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## EFFECTIVENESS IBRAHIM-KUN II TRAINING TO CONQUER RELATIONAL AGGRESSION AMONG JUNIOR HIGH SCHOOL STUDENT

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### Abstract

Relational aggression could be done by anyone, so the relational aggression is often considered reasonable in relationships. Whereas according to the experts relational aggression as same or more dangerous than physical aggression. The study tested the hypothesis that training “Ibrahim-Kun” II could make the difference between the control group and the experimental group. This research selected 34 people from screening, but some participants maturation, Therefore 25 student who become voluntary, 24% boy responders and 76% girls responders, whose ages ranged from 12-14 years, and believe in the Islam. This study used randomised control group pretest-posttest design. The quantitative result from Independent Sample of T-Test ( $t = 2.331$ ;  $sig = 0.031$ ,  $p < 0.05$ ), the analysis showed that there was a significant difference between the experimental group and the control group. The majority of participants in the experimental group seemed to have attention, enthusiasm, good activity, and almost all participants did the task greatly. Thus, The qualitative result of the decrease in relational aggression is evident. That was found almost all participants become aware of the negative effects of relational aggression, and able to reduce the relational aggression behavior. At the same time a control group that did not appear to have any changes. The research findings, limitations and recommendations are discussed.

**Keywords:** Adolescent, Relational Aggression, Intervention, Religiosity, Characteristics of Prophet Ibrahim

### INTRODUCTION

Adolescence are generally called transitional periods. The period in which a person initially goes through the childhood phase, and then where there is rapid growth and development both physically and mentally. According to Hurlock (2003) that adolescence is a difficult time that overcome for both boys and girls. This is because in the transitional period, the individual's status is unclear and there are doubts about the role to be performed. At this time the adolescence is no longer as a child, but also not an adult. the weak minded and process search for identity also involve the teenagers in various forms of juvenile delinquency. It is also in according with Santrock (2002) that teenagers are generally involved in all forms of negative conformity, such as: using dirty language, stealing, destructing, and ridicule to the parents and teachers. Therefore one of the vulnerabilities is relational aggression.

Relational aggression is also known as relational bullying and can be termed indirect aggression and social aggression (Baroroh, 2014). Crick (Horton, 2010) said that relational aggression is the behaviors that harm others through damage (or threat of damage) to relationships or feelings of acceptance, friendship, or group inclusion. The

aspects of relational aggression from Horton are ridicule, covert ridicule, rumor, ecological, encoding cues, passive ridicule, gender perspective, staring, and popularity. In the past, relational aggression was viewed as a normal part of the socialization process (Young, Nelson, Hottle, Warburton, & Young, 2011). The view is actually still continues to happen, where it is very easy to vulnerable as the perpetrators of relational aggression or aggressor, override of gender, age, nation, ethnicity and religion. Even perhaps without realizing we ourselves are aggressor too. The form of relational aggression, for example mock each other for fun or to joke, humiliate someone directly or behind the person, exclude, and other behaviors that can hurt someone, nonphysical. This includes spreading rumors or gossip.

Based on the data of relational aggression questionnaire conducted by Baroroh (2018) to 138 junior high school students used purposive sampling, the result of the analysis found that there are 72 subjects or about 52% are generally involved in attitudes that lead to relational aggression. Nearly all aspects are found to be a fairly high percentage, above 30%. The highest frequency are avoiding unwanted friends is 46%, prejudice against gender differs by as much as 45%, and stares at 44% unwelcome friends.

This data proved that relational aggression occurs in boys and girls in junior high school. Vail (2002) writes that this phenomenon of relational aggression, might be just the part of the culture and life of adolescents, but it can be particularly poisonous one.

There are many negative impacts of relational aggression on both victims and perpetrators. According to Crick & Grotpeter (1995) found that relational aggression is significantly associated with maladjustment, such as depression, loneliness, and social isolation. Students who use relational aggression tend to have both internalizing difficulties (e.g., depression or social anxiety) and externalizing difficulties (e.g., disruptive behavior or poor impulse control) and tend to be consistently rejected by peers (Crick, 1996). Additionally, relational aggression contributed uniquely to the prediction of future social maladjustment (Crick, Ostrov, & Warner, 2006). Thus, should get special attention and intervention, especially for the perpetrators to minimize the victim and improve their quality of life. Leff & Crick (2010) that developing interventions for aggressor and victims promises much success to improve the health and wellbeing of their students, schools and communities.

