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To Encounter Anxiety As The Impact of COVID-19

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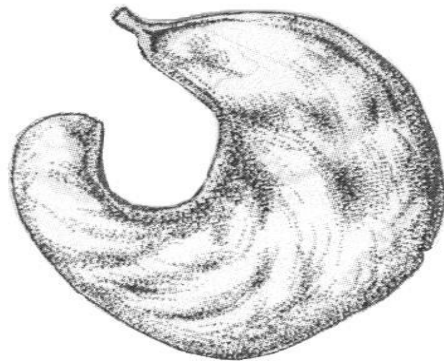
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- AQ3 There is no significant distinction between writing an abstract section and other types of paragraphs; please make improvements
- AQ4 Please provide consistent margins for each component that is not in accordance with the rules
- AQ5 Please ensure the consistency of the title's writing style
- AQ6 Please include conformity at the outset of the numbering; this applies to all components with a numbering format
- AQ7 Please utilise the vacant space provided in each section of the article
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1 **Rational Emotive Behavior Therapy (REBT) And Tawakkal Concept**
2 **Elaboration To Encounter Anxiety As The Impact of COVID-19**

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24 [AQ3] There is no significant distinction between writing an abstract section and other types of paragraphs;
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26 Abstract.

27 The anxiety and worriness are experienced by most of the parents who stay in distance with their
28 children due to corona virus disease pandemic (covid-19). The anxiety and worriness can cause
29 irrational behavior, such as: frequently crying, restless, moody, and lost appetite. This situation is
30 keep going on even though their children have given news that they are just doing well. This
31 research discusses about the implementation of Rational Emotive Behavior Therapy (REBT) to
32 overcome anxiety and negative thinking toward parents whose children are living in the area which
33 vulnerable to covid-19. REBT therapy implementation with tawakkal concept elaboration is
34 aimed to improve an individual point of view toward problem encountered. This is an action
35 research. The researchers provide therapy toward three parents who live far away from their
36 children in which those children cannot return home yet due to covid-19. Those parents live in
37 Kampung Karang Tengah Pesisir Selatan West Sumatera. There are 3 stages in this research: (a)
38 empathy with client condition; (b) provide catharsis nuance; (c) ask the client to fight against the
39 negative feeling; (d) provide suggestion through tawakkal concept; and (e) contract making. The
40 research result revealed that clients started to realize that their action is not appropriate since it
41 solves nothing. Hence, the implementation of REBT concept which combined with obedience
42 concept may change clients' point of view toward their problems as the impact of covid-19.

43 Key Word: REBT, Tawakkal, Impact, Anxiety.

44 [AQ4] Please provide consistent margins for each component that is not in accordance with the rules

45 INTRODUCTION

46 At the end of 2019, the world is surprised with the appearance of pandemic called
47 covid-19. The corona virus has become pandemic to almost all countries all over the world,
48 most of these countries experience difficulty in handling this problem due to their inability
49 to prevent their citizen from the impact of covid-19, even numbers of people died are
50 increasing from time to time. Initially, this virus is reported to be appeared from Wuhan
51 City, China on December 31st 2019. For now, this virus has spread to 151 countries in the
52 world. This disease is contagious among human being. On March 11th 2020, WHO set
53 Covid-19 as pandemic. This kind of situation cannot be underestimated since there are only
54 few diseases categorized as pandemic in history.

55 WHO had warned people all over the world to avoid panic in dealing with this kind
56 of situation by implementing social distancing, using disinfectant when touching a surface,
57 using soap and water or hand sanitizer routinely to clean hand, using masker during illness
58 and avoid touching face. In our country, President Joko Widodo asked people to conduct
59 their work from home to prevent the dissemination of covid-19. Moreover, other countries

60 such as Italy and Malaysia have implemented lockdown as a strategy to avoid further
61 dissemination of this corona virus.

62 As time goes by, this virus has infected large number of people and has spread in
63 many different countries. As the impact, not only people in China have become the victim
64 of this virus, but most people from different countries worldwide have been impacted.
65 Among the impacts of this virus are people get stresses easily, over anxiety, more frequent
66 worry and fear. People all over the world cannot conduct their activity as usual with more
67 limitation, more and more frequent death information add nothing but severe burdened to
68 everyone, and many more problems to be added to. These situations have led some people
69 to be worried about being infected by covid-19; hence, it influences the health of human
70 mentality (Rahayu, 2010).

71 The term anxiety in English originated from Latin *angustus* which means stiff, and
72 *ango, anci* mean suffocate (Widosari, 2010). Steven Schwartz, S revealed that anxiety
73 originated from Latin word *anxius* which means constriction or suffocate. The anxiety is
74 similar to fear but with a less specific focus. Fear used to be a respond toward some direct
75 threat, meanwhile anxiety used to be marked by unpredicted danger in the future time.
76 Anxiety is a negative emotional condition indicated by feeling and somatic tension, such
77 as heart beating fast, sweating, difficulty breathing (Schwartz, 2000:139).

78 Syamsu Yusuf revealed that anxiety is a neurotic helplessness, insecurity,
79 immaturity, and inability in facing reality demand (environment), difficulty and daily life
80 pressure (Yusuf, 2009:43). This is supported by Kartini Kartono (1989:120) who stated that
81 anxiety is a form of fear plus worry about uncertain matters. In line with that, Sarlito
82 Wirawan Sarwono (2012) mentioned that anxiety is a fear toward an unclear object and
83 uncertain reason.

