

HOLY QUR`AN COUNSELING TO REDUCE SELF DOUBT

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Abstract: Self-doubt stems from a person's doubts about himself with what he has seen and evaluation of the abilities of others. But he felt unable to do so. This of course must be immediately followed up with various therapies that are possible to reduce and even permanently eliminate this self-doubt in someone. Self-doubt sometimes gives rise to new branches of problems that can have a bad effect on a person. In this case, the counselor tries to provide treatment that is Islamic in nature by using the teachings of the verses of the Qur'an which can be used as medicine or therapy for the counselee. Researchers will take the content in the verses of the Qur'an which will later be used as medicine or therapy for clients who have self-doubt. The research method in this study is a literature review sourced from related books and journals

Keywords: Self Doubt, Qur'ani Counselling, Dzikir

Abstrak: *Self doubt bermula dari keraguan seseorang terhadap dirinya sendiri dengan apa yang telah ia lihat dan evaluasi terhadap kemampuan orang lain. Akan tetapi ia sendiri merasa tidak mampu untuk melakukannya. Hal ini tentunya harus segera ditindak lanjuti dengan berbagai terapi yang memungkinkan untuk menurunkan bahkan bisa menghilangkan secara permanen self doubt ini pada seseorang. Self doubt terkadang menimbulkan berbagai cabang masalah baru yang dapat berakibat buruk pada diri seseorang. Dalam hal ini konselor berusaha memberikan treatment yang bersifat islami dengan menggunakan ajaran dari ayat-ayat al-Qur`an yang bisa dijadikan sebagai obat atau terapi untuk konseli. Peneliti akan mengambil kandungan dalam ayat-ayat al-qur`an yang nantinya akan dijadikan sebagai obat atau terapi untuk klien yang mempunyai self doubt tersebut. Metode penelitian pada penelitian ini adalah kajian literatur yang bersumber dari buku maupun jurnal yang terkait*

Kata Kunci: *Self Doubt*, Konseling Qur'ani, Dzikir

A. Introduction

God has given various extraordinary potentials to humans according to their respective portions. It's just how they process it properly and correctly. However, many phenomena occur in someone who sometimes feels that he will always not succeed if he does something. They think that they don't have the same potential as their other friends, which makes them feel inferior in their interactions and their daily lives. The person seems to feel that he is unable to do something he wants, because before acting he already feels pessimistic, like giving up before going to war. This feeling sometimes arises if the person sees his friend or another person who has their advantages while he does not. He tried to use it as encouragement. However, again, he thought negatively that he was not sure he would be able to do it according to his wishes. This is commonly referred to as self-doubt or a feeling where he is not sure of his abilities (doubts about oneself).

Self-doubt refers to how confident one feels about an important ability, whereas self-esteem refers to a global evaluation of oneself as a person. Evidence shows that feelings of doubt

are a threat to self-esteem. Indeed, it appears that those with high self-doubt, as evidenced by their greater propensity to engage in self-protective behavior, are more likely to interpret self-doubt as a threat. Self-presenting and internal threats present a different set of alternatives for self-doubts. Schwarz et al. (1991) said that self-confidence sampling should be done. However, ironically it makes individuals feel less confident (more doubtful) when they have difficulty in taking examples.¹ Ramayulis argues that doubt can be caused by several factors, one of which is doubt caused by a disturbance in his soul. This happens because of the process of change in humans, so doubts like this are considered as a matter of course; Doubt caused by a contradiction between the facts he sees and what he believes by the knowledge he has.²

People who have self-doubt often feel that they are not capable or adequate as others perceive or evaluate. Signs and symptoms are feelings of insecurity, self-doubt, and an inability to appreciate one's accomplishments.³ The above feelings often arise when the person thinks about it hard so that it will make him ring again and can even cause mild stress. So sometimes he prefers to look for fresh air outside rather than staying in the room so that it creates a feeling of excessive saturation. However, if he goes out and finds some friends who provide various information that may be difficult to do then he will feel burdened again and again. Sometimes it is difficult to convince people who have self-doubt.

