

# ISLAMIC COUNSELING GUIDANCE WITH TAHAJUD PRAYER THERAPY TO REDUCE OVERTHINKING HABITS

Alfita Fajar Inayati<sup>1</sup>, Riwandah Kusuma Dewi<sup>2</sup>, Fitria Fadillahwati<sup>3</sup>

<sup>123</sup>Sunan Ampel State Islamic University

<sup>1</sup>alfitafajar10@gmail.com, <sup>2</sup>wandawa071@gmail.com, <sup>3</sup>tiaamelia21012000@gmail.com

**Abstract:** Overthinking is an attitude that usually happens to anyone who is involved in the human thinking process. Without realizing that overthinking will waste our time and energy, people who are always overthinking will find it difficult to take action. Therefore, this can cause a person to fall into anxiety or experience anxiety disorders. Factors from overthinking usually occur because of family problems, relevance, work, studies, and stress. The psychotherapy chosen by the researcher is *tahajjud* prayer therapy. The selection of the *tahajjud* prayer is based on the results of previous studies. Judging from the results of previous studies, researchers with knowledge of Islamic psychotherapy are looking for suitable treatment to overcome the problems raised, namely the habit of overthinking in adolescents. Overthinking is overthinking something. People who think too much are more likely to experience constant sadness and negative thoughts, so this also prevents individuals from getting along with themselves. So that researchers can provide solutions in the form of Islamic guidance and counseling through *tahajjud* prayer therapy. The research method in this study is a literature review sourced from related books and journals.

**Keywords:** Overthinking, Islamic Counseling Guidance, Tahajud Prayer Therapy

*Abstrak:* Overthinking merupakan sikap yang biasa terjadi pada siapa saja yang terlibat dalam proses berpikir manusia. Tanpa disadari bahwa overthinking akan membuang waktu dan tenaga kita, orang yang selalu overthinking akan kesulitan untuk mengambil tindakan. Oleh karena itu, hal ini dapat menyebabkan seseorang jatuh ke dalam kecemasan atau mengalami gangguan kecemasan. Faktor dari overthinking biasanya terjadi karena masalah keluarga, relevansi, pekerjaan, studi, dan stres. Psikoterapi yang dipilih peneliti adalah terapi sholat tahajjud. Pemilihan shalat tahajjud didasarkan pada hasil penelitian sebelumnya. Dilihat dari hasil penelitian sebelumnya, peneliti dengan pengetahuan psikoterapi Islam mencari pengobatan yang cocok untuk mengatasi permasalahan yang diangkat yaitu kebiasaan overthinking pada remaja. Overthinking adalah memikirkan sesuatu secara berlebihan. Orang yang terlalu banyak berpikir lebih cenderung mengalami kesedihan dan pikiran negatif yang terus-menerus, jadi ini juga mencegah individu untuk bergaul dengan diri mereka sendiri. Sehingga peneliti dapat memberikan solusi berupa bimbingan dan konseling Islami melalui terapi sholat tahajjud. Metode penelitian dalam penelitian ini adalah studi pustaka yang bersumber dari buku dan jurnal terkait.

**Kata kunci:** Overthinking, Bimbingan Konseling Islam, Terapi Sholat Tahajud

## A. Introduction

Overthinking is an attitude that occurs normally in anyone that involves thinking processes that are usually experienced by humans. If a person has some hyperbolic thoughts, the consequences will hinder the progress of his life. It turns out that if you think too much about

something, it will cause a person's health to go down and make him even more depressed. Without realizing it turns out that overthinking wastes our time and drains energy, people who are always overthinking can find it difficult to act. as a result this can make us trapped in anxiety or experiencing anxiety disorders.<sup>1</sup>

Anxiety disorders are very serious, as are heart disease and diabetes. when someone experiences anxiety because of overthinking, most of them certainly feel stressed and need to do something like share or talk to other people. If no one is paying attention to them, they will feel left out and things will get worse because if a person thinks too much, it can cause that person to judge himself vaguely and can cause stress in the individual, which without realizing it, thinking too much can cause problems. Of course, this has an impact on disrupting creativity, productivity, and health.

