



## ISLAMIC REBT COUNSELING TO IMPROVE THE VISUALLY IMPAIRED PEOPLE'S SELF ESTEEM

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**Abstract:** Blind people are individuals who experience limitations in vision, and from these limitations some blind people have self-esteem problems. Re-increasing self-esteem can use rational emotive behavior therapy as a counseling approach to self-esteem. The target of this research is blind people. This research was conducted at the Bogor SLBN with 2 blind people, namely An. ADD and ZM. This research is a quantitative research with a single case experiment with an A-B-A research design or an Applied Behavior Therapy research design. This study uses intervention as a form of treatment to increase self-esteem. The self-esteem situation of the blind before the intervention was indicated as low self-esteem because they felt worthless, felt inferior, looked down on themselves, withdrew from the environment, had negative beliefs and imagination, this was evident from the pre-test answers that the counselee filled. The overall score of the ADD and ZM pre-test, which was initially 178 after being given an intervention, became 273. This can be seen from the overall post-test score that was carried out. The conclusion is that the application of Islamic-based rational emotive behavior therapy can increase the self-esteem of blind people. Thus, the application of Islamic-based rational emotive behavior therapy has the effect of increasing the visually impaired people's self esteem

**Keywords:** Self-Esteem, Rational Emotive Behavior Therapy, Visually Impaired People's.

**Abstrak:** Tunanetra merupakan individu yang mengalami keterbatasan dalam penglihatan, dan dari keterbatasan tersebut beberapa tunanetra memiliki masalah harga diri. Meningkatkan kembali harga diri dapat menggunakan rational emotive behavior therapy sebagai pendekatan konseling untuk harga diri. Sasaran dari penelitian ini adalah penyandang tunanetra. Penelitian ini dilaksanakan di SLBN Bogor kepada 2 penyandang tunanetra yaitu an. ADD dan ZM. Penelitian ini merupakan penelitian kuantitatif

dengan jenis penelitian yaitu *single case experiment* dengan desain penelitian A-B-A atau desain penelitian *Applied Behavior Therapy*. Penelitian ini menggunakan intervensi sebagai bentuk perlakuan untuk meningkatkan harga diri. Situasi harga diri penyandang tunanetra sebelum diberikan intervensi terindikasi sebagai harga diri yang rendah karena merasa tidak berharga, merasa inferior, memandang rendah diri sendiri, menarik diri dari lingkungan, memiliki keyakinan dan imajinasi yang negatif, hal tersebut terlihat dari jawaban *pre-test* yang konseli isi. Skor keseluruhan dari *pre-test* ADD dan ZM yang awalnya 178 setelah diberikan intervensi menjadi 273 hal tersebut dilihat dari skor keseluruhan *post-test* yang dilakukan. Kesimpulannya bahwa penerapan *rational emotive behavior therapy* berbasis islami dapat meningkatkan harga diri penyandang tunanetra. Dengan demikian penerapan *rational emotive behavior therapy* berbasis islami memiliki pengaruh untuk meningkatkan harga diri penyandang tunanetra.

**Kata Kunci:** Harga Diri, *Rational Emotive Behavior Therapy*, Penyandang Tunanetra.

## A. Introduction

Humans basically want to be born perfect both physically and spiritually, but not all humans who are born have perfection in physical and mental terms. Even so there are also those who have disabilities when humans are born. Persons with disabilities are a heterogeneous and minority population in all countries in the world, with various imperfections in body shape, such as physical disabilities, multiple disabilities and mental disabilities which differ from one another and have different life experiences. Global WHO World Report on Disability in June 2011 shows there are 1.1 billion people with disabilities worldwide. Approximately 15% of the world's population lives with some form of disability, 2 to 6% of whom experience significant difficulties in functioning.<sup>1</sup>

In Indonesia, there are quite a number of persons with disabilities, reaching 22.5 million or around 5% of the Indonesian population.<sup>2</sup> In West Java, persons with disabilities in West Java in 2018 reached 21,776 people including persons with physical, blind, deaf, mental, physical and mental

