

River of Life in Islamic Creative Art Therapy to Increase Self-Disclosure of Adolescents Suspected Criminal Cases: Group Counseling

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Abstract

The purpose of this research was to determine the application of River of Life Drawing in Islamic Creative Art Therapy to adolescents who were suspects in criminal cases in group counseling. The subjects in this study were carried out purposively by referring to the low self-disclosure criteria. This study uses a research design with qualitative analysis techniques with data collection through observation and interviews. The number of subjects is 25 teenagers who become 3 counseling groups. The implementation stage consists of 6 stages, there are: (a) engagement session, (2) drawing session, (c) river of life interpretation session, (d) exploration of islamic values, (e) clarification and goal setting and (f) reflection and evaluation. The results showed that the intervention in the form of River of Life drawing as a islamic creative art therapy had been carried out in accordance with the planned steps. In its implementation, the involvement stage of the three counseling groups takes longer. This is because teenagers are still closed, have difficulty in communicating and tend not to answer questions related to personal matters. Effect River of Life Drawing shows the effect of changes on adolescent self-disclosure. In the first group counseling, five of the seven indicators of self-disclosure have increased. In the second group counseling, all self-disclosure indicators have increased. Meanwhile, in the third group counseling, six of the seven self-disclosure indicators have increased. Suggestions for further research, the results of the study have different possibilities if the process of implementing River of Life Drawing as Islamic Art Therapy uses self-disclosure quitionnare to further review changes in adolescent self-disclosure.

Keyword: River of Life, Islamic creative art therapy, self-disclosure, beginning stage, group counseling.

Introduction

Adolescence is a period of human development which is a transitional period between childhood and adulthood. A period in which a transition of growth and development is experienced as a result of physical and psychological changes that can cause pressure, discomfort, and emotional upheaval to accept these changes (Santrock, 2002). Adolescents are required to be able to face developmental tasks that are different from childhood. The unstable emotions of adolescence in

responding to various events, negative emotions and temperament are the result of changes in self and demands for fulfillment of developmental tasks by the environment.

The fulfillment of adolescent developmental tasks causes difficulties in fulfilling developmental tasks, causing disturbances in the mindset, feelings and behavior of adolescents. Furthermore, one of the important aspects in the process of forming adolescent character is about how teenagers see themselves. Understanding and belief that each individual has advantages will encourage adolescents to do positive and constructive things in the context of everyday life. Related to this, teenagers should be encouraged to live up to the values contained in the Qur'an letter At-Tiin (4): "*Indeed we have indeed created man in the best form* (At Tin: 4).

Through At Tin verse 4 Allah SWT provides a foundation that every human being should have a good perception of himself, not only in the physical context but also in the context of the soul and behavior. This is what makes adolescence vulnerable to problems like what happened to adolescent children at the Department of Adolescent Social Protection and Rehabilitation in Sleman Yogyakarta. Juvenile delinquency that occurs such as drug abuse, theft, obscene acts, fraud, possession of sharp weapons, brawls, and so on. This causes harm to the youth themselves as well as to the environment in which they live.

Based on interviews conducted with assistants at the Department of Adolescent Social Protection and Rehabilitation, Sleman Regency, Yogyakarta in April 2021, in general the 25 teenagers who were involved in criminal cases felt, namely, (a) experiencing severe anxiety, (b) fear of threats from the outside, (c) has a revenge motive, (d) it is easy to get emotional to behave violently, (e) low self-esteem, (f) lost direction in future planning, (g) a deep sense of guilt towards the family and victims of the crime, and (h) excessive fear of rejection. Furthermore, the existence of this situation and pressure from various parties, make these teenagers tend to be closed and undergo a series of social rehabilitation activities that are not optimal. The non-optimal behaviors shown include: (a) often daydreaming during self-development activities, (b) not doing the self-development tasks given by the companion, (c) often lying claiming to be sick to avoid social rehabilitation activities, (d) when counseling activities tend to be silent and uncommunicative, and (e) vandalism in the rehabilitation building to divert the burden of thoughts.

The various situations that occur in these teenagers if left unchecked will seriously affect the direction of their long-term life. Also, these teenagers have the right to have a good future life, independent and oriented towards self-development goals. Therefore, professional handling is needed to assist adolescents in dealing with obstacles in solving problems. This is important, because these teenagers have difficult life backgrounds and are trapped in criminal cases which make it increasingly difficult for them to develop and be independent like other teenagers who have never been involved in criminal problems. One of the right ways to be used as an initial treatment is

through the counseling process. The counseling process that aims to make teenagers achieve their life goals after completing their sentence. To gain the ability to make future life goals, these young people must be cooperative and communicative in counseling activities.

