

# PROCEEDINGS

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## MENGGAPAI KESEJAHTERAAN PSIKOLOGIS MELALUI TERAPI ISTIGHFAR

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Psychological Well-being,  
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**Abstract:**

*Problem are a common thing that occurs in a person's life. However, not everyone can face it positively, giving rise to restlessness, worries, sadness which disrupts their psychological well-being. Islam teaches that one way to deal with life's problem is to make istighfar. This research aims to explain the effect of istighfar therapy on psychological well-being. The istighfar therapy applied is istighfar taught by KH. Zaini Bin Abdul Gani (Guru Ijai Sekumpul) which is practiced to overcome negative psychological conditions such as deep sadness, anxiety due to serious problems faced. The research was carried out using literature methods and case studies on subject X with a qualitative approach. The results of the research show that istighfar therapy can help subjects to remember and get closer to Allah, absorb what has happened, admit their weaknesses, surrender, and hope only in Allah, so that it can give rise to feelings of more relaxation, calm, comfort and happiness as the decrease occurs, the psychological burden of the problem faced. In this way, istighfar therapy can provide positive psychological well-being for those who practice it.*

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### PENDAHULUAN

Kesejahteraan psikologis sangat penting untuk kesehatan mental dan memainkan peran dalam menentukan kualitas hidup seseorang (Giovanni A. Fava, 2012). Penelitian secara konsisten menunjukkan bahwa individu dengan tingkat kesejahteraan psikologis yang lebih tinggi cenderung mengalami kesehatan fisik yang lebih baik, kebahagiaan yang lebih besar, dan umur yang lebih Panjang. Mereka juga lebih cenderung terlibat dalam perilaku prososial seperti menjadi sukarelawan dan memiliki tingkat aktivitas kriminal atau penyalahgunaan narkoba yang lebih rendah. Selain itu, orang dengan kesejahteraan psikologis yang tinggi cenderung memiliki pendapatan yang lebih tinggi dan hubungan sosial yang lebih positif (Kubzansky LD, et.al., 2018, Tang YY, et.al. 2019).

Kesejahteraan psikologis adalah aspek penting dalam kehidupan manusia. Namun, dalam beberapa tahun terakhir, kecenderungan peningkatan stres, depresi, dan gangguan mental lainnya telah menjadi masalah yang semakin signifikan. Fenomena rendahnya kesejahteraan psikologis manusia dapat dikaitkan dengan berbagai faktor yang mempengaruhi kesejahteraan psikologis individu bisa disebabkan karena stres dan tekanan yang dialami dalam kehidupan sehari-hari, kurangnya keterlibatan dan partisipasi individu dalam kegiatan yang disukai, kurangnya dukungan sosial dan emosional. Kondisi-kondisi tersebut dapat mempengaruhi kesejahteraan psikologis individu jika tidak diatasi dengan baik (Alfikalia, 2020).

Dalam beberapa penelitian, rendahnya kesejahteraan psikologis juga dikaitkan dengan perbedaan skor kesejahteraan psikologis antara individu yang memiliki wali saudara/keluarga angkat pasca perceraian orang tua, dan individu yang memiliki wali ayah kandung dan ibu kandung. Penelitian ini menunjukkan bahwa kesejahteraan psikologis dapat dipengaruhi oleh faktor sosial dan lingkungan (Tia Ramadhani, dkk. 2016).

Dalam beberapa kajian, rendahnya kesejahteraan psikologis juga dikaitkan dengan hubungan antara kesejahteraan psikologis dan kebahagiaan, serta perilaku prososial. Penelitian ini menunjukkan bahwa kesejahteraan psikologis dapat meningkatkan kebahagiaan dan perilaku prososial, serta memiliki dampak positif pada kualitas hidup secara umum (Yoseph Pedhu, 2022). Lebih lanjut Chen Peng mengatakan bahwa saat ini maraknya platform video pendek juga telah menimbulkan kekhawatiran akan kecanduan dan dampaknya terhadap kesejahteraan psikologis. Penelitian menunjukkan bahwa penggunaan video pendek yang berlebihan dapat menyebabkan kecemasan, penurunan efikasi diri, dan menurunkan kesejahteraan subjektif.

Fenomena rendahnya kesejahteraan psikologis juga terjadi pada lingkungan kerja dan kehidupan pribadi. Hal ini dapat terwujud dalam berbagai cara, seperti penurunan kepuasan kerja, penurunan produktivitas, dan peningkatan tingkat stres. Kesejahteraan psikologis yang rendah di tempat kerja dapat berdampak negatif terhadap kinerja pekerja dan kinerja organisasi secara keseluruhan. Penelitian menunjukkan bahwa karyawan dengan tingkat kesejahteraan psikologis yang lebih rendah cenderung memiliki kepuasan kerja dan kinerja yang lebih rendah dibandingkan dengan mereka yang memiliki tingkat kesejahteraan yang lebih tinggi (Yasir Mansoor Kundi, dkk. 2021).

Sementara itu penelitian Agnieszka Bożek, et.al. (2020) mengkaitkan spiritualitas dengan tingkat kesejahteraan psikologis yang lebih tinggi, khususnya dalam konteks pendidikan. Penelitian telah menunjukkan bahwa siswa yang fokus pada spiritualitas dan praktik spiritual cenderung memiliki kesejahteraan psikologis yang lebih baik dan lebih cenderung terlibat dalam perilaku sehat.

Singkatnya, kesejahteraan psikologis yang rendah merupakan fenomena multifaset yang dapat dipengaruhi oleh berbagai faktor, termasuk stres terkait pekerjaan, perasaan bersalah, dan penggunaan teknologi. Memahami faktor-faktor ini, peneliti melihat faktor spiritualitas memiliki hubungan positif dengan kesejahteraan psikologis, sehingga sangat penting untuk mengembangkan strategi yang efektif untuk meningkatkan kesejahteraan psikologis.

Dalam konteks ini, terapi istighfar sebagai strategi religius untuk meningkatkan kesejahteraan psikologis telah menjadi topik yang menarik untuk dikaji dan diteliti. Istighfar dalam agama Islam menekankan pentingnya meminta ampun kepada Allah SWT atas kesalahan dan kelemahan. Penelitian terdahulu tentang spiritualitas dalam meningkatkan kesejahteraan psikologis telah dilakukan dan menunjukkan hasil yang signifikan. Penelitian Riska Prameswari, dkk. (2017) menemukan bahwa terapi zikir dapat meningkatkan kesejahteraan psikologis pada penderita

hipertensi. Hasil penelitian menunjukkan bahwa terapi zikir memiliki pengaruh langsung pada kesejahteraan psikologis, dengan nilai  $z = -3.587$  ( $p < 0.000$ ), yang menunjukkan perbedaan yang signifikan antara kelompok eksperimen dan kontrol. Demikian juga hasil penelitian Trya Dara Ruidahasi, dkk. (2021) menunjukkan bahwa terapi zikir memiliki efek yang signifikan dalam meningkatkan kesejahteraan psikologis, dengan koefisien validitas Aiken's V bergerak dari 0,67 sampai 0,93.

Namun penelitian Endah Wulandari & Fuad Nashori (2014) menemukan terapi zikir tidak memiliki pengaruh dalam meningkatkan kesejahteraan psikologis pada lansia. Hasil dari pretest dan pascates yaitu memiliki nilai  $Z = 0,369$  dan  $p = 0,730$  ( $p > 0,05$ ) menunjukkan bahwa tidak terdapat perbedaan tingkat kesejahteraan psikologis antara kelompok eksperimen dan kelompok kontrol. Hal ini disebabkan adanya gangguan pada validitas internal dan eksternal yang tidak dapat dikontrol oleh peneliti seperti difusi dan historis.

Selanjutnya penelitian Arinda Roisatun Nisa & Devia Purwaningrum (2023) menemukan bahwa terapi sayyidul istighfar dapat meningkatkan ketenangan jiwa. Hasil penelitian menunjukkan bahwa terapi sayyidul istighfar dapat mengurangi perasaan gelisah dan membuat subjek merasakan kesejahteraan psikologis yang lebih baik.

Secara umum hasil penelitian tentang terapi istighfar memiliki potensi dalam meningkatkan kesejahteraan psikologis, terutama dalam mengurangi stres, kecemasan, dan terapi istighfar dapat menjadi salah satu alternatif yang efektif dalam meningkatkan kesejahteraan psikologis, terutama pada individu yang mengalami gangguan psikologis seperti hipertensi dan stres pasca-trauma.

Meskipun istighfar telah dikenal sebagai strategi yang efektif dalam meningkatkan kesejahteraan psikologis, masih banyak penelitian yang perlu dilakukan untuk memahami lebih lanjut bagaimana istighfar dapat digunakan dalam terapi dan bagaimana efeknya terhadap kesejahteraan psikologis. Dalam sintesis novelty dari penelitian sebelumnya tentang terapi istighfar untuk meningkatkan kesejahteraan psikologis, peneliti menggunakan terapi istighfar yang diajarkan oleh KH, Zaini Abdul Gani, atau dikenal dengan sebutan Guru Ijai atau Abah Guru Sekumpul sebagai metode alternatif dalam pengembangan kesejahteraan psikologis baik secara personal dan dalam konteks keluarga. Oleh karena itu, artikel bertujuan untuk mengkaji tentang pencapaian kesejahteraan psikologis melalui terapi istighfar sebagai strategi yang lebih efektif dan efisien.

## **METODE**

Pendekatan kualitatif digunakan dalam penelitian untuk menggambarkan kesejahteraan psikologis melalui terapi istighfar. Penelitian kualitatif adalah penelitian yang melakukan analisis dan interpretasi teks-teks literatur dengan tujuan untuk menemukan makna dari suatu fenomena (Sugiono, 2018). Jenis metode penelitian yang digunakan dalam penelitian ini yaitu metode literatur (*library research*) dan diperdalam dengan metode studi kasus (*case study*). Jenis penelitian kepustakaan (*library research*) merupakan serangkaian kegiatan yang berkenaan dengan metode pengumpulan data pustaka, membaca dan mencatat, serta mengelolah bahan penelitian (Zed 2008). Kaelan menyatakan bahwa, dalam penelitian kepustakaan kadang memiliki deskriptif dan juga memiliki ciri historis (Kaelan 2010). Metode kepustakaan ini digunakan untuk menemukan istighfar sebagai terapi. Adapun studi Kasus ialah suatu serangkaian kegiatan ilmiah yang dilakukan secara intensif, terinci dan mendalam tentang suatu program, peristiwa, dan aktivitas, baik pada tingkat perorangan, sekelompok orang, lembaga, atau organisasi untuk memperoleh pengetahuan mendalam tentang peristiwa tersebut Studi kasus dilakukan untuk memahami tindakan subjek dari

sisi subjek penelitian, bukan dari sisi peneliti (Mudjia Rahardjo, 2017). Dalam konteks ini studi kasus digunakan untuk memperoleh gambaran efek terapi istighfar terhadap kesejahteraan psikologis.