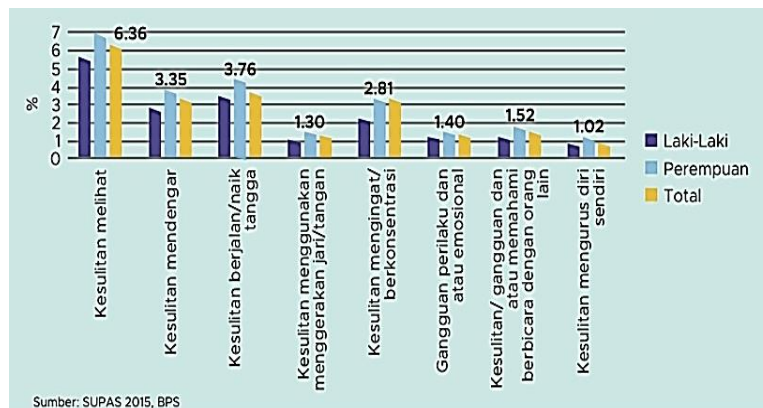
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<sup>1</sup> <https://m.liputan6.com/disabilitas/read/4351496/jumlah-penyandang-disabilitas-di-indonesia-menurut-kementerian-sosial>), Diakses pada Minggu, 7 Maret 2021, Pukul 03.45 WIB.

<sup>2</sup> <https://www.google.co.id/amp/s/amp.suara.com/bisnis/2020/10/27/100801/kemensos-dorong-akses-informasi-ramah-penyandang-disabilitas>), Diakses pada Minggu 7 Maret 2021, Pukul 06.18 WIB

disabilities and others. This data is taken based on the population in districts and cities in West Java.<sup>3</sup>

In SUPAS 2018 data was collected from eight functional difficulties, namely difficulty seeing, hearing, walking, speaking, difficulty moving hands or fingers, difficulty concentrating, behavioral disturbances, difficulty taking care of oneself. From these data, the difficulty of seeing is the highest percentage in Indonesia, around 6.39%.<sup>4</sup>



Graph 1. Percentage of Indonesian population aged 10 years and over who has a disability

According to the World Health Organization (WHO) in 2009 around 314 million people worldwide have visual impairments with 45 million people experiencing blindness or visual impairment. In Indonesia, the problem of blindness is experienced by many adults. Based on the results of the 2008 health survey, Indonesia has a blind percentage of 0.9% and is one of the countries with the highest blindness due to cataracts in Southeast Asia.<sup>5</sup>

The Ministry of Health of the Republic of Indonesia stated that in 2012 Indonesia had 29.63% of Indonesia's population with visual impairments. The difficulties experienced by persons with disabilities, especially the blind, are classified by age. Based on data from the Ministry of Health of the Republic of Indonesia in 2010, there were 5,313 people aged less than 10 years who experienced vision problems with a slight level of difficulty and a severe level of difficulty, namely 507

<sup>3</sup> (<https://opendata.jabarprov.go.id/id/dataset/jumlah-penduduk-penyandang-disabilitas-di-jawa-barat>), Diakses Pada Kamis, 11 Maret 2021, Pukul 20.51 WIB

<sup>4</sup> Kementerian Kesehatan RI, “*Disabilitas, Hari Disabilitas Internasional 3 Desember 2018*”, (Jakarta: Kementerian Kesehatan RI), 2019, hlm.2-3.

<sup>5</sup> Mega Tala Harimukhti dan Kartika Sari Dewi, Vol.13 No.1, *Jurnal Psikologi Undip*, “Eksplorasi Kesejahteraan Psikologis individu Dewasa Awal Penyandang Disabilitas”, 2014, hlm.65.

people with a percentage of 3.05% and more than people with other disabilities. As many as 430 thousand residents in West Java are blind. This number is the largest or equivalent to 1.5% of the population in Indonesia.<sup>6</sup> Based on data from West Java Open Data, in 2018 there are 151 blind people in Bogor Regency.<sup>7</sup>

Blindness is a condition where a person experiences disturbances or obstacles in his vision. According to Asep Supena,<sup>8</sup> the visually impaired (visual impairment) are those who experience significant visual impairments that require special education or learning services, for example the use of a braille reading and writing system, magnifying devices for reading material and other forms of modification. Meanwhile, according to Pertuni (Indonesian blind association) the blind are those who have no vision at all (totally blind) to those who still have residual vision, but are unable to use their eyesight to read plain text measuring 12 points in normal light conditions even though assisted with glasses.

