The Strengthening of Islamic Values on Students through the Metaphor of Accepting Death: An Indonesian Perception

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Abstract-- Death is a sure entity for every human that cannot be avoided in human life. The purpose of this research was to reveal that the usage of metaphor technique called, "The Acceptance of Death" in group counselling can improve Islamic values on Muslim students. This study employed an action research using The Kemmis Model with the stages of planning, action, observation, and reflection. This research implemented group counselling with metaphor technique of accepting death by students. The research subjects were 20 female students of State Islamic University of Sultan Syarif Kasim Riau who lived in the campus dormitory. The selection of the research subjects was done randomly by choosing the female students who were willing to join the group counselling activity. The research results showed that the practice of metaphor technique of "The Acceptance of Death" in the group counselling can strengthen the Islamic values and their characteristics as Muslims. They understand their previous mistakes and are willing to be better for the sake of their life. They have the commitment to become the best students and the best Muslims.

Keywords: Islamic Values, Muslim Students, Acceptance of Death, Group Counselling

I. Introduction

Muslim students are believed to have a fortress to survive the environment that has a bad influence. The value of Islam as a tool, has been found to function as a protective factor against risky behavior such as drug abuse (Ghandour, Karam & Maalouf, 2009), and overshadowed by fear in uncomfortable situations

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(Aliah B, 2013). However, religiosity can simultaneously function as a protective and risk factor (Zaleski & Schiaffino, 2000). In Islam, there is a meaning contained therein. Someone who knows the meaning can feel comfort and calm (Amir and Lesmawati, 2016). Humans need religion not only for their own goodness before God, but also to help themselves in dealing with various problems that sometimes cannot be understood. This is where humans are implied by themselves and their nature that there is a Substance that is superior to oneself, the Almighty, as explained by anthropologists that religion is a response to the need to overcome failures arising from the inability of humans to understand events or events that apparently cannot be known precisely (Nasitotul Janah, 2017).

In fact, there are still many Muslim teenagers who do not show the characteristics of a Muslim. The results of research on Muslim students in the US show that negative behaviors such as consuming alcohol and drugs, smoking, premarital sex, are mostly expressed by 58.5% of the students in at least one behavior for one year, where the majority (77.6%) involved in two or more behaviors (Wahiba, A-R & Sameera, 2010).Other findings show that there is a great deal of research on risk behavior by high school Muslim students but not among college students (Amundsen, Rossow, & Skurtveit, 2005).

Jayakody et.al (2011) provides limited information that Muslim students have a low prevalence of problematic behavior where data on the problem behavior of female Muslim students is lower than the males. There is only one study that explores the effect of Islamic protection on risk behavior in the Western countries (Islam, & Johnson, 2003).

The results of research on premarital sexual behavior among students of an Islamic university in the city of Pekan baru (Indonesia) showed that respondents behaved kissing, holding sensitive parts of a partner, hugging and having sex. That happens because of peer pressure, exposure to pornographic media, and lifestyle (Diniaty, 2012). Premarital sexual behavior of Muslim adolescents that occurred at the time of being a student apparently also occurred before becoming a student. It seems that the behavior is a new thing to do. The student's behavior is certainly not only limited to that, but many violations or other malicious behaviors are also committed. This shows that students in the Islamic tertiary environment deny the existence of the afterlife as a place to be responsible for all behaviors (Alkaf, 2013).

Understanding Death and accepting it from the Islamic Perspective

Humans are mortal and therefore, death is an inevitable event. Death is a sure thing and cannot be avoided in human life. Human existence is real, concrete, and absolute but death is also real and inevitable (Dari & Dan, 2003). Death is one of the journeys of human life as a creature created by Allah. According to Islam, death is the release of the spirit from the human body and does not return (Aliah B,2013). Death has developed into a very complex and dynamic system, which involves biological, psychological, spiritual, social, and cultural components (Kastenbaum, 2000).

