

# Cognitive Disputation Through Sholawat Burdah To Overcome Stress of a Santri In Pesantren

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## Abstract

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### Keywords:

cognitive disputation;  
sholawat burdah;  
stress

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This article is based on an assessment conducted on a counselee who is currently a student at the Wustha level in Pesantren As-Salafi Al-Fithrah, Surabaya, experiencing difficulties in communication and adaptation due to the lack of support from their surroundings. This article aims to understand the implementation process and the outcomes of cognitive disputation using Sholawat Burdah to alleviate stress in a student at Pesantren As-Salafi Al-Fithrah, Surabaya. The research method used in this study is qualitative with a descriptive comparative research type. This study compares the counselee's behavior before and after receiving counseling services. The results of cognitive disputation using Sholawat Burdah to alleviate a student's stress can be seen from the changes in the counselee's behavior before and after the counseling sessions. Before counseling, the counselee experienced stress-related problems that affected concentration, caused restlessness, and made adaptation difficult. After the counseling process, behavioral changes were observed, such as the counselee being able to overcome feelings of inferiority with more self-confidence in social interactions, being calmer in dealing with situations, and being more courageous in interacting with others, especially new people in their lives. From this explanation, it can be concluded that cognitive disputation using Sholawat Burdah is effective in alleviating a student's stress.

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## Abstrak

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### Kata kunci:

cognitive disputation;  
sholawat burdah;  
stress

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Artikel ini dilakukan berdasarkan dari asesmen yang dilakukan, seorang konseli yang sedang berjalan sebagai santri wustha di Pesantren As-Salafi Al-Fithrah Surabaya karena kesulitan dalam berkomunikasi dan beradaptasi, karena tidak ada dukungan dari lingkungan sekitarnya. Tujuan dari artikel ini adalah untuk mengetahui bagaimana proses pelaksanaan serta bagaimana hasil dari proses cognitive disputation melalui sholawat burdah untuk mengatasi stres seorang santri di pesantren as-salafi al-fithrah Surabaya. Metode penelitian yang digunakan dalam penelitian ini adalah metode kualitatif dengan jenis penelitian deskriptif komparatif. Dalam penelitian ini melakukan perbandingan perilaku konseli sebelum dan sesudah diberikan layanan konseling. Hasil dari cognitive disputation melalui sholawat burdah untuk mengatasi stres seorang santri dapat diketahui dari perubahan perilaku konseli sebelum dan sesudah melakukan sesi konseling. Konseli sebelum melakukan konseling memiliki problem stres yang berdampak kesulitan berkonsentrasi, mudah gelisah, dan sulit beradaptasi. Setelah melakukan proses konseling terdapat perubahan perilaku seperti; konseli mampu mengatasi rasa minder dengan lebih percaya diri ketika bersosial, lebih tenang dalam menyikapi sesuatu dan lebih berani dalam berinteraksi dengan orang lain terutama orang baru dalam hidupnya. Dari penjelasan tersebut dapat disimpulkan bahwa cognitive disputation melalui sholawat burdah mampu untuk mengatasi stres seorang santri.

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## INTRODUCTION

The millennial era forces everyone, from children to the elderly, to keep up with technology wisely. Millennials often show a lack of patience and adventurous spirit compared to previous generations. This can affect how one deals with stress, often leading to feelings of panic and difficulty calming down. Stress is a normal response to the demands of life that can affect a person physically and mentally (T. Lestari, 2014). Stress is often caused by environmental changes or negative judgments from others (Hawari, 2011). The imbalance between expectations and reality, both in physical and mental aspects, is one form of stress that can significantly affect individuals (Sukadiyanto, 2010).

In the context of this research, the main focus is on a waste santri at Pesantren As-Salafi Al-Fithrah Surabaya who is experiencing stress. This stress arises from interference by other students, which results in difficulty concentrating and the choice to stay silent when stressed. Difficulty communicating and adapting to the surrounding environment is also a problem faced by the counselee, resulting in a sense of confusion and anxiety that has an impact on his social interactions. Pesantren As-Salafi Al-Fithrah Surabaya has various activities that involve students, such as leadership training and seminars. The counselee often feels rushed and has difficulty thinking ahead when facing stress. This study identified that the counselee experienced behavioral impacts of stress that included fear, shortness of breath, and recurrent feelings of danger.

