

Escalating Student's Self-Confidence through Islamic Art Therapy with Doodle Art in UIN Sunan Ampel

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Abstract

This research aims to determine the implementation of Islamic Art Therapy with Doodle Art in escalating student's self-confidence at UIN Sunan Ampel Surabaya, as well as the effect of therapy. The study uses a qualitative experimental case study with single subject design model. Descriptive-comparative analysis is used by collecting data through observations, interviews, questionnaire, and documentation. The subjects were two students who had 10 indicators of low self-confidence based on observations and interviews, and their self-confidence scores were at a weak level based on the Lauster questionnaire. The five stages of therapy were implemented to the subjects six times in a month, including Warm up, Draw My Emoji, Motivational Session, Draw My Doodle, and the last, Evaluation and Follow up. The results showed that therapy has been implemented as planned procedure, however, at the first and second meetings, the motivational session requires a fairly long portion of time. The effects of therapy were emerged on changes in the level of student self-confidence. Seven out of 10 indicators have changed, which means there is a fairly high increase in self-confidence. However, the confidence score of two subjects was still in low level based on the Lauster questionnaire, even so, the score shows an increase. Suggestions for further research, the results might be different if the process of Islamic art therapy considers aspects in the Lauster questionnaire.

Keywords: islamic art therapy, doodle art, self-confidence, lauster questionnaire

Introduction

Adolescence is marked by rapid changes in physical, cognitive, emotional, and social aspects. Physical appearance becomes more important to teenagers when they make social contact with peers (Ifdil, Denich, & Ilyas, 2017). During this period of self-search, many teens run into identity crises and ego shocks because they face changing demands and criticism from peers, parents and the environment that different from childhood. Emotional fluctuations during this puberty zone with all the changes and challenges can affect their self-confidence (Santrock, 2003, p. 338), namely a mental state that gives strong conviction to achieve success independently, evaluates oneself and the environment positively, and deals with everything calmly (Fitri, Zola, & Ifdil, 2018).

The confidence problem occurred in two students of the State Islamic University Sunan Ampel, with the pseudonyms Habib (male) and Fani (female). Both are active members in the Student Activity Unit in the field of music which encourages participants to often gather, practice, and appear on stage. The problem of their self-confidence was caused by physical deficiencies or something unexpected, and also by wrong mindset.

Habib suffered from Vitiligo with white marks on some areas of the skin on his face and fingers. He always wears a mask on his face when doing activities outside the home, when hanging out with friends on campus and cafeterias, when taking group photos, and when performing with his band (Khoirona, 2019a). Once upon a time, Habib had opened his mask, and one of his friends joked and questioned his skin problem, he was just silent, and did not respond to the joke. He was embarrassed, showed a sad and uncomfortable expression, and immediately put his mask back on and left the location (Khoirona, 2020b). Habib once tried to commit suicide 7 times by dropping himself from a motorcycle and crashing himself into a car, because he was offended and angry at his father's statements, who felt ashamed of his condition. Habib ran away from home for seven days without giving any news to the family, and lived in his friend's boarding house in another city when he felt like a burden to his family, and got annoyed of what neighbors said about him (Khoirona, 2020h).

Fani felt insecure about her body and called herself a loser because she felt she had no superiority. She said that her family members often discriminated against her, comparing her to other teenagers because she had brown skin (that different from ideal teenagers), fat body, and low academic grades. Due to her family demeanor, she often shuts herself in bedroom, and even in a very angry state, she scratched his own limbs (Khoirona, 2020i). Fani often refuses the opportunity and requests to come forth on stage with her band on the grounds of shame on her ability and body, and fear of being wrong (Khoirona, 2019b).

Low self-confidence in adolescents needs to be addressed, because it will have a major impact on their physical and mental health, well-being, their success in relationships with friends, parents, and success in their career and work (Taylor, 2011, p. 10). Student activities in classroom generally involve self-confidence such as when having opinions in discussions, asking lecturers when experiencing difficulties and ideas. Students with low self-confidence will have difficulty for improving their academic performance (Gatz & Kelly, 2017).

The handling of self-confidence can be done in various ways through the involvement of aspects of cognition, emotion, physical action, and spirituality. Low self-confidence can be increased by using self-instruction techniques (Fiorentika, Santoso, & Simon, 2016), cognitive defusion (W. N. E. Saputra & Prasetiawan, 2018), problem-based learning (Lintang, Masrukan, & Wardani, 2017), group counseling (Imro'atun, 2017), and through the use of Islamic teaching values with Al-Qur'an therapy (Mas'udi & Istiqomah, 2017).