84 Gail W. Stuart in Dona Fitria Annisa and Ifdil stated that there are many anxiety
85 aspects, namely, anxiety in behavior respond, cognitive, and affective. First, it is anxiety
86 in behavior respond (restless, physical tension, tremor, shocked reaction, talk fast, lack of
87 coordination, prone to injury, self-withdraw from interpersonal relationship, inhibition,
88 escape from trouble, dodge, hyperventilation, and very alert). Second, it is cognitive
89 (distracted attention, bad concentration, forgetful, wrong assessment, preoccupation,
90 barriers to thinking, broad perception is decreasing, creativity decreasing, productivity
91 decreasing, very alert, and nightmare). Third, it is affective (easily distracted, impatient,
92 restless, tension, nervous, fright, horror alert, concern, anxiety, numb, guilty, and shame).
93 Moreover, Ivi Marie Blackburn & Kate M. Davidson in Dona Fitria Annisa and Ifdil
94 divided functional analysis of anxiety disorders, namely: mood (worry, easy to get angry,
95 very tension feeling), mind (worry, hard to concentrate, empty mind, exaggerating threat,
96 see oneself as very sensitive, and feel helpless), motivation (avoid situation, high
97 dependency, and want to run away), restless, nervous, excessive vigilance behaviors),
98 biology symptoms (sweating, shaking, dizziness, pounding, nausea, and dry mouth)
99 (Annisa and Ifdil, 2016).

100 Many physical and psychological reactions as the impact of anxiety due to covid-
101 19 pandemic threat are experienced by public. The observation conducted in Pesisir Selatan
102 West Sumatera revealed that some elderly people experienced high level of concern since
103 their children are living and working in the red zone (the highest number of inhabitants
104 exposed to covid-19). Amongst the cases, a mother called I, is worried about her child who
105 is now in Jakarta City, a city with high number of covid-19 cases. The client is worried to
106 the probability that her child might be infected by covid-19 and threatening his or her life.
107 The fact that more and more Jakarta inhabitants are exposed to covid-19 had caused the
108 client to keep thinking about her child even start to cry for her child. Moreover, client keep
109 asking her child to return home and leave Jakarta City no matter how hard is that for her
110 child to explain to her that it is not easy to return home in this kind of situation. The
111 condition of the client who is worried about her child also strengthened by the statement
112 of her other child called AD who revealed that recently client is experiencing lack of
113 appetite, and keep calling her child many times a day. The author suggested the client to
114 implement rational emotive behavior therapy and elaborate it with tawakal concept.

115 Rational emotive behavior therapy is an approach in counseling science which
116 emphasizes on the connection among feeling, behavior, and mind. These steps help client
117 to improve emotion and to alter the irrational mind (Fauziyah: 2014). Initially, this
118 approach is called as rational therapy (RT), by 1961 Ellis changed it into rational emotive
119 behavior therapy, and was published in Newsletter by The Institute for Rational Emotive
120 Therapy in 1993. Albert Ellis believed that individual has both personal and social interests.
121 However, REBT also consider that human being is accomplished with rational, irrational,
122 logic, and even crazy behaviors (Lesmana, 2011:33).

123 In relation with tawakkal concept, the main belief which underlies tawakkal is a
124 whole belief to the power and the greatness of Allah SWT. Tawakal is the real evidence of
125 tawheed (monotheism). An individual who implement this tawakkal concept believes
126 strongly that everything relies only to Allah SWT and no single things happen but after
127 Allah SWT for both useful or *mudarat*, and happiness or disappointment matters. No matter
128 how hard all creatures try to help, none of them can bring advantage unless Allah SWT
129 permits it. Otherwise, no matter how hard all of them try to bring disadvantage, they will
130 never able to do it except Allah SWT permits it.

131 Muslim scholars thought that tawakkal has many advantages, namely, it can make
132 an individual full of confident, be brave in dealing with each problem, show peace and
133 tranquility of soul, close to Allah SWT and become his admirer in order to be maintained,
134 helped, and protected by Allah SWT, given sufficient sustenance, always filial and obey
135 Allah SWT (Dahlan, 1997). Furthermore, TM. Hasbi Ash-Shiddieqy stated that tawakkal
136 is required when it is impossible for an individual to make change, as for it is no longer
137 required as long as an individual has the capability to make change along with the
138 availability of opportunity. Those who are given up everything to Allah SWT without
139 doing anything but merely tawakkal are actual liar (Ash Shiddieqy, 2001).

140 [AQ5] Please ensure the consistency of the title's writing style

141 THE LITERATURE REVIEW OF ELABORATION BETWEEN REBT AND 142 TAWAKKAL CONCEPT

143 Theory which underlies this research is Rational Emotive Behavior Therapy and
144 tawakal concept in overcoming a mother's worriness toward covid-19. As mentioned
145 before that REBT concept is resulted from Albert Ellis thinking. He was born in 1913 in
146 Pittsburgh, but he ran away to New York at the age of 4 years old and kept stay there;
147 however he also has been settled in New Jersey. Albert Ellis is the founder of Rational
148 Emotive Behavior Therapy. Ellis is a respected clinical expert since 1955 (Rahman: 2017).
149 He designed this theory based on the fact that numbers of children are not able to achieve
150 progress and development due to inappropriate understanding toward events happened in
151 their life. Therefore, Ellis decided to conduct deeper research and then finally he found
152 Rational Emotive Behavior Therapy. REBT considers numbers of emotional or feeling
153 problems are rooted from irrational belief (Burton, 1997).

154 Rational Emotive Behavior counseling was resulted from Ellis' dissatisfaction
155 toward inefficient traditional counseling practice, particularly classic psychoanalytic that
156 he had implemented. Rational Emotive Behavior counseling is one of the active-directive
157 counseling forms which is similar to education and teaching processes by sustaining mind
158 dimension compared to feeling dimension (Nusuki, 2014).

159 Rational emotive behavior therapy (REBT) is also one of psychotherapy given to
160 the client who is struggling with anxiety with its general purpose to reduce irrational belief
161 and to strengthen rational belief which is effective for this individual as well as for the
162 other individual through learning and cognitive exercise, emotion and behavior. Hence, it
163 is expected that client who finds it easy to be anxious along with irrational belief will be
164 able to conduct healthy emotion and behavior.

