



SELF-CONFIDENCE REFLECTION: A QUR`ANI COUNSELING PERSPECTIVE

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Abstract

Self-confidence is the ability of individuals to face new problems or challenges by optimizing their development, so the lack of self-confidence experienced by individuals cannot be considered a common issue. Confidence issues can impact an individual's success in achieving future goals. This article presents the results of the author's literature review on studies of self-confidence that can be enhanced through the application of Qur'anic counseling. The author examines approximately six studies on self-confidence and Qur'anic counseling. Counseling from the perspective of the Qur'an is highly relevant to serve as a pillar of life and a fundamental basis for Muslims in seeking answers to various evolving issues. The conclusion of this article reveals that individuals who understand the meaning of the Qur'an will have self-confidence because they make the Qur'an a philosophy of life.

Keywords: Self-Confidence, Quráni Counseling

Abstrak:

Percaya diri merupakan kemampuan individu dalam menghadapi permasalahan atau tantangan baru yang ada dengan mengembangkan dirinya secara optimal sehingga kurangnya rasa percaya diri yang dialami individu tidak bisa dianggap sebagai permasalahan biasa. Masalah kepercayaan diri dapat berdampak pada keberhasilan individu dalam mencapai tujuan di masa depan. Artikel ini menyajikan hasil

telaah pustaka penulis terhadap kajian-kajian kepercayaan diri yang dapat ditingkatkan dengan penerapan konseling Quráni. Penulis menelaah kurang lebih 6 penelitian yang mengkaji tentang kepercayaan diri dan konseling Quráni. Konseling dalam perspektif Al-Qur'an sangat relevan untuk dijadikan pilar kehidupan dan landasan dasar bagi umat Islam dalam mencari jawaban atas segala permasalahan yang berkembang. Kesimpulan pada artikel ini mengungkapkan bahwa individu yang memahami makna Al-Qurán akan memiliki kepercayaan diri dalam kehidupan, karena menjadikan Al-Qurán sebagai filsafat hidup.

Kata Kunci: Percaya Diri, Konseling Qur'ani

A. Introduction

Self-confidence problems are seasonless and can even occur in children, teenagers, and adults. Self-confidence problems become the root of the problem and allow other issues to emerge. Under-confidence has generally been inferred or shown to be motivationally detrimental.¹ Huda also presented other facts, stating that remaining silent and unwilling to speak, which occurs among students when expressing their opinions during discussions, is not a behavior or action that can advance their knowledge. This attitude may arise due to a lack of self-confidence. Essentially, they want to participate, but their lack of confidence prevents them.² The author can conclude that the problem of self-confidence is still a concern today.

Putra's statement above supports the author's opinion that "one of a person's most important personality traits is self-confidence. When self-confidence is possessed, comfort can arise to achieve the desired results. Every activity will benefit from self-confidence".³ Self-confidence is a form of illustration that individuals can do something for themselves by utilizing all their strengths. Tanjung & Amelia argue that "self-confidence is an attitude or belief in one's abilities so that in his actions he is not too anxious, feels free to do things according to his wishes and is responsible for his actions, polite in interacting with others, has a sense of achievement and can recognize his strengths and weaknesses."⁴

¹ Richard Sheldrake, 'Confidence as Motivational Expressions of Interest, Utility, and Other Influences: Exploring under-Confidence and over-Confidence in Science Students at Secondary School', *International Journal of Educational Research*, 76 (2016), 50–65 <<https://doi.org/10.1016/j.ijer.2015.12.001>>.

² Nur Huda, 'Konsep Percaya Diri Dalam Al - Qur'an Sebagai Pembentukan Karakter Bangsa', *Inovatif*, 2.2 (2016), 65–90 <<http://jurnal.iaih.ac.id/index.php/inovatif/article/view/57>>.

³ Fuji Ayda Lestari Saragih and Purbatua Manurung, 'Penerapan Layanan Bimbingan Kelompok Untuk Membentuk Percaya Diri Tanpa Insecure Pada Siswa SMA', *G-COUNS: Jurnal Bimbingan Dan Konseling*, 7.3 (2023), 636–45.

⁴ Zulfriadi Tanjung and Sinta Amelia, 'Menumbuhkan Kepercayaan Diri Siswa', *JRTI (Jurnal Riset Tindakan Indonesia)*, 2.2 (2017), 2–6 <<https://doi.org/10.29210/3003205000>>.