Wichman & Hermann argue that most people experience self-doubt at times, but some individuals may experience chronic doubts about their competence and routinely feel depressed about the upcoming performance. If the perception of self-worth depends on competence or ability, self-doubt can undermine self-esteem.⁴ Indeed, self-doubt is negatively correlated with self-esteem. Oleson et al. Argued that the self-doubt scale includes representative items such as "More often than not I feel elements of my abilities" and "Sometimes I feel that I don't know why I have succeeded at something." for example, I believe I can do the task) but still have self-doubt (for example, I don't believe I am highly skilled in this area).⁵

From some of the opinions above, it can be said that self-doubt can appear anytime and anywhere and can become chronic. Surely this starts from a person's doubts about himself with what he has seen and evaluation of the abilities of others. But he felt unable to do so. This of course must be followed up with various therapies that allow to reduce and even permanently eliminate self-doubt. Self-doubt can lead to various bad new problems that can affect a person.

In this case the counselor tries to provide treatment that is Islamic by using the teachings of the verses of the Qur'an which can be used as medicine or therapy for the counselee. Researchers will take the content in the verses of the Qur'an which will later be used as medicine or therapy for clients who doubt themselves. Here the researcher plans to use Qur'ani counseling as therapy for the counselee. The researcher took the content in the verses of the Qur'an as a therapy that would be given to the client while still based on the existing naqli arguments and clearly explained in the Qur'an itself.

Regarding the counseling of the Qur'an itself, it has been explained in the Qur'an surah Al-Isra' verse 82 which reads:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيُدُ الظَّالِمِينَ إِلَّا حَسَارًا ۖ

¹ Anthony D. Hermann, Geoffrey J. Leonardelli, and Robert M. Arkin, "Self-Doubt and Self-Esteem: A Threat From Within," *Journal of Personality and Social Psychology*, (2016): 396–397.

² Syaiful Hamali, "Konflik Dan Keraguan Individu Dalam Perspektif Psikologi Agama," *Jurnal Al-Adyan* 8, no. 1 (2013): 32.

³ Adam M. Persky, "Intellectual Self-Doubt and How to Get Out of It," *American Journal of Pharmaceutical Education* 82, no. 2 (2018): 82.

⁴ Qin Zhao, Aaron Wichman, "Incremental Beliefs About Ability Ameliorate Self-Doubt Effects," *Journal of Sage Open* (2015): 1.

⁵ Ibid.

⁶ CV Mubarakatan Thoyyibah, ed., *Ma'had Tahfidh Yanbu'ul Qur'an Kudus, Al-Qu'an Al-Quddus* (Kudus, n.d.), 289.

Meaning: "And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." (QS. Al-Isra` : 82)

In addition to being stated in surah al-Isra verse 82, the basis for counseling is also explained in surah AL-Baqarah verse 185 which reads:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ⁷

Meaning: The month of Ramaḍān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So, whoever sights [the crescent of] the month,¹ let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (QS. Al-baqarah: 185)

In life, this includes instructions regarding drugs and or antidotes that can provide healing for his people who believe and are willing to put their trust in Him. So it is fitting as a Muslim and also an Islamic counselor to be able to practice and provide a good example or role model to his clients by providing a treatment that is taken directly from the content of the verses of the Koran. So that with this it can create good relationships with fellow humans and also good relationships with the creator Allah SWT.

In this research, using the instructions contained in the contents of the verses of the Qur'an is to use dhikr therapy. Researchers took the umbrella of qur'ani counseling, namely counseling based on the verses contained in the Qur'an. The researcher took some of the therapies above because of the need for the counselee which was adjusted according to the portion of the counselee itself. In previous studies, the effect of the above therapy in overcoming self-doubt was known in the results before and before being given treatment, namely the post-test value which was lower than the pre-test value. Based on this, it can be said that there is an increase in the clients targeted by previous researcher.⁸ Then other studies have proven that using therapy based on the instructions of the Qur'an can provide calm and coolness for the client so that he can feel calm and calm. Feelings of anxiety are also getting less and less even to the point of disappearing and ever feeling it again after applying this therapy.