One of solution has been offered from religious education, the intervention of Ibrahim-Kun II. Baroroh (2014) dividing Ibrahim-Kun into "Ibrahim" dan "Kun". The word of "Ibrahim" means the prophet Ibrahim, and the word of "-Kun" means become or to be in arabic. Therefore Ibrahim-Kun means being a prophet Ibrahim. This intervention have been obtain a lot of success on reseach in first series, second series, and mini series (Amani, Nainggolan, Yudhani, Dhawy, Kurniawan, & Baroroh, 2015; Baroroh, & Kurniawan, 2014; Baroroh, Widyanti, & Hanifah, 2015). This training is an exemplary training is based on the prophet Ibrahim into role model, how the prophet Ibrahim thought, behave, and face his enemy. This is because the prophet Ibrahim ia a special figure, especially in the face of all the ridicule, humiliation, expulsion, and bad behavior of his people. This is also confirmed in the Al-Qur'an sura Al-Mumtahanah chapter 60 number 4:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ  
إِنَّا بُرْءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا  
بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ  
إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ  
رَّبَّنَا عَلَيْنَا نَوَاسِئُكَ وَإِلَيْكَ أُنَبِّئُكَ وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

*"There is for you an excellent example (to follow) in Ibrahim and those with him, when they said to*

*their people: "We are clear of you and of whatever ye worship besides Allah. we have rejected you, and there has arisen, between us and you, enmity and hatred for ever;- unless ye believe in Allah and Him alone": But not when Ibrahim said to his father: "I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah." (They prayed): "Our Lord! in Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) Final Goal."*

In this study carried out various improvements and development of intervention methods Ibrahim-Kun II. The characteristics of Prophet Ibrahim implanted in this study, are (1) Subservient to God; (2) constantly do kindness; (3) Bearing firmly to the truth; (4) Tolerance, patience and gratitude (5) Compassionate to the opponent (Baroroh, 2014; Baroroh, 2018). Based on the explanation above that relational aggression is an unwarranted and have many adverse impacts. But the fact that relational aggression had been doing. Thus the researchers were interested to conduct further experimental research in the form developed of "Ibrahim-Kun II". The formulation of the problem in this study was "Did there a significant difference of relational aggression in students, who was trained Ibrahim-Kun II ?".

## RESEARCH METHOD

This study used randomized control group pretest-posttest design. According Latipun (2002) that the design is done by giving measurements or preliminary observations before treatment is given and after treatment in the control and experimental group. Thus, there are 2 groups, namely the control group and the experimental group. This research was conducted in one of junior high school in Pontianak city.

Subject selection using purposive sampling with subject selection criteria are (1) junior high school student, (2) aged 10-15 years, (3) Muslim, (4) tendency to perform relational aggression, medium and high on screening results, (5) received recommendation from the homeroom teacher, (6) states willingness to follow a series of activities by filling inform consent. The measuring is used the Relational Aggression Scale which is the translation, cultural adjustment of the Diverse Adolescent Relational Aggression Scale from Horton (2010). The Relesianal Aggression scale has alpha cronbach /  $\alpha = 0.897$ . According to Yusri (2016), when  $\alpha > 0.70$  then the instrument is reliable. Quantitative data analysis used Independent Sample of T-Test by using SPSS 17.0 for windows. It also used the data collection qualitatively.

The Implements of modeling had been using the principles of Bandura that facilitated attitude

changes. Observational learning phase, is attention, retention, reproduction, and motivation (Alwisol, 2009). The Ibrahim-Kun 2 training was followed by participants in 5 meetings with an average of 2 sessions per meeting which lasted about 90 minutes / per session. This training was composed of module improvement and based on the theory of Baroroh & Kurniawan (2014), about the characteristics of Prophet Ibrahim.

Table 1. Intervention Design

Day	Material	Time (')
1	Stadium General	120
2	Ibrahim my prophet, Ibrahim my idol	90
	Romantic with Allah	105
3	Talk less do more	105
	I'm right, I'm proud	105
4	Peace	90
	Mini Outbound	76
5	Closing	120

**RESULT AND DISCUSSION**

**Result**

1. Quantitative

Using the Independent Samples of T-Test analysis to the experimental group and control group. The table below shows a significant variation of relational aggression at the 0.05 level of the experimental post-test group and the control group post-test (sig = 0.031, p <0.05). With a mean value in the experimental post-test group of 60.4444 and the post-test control group of 71.9375. The full results can be seen in the following table,

Tabel 2. Independent Sample of T-Test

Variable	Deskriptif Statistik		Equal Variances not assumed	
	Mean	SD	t (df)	Sig
AR_Post-test Experiment	60.4444	7.98610	-2.331 (18.996)	0.031
AR_Post-test Control	71.9375	8.61370		

Diagram 1 has shown that there was a significant difference in pretest and posttest score. The highest difference is RKA, DLO, and MAA. Whereas in diagram 2 there was no difference between pretest and posttest in control group. Thus the datas in both diagrams were strengthen the data in table 2.

