



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN PROGRESSIVE EDUCATION & DEVELOPMENT



The Formation of Stress Management Module Via Liver Consciousness Concept in Handling Work Stress Among Teachers

Mohd Shahril Othman

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v1-i2/10962>

DOI: 10.6007/IJARPED/v1-i2/10962

Received: 12 April 2012, **Revised:** 14 May 2012, **Accepted:** 29 May 2012

Published Online: 19 June 2012

In-Text Citation: (Othman, 2012)

To Cite this Article: Othman, M. S. (2012). The Formation of Stress Management Module Via Liver Consciousness Concept in Handling Work Stress Among Teachers. *International Journal of Academic Research in Progressive Education and Development*, 1(2), 54–63.

Copyright: © 2012 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Vol. 1(2) 2012, Pg. 54 - 63

<http://hrmars.com/index.php/pages/detail/IJARPED>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN PROGRESSIVE EDUCATION & DEVELOPMENT



www.hrmars.com

ISSN: 2226-6348

The Formation of Stress Management Module Via Liver Consciousness Concept in Handling Work Stress Among Teachers

Mohd Shahril Othman

Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin, KUSZA Campus, Gong
Badak, 21300, Kuala Terengganu, Terengganu, Malaysia

Email: mohdshahril@unisza.edu.my

Abstract

A module (Modul Pengurusan Tekanan-MPT) was developed with liver consciousness concept in managing work stress among teachers in Malaysia. The module consists of five main units to foster teachers' stress problems. These units namely; are (1) identification, (2) current scenario, (3) scenarios to be achieved, (4) strategies and actions (5) prevention strategies. In the introduction part, it deals with the ice-breaking and explains the content of the module, and then activities will be carried out in the current scenario to acquire the skills to know, while in the third part is the scenario to be achieved, aimed to train the skill of fact understanding. The next section is the strategy of action, where the participants will be equipped with unconditionally acceptance and avoiding negative emotional skills. Finally, the last part is the prevention strategies which involved with rationalizing and problem solving skills. An intervention by using the module will be carried out on those teachers with high levels of stress in testing the effectiveness of it. Then, the same group will be retested with a set of stress questionnaire. The finding pointed out the effectiveness of the module that is either reducing stress to low or middle levels. Subsequently, the module will be tested its effectiveness among another group of respondents. If the results obtained are remained the same, it is expected that the module manages in reducing stress effectively.

Keywords: Psychology, Stress, Stress Management, Stress Module, Spiritual

Introduction

Occupation is capable of providing employment and income but at the same time able to put pressure on an employee (Cooper & Marshall, 1978; Hockey & Wiethiff, 1990; Harris, 2003; Korsloot et al., 2004). Everyday employees around the world face with various personal problems that led to stress and one of them is the problems associate with occupations (Chappell & Di Martino, 2003; Gillett, 2005). Work stress had been much debated in the media and involved at all levels (Cole & Walker, 1989; Newton et al., 1996). It can affect stability and harmony of the

person and not exclude a teacher's life (Woods, 1989) in terms of his routine work or work elements.

Research has shown that there is a relationship between stress levels with health and coping of an individual (Asmawati, 2004). However, there are no longer available of local studies actually discussing about a module that can be applied specifically to help individuals having positive coping in facing stress. That is the aim of this paper due to most studies only touch on the area in finding the cause of the stress, the effect of pressure on the health and well impressed of coping stress (Asmawati, 2004; Harussani, 2004).

The Needs to Solve Stress with Stress Management Module via Liver Consciousness Concept

Clegg (2000) posited that a person is unable to remove pressures of life in total. However, by learning stress management systematically, it will help a person to control stress and defend himself from the pressure sources. When a person is good at managing stress, he will know where the initial source of pressure comes from and thus able to overcome them. Besides that, Greenberg (2002) viewed stress management goal is not only rather than to eliminate all stress in life, but seeks to ensure a better quality of life of the human being. This is because some stress is able to motivate oneself to excellence (Sidi & Shaharom, 2002).

Stress problems exist regardless of race or religion. It is universal (Cole & Walker, 1989) and able to produce a negative dangerous reaction in the human body, causing a person to feel upset, affect the attitude, health, disturb emotions, cause life-threatening diseases like high blood pressure, heart disease and weakened immune system against disease (Selye, 1976; Khuan, 1986; Harris, 2003; Asmawati, 2004; Joshi, 2005).

