

Self-Acceptance *Profile* Of Ma Students As The Basis For The Development Of Rebc Counseling Guidelines Loaded With Qana'ah Values

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Abstract. Low self-acceptance in adolescents can affect mental health, learning motivation, and social interactions of students in the school environment. This condition is also experienced by some students of Madrasah Aliyah (MA), which is characterized by an inferior attitude, negative self-comparison, and dependence on validation from others. This study aims to describe the self-acceptance profile of MA students as a basis for developing a Rational Emotive Behavior (REB) group counseling guideline containing qana'ah values. The research method used is quantitative descriptive with a self-acceptance scale instrument. The results show that most students are in the medium and low categories, especially in the aspect of accepting self-deficiencies. This finding shows the importance of developing counseling services that integrate a cognitive-rational approach with Islamic spiritual values. This guideline is expected to be a preventive and curative effort in improving self-acceptance of MA students.

Keywords: Self-Acceptance, Rational Emotive Behavior Counseling (REBC), Qana'ah

A. INTRODUCTION

Adolescence is a complex and challenging developmental phase, both psychologically, socially, and spiritually. One of the important aspects of adolescent psychological development is the ability to accept oneself as whole and positively, known as self-acceptance. Low self-acceptance can lead to various negative impacts, such as low self-esteem, social anxiety, and an inability to manage life pressures (Neff, 2023). In the Madrasah Aliyah (MA) environment, the phenomenon of low self-acceptance is still often found (Wahid, A., et al., 2021). Based on preliminary data obtained through filling out the *self-acceptance* scale, it is known that most MA

students are in the medium to low category, especially in the aspect of acceptance of self-weakness and independence in self-assessment. This shows that there is a gap between the expected ideal conditions (*das solen*), namely students who have high and stable self-acceptance, and the reality in the field (*das sein*) which shows the opposite fact (Fauziah, N., et al., 2018).

This condition demands relevant and contextual interventions, both psychologically and spiritually. One of the approaches that is considered effective in increasing *self-acceptance* is *Rational Emotive Behavior Counseling* (REBC), which was developed by Albert Ellis (Corey, G. (2013). This approach focuses on trying to identify and change irrational beliefs that are the source of negative emotions and non-adaptive behaviors (Ellis, Lynn, & David, 2010). However, in the context of Islamic education such as MA, the integration of Islamic values is very important so that counseling services not only target the rational but also the spiritual aspects of students (Mulyani, E. 2019). In this case, the value of *qana'ah* or the attitude of sincerely accepting and being grateful for what you have becomes very relevant to be internalized in counseling services (Zakiyah, Z., & Fauziah, R. 2020).

Given the importance of strengthening *self-acceptance* and the need for counseling services in accordance with Islamic values, this study aims to describe the *self-acceptance profile* of MA students as the basis for developing a REBC-based group counseling guide that contains *qana'ah* values (Rahmawati, A. 2018). The results of this study are expected to be the initial foothold in designing counseling guidelines that are not only effective theoretically, but also contextual with the characteristics and values of students' lives in the Islamic Senior High School.

However, in the context of Islamic educational institutions such as MA, counseling approaches that are only based on modern rationality are not enough to touch the spiritual dimension of students (Effendi, S. 2020). Religious and cultural values are an important part of the formation of their identity. In this case, the value of *qana'ah* is the attitude of accepting sincerely and being grateful for what one has,

without being trapped in a passive attitude that has a close meaning to the concept of *self-acceptance* itself (Rahmawati, A. 2018). Qana'ah is not only a noble moral value in Islamic teachings, but also has a therapeutic function that is able to strengthen mental endurance, reduce stress, and form a sense of self-sufficiency (Zakiyah, Z., & Fauziah, R. 2020).

Therefore, the development of a REBC-based group counseling guide that contains qana'ah values is very important. The integration between psychological approaches and spiritual values is expected to produce a holistic counseling service guide, contextual, and in accordance with the needs of students in the madrasah environment (Munir, M., 2020). This guide not only serves as an intervention tool, but also as a preventive effort in building students' mental resilience from an early age (Sutrisno, et al., 2021). This study aims to describe the *self-acceptance profile* of MA students as the basis for the development of the counseling guide. The results of this study are expected to be a strong starting point in designing REBC-Qana'ah-based counseling services that are applicable, valuable, and relevant to the characteristics of students in Islamic educational institutions.

B. THEORETICAL BASIS

1. *Self-Acceptance*

Self-acceptance is an important component of an individual's mental health, especially in adolescents. According to Neff (2023), *self-acceptance* is a person's ability to acknowledge and accept all aspects of themselves, both strengths and weaknesses, with a positive and realistic attitude. Ryff (1989) stated that individuals who have high *self-acceptance* will feel satisfied with themselves, are less affected by external criticism or validation, and have good emotional stability. *Indicators of self-acceptance* include self-acceptance, self-confidence, the ability to assess oneself objectively, and resilience to social pressure.

