

# Expressive Patterns of Ex-Psychotic Group in The Form of Anxiety in Muria Jaya Social Services Program

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**ABSTRACT** This research is qualitative with a narrative approach. The subjects of this research were a minority group of ex-psychotics at the Muria Jaya Social Home. This research data is in the form of the group's expressive speech. Data collection techniques were obtained using note-taking, documentation, and library techniques. Researchers used purposive sampling as a sampling technique. The data analysis technique is the matching method. The matching methods used are translational equivalents (the determining tool is language/speech), referential (the determining tool is something outside of language), and pragmatics (the determining tool is the interlocutor). The validation technique used in the research is a triangulation of techniques, theories, and researchers. Based on the research and discussion results, it was concluded that the expressive patterns as a form of anxiety in the group include declarative-declarative, declarative-rhetorical, and declarative-imperative expressive patterns. The existing forms of expression of the ex-psychotic group at the Muria Jaya Service Home include expressions of happiness, sadness, disappointment, guilt, and self-control.

**Keywords:** expressive patterns, ex-psychotic, form of anxiety

## 1 INTRODUCTION

A person or minority group generally does not have free space for movement, limited adaptation, and tends to find it difficult to fight for or defend themselves and develop their potential. In line with (Ilham & Farid 2019), This minority group can be understood as people who are on the edge, considered marginalized, or (indeed) marginalized. Furthermore, (Tambunan, 2020) Defines minority groups as people whose hereditary origins or physical characteristics are separated from other people and are treated unequally or unfairly in society. Therefore, they feel there is discrimination. Minority groups who experience physical disabilities can influence the development of mentality and social relationships in society (Fajrie & Purbasari, 2020).

Minority groups in the Kudus Regency include groups of people who have mental disorders and physical disabilities, such as the blind and deaf. This group feels they lack passion for life because they think differently from the majority group. Of course, this group cannot blame fate, or the conditions given by the creator. Apart from that, this group certainly has all the emotions, feelings, and desires and the unique things they still keep hidden and have not yet expressed. All complaints that are not channeled will affect their psychological condition. Therefore, self-expression or self-actualization channels all their emotions and feelings. One way to do this is by drawing and speaking expressively.

Expressive drawing and storytelling activities attempt to convey ideas, feelings, and experiences. These two activities are expected to allow people to express themselves. A self-story, or autobiography, is an expressive work using language as a medium to express one's

inner self. In this case, through autobiographical storytelling, minority groups in the Kudus Regency can express all their thoughts, emotions, and feelings.

The words in the story often disturb the reader's mind because the author uses the heart in the creation process. (Wirahyuni, et al 2021). (Yono, et al 2022) The aim is to inform, invite, convince, entertain, and express feelings and emotions, which is the creativity of a writer, especially seen in the choice of words. Even if you look at the personal stories expressed by ordinary minority groups, they can be a means of reducing the stress or anxiety they are facing. Thus, the focal point of this activity is not to care about the grammar they compose, so it is different from writing as an art. (Rahmi, et al 2021).

(Putriani, et al 2022) Drawing and story writing activities can verbally express their unspoken and unresolved conflicts. Through this activity, readers can fully understand human life in the words they draw or write. Based on previous research (Setiawaty, et al 2021) Studies have shown that writing about oneself and personal experiences can improve mood disorders, help reduce symptoms among cancer patients, improve one's health after a heart attack, and even improve memory.

The results of expressive writing can be identified in the form of expressive patterns used by the speaker. This expressive pattern reflects the anxiety experienced by the speaker. Thus, the focus of this research is to describe the expressive patterns of the ex-psychotic group as a form of anxiety at the Panti Muria Jaya social institution.

## 2 METHODOLOGY

This research is qualitative with a narrative approach. The subjects of this research were a minority group of ex-psychotics at the Muria Jaya Social Home. This research data is in the form of the group's expressive speech. Data collection techniques were obtained using note-taking, documentation, and library techniques. The note-taking technique records the results of in-depth interviews with sources or informants. Thus, the note-taking technique used is field notes. Documentation techniques for collecting data in the form of pictures and autobiographical stories told by minority groups at the Pendowo Kudus Psychotic Service Home have disabilities. In collecting data, researchers used purposive sampling. According to (Sugiyono, 2018), the Purposive sampling technique is a technique for determining samples based on certain considerations. Library techniques to support and complete research data. Library sources can take the form of relevant research journals and reference books.