Solving stress problems that being faced requiring a person to have a knowledge of psychology and a psychology approach to deal with. The reason is due to psychology is a science that deals with human affairs. In addition, it also helps us to know and understand why the problem exists, causes and how to provide specific interventions for responding to the problems faced (Rohany & Fatimah, 2006). The discussion of the matter is in line with the concept of organized Islamic holistically.

Discussions to ensure the well being of human life should be further enhanced with a discussion about heart, mind, spirit and desire. All these aspects need to be developed in a balanced. The construction of mind could be done by providing education, building a spirit of worship, building the sport and building the physical behavior of morals (al-Qaradhawi, 2009). This is simply demonstrated in the statement of Allah in His verses (al-Rahman: 1-4)

Hence, the discussion on how to avoid the stress needs to be developed with the view of human greatness that is created by Allah and need not be narrowed down only focus on the discussion of aspects of behavior, but not to be associated with spirituality. Al-Qaradhawi (2009) clearly stressed that people have to move through mind and heart.

A person who facing a stress problem requires a mechanism to respond to the stress and the consequence such as facing the destruction caused by stress (Clegg, 2000; Greenberg, 2002). The mechanism can be done by three vital approaches namely; method of physical, emotional (Clegg, 2000) and spiritual or religious (Clegg, 2000; Greenberg, 2002). As an example of a physical mechanism, stress caused by sources of psychological stress such as responding to physical control (Smith & Noi, 1990). Thus, it is importance for the person to upgrade his health, like ensuring the rate of enough sleep, eating a balanced diet and adequate exercise and stabilize health (Smith & Noi, 1990; Clegg, 2000).

Meanwhile, the emotional mechanism is necessary because the pressure of stress will give a greater effect on oneself if the emotions are unstable and as a result, it will lead to imbalance in oneself emotions and as the consequence shown by the attitudes and confidence of a person (Khuan, 1986; Clegg, 2000).

Next, Clegg (2000) stated that spirituality or religious mechanism is needed because in today's world sometimes we can unrationalize the apparent view and see things in a scientifically and analytical purposes only. Thus, there are some matters or problems of life cannot be solved with reason. As view of the fact, a religious approach is required and need to be submitted to the creator. This is because Clegg (2000) described an important consideration is the spiritual power of life as he said the important consideration is the power of having a spiritual dimensional to your live in helping to control stress. Not with standing, it is clear that the mind is not able to describe the problems of life in one hundred percent, but must return to religion because the Almighty Creator Allah who knows the weakness of the slave of His creation (Al-Ma'arij: 19-23), (an-Nisaa ': 28).

For example, a car manufacturer would have to know where the strengths and weaknesses of their cars and thus are able to provide suggestions on replacement parts and use appropriate means to the consumer. As consumers, we certainly need to follow all the suggestions and advices so that we have a car to operate properly. As creatures of the Almighty Creator Allah, we should remember that all the knowledge they posses is a gift from God and our lives as creatures are subject to the framework of lives that have been intended (al-Baqarah: 32) (al-Rahman: 1-4).

The Qur'an is also describes the importance of returning to the teachings of religion in resolving any problems that arise because through it God will pave the way for solutions to the problems faced. Allah says in Surah al-Talak verses 2 and 3. Many religions emphasize prayer or meditation as a mean to build a spiritual calm and avoid stress. Spiritual peace is also able to bring health to the self (Greenberg, 2002).

In Islam, stress is the nature of human life. It is also a test from Allah swt to dignify the faith of a servant (al-Ankabut: 2) (al-Baqarah: 155). Human life is involving with various types of stress and it is acting as a test that will pressure towards peoples' life. Due to that, the preparation of the spiritual, mental, emotional and physical is required to ensure that human life are free from stress and negative ways on how to overcome them. The Al-Mighty will give reward if someone

can resolve it in the right way in the form of patience and prayer (al-Ankabut: 3) (Al-Baqarah: 45). In addition, He also organized so that His servants always remember the praises and glorify Him. All these are aimed in providing well-being of the heart to His servants who are faith in believe (al-Ra'd: 28).

At the time stress is no longer regarded as a problem since the well-being of the heart is obtained, it could being as a transformation in the form of or as a step to the solution because the own self has been guided by God to follow the teachings of Islam which has been set initially. Stress in certain circumstances could lead someone to a positive direction, providing a stimulus for motivation, ideas and inspiring vision (Sidi & Shaharom, 2002). In addition, it is neither non-small nor large problems that cause a person to be stressful, but it is dependent on the acceptance of one of the problems faced. This is where the need for peace of heart and here where the concept of blessing in the lives of Muslims exist.