(Luper, 2011) makes the stages of events called death, that is, first, death can be understood as the completion of the dying process or called denouement death. Second, death can also be understood as the beginning of the dying process; namely a point that no longer allows the turning of the dying process (point

of no return) or called the threshold death (die as the limit). Third, death is the loss of an organism's ability to integrate bodily functions or is called integration death. This third conception can be accepted as a death if it has been accompanied by a threshold death, because if it is not accompanied by a threshold death, the organism might recover the integration of its body so that the condition cannot be called death. In the threshold death and integration death, what ends is not life itself, but the organism's capacity to carry on its life.

Whatever meaning we attach to death may have important implications for our well-being (Wicaksono & Meiyanto, 2003). Death defines personal meaning and determines how we live (Neimeyer, 2005). All human activities are framed by anxieties about death and colored by our collective and individual efforts to complete the inevitable and difficult existential giving (Wong, 2008).

In fact, Islamic teachings take reasonable steps to live in this world and the hereafter. For Muslims, the hard work of living in the world is considered as if to live forever and doing well for the afterlife as if they were going to die tomorrow (Muslim Hadith). Islam says that an individual's life after death will continue. This means that every Muslim must strive to do the best and be balanced for the world and the hereafter.

According to Islamic values, worldly life is a definite way which is a means of achieving life after death. In the divine worldview, real life is the afterlife and worldly life itself is a means to do as much charity as possible to be reaped in another world so that the main goal can be achieved. In this case, Imam Ali (AS) said, "Of course the world is a temporary residence and the hereafter is a permanent residence, so you must take inventory from the road to your permanent residence. It is in this world that humans together with the jinn receive taklif (duties) from Allah, namely worship. In undergoing their tasks in the world, humans are limited by four dimensions; dimension of place, namely the earth as a place of worship; time dimension, namely age as an opportunity or target time for worship; dimension of self-potential as capital in worship; and the dimension of life guidelines, namely Islamic teachings which are the foundation of deeds" (Ilyas, 2016).

However, a Muslim must prepare him or herself to face his/her death, because death is a sure thing. Death is a terrible and painful thing because everyone hopes to meet death in a state of khusnul khotimah or a good end (Muinudinillah, 2013). A good death from someone can be seen from the way of death. This is like what was said by Salman al-Farisi where he had heard the Messenger of Allah say: "Pay attention to someone when facing his death three times. If he has sweat on his forehead, his eyes are dripping with tears and his nose is swollen, which shows the grace of God who came down with him. If he snores with the snoring of a choked camel, his face is dark, and foamy at the edge of his mouth, then it means that it shows God's punishment to him ", (HR, At-Turmudzi). In addressing this problem Sa`id ibn Manshur explained that: "Indeed, a believer will continue to have mistaken, among a few mistakes he has ever done, which will be redeemed when death picks him up (Murtiningsih, 2013). Therefore (at the time of his death), his forehead was sweating. This is where it lies whether we want or not want, agree or disagree, death must be faced and accepted as a consequence of a life.

Acceptance of death is a noble value that must be realized by students. Research on accepting deaths for students was conducted in 2007, at the University of Kentucky (Nathan & Baumeister, 2007). The researcher

divided the students into two groups. One group was told to think of a painful visit to the dentist while another group was ordered to contemplate their own death. The two groups are then asked to complete basic words, such as "jo". The second groups, who have thought about death, are far more likely to build positive words, like "joy". This led the researcher to conclude that "death is a psychologically threatening fact, but when people contemplate it, it seems that the system automatically starts searching for happy thoughts".

Metaphorical Techniques of Accepting Death in Group Counselling

The Acceptance of Death research will be used in metaphorical techniques, which are related to thoughts, experiences and symbolic in group counselling services. Working in groups is a counselling activity that is often effective in helping individuals to solve personal and interpersonal problems. Counselling as a therapy that contains a learning process needs to be built from the right mindset, well-packaged feelings, conscious attitude, wise actions, and willingness to assume responsibility (Prayitno, 2004). Integrative counselling integrates a variety of approaches and can be done using various properties as a metaphor for ideas or problems (Jacob, Robert & Harvil, 2011).

