

The Rational Emotive Behavior Therapy Approach Through Religious Guidance In Overcoming Anxiety In Broken Home Children At Anni'mah Orphanage Cakung

Nailatul Baroya¹, Agnes Andriani², Raudhatul Jannah³, Rilla Sovitriana⁴

Master's Program in Psychological Science, Faculty of Psychology, Universitas Persada Indonesia YAI

Coessponding Email: raudhatul.2465290006@upi-yai.ac.id

ABSTRACT

The family is the primary place for children to grow and develop. However, it is undeniable that storms of life can also affect family life. Divorce is often considered an appropriate solution to end a household relationship that is no longer conducive. One of the consequences of the high divorce rate is the increasing number of children involved in broken homes. This family situation can make it difficult for children to adjust to the reality that their parents are no longer together and increases the risk of experiencing anxiety. One of the factors underlying the anxiety of children from broken homes is the irrational beliefs they hold. For children from broken homes, these beliefs may include the conviction that their parents must always be together and love each other, and that they themselves are worthless and unloved. Rational Emotive Behavior Therapy (REBT) aims to correct irrational thought patterns by applying rational thinking that underlies their anxiety. Religious guidance can also be a source of strength and support for individuals experiencing anxiety by providing a broader perspective on life. This study aims to understand how REBT integrated with religious values can reduce anxiety in children from broken homes at the Anni'mah Orphanage. This research uses a qualitative approach with a descriptive analysis method. The results of this study indicate that religious guidance at the Anni'mah Orphanage effectively addresses the anxiety of broken home children, which is often triggered by irrational beliefs, by providing a better understanding of religious values.

Keywords : Rational Emotive Behavior Therapy Approach, Religious Guidance, Anxiety in Children from Broken Homes

Introduction

The family is the primary environment for children to grow and develop. A good family life is characterized by harmonious, balanced, and aligned relationships among family members, which can be achieved when each element in the family functions and plays its role properly while adhering to religious values (Dadang, 1997). However, it is undeniable that life's storms can affect the family environment, leading to the breakdown of harmony within the household. Divorce is often seen as the most appropriate solution to end a marriage that is no longer conducive (Machasin, 2012).

This is evidenced by the high number of divorce cases in Indonesia, which reached 516,344 in 2022. This figure shows an increase of 15.3% compared to 2021 (477,743 cases) (BPS, 2023). It is the highest number of divorces in the past six years, with conflicts and disputes cited as the primary causes (Cindy, 2023). One of the major consequences of this high divorce rate is the increasing number of children caught in divorce situations and living in broken homes. According to John M. Echols, as quoted by Wardhani, a broken home is a condition where family care and

affection are lost due to various factors commonly divorce which results in children being raised by only one biological parent (Wardani, 2016).

Such family conditions can trigger conflict and discomfort for children, making it difficult for them to accept the reality that their parents are no longer together. These children are at a higher risk of experiencing anxiety compared to those who live with both biological parents. This anxiety can lead to various disruptions in their lives, such as learning difficulties, irritability, and trouble sleeping (Triana, 2017).

Anxiety is one of the most common mental health problems among adolescents. According to the *Indonesian National Adolescent Mental Health Survey* (I-NAMHS), which involved 5,664 households with children aged 10–17 years, 1,974 Indonesian children (about 34.9% of the sample) were diagnosed with at least one mental health disorder, with anxiety being the most common—approximately 3.7%. Anxiety is also the most frequently occurring mental disorder among Indonesian adolescents, with a prevalence rate of 26.7% (I-NAMHS, 2022).

In the Qur'an, anxiety is described as a natural part of human life and is considered one of the tests given by Allah to see how patient humans can be in dealing with challenges. Allah SWT says in His word...

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

Meaning: “*And We will surely test you with a touch of fear and hunger and a loss of wealth, lives, and fruits. But give good tidings to the patient.*” (Qur'an, Surah Al-Baqarah [2]:155)

Allah tests His servants in various ways—sometimes through happiness and at other times through hardship, such as fear and hunger. When a person is experiencing hunger and fear, the true nature of the trial becomes evident. All of these are forms of Allah's trials upon His servants. Whoever is patient through them will be rewarded by Allah, while whoever despairs will face His punishment. (Ibn Kathir, Volume I, 2004).

