

## Implementation of Spiritual Emotional Freedom Technique (SEFT) to Reduce Academic Tension of the Students at Baldatul Mubarakah Islamic Boarding School

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**Abstract.** There is significant cause for concern regarding the number of children who experience stressful situations while attending Islamic boarding schools; thus, preventative treatment is required to avoid negative outcomes and ensure academic achievement. The purpose of this research is to demonstrate that students at Baldatul Mubarakah Islamic Boarding School can benefit from engaging in Emotional Freedom Technique (EFT) therapy to lower their levels of academic stress. This investigation is an experimental study with pre-test and post-test control groups developed for their participation. Ten students from the Islamic boarding school Baldatul Mubarakah participated in the study. Of them, five were assigned to the experimental group, and the remaining five were assigned to the control group. As a direct result of this, there was a difference between the levels of stress felt by the experimental group and the control group while they were at the Islamic boarding school. More specifically, the experimental group felt much less stress than the control group.

**Keywords:** Reduce Academic Tension, SEFT, Islamic boarding school.

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### 1. Introduction

Students are persons who participate in the learning process at formal educational institutions with the intention of exploring, improving, and fully developing their potential possible. This is demonstrated by the student's position in the class, their academic success as demonstrated by their grades, and the school's recognition of the student's accomplishments as a result of their participation in beneficial activities such as extracurricular activities offered by the school outside of the normal study hours.

Students at all levels of education are stressed by the demands of an advanced academic learning process. Even though the purpose of this step is to create other options for students in addition to their academic abilities, students go through stress because of the excessive amount of work they must do, the school's restrictions, their lack of preparation for class, and an uncomfortable environment.

Students' thinking, feelings, physical reactions, and conduct are all impacted when they are unable to control or overcome the stress they are experiencing. Therefore, for instance, a) cognition (the mind): having trouble concentrating when studying; having trouble remembering or forgetting lessons; having trouble understanding subjects; having negative thoughts about oneself and the surrounding environment.

The following emotions can surface as a result of the situation: fear, sensitivity, sadness, rage, and irritation. c) Physiological symptoms include feeling "white as a ghost," weakness, lethargy, palpitations,

tremors, stomach pain, disorientation, stiffness, and cold sweat. d) Participating in unsafe behavior's including avoiding, coercing, swearing, insulting, delaying school completion, or being slow at school [1]

Academic pressure is caused by uncomfortable factors such as good marks from teachers and parents, timely completion of tasks, ambiguous homework, and the presence of a classroom setting [2]. Studies show that age, gender, grade, and other factors don't affect how well nearly two-thirds of Indian high school students do in school. This figure represents 63.5% of all secondary school students. Students have claimed that they feel pressure from their parents about school requests to enhance the quality of the school by almost two thirds (66%). Students reported having test anxiety at a rate of 81.6%, and over one third of the student body (32.6%) suffered from psychotic symptoms [3].

The expansion of the educational landscape in Indonesia is characterized by growing diversity. The Islamic boarding school is one of the educational establishments that stands out due to its unique architecture and curriculum in Indonesia. In Indonesia, Islamic boarding schools have been in operation for a significant amount of time. Before it got its own government, Indonesia's education system benefited a lot from what Islamic boarding schools did.

Contemporary Islamic boarding schools often follow their own curriculum for teaching students. In contrast to a traditional educational setting, the facility operates a learning system that is open 24 hours a day using a strategy that involves full-time coaching along with a set of rules. A curriculum for learning the Koran by heart is one of them, and it is compulsory for students in schools. The educational system that is put in place at Islamic boarding schools has one primary objective, and that is to cultivate many pupils who have the potential to develop their own identities. When it comes to education, what makes Islamic boarding schools stand out is that they focus on teaching students the basics of Islamic values, personalities, morals, and traditions and getting them to commit to them. Work-related stress is something that absolutely everyone, including students attending Islamic boarding schools, has to deal with at some point. The academic pursuits of kids attending Islamic boarding schools take up a greater portion of their time each day than do those of students attending traditional day schools. School regulations are followed around the clock in the dorms, from the moment residents wake up until they go to sleep. Modern Islamic boarding schools that embrace the idea of full-time learning have more learning approaches than formal education does because students need to learn more on their own time. This contrasts with conventional schools, where students have more time to study. I engaged in non-formal learning activities in addition to my academic schooling, such as studying the Yellow Book and developing my foreign language skills. Students who struggle academically or who have a difficult time adjusting to an environment that is constantly shifting may experience increased levels of academic stress since they have a lot to learn and their peers are not like them [4].