Furthermore, Kartini, the researcher quoted from the article Adawiyah, provides some of the main points of the importance of self-confident individuals: 1) Self-confidence means being able to withstand difficult situations; confident individuals will not collapse and give up in distressing circumstances. 2) Self-confidence is an ability to manage various situations, meaning that individuals with a trusting attitude towards themselves will appropriately alleviate problems and organize future goals. 3) Belief in self-function is a form of self-confidence; individuals who are confident in themselves can do everything they want because they are aware of their functions. 4) Self-confidence can make life more enjoyable and comfortable, interpreted as individuals with high self-confidence will live away from worries and fears of failure and always think positively. 5) Self-confidence can improve abilities; individuals who believe in themselves can quickly improve their quality. This can also be caused by individuals having a figure to imitate in everyday life, and 6) Individuals who have self-confidence can avoid inferiority; self-confidence can also prevent individuals from inferiority so that they do everything well.⁵ The author can conclude that self-confidence can affect various components of achieving the meaningfulness of human life.

Several characteristics characterize individuals who have self-confidence. Mardatillah revealed that individuals who have high self-confidence have characteristics, namely: 1). Recognise their strengths and weaknesses and develop their potential, and 2) Set standards for the achievement of their life goals and then reward themselves if they succeed and work again if he does not achieve them. 3) Not blaming others for his defeat or failure but more self-introspection. 4) Able to overcome feelings of pressure, disappointment, and a sense of inadequacy that overtakes him. 5) Able to overcome anxiety in himself. 6) Calm in running and facing everything. 7) Positive thinking. 8) Moving forward without looking back.⁶

This argument can be understood that the characteristics put forward by Mardatillah can easily be observed in the daily life of individuals or individual behavior. Therefore, by looking at and referring to the above factors, a counselor can quickly identify this self-confidence problem. One effective solution to address this issue is through counseling services. Counseling provides a safe and supportive environment for individuals to express their concerns, understand the sources of their lack of confidence, and develop strategies to build self-confidence. Counseling itself has meaning as an effort to assist clients in alleviating the problems faced so that a practical life is realized. The definition of counseling that the author quotes from Yusuf's opinion (in the article Lianawati) states that "counseling is a service that is curative and uses many skills and techniques in helping counselees solve their problems. According to ASCA, the meaning of counseling is a face-to-face relationship that is

⁵ Dwi Putri Robiatul Adawiyah, 'Pengaruh Penggunaan Aplikasi TikTok Terhadap Kepercayaan Diri Remaja Di Kabupaten Sampang', *Jurnal Komunikasi*, 14.2 (2020), 135–48 <<https://doi.org/10.21107/ilkom.v14i2.7504>>.

⁶ Indra Bangkit Komara, 'Hubungan Antara Kepercayaan Diri Dengan Prestasi Belajar Dan Perencanaan Karir Siswa SMP', *PSIKOPEDAGOGIA Jurnal Bimbingan Dan Konseling*, 5.1 (2016), 33 <<https://doi.org/10.12928/psikopedagogia.v5i1.4474>>.

confidential, full of acceptance, and provides opportunities from the counselor to the counselee; the counselor uses his knowledge and skills to help his counselee overcome his problems".⁷

This definition of counseling services can simply be interpreted as a process of providing curative assistance services. It is carried out by experts in the field of guidance and counseling, called counselors, using their knowledge and skills. In providing counseling services, a counselor must ensure that he has qualified skills, as expressed by Hartono and Soedarmadji, which states that a professional service implementer is expected to have competent skills in implementing guidance and counseling services. One of the skills that a counselor must possess is the ability to carry out the counseling process with various psychological techniques and approaches.⁸

Counseling services have evolved with various methodological approaches, one of which is the approach from an Islamic perspective. One of the counseling methods or approaches, which is utilizing or applying the Qur'an as a problem-solving guideline or alternative solution to create a good personality, according to Islam, is called Qur'an counseling. A counseling approach based on a Qur'anic perspective, which involves the study of the Qur'an, is very appropriate and crucial as a fundamental foundation. In this approach, we understand its secrets, follow its principles, and take its benefits to overcome various developing problems. According to Budiharto (in the article Hairina), "Qur'anic counseling is a counseling process guided by the Word of Allah SWT in the Qur'an. In the Quran, there is a lot of valuable content, such as about faith, worship, science, certain stories, and philosophy, and it also exists as a system of human relations as individual and social beings. The content in the Quran can be expected to be a motivation and encouragement for students who experience depression who are desperate".⁹