Factors that cause overthinking, for example, because there are problems from family, correlation, work, studies, pressure, and others. People who think too much, are more prone to experiencing sadness and ongoing negative thoughts, as a result of which this also makes individuals unable to make peace with themselves. What is worse is, when one doesn't know the dangers of overthinking. Most people actually feel that they have progress in thinking about something while contemplating it endlessly, but in reality, they absorb the negative thoughts that arise and spread a pessimistic view on the problem at hand.<sup>2</sup>Therefore, each individual must be able to control their thoughts, so as not to become overthinking. With this, it can help the individual, avoid the anxiety that arises as a result of the things they think too much about. Because in the Qur'an it is explained that Allah will not test his servant beyond the limits of his ability, as explained in the Qur'an sura Al Baqarah verse 286, as follows:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ  
أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ ۗ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا  
بِهِ ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Meaning: "Allah does not burden a person but according to his ability. He gets (reward) from (good) that he does and he gets (torment) from (evil) that he does. (They pray), "Our Lord, do not punish us if we forget or we do something wrong. O our Lord, do not burden us with a heavy burden as You burdened those before us. O our Lord, do not carry on us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector, so help us against the disbelievers." ( Qs.Al-Baqarah: 286)

And it is also explained that in every difficulty there is ease, this is contained in the Surah Al Insyirah verses 5-6 which reads:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا , إِنَّ مَعَ الْعُسْرِ يُسْرًا

Meaning: "So verily with hardship there is ease. Verily, with hardship there is ease". (Qs.Al-Insyirah: 5-6).

Islamic Guidance and Counseling is needed to help individuals, so that in meeting their needs both physically and spiritually or in meeting their needs as individual, social, cultural beings, and as God's creatures (religious), can always be in harmony with the provisions and

<sup>1</sup>Lisa Sofia, Ayunda Ramadhani, Elda Trialisa Putri, As'liyanti Nor. "Managing overthinking to achieve meaning in life", *Plaque Journal: Community Service*, Vol 2, No 02 (December 2020).

<sup>2</sup>Theodorus Alkino Rifaldo Sebo eds, *Public Views on Overthinking and Its Relation to the Theory of Rational Emotive Brief Therapy*, last modified September 5, 2021. <https://psyarxiv.com>.

instructions of Allah and avoid problems that make the individual live not in harmony with God's provisions and instructions.

Prayer is a very special worship in Islam. It is special because prayer is the pillar of religion, differentiates between Muslims and non-believers and determines whether any practice other than prayer is accepted. Indeed, prayer is the greatest pillar of belief that is practical (*amali*), among the things that are highly demanded in the implementation of prayer is humility.<sup>3</sup>

The *tahajjud* prayer is a sunnah prayer that is done at night. Prayer at night can only be called *tahajjud* prayer with the condition that if it is done after waking up from sleep at night. As explained in the Qur'an, the *tahajjud* prayer is a recommended sunnah prayer. Allah SWT says:

وَمَنْ الْبَيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you: hopefully your Lord will raise you to a commendable place." (Qs. Al Isra': 79).

When humans feel in their hearts that everything in this world is weak, and that Allah SWT has power over all things, every time humans must draw closer to the true faith. Asking Allah for help with all matters is the most appropriate way to achieve a prosperous life, because then humans will always remember that Allah SWT with all his strength, power and majesty is always with him. From there, humans feel peace, because there is nothing strong except Allah SWT.<sup>4</sup>

## B. Theoretical Review

### 1. Islamic Guidance and Counseling

The term guidance is a translation of the English word "guidance" which comes from the verb to guide which means to show, give way, or guide others towards goals that are more beneficial for their lives in the present and in the future.

In Arabic, the Arabic word guide is الإرشاد which means direction, guidance and can also mean showing or guiding (Munawwir, 1984: 535). This can be seen in the word of Allah in the letter Al-Kahf: 10, which reads:

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Meaning: "(Remember) when the youths were looking for shelter in the cave, then they prayed "O Lord, give us mercy from Your side and complete for us the straight guidance in our affairs (this)". (Qs. Al-Kahf: 10)

States that guidance is assistance or assistance given to individuals or groups of individuals in avoiding or overcoming difficulties in their lives so that individuals or groups of individuals can achieve their welfare. In line with this opinion, Priyatno & Anti (1999: 99) states that guidance is the process of assisting by an expert to a person or several people, both children, adolescents and adults; so that the person being guided can develop their own and independent abilities, by utilizing individual strengths and existing facilities and can be developed based on applicable norms.