Since anxiety is one of life's tests, it can be overcome—no matter how heavy—when faced with sincerity and faith. In several verses of the Qur'an, it is explained that anxiety can be addressed by following Allah's guidance.

One of the underlying factors of anxiety in children from broken homes is the irrational beliefs they hold. These irrational beliefs are illogical because they are based on distorted and exaggerated judgments of situations, rather than on actual facts. For children from broken homes, such beliefs might include the notion that their parents must always be together and love each other, and that they are unworthy or unloved if their parents divorce. These irrational beliefs can then trigger negative emotions such as anxiety, which may lead to disturbances in their daily lives, such as difficulty concentrating, irritability, and trouble sleeping.

Gunarsa, as cited in H.M. Sattu, explains that Rational Emotive Behavior Therapy (REBT) aims to correct irrational thinking patterns by applying rational thoughts that underlie the individual's anxiety. This approach is seen as an effort to help individuals shift their mindset to become more rational and constructive (BPI Journal, 2019).

Religious guidance can also serve as a source of strength and support for individuals experiencing anxiety. Religious teachings can offer a broader perspective on life and help individuals face challenges with a more positive outlook. A combination of REBT and religious guidance holds the potential to become a more comprehensive and effective approach to addressing anxiety. Religious guidance is implemented as an effort to help correct irrational thoughts by

offering spiritual support and moral values, assisting building resilience and finding meaning in their lives.

Research Method

In this study, the researcher employed a qualitative approach. Using a qualitative approach, the researcher aimed to collect, manage, and analyze data with the goal of obtaining a deeper understanding and insight into the religious values taught at the Anni'mah Orphanage, which is the focus of this research. According to Arikunto, the qualitative approach emphasizes research results in the form of words, obtained through interviews and observations (Suharsini, 1998). Qualitative data do not have definite comparisons, as the truth being sought is considered relative (Hadari & Martini, 1995).

Furthermore, Erickson explains that qualitative research seeks to discover and narratively describe activities carried out and the impact of those actions on the lives of the subjects involved (Albi & Johan, 2018).

The research design used in this study is descriptive. According to Moleong, descriptive research is research that uses data analysis techniques in the form of words and language (Bagong & Sutinah, 2005).

The reason for choosing a qualitative approach in this study is to understand and explain the answers to the research questions in greater detail and depth. The research is directed at obtaining facts related to the implementation of the Rational Emotive Behavior Therapy (REBT) approach through religious guidance in overcoming anxiety problems among children from broken homes. The application of the qualitative approach is based on the consideration that the data obtained in the field are likely to be in the form of facts that require in-depth analysis. Therefore, a qualitative approach is more appropriate, particularly with the direct involvement of the researcher in the field.

Results

The REBT approach helps individuals understand how their belief system greatly influences their feelings and behaviors in various life situations. Humans have a tendency to think both rationally and irrationally. Irrational thoughts are one of the main determinants of anxiety. The ABC model is then used to identify irrational thoughts underlying the anxiety of children from broken homes. Furthermore, the application of religious values can help children change their mindset to become more positive and develop more adaptive behaviors. In his book titled *Qur'anic Counseling*, Abdul Hayat states that these values include:

1.) Self-Actualization

Several verses of the Qur'an explain that humans are born with innate potential (fitrah), which includes the values of faith in the Creator and adherence to a straight religion. This innate value will always emerge in human belief (Raymond, 2014). By actualizing this potential through the development of strong faith, children from broken homes can find inner peace and build strong resilience. Understanding the concept of qada and qadar, for example, helps them accept their situation and face life with greater reliance on God (tawakkal), thereby minimizing anxiety.

2.) Not Being Bound by Irrational Ideas

Irrational ideas often trap individuals in absolute demands such as “must,” “should,” and similar notions. The Qur'an emphasizes the importance of being cautious and not falling into these absolute expectations, for example, by saying the phrase “if Allah wills” (in shaa Allah) in every action, and by always placing trust in Allah in every effort and action (Abdul Hayat, 2017). Finding a balance between striving with full effort and accepting Allah's will is the key to overcoming anxiety in children from broken homes. By surrendering to Allah, children can reduce mental burdens and focus more on doing the best they can.