Some of the writing results that the author found illustrate that quráni counseling is effective in helping deal with several psychological problems, such as writing conducted by Mas'udi & Istiqomah. The writing results show that "the verses in the Qur'an become therapy to change the client's thinking, personality with effective methods, namely motivation, repetition, attention, division of learning, and gradual change."¹⁰ Furthermore, the results of the writing conducted by Syifa & Yulia entitled "Qur'anic Counselling to Improve Students'

⁷ Ayong Lianawati, 'Implementasi Keterampilan Konseling Dalam Layanan Konseling Individual', *Indonesian Counselor Association Journal*, 3 (2017), 190–95 <<http://jambore.konselor.org/>>.

⁸ Hartono Hartono and Soedarmadji Soedarmadji, *Psikologi Konseling* (Jakarta: Kencana Prenada Media Group, 2013).

⁹ Yulia Hairina, 'Konseling Qur' Ani : Suatu Model Pendekatan Konseling Untuk Mengatasi Gangguan Depresi', *Prosiding Online; Seminar Nasional Dan Workshop Bimbingan Dan Konseling*, 2018, 161–69.

¹⁰ Mas'udi and Istiqomah, 'Terapi Qur' Ani Bagi Penyembuhan Gangguan Kejiwaan (Analisis Pemikiran Muhammad Utsman Najati Tentang Spiritualitas Al-Qur' an Bagi Penyembuhan Gangguan Kejiwaan)', *Penelitian STAIN Kudus*, 8.1 (2017), 133–50.

Self-Concept at School" the writing he did was experimental writing with a pre-experiment model one group pretest-posttest design, which tested the hypothesis using the Wilcoxon test. The results of this writing explain that "the pretest score obtained an average of 54.6 and the posttest obtained an average of 61.1. So there was an average increase of 6.5". The results of the writing concluded that there was an increase in self-concept after implementing group guidance services by applying Quranic verses related to counseling.¹¹ In addition, in terms of context, the Qur'an can contemplate the human soul through Islamic teachings, such as purity, worship, patience, remembrance, and repentance.

B. Method

The author's research design is qualitative, utilizing a library research method. This study aims to explain the paradigm of Quranic counseling as a method to enhance an individual's self-confidence. Case study design is qualitative research that examines individuals, events, and environments in depth. This research aims to comprehensively understand the Quranic approach used in counseling services.¹² This study focuses on a specific case, namely self-confidence. The case study approach enables researchers to depict the effectiveness of the Quranic approach in counseling services for psychological issues based on research findings. Several references related to the writing issue are used as primary sources in this writing, including verses from the Quran. Meanwhile, the secondary sources in this writing consist of theories of Qur'anic counseling and studies related to Qur'anic counseling and self-confidence. This study includes six previous research findings and 16 references from journals and books.

C. Results and Discussion

Result

Self-Confidence

Self-confidence is related to a psychological state that can be a barrier to developing individual potential and interfere with the effectiveness of daily life. According to Bandura (Greenacre et al.), self-confidence involves believing in one's ability to do something broadly.¹³ Furthermore, Tanjung & Amelia stated that "self-confidence is an attitude or belief in one's abilities so that in their actions they are not too anxious, feel free to do things according to their wishes and take responsibility for their actions, are polite in interacting with others, have a sense of achievement and can recognize their strengths and weaknesses."¹⁴ Furthermore, Childers et al. revealed that "Self-confidence may be rooted within the idea of how individuals

¹¹ Khilda Aini Syifa and Cici Yulia, 'KONSELING QUR'ANI UNTUK MENINGKATKAN KONSEP', 9.2 (2023), 1027–35.

¹² Wildan Halid, 'Journal of Islamic Guidance and Counseling Volume 12 Numbers. 2, December 2023', 12.December (2023), 139–52.

¹³ Luke Greenacre, Ngo Manh Tung, and Tom Chapman, 'Self Confidence and the Ability to Influence. Academy of Marketing Studies Journal', *Academy of Marketing Studies Journal*, 18.2 (2014), 169–80.