From some of these definitions of guidance, it can be concluded that what is meant by guidance is the process of assisting by an expert to one or several people, to be able to develop

<sup>3</sup>Muhammad Salih Al-Munjid, *Prayers that are Solemn and Steps to Achieving It*, trans. Zulkifli Zakaria (PT. Raja Grafindo Persada, 2002), p.5.

<sup>4</sup>Mutawalli, *The Answered Prayer*, (East Jakarta: Pustaka Al-Kautsar, 2004), p. 20

their potential (talents, interests, and abilities, identify themselves, overcome problems so that they can determine their own way of life responsibly without depending on others)<sup>5</sup>.

Based on Arabic literature the word counseling is called Al-irsyad or al-Istisyarah, etymologically the word *al-Irsyad* means *alhuda, ad-dalah* which in Indonesian means guidance, while the word Al-istisyarah means *talaba min al-mansyurah/an-nasihah*, in Indonesian means asking for advice/consultation<sup>6</sup>.

In line with this, Hellen revealed that Islamic counseling is an effort to help individuals in overcoming deviations in the development of their religious nature, so that they realize their role as the caliph of Allah on earth and service to serve Allah SWT so that a good relationship with Allah can be re-created. humans and the universe<sup>7</sup>. Of above comments, we can pull out that islamic counseling is a process of making al-Qur'an and *al-sunnah* as a guidance. Therefore, an individual is able to cope their problems and realize that s/he is the creature of Allah SWT.

Guidance and counseling serve many purposes. The purpose of guidance and counseling is to seek behavioral changes in individuals to enable their lives to be more productive and satisfying. When detailed more deeply into areas of individual development, personal-social, academic and career. So the purpose of counseling guidance according to Kartadinata, et al are: (1). Aspects of personal-social development, (2). Academic Aspects, (3). Career Aspect<sup>8</sup>.

Guidance and counseling have many functions. The functions of counseling guidance, among others: (1). Understanding Function, Guidance and counseling function helps individuals have an understanding of themselves (potential), the environment (education, work, and religious norms). Based on this understanding, the counselee is expected to be able to develop his potential optimally, and adjust himself to the environment dynamically and constructively. (2). Facilitation Function, provides convenience to the counselee in achieving optimal growth and development, in harmony, harmony and balance in all aspects of the counselee. (3). Adjustment Function, the function of guidance and counseling in helping the counselee to be able to adjust to himself and his environment dynamically and constructively. (4). Distribution function, helping counselees choose extracurricular activities, majors or study programs, and establish mastery of careers or positions in accordance with interests, talents, skills and other personality traits. In carrying out this function, counselors need to work together with other educators inside and outside educational institutions. (5). Adaptation Function, the function of helping education implementers to adjust educational programs to the educational background, interests, abilities and needs of the counselee. By using adequate information about the counselee. (6). Prevention Function (Preventive), a function related to the counselor's efforts to always anticipate various problems that may occur and try to prevent them, so that they are not experienced by the counselee. (7). Repair Function, this function can help the counselee in correcting mistakes in thinking, feeling and acting. Counselors provide interventions to counselees so that they have a healthy, rational mindset, and have the right feel so that they can lead the counselee to productive and normative actions. (8). Healing Function, this function is closely related to assisting counselees who have experienced problems, both regarding personal, social, learning and career aspects. (9). Maintenance function, helping the counselee to take care of themselves and maintain a conducive situation that has been created in him. This function facilitates the counselee to avoid conditions that will cause a decrease in self-productivity. (10). Development function, Counselor in the form of creating a conducive learning environment,

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<sup>5</sup>Baidi Bukhori, "Da'wah through Islamic Guidance and Counseling, Religious Counseling", *Journal of Islamic Counseling Guidance*, Vol 05, No 1 (June 2014): 8-9

<sup>6</sup>Wilda Yulis, *Attitudes of Prospective Counselors Towards Islamic Counseling*, Thesis (Tanah Datar: STAIN Batusangkar, 2013) 25.

<sup>7</sup>Hallen. A, *Guidance and Counseling*, (South Jakarta: Ciputat Press, 2012), page 22.