The problem experienced by blind people that is often seen is that blind people have dependence on other people and withdraw from the environment. This is in line with the theory from Riski Indra Irawati's research regarding the characteristics of the blind, namely suspicion of others, feelings of irritability, dependence on others, low self-esteem, and criticality.<sup>9</sup>

The visible characteristics of blind people include being easily dependent on other people, and withdrawing from the environment which is one of the problems related to self-esteem. This is in line with the theory of Harris Clemes and Reynold Bean that the characteristics of individuals who have low levels of self-esteem are feeling helpless, easily influenced by others, away from the environment, easily blaming others.<sup>10</sup>

Self-esteem is an individual's evaluation of himself positively or negatively.<sup>11</sup> This evaluation shows how individuals assess themselves and whether or not their abilities and successes are recognized. This assessment can be seen from their appreciation of

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<sup>6</sup> Kementerian Kesehatan RI. "Situasi Penyandang Disabilitas", Kemenkes RI, hal.7

<sup>7</sup> <https://opendata.jabarprov.go.id/id/dataset/jumlah-penduduk-penyandang-disabilitas-di-jawa-barat>, Diakses pada Jumat, 12 April 2021, Pukul 09.20 WIB

<sup>8</sup> Iwan Kurniawan Vol. 04, *Edukasi Islami Jurnal Pendidikan Islam*, "Implementasi Pendidikan Bagi Siswa Tunanetra Di Sekolah Dasar Inklusi", 2015, hlm. 1049.

<sup>9</sup> Riski Indra Irawati, *Gambaran Harga Diri Siswa Tunanetra di Sekolah Luar Biasa (SLB-A) TPA Bintoro Kabupaten Jember*, Digital Repository Universitas Jember, 2016, hlm.10-11

<sup>10</sup> Harris Clemes dan Reynold Bean, *How To Raise Children's Self Esteem*, Cet.1, (Jakarta: Binarupa Aksara), 2001, hlm 4-5

<sup>11</sup> Eko A. Meinarno dan Sarlito W. Sarwono, *Psikologi Sosial Edisi 2*. (Jakarta: Penerbit Salemba Humanika), 2018, hlm.69

their existence and significance. Individuals who have positive self-esteem will accept and appreciate themselves as they are, (Eko A,2018).

According to Coopersmith,<sup>12</sup> self-esteem is formed by several factors such as social background, parenting characteristics, subject characteristics, early history and experience. Vanzyl and Dayze summarized several studies suggesting that low self-esteem is specifically influenced by parenting behavior and negative relationships between children and fathers or children and mothers. As for the aspects that influence an individual's self-esteem that determines the level of self-esteem situation one has, such as: (1) Self-importance, (2) Individual strength, (3) Individual obedience and ability to set an example, and (4) Individual competence, (Ridha, 2020).

According to Hirmaningsih, the development of self-esteem begins in childhood, namely in the first two to three years of life, since self-awareness that is still simple begins to develop. According to Johnson, along with the development of self-esteem, children begin to formulate self-concepts and develop the process of forming self-esteem. At first, the child will judge himself through the attitude of the parents shown, as they get older, the child begins to interact with other people, through this interaction, it is this interaction that makes the child more broadly related to his attitude towards himself, and will affect the child's overall view and value of himself.<sup>13</sup>

Blind people who get an unpleasant response from the closest people and their social environment will cause the child to think and behave about himself which is a reflection of the feelings or attitudes of other people directed at the child which causes low self-esteem to form. Children who have low self-esteem usually have many obstacles in every aspect of their lives wherever they are, and they are usually less accepted by their peers. In children who have low self-esteem, especially children with special needs, treatment or therapy to increase self-esteem is important before serious psychological problems arise, (Nova, 2016).

