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THE IMPLEMENTATION OF COGNITIVE BEHAIORAL COUNSELING (SELF RESTRUSTURING COUNSELING IN HAJJ AS SELF SPIRITUAL COUNSELING)

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Abstract

Hajj is the fifth pillar ideally and must be run by Muslims. Hajj one of the characteristics is the existence of positive behavior changes experienced by each pilgrim and the process that occurs only in the process of implementation of the Hajj is not in another process. Hajj pilgrimage should indeed be able and enabled God to live it and it is done only at the time of hajj season. This behavior change is a product of counseling, in which the craft of hajj can be viewed as self counseling which is counseling by oneself. In addition, the time of behavior change as one of the indications of the pilgrims' congregation is limited to the length of the pilgrimage, becoming closer to the time of the counseling process, making it easier to measure the length of behavior change and the duration of the counseling process. The novelty of this research lies in the focus of pilgrims and changes in behavior that fall into the category of self-counseling success assisted by divine power.

Keywords: *self restructurisasi cognitive, self spiritual counseling, (max. 5, separated by commas) (Times New Roman, 10 pt., centered, italic).*

1.Introduction

Hajj Mabrur coveted everyone because the reward is of course heaven. There are several traits that must be met, then someone who has a hajj can reach the craft. From Abu Hurairah radhiyallahu 'anhu, he said that the Messenger of Allaah 'alaihi wa sallam:

"Among the one umrah and the other umrah will abolish the sin between the two and the Mabrur Hajj has no subject except heaven." (Narrated by Bukhari Muslim)

To run the pilgrimage attempted someone to use a halal sustenance because the Prophet sallallaahu 'alaihi wa sallam said: *إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا*

"Allah is thoyyib (good) and does not accept except from good" (Narrated by Muslim).

Stay away from sin, sin in pilgrimage is a step to get the hajj craft. In the Qur'an the word of God is mentioned:

"(Season) Hajj is a few months to be understood, whoever sets his intention in that month will work on Hajj, it should not be rafats (say filthy), do wickedly and argue in the time of pilgrimage (QS. Al Baqarah: 197).

On the other hand in running the pilgrimage there are health challenges that must be anticipated by pilgrims in addition to pilgrims must also be able to resolve the affairs of his own worship. Hossein B, M & Rahimin, M (2017: 122-131) conveyed the congregation needs to be measured against the body of three common bacteria, essentially physical strength is very important in running the pilgrimage with resilience to infections and bacteria that come during the pilgrimage. Similarly, according to Daneshmehr, A. M & Tafazoli, A (2016: 40-45), Khan, DI et al (2017: 1-6) also emphasized that the importance of maintaining the stamina and physical endurance of pilgrims avoids the death of the Hajj, this opinion is corroborated also by Al-Abdallat, M. M, et al (2017: 34-37) also Alhomound F & Al hamound, F (2017: 1-7), Shirah et.al (2017: 277-286) in addition to the need for Hajj health care cooperation, especially for pilgrims who suffer pneumonia disease. While on the other hand the results of research Kouchi et. all (2016: 1-5) states that the number of pilgrims to be a major commodity and economic development in addition to petroleum business for Saudi Arabia. The importance of health care is also addressed by Alqahtani, S. A, et al. (2016: 53-59) and according to Shafi S. et .all. (2016: 79-82).

Alqahtani S.A.et.all (2016: 1-10) explains that the importance of maintaining health in order to avoid medical accidents while performing the pilgrimage according to

the results of research likes Gautret, P. et al. (2016: 83-85) is also the result of research Alfaleli, M. et al. (2016: 1-8) it seems that influenza vaccination is indispensable for pilgrims. (Gautret, P., et.al) (2015: 1-5) is therefore necessary for the pilgrim vaccine to avoid coughing, including research by Edouard, S. Et.al., (2017: 1-8) and was also presented by Verhoeven, O.P. et.al. (2015: 649-650), Al Shimemeri, A. (2012: 123-127), Al Qahtani SA (2015: 1-6) therefore also need the use of masks to cope with respiratory infections by Wang, M et all (2014 : 181-189). Memis, A.Z, et.all. (2014: 171-175) also suggests pilgrims need to be vaccinated before leaving for the pilgrimage.

Understand and prepare for physical worship in addition to the challenge of maintaining health, pilgrims are also required to carry out all duties and sunnah hajj for approximately 40 days, the other side of the congregation should demand an increase in the position of faith and Islam as a result of performing perfection of worship as a Muslim.

2. Methode

The research method used a qualitative approach of experimental research with narrative analysis approach with the study of the behavior of pilgrims - within religion conversion- (Padget, KD 2004: 51), the feeling of thoughts and behavior indicated by positive change and ensured only because of the process of Hajj. The time of the behavior change process during the 40 day journey of pilgrimage based on the hajj. The data collected were stories during the pilgrimage when they were in Makkah and Medina. Then finding analyzes the results of the behavior of the research subjects, and interprets them into the context of counseling. Furthermore, researchers conduct topical and structural analysis, starting by determining the type of behavior that turned into good and new habits after performing the pilgrimage. Then the researchers analyzed the feelings, thoughts, that appear on the pilgrims towards hidden or visible events, rewards and punishmen received against them (analyzing voices), then researchers continue with the interaction between the interviewer and the interviewee,

Participan is someone who has run the pilgrimage and undergo the pilgrimage within 40 days. The data retrieval procedure is purposive sampling which the researcher intentionally takes one of the group of pilgrims who has a group in every month.