Objek penelitian ini adalah tentang terapi istighfar dan efeknya terhadap kesejahteraan psikologis. Sumber data utama untuk studi literatur tentang terapi istighfar menggunakan buku *Al-Imdad fi Aurad Abl al-Widad karya Syekh Zaini bin Abdul Gani (Guru Sekumpul)* dan video ceramah *Guru Sekumpul, sedangkan kesejahteraan psikologis berangkat dari teori Psychological Well-being dari Ryff*. Adapun sumber data utama dalam studi kasus adalah 2 orang informan yang menjadi subjek penelitian yang melaksanakan amaliah istighfar mashurah. Pengumpulan data dalam penelitian ini menggunakan teknik dokumentasi, wawancara dan observasi. Data yang diperoleh kemudian dianalisis dengan model interaktif dari Miles dan Huberman melalui tahapan pengumpulan data, reduksi data, penyajian data, penarikan kesimpulan dan verifikasi. (Sugiono & Puji Lestari, 2021) untuk menggambarkan kesejahteraan psikologis melalui terapi istighfar.

## **HASIL**

### **Mengenal KH. Zaini Abdul Gani (Guru Ijai Sekumpul)**

Abah Guru Sekumpul dilahirkan pada pukul 02.00 WITA tanggal 27 Muharram 1361 H. atau 11 Februari 1942 M. di desa Tunggul Irang Seberang, Martapura. Beliau dilahirkan di rumah sepupu dari neneknya Shafiyah, yakni di rumah Abdullah. Awalnya beliau diberi nama Qusyairi, namun setelah beliau beranjak usia nama beliau diganti dengan Muhammad Zaini, atas permintaan beliau sendiri kepada kedua orang tuanya mengikuti kepada salah satu nama ulama besar yaitu Tuan Guru H. Ahmad Zaini bin H. Abdurrahman Tunggul Irang (Tim Al-Zahra, 2006)

Masa kecil beliau dapat dibilang cukup memprihatinkan. Beliau hidup di tengah keterbatasan yang menuntut keluarga Abah Guru Sekumpul mesti hidup sederhana. Ayah beliau Abdul Ghani hanya berprofesi sebagai tukang gosok intan. Hasil usaha dari profesi beliau itu sangat pas-pasan dan terkadang kurang mampu untuk memenuhi kebutuhan keluarga (M. Anshary El Kariem, 2015). Di tengah kesulitan ekonomi ini tidak membuat keluarga Abah Guru Sekumpul larut dalam kesedihan. Kehidupan masa kecil beliau ini justru menjadi bekal pendidikan bagi jiwa beliau yang cinta ilmu. Kecerdasan Abah Guru Sekumpul telah sangat nampak sejak beliau muda, yang hafal Alquran sejak usia 7 tahun dan hafal salah satu kitab tafsir terkemuka karangan dua ulama fenomenal Jalaluddin as-Suyuti dan Jalaluddin al-Mahalli yakni kitab Tafsir Jalalain pada usia 9 tahun.

Nasab dan silsilah guru tersambung dengan ulama terkemuka Asia Tenggara, Maulana Syekh Muhammad Arsyad Al-Banjary. Dari jalur ayah, Syekh Muhammad Zaini bin Abdul Ghani bin Abdul Manaf nin Muhammad Semman bin Muhammad Sa'ad bin Abdullah bin Mufti H. M. Khalid bin Khalifah H. Hasanuddin bin Syekh Muhammad Arsyad Al-Banjary. Dari pihak ibu juga tersambung dengan Syekh Arsyad Al-Banjary yaitu Hj. Masliah ninti Shafiah binti Iyang binti Muhammad Yusuf bin Mufti H.M Khalid bin Khalifah H. Hasanuddin bin Syekh Muhammad Arsyad Al-Banjary (M. Anshary El-Karim, 2015). Adapun karya-Karya Guru Sekumpul adalah (1) *Al-Imdad fi Aurad Abl al-Widad*. (2) *Manaqib Wali Allah Ta'ala Syekh Muhammad bin Abdul Karim al-Qadiry al-Hasani as-Samman al-Madani*; dan (3) *Al-Risalah al-Nuraniyyah fi Syarhi al-Tawassulat al-Sammaniyah*.

Beliau wafat di rumah beliau di Sekumpul sekitar jam 04.40 hari Rabu tanggal 5 Rajab 1426 H dalam usia 65 tahun dan dimakamkan di kompleks kubah al Mahya, yang terletak di samping kiri

Mihrab Mushala ar-Raudah Sekumpul. Beliau meninggalkan dua orang anak laki-laki yang bernama Muhammad Amiin Badali dan Ahmad Hafi Badali, serta tiga orang isteri (Tim Penulis Al-Zahra, 2006).

### Istighfar yang Diajarkan KH. Zaini Abdul Gani (Guru Ijai Sekumpul)

Guru sekumpul telah mengajarkan berbagai macam istighfar dan adab dalam melaksanakan istighfar. Beliau pernah mengatakan bahwa

*“Banyak-banyaklah Ingat mati, istighfar, dan taubat. Kalau bacaan istighfar sudah aku sampaikan kepada kalian, sbalat sunnah taubat sudah kuisampaikan, lalu “Robbighfirli waliwa lidayya” sudah kuisampaikan, “Robbighfirli warhamni wa tub’alayya,” sudah kuisampaikan, “Astaghfirullah li mu’minina wal mu’minat,” sudah kuisampaikan, “Astaghfirulloh al adzim” juga sudah kuisampaikan. Setelah itu istighfar 25 kali pagi hari dan 25 kali sore hari amalkan! Supaya rumah tangga kita aman tidak ada sama sekali cekcok (perselisihan). Ini bacaan istighfarnya: “Astaghfirulloh alladzi laa ilaha illa huwa ar-rohman ar-rohiim al hayyal qayyum al ladzi laa yamuut wa atuubu ilaih robbighfirli.” 25 kali pagi dan 25 kali sore, insyaAllah rumah tangga kita aman.”*  
<https://www.facebook.com/photo/?fbid=1504277163252188&set=a.556629021350345>

Guru Sekumpul juga mengatakan”

*“Barang siapa mengamalkan istigfar ini sesudah subuh 25 kali, sore 25 kali niscaya dirinya itu senang terus hatinya, di rumah senang, di luar rumah senang, di tempat tinggal senang, di tempat kerja senang terus hatinya, tidak ada lagi ganjalan-ganjalan di mata dan telinga yang dapat menjadikan tegang dan sebagainya. Apa amalannya, Nabi mengatakan “Astaghfirullahal ladzi la ilaha illa huwar rahmanur rahimul hayyul qayyumul ladzi la yamutu wa atubu ilaihi, rabbigh firli” pagi 25 kali, sore 25 kali (setiap hari secara istiqomah)* <https://www.youtube.com/watch?v=V35lHmfzRlo>,

Siapa yang mengamalkan niscaya senang terus hatinya, di rumah senang, di luar rumah senang Rumah tangga aman.

Salah satu amalan istighfar yang diajarkan Guru Sekumpul bisa dilihat pada kitab Imdad (1426 H: 307) berbunyi:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ الَّذِي لَا يَمُوتُ وَأَتُوبُ إِلَيْهِ، رَبِّ اغْفِرْ لِي

*Astaghfirullahal ladzi la ilaha illa huwar rahmanur rahimul hayyul qayyumul ladzi la yamutu wa atubu ilaihi, rabbigh firli* (Ya Allah, aku memohon kepada ampunan Allah yang tiada tuhan melainkan Dia, Maha Pengasih dan Maha Penyayang, Yang Maha Hidup dan Maha Mengurus, yang tidak pernah mati dan aku bertobat kepada-Nya. Ya Allah ampunilah aku).

Menurut guru sekumpul dalam buku *imdad fii auraadi ahli alwidaad*, Istighfar ini dibaca 25 kali pagi dan sore. Istighfar ini juga disebutkan dalam buku Abwabul Faraj karya Sayyid Muhammad bin Alwi al-Maliki al-Hasani, menjelaskan, doa istigfar tersebut dibaca 25 kali setiap hari atau setiap malam. Hendaknya membaca doa ini dibiasakan setiap pagi dan sore. Insyallah, kita dan keluarga akan terlindungi dari bahaya.

Guru sekumpul ([https://www.youtube.com/watch?v=k5Jh1MULP\\_0](https://www.youtube.com/watch?v=k5Jh1MULP_0)) juga mengajarkan bahwa membaca istighfar itu dengan istiqomah, niscaya Allah memberikan kelapangan daripada duka cita, dihilangkan duka citanya, dikeluarkan dari kesempitan, diluaskan rezekinya. Istighfar agar selalu senang dan Bahagia. <https://www.facebook.com/reel/1069764530851308>, <https://www.instagram.com/rahmatyayak/reel/CyNliVJriNG/>

Amaliah-amaliah di Kitab Al Imdad sudah mendapatkan ijin dari Syaikhona Abah Guru Sekumpul untuk diamalkan oleh para pecinta dan murid- murid Abah guru. Sehingga Amaliah ini dapat dipertanggung jawabkan dunia akhirat akan manfaat dan keberkahan nya. Seperti suatu obat maka obat ini langsung dari resep dokter sehingga obat ini tidak akan jadi racun kerana yang memberi adalah dokter yang ahlinya. Semoga kita bisa mengamalkannya dalam kehidupan kita, mudah-mudahan berkat kita mengamalkannya kita dikumpulkan bersama Syaikhona Abah Guru Sekumpul.

### **Adab Membaca Istighfar Dan Shalawat Dari Guru Sekumpul**

Ada beberapa adab yang harus diperhatikan dan dijaga dalam membaca istighfar dan shalawat. Guru sekumpul menjelaskan bahwa:

1. Sebelum beristighfar terlebih dahulu membaca tawasul kepada baginda Nabi Muhammad SAW, para aulianya, guru-guru kita, dan kedua orang tua.
2. Alangkah baiknya dalam keadaan terjaga wudhunya
3. Setelah membaca tawasul pejamkan mata dengan sedikit menundukkan kepala dalam posisi duduk seraya mengucapkan salam kepada baginda Nabi Saw (*Assalamu'alaika Ayuban Nabiyyu Warahmatullahi Wabarakaatub*, sebanyak 3x) sambil membayangkan beliau SAW hadir dalam hati kita. Setiap kali mengucapkan kata salam berhenti dulu sejenak, karena pada saat itu Nabi SAW membalas salam kita. Kata abah guru Sekumpul seandainya kita tidak terhibat, maka kita akan mendengar suara baginda Nabi SAW membalas salam dari kita.
4. Kemudian membaca istighar dan shalawat

<https://www.youtube.com/watch?v=pQ86tP7Ry34>,  
<https://www.youtube.com/watch?v=DBxWL-esJ10>

Adab-adab ini bisa dilaksanakan pada saat memulai membaca istighfar dan juga pada saat membaca shalawat.

### **Pelaksanaan Terapi Istighfar**

Pada penelitian ini peneliti menggunakan terapi istighfar masyhurah yang terdapat dalam buku Imdad yang dikarang oleh Guru Sekumpul, istighfar tersebut berbunyi:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ الَّذِي لَا يَمُوتُ وَأَتُوبُ إِلَيْهِ، رَبِّ اغْفِرْ لِي  
*Astaghfirullahal ladzi la ilaha illa huwar rahmanur rahimul hayyul qayyumul ladzi la yamutu wa atubu ilaihi, rabbigh firli* (Ya Allah, aku memohon kepada ampunan Allah yang tiada Tuhan melainkan Dia, Maha Pengasih dan Maha Penyayang, Yang Maha Hidup dan Maha Mengurus, yang tidak pernah mati dan aku bertobat kepada-Nya. Ya Allah ampunilah aku).