Therapy that can increase self-esteem can use the Rational Emotive Behavior Therapy (REBT) technique where the REBT technique is a technique that looks at the relationship between emotional thoughts and behavior. The purpose of the REBT technique according to Mohammad Surya is to improve and change all irrational and illogical behavior and thought patterns to become rational so that the counselee can

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<sup>12</sup> Ridha Oktaviani, *Self Esteem*, Jurnal Jurusan Psikologi Pendidikan dan Bimbingan Fakultas Ilmu Pendidikan Universitas Pendidikan Indonesia, Vol. 4, No.9, hlm.9

<sup>13</sup> Hirmaningsih dan Irna Minauli, Vol.11, No.02, *Jurnal Psikologi*, "Efektivitas *Rational Emotive Behavior Therapy* Untuk Meningkatkan Harga Diri Pada Anak Enuresis", 2015, hlm.65.

develop himself and eliminate destructive emotional disturbances and to build self interest, self direction, tolerance, acceptance of uncertainty, flexibility, commitment, scientific thinking, risk talking, and counselee's self-acceptance.<sup>14</sup>

According to George and Christiani, REBT is a directive approach, which re-teach individuals to understand the cognitive input that causes their emotional disturbances. According to Ellis, feelings of inferiority are the result of excessive demands. One example is exaggerating the negative consequences of a situation so that an unfortunate event becomes a very painful one for him. Irrational thoughts are rooted in illogical things that are obtained from the people around them and their environment. The irrational thoughts of children will inhibit their emotions because the assessment of problems is disturbed, including their assessment of themselves. REBT combines three techniques namely Cognitive, Emotive and Behavioral, thus the subject's irrational thoughts about himself will be changed into rational thoughts and also change negative emotions to be positive and change the individual's perspective on something.

Humans are creatures that have a nature, have aql, qalb, nafs, and spirit. Where aql is always related to positive or negative thoughts, qalb is related to the reaction of aql or the driving force of the mind.<sup>15</sup> As the hadith narrated by Bukhari and Muslim: "Remember that in the body there is a piece of meat, if it is good, then the whole body is good and if it is damaged, the whole body is damaged. Remember that piece of meat is the heart."<sup>16</sup>

The nafs is related to feelings, the tendency that arises is to force the desire to satisfy oneself. And the spirit is the essence of the heart which is the knowledge of the functioning of the qalb.<sup>17</sup> Of the four human nature, in line with the theory of Rational Emotive Behavior Therapy, namely humans have a tendency to think rationally and irrationally and humans have a tendency to complete masturbation or a necessity that arises because of lust. Thus of the

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<sup>14</sup> Nova Erlina dan Devi Novita Sari, Vol. 03, No.02, *Konseli: Jurnal Bimbingan dan Konseling*, "Pengaruh Pendekatan Rational Emotive Behaviour Therapy (REBT) Terhadap Peningkatan Kecerdasan Emosional Pada Peserta Didik Kelas VIII SMPN 6 Bandar Lampung Tahun Ajaran 2015/2016", 2015, hlm.307

<sup>15</sup> Sri Hartati, dkk, Vol. VIII, No. 02, *Genta Mulia*, "Konsep Pendekatan Rational Emotive Behavior Therapy (REBT) Berbasis Islam Untuk Membangun Perilaku Etis Siswa", 2017, hlm.20

<sup>16</sup> *Ibid*, hlm.21

<sup>17</sup> *Ibid*, hlm.21

four human nature, the most mastering and in line with the theory of Rational Emotive Behavior Therapy are aql and nafs.

In this approach the researcher will focus on the analysis of gratitude and combine it with the existing techniques in REBT. Gratitude is a feeling of gratitude, the embodiment of a sense of acceptance with reverence and worship of Allah. Gratitude is a form of literacy to align the mind, heart, and passions with individual deeds, actions and behavior.<sup>18</sup> Gratitude is a method of strengthening, developing and reconstructing the Islamic psychology. As in the letter Ad-Duha: 11. "*And to the favors of your Lord, you should declare (with gratitude)*".<sup>19</sup>

Tawakal means surrender, represent and surrender to God. Tawakal is a shield that defends, controls, and turns failures into opportunities and life lessons. Individuals who put their trust in all thoughts, intuitions, and hearts that are aligned with actions, actions, and behaviors can necessitate perfect awareness, personality strengthening, and mental reconstruction.<sup>20</sup> Tawakal is part of Islamic psychotherapy in overcoming anxiety, stress, depression, frustration, and trauma.<sup>21</sup>

Gratitude and resignation is a form of Islamic psychotherapy which aims to strengthen the Islamic values that exist in the counselee. The above techniques are techniques that come from the flow of Behavior therapy where Behavior therapy is a therapy that refers to changing negative behavior and dealing with counselee's thoughts and feelings that can harm themselves. These techniques are used according to the needs of the problem and the suitability of the problems faced by the counselee.