¹⁴ Tanjung and Amelia.

perceive themselves through self-evaluation and are connected to feelings of certainty regarding a task or action."¹⁵

Lauster (Ghufron & Risnawati) suggests various aspects of self-confidence involving several implied elements. First, belief in one's abilities reflects one's positive attitude toward a deep understanding of one's actions. Second, optimism shows a consistent positive attitude in dealing with all aspects of life, including a good view of oneself, expectations, and personal capacity. Third, objectivity reflects that assessing problems or things must be based on absolute truth, not individual or subjective views. Fourth, responsibility indicates one's readiness to take on the consequences of one's actions. Fifth, rationality analyzes problems, situations, or events using logical thinking and reality.¹⁶

The author further summarises Angelis' expression that in individuals developing self-confidence, three aspects need to be understood: 1) Behaviour, where individuals show confidence in their ability to do something, try hard, ask others for help, and face challenges. 2) Emotional, which shows complete confidence to understand feelings, express feelings, unite with others, get affection and attention when experiencing difficulties, and understand the benefits gained. 3) Spiritual, which means one has traits such as believing that the universe is a mystery, believing in God's destiny, and honoring God.¹⁷

Based on the aspects described, it can be understood that self-confidence is not only related to cognitive or ways of thinking and seeing things, affective or emotions, and behavior. However, aspects of self-confidence can also be linked to spiritual conditions where humans are perfect creatures of God who are given the advantages of reason and conscience that are different from other creatures of God.

Some writings reveal that self-confidence is one of the success factors of individuals in various aspects of life. Some writings look at the effect of self-confidence on learning success or learning achievement, how self-confidence affects teacher performance, and so on. This further strengthens the importance of Muslims having high and positive self-confidence.

Self-Confidence in the Qur'an

Humans are very noble and unique in their views of Islam. Several characteristics or traits can be seen in people with self-confidence in Islam.¹⁸:

1. Self-Concept (Ma'rifatunafsi)

Self-concept is a human effort to recognize oneself as the most special person because he has reason and free will. Individuals with a positive self-concept can help

¹⁵ Gina Childers and others, 'K-12 Educators' Self-Confidence in Designing and Implementing Cybersecurity Lessons', *Computers and Education Open*, 4.April 2022 (2023), 100119 <<https://doi.org/10.1016/j.caeo.2022.100119>>.

¹⁶ Ghufron Ghufron and Risnawati Risnawati, *Teori-Teori Psikologi* (Yogyakarta: Ar-Ruzz Media, 2011).

¹⁷ Angelis B. De, *Confidence: Percaya Diri Sumber Sukses Dan Kemandirian* (Jakarta: PT. Gramedia Pustaka, 2003).

¹⁸ Huda, Nur, 'Konsep Percaya Diri Dalam Al - Qur'an Sebagai Pembentukan Karakter Bangsa', *Inovatif*, 2.2 (2016), 65–90. <http://jurnal.iaih.ac.id/index.php/inovatif/article/view/57>.

understand deeply what they can do and give to actualize the potential that Allah has granted to achieve success in this world and the hereafter.

As in the Qur'an Surah Ar-Rum verse 8:

أَوْلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۖ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ

Meaning: "And why do they not think about themselves? Allah did not create the heavens and the earth and what is between them except with a right purpose and a fixed time."

Based on the verse above, it is incumbent upon humans to consider and take into account how Allah created them. To learn who he is and what he should do throughout his life because everything will return to the Creator. Undoubtedly, the only way to walk the ark of life is to do good by worshipping and acting as a caliph.

2. Positive Thinking (Husnudzhon)

Positive thinking means individuals consider positive meanings from various situations and conditions when taking the right action. Believers and pious people who only expect the pleasure of Allah have the best prejudices. Suppose one continues to be prejudiced against Allah, either by His attributes or because of the evidence that Allah has given humanity and nature. In that case, Allah will bestow mercy and blessings upon them.

As in the Quran letter Ali Imran verse 139:

وَلَا تَهُنُوا وَلَا تَحْزُنُوا وَإِنَّمَا الْأَعْلَوْنَ أُنْ مُّؤْمِنِينَ كُلُّهُمْ

Meaning: Do not be weak, and do not grieve, but you are the highest of people if you are believers.

This verse provides an overview of self-confidence as it relates to the attitude and nature of a believer who must have strong beliefs and positive values towards himself. From the verse, it is clear that people who believe and remain firm in the Qur'an are referred to as people who are not afraid, do not get sad quickly, and do not have anxiety.