165 Corey in Muhammad Abdul Kohar and Imam Mujahid stated that REBT is one of
166 the approaches in guidance and counseling, also in psychotherapy. REBT technique is
167 implemented toward individual who experiences problem due to irrational mind and belief
168 toward event in his or her personal life. REBT has three steps; namely, make the client
169 aware that there is negative behavior which can cause psychological inconvenience, make
170 the client aware that this negative behavior is caused by illogic faith, also make the client
171 fight against this illogic faith or belief by realizing that it is not the truth (Kohar and Imam
172 Mujahid, 2017).

173 The purpose of this technique is to make the clients aware that the wrong way of
174 thinking or illogic way of thinking can cause emotional distraction to themselves.
175 Therefore, the purpose of this therapy is to help clients free themselves from wrong and
176 illogic thinking, so that they can change it with logical ways of thinking (Sukardi, 1985: 89).

177 In order to be able to understand personality dynamics based on rational emotive behavior therapy,
178 it is of vital importance to understand basic concepts mentioned by Albert Ellis. He agrees to the
179 psychotherapy which assumes that human is accused of having potential to think both
180 rational and irrational.

181 Humans also have willing to develop and protect themselves. Moreover, humans
182 also want happiness and to have social relationship with people surrounding them by
183 actualized themselves (Kamalasari, 2011). However, humans also tend to destroy
184 themselves, to avoid fact, and to reproach themselves for having regretted their action.
185 Sometimes, humans also surrender to God and to other human being since they feel tired
186 of what they had experienced (Latipun, 2005).

187 According to REBT theory, there are two types of irrational belief of humans: first,
188 irrational belief toward themselves (ego disturbance). Second, humans tend to have
189 irrational belief about their emotion or their feeling. Often, these two types of irrational
190 beliefs happened simultaneously, even though at the end there is only one of them that will
191 dominate. Hence, it is clear for us that one of the main impacts of the perpetuation of
192 irrational thoughts is cognition distortion (Froggatt, 2005).

193 REBT assumes that humans are creature accomplished with ratio (mind), so they
194 have potential to be rational and honest or to be irrational and liar. Humans are prone to
195 maintain themselves, to be happy, to love, to gather, to actualize themselves or to be glued
196 to old dysfunction behavior patterns, to destroy themselves, and the other tendency.
197 Therefore, Corey statement is relevant with these that humans have unique potential and
198 tend to act both rational and irrational (Corey, 2013).

199 Albert Ellis mentioned that when humans get emotional they also think and act,
200 when humans are conducting act, they also think in emotion at the same time, and when
201 humans are thinking, they also have both emotion and action. Since humans are able to
202 think, so they cannot be grouped as passive mass conditioned victim who became neurotic
203 or psychotic. This is actually happened due to unrealistic thinking, misinterpretation,
204 misconception, and over demanding in the previous life experience or in the childhood
205 time.

206 REBT assumes an individual who experiences emotional disturbance and causative
207 behavior with irrational beliefs and values; hence it is important to confront this individual
208 directly with his/her life philosophy to allow change to take place. It is to explain on how
209 iB can be a disturbance, and attacking rational ideas, as well as teaching client on how to
210 think rational and logic in order to be able to change or to erase iB so that appropriate and
211 expected emotion and behavior can be achieved ($E = effect$) as a rational individual Ellis
212 and Abrahms, 2020).

213 It is not too much different from human point of view based on rational emotive
214 behavior therapy, since this theory has many assumptions about happiness and unhappiness
215 in relation with the dynamicity of feeling and thought. Ellis (1994) in Lubis (2011:159)
216 formulated that the core of human consists of many parts as follow:
217

[AQ6] Please include conformity at the outset of the numbering; this applies to all components with a numbering format

- 218 a. Basically, individual is unique, individual is prone to think both rational and irrational
219 b. “Emotional” reaction is motivated by self introspection, interpretation and philosophy
220 which is based or not based on individual.
221 c. Psychological or emotional barrier is caused by illogic and irrational ways of thinking
222 d. Irrational thinking is started with learning illogically which is obtained from the parents
223 and the culture in which an individual grew up
224 e. Irrational thinking can be reflected from verbalization employed. Illogic verbalization
225 indicates wrong way of thinking, otherwise appropriate verbalization indicates
226 appropriate way of thinking.
227 f. Show the client that self-verbalization is the source of emotional barrier.
228 g. Confirmed that self-verbalization is illogic and irrational.
229 h. Justify or straighten out way of thinking with a more logic and efficient self-
230 verbalization.
231

232 In relation with technique of rational emotive behavior therapy, Dewa Ketut (1985)
233 revealed four general techniques in the cognitive techniques:

234 a. Teaching Technique

235 In Rational Emotive Behavior Therapy, counselor plays more active role than
236 student. This technique provides space for counselor to speak and to so show something
237 toward client, particularly to show how illogic way of thinking affected emotional
238 disturbance toward him/her.

239 [AQ7] Please utilise the vacant space provided in each section of the article

240 b. Persuasive Technique

241 Ensure that client will change his/her point of view since it is not true. Counselor
242 ensures directly, implementing numbers of argumentation to show that the client has a
243 wrong way of thinking.
244

245 c. Confrontation Technique

246 Counselor attacks client’s illogic way of thinking and brings the client to a more
247 logic way of thinking.
248

249 d. Task-based Technique

250 Counselor gives task to the client to try to do certain act in a real situation. For
251 example, ask the client to approach the other members of the community whenever
252 client feels rejected by the community. The other example is to read social situation and
253 condition or to read book to improve the way of thinking.
254

255 There are three steps in Rational Emotive Behavior Therapy that have to be
256 conducted by counselor during counseling to obtain a maximum result, as follow:
257

