiving and education settings, to make communities and environments healthier, and improve emotional health and personal well-being. Rational Emotive Behaviour Therapy (REBT) is a form of short-term psychotherapy to help identify thoughts and feelings that defeat oneself. It challenges the rationality of those feelings and replaces them with healthier and more productive beliefs. REBT focuses on helping people to understand how unhealthy thoughts and beliefs create emotional stress which, leads to actions and behaviours that disrupt current life goals. After an individual identifies and understands the meaning of life, negative thoughts and actions can be changed and replaced with more positive and productive behaviour, making it possible to develop more successful personal and professional relationships.

The physically and psychologically differences between men and women occur from an early age. Barysenko (1996) stated that from birth and at middle age, girls tend to develop intuition, empathy contact, and interdependent perception. They possess the ability to see relationships with brightness, an extraordinary tendency to recognize unfair relations and sad things, and extraordinary moral development.

Macoby (in Santrock, 2001) stated that most men are more active and aggressive than women. While, Zahn and Waxler (in Santrock, 2001) opined that a good number of women are more caregiving compared to men. Zahn and Waxler's opinion is supported by Judith Blakemore, 1993 (in Santrock, 2001), who found that pre-school girls spend more time and care for toys compared to boys. Men and women also have differences in emotions. Tavis, 1989 (in Santrock, 2001) explains that men are more likely to show anger toward strangers, when they feel challenged, compared to women. Brown and Gilligan (Bruce et. Al., 2004) stated that young women have the opportunity to find balance because they want to be accepted in relationships. Furthermore, Piaget, 1967 (in Bruce et. Al., 2004) stated that young women are often more tolerant of rules, able to make exceptions, and are receptive to reforms. Based on this opinion, it can be stated that young women easily find meaningfulness in life compared to men.

## II. Method

This research uses a quantitative approach with experimental design to test an idea/practice/procedure, to determine whether the idea influences outcomes or independent variables (Creswell, 2015). This study intends to examine the effect of the Rational Emotive Behaviour Therapy counselling model based on religious music and relaxation to improve the meaningfulness of teenager life. It uses the single-subject designs with a total of 40 students randomly selected from Magelang and Temanggung high school used as the sample population and the students aged between 16-18 years.

The research instrument used was a questionnaire that was compiled and tested for validity and reliability. Data on gender was revealed through respondent identity data contained in the questionnaire. The study was conducted by grouping the sample into 4 groups, each consisting of 10 students. The application of REBT counselling group based on religious music and relaxation was carried out 8 times. Group counselling is carried out by trained and experienced leaders. While the measurement of life meaningfulness towards group members is conducted before and after the counselling intervention (follow-up).

The implementation stage was assisted by 8 trained counsellors. Furthermore, scoring and tabulating the results of the questionnaire was carried out by trained students of the Faculty of Teacher Training and Education, Muhammadiyah University, Magelang. Data collection was assisted by school counsellors. Before analysing the data to test the hypothesis, the prerequisite test was conducted, which include the normality distribution. Testing was conducted using the SPSS version 24 program.

### III. Result

#### Analysis of Prerequisite Test Results

The analysis prerequisite test is conducted by testing the normality of data distribution. The test results are as follows:

**Table 1.** The results of testing the normality of data distribution

		T1	T2	T3
<b>N</b>		40	40	40
<b>Normal Parameters</b>	Mean	114.55	138.40	145.98
	Std. Deviation	8.996	8.860	7.113
<b>Most Extreme Differences</b>	Absolute	0.105	0.158	0.112
<b>Differences</b>	Positive	0.105	0.057	0.079
	Negative	-0.096	-0.158	-0.112
<b>Kolmogorov-Smirnov Z</b>		0.664	0.998	0.709
<b>Asymp. Sig. (2-tailed)</b>		0.769	0.273	0.697

Based on the results of the normality test using the Kolmogorov-Smirnov test, the significance value of T1 (pre-test), T2 (post-test), and T3 (follow-up) are 0.769, 0.273 and 0.697 respectively. These were obtained because the significant value generated in each treatment were greater than 0.05 ( $p > 0.05$ ). Therefore, it can be concluded that the data in this study were normally distributed.

Data normality test is also conducted by using residual values; the results are presented as follows:

**Table 2.** Data normality test results with a standardized residual technique

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	sig
Standardized Residual T1 (pre-test)	.115	40	.198	.956	40	.124
Standardized Residual T2 (post-test)	.110	40	.200*	.956	40	.125
Standardized Residual T3 (Follow up)	.097	40	.200*	.973	40	.446

\*This is a lower bound of the true significance

Based on the normality test results, using the standardized residual value of each treatment, a significance value greater than 0.05 was obtained. This shows that all three data are normally distributed; therefore, research data can be analysed to test hypotheses.