## B. Method

Researchers use experimental quantitative research methods with a research design that is a single case experiment, namely a research design that measures the relationship between two or more variables with one or a few subjects (Chodijah, 2014: 73). This study uses a single case experiment with A-

<sup>18</sup> Khairunnas Rajab, *Psikoterapi Islam*, Cet.1 (Jakarta: Amzah), 2019, hlm. 239

<sup>19</sup> Kementerian Agama RI, *Al quran Terjemahan dan Tajwid*, Cet 1, (Bandung : Sygma Creative Media Corp), 2014, Q.S Ad-Duha Ayat 11, hlm. 596.

<sup>20</sup> Khairunnas Rajab. *Op.Cit.*, hlm. 233

<sup>21</sup> *Ibid*, hlm.234

B-A design, where A-1 (baseline 1) is the first baseline to determine the counselee's initial condition, B (intervention) which is intervention or provision of counseling services, A-2 (baseline 2) is the second baseline to find out the condition of the counselee after being given the intervention, and to find out whether there has been a change or remains in the condition as before. This research was conducted on two blind people who experience self-esteem problems with the conditions they experience, namely feeling useless, distancing themselves from the environment, having negative thoughts, demeaning themselves, and feeling worthless.

### C. Result and Discussion

Following are the results of descriptive statistical analysis (*results of pre-test and post-test*)

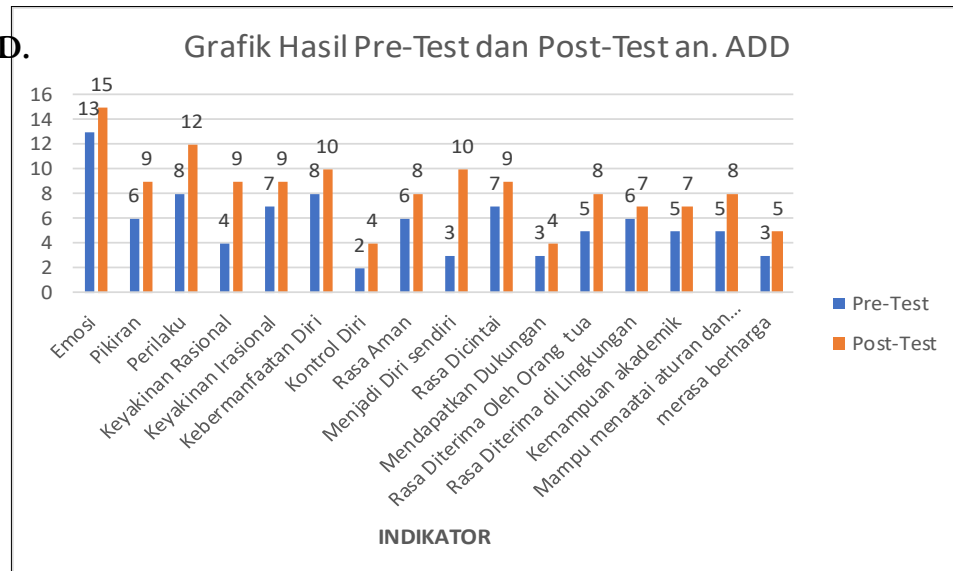
Table 1. Pre-Test and Post-Test Measurement Scores

Variabel	No.	Indikator	Skor ADD		Skor ZM	
			<i>Pre-test</i>	<i>Post-test</i>	<i>Pre-test</i>	<i>Post-test</i>
<b>REBT</b>	1	Emotion	13	15	16	17
	2	Thought	6	9	3	8
	3	Behavior	8	12	10	12
	4	Rational Beliefs	4	9	6	9
	5	Irrational Beliefs	7	9	5	8
<b>Harga Diri</b>	6	Self Benefit	8	10	7	10
	7	Self control	2	4	3	5
	8	Sense of secure	6	8	4	6
	9	Be yourself	3	10	4	10
	10	Feeling Loved	7	9	8	10
	11	Get Support	3	4	3	5
	12	Sense of Acceptance Tua	5	8	6	9
	13	Sense of Acceptance in the Environment	6	7	8	9
	14	Academic ability	5	7	6	8
	15	Able to obey rules and norms	5	8	6	8
	16	feel valuable	3	5	1	5
	<b>Keseluruhan</b>		<b>91</b>	<b>134</b>	<b>96</b>	<b>139</b>