To overcome this problem, this study applies Rational Emotive Behaviour Therapy (REBT) with cognitive disputation techniques (Sofyan Wilis, 2004). This technique aims to change irrational thinking into rational, which can help reduce stress and panic (Hartono & Soedarmadji, 2012). Cognitive disputation is an effective counseling method to confront and change negative thoughts that contribute to stress (Michael Neenan & Windy Dryden, 2011). Sholawat Burdah, originally a simple mantle, is now understood as a poem of praise to the Prophet Muhammad (Eko Setiawan, 2015). Previous research shows that this technique, along with REBT, can help with stress. Therefore, this study is entitled "Cognitive Disputation through Sholawat Burdah to Overcome Stress of a Santri at As-Salafi Al-Fithrah Pesantren Surabaya.

## METHODS

In this study, a qualitative approach was used. This method aims to identify the habits of a person who has difficulty controlling emotions when facing stress. The title of this research is "Cognitive Disputation through Sholawat Burdah at Pesantren As-Salafi Al-Fithrah Surabaya," indicating that this research is included in a descriptive approach where the research process is considered more important than the result. Analysis in this qualitative research is inductive and is considered essential in producing a deep understanding of the phenomena observed. The data sources in this research consist of primary data and secondary data. Primary data sources are data sources collected from the field directly through researchers as data collectors. Meanwhile, secondary data sources are data sources taken from existing sources collected by researchers as data collectors. Existing data sources mean additional data obtained from people closest to the counselee or from documentation. In this study, researchers took data sources from the closest people, namely counseling teachers, queues, administrators (wadhifah), and the closest friends of the counselee in the pesantren. While documentation is obtained from written data such as the identity of the counselee. The data collection techniques used include observation, interviews, and documentation. Interviews were conducted using a list of questions or an interview framework that had been compiled previously, focusing on the counselee, BK teacher, parents, and peers of the counselee.

Documentation used data in the form of research area information documents, social information about the boarding school, and several photos that support the running of counseling sessions at Pesantren As-Salafi Al-Fithrah Surabaya.

One technique to analyze data authenticity is data validity. This technique can only be done if the researcher gets supporting information (Bachtiar S, 2010). In qualitative descriptive research, there are several ways to validate data. Extending participation means that researchers increase time in the field to collect as much data as possible, reduce misunderstandings, and limit outside influences (Lexi J. Moleong, 2014). Observation persistence requires researchers to make intensive observations to get detailed and original results (Burhan Bungin, 2013). Triangulation compares data from various sources to check accuracy. Triangulation of data sources compares data from the first and subsequent surveys as well as interviews and observations. If the results are consistent, the data is considered valid (Lexi J. Moleong, 2014). Theory triangulation uses several theories that are compared to produce valid results.

To collect data, researchers use comparative descriptive analysis. This technique helps researchers find problems and describe the conditions faced by counselees based on the facts collected (Handari Nawawi, 1996). In this study, researchers used two data analysis techniques: descriptive analysis and comparative analysis. Descriptive analysis focuses on describing and interpreting the facts obtained during the research, including the behavior of different consultants during the consultation process (Bachtiar S, 2010). The comparative analysis focuses on comparing descriptions and information, such as changes in supervisor attitudes before and after participating in supervision activities (Handari Nawawi, 1996). The researcher compiled a summary of the descriptive-comparative analysis technique, which is an interpretative analysis of the comparison of data before and after the counselee followed the process.

## **FINDINGS AND DISCUSSION**

### **Findings**

Based on the assessment, a counselee at Pesantren As-Salafi Al-Fithrah Surabaya faced stress due to being bullied by other students. This disturbance caused the counselee to have difficulty concentrating, feel inferior, and lack focus. The feeling of inferiority made it difficult for her to communicate and adapt due to the lack of environmental support. The counselee is also easily agitated, worried about things that are not necessarily happening, becomes quiet, and panics in certain situations, such as when depositing memories to the ustad. This stress also makes it difficult for her to adapt to new environments and feel anxious and nervous when questioned, which often makes others emotional.

Field data that researchers get based on observations and interviews while in the field. From the field data, researchers then compare it with theoretical data. Theoretical data is obtained from the opinions of experts. In this case, researchers rely on Cannon's theory known as "the fight or flight response" which develops the concept of feeling depressed (stress) about something (D. Barlet, 1998). Based on the diagnosis from the assessment, the counselor experienced feelings of distress that hurt her development. The main impacts included difficulty concentrating, due to frequent physical and mental distractions, feeling inferior, and headaches. She was also prone to anxiety, panic, and overthinking, and experienced mood swings that made it difficult for her to go about her daily activities. In addition, the counselor had difficulty adapting to the social environment of the cottage, which made her nervous and often triggered other people's emotions in social interactions.