With the above case, the case of self-doubt in early adult individuals is one of the phenomena that often occur. Furthermore, it is hoped that this research can provide knowledge and insight to counselors and prospective counselors which can later be applied in carrying out their duties to alleviate problems faced by counselees.

B. Theoretical Review

Qur'anic Counselling

⁷ Ibid., 27.

⁸ Siti Ainur Rohcmah, "Pengaruh Bimbingan Konseling Islam Dengan Terapi Husnudzon Terhadap Peningkatan Self Esteem Pada Siswa SMP AL-Manshur Candi Sidoarjo" (Universitas Islam Negeri Sunan Ampel Surabaya, n.d.), 92.

Al-Qur'an counseling is one of the Islamic counseling methods that can be applied or applied in solving a human problem by using an approach based on the Qur'an.⁹ Therefore, Qur'anic counseling is a counseling method used by counselors by taking verses as medicine or instructions in the implementation of counseling or taking content from verses of the Qur'an as therapy. Several verses are used as references in Qur'anic counseling. One of them has been explained in the Al-Quran surah Al-Isra 'verse 82 which reads:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

Meaning: "And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss. (QS. Al-Isra : 82)

Allah SWT says that the Qur'an was revealed to humans through the intermediary of the Prophet Muhammad SAW not with the aim of being an antidote or medicine and to give sacredness to people who want to believe in the existence of this holy book. So, when reading verse by verse in the Qur'an will indirectly have a positive effect on the reader, as well as calm when faced with a problem or in other words the Qur'an can be used as human healing when in a state. restless or restless.

According to Imam Jalalain in his interpretation of Jalalain, it is stated that what is meant by the antidote here is the antidote to error. Because at that time there were still a lot of ignorant people where they preferred to worship idols than worship Allah SWT. So, Allah sent down this verse as a guide for people who believe so that people know that the Qur'an can be used as an antidote to the misguidance of the ignorant people at that time.¹⁰

شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم ۗ وَلَعَلَّكُمْ تَشْكُرُونَ

Meaning: (The specified days are) the month of Ramadan, the month in which the Qur'an was sent down (beginning) as a guidance for humans and explanations of the guidance and differentiation (between the right and the bathil). Therefore, whoever of you is present (in the country where he lives) in that month, then let him fast in that month, and whoever is sick or on a journey (then he breaks his fast), then (It is obligatory for him to fast), as many as the days he left, on other days. Allah wants "ease" for you, and does not want difficulty for you. And "should you 'suffice' the number and let you 'glorify Allah for His guidance that was given to you, so that 'you are grateful' (Surat al-Baqarah: 185).

In the verse above it is explained that "Allah sent down the Qur'an in the month of Ramadan with the reason that it is a guide for mankind and as a differentiator between good and bad, in other words, the Qur'an is the key or guide." in human life where humans will know and be able to distinguish between good and bad because the purpose of the revelation of the Koran is as a guide for his people. In addition, if humans get a life problem, then they should be able to return to the reference book, namely the Qur'an, because it contains a very complete pattern of human life starting from science, medicine, fiqh, aqidah, and so on. much more in it.

In the Jalalain interpretation, it is explained that the revelation of this verse is as an "indication of things that smell like heresy, in other words, Allah wants to show humans that what humans have done so far is a misguided thing" because they have worshiped idols as their

⁹ Ahmad Muhammad Diponegoro, "Psikologi Dan Konseling Qur'ani" (Yogyakarta: Multi Presindo, 2014), 16.