Group counselling can be done by involving several people (between 5-15 people). This has many advantages. Working in groups is an activity in counselling that is often effective to help individuals solve personal and interpersonal problems (Gladding, 2012). Hanson in 1972 asserted that counselling services were an appropriate group format to help students and other trainees to be more aware of multicultural problems in group work (Gladdin, 2012:296). Group counselling is considered promising and appropriate in the direction of greater diversity, both theory and practice. The hypothesis of this research is that the use of a metaphor technique called "Acceptance of Death" in group counselling can strengthen the Islamic values of Muslim university students.

The question that must be answered is how will the results be obtained after using a metaphor called "Acceptance of Death" in group counselling? Can these things strengthen the Islamic values of students in Islamic University? The answer to this question is expected to be the findings of the activities that can be carried out by counselors to strengthen Islamic values in Muslim universities.

I.   Methods

Participants

The participants in this study were 20 students of the State Islamic University in 2017. The selection of appropriate research subjects was made randomly. All students lived in UIN Suska's dormitory. Group counselling was carried out twice on students in the campus dormitory.

Procedure

This research was an action research, namely the implementation of group counselling services using metaphorical techniques to accept death. The researchers used the Kemmis model with the following steps; planning, action, observation and reflection (Madya, 1994). The advantage of this model is the component that acts and observes the formation of a unit as it involves an inseparable action that occurs at the same time.

Group counselling was done together with the researchers and participants. In this case,the researchers were the group leaders and the female studentswere the group members. This activity was carried out in four stages which included: the formation phase, the intermediate stage, the activity phase and the completion stage (Prayitno, 2014).

The first stage contains an introduction and the formation of self-involvement of group members. This stage was conducted so that members have the same understanding of the objectives and technical implementation of the activity, canfoster interests and group atmosphere, have mutual understanding and have an atmosphere that is free and open, trusting, accepting and helping among members where the stage was also the beginning of discussion about behavior and feelings in the group. Activities in this stage revealed the meaning and purpose of group counselling. Participants revealed and introduced themselves to each other where they began with games or ice breaking activities. In this case, the researchers played a direct role as group leaders, presented themselves (intact, open and warm), sincerely willing to help with empathy.

Furthermore, the second stage was the intermediate stage, namely as a bridge between the first stage and the third stage. The purpose of this stage was for the members to be free from feeling reluctant, hesitant, embarrassed or distrustful of each other to move on to the next stage, an increasingly consolidated group atmosphere accompanied by togetherness, and interest in participating in group activities increases. The task of researchers as group leaders in this stage describes the activities that will be carried out at a later stage, offering or observing whether members are ready to undergo the next stage of activity, and increasing group participation. Group leaders encourage open feelings with an example of oneself with empathy.The third stage of the activity aimed to discuss the personal problems of group members. The use of metaphorical techniques to accept death was carried out in this stage. This metaphor technique was carried out in three stages. In the first stage, the group leader conditions the client to be more relaxed by using simple relaxation therapy. After this stage, all participants must close their eyes and listen to the leader's instructions about accepting death. The third or final stage, the participants tell about their experiences in using a metaphor technique called "Acceptance of Death", and relate it to each other's problems. Group leaders act as controllers who are patient and open, active and donot talk much.

The next stage was the completion stage, which was the assessment and follow-up. At this stage the conclusions, impressions, and group members' efforts to improve themselves are in accordance with their personal problems or lessons learned from the personal problems of the other participants. The group leader keeps creating a warm, free and open atmosphere, giving statements and expressing thanks to the participating members, encouraging further activities with a sense of friendship and empathy.