The use of art as therapy to overcome individual psychological problems has been done by several researchers. Samsuddin proves that writing therapy can increase self-confidence

(Samsuddin, 2018, pp. 95–97). Andy Saputra et al. concluded that Art Therapy with paint media can reduce symptoms of depression in prisoners (A. Saputra, Kartasasmita, & Subroto, 2018, p. 181). Lia Lutfiana Febriyanti found the fact that Islamic calligraphy art therapy can improve adolescent self-concept (Febriyanti, 2018, pp. 112–116). Setiana et al have tested drawing therapy which was found to reduce stress in the elderly (Setiana, Wiyani, & Erwanto, 2017). The research of Doodle Art as a media for problem solving has also been developed. Sari and Fitri use Doodle Art to hone children's fine motor skills (Sari & Fitri, 2018). Shofia examines the existence of doodles as a medium of expression for young people (Nida, 2018). Based on these various studies, there is no specific study that raises the use of doodle art to escalate student self-confidence. Therefore, Islamic art therapy with doodle art is expected to contribute in overcoming student self-confidence problems.

Method

A qualitative approach is used to find deep understanding of students' self-confidence problems (Muri Yusuf, 2017, p. 43), with the single subject research (SSR) model with the experimental method to find out whether Islamic art therapy with doodle art can change the confidence (Sunanto, Takeuchi, & Nakata, 2005, p. 54). The research subjects were selected purposively (Sugiyono, 2010, p. 216). They were two students with low self-confidence. Analysis of the therapeutic process was carried out through descriptions of observation results on the implementation of Islamic art therapy, and documentation of doodle art. Results analysis was carried out through observation results on changes in self-confidence indicators, in-depth interviews, and Lauster's self-confidence questionnaire. The Lauster questionnaire scores for adolescents aged 17-21 years were 0-20 (very strong); 21-36 (strong); 37-44 (strong average); 45-69 (weak average); and 70-128 (weak).

The Islamic Art Therapy in this research focus on resolving 10 indicators of low self-confidence, including: 1) low enthusiasm in undergoing learning activities, 2) afraid to emerge in public spaces and crowds, 3) talkless despite the opportunities and interests, 4) think negatively of self and others, 5) blame and hurt themselves when things are not beneficial, often spend spare time alone in rooms, 6) fear of taking risks, 7) doubt on their abilities, 8) closed (reluctant to express their desires and problems to friends or other people), 9) often alone and spend free time in the room, and 10) difficult adapting to new friends and environments.

The five stages of Islamic art therapy were implemented to the subjects six times in a month, including Warm up, Draw My Emoji, Motivational Session, Draw My Doodle, and the last, Evaluation and Follow up. Each meeting session needs at least 60 for 90 minutes. Therapy is carried out in several locations on campus and in cafes around campus to get a calm atmosphere, and so that the counselee does not get bored. Islamic art therapy tools and materials with doodle art are provided by the counselo including an A5 size sketchbook, black marker, pencil, eraser, and pencil sharpener packed in a folder.

Theoretical Review

Islamic Art Therapy

Therapy is a science of medicine (Echols & Shadily, 1992, p. 586) to help people who are sick (physically or mentally) to recover their health, and get the pleasure of life (Green & Setyowati, 2004, p. 7). Art is a human creation that contains the value of beauty, creates pleasure and satisfaction, comes from inner cultivation, and is able to refresh the feelings of the maker (Muhammad Yusuf, 2018, pp. 237–258). Art therapy is a therapeutic process through the use of art to help individuals develop themselves, manage problems, deal with trauma and stress, improve self-awareness and cognitive function, enjoy life more (AATA, 2017, p. 1), express feelings, beyond the problems at hand (Case & Dalley, 1992, p. 1), and encourage personality changes (Rubin, 2010, p. 25).

The use of art in therapy has been running in 1940s, when Adrian Hill used it for tuberculosis sufferers. Hill discovered that art therapy helped clients release stifled creative energy, and refreshed their minds. In line with Hill, Margaret Naumberg found that art therapy helped clients to release unconsciousness in themselves. In the art therapy process, the counselee's healing potential is influenced by the process of making the work, the work created, and the therapeutic relationship between the counselor and the counselee (Edwards, 2004, pp. 1, 2).