¹⁰ Imam Jalaluddin Al-Mahalli dan Imam Jalaluddin As-Suyuti, *Tafsir Jalalain Jilid 1* (Bandung: Sinar Baru Algesindo, 2002), 1088.

worship. In addition, the verse is of course taken from various real events so that the verse was revealed as a guide that guides people to the laws that are right and true. And tell people to stay away from things that can harm themselves themselves. So the verse is at the same time a separator between what is right and what is false.¹¹

According to Budiharto, Quranic counseling is a counseling process based on the Word of Allah SWT in the Qur'an. Qur'anic counseling can also be interpreted as an effort to help individuals learn to develop nature and or return to nature, by empowering faith, and the will that Allah Almighty has given to him to study the guidance of Allah and His Messenger so that the nature that exists in individuals. it develops correctly and firmly according to the guidance of Allah SWT. As we also know that in the Qur'an there are many value contents such as faith, worship, science, certain stories, philosophy, and also exists as a system of human relations as individual beings and social beings. The content in the Qur'an is expected to be a motivation and encouragement for students who experience symptoms of depression.¹²

From some of the explanations above, it can be concluded that the Qur'an was revealed by Allah SWT to humans through the miracles of the Prophet Muhammad SAW as a guide for humans to distinguish between right and wrong things. In addition, this book was revealed as an antidote so that there is no such thing as heresy. Therefore, it is very clear that the verses in this book can be used as a medium of counseling in qur'ani counseling because it is very clear that Allah's commandments are in the book of the Qur'an. In addition, qur'ani counseling can be used as an intermediary treatment between human relationships with Allah SWT (Hablum Min Allah). So that when the client finds or encounters a problem, the first reference is the Qur'an as evidence of real guidance like humans.

Kurniati Zainuddin revealed that making Allah a Counselor through the Al-Quran is one way to solve problems. If humans have a problem, it will return to Allah SWT. Sometimes some people think that there are small problems and there are big problems, but according to Kurniati, all problems are the same, and the references to finding a solution are all in the Qur'an. It's just a matter of how humans use the book for medicine in dealing with a problem they are facing.

The short-term goal to be achieved through Qur'anic counseling activities is for individuals to understand and obey the guidance of the Qur'an. With the achievement of these short-term goals, it is hoped that the individuals who are guided can develop their faith (fitrah) so that they produce good deeds based on the right beliefs. The long-term goal that is to be achieved is that the individual who is guided can gradually develop into a kaffah person, and gradually be able to actualize what he believes in in everyday life, which appears in the form of obedience to the laws. Allah in carrying out the task of "caliphate on earth, and obedience in "worship by obeying all His commands" and staying away from all His prohibitions.

The purpose of Quranic counseling is also mentioned in a verse of the Koran Surah al-Baqarah verse 201.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ¹³

Meaning: "And among them there are those who pray, "Our Lord, grant us good in this world and good in the hereafter, and protect us from the punishment of hell."

In Jalalain's interpretation, what is meant by goodness here is a happiness in the form of favors and is given when in this world and also a goodness that is given in the hereafter in the form of a paradise and protects from the torments of hell. In this interpretation, it is also

¹¹ Imam Jalaluddin Al-Mahalli dan Imam Jalaluddin As-Suyuti, *Tafsir Jalalain Jilid 1*, h. 95

¹² Shanty Komalasari, "Pengaruh Konseling Qur'ani Untuk Menurunkan Tingkat Depresi Pada Mahasiswa," *Jurnal Studia Insania* 6, no. 2 (2018): 126.

¹³ Ma'had Tahfidh Yanbu'ul Qur'an Kudus, *Al-qu'an Al-Quddus*, h. 30

explained that this verse describes "about polytheists and believers" whose goal is for humans to seek "two kinds of goodness, namely goodness in the world" and goodness in the hereafter as promised to be rewarded through the His "Word".