The Stress Management Module with the Concept of Consciousness

The module that is built in this study is based on the source or origin of the stress through a combination of techniques which based on psychological approaches. such as the theory of convergence of views on human towards human and spiritual approach to Islam which be in the form of a practical module to be implemented by the individuals who came under pressure. The combination of both approaches is done because both of those approaches lead discussion on the life of the human naturally.

This module is important because it is oriented to the examined individual consciousness faced in responding to stress that he faced by himself alone. It is hoped that it could give the impression and create a solution to the individual about the importance of keeping the incidence of the causes of stress in order to avoid himself from stress and be able to find a solution if it is intense or stressful situations. Cole and Walker (1989) posited that a person should be taught how to manage stress so that they are capable of dealing with stress issues.

In Islam, human life as one of the creatures on this world is tied to Allah (al-Baqarah, 21). Humans are creatures of God are who composing from unique physical and spiritual components. They are not created equal with one another in terms of thinking, behavior and appearance. Accordingly, stress faced by an individual is varying to the others based on his own characteristics (Smith & Noi, 1990; Clegg, 2000; Asmawati, 2004).

Human nature is influenced by the internal aspects of the soul, heart, desire and reason. So if someone wants to change towards the good, then the changes should be made to correct the internal aspects prior to returning to the Creator and count on Him without using common sense alone. God created man to count on Him in the hope that people do not give up in life and ensure a calm heart concurrently. From the psychological aspect, remembering and counting on God since He is Supreme, it gives strength to us because the dependency is the power of the AlMighty King.

The construction of this module is through a combination of techniques based on psychological approaches to the theory of convergence of views on human towards human and Islamic spiritual approach is required because according to Mokhtar (2001) human development must be done from the physical and spiritual aspects of emotion, spirit, soul and spirit. Meantime, Malik Badri (1979) (in Schellenberg, 1996) suggested that all discussions that touch on human life must be linked with the concept of God and not be divided between the spiritual and material elements compatible with human nature outlined Naturally Islam (figure 1.1). Rashid Hamid (1978) (in Schellenberg, 1996) notified that the psychological approach denied a relationship with the divine aspect is error alone, and it is a fraud. Meanwhile, Siti Rugayah (2006) commented that al-Nafs aspects should be explored by psychological researchers for the purpose of enhancing psychological study in the psychology of Islam. The reason is due to the study of the human soul is something very difficult and fraught with mystery and having a certain uniqueness. Thus, entering the religious aspects or elements of the human problem solving is necessary because the study Begley & Boyd (1992) (in Fatimah, Asmawati & Ong Hui Lan, 2002) found that the religious aspects have been shown significantly having an impact on coping that can reduce the stress.

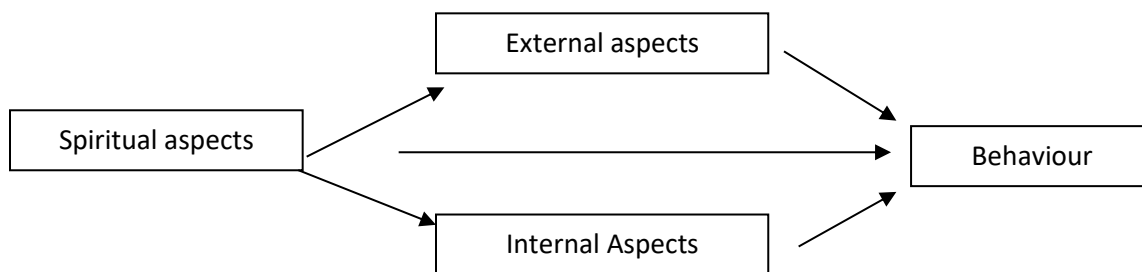


Figure 1.1 : A model to understand the behaviour of human being that need to be related to Spiritual aspects

In addition, the need to introduce the spiritual aspects are also needed in the MPT because Md Azman (1999) found that Western theories talk about stress as proposed by Lazarus and Folkman (1984) via the Ways of Coping Scale (WCS), which suggested two approaches that focus on emotions and problems found to be stable and not suitable for all cultures and has been criticized by Western researchers themselves.

Similarly, in the counseling discipline where the divine-based counseling approach such as the Christian teaching approach namely as the Whole Person Counseling and Biblical Counseling and the spiritual-based counseling approach as the Morota therapy which based on Zen Buddhism that rise in Japan has gained a place in the West (Sarmani & Ninggal, 2008).