Diagram 1. Pre-post score in Experiment Group

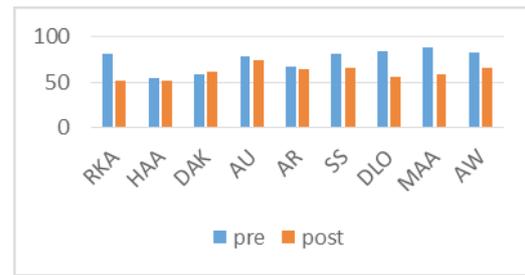
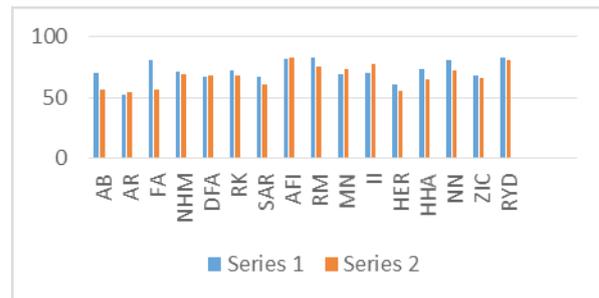


Diagram 2. Pre-post post in Control group



2. Qualitative

Qualitative data collection from observation during the training, FGD on pre-post training, and interviews between training ranges. RKA, HAA, DAK, AR, SS, DLO, MAA, and AW changed except AU. Almost all participants of the experimental group were enthusiasm, active, and able to do homework or task given by trainer. At the beginning of the meeting all participants were deeply involved in mockery, and cheered on friends. But the reduction was drastic and consistent. All participants hadn't been performing relational aggression from the third meeting. Participants also became aware of what the victims feel, and some of them have advised friends who have done relational aggression.

But the control group, it has not shown change, way of view and behavior. Evidenced by all the control groups had been agreeing about the taunts could lead to proximity, and gossip were legitimate. Almost all subjects had been mocking and gossiping at the closing and additional meetings

**Discussion**

The hypothesis of this research was that the training of Ibrahim-Kun II could make a difference between the control group and the experimental group. It was found that the hypothesis was accepted, from the results of the

independent sample of the test, and also from the qualitative. From both of the tests was very clear about the difference, between the experiment group and control group. The qualitative results found that in the experimental group, almost all participants experienced a rapid development, understood the negative effects of relational aggression, and there was a decrease in intensity. Furthermore, some people *understood* what the victim felt and could advise a friend who did relational aggression. The biggest changes are in RKA, DLO, and MAA. While the control group did not has any change.

Relational aggression is actually not a strange thing in the history of the Muslims development. Relational aggression has embedded from time by time from the people in the past. Allah has forbidden Muslims to engage in relational aggression, through several number in the Qur'an.

*Lo! the guilty used to laugh at those who believed, And wink one to another when they passed them; And when they returned to their own folk, they returned jesting; (Al-Muthaffin: 29-31)*

Those sura confirms that the relational aggression is an unwarranted and cannot to be done by anyone, especially for us as Muslims. The Relational aggression also experienced by Prophet Ibrahim, who has gifted with the righteous thoughts to call for the truth of Islam. He was relentless, spreading Islam by himself even though he was alone with blasphemy, scorn and ridicule from his people. It found that since childhood Prophet Ibrahim has been endowed with reason and a straight path, though critically young Ibrahim remained polite reminding his parents (Isma'il, 2014; Hefni, 2007). Thus it is reasonable make Ibrahim to be the antithesis of the relational aggression phenomenon.

It relates to an interesting literature from Doyle and Mcloughlin (2010) that in some cases parents contribute to allowing children to engage in relational aggression with their friends. Many studies have linked parenting patterns with relational aggression. Based on the this opinion, the vulnerability of relational aggression that had been allowing exposed the children, even in their surroundings. Additionally, several factors that can also affect relational aggression that is the factor of family, peers, community (Horton, 2010). That in line found from the qualitative results to the girl participant, that they had been doing gossip while in the dorm, or they had been spending time with friends at school. It same condition with the male participants, they ridiculed while they had met their friends at school, especially during break time. Thus

peers factor and communities factor contributed the relational aggression in school.