- 258 a. The process which allows counselor shows the client that his/her way of thinking is
259 irrational. Hence, a counselor responsibility is to show, and to make the client
260 understand as to why he/she experience it. Moreover, a counselor must show the client
261 the relation among irrational though with the problem encountered, and emotional
262 disturbance experienced by the client. Therefore, it is expected that the client will be
263 aware of the main core of the problem he/she encountered.
264
- 265 b. Furthermore, a counselor must convince the client that this kind of irrational thought
266 needs to be countered depending on the willing of the client. Hence, it is the counselor
267 to assure client to have willing and faith that he/she can explore his/her thought with
268 counselor help and guidance.
269
- 270 c. The last one, a counselor is responsible in helping and guiding the client to fight against
271 irrational thought, which has been sustained during this time and had caused problem
272 for the client himself/herself. At this stage, a counselor need to doctrine client to
273 change the irrational thought and behavior to finally client can change his/her problem
274 to achieve a wealthy, happy life as well as to balance his/her life with the surrounding
275 environment.
276

277 The role of a counselor in conducting rational emotive behavior therapy is expected
278 to be able to provide unconditional positive reward which is known as Unconditional Self-
279 Acceptance (USA). By implementing this USA, it is expected that client can accept himself
280 or herself unconditionally or without conditioning regard since this philosophy has been
281 hold strongly by the expert of rational emotive behavior therapy in which human are
282 basically created for different purposes (Ahmud and Mohamad Thohir, 2013).

283 Tawakkal is the widest and the most general concept which refer to *Asma 'ul Husna*.
284 Tawakkal has particular dependency toward the general characteristics and acts of Allah
285 SWT. All of characteristics are the source of tawakal (Ghoni, 2016). Hence, anyone with
286 stronger and wider knowledge of Allah SWT will have stronger tawakkal (Jauziyah, 2007).
287 Tawakal is to turn to Allah SWT on every decision, every effort to the only God of this
288 universe (Hamka, 2013: 232-233). Hence, it can be concluded that tawakkal is to totally
289 surrender to Allah SWT to achieve success and to avoid failure in life.

290 Kamus Umum Bahasa Indonesia, (General Indonesian Language Dictionary)
291 mentioned that tawakkal is to surrender (to the God's willing) in total believes to God on
292 every suffering, trial, and the like (Poerwadarminta, 1976). This dictionary also stated that
293 tawakkal is self-surrender to the willing of Allah SWT and to have a whole hearted faith to
294 Allah SWT (Depdiknas, 2002). In line with that, *Kamus Modern Bahasa Indonesia*
295 (Modern Indonesian Language Dictionary) mentioned that tawakkal means that after all
296 hard effort, human needs to totally surrender to Allah SWT the greatest (Zain, 2002).

297 Tawakkal is obliged when the situation is no longer can be handled by human. It
298 means that human can do nothing to change anything. However, tawakkal is not strongly
299 advised when human can still do change and grab the opportunity. Those who are surrender
300 by doing nothing but tawakkal only to Allah SWT are liars (Shiddieqy, 2008:535). Those
301 who are tawakkal will achieve peace in return, since they believe that God is the most
302 infinite justice and the most gracious. Therefore, Islam determines that belief needs to be
303 followed by this characteristic (tawakal).

304 According to Islam, tawakkal is the basic or the last reference in an effort or in a
305 fight. Surrender to Allah SWT comes after that. Even though tawakkal is defined as self-
306 surrender or total effort to Allah SWT, humans must first do their best to achieve their goal.
307 It is totally wrong that the only thing humans need to do is to totally surrender to Allah
308 SWT without first fight and try their best to achieve their goal. Endeavor and effort are a
309 must, but the final decision is the rightful of Allah SWT. Allah SWT mentioned in Surah
310 Ali Imran verse 159 of Qur'an as follow:

311 [AQ8] Please alter the article's citations to reflect the actual location of the entire paragraph within the text

312 *“So (O prophet) it is owing to the great mercy of Allah that you are gentle toward them.*
313 *Had you been harsh, hard-hearted, they would have certainly dispersed from around you;*
314 *hence pardon them, and consult them in matters (of administration), and when you are*
315 *determined (after due to consultation), put your trust in Allah. Verily, Allah loves those*
316 *who put their trust in Him”*(Islamic Religion Department of Republic of Indonesia, 2002).

317 Those who are tawakkal to Allah SWT will not be complaining and restless. Those
318 people will always be in peace, serenity, and joy. Anytime they receive favor and gift from
319 Allah SWT, they will be thankful. Anytime they are tested with calamity, they will be
320 patient. Those people will give everything up, including themselves to Allah SWT. This
321 self-surrender is carried seriously and only because of Allah SWT.

322 Tawakkal is self surrender to the willing of Allah SWT and faithful whole heartedly
323 merely to Allah SWT. Tawakkal includes at least two elements, namely self-surrender and
324 try the best because Allah SWT. This kind of tawakkal called as *das sollen* (a must). In
325 fact, phenomenon happened in public revealed the imbalance between theories which
326 obliges maximum endeavor with total self-surrender by doing nothing. In reality, part of
327 the public defines tawakal as self-surrender to Allah SWT by actually doing nothing. This
328 wrong perception has led Muslim to experience backward and so unable to compete with
329 the dynamicity of today world. This fact can be seen in daily life. Otherwise, other part of
330 the public assumes that in order to achieve progress and development, humans need to
331 throw away tawakal.

332 Imam Al-Ghazali defines tawakkal as a heart-control to the God who protects
333 anything since everything happen due to God willing and command, and nothing can harm
334 anyone without the permission of the God (Al-Ghazali, 1995). Ibnu Qayyim Al-Jauzi stated
335 that tawakal is a good deed and *ubudiyah* (servitude of the heart) by relying, *tsiqah*, take
336 cover, and be pleased on everything only to Allah SWT, based on the belief that Allah

337 SWT will provide all sufficiency toward all of him/her needs by keep implementing factors
338 which direct him/her to the things he/she looks for along with hard effort and endeavor to
339 achieve them (Elsaha and Saiful Hadi, 2005:738).

340 Yusuf Qaradhawi also revealed that tawakkal is asking for help and total self-
341 surrender as a form of prayer. Hamzah Yaqub stated that tawakkal is to entrust oneself to
342 Allah SWT and to conduct a plan based on the power of Allah SWT in implementing a job,
343 self-surrender to Allah SWT in dealing with difficulty.