3.) Accepting Oneself

The ability to accept oneself with all strengths and weaknesses is part of what is referred to as gratitude for blessings (syukur nikmat), because whatever Allah has given to us is His blessing that must be appreciated, meaning accepted and utilized as optimally as possible so that it brings great benefits to oneself, others, and the social environment (Abdul Hayat, 2017). Being grateful for the blessings possessed, including shortcomings, is the key for children from broken homes to build strong self-acceptance. By realizing that every trial surely contains wisdom, they can find inner peace and live life with greater optimism.

4.) Religious Belief in the Structure of Personality

Religion, which contains values and life guidelines that are deeply internalized, enables humans to use religion as a guide for acting and behaving (Ahmad Saifuddin, 2019). Religion as a set of values and life guidelines that are deeply internalized forms the foundation of an individual's personality. By making religion a reference, individuals will tend to behave in accordance with the values they believe in. As stated by the religious mentors at the orphanage, direct modeling is the key to instilling religious values in children. For example, when teaching patience, the religious mentor must first demonstrate a patient attitude.

Discussion

Religious guidance at the Anni'mah Orphanage has a significant impact on the emotional and spiritual development of the children, particularly in reducing their anxiety. The following are key points that can be concluded:

1. Strengthening of Faith and Piety

The children are taught about the existence of Allah, the pillars of faith (rukun iman) and Islam (rukun Islam), as well as the importance of worship. Religious activities such as congregational prayers and regular Qur'an recitation are consistently practiced. In addition, the concept of qada and qadar (divine will and destiny) is instilled in daily life. The children are taught to accept destiny and be patient in facing life's trials. These daily practices also help instill good habits in obeying Allah's commands.

2. Teaching Self-Acceptance and Surrender

The children are guided to accept themselves and learn to surrender to God's will. This includes helping them understand their condition and develop a sense of peace through spiritual submission.

3. Enhancing Spiritual Quality

Islamic principles such as prayer, dhikr (remembrance of Allah), and Qur'anic recitation serve as sources of inner peace. One child (F) expressed during the interview: “After

praying, I feel calm, like a weight has been lifted.” In addition, the children become more aware of Allah’s attributes—such as The Most Merciful, The Most Compassionate, and The All-Wise—which helps them feel more secure and aware of Allah’s presence at all times. When asked how the daily recitation of Asmaul Husna (the 99 names of Allah) has impacted their life, they shared a sense of spiritual comfort and connection.

Building communication with God is also an essential part of improving spiritual quality. The children are guided to communicate with Allah personally through prayer and worship, making them feel that they are not alone and that there is always someone listening.

4. Teaching Patience and Gratitude in Facing Life’s Trials.

Through religious guidance and the support of the orphanage, the children learn to be patient and grateful, helping them to better appreciate what they have.

Conclusion

Based on the research conducted at the Anni’mah Orphanage regarding the Rational Emotive Behavior Therapy (REBT) approach through religious guidance to address anxiety in children from broken homes, the following conclusions can be drawn:

The REBT approach provides a framework to identify irrational thoughts commonly held by children from broken homes. Religious guidance at the Anni’mah Orphanage in Jakarta effectively helps reduce anxiety in these children, which is often triggered by irrational beliefs. The program provides a deeper understanding of religious values, including the strengthening of faith and piety, self-acceptance and surrender, enhancement of spiritual quality, and the cultivation of patience and gratitude.

By instilling values of faith and perseverance, religious guidance enables the children to view life from a more positive and realistic perspective.

References

- (ed), P. S. (2011). *Konseling dan Psikoterapi*. Yogyakarta: Pustaka Belajar.
- Alang, H. S. (u.d.). Proses Pelaksanaan Terapi Rasional Emotif. *Jurnal Bimbingan Penyuluhan Islam*, Vol. 6(2).
- Anggito, J. S. (2018). *Metode Penelitian Kualitatif*. Sukabumi: CV Jejak.
- Arikunto, S. (2006). *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta.
- Bustomi, H. (2018). Rasional Emotif Behavior Therapy (REBT)-Islami. *Konseling Edukasi: Journal of Guidance and Counseling*, Vol. 2(No. 2).
- Daradjat, Z. (1969). *Peranan Agama Dalam Kesehatan Mental*. Jakarta: CV Haji Masagung.
- Ekawati, T. R. (u.d.). Pengaruh Broken Home Terhadap Perkembangan Emosi Anak Usia Sekolah Dasar. *Jurnal Psikologi UMS*, Vol. 4(1).
- Faqih, A. R. (2001). *Bimbingan dan Konseling Islam*. Yogyakarta: UII Press.