Istighfar ini diberikan kepada 2 orang partisipan (subjek 1 dan Subjek 2) yang mengalami masalah psikologis yang berbeda. Subjek 1 merasakan kesedihan yang mendalam ketika menghadapi masalah dalam pembelian rumah yang mengharuskan dia membayar lebih banyak dari budget yang telah disediakan, sehingga sempat mengalami kebingungan ketika harus mencari tambahan uang, tanpa harus berhutang. Adapun masalah yang dihadapi oleh subjek 2 adalah merasakan kegelisahan, kekhawatiran, dan rasa bersalah sendiri yang mendalam, setelah berkumpul dengan teman-teman dan yang dibicarakan hal negative tentang orang lain.

Kedua partisipan ini sama-sama menggunakan Istighar Mashurah untuk mengembalikan keadaan mental agar menjadi positif. Istighfar dilakukan dengan mengikuti adab yang diberikan

oleh guru sekumpul. Istighfar dilaksanakan pada pagi setelah shalat subuh dan sore hari setelah shalat Ashar, sesuai dengan waktu yang ditentukan dalam buku Imdad. Adapun pelaksanaan setelah shalat itu untuk memudahkan melaksanakan amaliah dan menjaga keadaan agar tetap terjaga wudhunya.

Setelah shalat dan wirid yang biasa dilakukan oleh partisipan, kemudian dilanjutkan dengan terapi istighfar yang dimulai dengan membaca tawasul yang ditujukan kepada: (1) baginda Nabi Muhammad SAW, (2) para aulianya, (3) guru-guru, dan (4) kedua orang tua, dengan mata dipejamkan dan kepala sedikit menunduk. Istighfar dilakukan dalam posisi duduk, kemudian partisipan mengucapkan salam kepada baginda Nabi Saw sebanyak 3x dengan ucapan “*Assalamu’alaika Ayuban Nabiyyu Warahmatullahi Wabarakaatuh*”, sambil membayangkan beliau SAW/guru kita hadir dalam hati kita. Setiap kali mengucapkan kata salam berhenti dulu sejenak, dan meyakini bahwa saat itu Nabi SAW membalas salam tersebut. Setelah itu baru membaca Istighfar masyurah sebanyak 25x. kegiatan ini dilakukan berulang kali pada pagi dan sore hari.

**Efek Terapi Istighfar Terhadap Kesejahteraan Psikologis.**

Terapi istighfar pada penelitian ini tidak membatasi waktu sampai berapa lama istighfar tersebut dilakukan, hal ini menyesuaikan keadaan masing-masing partisipan. Dari pelaksanaan terapi istighfar tersebut ada reaksi yang berbeda pada kedua partisipan. Subjek 2 merasakan perubahan kondisi psikologis yang lebih cepat, Terapi Istighfar dilakukan selama 2 hari sudah dapat mengembalikan keadaan psikologis menjadi baik kembali, merasa tenang, damai, pikiran dan perasaan bersalah sudah hilang. Subjek 2 merasakan ketenangan ketika mendekati kepada Allah, mengakui kesalahan diri, dan memohon ampunan kepada Allah.

Sementara partisipan Subjek 1 melaksanakan terapi istighfar selama 9 hari, dalam rentang waktu tersebut keadaan psikologis Subjek 1 berubah-ubah, keadaan tenang dan bisa bertoleransi dengan masalah itu kadang muncul, namun tidak menetap, dan kesedihan itu datang lagi, terutama saat ingat dengan masalah yang dihadapi. Sehingga Subjek 1 mencoba membaca istighfar tersebut sampai perasaannya betul-betul menjadi tenang, bisa menerima keadaan dan merasakan kelapangan di dalam hati. Keadaan sejahtera secara psikologis ini dirasakan peneliti setelah 9 hari melakukan terapi istighfar secara konsisten. Keadaan ini diperoleh partisipan X1 dengan beristighfar memohon ampunan kepada Allah, menyerahkan semua persoalan kepadaNya, dan menyadari diri yang lemah, dan kekuasaan, kekuatan, kekayaan milikNya, dan memohon jalan keluar dari masalah dengan kelapangan hati.

Gambaran kesejahteraan psikologis subjek penelitian lebih detail dapat dilihat pada tabel berikut.

Tabel. 1 Gambaran Kesejahteraan Psikologis Subjek Penelitian Setelah Terapi Istighfar

No	Aspek	Subjek 1	Subjek 2
1	Penerimaan diri	Bisa bertoleransi menerima masalah yang dihadapi	Menyadari dan mengakui kesalahan diri
2	Hubungn positif dengan orang lain	Dapat memaafkan dan melanjutkan hubungan orang lain	Tidak ada masalah hubungan dengan orang lain, tetap saling sapa seperti biasa
3	Kemandirian	Mampu mengevaluasi diri, dan mengambil keputusan untuk menyelesaikan masalah	Mampu mengintrospeksi diri, dan menjaga kepatuhan pada ajaran agama

4	Penguasaan lingkungan	Memahami perbedaan, dan dapat menyesuaikan dengan kebutuhan	Dapat menjaga dan menjalin hubungan pertemanan dengan baik
5	Tujuan Hidup	Hidup lebih terarah, keinginan dapat dikendalikan dengan mendekat kepada Allah	Berusaha terus memperbaiki diri agar selamat dunia akhirat
6	Pertumbuhan personal	Emosi lebih stabil, tawwakal kepada Allah meningkat	Perilaku lebih terkontrol dan kebahagiaan bisa diperoleh

Tabel di atas menunjukkan bahwa kesejahteraan psikologis yang positif pada subjek 1 dan subjek 2 dapat diperoleh setelah keduanya mengamalkan terapi Istighfar.

## PEMBAHASAN

Temuan hasil penelitian menunjukkan adanya perubahan kondisi psikologis ke arah positif ketika kedua partisipan mengamalkan terapi istighfar masyhurah dari Abah Guru Sekumpul. Sehingga dapat dikatakan bahwa kesejahteraan psikologis yang meliputi aspek yaitu penerimaan diri, hubungan positif dengan orang lain, kemandirian, penguasaan lingkungan, tujuan hidup dan pertumbuhan personal, dapat diperoleh melalui terapi istighfar

Dari hasil penelitian tersebut agar istighfar yang dibaca cepat memberikan reaksi positif, perlu membaca istighfar dengan tenang khusyuk, tidak tergesa-gesa dan berusaha menghadirkan Allah dan Rasul-Nya. Riska Prameswari, dkk (2017) mengutip pendapat Syafrowi tentang nikmatnya istighfar, bahwa Istighfar yang disertai dengan kehadiran dan kekhusyukan hati maka akan mendatangkan banyak manfaat. Jika disertai dengan kehadiran dan kekhusyukan hati, sekalipun seseorang belum dapat melepaskan dirinya dari dosa dan kesalahan, maka istighfar-nya tetap dapat memberi manfaat untuknya. Dengan kata lain, Allah tetap berkenan mengampuni dosa-dosa dan kesalahannya. Oleh sebab itu, orang yang melakukan dosa tidak seharusnya meninggalkan istighfar karena ampunan Allah Swt lebih besar dari dosanya dan rahmat-Nya lebih luas dan ampunan-Nya teruntuk siapa saja yang mengharapkannya sehingga jangan pesimis karena Allah sangat dekat dengan orang-orang mukmin. Berdasarkan uraian tersebut maka bacaan *Astaghfirullahal'azhim* dapat memberikan manfaat bagi subjek penelitian dalam memenuhi aspek penerimaan diri dan pengembangan diri dalam kesejahteraan psikologis.

Guru Sekumpul menganjurkan untuk membaca istighfar Masyhurah ini secara istiqomah, menjadi amaliah rutin yang dibaca setiap hari, bukan sekedar menjadi obat pada saat ada masalah saja. Tujuannya agar keluarga aman, tenang dan bahagia selalu. Guru Sekumpul juga menyampaikan bahwa amalan akhir zaman adalah istigfar dan shalawat (<https://www.youtube.com/watch?v=j7kOQDjNQjo>), shalawat dan istighfar dibaca seimbang jumlahnya. Siapa yang paling banyak membaca istighfar, maka dialah yang beruntung.

Kalimat istighfar ini banyak macamnya, bukan hanya kalimat *astaghfirullahal Adhim*, ada juga sayyidul istighfar, istighfar Nabi Adam, Istighfar Nabi Yunus, dan lain sebagainya. Apapun macam istigfarnya, mudah-mudahan dapat istiqomah mengamalkannya. Abd. Halik, dkk mengatakan bahwa orang yang mengistiqamahkan membaca istighfar tidak hanya mendapatkan pengampunan dari Allah, akan tetapi banyak hikmah yang akan dia dapatkan. Diantaranya: a) Orang yang membaca istighfar akan dijauhi dari siksa dan murka Allah, b) Mendatangkan kekuatan dan kelapangan rezeki, 3) Menjadi obat dari kemandulan, kekeringan dan kemiskinan, 4)

Dikabulkannya segala hajat yang diminta kepada Allah dan banyak yang lainnya (Abd. Halik, dkk., 2022)

Meskipun kesejahteraan psikologis telah mencapai kondisi yang mungkin cukup stabil, namun berbagai kejadian dan pengalaman sehari-hari dapat memberikan dampak perubahan pada kesejahteraan psikologis seseorang. Bahkan orang yang paling tangguh sekalipun pada akhirnya bisa saja menjadi depresi, terpuruk, tertekan dan sebagainya, jika pengalaman yang dialami sehari-harinya terus-menerus meresahkan, karena kondisi eksternal lebih sulit dikontrol dibandingkan dengan kondisi internal. Oleh karena itu untuk menjaga kestabilan kesejahteraan psikologis perlu seseorang untuk istiqomah melakukan terapi istighfar ini.

Singkatnya, teori kesejahteraan psikologis dalam penelitian ini mengusulkan bahwa pengalaman awal dalam terapi istighfar dapat memulihkan kesejahteraan psikologis yang negatif, dan pengamalan terapi istighfar yang terus-menerus dalam kehidupan sehari-hari dapat menjadi landasan bagi seseorang untuk mempertahankan kesejahteraan psikologis, yang positif atau sehat. Demikian juga jika keadaan kesejahteraan psikologis yang negatif dibiarkan berlarut-larut, maka pada gilirannya akan berdampak pada kesehatan psikologis yang buruk.

Dari proses terapi istighfar dilaksanakan, kesejahteraan psikologis yang diperoleh dapat dipahami sangat berkaitan dengan factor internal berupa religiusitas jiwa yang dekat kepada Allah akan mendatangkan rasa ketenangan jiwa. Keadaan internal seseorang ini selanjutnya memberikan pengaruh positif kepada lingkungannya, dimana kesejahteraan psikologis yang dimiliki seseorang dapat membuat seseorang mampu berinteraksi dengan baik kepada orang lain, memudahkan mengambil keputusan, mencapai kemandirian, dan tujuan hidup yang lebih terarah.