The data analysis technique is the matching method. The matching methods used are translational equivalent (the determining tool is language/speech), referential (the determining tool is something outside of language, and pragmatics (the determining tool is the interlocutor) (Sudaryanto, 2015, pp. 25-135). The research model used is an interactive model, according to Miles and Huberman. (Moleong, 2010) This model consists of (1) the data collection stage carried out by documenting the prisoner's autobiographical writing; (2) the data reduction stage is carried out by sorting the data by classifying the types of TTE and prisoner problems; (3) the data presentation stage is carried out by creating a data classification table and analyzing it; (4) the verification stage is carried out using validation to support the drawing of conclusions.

The validation technique used in research is a triangulation of methods, theories, and researchers. Technical triangulation is done by collecting data through images, writing, or speech. Theoretical triangulation is carried out by using the perspective of more than one theory in discussing the problems studied. Meanwhile, researcher triangulation was carried out by comparing research results, both data and conclusions from several other researchers.

### 3 BACKGROUND OF DOCUMENT ANALYSIS

#### a. *Declarative-Declarative Pattern*

This pattern is where the speaker expresses his ideas with declarative or informative sentences to provide information, as in the following data.

(1) He once experienced explosive emotions and even hit his neighbor with a wooden block. Not only that, but he also slammed his cell phone and TV in a fit of emotion. (S/P/48)

*Pernah mengalami emosi yang meledak-ledak sampai pernah memukul tetangganya menggunakan balok kayu. Tidak hanya itu, beliau juga pernah membanting HP dan TV sangking emosinya. (S/P/48)*

Data (1) above is an example of an expressive pattern in declarative/informative expressed by speakers with the initials (S). He revealed that he had experienced explosive emotions that he could not control. As a result, he harmed other people, namely that other people suffered injuries as a result of being hit with wooden blocks. Apart from that, other people experienced material losses, namely items such as cellphones and TVs were also damaged.

(2) You can meet lots of friends you can chat with to get rid of loneliness, a comfortable social service environment, and people who do good (NJW/P/39)

*Bisa bertemu dengan banyak teman yang bisa diajak ngobrol untuk menghilangkan rasa kesepian, lingkungan tempat dinsos yang nyaman, orang-orang yang berbuat baik (NJW/P/39)*

(3) The part is when I'm meeting the children (EW/P/46)

*Bahagiannya waktu saya sedang bertemu dengan anak (EW/P/46)*

(4) I am happy when I am visited by relatives, including my brother-in-law, sister, and nephews. (M/L/51)

*Saya Bahagia ketika dijenguk saudara, ada kakak ipar saya, adik, dan ponakan-ponakan. (M/L/51)*

Data (2) to (4) are patterned expressions of happiness declarative/informative expressed by the speaker. The speaker with the initials NJW expressed his happiness because he could gather with many people and be in a comfortable environment. This environment is the Kudus district social service. Based on the happy expression described, it can be identified that the speaker has quite good social sense. Data (3) The speaker with EW's initials explains that he feels happy when he meets his child. Data (4) from the speaker with the initials M reveals that he feels happy when he is visited by his family, including siblings, brothers-in-law, younger siblings, and nieces and nephews. Some of the happy expressions of the ex-psychotic group are the same; namely, being close to family can create feelings of happiness. This was also explained by (Saputri & Indrawati 2011) and (Manumpahi, et al 2016), who states that someone close to family and loved ones can create feelings of freedom from fear and worry. It can make someone comfortable and happy. Feelings of empathy, care, and concern from family can reduce stress. Furthermore, (Alni Junita Angriyani, et al 2023) Explain that the stress experienced by a person will also decrease if a person fulfills the need for social contact with other people.

- (5) My aunt discovered me at the market when I was little. Then I was treated. But now, my aunt is no longer looking for money for me but for her son and daughter-in-law. I was put in this social institution because of household problems with my aunt's children and daughter-in-law. (PWT/P/37)

*Saya ditemukan oleh Bibi saya di pasar waktu kecil. Kemudian saya dirawat. Tapi saat ini, bibi mencari uang bukan lagi buat saya melainkan buat anak dan menantunya. Saya dimasukkan di panti sosial ini karena masalah rumah tangga anak dan menantu bibi saya. (PWT/P/37)*

- (6) The destiny and destiny of life is felt to be less favorable than that of other people in general because of the amnesia I suffer from. (NJW/P/39)

*Takdir dan nasib kehidupan yang dirasa kurang menguntungkan seperti orang-orang pada umumnya karena penyakit amnesia yang saya diderita. (NJW/P/39)*