More broadly ideally parents, peers, and the environment should be role models of goodness, especially to prevent relational aggression. In line with that Uchrowi (2012) that exemplary is the most effective and main way to instill the character. Exemplary character necessary to show parents to children, teachers to students, corporate leaders to employees, and the others. Not only losing models but also even more vulnerable, if surrounding will be the model that show relational aggression. So in this study the key of exemplary cultivation becomes a very important point.

In this research, the researcher tried shown the Prophet Ibrahim as a role model. At glance has been explained about the excellence of the Prophet Ibrahim related to relational aggression. The extraordinary personality of Prophet Ibrahim caused him to have personal exemplary. Also Prophet Ibrahim is also a wise role model as a father, it has known that Prophet Ibrahim is the father of the Prophets or Abul 'Anbia. But instilling exemplary values is not as simple as be conceived, then there needs to be clear and structured stages.

Talking about relational aggression, the appropriate paradigm is the social cognitive theory and the learning process of observational learning, from Bandura. First, before imitating the attention should be focused on the model (attention process) that was the figure of Prophet Ibrahim A.S. which will be presented by the trainer. Then all information was absorbed by short-term memory. Second, the refinement of observation model in the subject's memory (retention). This was done by repeating the material that has been delivered by trainer, as well as stimulation using worksheet. The principle of this repetition effect was very important to enable information on short term memory to switch in long term memory. Third by re-displaying the model's behavior (reproduction) with the trainer stimulates the participants to re-display the exercises, discussions, reflections, and work on the given worksheet. Fourth, motivation (motivation), trainer and co-trainer were expected motivate the subject to imitate the Prophet Ibrahim A.S, it added with the provision of positive rewards (reinforcement). Therefore, the relation scores of relational aggression tends decreased.

This fact proves that the intervention of relational aggression for either the victim or the perpetrator is a necessary. But in reality through the pre-research assessment at the school, the solution is still using conventional methods to overcome various cases for example by reprimanding or calling. Although there actually has conducted self-

development training for students, but it looked incomplete, and hadn't been able touching the root of the problem. This has been showed by the high number of students involvement in relational aggression. Than in that school, there is no school counselor or psychologist who specializes in psychosocial problems, especially to conquer relational aggression. Problems that occur around students has handled sporadically by religious teachers, or homeroom teacher. The data obtained based on interviews with one of the vice principal and the homeroom teachers. If viewed more globally, in fact this condition also happens to other schools in Indonesia. Although some of the school already has the school counselors, but unfortunately their presence have not brought much influence to overcome psychosocial problems, especially relational aggression. This is in accordance with the expert opinion that school safety concerns influence physical aggression. Relational aggression is difficult to detect. Starting a rumor is less visible than hitting or pushing (Elsaesser, Smith, & Henry, 2013; Young, Nelson, Hottle, Warburton, & Young, 2010). Eventually for the public, relational aggression has been more neglected and considered casual because it hasn't seen directly cause a significant impact. In contrast to physical aggressiveness that recognized very easily, through the mark or the wound left behind.

Though ideally at each school, school psychologists need to be available, or counselors who can intensively pay attention, provide recommendation, or appropriate the intervention. In school environments, school counselors, social workers, and psychologists can be the best people to intercede. They need to be trained to intervene, so they can provide support and counseling (Pavel, 2013). Therefore, with the Ibrahim-Kun II training then it can be one of the right alternative solution as a preventive and curative effort of relational aggression.

This is because the training of Ibrahim-Kun II had been testing in several studies, on different subject and settings. Additionally, in this research used more applicative designs, more comprehensive materials, and there were combination of various methods of training delivery (lectures, discussions, simulations, ice breaking, video watching, and reflection). Additionally there was intensive monitoring of participants on the worksheet, through assignments during training, homework, and daily worship. It has been useful train participants to practice the material provided. It is hoped that this training can help psychologists, school counselors, social workers, and practitioners of education to

encourage the creation of a safe and friendly school climate.

## CONCLUSION AND SUGGESTION

The hypothesis is accepted, that Ibrahim-Kun II could make the difference between the control group and the experimental group. This evidenced from the independent sample of the test, description of the score before and after the intervention, and qualitative analysis. However of the findings have been obtained, there are some suggestions for the improvement in further research. First, from the technical aspect, it better to give more controls in training to reduce the occurrence of maturation. Second, do a deeper engagement with team trainers, including a more detailed explanation of Ibrahim-Kun's spirit, ensoul, and an intensive explanation of session at each day.

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