3. Surrender

Tawakkal means surrendering entirely to Allah, so there is no doubt or hesitation about Allah's decision. Believers do this by trusting Allah, seeking Allah's help in all their affairs, and seeking protection from Shaytaan and evil deeds. It is clearly stated in the Qur'an Surah Ali Imron 159 at the end of the verse that explains the virtue of tawakkal, namely that Allah loves those who trust Him.

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: Verily, Allah loves those who put their trust in Him

The verse above suggests that those who trust Allah are Allah's lovers; Allah shows His love for them.

4. Grateful

Individuals will be easily grateful if they realize the enjoyment they have received. If an individual gets favors and conveniences, he will be encouraged to be thankful for his heart, actions, or tongue. There are three ways to be grateful to Allah, namely:

Firstly, being grateful in the heart means establishing that all blessings are from Allah.

As in the Qur'an Surah An-Nahl verse 53

وَمَا يُكْفِمُ مِنْ لِعْنَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ

Meaning: All the blessings you have (come) from Allah; when you are afflicted with a misfortune, you turn to Him for help.

The second is verbal gratitude, multiplying praise to Allah by reciting Alhamdulillah. By the Qur'an Surah Ad-Dhuha verse 11:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدَّثْ

Meaning: For the favors of your Lord, declare (with gratitude)

Third, gratitude manifests in attitude and behavior by worshiping with limbs, good deeds, noble behavior, and respectable language. As in the Qur'an, Surah Saba' verse 13 is one of the pieces of verse.

إِعْمَلُوا أَلَّا دَاؤَدَ اشْكُرَا

Meaning: Work, O family of David, to give thanks.

5. Self-Evaluation (Muhasabah)

Muhasabah is examination or calculation. It can also be used as introspection or self-correction. One of the teachings of Islam given to its people is to evaluate themselves every day so that tomorrow is better than today. Allah swt says in the Qur'an Surah Al-Hasyr verse 18:

لَيَأْتِهَا الَّذِينَ آمَنُوا إِنَّهُمْ نَفْسُهُمْ مَا قَدَّمُوا لِغَيْرٍ وَإِنَّهُمْ لَمَنْ يَعْمَلُونَ

Meaning: O you who believe, fear Allah and let each of you consider what he has done for tomorrow (hereafter), and fear Allah, surely Allah knows best what you do.

This explanation is in line with that expressed by Mardatilah (in the article Komara) that a confident individual must have the following characteristics: he knows what his shortcomings and strengths are, learns about what he can do, makes standards to achieve his life goals, and rewards those who succeed and work again to achieve them, does not blame others for his failures, but instead evaluates himself more he does, can overcome anxiety, disappointment, and a sense of inadequacy that bothers him, can overcome fear in himself, remains calm when facing situations, thinks positively, and continues to move forward without looking back.¹⁹

Qur'anic Counseling

Counseling has been known as one of the services that seeks to provide psychological assistance to clients to solve their problems. In Islamic studies, counseling activities have been developed by various Islamic experts as one of the assistance services that juxtapose Islamic methods and teachings, such as Sufistic Counseling, Islamic Counseling, Qur'anic Counseling, and so on. Opinion Faridah, according to Quranic counseling, is included in the category of religious counseling, namely a form of assisting individuals to gain self-understanding and Mamou to practice religious values (faith, worship, and noble morals). Qur'anic counseling is a form of counseling in Islam that, in the process, is guided by the Qur'an as an effort to overcome life's problems.²⁰ Furthermore, Budiharto (in the article Hairina) argues that Qur'anic counseling is a procedure of assistance services, using the Word of Allah SWT in the Qur'an as a guideline for its implementation.²¹ The author understands that this opinion is assumed because the Quran contains a lot of content on life values such as faith, worship, and science, about specific stories and philosophy, and also contains meanings that imply that humans are individual beings and also humans as social beings who are arranged in such a way as to establish harmony in social life. All that is contained in the Quran can be used as motivation and light for someone who is experiencing psychological problems, including one of them is a problem involving self-confidence.