- Hadari Nawawi, M. H. (1995). Instrumen Penelitian Bidang Sosial. Yogyakarta: Gadjah Mada University Press.
- Hartono, B. (2012). Psikologi Konseling. Jakarta: Kencana.
- Hawari, D. (1997). Al-Quran Ilmu Jiwa dan Kesehatan Jiwa. Yogyakarta: Dana Bhakti Prima Yasa.
- Hayat, A. (2017). Konseling Qurani Jilid I. Yogyakarta: Pustaka Pesantren.
- Ifdil., d. (2020). Psychological Well-Being Remaja Dari Keluarga Broken Home. Schoulid: Indonesian Journal of School Counseling , Vol. 5(1).
- Indonesia, B. P.-S. (2023). Statistik Indonesia Statistical Yearbook of Indonesia. Jakarta Pusat: Badan Pusat Statistik.
- Lubis, S. (1987). Metodologi Penelitian Sosial. Medan: USU Press.
- Lutfi, M. (2008). Dasar-Dasar Bimbingan dan Penyuluhan (Konseling) Islam . Jakarta: Lembaga Penelitian UIN Syarif Hidayatullah Jakarta.
- M. Jufri Halim, A. P. (2021). Bimbingan Agama dalam Mengatasi Kecemasan Pada Lansia Melalui Dzikir di Panti Sosial Tresna Werdha Budi Mulia 1 Cipayung Jakarta Timur. JPA, Vol. 8(No. 1).
- Manaf, M. A. (1996). Sejarah Agama. Jakarta: Rajawali Press.
- Nata, A. (2012). Akhlak Tasawuf. Jakarta: Rajawali Press.
- Nevid, J. S. (2017). Psikologi Konsepsi dan Konsep. Bandung : Penerbit Nusa Media .
- Pathurohmah, H. (2020). Rasional Emotif Behavior Therapy (REBT) Islam dalam Menumbuhkan Sikap Mental Positif. Konseling Edukasi: Journal of Guidance and Counseling, Vol. 4(2).
- Prasetyo, M. (2009). Membangun Komunikasi Keluarga. Jakarta: Alex Media.
- Prastowo, A. (2014). Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian. Yogyakarta: Ar-Ruzz Media.
- Putri, N. O. (2018). Gangguan Kecemasan Sosial dengan Menggunakan Pendekatan Rasional Emotif Terapi. Jurnal Fokus, Vol. 4(2).
- Raymond A. DiGiuseppe., K. A. (2014). A Practioners Guide to Rational Emotive Behavior Therapy, Third Ed. New York: Oxford University Press.
- S.S, W. (2009). Konseling Keluarga: Family Counseling. Bandung: Alfabeta.
- Sahrul. (2016). Agama dan Masalah-Masalah Sosial . Medan: Perdana Publishing.
- Saifuddin, A. (2019). Psikologi Agama Implementasi Psikologi Untuk Memahami Perilaku Beragama. Jakarta: Prenadamedia Group.
- Saikia, R. (2017). Broken Family: Its Cause and Effects on The Development of Children. International Journal of Applied Research, Vol. 3(2).

- Sugiyono. (2004). Memahami Penelitian Kualitatif. Bandung: Alfabeta.
- Sugiyono. (2007). Metode Penelitian Kuantitatif Kualitatif dan R&D . Bandung: CV Alfabeta.
- Sutinah, B. S. (2005). Metode Penelitian Sosial: Berbagai Alternatif Pendekatan. Bandung: Kencana.
- Wardhani, O. W. (2016). Problematika Interaksi Anak Keluarga Broken Home di Desa Banyuroto, Nanggula, Kulon Progo Yogyakarta. Artikel Jurnal.
- Zainu, M. B. (2013). Bimbingan Islam. Jakarta: Darul Haq.