## KESIMPULAN

Berdasarkan hasil penelitian dan pembahasan dapat disimpulkan bahwa kesejahteraan psikologis dapat diperoleh seseorang melalui terapi istighfar. Peningkatan pada enam aspek kesejahteraan psikologis dari teori Ryff dapat terpenuhi, sehingga dapat dikatakan bahwa terapi istighfar memberikan efek yang positif kepada masing-masing subjek penelitian. Terapi istighfar membantu seseorang untuk mengingat dan mendekatkan diri kepada Allah, meresapi apa yang telah terjadi, mengakui kelemahan diri, pasrah, dan pengharapan semata hanya kepada Allah, sehingga dapat memunculkan perasaan lebih rileks, tenang, nyaman dan bahagia. Kondisi psikologis yang negative berubah menjadi positif bagi yang mengamalkannya.

Saran umum terkait hasil penelitian adalah agar menerapkan terapi istighfar masyhurah ini jika seseorang mengalami masalah yang mengganggu kesejahteraan psikologis. Saran kepada subjek penelitian adalah sebaiknya terapi istighfar terus menerus dilakukan, meskipun kesejahteraan psikologis telah diperoleh, karena istiqomah dalam amaliah istighfar akan mendatangkan banyak manfaat diantaranya adalah memperoleh ampunan Allah, memudahkan urusan, melapangkan rezeki dan mendatangkan kebahagiaan. Saran kepada peneliti yang lain untuk mengembangkan penelitian terapi istighfar pada aspek psikologis lainnya, dan juga mengembangkan metode atau strategi lainnya yang bisa berkontribusi pada peningkatan kesejahteraan psikologis.

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**Halimatus Sakdiah, et.al:** *Menggapai Kesejahteraan Psikologis.....*

[https://www.youtube.com/watch?app=desktop&v=pQ86tP7Ry34,](https://www.youtube.com/watch?app=desktop&v=pQ86tP7Ry34)  
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<https://www.youtube.com/watch?v=V35lHmfzRlo>



# THE ROLE OF DHIKR IN IMPROVING PSYCHOLOGICAL WELL-BEING THROUGH ISLAMIC SPIRITUALITY COUNSELLING

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**Keywords:**

*Group Counseling,  
Gratitude Therapy, Self  
Compassion*

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**Abstract:**

*Psychological problems are so complex, encouraging counsellors to be more aware in dealing with them. Issues such as anxiety disorders, stress, and even depression in recent years have shown alarming numbers. In overcoming these problems, there needs to be a solution step that is effective and has a significant impact on the counsellor. Therefore, this study aims to analyse the role of dhikr in Islamic spirituality counselling as an effort to help clients improve psychological well being. The role of dhikr in Islamic spirituality counselling is expected to be an alternative solution in overcoming problems concerning the world of counselling. This research uses a qualitative method with a spiritual counselling approach. The use of this spiritual counselling approach is considered suitable because it raises dhikr as a major component in the counselling process and at the same time is a form of spiritual behaviour used to remember the existence of God. The results obtained are that in Islam, dhikr is generally believed to have the virtue of providing a sense of calmness in the soul, reviving negligence in the heart, being a medium to get closer to Allah, and divine guidance in providing ideal life direction, which ultimately has an effective impact on psychological well being. This shows that dhikr plays a role in psychological well being.*

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## INTRODUCTION

The complex dynamics of life often lead to psychological disorders such as anxiety and depression. Problems like this are generally felt when entering adolescence to adulthood. Based on the 2018 Basic Health Research (Riskesdas) report, it was found that the population aged 15 years and over had unstable mental sensitivity. More than 19 million people experience emotional disorders such as anxiety and more than 12 million people experience depressive disorders (Muslimahayati & Rahmy, 2021).

Another important report was submitted by the World Health Organization (WHO), that since the emergence of the Covid-19 pandemic until 2022, the prevalence of anxiety and depressive disorders has shot up at 25% (Widafina & Annatagia, 2023). According to Nasrullah and Sulaiman, the psychological impact caused by covid-19 is not only felt during the pandemic season, but also

during the post-pandemic period (Nasrullah & Sulaiman, 2021). This is due to the habituation of physical distancing which forces a person to minimise social interaction. These various issues become a separate concern for the discourse of counselling as a helping relationship. Within its scope, counselling is not only centred between the counsellor and the counsellee, but also between the servant and his God or known as spiritual counselling (Ridho, 2018).

The concept of spiritual counselling essentially combines a psychological therapeutic process with a theological approach. According to Anggraini and Wenda, spiritual counselling is the process of alleviating psychological problems by integrating religious values in the counselling process (Anggraini & Wenda, 2022). Spiritual counselling focuses on addressing the spiritual aspects of the individual, which often involves purification of the soul, activation of spiritual powers, and guidance based on religious teachings. It aims to raise awareness of problems, emphasise the importance of healing, and encourage personal transformation (Tajiri, 2019).

For those facing an existential crisis or life impasse, spiritual counselling can also play a role in increasing stimulus and strengthening self-existence in facing the dynamics of life (Setiawan, 2023). In other words, the treatment carried out in spiritual counselling is not only focused on strengthening the spiritual condition of the self manifested in the process of religious rituals, but also holistically addresses the psychological problems experienced by a client.

The approach in spiritual counselling generally involves religious rituals in the counselling process. These religious rituals become a major aspect in the purification of the soul as a way to get closer to God. In Islam, a religious ritual often used in the counselling process is dhikr. Dhikr is a form of remembering God through prayer or repetition of holy words. In Islamic counselling, dhikr plays an important role in helping individuals shift their attention from worldly concerns to spiritual thoughts, thus helping to control emotions and relieve excessive anxiety (Nurodin & Latifah, 2022).

In various perspectives, dhikr has differentiated meanings. Based on an anthropological perspective, dhikr is interpreted as a hereditary tradition that is always recited by a community group from time to time. This dhikr tradition is carried out in groups involving many people for the purpose of praying to the Creator (Efendi et al., 2023). According to the sociological perspective, dhikr is interpreted as an interactive forum that can foster and cultivate a sense of diversity. Dzikir in this sociological perspective also involves many people, but it is not based on hereditary traditions but only under certain conditions (Dedi, 2022).

In Islam, dhikr is recognised as an important component in spiritual counselling that can help achieve inner peace and help solve problems through fostering positive attitudes and changing behaviour (Zein & Muthi, 2023). Previous research emphasises that regular dhikr can calm and reduce anxiety, especially during difficult times such as the COVID-19 pandemic (Hidayat et al., 2023). Other studies have shown that dhikr interventions can improve heart failure patients' spirituality and reduce cortisol levels. It also shows the potential to improve mental health and stress management (Muhammad & Omar, 2019). Overall, dhikr is an effective tool as it offers solace, promotes positive change, and assists people in coping with the diverse stressors of life.

Research on spiritual counselling can be found in Sri Suyani and Shanti Wardaningsih's journal entitled 'Spiritual Therapy Approach towards People with Mental Disorder: Literature Review'. As a result, spiritual counselling is essential for treating mental disorders by incorporating bio, psycho, socio and spiritual elements into therapy. Similar research has also been conducted by Mohammad Afshar et al (2021) entitled 'The Effect of Spiritual Counselling on Hope in Patients

with Multiple Sclerosis: A Randomised Clinical Trial'. The study showed that spiritual counselling can significantly increase the level of hope of patients with Multiple Sclerosis and produce positive results. In addition, a study by Nabihah Abu Hanifah et al (2021) entitled 'Religion, Spirituality and Patient Counselling: A Scoping Review' showed that incorporating religion and spirituality into patient counselling can improve patient understanding and adherence to treatment. Ultimately, this can result in better treatment outcomes.

Research that discusses the role of dhikr in counselling education can be found in the journal Esya Heryana et al (2022) entitled 'The Concept of Dhikr as Therapy for Bipolar Disorder' which shows that in Islam, inner peace is promoted by the concept of dhikr contained in the Qur'an. Dhikr therapy helps people achieve balance and calmness. Furthermore, research by Muthiah Ahmad entitled 'Zikr as a Medium of Communication' emphasises that Dhikr is a way to gain inner peace. It enables communication with God and encourages balance and surrender by engaging concepts such as patience, gratitude, and serenity. Overall, Quranic verses and Hadith emphasise the ability of dhikr to create inner peace and mental well-being for every individual.

In line with this information, research that discusses the role of dhikr in the context of spiritual counselling has never been conducted. This kind of research needs to be discussed further to see whether dhikr as a religious ritual is effective in overcoming counselling problems and how effective dhikr is in improving psychological well being. In addition, the findings obtained can be the basis of development research conducted in Islamic spirituality counselling. Therefore, the purpose of this study is to analyse the role of dhikr as a medium for Islamic spirituality counselling to improve and strengthen psychological well being through the integration of religious values. With this research, it is hoped that it can become a foothold in overcoming psychological problems faced in Islamic spirituality counselling.

## **METHODS**

The qualitative research used by researchers in this study is library research, namely by analysing library data sources or literature in the form of journals, books, and also research results and other scientific works that are still related to the issues raised (Yuliana, 2018). the problem referred to in this study is related to counselling issues such as psychological disorders. In solving these problems, of course, it is necessary to have an approach that is in accordance with the issues raised. Therefore, the researcher in this case used a spiritual counselling approach. The spiritual counselling approach is a counselling method through an integrative process of providing help (helping relationship) by combining helping psychology with a theological approach (Tajiri, 2019). The problem-solving framework refers to the concept of psychological well being.

Data collection was achieved through several steps. First, using paraphrase, which is collecting original data from various sources to be filtered using the author's own language. Second, quotation, which is recording data in accordance with the original data in the data source. Third, synoptic, which is recording data based on the conclusions obtained from the data source. After that, the data collected will be organised in accordance with the sub-discussions. After going through the data collection process, the data set is then analysed in the following ways. First, integration is the unification of two different elements between science and religion so as to form a whole and rounded unity. Second, heuristics, which is an effort to display innovations from the main object of study after describing and analysing thoughts.

## **RESULTS AND DISCUSSION**

### ***The Urgency of Spiritual Counselling***

Spiritually-based counselling services provide an opportunity for individuals to overcome various life problems by using religious principles as the main reference. In the context of modern life, religion is often seen as something taboo and irrational. There is even a tendency to abandon religion as a transcendental guide in life. This stigma, on the one hand, does have a side of truth when the religion presented tends to display violence, radicalism and conservatism (Istati & Hafidzi, 2020). However, it is absolutely not justified because human nature will not be separated from the servant's esoteric relationship with his God. Moreover, religion contains moral values that if abandoned, moral degradation will easily occur in the social context of society (Setyoningsih, 2018). This is the main urgency why counselling combined with spirituality is needed.

In certain cases, the urgency of spiritual counselling is more needed than medical counselling. Cases such as mystical psychological disorders, officials losing their positions, unhealthy economic competition, and mental disorders experienced by the elderly, are cases that are often handled by spiritual counsellors (ustadz). In the first case, it is indeed a spiritual area. However, sometimes there is coercion where a disorder that is supposed to be due to psychological symptoms is forced to appear as mystical symptoms. This is common when someone goes into a trance, when in fact it is a hysteria disorder. According to Saparudin et al., hysteria is a psychological disorder characterised by excessive emotional conditions such as screaming and even convulsions. Hysteria is generally caused by traumatic feelings and hallucinations (Saparudin et al., 2014).