After identifying the counselee's problem, the counselor proceeds to the prognosis stage to determine the appropriate therapy. In this case, the counselor chose the Rational Emotive Behaviour Therapy (REBT) ABCD approach and sholawat burdah therapy to overcome the counselee's feelings

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of distress. This therapy aims to help the counselee adapt to the surrounding environment and overcome the effects of stress, such as increasing endurance, managing emotions, and reducing nervousness. Implementation steps include digging up information about the counselee's problem, making the counselee aware of irrational beliefs, eliminating illogical thinking, and challenging the counselee to develop rational thinking. The cognitive disputation technique is carried out by equipping the counselor with the counseling process, convincing the counselor that her thinking can be changed, directing the counselor to develop rational thinking, and providing practical suggestions to be applied daily.

### **Treatment**

The researcher used REBT and Cognitive Disputation Techniques through sholawat burdah to overcome feelings of distress in the study for about 3 months. Each counseling session lasts about 30-60 minutes, held when the counselee has free time at the cottage. The stages of implementing counseling include several steps that are repeated in several meetings. Through the prognosis stage, the counselor and the counselor agreed to achieve various goals, showing progress in the counselor's behavior change to reduce distress.

The counselor divided the three stages of work to overcome the effects experienced by the counselee, such as difficulty concentrating, anxiety, and difficulty controlling nervousness which resulted in difficulty adapting. Treatments were conducted in three meetings.

### **Treatment I**

Cognitive disputation helps counselors realize their illogical thoughts and teaches them that they can change and think rationally. The first stage in the cognitive disputation technique begins with the counselor providing an introduction to the counseling process and the purpose of this technique. The counselor is then allowed to tell the problem, after which the counselor provides confidence that the counselor can overcome the stress experienced.

Counselor:

"Tell me, what causes you to have stress?"

"Have you tried to relieve the stress?"

"Do you know the impact of the stress you are experiencing?"

In this second stage, the counselor helps the counselor to believe that the stress experienced can be overcome or changed. The counselor is encouraged to develop rational ideas and goals related to stress, based on their experiences. The counselor also helps the counselor recognize their reactions to stressful situations, and understand the associated thoughts, feelings, and behaviors. After identifying negative thoughts related to stress, the counselor uses logical questions to help the counselor change the stressful feelings into more positive ones.

Counselor:

"Okay, is it true that your fellow students see your personality just by looking at your cover?"

"Okay, now I invite you to think about whether having depressed feelings will change your cover and be able to solve your problems?"

In the third stage, the counselor guides the counselee to develop more rational thoughts. The counselor is also invited to develop a more rational philosophy of life so as not to get caught up in stress. The counselor helps set behavioral targets to be changed and motivates the counselee with the targets to be achieved.

The word of Allah SWT:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Verily, Allah and His angels make peace upon the Prophet. O you who believe, bless the Prophet and salute him with peace." (QS. Al-Ahzab: 56)

The counselor also explained about the Qur'anic verse related to the habit of praying to the Prophet Muhammad SAW. The counselee's interest in sholawat can have a positive impact on overcoming insecurity and the tendency to be quiet. The counselor guides the counselee to be more confident and focus on their potential without being affected by the surrounding environment.

The fourth stage is the last counseling process in the first meeting using cognitive disputation techniques. After that, the counselor gave the task to the counselee to practice sholawat burdah in every daily activity. The counselor also evaluates the counselee's knowledge of the progress or changes that have occurred.

#### Treatment II

The cognitive disputation technique uses sholawat burdah to help the counselee rationalize feelings of stress against the surrounding environment. This process teaches the counselee that stress comes from irrational thinking, and helps them understand how and why such irrational thinking occurs. At this stage, counselors are taught that they have the potential to make changes. The first stage of this process involves the counselor providing a briefing on the counseling process to be carried out, as well as explaining the positive values of sholawat burdah to the counselee. The counselor also explained the objectives of the cognitive disputation technique through sholawat burdah and the counseling process. After that, the counselor allowed them to the counsees to tell about the problems they were experiencing. After the counselor tells the problems faced, the counselor gives confidence to the counselor that they can change the stress they experience.