The study fits in very well with the concept of a full-time modern Islamic boarding school. At such a school, students are required to live in dorms, where they interact with friends who come from a variety of different places and meet other students who have a variety of different qualities. Students are more susceptible to having their mental health affected by environmental demands as they become accustomed to being in a variety of settings during the day, particularly ones that require a great deal of uniqueness and spontaneity.

It is vital to take preventative measures against the academic stress that happens in Islamic boarding schools because there are multiple teenage stress phenomena that have the potential to create academic stress for pupils. Because students' perceptions about what is happening are their own, they can avoid the academic stress that can have a negative influence on students in the long run if it is allowed to go unchecked and can even create more serious damage to the environment.

Individuals can be helped by using a therapy that focuses on the patient's emotional state, which gained a lot of attention in 2007. With an emphasis on spiritual themes and prayer, this therapy is meant to be practiced independently and aims to repair bad emotions and behavior's from within. The Spiritual Emotional Freedom Technique, commonly known as SEFT, is a method that was developed by integrating the spiritual, psychological, and physical parts of a person's life in order to overcome difficulties in human existence. On the other hand, it is impossible to dispute the fact that people have a spiritual dimension to their being. As is made abundantly clear in verses 28 and 29, in the Qur'anic book of Al-Hijr, Allah SWT fashions human beings out of three distinct components: the physical, the psychological, and the spiritual [5].

Even though this is a self-explanatory, family-focused therapy (SEFT), it is one of the strategies that can help students at Islamic boarding schools improve their behaviors, raise their academic performance, and follow the rules of Islamic boarding schools in accordance with applicable values and norms. This form

of therapy can also be carried out within the context of a school setting. Previous studies on Spiritual Emotional Freedom Therapy (SEFT) found that there were differences before the therapy was carried out using the Spiritual Emotional Freedom Technique (SEFT). Most of the respondents came from Senior High School 5 Kediri and had a light to moderate level of smoking intensity. Following treatment with the Spiritual Emotional Freedom Technique (SEFT), fifty percent of the responders were determined to be students at Senior High School 5 Kediri. Of these students, twenty percent were light smokers [6].

This Spiritual Emotional Freedom therapy places an emphasis on honesty, resignation, and thankfulness for the depressed state that a person is experiencing. This is what distinguishes this therapy from others and contributes to its efficacy as a treatment for depression. It should be noted that the Emotional Freedom Technique, which is the overarching therapy for SEFT therapy, does not incorporate any spiritual components. On the other hand, it is common knowledge that the cells in our bodies are propelled by some form of energy. Both a "matter" and an "energy" approach can be taken in the study of these cells. It has been demonstrated that prayer and spirituality have just as much power as modern medical and surgical procedures. Happiness of the heart, as well as a path to becoming a more honorable person, will come if you use this SEFT approach to assist other people in need [7].

According to the previous explanation, the researcher concluded that SEFT therapy is an emotional therapy that can be practiced in schools or other educational institutions. However, it is unknown whether psycho-emotional-free technology therapy is effective in reducing academic stress in high school students who attend Islamic boarding schools. Because this treatment can also be carried out independently, it is available to students whenever they feel the need for it. As a result, researchers came up with Spiritual Emotional Freedom Therapy to help high school students at Islamic boarding schools feel less stressed about the environment in which they must do their schoolwork.