The main objective of this module is to help teachers who are having trouble in stress to get and obtain back the process "awareness of faith" that allows them to be in congruent. In addition, it also seeks to help them learn and understand the definition of stress, the good and bad stress, the underlying causes of stress, knowing the stress condition, the effects arising from pressure,

stress the importance of competitive actions, the importance of finding an effective method of responding to pressure and the importance of forming positive behavior that lies and based on the module of MPT.

The MPT is built and based on the module of Sidek Construction Model that was introduced by Sidek Mohd Noah in 2001 (Sidek Mohd Noah & Jamaludin Ahmad 2005). The module is divided into two stages namely; the preparation of the draft modules and the second stage; stage to try and evaluate the module. The stage of preparation of the draft module consisting of nine steps namely as below:

- (1) The Construction Goals
- (2) The Identification, theory, rationale, philosophy, concepts, targets and timelines
- (3) The Research Requirements
- (4) The Goal Setting
- (5) The Selection of content
- (6) The Selection strategy
- (7) The Selection of logistics
- (8) The Selection of media
- (9) The Combination of the draft module.

Meanwhile, at the stage of trying and evaluating the module is done after a complete draft of the modules produced. The stages are:

- (1) A pilot study to evaluate the module
- (2) Testing the validity and reliability
- (3) Evaluation of the effectiveness
- (4) Examine the quality of the module
- (5) Module completed and ready to use.

The contents of this module can be divided into five major units. The essence of these units is as follows, namely:

i. Unit 1: The Preamble

The main focus of this unit is to gather the general information about the module.

ii. Unit 2: The Current Scenario

The main focus of this unit is to help participants to be able to interact with one another in a friendly and constructive condition. In addition, it is also aims to educate participants to understand the strengths and weaknesses in terms of feelings and behaviors that can be used to obtain happiness and prosperity in life.

iii. Unit 3: The Preferred Scenario

The main focus of this unit is to help participants to learn and understand the essential information which covering the aspects of the definition of stress, the difference between work stress and teachers work stress, the good and the bad stress, the stress condition, the underlying

causes of stress and work stress, the effects of stress faced in their daily lives and the importance of having their own coping to deal with stress in life.

iv. Unit 4: The Action Strategies

The main focus of this unit is to help the participants to know and understand how to accept and act in responding to pressure and stress problems faced which is under the categories of the three main aspects of stress namely; the spiritual, physical and emotional.

v. Unit 5: The Action Prevention

The main focus of this unit is to help participants to understand and reflect the importance of preventing themselves from the problems of stress and find a suitable method or approach to avoid the problem of stress in daily life. An emphasis is also given to the need in finding a stress management approach in a holistic manner which combining the psychological and spiritual aspects that proposed and guided organically from the module.

The methods and approaches that have been proposed to be used in this module includes the description of the facilitator, the facilitator demonstration, the explanation of the participants, the demonstration of the participants, the discussion, the chanting, listening to music, singing, response to exercised form, fulfilling the assignment form, drawing , reading the Al-Quran, blowing balloons, and breathing exercises. While the proposed materials that to be used in this module are the CD recorder, sticks, pens, sheets attachment activities, cloth binding, whistles and balloons.

Conclusion

It is hoped that the module which is built in a structured manner will provide a guidance to individuals in responding to the stress because it is in a form of professionally, systematically and not only just guidance and advice from the speaker alone. This module is also expected to assist individuals to obtain a competitive action by providing a more flexible alternative approach to the individual in solving the problems that haunt its excellence.

However, the efforts to find a balance in life is not a simple matter due to a lot of obstacles in front of the way of life, particularly the devil and the desire are in a disorder manner (Yusuf: 53). However, the desire or the liver which directed to Allah will be in a clean and good condition. With the concept of solving the stress towards the liver is appropriate to bring forward which all that have been done will be treated as places of worship and please to Allah. The role of this module is also important to help individuals who struggle with stress in order to rationalize the problems faced again and then be able to enjoy the life in harmony so as to produce a quality of individual. It is hoped that a study by an experimental in the form of practical can be carried out to ensure this module can be realized in the life hereafter and could avoid pressures of stress in life.