Counselor:

"Tell me, what causes you to have stressful thoughts and make yourself easily agitated?"

"Have you tried to eliminate this behavior?"

"Do you know the impact of being easily agitated?"

The second stage of the process is when the counselor helps the counselor believe that the feelings of distress can be changed or challenged. The counselor is encouraged to develop ideas for setting goals and thinking rationally about stress. The counselor also helps the counselor evaluate past experiences and explore rational ideas as well as recognize reactions that may arise when facing situations that make the counselor anxious.

Counselor:

"Okay, is it true that your fellow students like to talk about you and your activities at the boarding school?"

"Okay, now I invite you to think whether having a sense of pressure will stop your fellow students from talking about you and whether it can solve your problems?"

In this third stage, the counselor invites the counselee to develop rational thinking. In addition, the counselee is expected to develop a more rational philosophy of life so as not to be too anxious when facing stress. The counselor also helps set behavioral targets to be changed and motivates the counselee with the goals to be achieved.

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ﴿٥﴾ عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

"O our Lord (Allah Swt), always shower blessings and peace upon Your beloved (Muhammad), the best of all creation."

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ﴿٦﴾ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُنْتَجِمٍ

"He (Prophet Muhammad SAW) is the beloved whose intercession is awaited always - (In the face of) all the sufferings and disasters that hit."

To overcome easily agitated behavior, the counselor directs the counselee to say and recite sholawat burdah, especially on the lafadz "لِكُلِّ هَوْلٍ" in every activity. This helps the counselee deal

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with problems by asking Allah SWT for help to calm himself and be more courageous in facing the surrounding environment. The counselor also provides direction so that the counselee is always kind to everyone.

The fourth stage is the last counseling meeting with cognitive disputation techniques. Here, the counselor gives the counselee a task to continue to act well towards the surrounding environment, while believing that he is always protected by Allah SWT.

### Treatment III

The cognitive disputation technique is used to help counsees who have difficulty concentrating, are easily agitated, and have difficulty adapting. This process aims to show that the counselor's thinking about these behaviors is irrational. The counselor helps the counselor understand the origins and reasons for these irrational thoughts and teaches that the counselor can change them. In the first stage, the counselor provides a briefing on the counseling process that will be carried out using cognitive disputation techniques. The counselor explains the objectives of this technique as well as the implementation process. Furthermore, the counselee is allowed to tell the problem at hand. After the counselor reveals the problem, the counselor gives confidence to the counselor that they can change their low self-esteem behavior.

Counselor:

"Tell me, what causes you to have low self-esteem behavior?"

"Have you tried to get rid of this low self-esteem behavior?"

"Do you know the impact of your low self-esteem behavior?"

In the second stage, the counselor helps the counselor to ensure that stressful thoughts can be challenged or changed. The counselee is invited to explore ideas for setting goals and rational ways of thinking related to any behavior that arises due to stress. Based on past experiences, the counselor is also invited to identify rational ideas and recognize reactions that may arise when facing situations that cause feelings of stress. The counselee needs to understand the thoughts, feelings, and behaviors in situations that make it difficult to adapt. After knowing the negative thoughts related to nervousness and adaptation difficulties, the counselor asks challenging questions to change the impact of stress to be more positive through logical questions, directly addressed to the counselor.

Counselor:

"Okay, is it true that you are the ugliest or worst person you think you are?"

"Okay, now I invite you to think whether having a nervous behavior that results in difficulty in adapting can make you better and change the depressed feelings you have and can it solve your problems?"

In this third stage, the counselor directs the counselee to develop more rational thoughts. The counselee is also encouraged to create a more rational philosophy of life so as not to be trapped in feelings of distress. Setting behavioral targets to be changed and motivated by the targets set is the main focus of the counselor at this stage.

أَمِنْ تَذَكَّرِ جِرَانَ بَيْدَى سَلَمٍ ﴿٦٠﴾ مَزَجَتْ دَمْعًا جَرَاى مُقَلَّةٍ بِيَدِمٍ

"Is it because you remember your neighbor who lives in Dzalim, that you shed tears mixed with the blood that flows in your eyes."

أَمْ هَبَّتِ الرِّيحُ مِنْ تَلْقَاءِ كَا ظِمَّةٍ ﴿٦١﴾ وَأَوْمَضَ الْبَرْقُ فِي الظُّلْمَاءِ مِنْ إِضْمٍ

"Or is it because of the strong wind that blows from the direction of "Kadzhimah" or because of the lightning that splits the darkness of the night from Mount "Idhzam."