- (7) I felt like a failure because my career was ruined. During the monetary crisis during the Soeharto era around 1998, I had to be laid off from my job. I work in the property sector in Jakarta. (M/L/51)

*Saya merasa gagal karena karier saya hancur. Pada Krisi moneter zaman Pak Soeharto sekitar tahun 1998, saya harus di PHK dari pekerjaan saya. Saya bekerja di bidang properti di Jakarta. (M/L/51)*

Data (5) to (7) are patterned expressions of sadness, which are declarative/informative and expressed by the speaker. Data (5), the speaker with the initials PWT expressed that he was sad because of his misfortune in life. Based on the story, he was found by someone else and adopted as a child. The other person who raised her is said to be called Aunt. His misfortune revealed that when he was an adult, his aunt no longer supported his living, so he had to leave his aunt's house and live in a social institution because of the request of his aunt's daughter-in-law, who was jealous of being in the same house as her aunt. Data (6) shows that there are sad speeches due to unhealthy psychological conditions. The speaker with the initials NJW revealed that he was experiencing amnesia.

Meanwhile, data (7) shows that the speaker experiences sadness because he failed in his career. A person who feels like he has failed in his life journey and experiences a disaster can feel deep sadness. The same opinion (Aryuni, 2023) States that the loss of loved ones, property, and livelihood can impact cognitive disorders or a person's way of thinking and behavioral disorders.

- (8) I am disappointed. Yes, I was disappointed because if I asked to be picked up, there were problems. I wanted to ask Mbak Ervina to pick me up, but they said I did not have money to take the bus. I visited him once, but Ms Yu Ervina was using a motorbike, so I could not go home with her because she was riding with her husband. Did not call. I asked again when he would pick him up, and he said he had yet to receive money. OK, tell me to stay here until he recovers. Yes, understand that there are people here with various emotions. Yes, never mind. (PWT/P/37)

*Saya kecewa. Ya kecewa karena kalau minta dijemput ada aja kendala. Dulu mau minta dijemput Mbak Ervina, tapi bilang nggak ada uang untuk naik bis. Pernah dijenguk, tapi mbak yu Ervina pakai motor jadi tidak bisa pualng bareng karena dia boncengan sama suaminya. Tak telpon Tanya lagi, kapan jemput bilanginya belum ada uang. Ya udah, suruh di sini dulu sampai sembuh. Ya paham aja kalau di sini sama orang-orang yang emosinya bermacam-macam. Ya udah lah. (PWT/P/37)*

(9) Yes, reflect by asking yourself why my life is like this? (NJW/P/39)

*iya merenung dengan mempertanyakan kepada diri sendiri kenapa kehidupanku begini? (NJW/P/39)*

(10) suddenly remembering living conditions that felt unfair (NJW/P/39)

*tiba-tiba teringat kondisi kehidupan yang dirasa tidak adil (NJW/P/39)*

(11) Yes, I was disappointed because I didn't get a job vacancy (EW/P/46)

*Ya itu kecewa karena tidak mendapatkan lowongan pekerjaan (EW/P/46)*

(12) Yes, I was disappointed with my mother, because when I was at home, I raised chickens, my mother didn't agree. (J/L/33)

*Ya itu kecewa sama Ibu, karena pas waktu dirumah, saya ternak ayam, ibu tidak setuju. (J/L/33)*

Data (8) to (12) are patterned expressions of disappointment declarative/informative experienced by the speaker. Data (8) expressed by the speaker with the initials PWT shows disappointment due to his family not heeding what he wanted. This hope is to be picked up from the social institution so that he can be with his family. Data (9) and (10) expressed by speakers with the initials NJW and EW show that they are disappointed because their condition is abnormal. He realized that he was different from other people in general. Data (11) expressed by the speaker with the initials EW shows that he was disappointed because he did not get a job vacancy. Data (12) expressed by the speaker with the initials J shows a feeling of disappointment because his hopes of becoming a sifter did not receive support from his family. Thus, disappointment will arise as a form of expression if reality does not match the expected target or plan. According to (Zulfika, 2020) Explains that the disappointment experienced by a person is caused by unfulfilled hopes and regret for oneself, which can lead to depression or prolonged stress.