Counseling activities are carried out as a stimulus to grow the learning process and increase their insight into future life. Thus, their thoughts are not constantly trapped in worries, excessive fear, low self-esteem, over self-blaming, feeling rejected, not confident and tend to be aggressive in responding to various dynamics of life. One of the things that is very important to the success of counseling, is the behavior of the counselee who must be fully involved which is shown through a cooperative, enthusiastic and communicative attitude. But in reality, the youth in the Department of Adolescent Social Protection and Rehabilitation tend to be closed and appear to have bad prejudices, so it is very difficult to be involved effectively as counsees in counseling activities (Kreiner & Belz, 2019). Therefore, the counseling process is sought to have shared values to stimulate self-disclosure of adolescents. One relevant way to facilitate this process of sharing life values is through group counseling. In other way, group counseling can facilitate interpersonal communication as an aspect of self-disclosure (Altman, et al. 1973).

Group counseling activities aim to focus on the point of self-disclosure of adolescents through group social dynamics. Thus, the initial stage in counseling is used as the main focus to make teenagers have self-disclosure. According to Masur Philip (2018), by having self-disclosure, it is hoped that these teenagers can, (a) express a variety of thoughts and feelings that are felt appropriately (expression), (b) be able to clarify themselves so that they can think realistically (self-clarification) , (c) gain experience socially in the form of efforts to support and be supported by groups (social validation), (d) have social control (social control), and (e) be able to develop social interaction relationships through effective communication (relationship development). Furthermore, through group counseling these teenagers have the opportunity to grow their social life skills aspects. According to Corey (2012), through individual group counseling it is possible to increase self-awareness and self-knowledge, recognize the similarity of needs and problems between group members so that it can create a sense of attachment, be able to grow self-acceptance, trust, self-esteem and gain new insight from other people in counseling. groups.

The process of implementing group counseling, as according to Irawan & Irani (2019) emphasizes the initial stage which is then referred to as the beginning stage to determine the success of the counseling process as a whole. Through the beginning stage, a group of individuals are brought together with a variety of different backgrounds. These differences are not only about physical, but also differences in cultural background, life principle values, variety of problems brought, orientation towards future life views, mindsets, subjective norms, life values and even personal habits (Sue & Sue, 2003). Through legiant sharing of life activities and experiences, it provides the possibility of stimulation for each teenager that they are not alone in facing problems.

This will foster social strength in developing themselves towards a more adaptive and independent direction. Teenagers are expected to be able to face various life problems that trap their standard of development after various criminal behaviors they have committed in the past.

In the beginning stage of group counseling, emphasis is placed on aspects of group member involvement and cohesiveness. To facilitate this aspect, it is important to implement activities that focus on relaxation and fun aspects. One of the things that can be attempted to facilitate the improvement of self-disclosure at the beginning stage is drawing activities which are included in the creative art counseling approach. The activity described is directed as a medium for the youth members of group counseling to reflect on things about themselves in the past, present and future. This drawing technique in art therapy is called the River of Live. The river is likened to a journey of life that does not always go straight, but winding which makes the analogy that life has a sad and happy phase as well as a failure or success phase. The various rationales above, this experimental study aims to determine the relevance of using River of Life drawing in an Islamic creative art therapy approach at the early stage of group counseling to increase self-disclosure of teenagers involved in criminal cases.

Method

This study uses a field research method with qualitative descriptive analysis techniques. Through field research, researchers make direct observations of the object under study to obtain relevant data. Furthermore, the descriptive qualitative analysis is carried out by considering the acquisition of data in the form of observations, interviews and documentation. The research location was carried out in the Department of Adolescent Social Protection and Rehabilitation, Sleman Regency, Yogyakarta with a time span of April 2021.

The subjects in this study were carried out purposively, namely selected based on certain criteria. The criteria referred to are, (1) adolescents with certain types of criminal cases consisting of cases of theft, possession of sharp weapons and assault, (2) adolescent age range 15-17 years, and (3) indicated experiencing anxiety, fear, lack of cooperation and a tendency to be secretive. Based on these criteria, there were 25 teenagers who were grouped into 3 counseling groups with homogeneity of the type of background of the criminal cases they committed. While the object of this research is the application of River of Live Drawing in the Islamic Creative Art Therapy approach to improve self-disclosure of adolescents involved in criminal cases in the scheme of group counseling activities at the beginning stage.