Islamic term comes from the root word “Islam” which means safety, peace, obedience, and surrender. Islamic behavior is an act that is Islamic in nature, which shows obedience and submission to Allah SWT according to the guidance of the Al-Qur'an and Hadith towards peace or happiness in the world and the hereafter (Rufaedah, 2015). The meaning of Islamic art therapy in this research is the integration of Islamic values in art therapy to help counselee develop himself and solve problems in order to get happiness in his life.

Art is a part of human nature (fithrah) that loves beauty (Purwanto, 2010). Allah beckons humans to observe His work in a world which is decorated with beauty, harmony, and perfection (Aisyah, 2010, p. 518). Allah loves beauty, and gave humans the potential to enjoy and express beauty. This potential is a human superiority over other creatures. Therefore, Islamic art should be useful in human life so that it is in harmony with their nature (Suhendra, 2017). Strong evidence that art has a place in Islam is the Koran whose structure and choice of words contain beautiful literary values and cannot be matched by anyone (Asy'ari, 2007).

Art is indeed in line with Islamic teachings, but debates about art among Muslims are still frequent. Those who allow the use of art argue that art can be used as medium to invite goodness, prevent badness, fulfill physical-spiritual needs, give psycho-physical satisfaction (Rizali, 2012), train sensitivity and responsiveness to social problems, improve mental health (Jazuli, 2014, pp. 51–55), build self-confidence that encourages a person to appreciate himself more (Fahmi, 2014, pp. 79–80). In fact, within an ethical framework, behaving and living life in

accordance with the values of art, for the purpose of beauty and as an effort to please others is part of worship (Asy'ari, 2007, p. 170).

Those who argue that art, especially drawing (Rastanti, 2016, p. 207), is prohibited based on the statement of the Prophet Muhammad who criticized the image maker with a painful punishment of hell (Hilmi, 2018, p. 19). However, some scholars consider that drawing permissible as long as it is not worshiped (Al-Nawawy, 1994, p. 91). The experts agree that Islam absolutely prohibits art if it is for the purpose of being worshiped, indulges the genitals (pornographic), contains content that criticizes God, violates the provisions of Islamic law, carries the theme of violence, hatred, or cruelty (Sidi Gazalba, 1987, p. 307).

Islamic art therapy helps the counselee to 1) channel and express hidden feelings (Fahmi, 2014, p. 81) through products that are impossible to express verbally (Moschini, 2005, p. 19); 2) interact and understand himself; 2) provides relaxing effect (Kaheel, 2015, p. 26); 3) gets new energy and strength; 4) focus and see more clearly at the goals to be strived for and achieved; 5) hone creativity through a more enjoyable and relaxing therapeutic process; 6) foster self-confidence through opportunities to take action and take risks (Gladding, 1992, p. 6). The therapy will have an impact if: 1) carried out by a counselor who understands the counselee's objectives and needs; 2) done in a comfortable and quiet place, there is sufficient encouragement and time; 3) there is a genuine relationship, empathy, and unconditional positive regard (Gladding, 1992, p. 244), and is receptive, which is accepting the counselee unconditionally so that he can express his hidden feelings (Case & Dalley, 1992, p. 58).

Doodle Art

Doodle art is the art of drawing freely and spontaneously by scribbling patterns and textures over and over again, resulting in an irregular or meaningless image or work that does not have a definite shape, but looks unique, interesting, and abstract. (Thole, 2017, p. 6). Spontaneous drawing can help counselee express problems, feelings of fear, desires, and worries in a safe way. Doodle art allows individuals to communicate and explore unconscious feelings symbolically and verbally (Buchalter, 2004, p. 26). Doodle art therapy can be used for all ages, and does not need any requirements in art experience and skills. The results of doodle are not the most important point. The goal is a better change for counselee and opportunity to reflect on his product. This process of therapy can increase self-awareness, overcome stress symptoms and traumatic experiences, and improve the counselee's cognitive abilities. In practice, doodle art therapy involves the process of creating a product and providing a good therapeutic relationship and a supportive environment. (Edwards, 2004, pp. 3–5).