In the second case, the background problem was caused by the loss of office due to an election defeat. The loss of the position caused deep stress. Stress due to defeat experienced by an official is caused by a loss of purpose and internal motivation (Darwis, 2015). This second case can be found in pesantren or spiritual hermitages such as Ujang Bustomi's anti-sadness hermitage (Syahroni, 2024).

The third case has the same background as the first case, namely mystical involvement in trade competition (Nurodin & Latifah, 2022). This mystical involvement is synonymous with pesugihan and witchcraft, causing other traders to experience psychological disorders. Then in the fourth case, the elderly as a counselee (object of counselling) in the background tends to think about the ultimate goal of life, namely the afterlife. Because of this background, medical counselling is sometimes less effective and the involvement of spiritual counselling is more dominant. This is evidenced in research conducted by Ririanty et al (2022).

### ***Implications of Dhikr and Spirituality Counselling***

Based on several sources that have been reviewed, dhikr has important implications in Islamic spiritual counselling. The purpose of this spiritual practice is to calm the heart and mind by remembering and praising Allah (Rofiq and Sutopo, 2023). By taking part in dhikr, people can shift their attention from worldly matters to spiritual matters, which helps them control their feelings and reduce the level of excessive worry (Latif, 2022).

Dhikr practice can reduce stress and improve patients' spiritual well-being (Nisbah et al, 2020). As a result of dhikr training, adolescent students experienced a significant increase in subjective well-being. Participants stated that they felt more relaxed, comfortable, calm and grateful (Martin et al, 2018). In addition, listening to Islamic hymns during perioperatively reduced anxiety levels compared to other types of interventions (Sari et al, 2018). Therefore, it is known that dhikr

can help with mental and spiritual health, as it has been associated with stress reduction, better spiritual perception, and emotional control.

Dhikr, a type of spiritual therapy rooted in Islamic principles, hopes to help people with psychological disorders by combining theology and psychology (Ramadani et al, 2023). This method emphasizes the importance of enhancing one's relationship with Allah through acts of worship, calming the heart with remembrance (dhikr), and cultivating positive thoughts to improve spiritual, emotional, and mental well-being. Comparable to the soul purification process in Sufism, the therapeutic elements of dhikr have been observed to play an important role in improving mental health. This demonstrates the possibility of combining theology and psychology in the problem-solving process. Individuals can benefit from the holistic and dynamic nature of spiritual healing by incorporating dhikr into counseling sessions. Translated with DeepL.com (free version)

Islamic psychotherapy uses the teachings of the Quran and hadith to help clients overcome physical, moral, mental, and spiritual problems. Counselors should concentrate on instilling hope in clients through creating life goals, encouraging them to become more confident, and reducing vulnerability to depression and anxiety (Seprianto et al, 2022). Therefore, counselors must have the ability to actively listen and understand clients, have the ability to provide support, and align guidance with clients' beliefs and principles.

The results of this study support the idea that spirituality plays an important role in Islamic counseling. To enhance clients' spiritual and psychological well-being, dhikr, one of Islam's main spiritual practices, can be incorporated into counseling sessions. The implication is that counselors can use dhikr as a tool to assist their clients in overcoming life's problems, promote inner calm, and strengthen their faith. For example, counselors can teach dhikr relevant to their clients, and from the counseling process, counselors can hold dhikr sessions together to create a supportive and calming atmosphere.

### ***The Role of Dhikr on Psychological Well-Being***

Dhikr, an Islamic religious practice that involves remembering God repeatedly, is helpful in improving mental health (Fithry, 2022). Dhikr is very important in Islamic spirituality counseling as it is both a religious act and an effective psychotherapeutic tool (Seprianto, 2022). This shows how important it is to integrate spiritual and psychological aspects into a comprehensive approach to mental well-being (Bastomi, 2022). Studies show that Islamic psychotherapy, which combines the teachings of the Quran and dhikr, helps people in overcoming mental, spiritual, moral, and physical problems (Samsualam, 2022). In addition, dhikr as a religious intervention has been associated with Sufi group members having better psychological health, indicating its therapeutic properties to improve mental health and overall well-being (Hamsyah, 2017). Hence, dhikr can enhance therapeutic effectiveness by addressing both spiritual and psychological aspects, supporting a holistic approach to psychological well being.

Dhikr, a form of spiritual practice that involves repeated chanting or remembrance of the word Allah, has been shown to have positive effects on mental health through various mechanisms. Firstly, dhikr serves as a form of meditation, encouraging relaxation and improving mental focus. Secondly, it provides a spiritual framework for interpreting and overcoming life's challenges, promotes mindfulness, and reduces mental clutter. Ultimately, this spiritual practice can improve mental well-being.

Integrating dhikr into therapy sessions in Islamic spiritual counseling provides Muslim clients with a culturally sensitive and psychologically beneficial approach. Dhikr has a significant positive

effect on psychological well-being. Clients who engaged in regular dhikr practice during Islamic counseling guidance sessions showed improvements in several aspects of psychological well-being, including decreased levels of stress, anxiety, and depression, as well as an increased sense of calm, focus, and optimism (Ramadani et al, 2023). These findings indicate that dhikr helps to distract from negative thoughts and calm the nervous system, which is in line with mindfulness and meditation theories in Western psychology. However, dhikr has a deeper spiritual aspect, which may provide a greater sense of closeness to God and meaning in life, thereby improving psychological well-being holistically.

The impact of this research finding has an important impact on psychological well-being by showing that the integration of spiritual practices such as dhikr can strengthen the dimension of spirituality in the concept of psychological well-being. It confirms that psychological well-being does not only consist of mental and emotional aspects but also involves a significant spiritual dimension. In counseling practice, these results imply that a counselor can use dhikr as part of intervention efforts aimed at clients with mental disorders. As part of this, counselors would teach different dhikr techniques to their clients and encourage them to practice them regularly to reduce stress and improve mental well-being.

Socially, the findings prove that dhikr can be an effective tool to support mental health in Muslim communities, de-stigmatizing mental health problems and promoting psychological well-being. By returning to their religion, counselors will help clients feel accepted among others and in line with their cultural and religious context. However, there are some important ethical considerations where clients must give explicit consent and be fully aware of the use of dhikr during counseling sessions. The counselor should ensure that the use of dhikr is based on the beliefs and curiosity of the client and not used coercively or without adequate understanding. In implementing these social and ethical implications, counselors can use dhikr as a tool to enhance the psychological well-being of clients, while upholding all their spiritual and psychological needs.

## **CONCLUSION**

In this study, the role of dhikr as a medium for Islamic spirituality counseling to improve and strengthen psychological well being is studied. The results obtained are that in Islam, dhikr is generally believed to have the virtue of providing a sense of calmness in the soul, reviving negligence in the heart, being a medium to get closer to Allah, and divine guidance in providing ideal life direction, which ultimately has an effective impact on psychological well being. Through the findings obtained in this study, the application of dhikr in counseling is highly recommended. Incorporating dhikr practice in the therapeutic process is also necessary to benefit the mental health of individuals.

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## ISLAMIC GUIDANCE COUNSELING SERVICES WITH DHIKR PRACTICE TO INCREASE STUDENT LEARNING MOTIVATION

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**Keywords:**

*Islamic Counselling  
Guidance,  
Dhikr Habit,  
Learning Motivation*

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**Abstract:**

*The aim of this research is to identify Islamic guidance and counseling services with the practice of dhikr in increasing students' learning motivation. Based on preliminary data from observations and interviews conducted, there were students who experienced a decrease in learning motivation, which was characterized by cases of absenteeism, lateness and lack of enthusiasm in participating in class learning. This research used mixed method (quantitative and qualitative methods) and the research design used was a single case experimental which was analyzed using SPSS 24 for windows. The samples were 79 students of grade X MAN Palangka Raya who fill out pre-test questionnaires using non-probability sampling with quota sampling technique, and the subjects obtained were 6 students who included scores in the low motivation category. The average result of pre-test before being treated was 46.83 and after treating in the form of counselling guidance services through dhikr habit, it was 69. So, if the difference total score between pre-test and post-test was calculated, it would obtained a score of 22.17 which was considered as data result of improving students learning motivation. Based on the result of effectiveness test in implementing of Islamic counselling guidance services to improve students' learning motivation at grade X MAN Palangka Raya through t-test paired sample technique, the t-test was 19,00 (sig-0,000). It can be concluded that implementation of Islamic counselling guidance services through dhikr habit effectively improve students' learning motivation at grade X MAN Palangka raya and the score was 22,17.*

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### INTRODUCTION

Education is a suitable means for the development of human resources; therefore, the field of education needs to receive attention and intensive handling from education managers. As stated

in the Republic of Indonesia Law No. 20 of 2003 on the National Education System, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to possess religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation, and state. (sistem pendidikan nasional, 2007).

Achieving educational goals in an educational institution is the responsibility of the educational components, which of course in schools have guidance and counseling services. Guidance and counseling are very important to be held in educational institutions to help individuals resolve issues that hinder them from receiving learning materials effectively. Thus, guidance and counseling services with an Islamic approach in schools serve as the appropriate means for solving students' problems. However, the implementation of Islamic counseling guidance may face challenges such as ensuring the secular nature of education is maintained and accommodating students from diverse religious backgrounds. Islamic counseling, a form of counseling that integrates Islamic principles and teachings, aligns with the function of guidance and counseling, which emphasizes efforts to nurture students to achieve moral and intellectual readiness. The implementation of Islamic counseling guidance is the internalization of religion within the individual, one of which is through the habituation of Dhikr as an effort to solve a problem. (Burhanuddin, 2020).

Dhikr involves remembering, recalling, glorifying, and praising Allah through contemplation and reciting His name. Dhikr can also be described as a form of therapy or spiritual service to bring Allah into the hearts of individuals by mentioning His names and attributes while reflecting on His greatness. By reciting Dhikr, the heart will become tranquil, calm, peaceful, and not easily swayed by external influences. Every human has basic spiritual needs that must be fulfilled, so reciting Dhikr reduces tension and brings peace of mind. (Anggraieni & Subandi, 2014). As Allah has stated in Surah Ar-Ra'd, verse 28 means: (that is) those who believe and whose hearts find peace in the remembrance of Allah. Remember, only in the remembrance of Allah do hearts find peace. (Kemenag, 2016).

Dhikr can help prevent negligence by constantly bringing the heart closer to Allah. As a form of worship, Dhikr is often practiced by Muslims from all walks of life, bringing feelings of peace and tranquility. Thus, Dhikr can enhance learning motivation. Motivation significantly impacts education because, with motivation, a person will do something with more enthusiasm and diligence.

Motivation is essential in the learning process because a person who needs more motivation will be less enthusiastic and diligent in their learning activities. (Herwina, 2021). Motivation can be defined as a person's strength (energy) that can generate a level of willingness to carry out an activity. The goodwill comes from within the individual themselves (intrinsic motivation) and outside the individual (extrinsic motivation). The extent of an individual's motivation will significantly determine the quality of behavior they exhibit, such as in learning. Learning motivation greatly influences learning success. Learning success will be achieved if the individual has the will and motivation to learn. (Emda, 2018). As Allah has commanded in Surah Al-Alaq verses 1-2. Meaning: Read in the name of your Lord who created He created man from a clot of blood. (Kemenag, 2016).