The main method of data collection is through non-participant field observations. While the second method is an interview in which the results are recorded as important information in the study through the prepared guidelines. The River of Life Drawing in Islamic Creative Art Therapy

in this research focus to increase adolescent self-disclosure. The indicators of self-disclosure are, (1) able to explain precisely the problem that is being experienced, (2) able to react positively with others, (3) able to be honest about the condition of oneself, (4) feel motivated in self-disclosure, (5) able to express himself to others, (6) able to communicate effectively with others, and (7) able to explain himself to others.

The six stages of Islamic Creative Art Therapy were implemented in this research are: (1) Building relationships, involvement and motivation of group members, (2) Drawing the River of Life and presenting the results, (3) Asking for feedback from each group member, (4) Explore and bring up Islamic values related to the feelings and thoughts of counselees, (5) Clarify and set goals for group counseling in the next session, and (6) self reflection and evaluation. The tools and materials provided in implementing River of Life.

Theoretical Review

River of Live Drawing

River of Live Drawing is one way to describe yourself or the journey of life that has been passed from birth until we live now. Every event that we live, from birth, education, achievement, point of life that is full of problems or happy. The shape of a meandering river depicts human life which fluctuates and is not always in the same position. In every curve of the river of life, it can be in the form of an image accompanied by a narrative story or just a picture. The goal is to remind individuals of various events that have been passed, happy or sad events. One of the benefits of the river of life is that individuals can share life experiences and take lessons from the life experiences of others. Learning from the river of life can make individuals better understand themselves, appreciate what we have, understand the difficult problems that we can go through and endure them. Therefore, by making the river of life, it is hoped that individuals will be able to be grateful for the various blessings that Allah SWT has given, develop themselves to be more adaptive, be aware of the possibility of the same problems tomorrow and be optimistic in welcoming the future.

In addition to understanding oneself, the river of life is also a method to increase bonding between groups quickly. This is in accordance with the purpose of implementing it at the beginning stage of group counseling. By knowing the description of the dynamics of the life of each group member in group counseling, it is expected to be able to foster understanding and trust in each other. This aspect of shared feelings and beliefs is the basis for growing individual self-disclosure. If the river of life is made in groups, the process in making it allows them to communicate with each other, motivate and influence each other in making symbols and colors at every stage of their lives. Whether it's an enjoyable life or a difficult situation full of challenges.

Islamic Creative Art Therapy

Islamic Creative Art Therapy is an intervention activity in a therapeutic effort that emphasizes a creative art approach (Thohir & Khirona, 2021). Activities with a creative scientific approach that have therapeutic value consist of painting, drawing, singing, dancing, and using musical instruments which the use of these instruments can describe the substance of the counselee's life problems (Anwar, et al: 2016). Islamic creative art therapy is a therapeutic intervention concept that becomes art therapy as a basis for improvement. Art therapy itself is the making of art in applied psychology in relation to psychotherapy. The purpose of art therapy is as a means or tool to describe yourself creatively regarding the state of physical, mental, and emotional well-being.

The intervention in the form of Islamic Creative Art Therapy is a manifestation of the efforts made to carry out the process of education, guidance, counseling and psychotherapy (Widyastuti, 2020). In practice, art therapy is facilitated by professional counselors whose job is to effectively support both individually and in groups through psychological dynamics. The implementation of intervention in art therapy uses an integrative method. Through the integrative method, art therapy can involve the mind, body and spirit of the individual. Furthermore, in the realm of Islamic Creative Art Therapy, it aims to improve individual cognitive and sensory motor functions, aspects of self-esteem, and self-awareness, cultivate emotional resilience, promote insight, enhance social skills, reduce and resolve conflicts and distress, and advance societal and ecological change by emphasizing the values of the Islamic worldview.

According to a 2016 study published in the Journal of the American Art Therapy Association, less than an hour of creative activity can reduce your stress and have a positive effect on your mental health, regardless of artistic experience or talent. An art therapist may use a variety of art methods, including drawing, painting, sculpture, and collage with clients ranging from young children to older adults. Clients who have experienced emotional trauma, physical violence, domestic abuse, anxiety, depression, and other psychological issues can benefit from expressing themselves creatively (Thohir, M., & Khoirona, A. 2021). Art therapy used in this study is the activity of drawing the river of life by affixing various kinds of ornaments and color strokes so that a complete miniature picture of one's life is obtained. In the therapeutic process, each individual is asked to tell the picture of the river of life that has been made. In the group counseling scheme, after the individual tells the results of the interpretation of the picture of the river of life, the other members in the group provide feedback and are discussed by emphasizing the values of the Islamic worldview.