Table 1. Skor Pre-Test dan Post-Test An. ADD

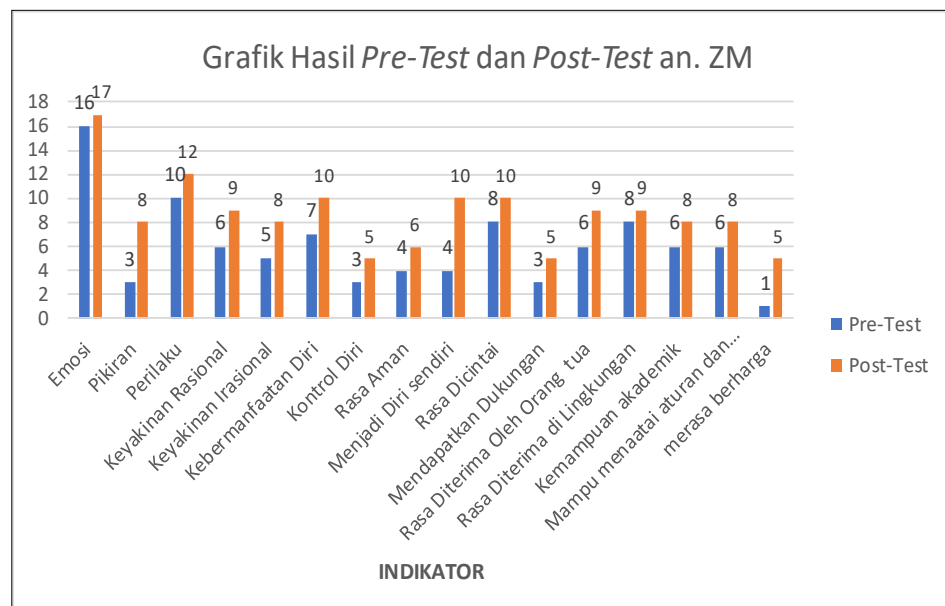


D.



Graph 2. Pre-Test And Post-Test Scores an.ADD

Graph of pre-test and post-test scores filled by counselee An. ADD shows improvement in all dimensions. This indicates that counselee An. ADD experienced better changes after being given intervention, especially item No. 3 (behavior) with a pre-test value of 8 and a post-test value of 12, item No. 4 (rational belief) with a pre-test score of 4 and a post-test score of 9, item No. 9 (be yourself) with a pre-test score of 3 and a post-test score of 10, but in item No. 11 (get support) and item No. 13 (sense of acceptance in the environment) gets the least increase in score.



Graph 3. Pre-Test And Post-Test Scores an.ZM

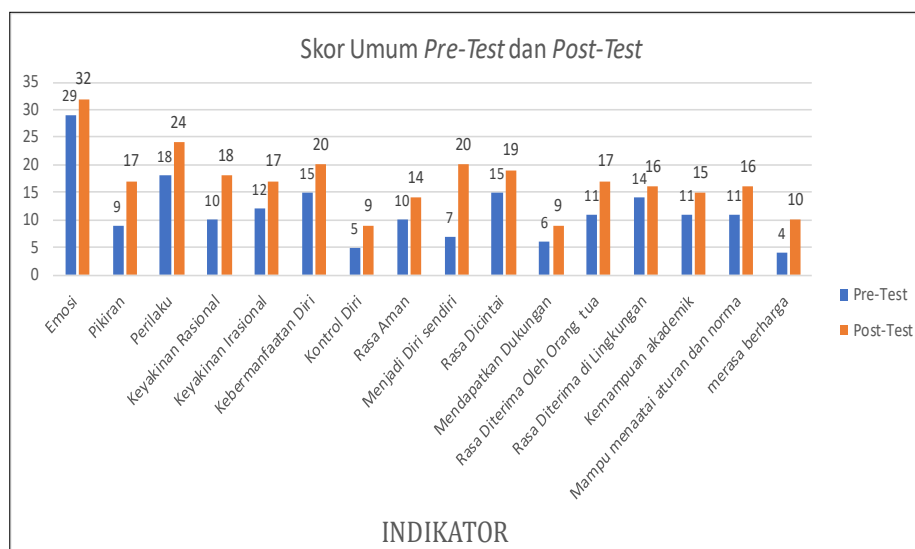
The graphs of the Pre-test and Post-test results filled in by the counselee. ZM show an increase in scores in each indicator, this indicates that the counselee is. ZM