From sholawat burdah, the counselee can feel calm despite facing social pressure from people around. The counselor explained that feeling depressed is a self-defeating attitude and needs to be corrected.

In the fourth and final stage of counseling with cognitive disputation techniques, the counselor gives the task to the counselee to consistently chant sholawat burdah after the five daily prayers. The goal is to calm down and better adapt to the surrounding environment. The counselor also evaluates the progress of the counselee to see if there is any significant change or improvement.

### **Evaluation**

Evaluation is the final stage in the counseling process which aims to assess the development and changes that occur as a result of the implementation of Rational Emotive Behavior Therapy counseling with Cognitive Disputation Techniques through Sholawat Burdah, especially in overcoming feelings of pressure on santri of As-Salafi Islamic Boarding School Al-Fitrah Kedinding Surabaya. After the counseling process was carried out, there were positive changes in the counselee. The counselee is now starting to accept herself and negative behaviors such as difficulty concentrating, anxiety, and difficulty adapting have begun to decrease. The researcher together with the counselor, who is also the coordinator of the queuing field, continues to monitor the development of the counselee and will conduct follow-up if negative behavior reappears. At this evaluation stage, the researcher discusses changes in the counselee's behavior before and after receiving treatment and the counselor's involvement in the process. This stage also includes termination, where the counselor provides a complete overview of the counseling process, assesses the impact of counseling, and provides positive motivation. At the end of the process, the researcher said goodbye to the counselee.

### **Discussion**

Before the counseling process is carried out, there is a phase at the first meeting to determine the common goals carried out by the counselor and the counselee. In this study, researchers hope that the counseling process has an impact on fostering an open and honest attitude toward oneself. Based on the strategies carried out by counselors using cognitive discussion methods to overcome feelings of pressure on students during the counseling process can be said to be successful and bring changes. The counseling process carried out by the counselor with the counselee can have a positive effect on the counselee. This is because the counselee has improved in many ways because he can think rationally and has goals to achieve to solve problems.

The counseling process carried out by researchers can run well, carried out gradually, and consultants build an open attitude towards the counselee. The counselor must have a way for the counselee to trust him, either by always motivating, building a close relationship, or always trying to joke in every counseling session. When the counselee has felt comfortable and actively involved in the counseling process. The counselee also began to realize the importance of overcoming her depressed feelings. The counselor desires to be able to manage the irrational thoughts of the counselee.

The first treatment had a good impact on the counselee because before meeting with the counselor, the counselee had inferior behavior which resulted in difficulty in concentrating. However, after the first meeting, the counselee was able to manage inferior behavior. The counselor said that so far she had always felt inferior when socializing with people in the surrounding environment, both with fellow students and with ustad who were within the scope of the boarding school. So that the behavior arises from the feeling of pressure to be inferior, but from there the counselor begins to understand how to change the irrational thinking that was initially inferior to be

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more confident in himself. After that, the counselor determines the behavioral targets to be achieved, namely more confidence in oneself, more courage, and more interaction with fellow students. With the motivation provided by the counselor, the counselee began to be able to work on the behavioral targets to be achieved get used to the treatment around, and accept well what has happened in the time that has passed.

In the second treatment, the counselee has also begun to be able to overcome the panic behavior that makes her easily agitated. Previously, the counselor told the behavior experienced to the counselor to minimize this behavior because the counselee felt disturbed with himself. So new behavior arises which is an impact of the panic experienced, namely feeling easily agitated before doing something, and the counselee feels doubtful about himself when he wants to do activities. From here the counselor thinks about how to change the irrational thinking of being easily agitated to become more positive thinking and calmer in carrying out everything in a way that when facing something that the counselee does not expect, he calms himself first and then thinks carefully about how to deal with it. With the counselor providing various kinds of motivation, the counselor began to be able to work on the behavioral targets to be achieved and start his daily life with an open mind and calm in carrying out everything so as not to repeat self-defeating habits like before.