Self-Disclosure

Self-disclosure refers to the process of revealing personal, intimate information about oneself to others. Through self-disclosure, two individuals get to know one another. Self-disclosure is considered a key aspect of developing closeness and intimacy with others, including friends, romantic partners, and family members (Antaki, et al: 2007). However, self-disclosure also functions as a way for people to express their feelings about a situation, to give others their thoughts and opinions about a topic, to elicit reassurance about their feelings, or to get advice (Barack & Gluck-ofri, 2007). Self-disclosure is a process of communication through which one person reveals information about himself or herself to another (Sprecher et al. 2013). It includes everything an individual chooses to tell the other person about himself or herself. In particular, the information disclosed can be descriptive or evaluative and can vary, for example, from thoughts, feelings, and goals to failures and dislikes (Ignatius and Kokkonen 2007).

Self-disclosure is basically not just providing information to others about what is experienced by each individual but can provide benefits to both parties, either to the source of information or to other people where someone shares experiences or events that are felt (Berg & Derlega, 1987). For more details, the advantages of self-disclosure include: (a) Self-knowledge, through self-disclosure individuals can find new and in-depth perspectives on oneself, (b) Ability to overcome (circumstances), through self-disclosure there will be increased ability related to the problems we face, (c) Effective communication through self-disclosure, individuals can improve effective communication, d) More meaningful relationships through self-disclosure help individuals accept closer relationships with others, and e) A healthy psyche, through individual self-disclosure indirectly protects the body from stress (Chen & Nakazawa, 2012). In the Islamic perspective, self-disclosure has an important role to describe an open individual. In the view of Islam, open individuals have a tendency to always help and establish friendship (Desjarlais, et al: 2015).

Beginning Stage in Group Counseling

Various issues in the failure of group counseling are indicated by the failure of the counselor to manage group dynamics at an early stage or what is commonly referred to as the beginning stage (Gladding, 2012). Through the initial stage or the beginning stage, counselees are directed to recognize each other, foster empathy, are taught respect, developed to map expectations and goals in group activities, and the most important of all these activities is solely to foster trust between individuals with one another. other individuals (Corey, 2006).

Through the beginning stage, the counselor opens opportunities for counselees to foster self-disclosure and foster a sense of togetherness. In its implementation, counselors need to prepare for the formation of groups. At this stage, efforts are made to foster interest in the formation of

groups which include providing explanations about the existence of group counseling services, explanations of the meaning, purpose and usefulness of group counseling, invitations to enter and participate in activities, as well as the possibility of opportunities and convenience for group counseling. The conceptual group formation stage starts from the counselor's idea and ends after other new ideas are expressed, and then the members start working (Zulfa, N. 2019).

After group formation is carried out, more productive issues can be faced individually or collectively. Challenges before heading to the productive phase, counselors need to ensure that each group member has completed to foster trust, security and self-disclosure. In this aspect of self-disclosure, which needs to be improved as the main support for the process and success of group counseling, one of them is through the application of the River of Live Technique in the Islamic Creative Art Therapy approach. Furthermore, in more detail the implementation of the beginning stage in group counseling by setting River of Live Drawing as Islamic Creative Art Therapy is as follows:

Table 1. Procedure of River of Live Drawing as Islamic Creative Art Therapy in Beginning Stage Group Counseling

No.	Stages	Detail of Counselor Activity
1	Involvement Session	Building relationships, engagement and motivation of group members
2	Drawing Session	Drawing River of Life using various ornaments, painting paints, crayons and patchwork and used newspapers.
3	Interpretation River of Life Session	Each group member presents the results of the River of Life picture and gets feedback from other group members in turn.
4	Islamic Values Exploration	Explore Islamic values by relating the feelings and thoughts of counselees.
5	Clarification and Setting Goals	Clarifying and setting goals for group counseling in the next session
6	Reflection and Evaluation Session	Each group member conveys the results of their reflection and evaluation both individually and their involvement in the group.

