

KESAN TEKNIK TAFAKUR TERHADAP
KEADAAN EMOSI NEGATIF DAN
KEBOLEHUBAHAN KADAR DEGUPAN
JANTUNG DALAM KALANGAN MAHASISWA

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ABSTRAK

Keadaan emosi negatif khususnya dalam kalangan mahasiswa meningkat dari semasa ke semasa. Sejak kebelakangan ini terdapat pelbagai teknik diperkenalkan untuk mengatasi tekanan tersebut. Bagaimanapun, teknik yang menekankan pendekatan aspek psikologi, fisiologi dan spiritual masih perlu diketengahkan. Tujuan kajian ini ialah melihat kesan teknik tafakur terhadap keadaan emosi negatif dan kebolehubahan kadar degupan jantung dalam kalangan mahasiswa. Objektif kajian ialah mengukur tahap keadaan emosi negatif dalam kalangan mahasiswa berdasarkan jantina, umur, fakulti pengajian, aliran pembelajaran dan pendapatan keluarga, mengukur kesan tafakur terhadap kesan teknik tafakur terhadap tahap keadaan emosi negatif dalam kalangan mahasiswa berdasarkan ujian pra dan pos kumpulan rawatan dan kumpulan kawalan, mengukur kesan teknik tafakur visual, tafakur auditori dan tafakur pertuturan terhadap kebolehubahan kadar degupan jantung dalam kalangan mahasiswa berdasarkan ujian pra dan pos kumpulan rawatan dan kumpulan kawalan serta mengukur perbezaan kesan tafakur antara kumpulan rawatan dan kumpulan kawalan terhadap tahap keadaan emosi negatif dan kebolehubahan kadar degupan jantung. Reka bentuk kajian yang dijalankan ialah kajian tinjauan dan kajian kuasi eksperimen. Kajian ini menggunakan alat ukur soal selidik *Depression Anxiety Stress Scale (DASS)* untuk mengukur keadaan emosi negatif dan *emwave* biomaklum balas bagi mengukur perubahan kebolehubahan kadar degupan jantung. Seramai 150 orang mahasiswa terlibat dengan kajian tinjauan dan 30 orang mahasiswa untuk kajian kuasi eksperimen melibatkan tiga fakulti iaitu Fakulti Pengajian Islam, Fakulti Pengurusan dan Informatik, Fakulti Pengajian Bahasa dan Asasi. Data telah dianalisa menggunakan perisian *Statistical Package for the Social Sciences (SPSS21)* secara deskriptif dan inferensi. Dapatan kajian menunjukkan tahap kebimbangan ialah paling tinggi. Selain itu, mahasiswa lelaki menunjukkan tekanan, kebimbangan dan kemurungan lebih tinggi berbanding mahasiswa perempuan, mahasiswa yang berumur 30 tahun ke atas menunjukkan tekanan, kebimbangan dan kemurungan lebih tinggi, Fakulti Pengajian Bahasa dan Asasi (FOLAFS) menunjukkan keadaan emosi negatif berbentuk tekanan dan kemurungan lebih tinggi, mahasiswa yang dari sekolah aliran biasa menunjukkan tekanan dan kebimbangan lebih tinggi berbanding mahasiswa dari aliran agama dan mahasiswa pendapatan keluarga yang rendah menunjukkan tekanan lebih tinggi. Dalam ujian pra dan pos terdapat kesan signifikan tafakur terhadap tekanan, terdapat perbezaan signifikan untuk tekanan, kebimbangan dan kemurungan. Seterusnya, terdapat kesan signifikan tafakur visual, tafakur auditori dan tafakur pertuturan bagi bacaan pra dan pos *LF* dan *VLF*. Seterusnya, terdapat kesan signifikan tafakur visual bagi bacaan pra dan pos bacaan *HF* bagaimanapun, tiada perubahan ketara untuk teknik tafakur auditori dan pertuturan. Selain itu juga, terdapat kesan signifikan tafakur terhadap keadaan emosi negatif diantara kumpulan rawatan dan kawalan. Terdapat juga kesan signifikan kumpulan rawatan berbanding kumpulan kawalan teknik tafakur visual, tafakur auditori dan tafakur pertuturan terhadap bacaan skor spektrum *LF*. Bagi skor *VLF*, terdapat perubahan ketara untuk tafakur visual dan tafakur auditori tetapi tidak signifikan untuk tafakur pertuturan. Bagi skor *HF* pula, terdapat perbezaan ketara untuk tafakur visual dan pertuturan bagaimanapun tiada perubahan ketara untuk tafakur auditori. Kajian ini memberi implikasi kepada bidang akademik dan juga lapangan. Oleh itu, teknik tafakur adalah suatu alternatif kepada intervensi awal kesihatan mental khususnya sebagai pencegahan awal sebelum masalah tersebut meningkat keperingkat yang memerlukan bantuan klinikal.

ABSTRACT

There are frequent increases in negative emotional states, particularly among students. Various strategies have recently been proposed to deal with the issue. Techniques that focus on the psychological, physiological, and spiritual approaches, meanwhile, still need to be emphasised. The goal of this study is to determine how tafakur technique affect students' negative emotional states and heart-rate variabilities. The study's objectives are to measure the effect of tafakur on the degree of negative emotional state, investigate the effects of visual, auditory, and verbal tafakur on heart rate variabilities, and compare the effects of each type of tafakur on heart rate variabilities. The study will measure the level of negative emotional state among students based on gender, age, faculty of study, background of the study, and family income, to measure the effect of tafakur on on the level of negative emotional states among students based on pre- and post-tests of treatment groups and control groups, to measure the effects of visual, auditory and verbal tafakur on the heart rate variability among students based on pre-tests, the post-treatment group, and the control group and to measure the difference in the effect of tafakur between the treatment group and the control group on the level of negative emotional state and heart rate variability. The research design carried out is a survey study and a quasi-experimental study. his study uses the Depression Anxiety Stress Scale (DASS) questionnaire to measure negative emotional states and emwave biofeedback to measure changes in heart rate variability. A total of 150 students were involved in the survey study and 30 students in the quasi-experimental study involving three faculties, Faculty of Islamic Studies, the Faculty of Management and Informatics, the Faculty of Language and Foundation Studies. Data was analyzed using the Statistical Package for the Social Sciences (SPSS21) software descriptively and inferentially. The findings of the study show that the level of anxiety is the highest. In addition, male students show higher stress, anxiety and depression compared to female students, students aged 30 years and above show higher stress, anxiety and depression, the Faculty of Language and Foundation Studies (FOLAFS) shows negative emotional states in the form of stress and depression, students from non reeligious schools show higher stress and anxiety compared to students from religious schools and students with low family income show higher stress. In the pre and post test there was a significant effect of tafakur on negative emotional state, there was a significant difference for stress, anxiety and depression. Next, there is a significant effect of visual, auditory and verbal tafakur for pre and post LF and VLF test. Then, there was a significant effect of visual tafakur for pretest and posttest of HF, however, there was no significant change for auditory and verbal tafakur. There were significant changes for visual and auditory tafakur but not significant for verbal technique. As for the HF score, there is a significant difference for visual and verbal tafakur, however there is no significant change for auditory rtechnique. This study has implications for the academic field as well as the field. Therefore, tafakur techniques are an alternative to early mental health interventions, especially as early prevention before the problem escalates to a level that requires clinical assistance.

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