References

- Al-Qu'ran. (2001). *Tafsir Pimpinan Ar-Rahman Kepada Pengertian Al-Quran*. Printed 12. Kuala Lumpur. Jabatan Kemajuan Islam Malaysia.
- Al-Qaradhawi, Y. (2009). *Fiqh Keutamaan*. Translated: Bahruddin Fannani. Kuala Lumpur: Blue-T Publication Sdn Bhd.
- Desa, A. (2004). Tekanan dan daya tindak terhadap tekanan di kalangan pelajar. *Jurnal Psikologi Dan Pembangunan Manusia*. 20: 3-12.
- Chappell, D., & Di Martino, V. (2003). *Violence At Work*. Geneva: International Labour office.
- Clegg, B. (2000). *Instant Stress Management*. London: Kogan Page Limited.
- Cole, M., & Walker, S. (1989). *Teaching and Stress*. USA: Open University Press.
- Cooper, C. L., & Marshall, R. (1978). *Work and Stress*. Chichester: John Wiley & Sons
- Gillett, R. (2005). *Mengatasi Tekanan*. Translated: Kuala Lumpur: Golden Books Centre Sdn. Bhd.
- Greenberg, J. S. (2002). *Comprehensive stress management*. Seventh edition. New York: Mc Graw Hill.
- Zakaria, H. (2004). *Stress Mengikut Pandangan Islam*. Stress management seminar papers - a Survey by the Islamic perspective, IKIM, Kuala Lumpur. 18-19 May, 2004.
- Harris, C. (2003). *Minimize Stress, Maximize Success Effective Strategies For Realizing Your Goals*. Canada: Duncan Baird Publishers.
- Hockey, G. R. J., & Wiethoff, M. (1990). Assessing patterns of adjustment to the demands of work. In Allegra, S. P. & Oliverio, A. (Editor) *Psychobiology of Stress*, pg. 231-239. Boston: Kluwer Academic Publishers
- Joshi, V. (2005). *Stress From Burn Out To Balance*. Selangor: Unipress Publications.
- Khuan, T. C. (1986). *Stress and Mental Health In Society*. Singapore: Heinemann Publishers Asia Pte Ltd.
- Korsloot, A., Cornelis, A. M., Gestel, V., Nico, M., & Straalen, V. (2004). *Environmental Stress and Cellular Response in Arthropods*. London: CRC Press
- Lazarus, R. S., & Folkman, S. (1984). *Stress, Appraisal and Coping*. New York: Guilford.
- Shahadan, M. A. (1999). *Struktur item bagi model daya tindak Folkman dan Lazarus*. *Jurnal Psikologi Malaysia* (13):3-16.
- Mokhtar, M. K. (2001). *Konsep Pembangunan Rohani Manusia: Kajian Perbandingan Di Antara Sufisme Dan Psikologi*. *Jurnal Psikologi Malaysia* (15):1-20.
- Newton, T., Handy, J., & Fineman, S. (1996). *Managing Stress: Emotion and Power at Work*. London: SAGE Publications
- Nasir, R., & Omar, F. (2006). *Kesejahteraan Manusia: Perspektif Psikologi*. Bangi: Penerbit Universiti Kebangsaan Malaysia.
- Sarmani, Y., & Ninggal, M. T. (2008). *Teori Kaunseling Al-Ghazali*. Selangor: PTS Islamika.
- Schellenberg, J. A. (1996). *Tokoh-Tokoh Psikologi Sosial*. Translated: Mohammad Haji-Yusuf. Bangi: Penerbit Universiti Kebangsaan Malaysia.
- Selye, H. (1976). *The Stress of Life*. Review Edition: New York: McGraw-Hill Book Co.
- Sidi, H., & Shaharom, M. H. (2002). *Mengurus Tekanan Pendekatan Yang Praktikal*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Noah, S. M., & Ahmad, J. (2005). *Pembinaan modul: Bagaimana Membina Modul Latihan dan Modul Akademik*. Serdang: Penerbit Universiti Putra Malaysia.

- Tibek, S. R. H. (2006). Al-Nafs menurut al-Quran. In Fariza Md. Sham, Siti Rugayah Hj. Tibek dan Othman Hj. Talib (Editor) *Dakwah dan Kaunseling di Malaysia*, pg. 41-50. Bangi: Peberbit Universiti Kebengsaan Malaysia.
- Smith, P. J., & Noi, T. S. (1990). *Managing Stress: A guide To Asian Living*. Singapore:Federal Publications (S) Pte Ltd.
- Woods, P. (1989). Stress and the teacher role. In. Cole, M. & Walker, S. (Editor) *Teaching and Stress*, pg. 84-97. Philadelphia: Open University Press