Process of doodle art therapy involves roles of physical, cognitive, communication skills, and social emotions. Physically, this process helps the eyes and hands work coordinatively, hone gross and fine motor skills, and train accuracy. This therapy involves cognitive aspects, including mental stimulation and focus, organizing ideas, and encouraging creativity. In the

communication context, doodle helps individuals to visualize ideas and feelings through color and images. On the socio-emotional aspect, doodle helps individuals release feelings of tension and reduces anxiety levels, helps them to be calmer, more confident, facilitates emotional identification and expression as well as awareness of individuality and uniqueness. (Hirawan, 2014, pp. 29–30).

Self-Confidence

Self-confidence is an attitude or feeling of individual who believes in one's own abilities (Bachtiar, 2019, p. 48), so that they can be comfortable and free to do things they like, be responsible for the actions they do, warm and polite in interacting with others, and not too anxious in every action (Lauster, 2012, pp. 12–14), able to develop positive values for themselves, the environment, or the situation at hand (Deni & Ildhil, 2016). People who have self-confidence will do things with assuredness, are motivated to progress and develop their ability. Those who lack self-confidence will live with fear of failure and what will happen, making it difficult to change themselves for the better (Elfiky, 2017, p. 54). Self-confidence that develops in a person is influenced by factors of physical appearance, self-concept, relationships with parents and peers (Santrock, 2003, pp. 336–338).

A person's self-confidence can be identified from the hidden psychic aspect, the physical one (Lindenfield, 1997, pp. 4–7), and the sense aspect. People with self-confidence usually love and be proud of themselves, are aware of their potential and life goals, and always think positively about themselves, other people, situations, and God. Signs that appear physically in a person who is confident include: being able to communicate effectively, expressing desires courageously, presenting themselves attractively, and being able to manage themselves in various situations. On the aspect of feeling, confident people are usually respect to their abilities, optimistic, objective, realistic, and responsible (Deni & Ildhil, 2016, p. 50).

Islamic Art Therapy with Doodle Art

Islamic art therapy with doodle art integrates three components in its implementation, including art therapy, Islamic values in the Al-Qur'an, and doodle art. This therapy aims to help individuals to use product as a safe medium to vent hidden emotions in themselves, and as a catharsis in increasing self-confidence. Like the Islamic calligraphy therapy, therapy with doodle tries to help counsees increase self-awareness, resolve emotional conflicts (Hidayah, 2014). Islamic art therapy implemented by adjusting the condition of the counselee, whether structured - images are determined by the counselor - or unstructured, that is, the counselee is given the freedom to draw (Mukhlis, 2011). The art therapy procedure follows five stages, including warm up, Draw My Emoji, Motivational Session, Draw My Doodle, Evaluation and Follow up (Malchiodi, 2004, p. 74).

In the warm up stage, the counselor makes observations and interviews about indicators of the counselee's self-confidence. The counselee is asked to fill out the Lauster questionnaire. The results of observations, interviews, and questionnaires become material for discussion to track background problems, identify and reveal negative thoughts that make them insecure. At the Draw My Emoji stage, the counselee is asked to draw a face icon on paper that shows an emotional expression in his heart. Motivational session, as the third stage, aims to help counselees change their negative thoughts by providing motivation based on the values in the Qur'an. The fourth stage is draw my doodle, when the counselee is asked to draw a doodle freely based on reflections on Islamic values in the Al-Qur'an conveyed by the counselee. The final step is evaluation and follow-up, to see the success of the process and the effect of Islamic art therapy using doodle art techniques. The work of the counselee is then decorated with a frame and asked to be affixed to the wall of his room so that it can be seen and absorbed as a medium of motivation to be more confident.

The integration of Qur'an messages in Islamic art therapy is carried out in the third and fourth stages. Sources of Islamic values are taken from: 1) Al Qur'an in Surah (QS) Ali Imron, 3: 139, "Do not feel humiliated and sad;" 2) QS. Al Baqarah, 2: 286: "People get into trouble according to their capacity;" 3) QS. Az Zumar, 39: 53, "Never give-up;" 4) QS. Al Isra ', 17: 70, "Humans are more noble and superior than other creatures;" 5) QS. Adz Dzariyat, 51: 20-21, "Live optimistically, armed with your potential and natural surroundings;" 6) QS. At Tin, 95: 4, "Humans are created perfect, especially when they are young, use it to work, the results will be harvested in old age" (Quran, 2013, pp. 131, 95, 925, 575, 1039, 1191).

Table 1. Procedure of Islamic Art Therapy with Doodle Art.