The following emotions can surface as a result of the situation: fear, sensitivity, sadness, rage, and irritation. c) Physiological symptoms include feeling "white as a ghost," weakness, lethargy, palpitations, tremors, stomach pain, disorientation, stiffness, and cold sweat. d) Excessive and detrimental pleasure seeking is influenced by engaging in risky behaviors like avoiding, coercing, swearing, insulting, postponing school completion, and being slow at school [8]. Academic pressure is caused by uncomfortable factors such as good marks from teachers and parents, timely completion of tasks, ambiguous homework, and the presence of a classroom setting [9]. A study done in three public and private schools in India found that major differences in age, gender, grade, and other personal factors don't affect the academic performance of about two-thirds of secondary school students. This figure represents 63.5% of all secondary school students. I was under a lot of stress. Students have claimed that they feel pressure from their parents about school requests to enhance the quality of the school by almost two thirds (66%). Students reported having test anxiety at a rate of 81.6%, and over one third of the student body (32.6%) suffered from psychotic symptoms [10].

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Work-related stress is something that absolutely everyone, including students attending Islamic boarding schools, must deal with at some point. The academic pursuits of kids attending Islamic boarding schools take up a greater portion of their time each day than do those of students attending traditional day schools. School regulations are followed around the clock in the dorms, from the moment residents wake up until they go to sleep. Modern Islamic boarding schools that embrace the idea of full-time learning have more learning approaches than formal education does because students need to learn more on their own time.

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The study fits in very well with the concept of a full-time modern Islamic boarding school. At such a school, students are required to live in dorms, where they interact with friends who come from a variety of different places and meet other students who have a variety of different qualities. Students are more susceptible to having their mental health affected by environmental demands as they become accustomed to being in a variety of settings during the day, particularly ones that require a great deal of uniqueness and spontaneity.

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Individuals can receive treatment by participating in an emotionally-based therapy that was particularly prevalent in 2007. This treatment is geared toward mending unhealthy feelings and behavior's by addressing their root causes, which are found within an individual. It emphasizes spirituality and prayer as essential components, and it is intended to be self-administered by patients. The Spiritual Emotional Freedom Technique, commonly known as SEFT, is a method that was developed by integrating the spiritual, psychological, and physical parts of a person's life in order to overcome difficulties in human existence. On the other hand, it is impossible to dispute the fact that people have a spiritual dimension to their being. As is made abundantly clear in verses 28 and 29, in the Qur'anic book of Al-Hijr, Allah SWT fashions human beings out of three distinct components: the physical, the psychological, and the spiritual [12].

Although this is a self-explanatory, family-focused therapy (SEFT), it is one of the methods that can help students at Islamic boarding schools improve their behavior, increase their academic performance, and carry out the rules of Islamic boarding schools in accordance with applicable values and norms. This form of therapy can also be carried out within the context of a school setting. Previous studies on Spiritual Emotional Freedom Therapy (SEFT) found that there were differences before the therapy was carried out using the Spiritual Emotional Freedom Technique (SEFT). Most of the respondents came from Senior High School 5 Kediri and had a light to moderate level of smoking intensity. Following treatment with the Spiritual Emotional Freedom Technique (SEFT), fifty percent of the responders were determined to be students at Senior High School 5 Kediri. Of these students, twenty percent were light smokers [13].

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## 2. Method

### 2.1. Research Design

The research in question makes use of a research quasi-experiment, in which the research in question is carried out by means of manipulation or quasi-experimental. A controlled quasi-experiment with two groups was carried out, and both a pre-test and a post-test measurement were taken [15]. This strategy considers the correlation that exists between two variables-the independent variable and the dependent variable-in order to arrive at its conclusions [16].

**Table 1.** Research Design

Group	Design Study
Experiment	0 <sub>1</sub> ----- T ----- 0 <sub>2</sub>
Control	0 <sub>1</sub> ----- T ----- 0 <sub>2</sub>

Information :

= 1-pretest

T = Therapeutic SEFT

X = None

= 2-post-test

### 2.2. Sample and Data Collection

Students enrolled in the senior year of high school at the Baldatul Mubarakah Islamic Boarding School were the participants in this research. Subjects for this sample were chosen by the researcher with consideration given to a few predetermined criteria. The 14 subjects were split into two groups using matching techniques, with the experimental group consisting of five individuals from each of the control groups. We employed a kind of sampling known as target sampling, which involved groups of individuals. There is a group that acts as a check. The Adolescent Educational Stress Scale (ESSA), which had already been translated into Indonesian, was utilized in the process of determining the sample.