The motivation to learn among students varies in its impact; some students have intrinsic motivation where their desire to learn is more robust and not dependent on external factors.

Conversely, students with extrinsic motivation are willing to know that it is highly dependent on external conditions. However, extrinsic motivation often occurs, especially among children and adolescents following their studies. (Suprihatin, 2015). So, many students need more motivation to study. Islamic counseling services in the education sector greatly influence the provision of guidance and counseling services to help students with low motivation in learning. (Hidayat, 2021).

Every school has a specific way of increasing student learning motivation, just like the high schools in Palangka Raya, which number 50 schools according to sources from the Palangka Raya city education department website. One is the Madrasah Aliyah Negeri (MAN) in Palangka Raya, located on Tjilik Riwut Road, km 4.5.

Based on the initial interview, there is a pressing need to address the decrease in students' motivation to learn, particularly with the recent reimplementation of online learning. Many students are showing signs of low motivation, such as being late to log into the online school application, not attending online school, and lacking enthusiasm for online learning. This underscores the urgent need for this research.

According to initial information obtained after interviewing the guidance counselor at the school, the counseling services provided to address the issues of students with low motivation involve offering counseling in the form of advice. Therefore, it is appropriate for students at the school to be habituated to dhikr to enhance their learning motivation. This counseling service will be provided in an Islamic manner, using the practice of dhikr. According to researchers, Islamic counseling services with the practice of dhikr are effective in improving the low learning motivation of students; previous studies on improving the low learning motivation of students using Islamic counseling services, such as the research conducted by Hidayati (2012), showed that Islamic counseling services were successfully implemented. Additionally, the study conducted by Asroful (2011) in the journal *Ibnu Mahmudi* was successfully carried out through three sessions of Islamic counseling services, which only then showed success in improving students' learning motivation. Similar research conducted by Sayyi (2016a) regarding the implications of dhikr practice on students' learning motivation also influenced the improvement of students' learning motivation. Furthermore, similar research was conducted by Ahmad Syaifullah (2020), which showed that Islamic counseling services with the practice of dhikr successfully addressed the issue of reducing students' anxiety in completing their theses.

Therefore, this research will focus on a potentially impactful approach to increasing learning motivation by re-evaluating a service design model with the habituation of dhikr, specifically in the context of improving learning motivation. This research will concentrate on Islamic Counseling Services with the Habit of Dhikr in Increasing the Learning Motivation of Class X Students at Madrasah Aliyah Negeri (MAN) in Palangka Raya City, with the potential to significantly improve student learning outcomes.

## **METHODS**

The research conducted is undoubtedly influenced by the methods used in data collection to obtain accurate data. In scientific research, techniques and approaches are essential; with strategies and approaches, it is easier to get accurate data.

The type of research used by the researcher is comprehensive mixed-method research, which is a judicious combination of quantitative and qualitative methods in one study. This

comprehensive approach is applied to investigate questions that need to be tested in terms of outcomes and processes, leaving no stone unturned in the pursuit of knowledge. (Masrizal, 2012). The research used by the researcher is a pre-experimental approach employing a rigorous single-case experimental design. This design, known for its rigor, is an evaluation method utilized to rigorously test the success of an intervention on a specific case, which can be an individual, community school, and provide irrefutable evidence of the success of the given intervention. This design conducts a single measurement (pre-test) before the treatment and then measures again afterward. (post-test). Through this design, the influence of Islamic counseling services with dhikr therapy on improving learning motivation before and after treatment will be known. (Supratiknya, 2022).

The subjects of this research are 10th-grade students of MAN in Palangka Raya city. The research subjects will be explained in detail in the form of a table in the appendix. Sample in this study, the determination of the sample size from the population uses Slovin's formula as follows:

$n$  = Sample size

$N$  = Population size

$d^2$  = Precision value 10%

As the total population of 10th-grade students at MAN Palangka Raya city is  $N = 371$  people and the precision level set is  $(d^2) = 10\%$ , the obtained sample size is:

$$n = \frac{N}{N, d^2 + 1} = \frac{371}{(371). (0.1)^2 + 1} = \frac{371}{4,71} = 79$$

So, the number of samples needed is 79 students to conduct the pre-test. The sample used in this pre-test employs non-probability sampling with a quota sampling technique. (quota sampling). Quota sampling is a method of establishing a sample by determining quotas in advance for each group. The research is not considered complete until the quotas for each group are met. (Darmawan & Latifah, 2013).

## RESULTS AND DISCUSSION

The initial measurement was conducted on 79 students of MAN in Palangka Raya city. The research sample consists of students with low motivation in learning. Based on the data obtained in the research during the pre-test using a student learning motivation questionnaire with 79 students, it was found that six students had low motivation. Here is the table of students with low motivation.

**Table 1**  
**Research Subject Data**

No	Initial Name	Gender Total	Score Motivation	Category
1	ATR	Woman	48	low
2	MA	Woman	47	low
3	RN	Man	47	low
4	MADP	Man	43	low
5	MDAR	Man	48	low
6	AR	Woman	48	low

Based on the intervention scale calculation of the categorization intervention scale, a table can be created as follows to determine the score criteria.

**Table 2:**  
**Category Variable Interval Scale**

Variable		Category of Learning Motivation
Learning Motivation	19-33	Very low
	34-48	Low
	46-63	Medium
	64-78	High

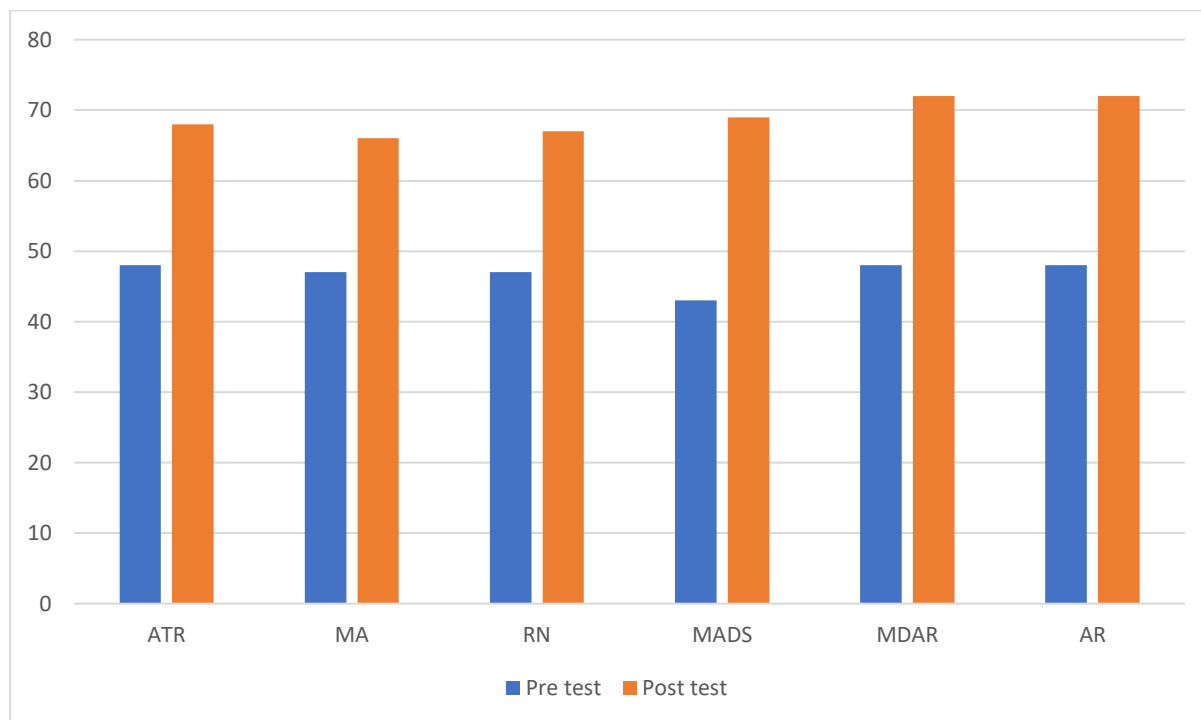
Students who fall into the category of low learning motivation were asked to be subjects or respondents in this study. The researcher then requested consent from the subjects for their willingness to participate in providing Islamic counseling services with the practice of dhikr. The data collected by the researcher in implementing Islamic counseling services with the practice of dhikr to improve students' learning motivation was measured using questionnaires before and after the treatment. The analysis was conducted by the researchers by calculating the difference in average pre-test and post-test scores. The results obtained from each respondent can be seen in the table and bar chart as follows:

**Table 3 Comparison of Pre-Test and Post-Test Results**

No	Inisial	Pre-Test	Category	Post-test	Category
1	ATR	48	Low	68	High
2	MA	47	Low	66	High
3	RN	47	Low	67	High
4	MADSRN	43	Low	69	High
5	MDAR	48	Low	72	High
6	AR	48	Low	72	High
<b>Total Score</b>		281		414	
<b>Mean</b>		46,8		69	
<b>Total Score Difference</b>		<b>22,17</b>			

The table above shows that the pre-test scores of the six respondents increased. The average pre-test score before treatment was 46.83, and after treatment with counseling services and the practice of dhikr, it became 69. Therefore, if we calculate the total score difference between the pre-test and post-test, it will result in a score of 22.17, which is considered data indicating an increase in students' motivation to learn.

**Table 4:**  
**Bar Chart Pre-test and Post-test**



The bar chart above shows the difference between before and after the treatment in the form of Islamic counseling services with the practice of dhikr for students with low learning motivation.

### **Results of the Effectiveness Analysis of Implementing Islamic Counseling Services with Dhikr Habituation in Improving Students' Learning Motivation**

Scientific Rigor: the hypothesis test results on Islamic counseling services with dhikr habituation to improve students' learning motivation were rigorously analyzed using the paired sample t-test on the SPSS 24 program. The results were conducted to determine the increase or enhancement of students' learning motivation after being given treatment in the form of Islamic counseling services with dhikr habituation, as presented in the following table:

**Table 5:**  
**Effectiveness Test of Increasing Learning Motivation of Class X Students at MAN Kota Palangka Raya**

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	46.8333	6	1.94079	.79232
	Posttest	69.0000	6	2.52982	1.03280

Based on calculations using SPSS, the mean (average) results between the pre-test and post-test of 6 students were obtained, with a pre-test score of 46.83 and a post-test score of 69.

**Table 6:**  
**Results of the Effectiveness Test of Improving Learning Motivation of Class X Students at MAN Kota Palangka Raya**

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Pretest - Posttest	-22.16667	2.85774	1.16667	-25.16568	-19.16765	-19.000	5	.000

Based on the results of the significance test of the influence of implementing Islamic counseling services in improving the learning motivation of 10th-grade students at MAN Palangka Raya City using the paired sample t-test technique with the help of SPSS 20, a t-test result of 19.000 (sig=0.000) was obtained. So the significance test results reject Ho and accept Ha. It can be concluded that providing Islamic counseling services with the practice of dhikr to 10th-grade students at MAN Palangka Raya city is effective in increasing learning motivation, with an increase in learning motivation scores by 22.17.