Stages	Counselor Activity
Warm up (10 minutes)	<ul style="list-style-type: none"> ▪ Build positive relationships ▪ Identify indicators of confidence through observation and interview ▪ Identify confidence level through by asking counselee to fill out The Lauster Questionnaire
Draw my emoji (15 minutes)	<ul style="list-style-type: none"> ▪ Ask the counselee to draw a face emoticon that shows the contents of his heart / emotional expression at that time.
Motivational session (15 minutes)	<ul style="list-style-type: none"> ▪ Giving motivation about self-confidence with Islamic values from the Al-Qur'an Surah (QS) Ali Imran: 139, QS. Al-Baqarah: 286, QS. Az-Zumar: 53, QS. Al Isra: 70, QS. Adz-Dzariyat: 20-21, Qs. At-Tin: 4.
Draw My Doodle (40 minutes)	<ul style="list-style-type: none"> ▪ Ask the counselee to draw doodles freely according to themes related to values in the Al-Qur'an.
Evaluation & Follow Up (10 minutes)	<ul style="list-style-type: none"> ▪ Assess whether therapy is running as intended. Observe changes in the counselee's self-confidence.

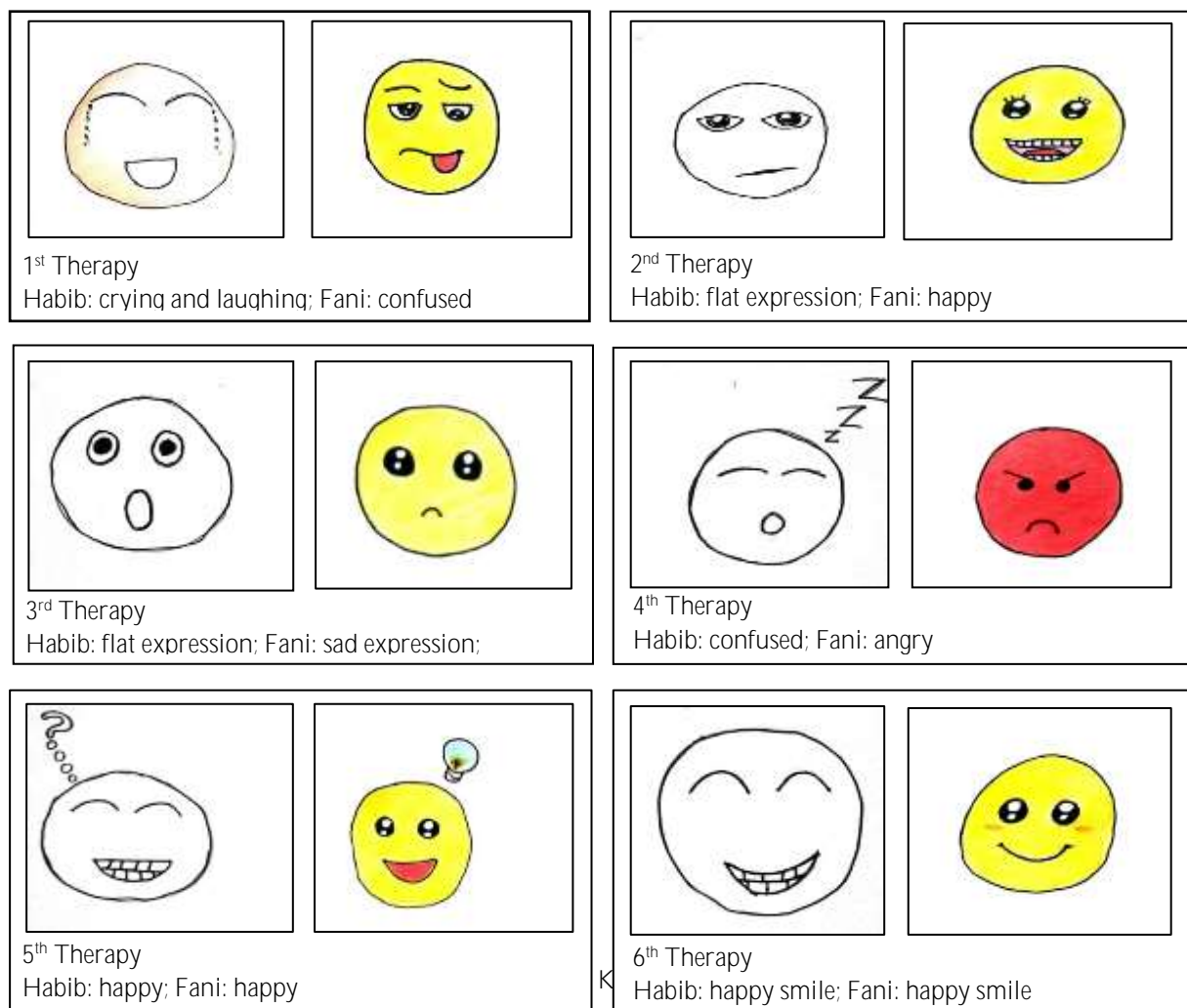
Discussion

The process of Islamic art therapy with doodle art was carried out 6 times in a span of one month. According to the counselee's agreement and wishes, therapy was carried out twice at Crema Café Surabaya, twice at the Twin Tower Building (campus), and twice at the Music Base Camp. At the first meeting, the counselor conducts observations and interviews about the counselee's self-confidence, provides a Lauster questionnaire and discusses the results, explains the stages of therapy, and provides materials for doodle art. The results of the questionnaire at this meeting showed a value of 75 for Habib, and 93 for Fani, which means that both of them are at a weak level of self-confidence.

The Warm Up stage at each meeting is associated with certain themes that support art therapy to increase self-confidence. The counselor introduces the theme at each therapy meeting as material for reflection for the counselee. Warm up themes include: 1) things that are very irritating; 2) things that make you angry, sad, disappointed and unforgivable; 3) things that make you blame yourself; 4) things that make you happy; 5) the things that you are most proud of; and 6) I'm confident.

The Draw My Emoji stage is a medium for counsees to describe their feelings, which are emerging during the therapy process, through emoji images.

Picture 1. Result of Draw My Emoji Stage



The third stage is a motivational session which contains a therapy process by the counselor by providing motivation to increase the counselee's self-confidence through the integration of messages in the Al-Qur'an. The motivation given by the counselor is adjusted to the theme of the warm up and the results of the draw my emoji by the counselee. Islamic values in this third stage of therapy include: 1) "Do not feel humiliated and sad" in the Al-Qur'an in Surah (QS) Ali Imron, 3: 139; 2) "People get problems according to their capacity" in QS. Al Baqarah, 2: 286; 3) "Do not give up, everyone will process and be given the opportunity to repent" in QS. Az Zumar, 39: 53; 4) "Humans are more noble and superior than other creatures" in QS. Al Isra ', 17: 70; 5), "Live optimistically with the potential of yourself and your surroundings" in QS. Adz Dzariyat, 51: 20-21; 6) "Humans are created perfectly, especially when they are young, use it to work, the results will be harvested in old age" in QS. At Tin, 95: 4, (Quran, 2013, pp. 131, 95, 925, 575, 1039, 1191).