2. *Rational Emotive Behavior Counseling* (REBC)

Rational Emotive Behavior Counseling (REBC) is a cognitive counseling approach developed by Albert Ellis. This approach is based on the assumption that human

emotions and behaviors are not caused by external events, but rather by irrational beliefs that individuals have (Ellis, Lynn, & David, 2010). The REBC counseling process is carried out through the ABCDE stages, namely *Activating event* (A), *Belief* (B), *Consequence* (C), *Disputing belief* (D), and *Effect* (E). REBC aims to help individuals replace illogical beliefs with more adaptive and healthy rational minds. This approach has been shown to be effective in overcoming emotional disorders and increasing *self-acceptance* (Misnawati & Handayani, 2022).

3. The Value of Qana'ah

Qana'ah is a spiritual value in Islam that refers to the attitude of accepting and feeling sufficient for what one has. Qana'ah reflects the depth of faith, gratitude, and serenity of heart in living life. In the context of Islamic education, qana'ah is an important value that underlies the strengthening of students' character. Qana'ah has a close relationship with *self-acceptance* because it can help individuals see themselves from a spiritual perspective, not be easily envious, and not demean themselves for their shortcomings. Therefore, the value of qana'ah is relevant to be integrated in counseling services.

4. Previous Research

Several previous studies have shown that REBC counseling is effective in increasing *self-acceptance*. Research by Misnawati & Handayani (2022) proves that REBC counseling can reduce irrational beliefs and increase positive attitudes towards oneself. Nurjanah (2021) also showed the effectiveness of this approach in forming a healthy self-concept in adolescents. However, there have not been many studies that have examined REBC counseling with a spiritual approach or the integration of Islamic values such as qana'ah in the context of Madrasah Aliyah, which incidentally has the characteristics of religious education.

5. Research Hypothesis

Based on the theoretical study and findings of previous research, the hypothesis proposed in this study is: "Most MA students have a level of *self-acceptance* in the medium to low category, which shows the need to develop group counseling services based on *Rational Emotive Behavior* with qana'ah values."

C. RESEARCH METHODS

Participants in this study are Madrasah Aliyah (MA) students in grades X, XI, and XII for the 2024/2025 school year who were selected *purposively*. The selection was made based on the availability and willingness of students to become respondents in filling out the *self-acceptance scale*. The number of participants was 126 students consisting of various social and academic backgrounds. All participants were provided with information regarding the research objectives and agreed to their involvement voluntarily.

The instrument used in this study is a *self-acceptance scale* compiled based on theories from Ryff (1989) and Neff (2023), which has been modified and adapted to the context of adolescents and madrasah education. The scale consists of 30 statement items in a Likert format of 4 options (1 = very inappropriate, 4 = very appropriate). This scale measures the dimensions of self-acceptance, including: acceptance of self-advantages and disadvantages, realistic attitudes towards potential, and independence in self-assessment. The validity of the content has been tested through expert judgment and the reliability test resulted in an Alpha Cronbach value of 0.84 indicating good internal consistency.

This research began with observation and coordination with the school to determine the implementation schedule. After obtaining permission, the researcher provides an explanation to the students about the purpose and benefits of the research, as well as how to fill in the scale. Charging is done directly in the classroom in about 30 minutes. All data was collected and analyzed to obtain a student *self-acceptance profile* as the basis for the development of a REBC counseling guide loaded with qana'ah values.

The data obtained from the *self-acceptance scale* was analyzed using quantitative descriptive analysis techniques. The data results are categorized into three classifications, namely high, medium, and low based on the predetermined score range. The percentage distribution of each category is presented in the form of tables and charts. This analysis aims to describe the general self-acceptance

profile of MA students as a foundation for compiling appropriate intervention guidelines.

D. RESEARCH RESULTS

This study aims to describe the self-acceptance profile of Madrasah Aliyah (MA) students as the basis for the development of *Rational Emotive Behavior counseling guidelines* containing qana'ah values. Based on the results of filling in the *self-acceptance* scale carried out on Madrasah Aliyah (MA) students, it was found that most students were in the medium and low categories, especially in the aspect of acceptance of self-weakness and independence in self-assessment. Data obtained by the researcher based on the distribution of questionnaires of 126 students in grades X, XI, and XII showed that as many as 25 students had a high self-acceptance category, 67 students had a moderate self-acceptance category, and 34 students were in the low self-acceptance category. This is evidenced by the percentage, namely the low self-acceptance category of 27%, medium of 53%, and the high acceptance category of 20%. These findings show that there is a gap between ideal conditions (*das sollen*), namely students who have positive self-acceptance, and real conditions in the field (*das sein*) which shows the need for intervention in increasing the *self-acceptance* of MA students.