experienced an increase in self-esteem, especially in item No. 9 (be yourself) with a pre-test score of 4 and post-test 10 and item No. 2 (mind) with a pre-test score of 3 and post-test 8 and item No. 13 with a pre-test score of 1 and post-test 5. This shows that there has been a significant change in a more positive direction. But on item No. 1 (emotion) and item No. 13 (Sense of acceptance in the environment) experienced an increase that was not much about emotions and a sense of being accepted in the environment.

Variabel	No.	Indikator	<i>Pre-test</i>	<i>Post-test</i>
<b>REBT</b>	1	Emotion	29	32
	2	Thought	9	17
	3	Behavior	18	24
	4	Rational Beliefs	10	18
	5	Irrational Beliefs	12	17
<b>Harga Diri</b>	6	Self Benefit	15	20
	7	Self control	5	9
	8	Sense of secure	10	14
	9	Be yourself	7	20
	10	Feeling Loved	15	19
	11	Get Support	6	9
	12	Sense of Acceptance Tua	11	17
	13	Sense of Acceptance in the Environment	14	16
	14	Academic ability	11	15
	15	Able to obey rules and norms	11	16
	16	feel valuable	4	10
	<b>Total Keseluruhan</b>		<b>187</b>	<b>273</b>

Table 2. General Scores of Pre -Test and Post-Test Measurements

ADD and an. ZM showed a significant increase in each of its indicators, several indicators during the pre-test implementation that had low scores, namely regarding thoughts, self-control, being yourself, getting support, and feeling valuable, after being given an intervention the score increased in a more positive direction . this can be said that there is an increase in self-esteem possessed by the counselee.



The counselee's self-esteem situation before being given the intervention is as follows:

#### 1. Counsele An. ADD

Konseli is 19 years old and is an only child and lives with her complete parents. The counselee has been blind since birth with the type of visual impairment, namely totally blind. The situation of the ADD counselee's self-esteem before being given the intervention was that the ADD counselee had low self-esteem with conditions such as often blaming himself, feeling useless, looking down on himself and his abilities. The body's reaction during the intervention was crying, clenching the hands.

#### 2. Counsellor An. ZM

Konseli is 16 years old and is the first child of three siblings and lives with her parents who are complete. The counselee has been blind since birth with a type of visual impairment that is totally blind. The situation of the ZM counselee's self-esteem before the intervention was given, namely that the counselee had low self-esteem with conditions such as feeling worthless, blaming himself, having excessive irrational thoughts, withdrawing from the environment, often comparing himself with others, having hopes of being someone else and looking at low self. The body's reaction during the intervention was clenching the hands and shaking.

The counselee's self-esteem situation after being given the intervention is as follows: After being given an intervention using a rational emotive behavior therapy approach, the situation of the ADD counselee's self-esteem becomes high self-esteem

with the condition that the counselee has begun to change his thinking about himself in a more positive direction, the counselee also feels more confident in developing his abilities. The researcher also saw the new spirit shown by the counselee, and the researcher saw the counselee's great desire to change for the better.

After being given an intervention using a rational emotive behavior therapy approach, the ZM counselee's self-esteem situation becomes high self-esteem with conditions starting to be confident, reducing negative thinking habits, returning to social relations, changing his thoughts about himself in a more positive direction. The researcher also saw the new spirit shown by the counselee, and the researcher saw a great desire for the counselee to change in a better direction.