(13) Not optimal when appearing at a disability audition shooting. I failed because the registration fee was expensive. I also feel guilty; why are you here all the time, sick, do not have money, and do not have an ATM? I wanted to go abroad; I just had to fly. Instead, I chose to be treated at social services. It says I do not want to be a burden, not to depend on other people, not to be able to earn my own money, and not to rely on others. (PWT/P/37)

*Belum maksimal pas tampil di shooting audisi disabilitas. Gagal karena bayar pendaftaran mahal. Merasa bersalah juga, kok disini terus, sakit-sakitan, gak punya uang, dan gak punya ATM. Pengen di luar negeri, udah tinggal terbang, malah pilih diobati di dinas sosial. Dibilang jangan jadi beban, jangan bergantung pada orang lain, harus bis acari uang sendiri, dan jangan mengandalkan orang lain. (PWT/P/37)*

(13) mistakes I made towards my wife at that time and when I received a case related to accusations of being a practical political volunteer for SBY (A/L/58)

*kesalahan yang saya perbuat terhadap istri saya kala itu dan ketika mendapat kasus terkait tuduhan menjadi relawan politik praktis SBY (A/L/58)*

Data (13) and (14) are patterned expressions of guilt and declarative/informative experiences by the speaker. Data (13), expressed by the speaker with the initials PWT, shows the guilt he experienced due to failing to participate in the competition audition. This feeling of guilt was directed at the social services administrators, where he underwent treatment and gained skills. In this context, the speaker reveals that he also gained skills at the "Muria Jaya" social services institution, including developing a singing hobby.

Furthermore, the "Muria Jaya" social service entered the PWT speaker in a competition event in Solo but did not win. So, it makes the speaker feel guilty. He also felt guilty towards those who looked after him while he was in the social institution because he was often sick, which made it difficult for the orphanage staff. As for data (14), speaker A explained that he felt guilty towards one of his family members, his wife. He felt guilty because he had stumbled upon the case of the accused being a political volunteer, so he could not carry out his duties in protecting his family, especially as the backbone of the family. I have the same opinion. (Muhrima A. Kau, 2010), that guilt arises from feeling worthless or unworthy of others. Furthermore, (Pratiwi, 2018) Also explains that guilt arises due to regret towards oneself because of the actions one has committed. These feelings of guilt do not make the heart feel comfortable.

#### ***b. Declatative- Rhetorical Pattern***

This pattern occurs when the speaker expresses his experience through rhetorical interrogative sentences that aim to provide information.

(15) Sad. Even though Wak was a good parent, they advised and motivated me. Then, if Wak dies, who will advise me again? (PWT/P/37)

*Sedih. Padahal Wak orang tua yang baik, yang menasehati saya, memberi motivasi. Terus, kalau Wak meninggal, siapa nanti yang menasehati saya lagi. (PWT/P/37)*

Data (15) above is an example of the Declarative-Rhetorical expressive pattern displayed by the speaker with the initials PWT. Initially, he stated that Waknya, a good person who always gave advice and motivation, had passed away. Next, he gave a rhetorical statement or question that did not require an answer, namely, who would advise me next? The speaker explains this and does not need to be answered because he already knows the answer, so there will no longer be anyone to advise and motivate him. This rhetorical pattern refers to a pessimistic attitude because they think good people who have been instrumental in their lives have died.

#### ***c. Declarative-Imperative Pattern***

This pattern indicates that the speaker expresses his emotions through the form of information followed by the aim of commanding.

(15) Many people prank. Well, that is that then. Just let it go, and do not pay attention to it. (NJ/P/30)

*Banyak yang menjaili. Ya sudah. Biarkan saja tidak usah dihiraukan. (NJ/P/30)*

Data (16) above is an example of the declarative-imperative expression pattern expressed by speakers of NJ initials. He revealed that during this time, many other people teased him. This is an expressive form of self-control. He decided not to let anyone bother him. This is expressed in an imperative pattern: *Just let it go; do not pay attention to it*. This means that annoying things do not need to be considered.

## 4 CONCLUSIONS

Based on research results and discussion results, it was concluded that expressive patterns as a form of group anxiety include declarative-declarative, declarative-rhetorical, and declarative-imperative patterns. The forms of expression of the ex-psychotic group at the Muria Jaya Service Home include happiness, sadness, disappointment, guilt, and self-control.

## 5 PRACTICAL APPLICATION

Expressive storytelling is an effort to convey one's ideas, feelings, and experiences. This activity is used to express one's inner self, which is manifested through expressive patterns. In this case, by telling stories about themselves, the minority group of ex-psychotics can reveal all their inner thoughts, emotions, and feelings. This aims to identify the form of anxiety he is facing. In this way, you can find out how to reduce stress and heal them so that their psychology becomes normal like people.

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