**Results of Data Analysis to See the Effectiveness of Islamic Counseling Services with the Habit of Dhikr to Improve Students' Learning Motivation**

From the analysis of the comparison between pre-test and post-test scores, there is an increase in students' learning motivation. The mean (average) before the treatment (pre-test) was 46.83, and after the treatment of Islamic counseling with the habit of dhikr, it became 69. Thus, the difference between the pre-test and post-test scores indicates an increase in the learning motivation of class X students at MAN Palangka Raya city.

The implementation of Islamic counseling services with the practice of dhikr can overcome low motivation by entrusting everything to Allah the Almighty to attain tranquility. Because studying will be successful if someone has peace of mind obtained through remembering Allah. (Sayyi, 2016). One of the internal factors of learning motivation is the sense of security, tranquility, and comfort through the practice of dhikr, remembering His power, so that after feeling calm, it will impact the individual's learning concentration.

From the results, it can be concluded that Islamic counseling services with the practice of dhikr are effective in increasing students' learning motivation after being treated with Islamic counseling services with the practice of dhikr.

### **Hypothesis Test Results**

The hypothesis test results table shows a significant increase in the average before and after receiving Islamic counseling services, with a slight adjustment of a score of 22.17. So, the counselee introspects and improves themselves in learning and getting closer to Allah Ta'ala. At the 5% significance level, it is also shown that the crisis I value table shows a t-test value or calculated t of  $19.000 > \text{table of } 3.182$ . Thus, the basis for the decision-making is that  $H_0$  is rejected and  $H_a$  is accepted. It is concluded that Islamic counseling services with dhikr effectively increase students' learning motivation. This significant result aligns with the objectives of Islamic counseling services with the practice of dhikr, according to Nur Rohma Sri Hidayati (Hidayati, 2012), which is that Islamic guidance and counseling have a specific goal to help face problems and maintain the learning situation and conditions to remain sound and develop them to be better so that they do not become problems for themselves and others. Islamic counseling services with dhikr effectively increase students' learning motivation.

### **CONCLUSION**

The following conclusion is obtained based on the research results and analysis referring to the problem formulation.

1. From the research results, the motivation levels of 10th-grade students at MAN Palangka Raya show that there are two students with high motivation, 71 with moderate motivation, and 6 with low motivation. This is driven by the difficulty in understanding lessons delivered online, more assignments during online classes, and boredom from being unable to gather with friends in the classroom. So, students with low motivation need to be provided with Islamic counseling services with the practice of dhikr to enhance their learning motivation.
2. The analysis of the comparison between pre-test and post-test scores provides reassurance. It shows a significant increase in students' learning motivation. The mean (average) obtained before the treatment (pre-test) was 46.83, and after the treatment of Islamic counseling with the practice of dhikr (post-test), it increased to 69. The difference between the pre-test and post-test, calculated as 22.17, is a clear indication of the positive impact of this approach on the learning motivation of tenth-grade students at MAN Palangka Raya City.

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## PHILOSOPHY OF SCIENCE GUIDANCE AND COUNSELING IN INDONESIA, AND ITS IMPLEMENTATION IN PESANTREN ENVIRONMENT

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**Keywords:**

*Philosophy,  
Guidance and Counseling,  
Islamic Guidance and  
Counseling,  
Implementation in  
Pesantren Environment*

**Abstract:**

*Philosophy of science is a branch of science encompassing everything from theories, and philosophical affirmations derived from philosophy itself. Emerging disciplines in Indonesia such as guidance and counseling have an established philosophical foundation of science. The trend regarding Islamic counseling guidance in recent decades confirms the importance of the underlying philosophy of science. Islamic guidance and counseling developed with the scientific formulation of BKI including (a) the discovery of the concept and basis of BK that breathes Islam, (b) the discovery of Islamic breathing techniques, and (c) the creation of Indonesian people who are independent in their existence as khalifatullah on Indonesian earth. Meanwhile. The development of education in Indonesia. Islamic Counseling Guidance activities began to be implemented in Islamic boarding schools, due to the need for continuous development to answer existing problems*

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### INTRODUCTION

The first foundation of guidance and counseling is philosophy. In other words, the field of guidance and counseling is essentially derived from philosophy. Guidance and counseling is a

branch of the philosophy of human science, which deals with the condition of the human soul, behavior, and mind, and is a practical discipline. Guidance and counseling has evolved into a scientific discipline that has methods as well as quantitative, qualitative and developmental. Of course, this is inseparable from the three philosophical disciplines, namely ontology, epistemology, and axiology.

Guidance and counseling is an independent field rooted in religion and philosophy (Habsy, 2017). The field of guidance and counseling evolved from the philosophy of guidance and counseling and is supported by education, psychology, sociology, anthropology, and culture. The introduction to the explanation confirms that this paper examines the philosophy of Indonesian guidance and counseling.

One of the philosophies that has a strategic position in the development of the paradigm of science in Indonesia is the philosophy of science. In Indonesia, philosophy of science is not only a paradigm but also a way of life (Tarigan et al., 2022). In investigation, philosophy of science can be used as an excuse for individuals who want to record what they want to know. This makes it the first step in the process of increasing knowledge. Secondly, philosophy is often understood as a field of study in which all knowledge has been objectively substantiated, this makes it a subject of study in itself. In other words, people who study the philosophy of science gain not only an understanding of what science is, but also of how science itself works.

Philosophy of Science is defined as a theory about the foundations of philosophy, which includes everything from philosophical theories and affirmations derived from philosophy itself to materials and basic materials. As explained by Hanurawan & Suhariadi (2022), philosophy of science as a branch of philosophy, especially epistemology, which studies the nature of science. As a result, the problems that arise in the field of philosophy of science are classical, modern, and specific to the context. Science problems and contemporary science problems address issues such as how science was obtained, problems of human existence today, and other issues related to the development of science. Given the evolving and dynamic discipline of Indonesia, the principles and orientations of Indonesian philosophy of science still need to be analyzed and interpreted.

Taking into account the condition of the object and subject of science, philosophy of science offers many different mindsets. In addition, philosophy of science provides a framework or overview of each science, as well as offering a basis for various other disciplines. Not only does philosophy provide perspective on what is really happening in science, but it also provides an explanation of the philosophical basis underlying this theory. Insight into the philosophy of science becomes a foundation that can be used by counselors, the ability to see the human situation through the perspective of critical thinking is very important to have (Nurhafiza et al., 2023). The need for a philosophy of guidance and counseling stems from the various interpretations that can be found in philosophy related to human nature, which can be used to better understand situations involving humans and their behavior and roles in living their lives. Then there is the guidance and counseling process, some experts or counselors provide counseling services and processes to someone who is experiencing problems in his life that prevent him from developing optimally, and others provide counseling services and processes to someone who is experiencing these problems (Sari, 2021).

Many pesantren began to use Guidance Counseling activities in Pesantren. Of course, this requires special policies by Pesantren caregivers. Several research results show that the implementation of counseling activities in Islamic boarding schools uses the Qur'an, Sunnah, and

Islamic figures (Marliani and Subasman, 2023) which is none other than Islamic Guidance and Counseling itself.

In addition, the results of the researcher's observation, counseling in Islamic boarding schools that have formal schools, is carried out by referral to BK teachers in schools. This is because, in Pesantren there is no counselor who stays in Pesantren. Several other pesantren have begun to implement Islamic Guidance and Counseling activities directly at pesantren hours, called BK Pesantren, although the scientific basis is still from various families.

## RESULTS AND DISCUSSION

### *Philosophy of Science Guidance and Counseling*

The philosophy of the science of Guidance and Counseling cannot be separated from the history of the development of guidance and counseling itself in America. The history of guidance and counseling in America dates back to the first two decades of the 1900s, namely 1) the era of Frank Parsons (American educator and reformer) who emphasized the importance of scientific solutions, looking carefully at the talents, abilities, ambitions, resources, and limitations of each person; 2) Jessie B. Davis who initiated a systematic school-wide guidance plan (Gysbers & Henderson, 2006). Its goal is a philosophy of social efficiency, which aims to help the economy, and emphasizes changing conditions for the industrial situation.

Continuing in the 1920s and 1930s, it began to pay attention to personal, educational, and individual aspects that could be measured statistically, and began to reduce its focus on social, industrial, and national aspects. In this period, the dominance of counseling began to strengthen along with the development of counseling and psychotherapy Carl Rogers. This shift is influenced by personal, diagnostic, and clinical orientations. That period was strengthened by the Vocational Education Act of 1946 and the National Defense Education Act of 1958. This period strengthened the growth of guidance and counseling in America. Furthermore, it emphasizes five important issues in counselor training namely on determinism, mental health, individual responsibility, basic science and supervised practice, teaching and counseling and the role of counselors in schools.

Challenges and changes in the field of guidance and counseling in the 1960s, namely in student services became dominant. In this period began to come the idea of reorienting guidance and counseling from additional positions to a comprehensive development that was realized in the 1970s. The period of the 1980s and 1990s continued to see the acceptance of comprehensive programs in America. This movement was supported by the *Association of American School Counselors* (ASCA), and the publication of relevant books such as *Improving Guidance Programs* (1981) written by Gysbers and Moore. Until finally moving towards implementation guidelines and counseling programs in the 21st century.

Looking at the brief history of the development of guidance and counseling in America, guidance and counseling is a science that cannot be separated from philosophy. Hence, the birth of Philosophy of Science Guidance and Counseling Powered by educational sciences, psychology, sociology, anthropology, culture which integrates and mutually reinforces philosophy and basic disciplines, and makes the foundation of the discipline of guidance and counseling (Habsy, 2017). The development of guidance and counseling is inseparable from the support of science and technology, socio-culture, and the entry of religious values that affect the provision of guidance and counseling services.

To build guidance and counseling as a building of knowledge, embodying theoretical and practical aspects in the field of guidance and counseling, the philosophy of guidance and counseling science can be described as follows:

1. Ontology is the study of guidance and counseling. Guidance and counseling is a systematic and directed process on the development of students. The field of work is on personal, social, learning and career, where each individual is unique and the services provided are in accordance with the assessment obtained from the individual.
2. Epistemology is the study of knowledge and methods of acquiring knowledge in guidance and counseling. To seek the truth about knowledge and justification, guidance and counseling can be revealed by quantitative, qualitative and development research methods.
3. Axiology is the science of guidance and counseling related to values divided into ethics, morals (good/bad), aesthetics or beauty, and the art of providing guidance and counseling services.

If previously a review of a brief history of guidance and counseling in America, then it is certainly different from the development of counseling in Indonesia. Throughout its history, Guidance and counseling in Indonesia involved all the time from colonial to modern times. Additional details about the development of BK in Indonesia are briefly described as follows: Colonial Period (Early 20th Century): Education became one of the ways for the Dutch colonial government to support their policies in the early 20th century. Independence Era (1945): When Indonesia gained its independence in 1945, education was very important. At this point, the importance of BK as a supporter of the development of students personally and professionally began to be recognized.