The last impact of the third treatment is that the counselee wants to overcome difficulties in adapting due to his nervousness. According to the counselor from the counselor's story, nervous behavior is very influential in adapting to the new environment. Because of the nervousness that exists in him, other people can get carried away with the inaccuracy of the answers or behavior he does. The nervous behavior of the counselee causes the emergence of new behavioral impacts, namely difficulties in adapting to the surrounding environment. The counselor began to understand how to change the irrational thinking that initially had nervous behavior and resulted in difficulty adapting to be more courageous in facing new situations. After that, the counselor determines the behavioral target to be achieved, namely increasing courage in socializing starting from fellow students themselves and then starting to try to adapt to new people in their daily lives. The counselor also still always practices the direction of the counselor to be *istiqomah* to chant a few sentences of *sholawat burdah* in every 5-time prayer and every activity.

### **Theory Perspective**

The data analysis technique used in this research is the qualitative descriptive analysis technique. Qualitative descriptive analysis is to analyze, describe, and summarize various conditions, and situations from various data collected in the form of interview results or observations regarding the problem under study that occurred in the field (I Made Wirartha, 2006). The problem experienced by the counselee is that he cannot control his stress or feelings of pressure. Stress is an unspecific response from the body to all demands, both positive and negative responses. It is often encountered and difficult to avoid in everyday life that even without stress there is no life (S.H. Ridner, 2004). In addition, stress is also a person's response to a trigger (A.P. Barnes, & J.E. Montefusco, 2011). Often there is pressure on individuals to make the body's performance worse is an understanding of stress. The imbalance between expectations and reality that individuals want both physically and mentally is another meaning of individual feelings of pressure (Sukadiyanto, 2010).

Cognitive disputation is often used in the world of counseling to confront irrational thinking and worry about something, cognitive disputation can also reduce the level of stress, depression, and excessive panic in a counselee. Cognitive disputation is an attempt by the counselor to be able to change the counselee's thinking from irrational to rational (Hastuti & Winkel W.S, 2004). The purpose of this cognitive disputation technique is to change or confront the irrational thinking of the



counselee and minimize or reduce the level of stress, depression, and excessive panic in the counselee. after applying this cognitive disputation technique in the counseling process, it is hoped that the counselor can help the counselee to be able to break irrational thinking and build a new, more rational thought process (Hartono & Soedarmadji, 2012). The following is a data analysis of the process and results of cognitive disputation technique counseling to overcome the feelings of distress of a santri.

The process of implementing counseling is carried out in several stages, starting from problem identification, diagnosis, and prognosis, after which treatment is given, until finally follow-up or evaluate the counseling activities that have been carried out. As explained in the previous sub-chapter, there are several impacts experienced by the counselee as a result of the depressed feelings experienced. Based on that impact, the counselor conducts a counseling process by providing treatment. Where the treatment has its targets determined by the counselor together with the counselee.

The target desired by the counselee from the first treatment has an impact, namely being able to find out and minimize the difficulty in concentrating due to inferiority caused by feelings of pressure. The counselor told the counselor that with this inferior behavior, the counselee had difficulty concentrating, the counselor said that so far he had always felt inferior when socializing with people in the surrounding environment, both with fellow students and with ustad who were within the scope of the boarding school. So that the behavior arises from the feeling of pressure to be inferior, but from there the counselor begins to understand how to change the irrational thinking that was initially inferior to be more confident in himself. After that, the counselor determines the behavioral targets to be achieved, namely more confidence in oneself, more courage, and more interaction with fellow students. With the motivation provided by the counselor, the counselee began to be able to work on the behavioral targets to be achieved get used to the treatment around, and accept well what has happened in the time that has passed.

The target that the counselee wants from the second treatment, the counselee also wants to overcome panic behavior that makes her easily agitated. Previously, the counselor told the behavior experienced to the counselor to minimize this behavior because the counselee felt disturbed with himself. So new behavior arises which is an impact of the panic experienced, namely feeling easily agitated before doing something, and the counselee feels doubtful about himself when he wants to do activities. From here the counselor thinks about how to change the irrational thinking of being easily agitated to become more positive thinking and calmer in carrying out everything in a way that when facing something that the counselee does not expect, he calms himself first and then thinks carefully about how to deal with it. With the counselor providing various kinds of motivation, the counselor began to be able to work on the behavioral targets to be achieved and start his daily life with an open mind and calm in carrying out everything so as not to repeat self-defeating habits like before.