#### Hypothesis test

Descriptive statistical results, presented in the following table:

**Table 3.** Descriptive data test results

Gender		Mean	Std. Deviation	N
T1	Male	113.30	10.255	20
	Female	115.80	7.592	20
	Total	114.55	8.996	20
T2	Male	134.10	8.675	20
	Female	142.70	6.853	20
	Total	138.40	8.860	20
T3	Male	142.00	6.875	20
	Female	149.95	4.828	20
	Total	145.98	7.113	20

**Table 4.** Box's Test of Equality of Covariance Matrices

Box's	8.342
F	1.271
df1	6
df2	10462.189
Sig.	0.267

The Box's M test results show a test value of 8.334 and an F-test value of 1.277 with a significance of 0.267 greater than 0.05. Based on the results of the analysis, it can be stated that the value of youth Spirituality from the results of the pre-test, post-test, and follow-up have the same covariance matrix.

**Table 5.** Test results with the Multivariate Tests Technique

Effect	Value	F	Hypothesis df	Error df	Sig.	
Treatment	Pillai's Trace	0.963	475.628	2.000	37.000	0.001
	Wilks' Lambda	0.037	475.628	2.000	37.000	0.001
	Hotelling's Trace	25.710	475.628	2.000	37.000	0.001
	Roy's Largest Root	25.710	475.628	2.000	37.000	0.001
Treatment*Gender	Pillai's Trace	0.963	475.628	2.000	37.000	0.001
	Wilks' Lambda	0.037	475.628	2.000	37.000	0.001
	Hotelling's Trace	25.710	475.628	2.000	37.000	0.001
	Roy's Largest Root	25.710	475.628	2.000	37.000	0.001

Multivariate test results showed that the value of the F -for the four types had a significance value of 0.001 <0.05. This indicates that the treatment of REBT group counselling was based on religious music, and relaxation influences the value of youth spirituality.

**Table 6.** Test results with Mauchly's Test of Sphericity

Within Subjects Effect	Mauchly'S W	Approx Chi-Square	df	Sig	Epsilon		
					Greenhouse-Geisser	Huynh-Feldt	Lower-Bound
Treatment	.854	5.848	2	.054	.872	.935	.500

Based on the results above, the significant value was generated at 0.054, which is greater than 0.05. Therefore, it can be concluded that the research data have the same variance, with *repeated measures* ANOVA based on the assumed results of *sphericity*.

**Table 7.** Test Results with the Tests of Within-Subject Effects

Source	Type III Sum of Squares	df	Mean Square	F	Sig	
Treatment	Sphericity Assumed	21516.450	2	10758.225	645.273	0.001
	Greenhouse-Geisser	21516.450	1.745	12330.993	645.273	0.001
	Huynh-Feldt	21516.450	1.870	11506.241	645.273	0.001
	Lower-bound	21516.450	1.000	21516.450	645.273	0.001
Treatment*Gender	Sphericity Assumed	224.450	2	112.225	6.731	0.002
	Greenhouse-Geisser	224.450	1.745	128.631	6.731	0.003
	Huynh-Feldt	224.450	1.870	120.028	6.731	0.003

Lower-bound	224.450	1.000	224.450	6.731	0.013
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Based on the results in the table, it can be seen that the significance value of the sphericity assumed is 0.001 ( $p < 0.05$ ). This means that the treatment given is the application of REBT counselling based on religious music and relaxation, which influenced the results of youth spirituality values.

Further analysis of the influence of REBT group counselling based on religious music and relaxation is presented below:

**Table 8.** Test Result of Pairwise Comparisons

		Mean Difference			95 % Confidence Interval for Difference	
(I) Treatment	(J) Treatment	(I-J)	Std Error	Sig	Lower Bound	Upper Bound
1	2	-23.850	0.854	0.001	-25.989	-21.711
	3	-31.425	1.071	0.001	-34.107	-28.743
2	1	23.850	0.854	0.001	21.711	25.989
	3	-7.575	0.790	0.001	-9.555	-5.595
3	1	31.425	1.071	0.001	28.743	34.107
	2	7.575	0.790	0.001	5.595	9.555

The Table above provides information on the average increase in Youth Spirituality values. Figure 1 shows the time of assessment at pre-test, post-test, and follow-up. The result is as follows:

- The average value of Youth Spirituality during the pre-test compared with the post-test increased by 23,850 with a significance value of 0.001 ( $p < 0.05$ ).
- The average value of Youth Spirituality during the post-test compared to follow-up increased by 7,575 with a significance value of 0.001 ( $p < 0.05$ ).
- The average value of Youth Spirituality during pre-test compared with follow-up increased by 31.425 with a significance value of 0.001 ( $p < 0.05$ ).