The Draw My Doodle stage is a therapy session that gives counsees the opportunity to describe, freely and safely, what comes to their mind after going through the motivational session stage based on the verses of the Qur'an which contain messages to think and feel confident. Here are the results of their doodle.

Picture 2. Doodle Product on Stage Draw My Doodle



The fifth stage of Islamic art therapy, evaluation and follow-up, is an identification session on the implementation of the therapy process. At this stage, the counselee's thought and feeling reflection session is carried out. The counselee is given the opportunity to convey his feelings after making a doodle work. Some reflective sentences expressed by Habib and Fani from 6 times of therapy show the presence of awareness and new energy in increasing self-confidence.

Table 2. Expression of Counselee's Feeling on Evaluation and Follow-up Stage

Expression of Self-reflection - Habib	Expression of Self-reflection – Fani
1. ... my illness should not hold me back .. I have to keep working, .. many people are more difficult than me. It feels too excessive when you are really too late and think you want to kill yourself.	... I regret that I scratched my body when I was angry.
2. ... this is a picture of my mind... complicated, flat, revolving around that problem,... I have to stay calm and face whatever the conditions are.	... Many people make me angry, sad, and disappointed. I don't need to repay them because Allah doesn't sleep.
3. ... irregular lines my picture of vitiligo,... regular lines my picture was normal. I cannot continue to blame the situation,... must be more grateful.	... Motivating myself is hard, I won't stop trying. I suddenly thought of accepting a gig offer with my band.
4. ... the meaning of green color is confused feeling, purple is sad, blue is flat, red is angry, orange is unclear feeling, yellow is happy. The word calm is an empty/white space, meaning that I am still given blessings by Allah so I can think calmly.	... Every time I start blaming myself / afraid to act, I will remember a parent to be proud of. I will learn to be more confident, accept flaws in order to develop and grow into a strong woman.
5. ... I used to teach my friends photoshop, design, and videography. Now he is successful. I am happy because there are many things that can be proud of me, only I am less grateful so far.	... There are many things in me that are surprisingly proud. I am not as stupid as my brother thinks. I can do my thesis, I can play itar, bass, and piano.
6. ... there are elements of fire, water, earth, and air. The picture is a reminder that God has been very good to me, so I have to be more excited about going through the day. Happy and sad to taste.	... I will try to fight against the laziness in myself, I also have to be passionate like fire and boom like lightning