<sup>8</sup>M. Fuad Anwar, *Foundations of Islamic Guidance and Counseling*, (Yogyakarta: CV Budi Utama, 2019), pp. 5-9.

which facilitates the development of the counselee. Counselors can collaborate with school teachers to plan and implement guidance programs systematically and continuously in an effort to help counsees achieve their developmental tasks<sup>9</sup>.

The principles of guidance and counseling are usually said to be the soul and breath of the entire life of guidance and counseling services. If these principles are not carried out properly, the implementation of guidance and counseling will run sluggishly or even stop altogether. The principles of guidance and counseling are as follows: (1). Confidentiality Principle, (2). Principle of Volunteering, (3). The principle of openness, (4). Contemporary principles, (5). Principle of Independence, (6). Activity Principle, (7). Dynamic Principles, (8). The Principle of Cohesiveness, (9). Normative Principle, (10). The principle of expertise, (11). Transfer of Hands Principle, (12). Tutwuri Handayani Principle<sup>10</sup>.

## 2. Tahajud Prayer Therapy

The *tahajjud* prayer is a sunnah muakad prayer in which there is a dialogue between the creature and the creator. The *tahajjud* prayer is performed in the silence of the silent night and contains number of wisdom.

Allah SWT says in Surah Al-Israa verse 79, which reads:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully your Lord will raise you to a commendable place" (Surah Al-Isra: 79)

The word *tahajjad* is taken from the word *hujud* which means sleep. The word *tahajjad* is understood by al-Biqaa'i in the sense of leaving sleep to pray. This prayer is also called the Lail Prayer / Night Prayer. Because it is carried out on the same night as bedtime. There are also those who understand the word in the sense of waking up and being aware after sleeping. *Tahajud* then became the name of a certain prayer because the one who did it just woke up from his sleep to pray<sup>11</sup>.

The *tahajjud* prayer is a sunnah prayer that is performed at night. Therefore, the prayer is also called the Lail prayer (night prayer) or *Qiyamul Lail*. The Messenger of Allah (SAW) strongly encouraged his people to get used to the *tahajjud* prayer. Because *tahajjud* prayer is a form of piety and love of a servant to Allah SWT.

The *tahajjud* prayer can be performed at the beginning, middle or end of the night. With the provision of. Have performed the *isha* prayer. Meanwhile, the most important time to perform the *tahajjud* prayer is the end of the night or the last third of the night. This is based on the words of the Prophet Muhammad: "The closest time between the rabbi and his servant is in the last half of the night. Therefore, if you can be one of the people who remember Allah then do it" (HR Tirmidhi and Nasa'i from Amr bin 'Abasah)<sup>12</sup>.

Many arguments recommend performing the *tahajjud* prayer. Allah will give great rewards and rewards in this world and in the hereafter for those who do it. The law for the *tahajjud* prayer is the Sunnah. More precisely, it is the sunnah of muakkad or the sunnah that is strengthened and recommended to be carried out. Of course, there will be many disadvantages if

<sup>9</sup>M. Fuad Anwar, *Foundations of Islamic Guidance and Counseling*, (Yogyakarta: CV Budi Utama, 2019), pp. 10-13.

<sup>10</sup>Erisa Kurniati, "Guidance and Counseling in Schools: Principles and Principles", *RISTEKDIK: Journal of Guidance and Counseling*, Vol 3, No 2 (July-December 2018): pp 3-5.

<sup>11</sup>M. Quraish Shihab, *Tafsir Al-Misbah*, VI 7 (Jakarta: Lentera Hati, 2002), p 166

<sup>12</sup> Hasan Albany, *The miracle of night shalat tahajud*, (Jakarta Selatan: KAWAH Media, 2012, P 22-23.

a person leaves the recommended worship, and not a few advantages are obtained if he is willing to do it.

The scholars agree that the law for the *tahajjud* prayer is a sunnah muakkad and is additional worship as the word of Allah SWT in Surah Al-Isra 'verse 79, which reads:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully, your Lord will raise you to a commendable place". (Surah Al-Isra: 79)<sup>13</sup>.

Many verses of the Qur'an and hadiths explain the virtues of the night. These verses and hadiths also recommend pious people to fill the night with various acts of worship. Therefore, the (previous) salaf scholars wanted them to be able to achieve this great virtue. Therefore, at these times, they repent, worship, praise Allah SWT, dhikr, bowing, and prostrating to Him. They earnestly seek the grace and pleasure of Allah SWT, increase their belief and faith, and ask for His great grace.