In Qur'anic Counseling, a form of Counseling in Islam, it can be understood that several important things can be known. Namely, Allah SWT made Islam a philosophy of life. The Qur'an is the most important source of Islamic teachings, and it serves as guidance, advice, and solutions to various problems humans face. The Apostles, Prophets, and their heirs are counselors and therapists of Allah SWT, the obligation to seek ways for improvement and

¹⁹ Komara, Indra Bangkit, 'Hubungan Antara Kepercayaan Diri Dengan Prestasi Belajar Dan Perencanaan Karir Siswa SMP', *PSIKOPEDAGOGIA Jurnal Bimbingan Dan Konseling*, 5.1 (2016), 33 <https://doi.org/10.12928/psikopedagogia.v5i1.4474>.

²⁰ Faridah, *Hypnoterapi & Konseling Qurani*, 2017 <<http://repository.iaimsinjai.ac.id/id/eprint/260>>.

²¹ Hairina, Yulia, 'Konseling Qur' Ani : Suatu Model Pendekatan Konseling Untuk Mengatasi Gangguan Depresi', *Prosiding Online; Seminar Nasional Dan Workshop Bimbingan Dan Konseling*, 2018, 161–69.

change, and the consequences of leaving the provisions and laws of the Qur'an. The above opinion is summarised by the author based on Adz-Dzaky's opinion.²² These things explain that Allah is the Most Counsellor who can help his people solve their problems.

Jung's statement that the author quotes from Faridah suggests that religion has a vital role in the mental health of its adherents.²³ This indicates that religious counseling can be a method of implementing counseling guidance.

Discussion

As a source of knowledge, the Qur'an has provided instructions on the right way of life so that humans can achieve happiness, goodness, and peace on Earth. Allah SWT implies that the teachings of Islam do not contradict the primary conditions and abilities (fitrah) of humans. Allah SWT does not give people His laws and rules without considering their abilities. The message of psychological science is very close to Islam. A fundamental concept is that Islam teaches people how to build divine emotions through faith and piety. Islam also teaches how to make human emotions. With positive human emotions, humans can interact and integrate with their environment or other humans, conditions, circumstances, and places appropriately, correctly, and harmoniously.²⁴ In this case, one of the emotions is self-confidence. Reinforced by the writing done by Axelrod, self-confidence is formed from an internal process within the individual about how individuals can understand their abilities, assess the success and failure of their efforts, and how others react to the abilities they have shown.²⁵

In this life, we know some still experience problems with self-confidence. As Muslims, we need to understand that Islam is beautiful. Islam teaches humans to build a strong personality, perfect mental health or soul, handle life problems, and be able to adjust to their natural environment and the natural environment of God.²⁶ Based on this explanation, it can be understood that individuals who experience problems in terms of self-confidence, as Muslims, can use the Qur'an as a guide in solving problems in their lives. Individuals can undergo the Qur'anic Counselling process.

Humans created by Allah SWT are referred to as Insan Kamil because humans are given reason and conscience to be able to develop the potential that exists in themselves that Allah SWT has given. An individual must have self-confidence, which means that the individual believes in his ability with everything that Allah SWT has given. Based on the characteristics of self-confidence in Islam that have been discussed previously, it is known that a person needs

²² Hamdani Bakran Adz-Dzaky, *Konseling Dan Psikoterapi Islam* (Yogyakarta: Fajar Pustaka Baru, 2007).

²³ Faridah, *Hypnoterapi c> Konseling Qurani*, 2017 <<http://repository.iaimsinjai.ac.id/id/eprint/260>>.

²⁴ Adz-Dzaky, Hamdani Bakran, *Konseling Dan Psikoterapi Islam* (Yogyakarta: Fajar Pustaka Baru, 2007).

²⁵ Ruth H Axelrod, 'Leadership and Self Confidence. Leadership Today: Practices for Personal and Professional Performance' (Springer: Leaderdhip Today, 2017), pp. 297–313.

²⁶ Adz-Dzaky, Hamdani Bakran, *Konseling Dan Psikoterapi Islam* (Yogyakarta: Fajar Pustaka Baru, 2007).

to have a positive self-concept, namely by recognizing himself, who he is, the nature of his creation, and Allah who has created him into this world as in the Qur'an Surah Ar-Rum verse 8. Self-confident people always think positively about what they experience in this life, especially always having Husnudzon to Allah SWT, who is everything, as in the Qur'an Surah Ali Imran verse 139. As believers, we must be strong and have good prejudice against ourselves.

