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

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Abstract.

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

Key Word: REBT, Tawakkal, Impact, Anxiety.

## INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

## **THE LITERATURE REVIEW OF ELABORATION BETWEEN REBT AND TAWAKKAL CONCEPT**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

a. Teaching Technique

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

b. Persuasive Technique

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

c. Confrontation Technique

Counselor attacks client's illogic way of thinking and brings the client to a more logic way of thinking.

d. Task-based Technique

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **METHODOLOGY**

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

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

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

## **RESEARCH RESULT AND DISCUSSION**

### **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.

### Self Report of Client I

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, Tuesday 2<sup>nd</sup> 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.
2. On June, Wednesday 3<sup>rd</sup> 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.

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

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

### Self Identity of Client II

Name	Ms IJ
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.

## **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 21<sup>st</sup> 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 23<sup>rd</sup> 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 25<sup>rd</sup> 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 27<sup>th</sup> 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.

## **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.

### Self Report of Client III

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 July, Friday 03<sup>rd</sup> 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

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

2. On July, Sunday 05<sup>th</sup> 2020 at 01.00 pm, the counselor had agreed to met the client for the second time at his house. In this second meeting, the counselor is listening to the information uttered by the client in which recently he kept thinking about his child's safety and that he cannot focus doing his job. Client found it hard to go to bed and feel so desperate whenever listening to any bad news from his child. The client's wife also found it hard to convince her husband, and so she almost gave up. In this second meeting, the counselor advised the client to found peace for himself and to never let his fear ruining himself. Too much fear will bring negative impact on an individual rational thinking. Hence, client is required to change it and started to be rational. His willing to visit his child in this kind of situation is not appropriate. Therefore, client needs to change to avoid any negative impact.
3. On July, Thursday 26<sup>th</sup> 2020 at 08.00 am, the counselor visit the client at his house and asked him directly whether he has conducted change or not. Client mentioned that he finally realized that his willing to visit his child in this kind of situation is not appropriate since he might get infected by covid-19. He decided just to stay at home for now and delay his plan. Client's answer is pretty relieving for the counselor.
4. On July, Tuesday 28<sup>th</sup> 2020 at 03.00 pm, the counselor heard no more complain and irrational thinking from the client. It is evidenced that client's utterances and behavior had shown no more alert anxiety.

## **DISCUSSION**

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

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

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

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

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

## CONCLUSION

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

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

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