Discussion

The implementation of River of Live Drawing as Islamic Creative Art Therapy was carried out in 3 counseling groups. Each group consists of 8 to 9 teenagers. Each group is distinguished based on the homogeneity of the types of criminal cases they commit. In the first counseling group, there were 8 teenage boys with the homogeneity of cases of criminal persecution. Meanwhile, the second counseling group has homogeneity of theft criminal cases. The second counseling group consisted of 9 adolescents with details of 2 women and 7 men. Furthermore, the third counseling group consisted of 8 teenage boys with the type of homogeneity of criminal cases of possession of sharp weapons. Each counseling group is accompanied by 2 counselors. Each counselor applies 6

stages of implementation of River of Life Drawing in Islamic Creative Art Therapy at the beginning stage of group counseling.

In the implementation of the involvement stage, each counselor in the group facilitates the relationship building process. This is done by initiating introductions, discussing hot topics, explaining the goals and benefits of group counseling, and playing educational games. The youth as members of the counseling group were asked to form a large circle. In a large circle formation, all group members walk around while singing and clapping. In the midst of this situation, the counselor suddenly instructed him to enter into a small group of 3 people. The participants who failed to form a group with the number of members who were instructed received punishment in the form of singing at the main circle point. The purpose of this game is to test the level of concentration and foster a situation of physical closeness between group members. In addition, it can be used as a cathartic medium to release a variety of excess energy that is hidden within each member of the group.

Figure 1. All Counselees in Group Counseling was Involvement in Education Game



The drawing session was continued, where each group member was asked to draw their river of life. Previously, the counselor was tasked with explaining the instructions and regulations in the drawing river of life session. Next, the counselor distributes the drawing tools used by each member thoroughly. During the drawing river of life implementation process, in general, all group members seemed enthusiastic, although some members were still confused. Therefore, each counselor is tasked with assisting and re-explaining matters that have not been understood by group members in the drawing river of life session.

Figure 2. Counselors was Drawing their River of Life

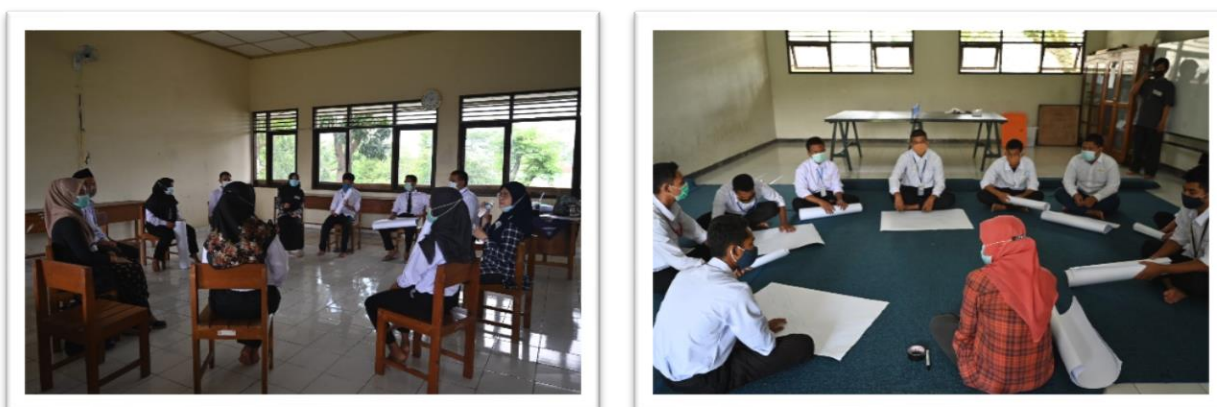


At the interpretation stage, the river of life session takes a long time so that not all group members can present in one day. This stage is carried out in several meetings. The aim is to obtain a complete exploration and explanation from each group member regarding their perception of the path of life. In this session, each group requires a total of 3 meetings with an estimated presentation time and the application of an Islamic values exploration session for 60 minutes. In Islamic values exploration, each group member is asked to convey their ideas and views regarding the concept of Islam in responding to the problems in the river of life they draw.