The impact of Islamic art therapy on the self-confidence of UIN Sunan Ampel students can be seen from the changes in the counselee's behavior. Habib dared to take off his mask when he was in a crowd (Khoirona, 2020a), and rarely wear masks like before. He only wears a mask when driving (Khoirona, 2020g). Habib wants to go to his friend's invitation to meet at a busy cafe, different from before when Habib often canceled meetings or chose a quiet place (Khoirona, 2020g). Currently, Habib often fills activities and spare time outside the home such as working on a thesis at a cafe with friends, and accepting an offer to be a seminar speaker at the UINSA Student Forum (USF). Habib admitted that he was enthusiastic about working on the thesis proposal. He can control suicidal thoughts when he thinks about his illness. Habib felt that at this time his mind was calmer, he did not think too much about his illness and was more accepting of his shortcomings (Khoirona, 2020d). Even so, Habib did not want to talk about the problem, and spoke only as needed, namely about games and hobbies. In addition, he

is still more comfortable hanging out with his classmates and is reluctant to meet new people (Khoirona, 2020g).

Fani's self-confidence in several behaviors was visible. Fani said that she already had the enthusiasm to work on a thesis with evidence of a thesis writing that was almost finished, even though previously she felt unable to finish it this semester. Currently, she feels less bothered by her brother demeanor who does body shaming and compares herself to her sister who studies in Japan. Fani started to ignore the negative talk from others about her. She admits that she never scratches his body again when she is stressed over many problems. Fani continues the habit of making doodles as a medium for expressing her emotions (Khoirona, 2020e). She has received offers to perform with her band and frequently communicates with other members via WhatsApp Group (Khoirona, 2020f). Now Fani has started to open up, and has the courage to tell her problem to the counselor even when the therapy process has ended (Khoirona, 2020c). In addition, she still often spends time alone in the room. Fani doesn't seem to have any new friends, and when hanging out with friends, she still holds back from talking more (Khoirona, 2020f).

Islamic art therapy with doodle art to increase the self-confidence of UIN Sunan Ampel Surabaya students has shown success. Indicators of self-confidence in both students who changed include less enthusiastic about doing activities, staying away from the crowd, thinking negatively, blaming and hurting their physic, fear of taking risks and not believing in their abilities. The aspects of self-confidence that did not change in counselee I (Habib) were still not talkative, closed, and difficult to adapt to new environments. The unchanging aspect of counselee II (Fani) is that she still likes to be alone in the room, uncomfortable to speak freely, and finds it difficult to adapt to new environments. There are two aspects that have not changed in both counselees, namely difficulty adapting to the new environment and uncomfortable to speak freely.

Table 3. Indicators of Self-Confidence Before and After Therapy

No.	Indicator's of Self-Confidence	Counselee I (Habib)				Counselee II (Fani)			
		Before		After		Before		After	
		Yes	No	Yes	No	Yes	No	Yes	No
1.	Doing activities with passion		√	√			√	√	
2.	Dare to appear open in the social environment		√	√			√	√	
3.	Comfortable and dare to speak freely		√		√		√		√
4.	Think positively to other people and circumstances		√	√			√	√	
5.	Loving and accepting self (not blaming and hurting self)		√	√			√	√	
6.	Dare to take risks		√	√			√	√	
7.	Believe in self-abilities		√	√			√	√	
8.	Open, willing to convey problems to the closest person		√		√		√	√	
9.	Filling spare time with friends outside the room / outside the house		√	√			√		√
10.	Easy to adapt to new environment		√		√		√		√

The table above shows that there are 7 out of 10 aspects that changed in the two counselees. This means that 70% of symptoms of insecurity experience changes after treatment in the form of Islamic art therapy with doodle art. The results of Lauster's self-confidence inventory showed changes in the scores of the two counselees. Habib's score changed from 75 to 45, and Fani's score changed from 93 to 47. This change in score indicated that the two counselees had increased self-confidence, but were still at a weak average level.