Here is the distribution of the *level of self-acceptance* of MA students:

Category: <i>Self-Acceptance</i>	Number of Students	Percentage (%)
High	25	20%
Medium	67	53%
Low	34	27%
Total	126	100%

The above data shows that the majority of students (53%) are in the moderate category in terms of *self-acceptance*. This means that most students are able to accept themselves within certain limits, but still show dependence on external validation, doubts about their strengths, and a tendency to compare themselves to others. Meanwhile, 27% of students fall into the low category, which indicates indications of dissatisfaction with themselves, feeling worthless, and rejecting certain aspects of themselves. Only 20% of students are in the high category, which shows that full self-acceptance has not yet become dominant among MA students. When viewed based on dimensions on the scale, the weakest aspect lies in the indicator of acceptance of self-shortcomings and independence in self-assessment, while the relatively stronger aspect is the ability to recognize one's strengths and potential.

These findings provide an important signal that MA students need counseling services that not only develop rational thinking about themselves, but also strengthen spiritual values such as qana'ah in order to be able to see themselves as a whole and be grateful for what they have.

E. DISCUSSION

The results of data analysis showed that of the 126 MA students who became respondents, as many as 67 students (53%) had a *level of self-acceptance* in the medium category, 34 students (27%) in the low category, and only 25 students (20%) were in the high category. These findings show that the majority of MA students are not fully able to accept themselves completely, both in terms of strength and personal limitations. This moderate and low *self-acceptance* shows that students still struggle to build a positive perception of themselves, including in terms of responding to shortcomings, accepting imperfections, and forming independent self-assessment.

These findings are consistent with research by Sugara, et al., (2023) which states that the *level of self-acceptance* of adolescents in religious schools tends to be influenced by high pressure on social values and parental expectations. In addition,

Nurjanah's research (2021) also found that low self-acceptance is related to low social support and high unrealistic ideal standards for oneself. The weakest aspect of the measured dimension is in the indicators of acceptance of one's shortcomings and dependence on the judgment of others. This shows that students need to strengthen their healthy self-concept through appropriate interventions.

Low *self-acceptance* is closely related to students' irrational beliefs, as described in the *Rational Emotive Behavior Counseling* (REBC) approach by Ellis, Lynn, and David (2010), which states that irrational beliefs such as "I must always be perfect" or "I won't be happy if I don't like everyone", contribute to the emergence of anxiety, frustration, and self-rejection. Therefore, REBC-based interventions are relevant to be used in helping students replace these irrational beliefs with healthier and more adaptive rational beliefs.

However, considering the educational context in Madrasah Aliyah which is based on Islamic values, it is necessary to integrate spiritual values into the counseling approach. The value of *qana'ah*, which teaches the attitude of acceptance, gratitude, and feeling sufficient for what we have, has high relevance to be internalized in counseling. In line with the view of Neff (2023), approaches that combine *self-compassion* and spirituality have been shown to improve emotional stability and individual psychological well-being. Research by Misnawati & Handayani (2022) also proves that the REBC counseling approach is able to significantly increase *student self-acceptance*.

Thus, quantitative data that describes the low level of *self-acceptance* of MA students becomes a strong basis for designing a counseling guide for the *Rational Emotive Behavior* group that contains *qana'ah* values. This guide is expected to be able to be an intervention solution that is not only based on a cognitive approach but also fosters a strong spiritual balance in students. The systematic and structured application of this guide can help students form more realistic perceptions, accept themselves sincerely, and build healthy and independent self-confidence.

F. CONCLUSION

Based on the results of the research that has been conducted, it can be concluded that the majority of Madrasah Aliyah (MA) students have a level of *self-acceptance* in the medium and low categories. This condition shows that many students are not fully able to accept themselves as whole and positively, especially in terms of accepting their shortcomings and forming independent self-assessment. This finding is an important foundation in the development of a *Rational Emotive Behavior Counseling* (REBC) group counseling guide that contains qana'ah values, as an intervention effort that is relevant, contextual, and integrated with Islamic values.

This research makes a theoretical contribution to the development of counseling services with an integrative approach that combines REBC cognitive techniques and the spiritual value of qana'ah. Practically, the results of this research can be used by BK teachers, school counselors, and Islamic education practitioners in developing service programs that are more in line with the psychological and spiritual needs of MA students.

This study still has limitations in scope and relatively limited number of participants. Therefore, it is recommended to conduct follow-up research with a wider scope and use an experimental approach to test the effectiveness of the counseling guidelines developed. In addition, it is also important to explore other variables related to self-acceptance, such as self-esteem, resilience, and social support, in order to provide a more comprehensive understanding of the psychological dynamics of adolescents in the madrasah environment.

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