Figure 3. Presentation dan Discussion the River of Life



Figure 4. Reflection and Evaluation Session



After all group members have had their turn to present and get feedback in the Islamic values exploration session, the counselor initiates each group member to set counseling goals. Each group member was asked to write it down on a piece of HVS paper. The results of writing the goals of counseling are read out on a rolling basis in group forums to get feedback from other group members and counselors. Obtaining feedback from other members aims to provide a broader perspective on the assessment of each counselee's outlook on life. The activity ends with self-reflection by revealing the experiences gained by group members through drawing river of life as Islamic Creative art therapy in group counseling. The results of the reflection are also used as a reference for improving the performance of the counselor and each member of the group. The description of changes in self-disclosure of participants in each group after being given an intervention in the form of drawing river of love as Islamic art therapy is as follows:

Tabel 2. Indicator of Self Disclosure Before and After Interventions

No.	Indikator's of Self Disclosure	Counseling Group 1		Counseling Group 2		Counseling Group 3			
		Before		After		Before		After	
		Yes	No	Yes	No	Yes	No	Yes	No
1.	Able to explain precisely the problem that is being experienced	V	V			V	V	V	V
2.	Able to react positively with others	V	V			V	V	V	V
3.	Able to be honest about one's condition	V	V			V	V	V	V
4.	Feel motivated to express yourself	V	V			V	V	V	V
5.	Able to reveal himself to others	V	V			V	V	V	V
6.	Able to communicate effectively with others	V	V			V	V	V	V
7.	Able to explain himself to	V	V	V	V	V	V	V	V

Based on the various findings above, the context of the discussion in the field research can be described with a qualitative descriptive analysis design. Adolescence is characterized by psychosocial changes which are indicated by the transition from parental dependence during childhood to autonomy and independence as adults. Various things changed at this time, including the changing character of communication; Relationships that are often based on shared activities during childhood develop characterized by more time spent in conversation with each other during adolescence.

Self-disclosure can be interpreted as a fundamental interpersonal process that is influenced by various factors, such as the target of disclosure (eg, parents vs. peers), the depth or type of information to be conveyed (eg, personal intimacy and/or valence). exchange), as well as the extent or amount of information (Omarzu, 2000). Self-disclosure is part of the psychosocial development of adolescents which has an important function. One of the important functions of self-disclosure is social validation. The social validation in question is through self-disclosure to friends, adolescents get feedback that can help determine the suitability of their beliefs, attitudes, and behavior so that it has an impact on providing validation of their identity (Valkenburg et al., 2011).

Group counseling has a high effectiveness in exploring and identifying adolescent problems. Bustan's research conducted on children and adolescents at the Alif Slipi House Community Foundation starting in early 2019 using individual and group counseling activities was able to explore crucial problems faced by children and adolescents related to bullying, due to the inconvenience of close people such as good friends at school. nor outside. from school such as often being bullied both verbally and physically such as being teased by friends, beaten even though partly because of a joke but basically this behavior is not pleasant according to children as victims of the bully (Bustan et al., 2020). Conflicts can occur both interpersonal and intrapersonal problems that result in the consequences of certain behaviors (Munawaroh et al., 2020). In dealing with counselees with unique developmental characteristics and problems, an appropriate approach is needed according to their needs. Needs analysis is a crucial factor that must be done before determining the appropriate approach and before conducting the counseling process (Nurmalasari, 2016; Nurmalasari et al., 2016; Nurmalasari & Widiyanti, 2018).

In practice, counselors should not rule out Islamic values including referring to the analysis of verses regarding Islamic guidance and counseling services referring to QS Yunus verse 57 (Rahayu, 2016) namely counselors should speak kind words that can soften the client's heart so that it can inspire the client. to take positive action and abandon negative action; trying to treat clients from various liver diseases such as shirk, nifaq and other liver diseases that can make the client's heart restless and problematic, feelings of doubt in belief, quarrelsome behavior, rude behavior and do not like what is right and good; the counselor must direct the client to the right paths and beliefs

so that he can avoid wrong beliefs and actions; and counselors must internalize the values of compassion for rahmahor clients so that clients are happy with something good and willing to help people who are difficult and weak. In addition, the client can refrain from doing dhalim and hostility.

Conclusion

The success of implementing River of Life Drwaing in Islamic Creative Art Therapy to increase self-disclosure of adolescents suspected of criminal cases is influenced by several things, including the ability of counselors to provide the right direction. On the other hand, the influence of dating from the individual's ability to communicate various things is the main idea. Of the seven indicators, being able to react positively with others and being able to communicate effectively with others has high achievement. Furthermore, this research can be followed up with an experimental study with more detailed and structured procedures and subjects. In addition, improvements to the steps and components of the implementation of activities in the presentation and providing feedback on the stage of the counselee's readiness and willingness to communicate.

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