3.Result

The process of changing the behavior of pilgrims is as shown below figure 1.

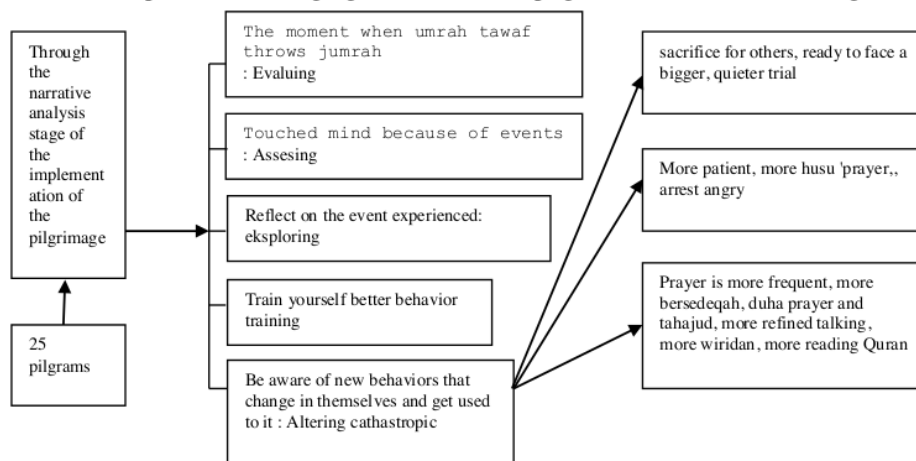
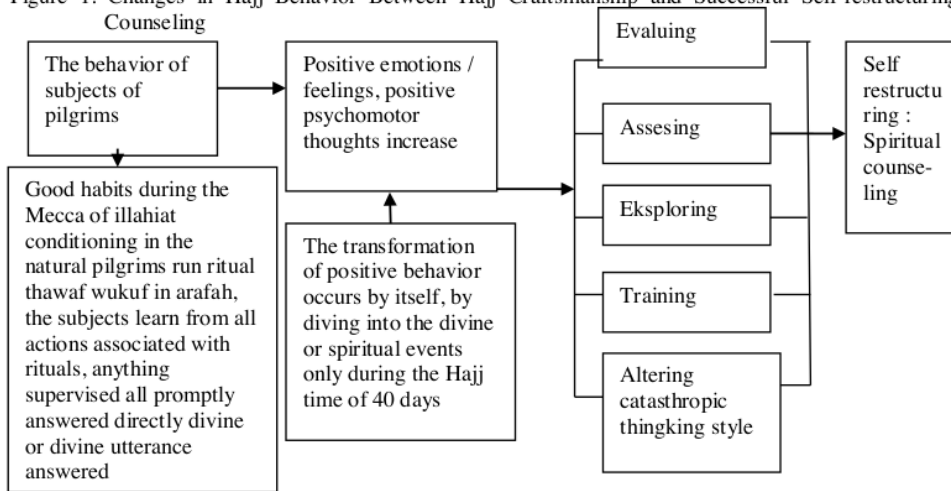


Figure 1 The process of cognitive resctrutization and the result of changes in the behavior of pilgrims

4.Discussion

Based on the above data it can be concluded there is a change in behavior after the 40-day hajj experienced by pilgrims. More behavioral changes to positive emotional change and positive behavior. As research Albada.A.et all (2014: 178-186) that there is a change of positive emotions after the counseling. Similarly, in Hucdurmaz's research, D & Oz, F (2015), Karami S, et.all (2012: 78-81), Shubina, I, (2016: 1008-1018), Ternstrom, E.et.all (2017 : 75-82), Bahhmanzadeh, I & Alizadeh, HK (2017: 1154-1161) that there is always a behavioral change in both cognitive and psychomotor affective post-cognitive behavioral counseling therapy. The Meichenbaum & Deffenbacher's cognitive restructuring steps (in Gelson & Fretz 2001) are passed in five stages where in the pilgrimage process occurs on its own because the Hajj is in God's intervention. All these behavioral changes are an ideal diversity cycle for a Muslim, where ideally worship pilgrimage is an accumulation of five other Islamic pillars of manifestation.

Figure 1. Changes in Hajj Behavior Between Hajj Craftsmanship and Successful Self-restructuring Counseling



5. Conclusion

Novelty's research is to bridge the behavioral changes can be a scenario in an environment and can be targeted when changes occur. The existence of a product of behavior change better than before the Hajj can be ascertained that the behavior is derived only from the product of the Hajj, and this change indicates one of the hajj one's achievements and this is self-spiritual counseling. The self can feel that it is better than before to leave the pilgrimage, self-reflection, self-improvement, and restraint to remain in the good of behavior, mandated by the individual's desire to become Mabrur pilgrimage and others can also see the change and can call him Mabrur .

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