



Islamic Counseling to Overcome Negative Self-Concept Among Adolescents Living in the Orphanage

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Abstract

This study aimed to explore the negative self-concept in orphanage adolescents and provide Islamic counseling in overcoming the negative self-concept of orphanage adolescents. This study uses a qualitative-action method. The data collection techniques were conducted through interview observations and documentation. The research findings showed that with Islamic counseling service, the respondents can change the negative self-concept to positive self-concept so that they show self-awareness, they do not get angry and begin to accept criticism, control themselves when getting compliments, begin to understand when other people do not like them, accept shortcomings and be grateful for what they have, and try to continue to think positively and optimistically.

Keywords: Islamic counseling, negative self-concept, adolescents.

Introduction

Adolescence is a transitional phase of development from childhood to adulthood. Adolescence period is the period of identity crisis but not every people pass this period well. Some adolescents may live in an orphanage due to specific reasons like they do not have parents, do not have a father or mother, or even come from a low-income family (Azizah, 2013; Grinder, 2003). The developmental stage during adolescence should be noticed. Nonetheless, adolescents in the orphanage felt the lack of

attention because of the less affection they got from the governess (Rakhmawati, 2015). However, adolescents who can pass through the transition period or identity crisis well will become someone who has faith and self-confidence to face the future life effectively and live independently (Grinder, 2003; Novitasari et al., 2021; Saputro, 2018).

Self-concept is one's perception of themselves, and this self-concept is divided into two, positive and negative self-concept. A positive self-concept can help someone to achieve success. An individual with a positive self-concept will feel more optimistic, courageous in facing the existing challenges, trying new things, and always acting and thinking positively (Laili & Nida, 2018). On the contrary, individuals who have a negative self-concept are prone to be pessimistic and would not succeed in the future.

Not everybody has the same influence on themselves. Indeed, some people are the most influential to us, and it is they who are closest to us. This opinion has been explained by Mead, calling them the *significant others*. Parents, siblings, and people who live together with us in a house mean a lot to us. Dewey and Humber, quoted in Rakhmat (2017), state that affective others are other people who have emotional bond with us. Their smiles, compliments, appreciation, and hugs cause us to judge ourselves positively. In contrast, ridiculing, mockery, and rebuking make us perceive ourselves negatively (Sobur, 2016).

An adolescent with a positive self-concept will have a good personality; vice versa, an individual with a negative self-concept, will have a negative personality. Such an example can be found in *Al-A'raaf* teenage orphanage, in which many adolescents have negative self-concepts because they have an unpleasant experience. One of the respondents, MSR, has a negative self-concept because he encounters terrible experiences throughout his life. As a result, he has problems with himself, and He will feel angry when he gets criticism, and it seems he cannot get over with it. He is responsive over a complement and even overreacts to it, and he feels pessimistic in response to a competition. When he was in grade two of Junior High school (SMP), he participated in a competition and failed from experience. So he was worried to try it again.

Those with their complex problem usually or even actually emerge from inner self. Unconsciously it creates chains of problems by cause of the self-concept issues. Using the ability to think and consider, on the contrary, people like to consider

insignificant things to themselves and other people and even believe in a perception that is not objective for sure. From this point, it arises problems such as inferiority, lack of self-confidence, and fondness of criticizing oneself (Syam, 2014). Counseling basically tries to help the client change in a better direction. The changes include thought, feelings, and behavior. The counselor helps the client find ways in the changes, but the one who does the changes is the client himself with full awareness and sincerity. Counselors only encourage to establish a method to overcome their issues.

Method

In this research, the method employed is an action research with qualitative approach, which any type of research that procedures findings not arrived at by statistical procedures or other means of quantification. It can refer to research about persons' lives, lived experiences, behaviors, emotions, and feelings as well as about organizational functioning, social movements, cultural phenomena, and interactions between people (Ellingson & Sotirin, 2020; Strauss & Corbin, 2008). Particularly in regard with this research, an action research was also conducted, and it is basically a research method involving individuals or groups to attempt to solve problems for improving their performance quality. In other words, action research is learning by doing, doing something to solve it, observing the success in their efforts, and if those attempts are not enough, they will try again (Bairagi & Mousami, 2019; Mills, 2013).