The characteristics of the sample include having attended a boarding school for more than three years, living in a dormitory, fully taking part in all boarding school activities possible, and having a moderate self-concept at the level of education ranging from class X to class XII. The High Self-Concept and Academic Stress Scale was made based on the results of the ESSA questionnaire. It has a maximum score of 48.

The Spiritual Emotional Freedom Technique (SEFT) therapy, which is an emotional therapy that places an emphasis on spiritual qualities, will serve as the independent variable (independent) in this investigation. The SEFT therapy process can be carried out in one of two ways: with the full SEFT technique, which consists of five steps in the SEFT therapy process, or with the short SEFT method, which consists of three steps in the SEFT therapy process. This study uses a shortened version of the SEFT therapy method, which has three steps: getting ready, tuning in, and tapping.

The academic stress scale was adapted from the Educational Stress Scale for Adolescents (ESSA), which consists of five measured aspects of academic stress: learning p, social p, emotional p, and behavioral p. Academic stress is the pressure that students feel, causing physical, emotional, cognitive, and behavioral reactions such as dizziness, anger, insomnia, and difficulty concentrating. Meanwhile, for the dependent variable academic.

In this study, a self-concept scale was also used to control secondary variables resulting from internal factors of academic stress. This scale consisted of four aspects: self-fulfillment, honesty, autonomy, and emotion. The purpose of this study was to investigate the effects of academic stress on students' emotional self-concept. According to the findings of earlier studies, including those that examined the connection between self-concept and achievement motivation in teenagers who grew up in orphanages [17].

The self-concept measuring tool passed its validity and reliability tests: 17 valid items were obtained, and none of the items were found to be invalid. The validity index ranged from 0.34-0.57, the reliability was tested with an alpha coefficient of 0.873, and the r sig value was 5%. These are the five aspects that were measured.

### 2.3. Analyzing of Data

This research can be broken down into three distinct parts. A description of each stage can be found in the following:

**Preparation:** at this stage, the researcher expands on the material and modifies the scale in conjunction with the trial run at the Baldatul Mubarakah Islamic boarding school, where 50 students take the pre-test and then 25 students who have a self-concept at the intermediate level take the test. The purpose of the self-concept scale is to control secondary variables that are present in the dependent variable in this study. These secondary variables include personality, beliefs, and attitudes, all of which need to be controlled. In addition, 15 students with a high level of academic stress were chosen from a group of 25 students with an intermediate self-concept. This was done in order to compare the two groups. Ten of the fifteen kids who have a lot of academic stress were selected with the assistance of a matching method. Students chose whether or not they wanted to take part in the whole activity by filling out an informed consent form.

**Intervention:** Researchers intervened, specifically in SEFT treatment that was carried out by a SEFT therapist who had completed SEFT training, in order to obtain permission to do spiritual emotional freedom technique therapy on other people. Before beginning the actual therapy, the researcher will first organise the subjects into groups according to subject criteria that have already been established by the researcher. In general, SEFT therapy is broken up into a few different series, each of which is completed over the course of two sessions. At the first meeting, after the opening, an explanation of SEFT therapy was given, and then a role play of SEFT therapy was performed. This role play consisted of three stages: the set-up, the tune-in, and the tapping. The purpose of the role play was to make it simpler for the participants to carry out the subsequent SEFT therapy, which required the participant to have an understanding of each therapy series. After the patient has demonstrated an understanding of and ability to perform SEFT therapy, the therapist will demonstrate SEFT therapy for the patient, after which they will continue with a discussion regarding the challenges experienced by the patient. During the second session, the therapist gave the subject another round of SEFT therapy, and then they had a talk about the limitations the subject was experiencing before the session was over.