344 M. Quraish Shihab mentioned in *Tafsir Al-Misbah* that the order of tawakkal
345 toward Allah SWT is repeated in a single form “*tawakkal*” for nine times and its plural
346 form “*tawakkalu*” as much as twice time. All of them are started with an order to do
347 something, then the order to implement tawakkal. This is one of the evidences that
348 tawakkal does not mean doing nothing at all. By implementing tawakkal, an individual
349 needs to believe that only Allah SWT can allow anything to happen, and so it is relevant
350 that this individual makes his/her willing and behavior as required by Allah SWT. A
351 Muslim is required to keep trying and in the same time is required to conducting a total
352 self-surrender to Allah SWT. A Muslim is required to fulfill the entire obligation, and to
353 fully accept the result as determine by the willing and the decision of Allah SWT (Shihab,
354 2002:590-591).

355 Quraish Shihab considered that belief, Islam, and tawakkal are inseparable whole
356 unity, in which those are influencing one another. Belief is a heart-trust, and Islam is its
357 implementation. Once an individual has both belief and Islam, then tawakal will follow. In
358 brief, tawakal is not waiting by doing nothing. Tawakal strengthen soul. A strong soul may
359 help logic and thought to be wide open to encounter and overcome difficulty. In contrast,
360 restless and worriness will clog the logic.

361 Quraish Shihab added that an individual can actually avoiding predicted and
362 unpredicted harm in relation with himself/herself, property, or offspring. This is not in
363 contrast with tawakkal. Take as an example, if an individual is intentionally sleep under a
364 fruitful tree, such as Durian, then it is clear that the fruit may eventually harm this person
365 particularly when the strong wind blows, however this person is ignoring this risk and
366 considering it as a form of tawakal, this is nothing tawakkal at all, but a futile deed (Shihab,
367 2007).

368 Syeikh Muhammad Mutawalli AlSya’rawi defined tawakal as a belief that is
369 required to the cause of the helplessness of a human being toward Allah SWT due to certain
370 matters. In practice, tawakal is in heart and the implementation is through deed. In other
371 words, tawakkal is given up everything with the right belief to God who cares of human
372 being in appropriate way that is to the greatest Allah SWT (Al-Sya’rawi, 1993).

373 The main belief which underlies tawakkal is a whole belief on the greatness and the
374 mercy of Allah SWT. Tawakal is a real evidence of tawheed (monotheism). In a tawakal
375 individual, strong belief is rooted in which everything depends on Allah SWT and
376 everything happened because of Allah SWT. None can do or produce anything without

377 permission and decision of Allah SWT for both good things and bad things. No matter how
378 hard all creatures are trying to contribute advantage, none of them is allowed but with the
379 permission of Allah SWT.

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381 **METHODOLOGY**

382 This research investigates the implementation of rational emotive behavior therapy
383 (REBT) and elaboration of tawakkal concept in dealing with anxiety as the impact of covid-
384 19. Researchers employ action research approach. The research samples are the parents
385 whose children are living in the area with the highest covid-19 sufferer number in
386 Indonesia. Incidentally, there are 3 participants found to be the treatment subject in this
387 research. The research result is analyzed descriptively through description making about
388 situations or events (Sumardi, 2010:76).

389 The researchers try to understand the technique of rational emotive behavior
390 therapy (REBT) and elaboration of tawakkal concept in dealing with anxiety as the impact
391 of covid-19 through deep research toward research subject. Next, the data is described in
392 the form of words and language in a scientific context.

393 There are 5 procedures toward research subject: (a) empathy with client condition;
394 (b) provide catharsis nuance; (c) ask the client to fight against the negative feeling; (d)
395 provide suggestion through tawakkal concept; and (e) contract making.

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397 **RESEARCH RESULT AND DISCUSSION**

398 **Self Identity of Client I**

Name	Ms I
Address	Karang Tengah Village, Lengayang sub-district, Pesisir Selatan District, West Sumatera Province
Age	60 Years old
Occupation	Housewife
Religion	Islam
Location of where the child works	DKI Jakarta
Client Registration	Counselor has initiative to see client at her home and agree to work together to solve the client's problem
Background of the problem	Corona pandemic that happens today has claimed lives particularly in Jakarta City. Thus, this had caused client to feel worry about her child's health since her child is working in Jakarta City and unable to return home yet. In addition, client is already experiencing some complicated diseases, such

	as cholesterol, gout, shortness of breath, and weakness of the body, along with the mind burden. These have contributed to the illogic behavior and automatically impacting her health condition.
Irrational Behavior	Often, client spend time to be dreamy, cry, too often calling her child (meanwhile, in one side her child keep telling her that he/she is fine and stays healthy in Jakarta). Moreover, client often loss appetite due to the worriness that her child might be infected by covid-19. Client condition also supported by her child's statement, AD that he/she worries about anxiety experienced by the client.

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Self Report of Client I

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After providing assistance through rational emotive behavior therapy approach and tawakal concept to Allah SWT, the next step is the counselor tries to make report in relation with the result that has been achieved by the client.

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1. On June, Tuesday 2nd 2020 at 11.00 am was the first time for counselor to met Ms I. In this first meeting, the counselor experienced no difficulty in communication since client is one of the neighbors. The close relationship between counselor's family and client has long been built, so it helped a lot in communicating and investigating the problem experienced by the client. In addition, client is informed about the intended purpose during the visitation. Since client has things to do at home, so it took a little time to conduct the first investigation, and the researcher decided to continue it in the next day.