In the Qur'an, Surah Ali Imran verse 159, tawakal with confidence is associated with making one's best effort and accepting one's limitations. Nonetheless, a person always tries wholeheartedly to achieve the goal of still having his self-esteem, whether he succeeds or fails. To boost self-confidence, there needs to be gratitude. This will foster a positive attitude and make individuals feel they accept what they have gotten from doing something Allah SWT gave.²⁷ Someone confident will always be grateful in heart, tongue, and behavior, as the Qur'anic verses above indicate.

In the Qur'an, Surah Al-Hasyr verse 18 discusses people who do self-muhasabah. Self-confident people also need to do self-muhasabah. A person who believes in himself does not feel contempt for what he does, even if he wants to progress in his work. Everyone can undoubtedly judge these things based on their concept of self-confidence. Therefore, to evaluate what we do and don't do in life, we must do self-muhasabah, self-reflection, or self-assessment. Muhasabah is one form of tazkiyah Al-Nafs, which purifies oneself by introspecting all one's shortcomings and strengths.²⁸ Efforts to find inner peace can be made, among others, by fully adjusting to God.

As stated in the Qur'an. In the Al-Qu'ran, as the basis and source of Islamic teachings, there are many verses related to peace and happiness of the soul as a matter of principle in mental health. People who do not feel calm, safe, and serene in their hearts are people who are spiritually or mentally ill. So, it can be seen that the importance of Qur'anic Counselling for people who experience problems with themselves is self-confidence. In the Qur'an, Allah emphasizes that peace of mind can be achieved by Zikrullah, namely remembering Allah, continually fearing Allah and doing good, and always being patient and praying to overcome problems in this life that impact one's self and life.

Self-confidence cannot be regarded as a trivial issue; in fact, the Qur'an conveys that self-confidence reflects the characteristics and convictions of a firm believer. In this literature

²⁷ Huda, Nur, 'Konsep Percaya Diri Dalam Al - Qur'an Sebagai Pembentukan Karakter Bangsa', Inovatif, 2.2 (2016), 65–90. <http://jurnal.iaih.ac.id/index.php/inovatif/article/view/57>.

²⁸ Baharuddin Baharuddin, *Paradigma Psikologi Islami: Studi Tentang Elemen-Elemen Psikologi Dari Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2004).

review, the author identifies several studies that discuss self-confidence as well as Islamic studies on Qur'anic counseling, which are presented below:

1. The study conducted by Alamsyah et al., titled "Communication Patterns for Building the Confident Character of Santri Through Muhadharoh at the Riyadus Shalihin Islamic Boarding School, Tompobulu District, Bantaeng Regency."²⁹ This research employs a qualitative descriptive method, revealing that "The students of the Riyadus Shalihin Islamic Boarding School have confidence in speaking in front of a large audience. The communication patterns the mentors use to enhance the students' self-confidence include setting a schedule for muhadharah activities, utilizing specific methods, providing motivation, establishing rules, and imposing sanctions."
2. Haerunisa with the research titled "Fostering Self-Confidence in Children from Broken Homes with Islamic Adlerian Therapy."³⁰ This study uses the library research method and concludes, "The Adlerian Therapy approach is expected to enhance self-confidence in children from broken homes."
3. Mustakim et al. conducted the following study, titled "Efforts to Foster Pre-Operative Patients' Self-Confidence Through Prayer and Dhikr Therapy."³¹ This research also uses the library research method, and its findings conclude that "Prayer therapy has a positive effect on increasing self-confidence levels in patients before surgery. Prayer, as a form of worship in Islam, involves a series of physical movements, relaxation, mental concentration, and a spiritual dimension. Active participation in regular prayer can help reduce anxiety levels, improve focus, and provide emotional stability to patients. By routinely engaging in prayer, patients can develop self-confidence, strengthen their belief in their ability to face surgical procedures, and build the mental strength needed to overcome the physical and emotional challenges associated with the surgery process."
4. Saragi & Sihombing et al., with their research titled "Application of Group Counseling from an Islamic Perspective to Enhance Adolescents' Self-Confidence."³² This study uses a qualitative descriptive method and concludes that "The application of group counseling based on an Islamic perspective has proven effective in enhancing self-confidence among adolescents at the Puteri Aisyiyah Orphanage in Medan. Group counseling is conducted by integrating Islamic values, allowing adolescents to express their courage by demonstrating their ability to recite the Qur'an and deliver speeches.