The researcher finished up the series of therapeutic activities with a post-test, which was followed by the conclusion of the series. The research module will provide a more in-depth description of the technique for SEFT therapy. During the second session, the therapist gave the subject another round of SEFT therapy, and then they had a talk about the limitations the subject was experiencing before the session was over. The researcher finished up the series of therapeutic activities with a post-test, which was followed by the conclusion of the series. The research module will provide a more in-depth explanation of the procedure that is involved in SEFT therapy. During the second session, the therapist gave the subject another round of SEFT therapy, and then they had a talk about the limitations the subject was experiencing before the session was over. The researcher finished up the series of therapeutic activities with a post-test, which was followed by the conclusion of the series. The research module will provide a more in-depth explanation of the procedure that is involved in SEFT therapy.

Following the completion of the intervention, the researcher will conduct an analysis of the series of therapies. During this analysis, the researcher will either review the participants' self-reports or provide them with feedback regarding the activities that took place during the participants' therapy. After that, the researcher puts a stop to the string of investigations and declares that the investigation is complete. Next, the researcher analyzed the pre-test and post-test data with non-parametric analysis (subjects fewer than 30 people), using Mann-Whitney-Wilcoxon, which is a type of data analysis that is a procedure used to compare two variables in two groups with the same sample, so that it can be seen that there are differences in subjects before and after being given treatment to two related samples or two samples that are paired in two different groups, and the Mann-Whitney test with SPSS version 12. The purpose of this study is to determine whether or not the use of Spiritual Emotional Freedom Technique (SEFT) therapy has a significant impact on the amount of academic stress experienced by high school students attending Islamic boarding schools. After obtaining the results of the data analysis, the researcher will next describe the general conclusions of the data analysis with supporting data from the self-report sheets and the participant observations. The researcher will arrive at a conclusion regarding the study at the very last step. The purpose of this study is to determine whether or not the use of Spiritual Emotional Freedom Technique (SEFT) therapy has a significant impact on the amount of academic stress experienced by high school students attending Islamic boarding schools. After obtaining the results of the data analysis, the researcher will next describe the general conclusions of the data analysis with supporting data from the

self-report sheets and the participant observations. The researcher will arrive at a conclusion regarding the study at the very last step. The purpose of this study is to determine whether or not the use of Spiritual Emotional Freedom Technique (SEFT) therapy has a significant impact on the amount of academic stress experienced by high school students attending Islamic boarding schools. After obtaining the results of the data analysis, the researcher will next describe the general conclusions of the data analysis with supporting data from the self-report sheets and the participant observations. The researcher will arrive at a conclusion regarding the study at the very last step.

### 3. Finding and Discussion

After conducting the study, I acquired several results. This is displayed in the following table. In the first table of this chapter, the study findings are the characteristics of the subjects who followed the process of exploring spiritual emotional liberation strategies to lessen students' academic stress using the sample results from the method of intentional sampling. The subjects were subsequently separated into the experimental group and the control group.

**Table 2.** Subjects' traits

No		Category	Group experiment	Control Group
1	Class	X	1	1
		XI	2	2
		XII	2	2
2	Extensive time spent at an Islamic boarding school	$3 < X \leq 4$ Years	1	2
		$4 < X \leq 5$ Years	2	2
		$5 < X \leq 6$ Years	2	1

**Table 3.** Control-group matching

Subject	Self Concept	Academic Stress
6	49	51
7	51	53
8	50	63
9	46	51
10	45	61

**Table 4.** Experimental-group matching

Subject	Self Concept	Academic Stress
1	51	52
2	50	59
3	49	56
4	47	54
5	46	53

Based on the data in the table, each group comprises of high school students who have attended boarding school for varying amounts of time. According to the criteria of the scale, the subjects in both the experimental and control groups had a moderate level of self-concept, as indicated by their average score of 48 x 54.8. This is based on the criteria for high levels of academic stress on the ESSA scale, which fall within the rating range of 50 to 61, and for extremely high levels, which fall within the rating range of 61 to 70. In the high category, the average pre-test score of both groups is identical. The researcher employed the Mann-Whitney test to compare the scores of the two groups on academic stress to see whether they were identical.