The general description of the counselee's self-esteem before being given the intervention indicated that the counselee had low self-esteem, because according to the statements included in the research instrument during the pre-test the counselee often humbled himself, felt inferior, felt worthless, withdrew from the environment. This is in accordance with previous research entitled "Description of Self-Esteem for Blind People" that blind people who have low self-esteem have the characteristics of often demeaning themselves, not feeling worthy, withdrawing from the environment, not confident. This is in accordance with the counselee's condition before being given the intervention.

Based on the results of research on the Effect of Rational Emotive Behavior Therapy to Increase the Self-Esteem of the Blind in Bogor SLBN. The score obtained during the pre-test by the counselee. ADD and an. ZM shows several indicators of experiencing self-esteem problems that need to be addressed. However, after the intervention was carried out as a form of treatment from Rational Emotive Behavior Therapy, the scores of indicators experiencing self-esteem problems showed a high increase.

Among them is the thought indicator with an overall pre-test score of 9 and a post-test of 17, this indicator has experienced a fairly high increase. The rational thinking indicator with an overall pre-test score of 10 and a post-test overall score of 18 has increased quite high. The indicator of being yourself with a total pre-test score of 7 and an overall post-test score of 20 has experienced a high increase. Another indicator that experienced a fairly high increase, namely the feeling of worth indicator with an overall pre-test score of 4 and post-test 10, this indicator experienced a fairly

high increase. Another indicator that experienced an increase, namely the self-control indicator with an overall pre-test score of 5 and an overall post-test score of 9, this indicator experienced a fairly high increase. Indicators of feeling accepted by parents with an overall pre-test score of 11 and an overall post-test score of 17, this indicator experienced a fairly high increase.

Other indicators also experienced a good increase in scores, such as emotional indicators with a total pre-test of 29 and a total of 32 post-tests, behavioral indicators with a total of 18 pre-tests and an entire post-test of 24, indicators of irrational beliefs with a total of 12 pre-tests and an overall post-test 17, an indicator of self-worth with an overall pre-test score of 15 and a post-test of 20, an indicator of a sense of security with an overall pre-test score of 10 and post-test 14, an indicator of a feeling of being loved with an overall pre-test score of 15 and post-test 19, indicators get support with a pre-test score of 6 and post-test 9, an indicator of a sense of acceptance in the environment with a pre-test score of 14 and a post-test score of 16, an indicator of academic ability with an overall pre-test score of 11 and an overall post-test score of 15, as well as indicators of being able to comply with rules and norms with an overall pre-test score of 11 and post-test 16. These indicators also improved well.

In accordance with relevant research entitled "Effectiveness of Rational Emotive Behavior Therapy to Increase the Self-Esteem of Enuresis Children" which has the result that Rational Emotive Behavior Therapy can increase the self-esteem of enuresis children, as well as research conducted by researchers entitled "The Influence of Rational Emotive Behavior Therapy in Enhancing Enuresis Self-Esteem of Blind Persons" with the results that can be seen in the score graphs of the pre-test and post-test results which show an increase in self-esteem scores, it can be concluded that previous relevant research and research conducted by researchers both have results that Rational Emotive Behavior Therapy can increase self-esteem.

According to Sugiyono, descriptive statistics technically do not have a significance test, there is no error rate, because the researcher does not intend to make generalizations, so there are no generalization errors, therefore look at the graphs of the pre-test and post-test results carried out by the counselee. ADD and an. ZM with an initial overall pre-test score of 187 and an overall post-test score of 273 this indicates an increase in self-esteem after being given intervention or treatment from

Rational Emotive Behavior Therapy and it can be said that H0 is rejected and H1 is accepted.

#### **D. Conclusion**

Based on the results of data analysis and hypothesis testing, it can be concluded:

1. The self-esteem situation of blind people at SLBN Bogor is categorized as individuals who have low self-esteem with conditions such as lack of self-confidence, feeling useless, looking down on themselves, withdrawing from the environment, having a desire to be someone else. The body's reaction shown by the counselee during the intervention was crying, and clenching the hands and playing with the fingers.
2. Based on the graphs from the results of the pre-test and post-test filled by counselee An. ADD and An. ZM, it can be seen that there is an increase in score in each indicator which means that after being given the intervention, counselee An. ADD and An. ZM experienced a better change of self-esteem situation. Thus that after being given the intervention, the self-esteem situation of the blind in Bogor SLBN can be categorized as individuals who have high self-esteem.

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