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2. On June, Wednesday 3rd 2020 at 02.00 pm, the counselor tried to focus on the problem experienced by Ms I. After the client talked about things that made her worry and anxious, then the counselor tried to provide assistance by implementing rational emotive behavior therapy and elaborated it with the importance of tawakkal concept in Islam. The counselor asked the client to think positively toward her child's condition. The counselor tried to convince the client that it is important for the client to reduce the burden of this pandemic toward her own physical health. The assistance was not running really well due to the client's condition is less fit and illness. In addition, the counselor could saw the fear felt by the client from the way the client talked and her fear. Client needs adequate quality resting time to allow a better body revitalization. Also, it is of vital importance for the client to fight her fear about her child who lives in Jakarta.

- 424 3. On June, Saturday 6th 2020 at 09.00 am, the counselor started to find positive changes.
425 The client has begun to relax when talking about her problem and not really showing
426 sad face anymore even though it was not easy to forget her fear of her child's condition.
427 Client admitted that the increasing number of people infected by covid-19, particularly
428 in Jakarta had increased her fear about her child. This situation is undeniable had
429 frightened her about her child's condition and health. The client never loses hope that
430 her child is always fine. The counselor keeps asking the client to see her reaction and
431 what happened to her when she fears her child's condition. The client admitted that she
432 often pensive, cry for her fear, loss appetite for no clear reason, so that she could not
433 finish the meal prepared by her other child as usual. In the same day, the counselor also
434 asked and talked to the other child of the client named AD. AD revealed that recently,
435 his/her mother often pensive, less talking to the people around, in which these are so
436 different from the condition prior to covid-19. Hence, the counselor asked the client to
437 change her perception by implementing positive thinking toward the problem
438 encountered. The counselor asked the client to relax and start to behave rationally.
- 439 4. On June, Tuesday 16th 2020 at 04.00 pm, the counselor tried to fulfill the whole
440 complete assistance, so that the client can change her irrational behavior. As the therapy
441 kept on progress, the counselor kept motivated the client by telling her that it was okay
442 for her to be worried about her child, however, this feeling should not let her down and
443 impacting her health. One of the examples of the behaviors that can be changed by the
444 client is to pray for her child who is now working in Jakarta that her child is protected
445 by corona virus and belief strongly in heart that everything is going to be well. In
446 addition the counselor convinced the client about the power of du'a in which it is a
447 much better thing to do than fear all the time. The researcher also asked the client to
448 tawakkal, relied everything to Allah SWT since everything happened has its own
449 purpose. It is also clear that the client need support from the people around her. People
450 around her need to convince her that it is okay to be worry, but to let this feeling put
451 her health in danger is no longer accepted. In this fourth meeting, the researcher felt
452 accomplished by providing assistance to Ms I as the client by implementing rational
453 emotive behavior therapy and elaborate it with tawakkal concept. The counselor
454 admitted that the result was quite fruitful which indicated by the openness of the client
455 when being asked and responded without feeling hesitate. In short, client also received,
456 responded, and communicated well. In addition, the client showed friendly welcome to
457 the counselor during visitation, so the counselor encountered no serious problem during
458 counseling.
- 459 5. On June, Wednesday 17th 2020 at 01.00 pm, the counselor visited the client to found
460 another change. The counselor found out that the client was not as sad as previously,
461 and less pensive. The other child of the client who stays in the same house stated that
462 client had started to conduct activities as usual, not losing appetite, and no more

463 negative feeling. Finally, the client mentioned that she begun to feel calm down and
464 optimistic that everything is going to be okay.

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466 **Self Identity of Client II**

Name	Ms II
Address	Tebing Tinggi Village, Lengayang sub-district, Pesisir Selatan District, West Sumatera Province
Age	56 Years old
Occupation	Housewife
Religion	Islam
Location of where the children work	Bekasi
Client Registration	Counselor has initiative to see client in her house and had direct communication and discussed about her condition with the counselor. In addition, counselor also call client through phone.
Background of the problem	Based on the observation conducted, it is known that client lives together with her husband and their children work in Bekasi. Bekasi is an area with fairly dense population and numerous of them had been infected by corona virus. Client admitted that she really worried about her children and her grandchildren. Thing is getting worse because client often sick, and so not only is the client worried about her family, but her family also worried about her. Client tends to has negative feeling toward her children due to the increasing numbers of the infected people.
Irrational behavior	Client tends to be burdened with her fear toward her children who are now in Bekasi. She over thinking it, so indirectly this has become a burden to her mind and prevents her from positive thinking. In addition, client always cry when calling her children on the phone and always ask her children to reduce outdoor activity. Client admitted that she often feels dizzy and no spirit in her daily life in which these can bring negative impact toward her health.

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Self Report of Client II

After providing assistance through rational emotive behavior therapy approach and tawakal concept to Allah SWT, the next step is the counselor tries to make report in relation with the result that has been achieved by the client.

1. On June, Sunday 21st 2020 at 09.00 am was the first time for counselor to meet the client to investigate problem experienced by the client that her children are in Bekasi and she really worried about them. Client admitted that she feel so much worry about the probability that her children might be infected by covid-19. Thus, this had caused her to be restless and scared for all the time. Moreover, Client also revealed that this psychological burden had cost her more pensive time in her bedroom than doing the house works. The counselor thought that this client condition is quite worrying since she has a history of several dangerous diseases that threatening her health.
2. On June, Sunday 23rd 2020 at 07.00 pm, the counselor met client at her home. In this second meeting, the counselor asked the client to start to think and behave rationally. The counselor provided guidance and direction to the client, such as: client needs to change her negative thinking toward her children's health, client needs to throw all fear and replace with lots of du'a for her children, client needs to understand that her negative thinking contribute nothing but damage toward her health, and so it is of vital importance for the client to give everything up to God and implement tawakkal concept in her life. The counselor tried to assure client on how important to do these advices.
3. On June, Thursday 25rd 2020 at 11.00 am, the counselor tried to find more information about client's progress and development by talking to her husband. Client's husband revealed that client has started to change her behavior. Even though, client found it hard to stop feeling sad when asking about her children condition, client has started to work again on the house work and no more pensive in her bedroom. Client no longer loss appetite, and in the night after prayer client started to implement *dzikr* and du'a for her children.
4. On June, Tuesday 27th 2020 at 02.00 pm, the counselor visited the client at her home and asked her about the change of her feeling and what other changes happened to her. The answers were quite relieving. Finally, client can feel more relieve and happier by practicing more du'a which helped her lot to achieved peace rather than fear. Client was aware that being too sad and too much negative thinking had damaged her health. In respond to this, counselor also felt happy for the client since she has started to think rationally. Hence, it can be concluded that the effort conducted by the counselor to change client's irrational thought and behavior is quite successful in which the evidence is that the client start to change her behavior.