The virtues of the *tahajjud* prayer mentioned in the Qur'an include: (1). Allah SWT will give a commendable station (position), both in this world and in the hereafter, as His word:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully, your Lord will raise you to a commendable place" (Surah Al-Isra: 79).

Those who keep the night prayers are those who truly fear Allah SWT. They will get goodness, mercy, and forgiveness, from Allah SWT, as He says:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ آخِذِينَ مَا أَرْتُهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ۖ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۖ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

Meaning: "Indeed, those who are pious are in gardens (paradise) and springs of water, taking what their Lord has given them. Indeed, they were before that in the world were people who did good. They slept very little at night. And at the end of the night, they ask forgiveness (of Allah)" (Surah Adz-Dzariyaat: 15-18).

The *tahajjud* prayer is the right means to pray to Allah SWT and ask forgiveness from Him, says Allah SWT. Regarding the number of rak'ahs for the *tahajjud* prayer (Qiyamul Lail) there is no limit, therefore, if the conditions are not possible, it is enough to do the witr prayer three rakaat or one rakaat after the Isha prayer. This is based on the following two words of the Messenger of Allah: "From Sumrah bin Jundub RA he said: we are ordered by the Messenger of Allah to perform the night prayer a little or a lot and as a final or closing Witr prayer" (HR Thabrani and Al-Bazzar): "From Ibn Abbas, he said, the Messenger of Allah ordered us to do the night prayer and really encouraged it so that he said: do the night prayer even if it is only one cycle" (HR Thabrani in the book Al-Kabir and Al-ausath)

However, the most important and most powerful number of rak'ahs is eleven rak'ahs. This number also includes three rak'ahs of witr. The implementation can be 4-4-3 or 2-2-2-2-1. This opinion is based on a hadith from Aisyah RA that she said: "The Messenger of Allah never added to the prayer that night, either during the month of Ramadan or any other month of the eleven cycles. He prayed four rak'ahs. Do not ask about the good and the length. Then, pray three rak'ahs of witr. I asked: O Messenger of Allah, did you sleep before witr? He replied, Yes Ayesha, even though my eyes sleep, but my heart does not sleep. (Narrated by Bukhari Muslim)

<sup>13</sup> Agoes Noer Che, *Beauty with Tahajjud*, (Yogyakarta: Noktah, 2018), P 14.

In another narration, it is stated: "From Ibn Umar, he said: The Prophet Muhammad SAW performed the night prayer two rakaat-two rakaat and the witr prayer one rakaat." (Narrated by Bukhari Muslim)<sup>14</sup>.

The most important time to perform the *tahajjud* prayer is the end of the night or the last third of the night. This is based on the words of the Prophet Muhammad as follows: "The closest time between the rabbi and his servant is in the last half of the night. Therefore, if you can be one of the people who remember Allah, then do it" (HR Tirmidhi and Nasa'I from Amr bin 'Abasah)<sup>15</sup>.

According to the scholars, the *tahajjud* prayer is categorized into three times of implementation, namely the first third of the night (ba'da isya - 00.00), two-thirds of the middle night (00.00 - 02.30), and the final third of the night (02.30 - qabla dawn). Based on the hadith, it is recommended to perform the *tahajjud* prayer in the last third of the night<sup>16</sup>. The following is the intention of the *tahajjud* prayer:

أَصَلَّى سُنَّةَ التَّهَجُّدِ رَكَعَتَيْنِ مُسْتَقْبِلَ الْقِبْلَةِ لِلَّهِ تَعَالَى

Meaning: "I intend to pray *tahajjud* two rakaat facing the Qibla because of Allah Ta'ala" In the first rak'ah read Surah Al-Kafirun, in the second cycle read Surah Al-Ikhlâs.