From the verse above, it is very clear that the purpose of Quranic counseling is for happiness in this world and in the hereafter. So it is highly recommended when humans have a problem, then the best way to solve the problem is to return to Allah SWT through the Koran. Of course, then he will get "happiness in the world in the form of extraordinary blessings" and also happiness in the hereafter in the form of "heaven that has been promised by Allah SWT."

The method in this case is a "content taken from the verses of the Koran" which will later be used as a treatment in dealing with the problem of self-doubt to the counselee. The method that will be used is the method of dhikir. In Islam, dhikr is a form of surrendering oneself to Allah SWT. This dhikr relaxation is a passive and resigned attitude or behavior by saying words or sentences that are repeated so that it will cause a relaxation or calm response. The response was developed by Benson where by repeating the word or sentence the chosen dhikr can evoke a relaxed state. In this case, of course, dhikr is read or done when in a calm state and also in a supportive place, of course. Like doing it when a third of the night after the tahajjud prayer and also when in the morning. When someone reads this remembrance sentence in a state of "calm and a supportive place," then he will get "inner peace as he "hopes."

This dhikr method is taken in "a content of the Koranic verse" which later on this verse about dhikr "will be very instrumental in "handling the self-doubt possessed" by the counselee. It is stated in the surah Ar-Ra`du verse 28.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ¹⁴

Meaning: "Those who believe and their hearts find peace with the remembrance of Allah. Remember, "only by remembering Allah does the heart find peace."

In Tafsir Jalalain it is explained that this verse is a guarantee for people who want to remember Allah through their dhikr, because by remembering Allah, their hearts will become more peaceful and peaceful. People who believe will know because they always remember Allah and in the verse above it is explained that Allah SWT has promised heavens that have been prepared for people who believe. So, by reading this dhikr sentence, the human heart will become more peaceful and peaceful, so that little by little the problems that it faces will be less.

Self Doubt

People who have self-doubt often feel that they are not capable or adequate as others perceive or evaluate. Signs and symptoms are feelings of insecurity, self-doubt, and an inability to appreciate one's accomplishments.¹⁵ The above feelings often arise when the person thinks about it hard so that it will make him ring again and can even cause mild stress. So sometimes he prefers to look for fresh air outside rather than staying in the room so that it creates a feeling of excessive saturation. However, if he goes out and finds some friends who provide various information that may be difficult to do then he will feel burdened again and again. Sometimes it is difficult to convince people who have self-doubt.

Wichman & Hermann argue that most people experience self-doubt at times, but some individuals may experience chronic doubts about their competence and routinely feel depressed about the upcoming performance. If the perception of self-worth depends on competence or

¹⁴ Ma'had Tahfidh Yanbu'ul Qur'an Kudus, *Al-qu'an Al-Quddus*, h. 251

¹⁵ Adam M. Persky, "Intellectual Self-Doubt and How to Get Out of It," *American Journal of Pharmaceutical Education* 82, no. 2 (2018): 82.

ability, self-doubt can undermine self-esteem.¹⁶ Indeed, self-doubt is negatively correlated with self-esteem. Oleson et al. Argued that the self-doubt scale includes representative items such as "More often than not I feel elements of my abilities" and "Sometimes I feel that I don't know why I have succeeded at something." for example, I believe I can do the task) but still have self-doubt (for example, I don't believe I am highly skilled in this area).¹⁷

There are several impacts of the problems caused by the existence of this self-doubt, among others, the decreased morale of the client. Because of this "decreased spirit of course also" has an impact on the client itself, one of which is that it becomes easy for him to be careless in doing work, a lot of time wasting by just sitting in his room without doing useful activities, besides that he becomes hesitant to do a certain business and the most fatal impact is that he gives up first before doing it because of the nature of doubt in him.

C. Methods

This research is a type of library research. Literature study itself is a research activity carried out by collecting data obtained from various existing references such as books, similar research results, journals, articles, notes related to the problem under study. These reference materials serve as a source of ideas or inspiration that can generate other ideas or thoughts. Literature research is not only an activity of reading and recording the data that has been collected. But researchers must also be able to process the data that has been collected with the stages of library research. The literature study in this study was used to innovate the application of dhikr therapy taken from the verses of the Qur'an to reduce self-doubt.