This research aims to significantly contribute to practical concerns of people in an immediate problematic situation. This research is conducted in Al-A'raaf orphanage environment, Kubang Lesung Kulon, Citangkil Sub-district, Cilegon city, Banten province. The data sources in this research are primary information and secondary information. The researchers precisely apply a non-probability sampling method, purposive sampling, in selecting the research subject. The informant sources were taken directly, and they are five respondents, MSR, UM, LW, AG, and IM. The information collection method applies observation, interview, and documentation. The information analysis was conducted interactively through reduction information, display, and verification processes.

Theoretical Review

Islamic counseling aims to help individual achieve changes in the four important aspects such as a good relationship between individual and self, individual and others, individual and surrounding, and individual and Allah. This view is in line with three concept of Islam consisting of *habluminallah* (relations with Allah), *habluminannaas* (relations between humans), and *habluminal'aalam* (relations with nature). All of components need to strike a balance and go hand in hand to ensure that humans live their lives orderly and peacefully. The impact of Islamic counseling brings about changes in individual self such as finding the peace of life, creating a balanced life, making the whole human transformation (Hayat, 2017; Yuliyatun, 2020). A peace of life prevails when individuals do not feel worried and nervous and also have optimistic outlook on life (Yuliyatun, 2020). A balanced life goes through ability to manage time for personal necessity in relating to his or her social relationship and the whole human can be reviewed through affective, psychomotor, and cognitive aspect.

To realize the purpose of Islamic counseling, there are some methods to use such as the method of exemplary, awareness, and reasoning. The exemplary is closely linked to a role model, personality of counselor that can be imitated by counselee, or following the example of Prophet Muhammad to address complex problems in life. This view is clearly supported in surah *al-Ahzaab*, verse 21, which indicates that the messenger Muhammad is a good role model. The next method is awareness through which the counselor give advise, uplift spirits and remind the clients to always behave positively and prevent the negative behavior (Saifuddin, 2019; Suud et al., 2020). Regarding this, it is clearly stated in surah *al-Hajj*, verse 1-2, which says that the significance of *taqwa*, loving Allah and avoiding what is prohibited in Islam is only the way to make them realize.

The other method is a reasoning that engages in a dialogue with problems whereby individuals experience with self and their ideal logic for reasoning. This is pursuant to surah *al-Hujuraat* verse 12, which demonstrates that when facing problems, individuals should be thinking comprehensively and do not blame others. If this is not true, they slander others. The final method is narrative method that can help client deal with problems establishing a solid base for the story or narration of prophets earlier as stated in the Qur'an and having its relevance to client's problems (Uljanah & Rohimi,

2021). Through the narration, it hopefully broaden a new perspective for clients to look at a problem in reference to the experience of prophets earlier (Az-Zahrani, 2015; Suud et al., 2020).

Islamic counseling is a planned, continuous, and systematic encouragement process with assistance for every individual to maximally develop their varied nature or potential by internalizing the values contained in the Qur'an and Hadith of the Prophet PBUH to the client (Ihsan, 2020; Marhamah, 2019). Hence, the client can live harmoniously according to the Qur'an, and Hadith (Lubis, 2017). In terms of the technique of Islamic counseling, the counselor can apply various techniques created by several experts. However, the implementation should be compatible with Islamic guidance. The counseling process goes through individual counseling stages, as mentioned by Yusuf (2016). The individual counseling refers to the modification of Islamic counseling approaches and the logical reasoning method.

Discussion

The illustration of negative self-concept is based on the interviews with the five respondents. The following is the description of negative self-concept in orphanage adolescents.

Sensitive to Criticism

Individuals with these features are people who really cannot accept the criticism and get easily angered or become hot-tempered. Those individuals often perceive correction as an effort to bring down their pride (Rakhmat, 2017).

Some respondents with those characteristics are MSR, LW, and IM. MSR Respondent is one of the teenagers who has lived for so long in the orphanage because his father left him since his birth, and his family income cannot support him. He is one of the adolescents in the orphanage; when he gets criticism, he will be angry and cannot get over it. When a friend in the orphanage criticizes him, he cannot accept the fact, and he fights back by bringing up the boy's mistakes.

Response to Compliments

It is an overreaction demeanor over an action he had done. Someone might avoid a compliment, and he cannot hide his enthusiasm when he compliments. For such a person, what attached to this pride becomes his center of attention (Rakhmat, 2017).