After greeting, read the following prayer, 11 times:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ مِنْ قَلْبٍ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

Then it is continued by reading the prayer for the *tahajjud* prayer, as follows:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قِيَوْمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَائُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسَلْتُ وَبِكَ أَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنْبَتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ. فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

Meaning: " O Allah, our Lord, praise be to You, You are the enforcer of the heavens, the earth and the creatures in them. Praise be to You, You are the ruler of the heavens, the earth, and the creatures in them. Praise be to You, You are the light of the heavens, the earth and the creatures in them. Praise be to You, You are Most Righteous. Your promise is true. The meeting with You later is true. Your word is true. Heaven is real. Hell is the same. The prophets were right. Likewise, the Prophet Muhammad SAW was right. Doomsday is true. O my Lord, only to You I surrender. Only in You do I believe. To You I surrender. Only to You I return. Because of you I am willing to fight. You alone are the basis of my decision. Therefore forgive my past and future sins, the sins I concealed and revealed, and other sins that You know better than I do. You are the First and You are the Last. There is no god but You. There is no power and strength except the help of Allah."

<sup>14</sup>Hasan Albany, *The miracle of the night of tahajjud prayer*, (South Jakarta: KAWAH Media, 2012, pp. 23-24.

<sup>15</sup>Hamdi El Natary, *The tahajjud prayer the way of the Prophet SAW according to the Qur'an & Hadith*, (South Jakarta: Wahyu Qolbu, 2015), page 20.

<sup>16</sup>Yuda Putra Disastra, Reni Ferenia, A. Fauzi Yahya, "Comparison of the values of blood pressure, pulse and lung volume of performers of *tahajjud* prayer with those of non-*tahajjud* prayers in high school students plus Cisarua Lembang", *Journal of Sports Physiology*, Vol 3, no 1 (August 2019 -February 2020): 2.

### 3. *Overthinking*

Overthink (verb) to think too much about (something): to put too much time thinking about or analyzing (something) in a way that does more harm than good. According to Helmond (2014) different from the previous understanding, Hemond explains overthinking as a cognitive distortion regarding problematic behavior or habits. A cognitive distortion is generally due to a person's emotional reaction as a sign that his thinking is less rational. According to Burn (1991) overthinking is a cognitive distortion in humans, especially in thinking processes that are not in accordance with the existing reality<sup>17</sup>. According to some expert opinions, the authors conclude that overthinking is a situation where someone spends too much time thinking about something.

Here are some characteristics that indicate if someone is overthinking: (1). Difficult to sleep, when experiencing overthinking, the mind and brain are designed to continue to think on negative assumptions in the brain. The brain will be difficult to rest and if forced, it will appear a feeling of anxiety and fear. (2). Always feeling tired. This can happen because the restless mind in an overthinker will take up time and energy. When a person thinks excessively and makes him stressed, the body produces the hormone cortisol, a stress-producing hormone. If this hormone is produced continuously, it can make the body feel tired. (3). Do not believe in self-assessment, feel that you always need other people to judge things such as clothes, speaking style, to small things that are done. (4). Feeling afraid of the future, this usually happens to most people, instead of feeling happy or appreciating all the things that have been achieved, but actually worrying too much about the future. (5). Physical pain. Finally, you can feel a headache or backache due to overthinking<sup>18</sup>.

The domino effect is a test theory for the effects of overthinking. For someone who exhausts his brain a lot to think excessively about something, it turns out that it has disrupted the smooth functioning of the brain's cognitive function. When the brain should be able to think rationally to make a plan, just because overthinking destructively actually makes you no longer optimal to repeat the same thing in concentration. The planning process, the ability to control oneself, to the ability to manage thoughts when under stress are carried out simultaneously by the brain that has a cognitive function. These excessive thoughts have occupied the concentration of your brain and will gradually run out. You also become lazy to think harder to plan other things because you know that this thinking process will take up a lot of time and energy.

Worse yet, when the brain is no longer able to tolerate the lethargy of the brain in activating its cognitive function, it can cause disturbing stress. Experts say that negative thinking and overthinking are psychological stressors. Stress is a condition in which a person experiences excessive emotional demands, making it difficult to function effectively in all areas of life. This is an imbalance between the pressure that comes with the ability to deal with the pressure.