#### Youth Spirituality Differences in Male and female

The analysis results of the youth spirituality differences in male and female are presented in the following table:

**Table 9.** The results of youth spirituality differences based on gender

Gender	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
Male	129.800	1.552	126.659	132.941
Female	136.150	1.552	133.009	139.291

**Table 10.** Test Result of Pairwise Comparison

		Mean Difference			95% Confidence Interval for Difference	
(I) Gender	(J) Gender	(I-J)	Std Error	Sig	Lower Bound	Upper Bound
Male	Female	-6.350	2.194	.006	-10.792	-1.908
Female	male	-6.350	2.194	.006	1.908	10.792

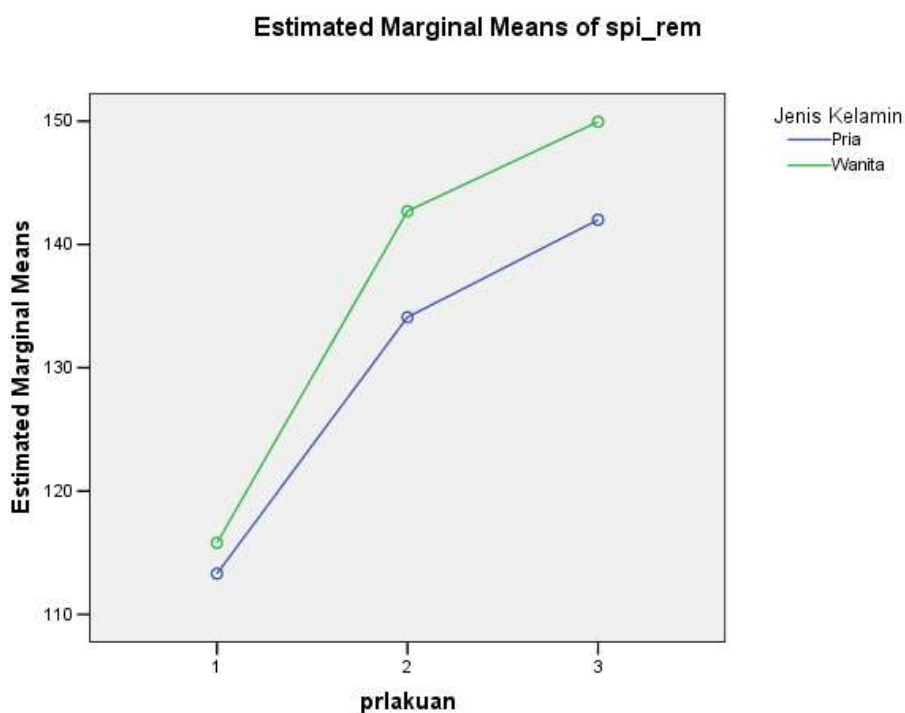
The Table provides information on the average difference in the value of youth spirituality between both genders. The female spirituality was greater (136,150) compared to males (129,800), with a significance value produced of 0.006 ( $p < 0.05$ ).

The results of testing the effect of counselling interventions toward spirituality based on gender are presented in the Table below:

**Table 11.** Test results of the effect of treatment toward Gender

Gender	Treatment	Mean	Std Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Male	1	113.300	2.017	109.216	117.384
	2	134.100	1.748	130.561	137.639
	3	142.00	1.328	139.311	144.689
Female	1	115.800	2.017	111.716	119.884
	2	142.700	1.748	139.161	146.239
	3	149.950	1.328	147.261	152.639

The results of data analysis regarding the differences in youth spirituality between females and males are presented in graphical form as follows.



**Figure 1.** Youth Spirituality based on Gender

#### IV. Discussion

The results showed that REBT counselling based on religious music and relaxation influenced the meaning of teenager life with females possessing higher values than the male counterpart.

REBT has been proven to be applied in a variety of settings, and scope, with lots of research, conducted. Meaningfulness of life is a form of irrational behaviour related to one's emotions. Therefore, it can be intervened with REBT group counselling in helping counselees find and develop the meaningfulness of a teenager's life based on religious music and relaxation. The statement is in line with the results of research conducted by Lesiuk (2005), who stated that the relaxed state of individuals tends to support better performance in behaviour. This is in accordance with the opinion of the systematic desensitization technique, which states that a relaxed state has the ability to eliminate anxiety and fear, which is beneficial in the formation of better behaviours. Johan (2016) reported that in a state of perfect relaxation (rest), all cells in the body experiences reproduction,

with the occurrence of natural healing, the body's hormonal production is balanced and the mind experiences refreshment. Sutisna and Tadjri's (2016) research stated that behavioural group counselling with systematic desensitization techniques assisted by Javanese classical music is effective for reducing the communication apprehension of high school students. This research is in accordance with this study.

Furthermore, Soflau and David (2018) conducted research on rational-emotive and cognitive-behavioural interventions (REBT / CBT). However, this research is one of the first experimental studies conducted on a large scale in full ecological settings to confirm that rational-emotive education and music-based cognitive behaviour changes the intensity of positive and negative emotions of people simultaneously.

The religious music presented in this study is soft and slow, ultimately supporting the process and results of counselling. The results of the study are in line with Yamamoto's research (in Saing, 2010), which found that music with slow rhythm reduces the release of catecholamines into blood vessels, thereby leading to a low concentration of catecholamines in plasma. The decrease in catecholamines affects the physiology of body organs by decreasing heart rate, respiratory rate, muscle tension, and feeling of comfort. Music tends to calm the soul and mind; therefore, individuals can feel a comfortable atmosphere. Religious music support and relaxation in the application of REBT group counselling create a relaxing effect on counselling, which in turn supports the success of achieving goals.

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