Change in self-confidence begins with changes in feelings and thoughts that occur during and after the process of Islamic art therapy. Through drawing something desired, such as doodle art, the counselee has the media to express feelings, and projects his ideal point of view into intellectual experiences. The artwork will provide an opportunity for the creator to get a new point of view when experiencing the same problem at a later date (Malchiodi, 2004, p. 227). The main focus and goal of making works in Islamic art therapy is the appearance of the expected effects after therapy. The counselor encourages the counselee to be able to produce quality work to express his emotions (Gladding, 1992, p. 2).

The success of Islamic art therapy is feasible because the counselor shows a complete understanding of the purpose of each stage of the counseling process. The counselor has understood the needs of the counselee by choosing an art that suits the needs of the counselee. The process of Islamic art therapy has also paid attention to important aspects, namely the comfort of the place (quite and calm space), sufficient encouragement from the counselor, and adequate time. Honesty, empathy, and unconditional positive regard are implemented during this therapy (Gladding, 1992, p. 244).

The implementation of Islamic art therapy has the same goal with Cognitive Behavior Therapy (CBT), which believes that a person's feelings and behavior follow their cognition. CBT has the view that humans have the potential to build rational and irrational thinking. Any cognitive activity can be monitored, accessed and changed. Changes in individual behavior can be affected by cognitive changes (Rassool, 2019, p. 179). When a person manages to change his maladaptive thoughts, then indirectly he also changes his apparent behavior (Siregar & Siregar, 2013).

The change in the counselee's self-confidence occurs due to the reflection process that is carried out after making the artwork which helps the counselee to experience changes in himself so that he is more aware of and accepts the problem or condition that befell him. This is in line with Islamic teachings which teach that people who accept or are pleased with the life prescribed by Allah will encourage them to be more grateful and get bounties from Allah. (Salam, 2008, p. 71). And, the process of change in humans according to Islam is part of nature, which is an instinct that has already been planted. Individual change for the better is influenced by his own sincerity, as in the message of the Qur'an that changes that are given by God are influenced by human efforts themselves. If humans really want to change themselves, then Allah will change them according to the wishes of His servants (Quran, 2013, p. 497).

The use of Islamic art therapy can also be used as part of an effort to follow God's message to humans to take lessons from the entire universe which has artistic values, namely harmony and beauty (Quran, 2013, p. 1033). Islamic art becomes a means of expressing moods, feelings and souls. Through Islamic art, the concept of tauhid (oneness of God) as the estuary of aqidah (belief) can reveal its depth and beauty. The roots of Islamic art are Islamic spirituality in the form of aesthetics and creativity. Islamic aesthetics will not contradict or violate the values and norms of Islamic law, it must be in accordance with the provisions of the Al-Qur'an and As-Sunnah (Rizali, 2012, p. 4).

According to the Islamic perspective, self-confidence is a form of gratitude for the blessings and gifts from Allah. Islam encourages moslems to be confident by finding and believing in their excellence and potential (Quran, 2013, p. 131), not prejudice themselves to debilitating abilities, and do not make shortcomings a barrier to keep working and to create masterpieces. Islam teaches that what can be considered as weaknesses and deficiencies may become a advantages and strengths for a Muslim (Quran, 2013, pp. 65, 157).

Conclusion

The success of Islamic art therapy with doodle art to escalate student self-confidence is influenced by several things including counselor ability to build genuine relationships with the counselee, the counselor's consistency in applying therapy according to the stages, and the suitability of the therapy with the counselee's competence, hobbies, and belief. Seven of the 10 indicators of student self-confidence that changed higher in this study were related to external behavior that did not require a stronger connection between thoughts, feelings and actions which was different from adaptation to a new environment and the courage to speak freely and comfortably. An increase of 70% (quite high) in the counselee's self-confidence indicator based on observations and interviews after Islamic arts therapy was unconformable with a significant increase according to the results of the Lauster questionnaire. This result can happen, because the therapy process does not consider all aspects of the questionnaire. Future research may be able to succeed more effectively by adding other stages such as assertive training and assigning tasks in the form of actions related to self-esteem problems.

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