II.   Results

Before the group counselling activity was carried out, the researchers identified 20 female students in the female dormitory, separated into two groups based on the position of the rooms. Group one consisited of all participants who were on the second floor of the hostel, while group two were those on the third floor. The first group consisted of new (first semester) students till the fifth semester. The second group consisted of final (ninth semester) students, and two newcomers. The characteristics of the participants in this study are as follows:

Table 1: Characteristics of participants

o	Pseudo nyms Participants	roup	ge	S emester	Major
	Ani		7	1	English Education
	Wati		8	1	Economy
	Santi		8	1	Economy
	Rida		7	1	Islamic Education
	Lina		0	3	Mathematics
	Siti		0	3	Educational Management
	Rina		0	3	Educational Management
	Titin		7	1	Animal Husbandry
	Riski		7	1	Animal Husbandry
0	Leni		8	1	Animal Husbandry
1	Mei		7	1	Islamic Education
2	Lisa		7	1	Islamic Education
3	Yuni		2	9	Electronics Engineering
4	Santi		2	9	Electronics Engineering
5	Sis		2	9	Electronics Engineering
	Kiki			9	Mathematics

6			2		
7	Yen		2	9	Mathematics
8	Rita		3	1 1	Electronics Engineering
9	Ami		3	1 1	Islamic Education
0	Lis		2	9	Economy

In the first activity, the researchers discussed how participants see the personal problemsthat they will discuss in group counselling later in relation to the Islamic values they have. The description of the results of the discussion is explained in the following tabulation:

Table 2: Participants' views on Islamic values and personal problems before group counselling by using the metaphor for accepting death

o	Part icipant psedonyms	Views on Islamic values and personal problems
	Ani	Every human being must have a problem but between them there are those who are lucky and those who have difficult lives
	Wati	I am not as fortunate as others, although I feel my religion and worshipping are better
	Sant i	I still question the existence of someone who is comfortable living while worshipping is not as good as pious people. I just accept what happened.
	Rida	I was fortunate in this life, because it is close to the religion of Islam.
	Lina	My life is now related to the practice of my religion.
	Siti	I see the luck of living in the world only for certain people and maybe it has something to do with the religious values they profess.
	Rina	Everyday problems will not be solved if they are not responded to by religious values
	Titin	I diligently worship and still I have problems.
	Risk i	I believe that anyone has personal problem in hislife whether heis Muslim or not.
0	Leni	I am not as fortunate as others, although I feel my religion and worshipping are better.

1		Mei	*I still question the existence of someone who is comfortable living while worshipping is not as good as pious people.*
2		Lisa	*I just accept what happened.*
3		Yuni	*I was fortunate in this life, because it is close to the religion of Islam.*
4	i	Sant	*I was fortunate in this life, because it is close to the religion of Islam.*
5		Sis	*I see the luck of living in the world only for certain people, and maybe it has something to do with the religious values they profess.*
6		Kiki	*Everyday problems will not be solved if they are not responded to by religious values.*
7		Yen	*I diligently worship and still I have problems.*
8		Rita	*I believe that anyone has personal problem in his life whether he is Muslim or not*
9		Ami	*I was fortunate in this life, because it is close to the religion of Islam.*
0		Lis	*I was fortunate in this life, because it is close to the religion of Islam.*

In the second activity, group counselling was carried out in two and a half hours, with different times and places for the two groups. The initial stage of group counselling was self-introduction, the goals and benefits of group counselling. Empathetic and a friendly atmosphere were more easily formed at this early stage because the previous group members already knew each other. The group leader asked for the commitment of group members to be open in handling personal problems that are felt, voluntary and can maintain their confidentiality. The emphasis on confidentiality was made by making a joint promise to protect, preserve and store all confidential data and information, such as not sharing the disgrace of group members with others outside the group.

Next was the transition phase, where the researchers told the members to prepare themselves to take part in the activities. The activity at this stage was that each group member raised a personal problem and discussed the solution under the guidance of the group leaders. But apparently, not all participants told about their personal problems. In the first group, only six people wanted to volunteer. Four people in the first group said that they did not have any problems in themselves at that time. A description of the problems raised by the group members can be seen in the following table:

Table 3: Descriptions of participants' personal problems in group counselling

o	Pseudonyms Participants	Problem Description of Group 1 Participants
	Ani	Worry about the family economy condition because her parents' business is getting bankrupt because of the competitors
	Wati	Issolated by her friends
	Santi	Ignored by her parents
	Rida	Worry about her roommate who has evil behavior
	Lina	Wants to finish the study as soon as possible
	Siti	There is no personal problem to tell
	Rina	There is no personal problem to tell
	Titin	There is no personal problem to tell
	Riski	There is no personal problem to tell
0	Leni	There is no personal problem to tell
		The Problem Description of Group 2 Participants
1	Mei	Getting confused whether coming back to her village or going somewhere else after finishing her study
2	Lisa	Different expectation between her parents' and hers
3	Yuni	Afraid of taking long time to finish her study
4	Santi	Worry about her family economy which is getting more complicated
5	Sis	Worry whether she will get a job or not after finishing her study
6	Kiki	Her mother passed away and she misses her so bad
7	Yen	She does not get attention from her parents and she feels that she has been treated differently in the family
8	Rita	Trauma because of being bullied
9	Ami	Work or get married after finishing her study
	Lis	Worry about her parents' health

0		

Problems raised by group members were discussed from different perspectives, namely the answers to the questions of what, why, how, where, which were related to the problems expressed by group members.

The "Acceptance of Death" metaphor was used in the third phase of group counselling. The researcher used simple relaxation before implementing the metaphor. In relaxed conditions, group members were asked to close their eyes and imagine the events of their death. The researchers immediately imagined group members using touching emotional sentences, good intonation and soft volume. The words the researchers uttered in the acceptance of death metaphor technique are: Imagine you are calm, very calm. ... Take a deep breath ... through the nose, exhale through the mouth, feel your body in a relaxed state (spoken until all participants relax and are ready). Next, imagine you go with your family ... there are father and mother and siblings ... to the beach ... you have arrived at the beach ... the wind blows gently. In that state you feel calm, very calm. Follow what I have said ... You are in a very relaxed condition ... then you meet with Angel Izroil who invites you to leave the world where your body is no longer with your family. Imagine ... Physically, you are with your family, and your soul goes with Angel Izrail. Look ... you see your father, mother and siblings taking your leave. Listen to what they have to say about you (pause for a moment) ... Ok then, I will end this metaphor. I would ask you to open your eyes in a matter of three. One, two, three, yes. Open your eyes. After that, all members stopped and opened their eyes. Group members dissolved in an emotional atmosphere, so they cried when the metaphor was used. Using metaphorical techniques ends with the researchers' cues, followed by a discussion of their experiences.

The results' description of the discussion activity is revealed from the participants' statements tabulated as follow:

Table 4: Comparison of participants' views on Islamic values and personal problems before and after group counselling activities using metaphors for accepting death

o	Participant psedonyms	Views before participated in group counselling	Views after participated in group counselling
	Ani	Every human being must have a problem but some of them are lucky and some has difficult life	The personal problems we experience are ways to draw closer to God. I have to change myself and worship more diligently so that my life will be better
	Wati	Not as fortunate as others, although I feel my religion and worship are better	Feeling lucky is still given the opportunity by God to improve.
	Santi	Questioning about someone who has a comfortable lofe while their	I'm sure God loves me so much with problems in life so that I always remember

			worship is not as good as pious people. I just accept what happened.	*Him.*
		Rida	*Feel lucky in this life, because it is close to Islam.*	*Want to be more diligent in worship and increase my practice.*
		Lina	*My life is now related to the practice of my religion*	*Want to learn more about religion and more excited to learn Islam for the future because later it will be held accountable by Allah SWT*
		Siti	*See the luck of living in the world only for certain people and maybe it has something to do with the religious values they profess.*	*Felling lucky to join this activity because I can get a clear purpose of this life, and there is no need to blame God for all the personal problems that occur in our lives. That is a sign of Allah's affection for us.*
		Rina	*Everyday problems will not be solved if they are not addressed by religious values*	*Will do more worship diligently*
		Titin	*Worship diligently but still always have problems*	*Personal problems that occur are tests and omens that God loves us*
		Riski	*Believe anyone has a personal problem in life whether he is Muslim or not*	*As Muslims, we must address our problems positively by a sign that Allah loves us*
0		Leni	*Not as fortunate as others, although I feel my religion and worship are better*	*Feeling more meaningful life and I must improve myself, as well as worship in Allah SWT.*
1		Mei	*Questioning about someone who has a good life while his worship is not as good as pious people.*	*I have to improve myself and worship more diligently*
2		Lisa	*Feel lucky in this life, because it is close to the religion of Islam*	*Want to further enhance my worship and closeness to Allah SWT*
3		Yuni	*Feel lucky in this life, because it is close to the religion of Islam.*	*Want to be more diligently in worship*
4		Santi	*See the luck of living in the world only for certain people and maybe it has something to do with the religious values they profess.*	*Feeling more meaningful life and I must improve myself, as well as worship in Allah SWT.*