The last impact of the third treatment is that the counselee wants to overcome difficulties in adapting due to his nervousness. According to the counselor from the counselor's story, nervous behavior is very influential in adapting to the new environment. Because of the nervousness that exists in him, other people can get carried away with the inaccuracy of the answers or behavior he does. The nervous behavior of the counselee causes the emergence of new behavioral impacts, namely difficulties in adapting to the surrounding environment. The counselor began to understand how to change the irrational thinking that initially had nervous behavior and resulted in difficulty adapting to be more courageous in facing new situations. After that, the counselor determines the behavioral target to be achieved, namely increasing courage in socializing starting from fellow

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students themselves and then starting to try to adapt to new people in their daily lives. The counselor also still always practices the direction of the counselor to be istiqomah to chant a few sentences of sholawat burdah in every 5-time prayer and every activity.

According to the explanation above, it can be concluded that the provision of cognitive disputation techniques through sholawat burdah can overcome every symptom of the depressed feelings experienced by the counselee. This can be shown by a change in the rational thoughts of the counselee and being able to complete the desired goal.

### Islamic Perspective

After the counseling process or the stages that have been passed by the counselee, and also the significant changes shown by the counselee who began to be able to manage irrational thoughts. The counselee's irrational thinking can interfere with the counselee such as the counselee having a lot of negative thoughts, difficulty concentrating, nervousness, and often anxiety because he thinks too much about what people around him say, causing the counselee to have difficulty socializing, decreasing in academics and always hesitating in carrying out activities. The holy verse of the Qur'an and also many hadiths explain that humans are created with potentials that can be developed starting from the potential of the individual's mind and feelings.

In the Qur'anic verse Surah Ali Imran 190-191 which reads:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

190. Meaning: "Surely in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs (of Allah's greatness) for those who understand."

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ قَبْلَنَا عَذَابَ النَّارِ

191. Meaning: "Those who remember Allah while standing, sitting, or lying down, and they think about the creation of the heavens and the earth (and say): 'Our Lord, You have not created all this in vain; Glory be to You, protect us from the punishment of Hell'".

According to M. Quraish Shihab QS. Ali Imran verse 190 invites humans to think, because indeed in the creation, namely celestial bodies such as the sun, the moon, and millions of clusters of stars in the sky or in the meticulous arrangement of the celestial work system and the occurrence and rotation of the earth on its axis, which gives birth to the alternation of night and day differences, both in time and in length and shortness, there are signs of Allah's omnipotence for ulūl-*albāb*, namely those who have a pure reason.

Meanwhile, QS. Ali Imran Verse 191 explains some of the characteristics of those who are called Ulul-*albāb*. They are men or women who continuously remember Allah, with speech and or heart in all situations and conditions. The object of dhikr is Allah, while the object of reason is all His creatures. The intellect is given the widest possible freedom to think about natural phenomena, and there are limitations in thinking about Allah's Essence (M.Quraish Shihab, 1944).

The relationship between Qur'an Surah Ali Imran verses 190-191 is about the creation of the best human being, and this research is about how to understand the human individual in dealing with the problems faced to remember that humans are the best creatures created by Allah SWT. So by providing an understanding that the irrational thoughts that the counselee has are very disturbing in his life, because there are many kinds of ways to overcome every symptom of feeling depressed in an Islamic perspective. One of them is using sholawat burdah as a medium to provide peace to the counselee. Here are the first four stanzas of Sholawat Burdah: (Ibn Maqlasy al-Wahrani, 2009)

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ﴿٦﴾ عَلَيَّ حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

"O our Lord (Allah Swt), always shower blessings and peace upon Your beloved (Muhammad), the best of all creation."

هُوَ الْحَبِيبُ الَّذِي تُرَجَى شَفَاعَتُهُ ﴿٧﴾ لِكُلِّ هَوَالٍ مِنَ الْأَهْوَالِ مُقْتَحِمٍ

"He (Prophet Muhammad SAW) is the lover whose intercession is awaited always - (In the face of) all the suffering and disasters that hit."

The stanza in sholawat burdah also has a connection with the verse above and the research process this time, because the first stanza to the second stanza has a meaning to be understood that every living being must have different problems. But humans have been created as the best creatures and can solve every problem that befalls them. No matter how much suffering is felt by the individual, how much pressure is hit by himself, with calmness and courage when facing problems will eventually be resolved by himself if there is a will from humans.

أَمِنْ تَذَكُّرٍ جِرَانٍ بِذِي سَلَمٍ ﴿٨﴾ مَرَجَتْ دَمْعًا جَرَايَ مُقَلَّةٍ بِدَمٍ

"Is it because you remember your neighbor who lives in Dzalim, that you shed tears mixed with the blood that flows in your eyes."