²⁹ Abdillah Alamsyah and others, 'Pola Komunikasi Pembina Terhadap Pembinaan Karakter Percaya Diri Santri Melalui Muhadharoh Di Pondok Pesantren Riyadus Shalihin Kec . Tompobulu Kab . Bantaeng Communication Patterns for Building the Confident Character of Santri Through Muhadharoh at The', *JICN: Jurnal Intelek Dan Cendekian Nusantara*, 2024, 259–70.

³⁰ Haerunisa, 'Menumbuhkan Kepercayaan Diri Pada Anak (Broken Home)', *Reslaj: Religion Education Social Laa Roiba Journal*, 5.4 (2023), 2140–49 <<https://doi.org/10.47476/reslaj.v5i4.2140>>.

³¹ Imam Mustakim, Candra Arum Wijayanti, and Nur Azizah, 'Upaya Menumbuhkan Kepercayaan Diri Pasien Pra Oprasi Melalui Terapi Sholat Dan Dzikir', 02.1 (2023), 49–60.

³² Muhammad Putra Dinata Saragi and Sihombing et al., 'Penerapan Konseling Kelompok Dalam Perspektif Islam Untuk Meningkatkan Kepercayaan Diri Remaja', *Jurnal Bimbingan Dan Konseling Islam*, 11.1 (2022), 57–68 <https://journal.uinmataram.ac.id/index.php/altazkiah/article/view/5180> (diakses tanggal 16 Desember 2023).

This approach helps them showcase their potential and skills, strengthening their self-confidence in facing various aspects of life.”

5. Another study on efforts to enhance self-confidence is presented by Mustofa & Arisandi,³³ Who researched the concept of Self-Confidence from the Qur'anic Perspective through library research. The findings of this study reveal that “Self-confidence, according to the Qur'an, originates from a noble understanding of humans as Allah's vicegerents, the best of creations endowed with free will. The concept of self-confidence in the Qur'an is emphasized through a clear self-understanding, including awareness of one's physical characteristics, traits, hobbies, strengths, weaknesses, and consciousness of duties aligned with their role as Allah's vicegerents.”
6. Huwaina and Khoironi also conducted research on self-confidence, titled “The Influence of Understanding the Concept of Self-Confidence in the Qur'an on Quarter-Life Crisis Issues Among Students.”³⁴ The methodology used in this study is Quantitative Correlational, concluding that understanding the concept of self-confidence in the Qur'an significantly impacts quarter-life crisis issues among students at a rate of 11.2% ($p<0.01$). The Pearson correlation analysis showed a positive score of 0.335, indicating a positive correlation between the two variables. This means that the higher the level of understanding of the concept of self-confidence in the Qur'an among students, the higher the level of quarter-life crisis issues they experience.

The author's analysis of the studies above can conclude that the Qur'an strongly emphasizes self-confidence in Islam. This indicates that individuals with solid self-confidence fully believe that the gifts from the Creator are perfect endowments.

D. Conclusion

Based on the explanation of self-confidence from the perspective of Qur'anic counseling, where the discussion of self-confidence issues is mentioned in the verses of the Qur'an, it can be concluded that self-confidence can be further enhanced through in-depth and comprehensive Qur'anic counseling. This perspective is given with the consideration that the Qur'an manifests God's wisdom and deserves to be used as a guide to achieve excellent and correct values in human life. Therefore, in implementing Qur'anic counseling, counselors must select Qur'anic verses relevant to the counselee's issues. The verses of the Qur'an should not only be recited but also explained in terms of their meanings and applications for the counselee. Additionally, counselors should encourage clients to reflect on the Qur'anic verses

³³ Ahmad Mustofa and Yusuf Arisandi, 'Konsep Percaya Diri Perspektif Al-Qur'an', *Al-Jadwa: Jurnal Studi Islam*, 1.1 (2021), 22–43 <<https://doi.org/10.38073/aljadwa.v1i1.470>>.

³⁴ Mashdaria Huwaina and Khoironi Khoironi, 'Pengaruh Pemahaman Konsep Percaya Diri Dalam Al-Qur'an Terhadap Masalah Quarter-Life Crisis Pada Mahasiswa', *Paramurobi: Jurnal Pendidikan Agama Islam*, 4.2 (2021), 80–92 <<https://doi.org/10.32699/paramurobi.v4i2.1995>>.

that can help resolve their problems. Qur'anic counseling can also be applied in cases of self-confidence issues.

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