Cabinet Decree (1952): The Government of Indonesia issued a Cabinet Decree on the Guidance and Training of Education Personnel in 1952. The legal basis provided by this decree allows the development of BK as an important component of national education. New Order era (1960s to 1990s): Suharto's New Order government expanded BK programs at all levels of education. Formal Counselor Education (1980s): Some universities began offering formal education programs for prospective counselors in the 1980s. This marks an important step towards recognition of the counselor profession as an organized occupation.

Regulation of the Minister of Education and Culture (Permendikbud) No. 111 of 2014: Permendikbud No. 111 of 2014 was issued by the Indonesian government in 2014. This regulation provides a clearer and more detailed framework to regulate the implementation of BK in schools. new education policies covering BK aspects, such as the 2013 Curriculum and the Merdeka Belajar program, due to the use of ICT, including the use of *online platforms* to provide BK services. This shows the changing demands of education and methods in Indonesia (Permendikbud, 2014).

Permendikbud Number 111 of 2014, Regulation of the Minister of Education and Culture concerning Guidance and Counseling in Primary and Secondary Education, establishes a comprehensive guidance and counselor program model by considering four program components, namely: basic services (*curriculum guidance*), specialization services and individual planning, responsive services, and system support.

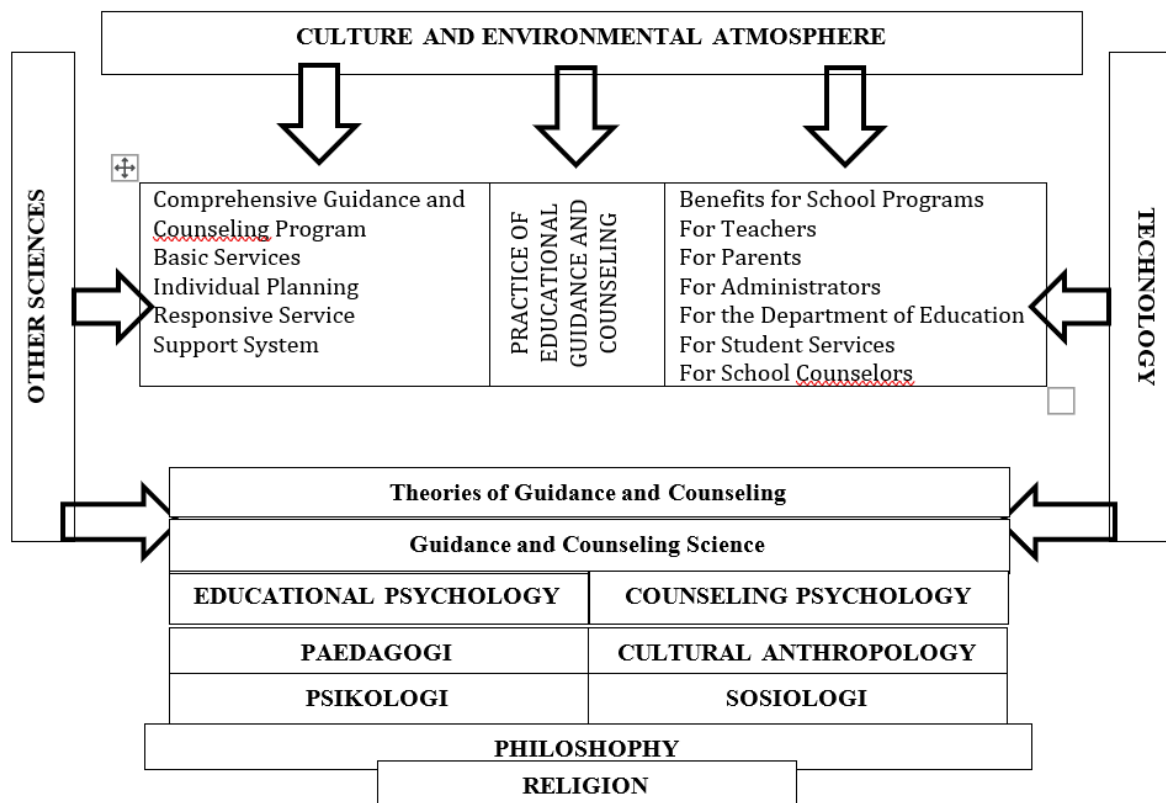
### ***Philosophy of Science Guidance and Counseling in Indonesia***

According to Gibson, R.L. & Mitchel (2011) guidance and counseling are interrelated with other disciplines that are the cornerstone, including sociology, anthropology, educational psychology, social psychology, ecological psychology, developmental psychology. This means that

psychological science has a central role in the development of guidance and counseling science such as in 1) personal fields including test and non-test assessments, intrapersonal and interpersonal communication theory, motivation theory; 2) social fields including prosocial theory, social psychological theory; Fields of learning include *operant conditioning* learning theory, principles of self-management, systematic desensitization, relaxation techniques, and modeling (G. Corey, 2017); 3) learning fields such as the preparation of guidance and counseling programs in schools, learning theory, growth and development theory; 4) career fields including career development theory and career decision making theory. And of course there are other theories.

The contribution of philosophy to the development and thinking of Indonesian guidance and counseling is the basis for measurement in selecting elements from basic social sciences such as sociology, cultural anthropology, psychology, social psychology in order to achieve the solution of guidance and counseling problems. Adapting from the tubung trunk that has been developed by Habsy (2017), visualized the body trunk of Indonesian guidance and counseling as follows:

Figure 1. Adaptation of the body of guidance and counseling in Indonesia



Seeing the adaptation of the Indonesian guidance and counseling body trunk explained by Habsy (2017), and the scientific development of Guidance and Counseling (BK) in Indonesia. Then, the birth of the *Indonesian Guidance and Counseling Association (ABKIN) as a forum for professional organizations in Indonesia consisting of guidance and counseling teachers or counselors* who have been established earlier and established. Then with the development of Islamic Counseling Guidance which transformed into Islamic Counseling Guidance (BKI), the Islamic Guidance and Counseling Association (ABKI) was born. ABKI which has now changed its name to *the Association of Islamic Guidance and Counseling Experts (PABKI) as an organizational forum for observers, the academic community (students & lecturers), and practitioners (Islamic Advisors, Counselors and Counselors)*, from the fields of

science of BPI and BKI throughout Indonesia based on the Deed of the Ministry of Law and Human Rights with Number AHU-0011562. AH.01.07.Tahun 2017 dated August 30, 2017.

BKI's scientific formulation includes (a) the discovery of the concept and basis of BK that breathes Islam, (b) the discovery of Islamic breathing techniques, and (c) the creation of Indonesian people who are independent in their existence as *khalifatullah* on Indonesian earth. The basic principles of Islamic guidance and counseling are as follows: (a) objectives: Islamic BK is aimed at individuals to achieve happiness in the world and hereafter in line with Islamic teachings; (b) Islamic BK is performed by and for man in accordance with the Islamic view of human nature; and (c) content: BK Islami is based on Islamic teachings, the content (material) of BK Islami is Islamic teachings about human nature.

The Islamic view of human nature should be the main basis of the Islamic BK. Man is seen as a creature of God who has the characteristics of (a) consisting of physical and spiritual elements, (b) man has spiritual abilities in the form of creation (reason), taste (affective), karsa (lust / will), (c) man as an individual, social, cultural, and religious being, (d) there is a wholeness and balance of development of elements (physical-spiritual, creation-rasa-karsa, worldly-ukhrawi) in humans, (e) the nature of human existence (existence); man is equipped with certain potentials and tendencies, superior, develops towards goodness and towards unkindness, unique, but his abilities are limited, there is freedom in man to choose but there is his responsibility before God, (f) man is an active and creative being.

### ***The Urgency of Pesantren Counselors in Pesantren***

Pesantren, which is an institution *indigenous* in Indonesia requires attention like existing schools. Especially in the self-development of the students. Pesantren as a character development institution, it is inappropriate to produce graduates who are not qualified. With many changes in the lifestyle patterns of generations, and now, the increasing number of cases in Pesantren makes the existence of BK Pesantren / Pesantren Counselor very much needed.

As a result of the researcher's observation, there is some urgency why alumni of Islamic Guidance and Counseling in Pesantren are needed:

1. There is a lot of *space* in Pesantren, so the potential for problems is even greater. It can be in mosques, fields, rooms, dormitories, food courts, and other places.
2. For pesantren that have formal schools, of course, the comparison of time between school and pesantren, of course, time in pesantren is spent more by students. So that the potential for problems in pesantren is greater.
3. BK Pesantren as a mediator and mouthpiece between students and pesantren administrators who are experiencing problems.
4. BK Pesantren as a mediator between guardians and pesantren administrators, as well as mediation between guardians and the Head of Pesantren and Pesantren caregivers, especially related to existing problems.
5. BK Pesantren as a place to discuss and share insights related to management in pesantren. One of them is directing, supervising, controlling directly every day and at all times the duties of Islamic boarding school administrators.
6. The existence of BK Pesantren as a mouthpiece between pesantren and schools so as to unite perspectives in handling.

7. The existence of BK Pesantren is needed to escort students in further studies from junior high school to high school / K at Bayt Al Hikmah Islamic Boarding School
8. The existence of BK pesantren is needed to assist students in adapting resilience in pesantren. Among them, related to students who have not been *at home* in pesantren
9. The existence of BK Pesantren is needed in serving group counseling in the room.
10. Collaboration between BK Pesantren and BK Sekolah for the self-development of students who will prepare to do further studies to higher education
11. Differences in the flow of handling students in Islamic boarding schools and schools
 

School	: Students → Homeroom → BK Sekolah
Boarding	: Students → Pesantren Manager → BK Pesantren

## CONCLUSION

Philosophy is a discipline that studies the objects of humanity comprehensively, summarized, speculatively, rationally, and deeply to the root (*radix*), so that the essential core of the object studied is obtained. Philosophy is very important for human thinking activities that can have an impact on the actions carried out by humans. If one studies philosophy, it is hoped that in that person will grow a tradition of thinking that is critical, speculative, rational, and deep. With this understanding has legitimized the importance of ilme philosophy as a field of science that is the basis of the science of guidance and counseling.

Over time based on the way of thinking philosophy, the science of guidance and counseling is growing according to the needs of the times and the beginning of scientific integration with the values of *da'wah* (Islam) as a brief explanation that exists so that Islamic counseling guidance (BKI) was born to answer social-religious problems whose regional settings are not only in the educational environment. Seeing this condition, Islamic counseling guidance (BKI) moves in the areas of Islamic Religious BK, Hajj and Umrah BK, Islamic Spiritual BK, Islamic Mental BK, Madrasah BK, Islamic Premarital BK, Career and Industry BK, Islamic Family BK, Islamic Early Childhood BK, Islamic Special Needs BK, Islamic Elderly BK, Islamic Ecology BK, Islamic Multicultural BK, Islamic Sufistic BK, Islamic Post-disaster BK, Islamic Religious Counseling, Islamic Motivators, Islamic Psychotherapy, Islamic Anti-Drug Counseling, Islamic Family Planning BK.

Pesantren that have implemented the existence of BK Pesantren, many of them graduate from various study programs which in fact need time to understand the principles of counseling.

There are many study programs in the Islamic Guidance and Counseling environment. Of course, competent alumni will be born. Graduates need to be spread among pesantren to become BK Pesantren. The oldest educational institution in Indonesia requires a lot of competent human resources from graduates of Islamic Counseling Guidance.

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