**Table 5.** Mann Whitney Pre-test Experiment with Control Group

Group	N	Z	P
Experiment	5	2.573	0.410
Control	5		

According to the Mann-Whitney test results, the score for both groups was  $p > 0.05$  ( $p = 0.410$ ). These results indicate that the academic stress scores of the two groups are not significantly different. This indicates that the conditions of the two groups were identical prior to the administration of SEFT therapy to the experimental group. In addition, an explanation of how much schoolwork each group was required to complete before and after the exam.

**Table 6.** Pre- and post-test group description

Subject	Pre Test	Post Test	Score Difference
1	52	33	-19
2	59	34	-25
3	56	28	-28
4	54	23	-31
5	53	33	-20

**Table 7.** Descriptive Pre-test and Post-test Control Group

Subject	Pre Test	Post Test	Difference Score
6	51	52	+1
7	53	51	+1
8	63	63	0
9	51	55	+4
10	61	61	0

Based on tables 6 and 7, the experimental group shows a distribution of subjects with a high stress level that includes as many as three individuals, one of whom experienced a decrease in academic stress at a low score, whereas the distribution of subjects with a high stress level in the control group showed an increase, a decrease, and stability of academic stress scores, but at very high levels of academic stress. Two more people reported high levels of stress, while three people with a moderate score saw their academic stress go up and one person with a low score saw it go down.

**Table 8.** Wilcoxon Description Pre-test, post-test, and control group

Group	N	Average ESSA Score		Z	P
		Pre-test	Post-test		
Experiment	5	54.8	30.00	-2,261	0.016
Control	5	55.8	56.4	-0.115	0.462

Based on the Wilcoxon test results presented in Table 7,  $p < 0.05$  ( $p = 0.016$ ) indicates a statistically significant difference between the pre-test and post-test academic stress scores of the experimental group. In the control group, the  $p$  value was greater than 0.05 ( $p = 0.462$ ). These data demonstrate that there is no significant difference between pre-test and post-test ratings for academic stress in the control group. The researcher then used the Mann-Whitney test to compare the academic stress levels of the experimental group to those of the control group following the SEFT therapy procedure. Pre-test minus post-test scores are used (gain score). The Mann-Whitney test findings are shown below.

**Table 9.** Pre- and post-test Mann Whitney data Control and experimental

Group	N	Z	P
Experiment	5	-2,941	0.002
Control	5		

Based on the Mann-Whitney table, the  $p$  value is less than 0.05 (0.002), indicating that there is a significant difference between the experimental group and the control group in terms of



academic stress after receiving SEFT therapy. This demonstrates that the experimental group receiving SEFT has a lower academic stress score than the control group. According to the quantitative analysis, it is possible to conclude that the proposed hypothesis in this study, namely the use of Spiritual Emotional Freedom Technique therapy to reduce academic stress levels in high school students attending Islamic boarding schools, can be accepted. The study's results show that the experimental group was less stressed about school than the control group.

#### 4. Conclusion

Using  $Z = 2,941$  and  $P = 0.002$  ( $p < 0$ ), the researchers found that there was a statistically significant difference between the experimental and control groups in terms of academic stress after receiving SEFT therapy. This study demonstrates that psycho-emotional liberation treatment strategies help lower academic stress in Islamic boarding high school students. The implication of this study is that future researchers should investigate SEFT therapy with a larger and more random sample of participants who were not picked for any other reason. Subjects should not be restricted to high school students only. This should imply that spiritual and emotional liberation strategies can assist with academic stress in a broader range of research fields. Results from this study suggest that future studies of SEFT therapy should involve a larger sample size of subjects selected at random and unaffected by any external variables. The subject should not be limited to students in upper secondary Islamic boarding schools. It is hoped that this may open the door to further study into the impact of the Spiritual Emotional Therapy Freedom Technique on academic stress.

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