D. Results and Discussion

Qur'anic counseling is one of the Islamic counseling methods that can be applied or applied in solving a human problem by using an approach based on the Qur'an. Therefore, Qur'anic counseling is a counseling method used by counselors by taking verses or taking the essence of the verses of the Qur'an as therapy. There are several verses that are used as references in Qur'anic counseling. One of them has been explained in the Al-Quran surah Al-Isra 'verse 82 which reads:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا

Meaning: "And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." (QS. Al-Isra` : 82)

In addition to being stated in surah al-Isra verse 82, the basis for counseling is also explained in surah AL-Baqarah verse 185 which reads:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۗ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ تَشْكُرُونَ

Meaning: "The month of Ramaḍān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month, let him fast it; and whoever is ill or on a journey

¹⁶ Qin Zhao, Aaron Wichman, "Incremental Beliefs About Ability Ameliorate Self-Doubt Effects," *Journal of Sage Open* (2015): 1.

¹⁷ Ibid.

¹⁸ Ibid., 27.

- then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (QS. Al-baqarah: 185)”

From the verse above, we know and understand that Allah has given "a real guide" for his people in the form of the Qur'an which "can be used as a "guideline or guide in life in the world. it contains instructions regarding medicine and or antidote that is able to provide healing for his people who believe and are able to put their trust in Him. Therefore, it is fitting for a Muslim and also an Islamic counselor to be able to practice the teachings contained in the verses of the Qur'an and provide good examples or "models" to his clients by giving a treatment that is taken directly. from the verses of the Qur'an. So with the existence of these things, it is able to create good relationships with fellow humans and also good relationships with the creator of Allah SWT.

The method, in this case, is content taken from the verses of the Qur'an which will later be used as a treatment in dealing with the problem of self-doubt to the counselee. The method that will be used is the dhikr method.

In Islam, a dhikr is a form of surrender to Allah SWT. This dhikr relaxation is a passive and resigned attitude or behavior by saying words or sentences repeatedly so that it will cause a relaxation or relaxation response. The response was developed by Benson whereby repeating the chosen word or sentence of dhikr can evoke a relaxed state. In this case, of course, dhikr is read or done when in a calm state and also in a supportive place, of course. Like at night after midnight prayer and also when in the morning. when someone reads this dhikr sentence in a calm and supportive place, then he will get inner peace as expected.¹⁹

This dhikr method is taken in a verse of the Koran which later this verse about dhikr will be very instrumental in dealing with the counselee's self-doubt. It is stated in the Surah Ar-Ra`du verse 28.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning: Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

In Tafsir Jalalain it is explained that this verse is a guarantee for people who want to remember Allah through their dhikr because by remembering Allah, their hearts will become more serene and peaceful. People who believe must know because they always remember Allah and in the above verse, it is explained that Allah SWT has promised heavens that have been prepared for believers. So, by reading this dhikr sentence, the human heart will become more serene and peaceful so that little by little the problems it faces will be reduced.

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¹⁹ Elyk Dwi Mumpuningtias Syaifurrahman Hidayat, "Terapi Kombinasi Sugesti Dan Dzikir Dalam Peningkatan Kualitas Tidur Pasien," *Jurnal Ilmiah Ilmu Kesehatan* 6, no. 3 (2018): 222.

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Acknowledgement

Many people contributed to the creation of this article. First and foremost, we would like to express our heartfelt gratitude to Dra. psi. Mierrina., M.Si, our supervisor, for the advice, guidance, and knowledge she provided us while we were writing this article. We sincerely apologize if there are still errors or flaws in the writing of our articles. We hope that this article will be useful in the future development of Bimbingan dan Konseling.