5	Sis	*Everyday problems will not be solved if they are not addressed by religious values*	*As a Muslim, having to respond positively to the problems experienced since it is a sign of love from Allah*
6	Kik i	*Worship dilligently and problems remain*	*Personal problems that occur are tests and omens that God loves us*
7	Yen	*Believe anyone has a personal problem in life whether he is Muslim or not*	*Feeling more meaningful life and I must improve myself, as well as worship in Allah SWT.*
8	Rit a	*Feel lucky in this life, because it is close to Islam.*	*Will do more worship diligently*
9	Ami	*Feel lucky in this life, because it is close to Islam*	*Want to learn more about religion and more excited to learn about Islam for the future because later it will be held accountable by Allah SWT*
0	Lis	*Believe anyone has a personal problem in life whether he is Muslim or not*	*Personal problems that occur are tests and omens of God that He loves us*

Based on the participants' statements above, the use of the metaphor of accepting death in group counselling raises the participants' positive views of their personal problems and can strengthen Islamic values. They understand what was done earlier was not right so they wanted to fix it. They were committed to themselves to be the best students and the best Muslims.

III.   Conclusion

The results of this study found that students became more positive after attending group counselling. They were relieved and experienced that the problems experienced by others were more severe and that they should be more grateful for themselves. From the words of the group counselling participants, they said that remembering death makes life more productive and better. It can be concluded that the use of the "Acceptance of Death" metaphor technique in group counselling services could strengthen Islamic values in Muslim students.

These results reinforce the value of Islam for Muslims. There are reports about other religions (Buddhism) that have the same culture. Thimphu - Forest in Bhutanese culture, stated that one is expected to think about death five times a day (Eric Weine, 2015). Bhutanese are known as the happiest people in the world.

Death is a psychologically threatening fact, but when people reflect on it, it seems that the system automatically starts looking for happy thoughts. Remembering death tends to produce strong cognitive and behavioral responses, but little or no emotional response is generated (Nathan & Baumeister, 2007).Wicaksono and Meiyanto (2003) called death as an existential dilemma for a strong cognitive and behavioral response.Someyearn for freedom, but on the other hand, when they feel free, they become helpless and afraid (Chrzanowski,1997).

Even thouh a human misses his/her freedom before being in prison in the body to return to the ideal world because of this existential dillema, the human is afraid of facing the death after a long time living in the body. When the human is free, he or she will feel isolated and alone until he or she becomes afraid of it and have no power to face it. Basically, human always expects the presence of certainty, the fulfillment and guarantee of safety feeling, nevertheless, in the problem of death, human must vail in uncertainty, and require the humans to learn to face it (Quraish Shihab, 2001).

Besides that, this sooner or later will happen beyond conciousness, the fact which can contribute to the failure of someone which is documented well either for predicting how quick they will recover after a disappointing events. The research has showed that the general responses to contemplate death is the unawared orientation heading to happy thought and that this response is in the contrary with the intuitive prediction from the aware reaction and emotional pressure. Thus, when the students remember that they will die all the time, it makes them feel necessary to prepare themselves to be the best version of themselves in the future. Thus, the usage of metaphor technique which is called as "The Acceptance of Death" in group counselling can improve Islamic values on muslim students.

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