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Self Identity of Client III

Name	M
Address	Karang Tengah Village, Lengayang sub-district, Pesisir Selatan District, West Sumatera Province
Age	58 Years Old
Occupation	Farmer
Religion	Islam
The location where the child works	Yogyakarta
Client Registration	Counselor met the client directly at his house. Counselor asked how the client feels when she heard that Yogyakarta is one of the areas where numerous of its inhabitants are infected by covid-19.
Background of the problem	The news informed that numbers of the inhabitants are exposed to covid-19. Hence, it has aroused client's worry toward his child. Media also stated that most of the infected people are merchants who operated in the crowd area. As the effect, client feel scare of his child's condition. Even though her child who is in Yogyakarta is just fine, however, client cannot get rid of his fear for his child's safety.
Irrational behavior	Client is worried to the probability that his child might get infected by covid-19. Lately, client always contacting and ask about his child's condition every day. In fact, client is not in a good health condition, and easily gets tired, so it is possible for him to collapse at anytime if he cannot get rid of this negative thinking. His wife revealed that recently client is more pensive, so that he left his job undone for most of the time.

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Self Report of Client III

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After providing assistance through rational emotive behavior therapy approach and tawakal concept to Allah SWT, the next step is the counselor tries to make report in relation with the result that has been achieved by the client.

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1. On July, Friday 03rd 2020 at 11.00 am, the counselor visited client at his house and listen directly to the cause of the anxiety and unhappiness of the client knowing that

516 his child is now in Yogyakarta. In this first meeting, the counselor experienced
517 difficulty in communicating since client found it hard to be open and silent for most of
518 the time. After a quite long waiting and entrusting client, finally the client started to
519 reveal his fear. Client admitted that he actually wanted to visit his child just to make
520 sure that his child is okay. In respond to that, the counselor assures client that it was
521 not a good idea since it may harm his own health.

522 2. On July, Sunday 05th 2020 at 01.00 pm, the counselor had agreed to met the client for
523 the second time at his house. In this second meeting, the counselor is listening to the
524 information uttered by the client in which recently he kept thinking about his child's
525 safety and that he cannot focus doing his job. Client found it hard to go to bed and feel
526 so desperate whenever listening to any bad news from his child. The client's wife also
527 found it hard to convince her husband, and so she almost gave up. In this second
528 meeting, the counselor advised the client to found peace for himself and to never let his
529 fear ruining himself. Too much fear will bring negative impact on an individual rational
530 thinking. Hence, client is required to change it and started to be rational. His willing to
531 visit his child in this kind of situation is not appropriate. Therefore, client needs to
532 change to avoid any negative impact.

533 3. On July, Thursday 26th 2020 at 08.00 am, the counselor visit the client at his house and
534 asked him directly whether he has conducted change or not. Client mentioned that he
535 finally realized that his willing to visit his child in this kind of situation is not
536 appropriate since he might get infected by covid-19. He decided just to stay at home
537 for now and delay his plan. Client's answer is pretty relieving for the counselor.

538 4. On July, Tuesday 28th 2020 at 03.00 pm, the counselor heard no more complain and
539 irrational thinking from the client. It is evidenced that client's utterances and behavior
540 had shown no more alert anxiety.

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DISCUSSION

546 Providing counseling assistance toward client with a high anxiety is not an easy
547 thing to do. There are many obstacles encountered, namely: First, counselor needs to get
548 prepared, and spend time for planning process prior to meet the client. Second. The
549 condition of the client, the client can be unhealthy, as the effect it is impossible to spend
550 much time for the counseling, the suspicion of new people that they might be infected by
551 covid-19, and the other preparation factors. Third, client also seldom leave and spend more
552 time at home, as the effect it sometimes hard for the counselor to be sure whether the client

553 is at home or not on the counseling day. However, these situations became challenges and
554 valuable process for the counselor in providing assistance to the client.

555 George & Cristiani stated that Rational Emotive Behavioral Therapy (REBT) is a
556 directive approach which conditioned client to relearn to understand the cognitive input
557 which can cause emotional distraction, to try to change mind or to learn to anticipate the
558 consequence of behavior (Thahir and Dede Rizkiyani, 2016). This is also supported by
559 Winkel (1991) who argued that rational emotive behavior therapy is a counseling type
560 which emphasizes the togetherness of interaction among thinking logically, to have feeling
561 and behavior, and also emphasizing that a deep change in the way of thinking and feeling
562 can bring a meaningful change in behaving.

563 During the activity process with the client, there are some improvements found on
564 client, such as: (1) it can be said that client is quite open up when talking to counselor
565 related with the cause of the anxiety that he felt and distract his/her mind. (2) Client
566 admitted that in certain time, the client has reached the stage in which it is really hard to
567 deal with anxiety due to fear about his/her child condition. However, as the time goes by,
568 Islamic teaching has brought ease and allows the client to develop positive thinking about
569 his/her child's condition. (3) After the counseling process has finished, in days later client
570 decided to ask for more help if needed anytime in the future. (4) During the counseling
571 process, client wants to accept advice and recommendation offered by the counselor, so
572 take and give relationship is built up. (5) In the end, client realized that fear too much about
573 his/her child's condition is not helping but ruining his/her health. (6) Client admitted that
574 this activity is helping, particularly through the Islamic advice in which the client is
575 reminded with the lesson learnt of the bad things happen in life.