When faced with a stressful situation, the brain is in a position to fight or flight. The hypothalamus in the brain, the part that stimulates hormone production, then sends signals to the adrenal glands to release the hormones cortisol and adrenaline. Both hormones increase various body functions, including heart rate to increase blood flow to important organs. The respiratory rate will also increase drastically to meet the oxygen needs of the whole body quickly. This mechanism is actually useful for preparing the body to reach danger. But at the same time, stress hormones can narrow the muscles of the respiratory tract and blood vessels. Breathing also becomes ineffective because you unconsciously take in short and fast breaths, unlike normal conditions. All these changes ultimately only make shortness of breath and experience stress. In addition, they can experience chronic stress if there are the following

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<sup>17</sup>Gwendoline Smith, *The Book Of Overthinking*, (London: Atlantic Books, 2021)

<sup>18</sup>Hmj Chemistry UIN Malang, *Overthinking*, (BUTANA: Bulletin for Chemistry Children, 2nd edition, 2020), page 4.

symptoms: anxiety and excessive nervousness, symptoms of depression, irritability, headaches, and insomnia<sup>19</sup>.

From the explanation above, the writer concludes that overthinking has a bad impact, as follows: (1). Inhibiting daily activities, in addition to wasting time thinking about something over and over again, drains energy and makes the body feel tired. (2). Lowering work performance, Overthinking only makes it difficult to concentrate, not focus on solving problems, and even difficulty communicating with others. (3). Making emotions out of control, Overthinking tends to make an individual become irritable, insecure, easily panicked, and even have strange thoughts and behavior. (4). Experiencing health problems, both mental health or physical health such as experiencing headaches, fever, chest pain, and shortness of breath.

### 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 kinds of existing references such as books, previous research, 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<sup>20</sup>. 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.

### D. Results and Discussion

#### 1. Discussion

Overthinking is thinking excessively about something. Without realizing it turns out that overthinking wastes our time and drains energy, people who are always overthinking can find it difficult to act. People who think too much, are more prone to experiencing sadness and also continuous negative thoughts, as a result this also makes individuals unable to make peace with themselves. So the researcher provides a solution in the form of Islamic counseling guidance with *tahajjud* prayer therapy. Because in essence, the person who performs the prayer is the person who is in contact with Allah. The *tahajjud* prayer is a sunnah muakad prayer in which there is a dialogue between the creature and the creator. The *tahajjud* prayer is performed in the silence of the silent night and contains an infinite number of wisdom.

Allah SWT says in Surah Al-Israa verse 79, which reads:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully, your Lord will raise you to a commendable place" (Surah Al-Isra: 79 )

The virtues of the *tahajjud* prayer mentioned in the Qur'an include: (1). Allah SWT will give the station a commendable(position), both in this world and in the hereafter. Those who keep the night prayers are those who truly fear Allah SWT. They will get goodness, mercy, and forgiveness, from Allah SWT.

### E. Conclusion

Based on the discussion above, that overthinking has a bad impact, as follows: (1). Inhibiting daily activities, in addition to wasting time thinking about something over and over

<sup>19</sup>Ratna Widia, *You are overthinking! Basically, everything will be fine*, (Yogyakarta: Great Children of Indonesia, 2020), page 33-35.

<sup>20</sup>Sari, Milya and Asmendri Asmendri. "Library Research in Science Education Research." *Natural Science: Journal of Science and IP Education Research*, Vol. 6 No. 1, (2020) Pg. 41–53.

again, drains energy and makes the body feel tired. (2). Lowering work performance, Overthinking only makes it difficult to concentrate, not focus on solving problems, and even difficulty communicating with others. (3). Making emotions out of control, Overthinking tends to make an individual become irritable, insecure, easily panicked, and even have strange thoughts and behavior. (4). Experiencing health problems, both mental health or physical health such as experiencing headaches, fever, chest pain, and shortness of breath.

While the most suitable medicine for people who experience overthinking is to draw closer to Allah and ask for guidance, one of which is prayer because in essence, the person who performs the prayer is the person who is in contact with Allah.

The provision of *tahajjud* prayer therapy based on previous research has a positive impact on individuals because the *tahajjud* prayer has many benefits and virtues, the *tahajjud* prayer is carried out in the silence of a quiet night and contains an infinite number of wisdom.

Allah SWT says in Surah Al-Israa verse 79, which reads:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: "And on some nights, perform the *tahajjud* prayer (as an additional worship) for you, hopefully, your Lord will raise you to a commendable place" (Surah Al-Isra: 79)

The virtues of the *tahajjud* prayer mentioned in the Qur'an include: (1). Allah SWT will give a commendable station (position), both in this world and in the hereafter. Those who keep the night prayers are those who truly fear Allah SWT. They will get goodness, mercy, and forgiveness, from Allah SWT.

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