أَمْ هَبَّتِ الرِّيحُ مِنْ تَلْقَاءِ كَا ظِمَّةٍ ﴿٩﴾ وَأَوْمَضَ الْبُرْقُ فِي الظُّلْمَاءِ مِنْ إِصْمٍ

"Or because of the strong wind that blows from the direction of "Kadzhimah" or because of the lightning that splits the darkness of the night from Mount "Idhzam"."

From the third and fourth stanzas above, the connection with this research is that it has problems with the surrounding environment. This study has a problem that has a variety of symptoms, from the counselee having stress triggers a variety of symptoms that arise. The first symptom that appears is inferiority which makes it difficult for the counselee to concentrate, resulting in a decrease in academic grades and often difficulty thinking positively. The second symptom of feeling depressed is the emergence of panic which makes the counselee easily nervous in doing something.

The impact of these two triggers of feeling depressed is that the counselee is easily offended and always feels guilty when interacting with others. Finally, there is a symptom that can be fatal because it can make the counselee shunned by others because of the behavior given to the surrounding environment. The problem is a symptom of nervousness that makes it difficult for the counselee to adapt to the surrounding environment. The impact of this behavior is that the counselee often feels frightened when he wants to answer a question from others, either from fellow students, ustad, or new people around the counselee. Because they have these symptoms, other people can get carried away and even get emotional with the behavior carried out by the counselee, even though the counselee is not aware of this behavior, it is possible that other people catch the counselee's behavior differently from what he meant.

In addition to the four stanzas above, there is one other stanza that is often read and practiced. Here is that stanza:

يَا رَبِّ بِالْمُصْطَفَى بَلِّغْ مَقَاصِدَنَا ﴿١٠﴾ وَغُفِرْ لَنَا مَا مَضَى يَا وَاسِعَ الْكَرَمِ

"O my Lord, blessings of al-Musthofa, convey our purpose, and forgive us of what has been, O the Most extensive of His Mercy."

This stanza of sholawat burdah becomes a tranquilizer for every human being because whatever has been done hopes to be forgiven and given guidance for the goals to be achieved in the future. It is also continuous with this research when the counselee sets goals to overcome any symptoms that

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arise. It can provide excessive confidence and calm when the counselee wants to overcome stress on him. Minder in yourself that makes it difficult for the counselee to concentrate can be minimized when you are not sure whether or not you can eliminate this behavior, panic symptoms that make the counselee always nervous in doing something can also be helped by giving calmness to his heart, besides that nervous behavior that shows the impact of difficulty adapting to the surrounding environment can be overcome by giving confidence in the chanting of sholawat burdah to be more courageous in interacting with new people den in running life according to the goals he wants to achieve.

### CONCLUSION

From the results of this study, the researcher concludes the objectives of the problem formulation that has been proposed. The results can be summarized as follows: The process of implementing Cognitive Disputation through Sholawat Burdah to Overcome Stress of a Santri at Pesantren As-Salafi Al-Fithrah Surabaya involves researchers, professional counselors, and subjects as counsees. The steps applied include problem identification, application of Cognitive Disputation, implementation of Sholawat Burdah, and evaluation and follow-up. This therapy provides an opportunity for counsees to learn to deal directly with daily situations in the cottage, which increases their understanding of various points of view and the ability to manage responses from others. The results of the implementation process of Cognitive Disputation through Sholawat Burdah showed significant changes in the counselee in overcoming stress. Before therapy, the counselee had difficulty concentrating, anxiety, and difficulty adapting. However, after therapy, they showed behavioral changes that included increased self-confidence, calmness in facing challenges, and courage in social interactions, especially with new people. They also showed a more open attitude towards the surrounding environment and more respect for others. From this explanation, it can be concluded that Cognitive Disputation through Sholawat Burdah is effective in helping to reduce feelings of pressure on santri at the As-Salafi Al-Fithrah Pesantren in Surabaya.

This study recognizes the support provided. To counselors, it is expected to increase knowledge by reading more books or references before applying counseling theories, for more effective interventions. To the counselee, it is expected to develop an open and honest attitude, building trust in others. The reader is expected to take positive quotes or data and avoid those that are negative in this study. This study recognizes several limitation factors that affect shortcomings. Non-smooth research administration caused a schedule delay of about 2 months, as well as difficulties in adjusting the schedule to the busy activities of the boarding school which hindered the researcher's participation in the counseling process.

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