576 The purpose of the counseling by implementing Rational Emotive Behavior
577 Therapy (REBT) is to switch the client's irrational behavior and thought into the rational
578 ones (Thahir and Dede Rizkiyani, 2016). Counselor had played role as required by the
579 rational emotive behavior therapy counseling by strongly hold to the principle of
580 unconditional self-acceptance by building rational and tawakal mind concept through
581 *asma'ul husna*.

584 CONCLUSION

585 The implementation of counseling activity by using REBT and elaborate it with
586 tawakkal concept toward the clients has provided adequate contribution and change on the
587 clients. Prior to counseling, the clients admitted that they were worried about their children'
588 health and condition. This pandemic problem had caused the clients to start thinking and
589 behaving irrationally. Hence, it is found out that REBT counseling and its elaboration with
590 Islam value, tawakal are of vital importance for them to get through. The change in clients
591 took time and process, the counseling cannot be conducted all the time, however eventually

592 clients can change their point of view toward their anxiety. It is expected that in the future
593 time, client can behave more rational, more appropriate, and avoid their negative feeling
594 from ruining and damaging their health, and to finally rely everything to Allah SWT. The
595 most important thing is that the clients need to develop and improve positive thinking in
596 their life, so that they will not get easily get panic when dealing with a problem, so that
597 they can stay healthy.

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Editor's Note:

To Author: Thank you for the opportunity to read your paper. This is an interesting topic in an area of growing significance that is relevant to the **Rational Emotive Behavior Therapy (REBT) And Tawakkal Concept Elaboration To Encounter Anxiety As The Impact of COVID-19**. I have a few suggestions that you may consider as you develop the paper further:
ABSTRACT In the abstract, talk more about your conclusion.

INTRODUCTION Paragraph 1, with no references, explaining the context of the research. Paragraph 2, with references, explaining very generally what we know about the topic introduced in Paragraph 1. Paragraph 3 explaining what we need to find out. Paragraph 4 explaining briefly what this paper will do to find out, method etc. Paragraph 5, with no references, explaining the structure of this paper.

LITERATURE REVIEW. Theoretical literature has not been considered and reviewed. It's better to observe the connection between the contents. Try to explain everything except the topics to establish the necessary coherence. Theoretical Development: The literature review must engage in the constructs of your analytical framing in a meaningful way. The literature review section could be improved by being more analytical. In other words, building on the existing literature to highlight what is missing and what is yet to be done and in so doing outline the theoretical puzzles or debates to which this work contributes. I have concerns related to theoretical development and note the need for a more rigorous critique of the literature to help deepen the theoretical underpinnings of the study. Long paragraphs are written without reference. It is better to be more concise. How your research results can be used in other articles? What suggestions do you have for other researchers to continue your work? What components should be emphasized more? Which areas do you think should do more research in this area? What are the limitations of this research? Write suggestions for future research. What are the theoretical and practical implications of your study

REFERENCES References should be modified according to the journal format. The references used in the theoretical literature are old and authors should use references

(2019-2020-2021).

Result this paper: Major revision

if you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

Editorial Office

Reviewer A:

Paper length::

Quite long

Originality::

Acceptable

Scope of paper::

Relevant to Journal of Namibian Studies

Related work::

Acceptable

Language::

needs tighter editing. several grammatical errors found, incorrect spacings, and incoherent sentences/paragraph. There are parts that are too repetitive. And redundant words in the same paragraph.

References::

There is an adequate number of references. However, some in-text citations do not follow the APA format. Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.: The design was not clear enough. An operational framework could have been presented where the variables and steps in the study are shown and applied to the 4D model. Please consider coming up with a framework of the methodology. The researcher did not adequately explained the sampling procedures, how many students and parents were involved in the study, the timeline, and the composition of the experts. Need more details about the research subjects and the data collection technique. What procedures were followed, and analysis procedures for the qualitative data

Reviewer E:

Paper length::

Originality::

Scope of paper::

Related work::

Language::

References::

Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.:

Reviewer K

Paper length::

Ok

Originality::

Acceptable

Scope of paper::

Relevant to Journal of Namibian Studies

Related work::

Acceptable

Language::

The paper must be improved in the use of English. It is tough to understand.

References::

At the moment, they seem to be ok. Additional comments along the following lines: originality, literature review, methodology, evaluation of results, research implications, quality of communication, etc.: The paper presents conceptual research based on a survey that seems not been applied and on a few interviews. It is not an exciting study despite the theme interest because the methodology is not entirely understood. The methodology description and implementation need to be improved, so the results are comprehensive, and it possible to analyse the pertinence of the discussion and conclusion.

JNS Submission: Manuscript Accepted for Publication, Sent to Editing

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28 Februari 2023 10.23

Ref. No.: 495

Manuscript title: Rational Emotive Behavior Therapy (REBT) And Tawakkal
Concept Elaboration To Encounter Anxiety As The Impact of COVID-19

Journal: Journal of Namibian Studies

We are pleased to confirm your manuscript's acceptance for publication on
28-Feb-23.

We can also confirm that the Submission and Review Department released your
manuscript to our Finalisation Department to commence the various editing
processes to secure online publication within the next 30 days (if not
sooner).

Kindly note:

- *Please use an appropriate writing style for the article's title
- *Please format the author list in accordance with the requirements
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please make improvements
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JNS Submission: Your galley is available to be checked prior to publication

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6 Maret 2023 11.17

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Manuscript title: Rational Emotive Behavior Therapy (REBT) And Tawakkal Concept
Elaboration To Encounter Anxiety As The Impact of COVID-19

Journal: Journal of Namibian Studies

Dear Author,

The previous round of corrections have been implemented on your paper. I kindly ask that you please check your paper a final time to ensure you and your co-authors are completely satisfied before publication.

if you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

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Dear Authors

Congratulations!

Your article Rational Emotive Behavior Therapy (REBT) And Tawakkal Concept Elaboration To Encounter Anxiety As The Impact of COVID-19 has just been published and is available at the following link:
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