Some respondents with the same characteristics are MSR and IM. IM is an adolescent in the orphanage; he cannot hide his enthusiasm when he gets a compliment so that every compliment that comes out for him becomes his center of attention. Even more, when he gets a compliment, he tends to be cocky, as if he were better than others. Likewise, MSR respondent also feels the same.

Being Hypercritical

It is a personal feeling toward other people who perceives themselves negatively. The individual is inclined not to express appreciation or acknowledgment of other people's abilities or strengths (Rakhmat, 2017). Several respondents who have these characteristics are UM, LW, AG. The researchers found that LW respondent perceived herself negatively.

Feeling Disliked by Others

The individual feels unnoticed. Therefore, the individual reacted to other people as hostile to not bring friendship, warmth, and intimacy (Rakhmat, 2017). Some respondents who have this feature are UM, AG, and IM. UM, the respondent, is an adolescent who considers herself disliked by other people when she feels happy. As a result, she perceived that her friends would displease her when she felt happy.

Pessimistic Attitude Towards Competition

The individual with this characteristic will show that he or she is reluctant to compete with other people to make achievements. He or she will perceive himself or herself as helpless against competition that harms him or her (Rakhmat, 2017).

Several respondents with these characteristics are MSR, UM, and LW. These issues were perceived by the three respondents in which they constantly cover up their ability because they are un-confident with themselves and can only idle in the

orphanage dormitory. As MSR and UM are very reluctant to compete, in this case, MSR and UM are often not present or absent whenever the orphanage has activity, and they rather stay in the dormitory. Likewise, LW has the talent to recite *shalawat* (exaltation) on the Prophet PBUH, but she is reluctant to even participate in reciting *shalawat* on prophet competition.

Table 1. Adolescent Negative Self-Concept Living in the Orphanage

NO	Characteristics of Negative Self-Concept	Respondent Brief Profile				
		MSR 18 years Female	UM 18 years Female	LW 17 years Female	AG 16 years Male	IM 16 years Male
1.	Sensitive to Criticism	√		√		√
2.	Responsive Towards Complements	√				√
3.	Being Hypercritical		√	√	√	
4.	Feeling Disliked by Others		√		√	
5.	Pessimistic Attitude Towards Competition	√	√	√		√

Islamic Counseling to Overcome Negative Self-Concept among Adolescents Living in Orphanage

The researchers employ three counseling stages in implementing the Islamic counseling processes, which according to Yusuf (2018) are as follow:

1. Introduction is conducted by establishing a good relationship (*rapport*), formulation of problems, formulation of objectives, and time contract.
2. Action is an activity to explore the problems, including listening, understanding, and responding.
3. Termination is by drawing conclusions and assessments of the achieved result.

The Islamic counseling session employs awaking consciousness and logical reasoning method. In this logical reasoning, the effort is a discussion or dialogue conducted by an individual with his mind and feelings. Generally, this logical reasoning is also called cognitive effort, oriented on an active process involving inspective and

introspective. According to Samuel T. Glading in Tarmizi (2018), the role of the counselor in the cognitive approach is to make the counselee covered mind become open again. Perception or counselee's negative self-concept mainly causes the closed counselee's mind in perceiving the fact on himself and outside image of himself (Tarmizi, 2018).

Likewise, in this research, the logical reasoning method alters the abstract concept (client's minds and feelings) to become concrete toward the achievable direction. As a result, this Islamic counseling service is to change the orphanage adolescent's negative minds and feelings into positive ones.

1. MSR, 18 Years, Female

Before the session started, we conducted an introduction session, in which the counselor first established a good relationship (rapport) with MSR, the respondent. The counselor starts to assess self-concept issues within the respondent, and the counselor explains the purpose of Islamic counseling to the respondents. And then, we set the time for the counseling session.

First Session, this session started by entering the action stages, in which we started to explore the problems or describe the problems using Islamic counseling. In this first session, MSR already started to understand her self-concept and altered those feelings. At the end of session, the counselor requests the counselee to notice when she gets criticism and compliment in order to control herself even just a little bit, and starting to be optimistic when the competition starts to decrease the negative self-concept symptoms.

Second Session, in this second session, the counselor again questioned the counselee about changing her negative self-concept to ensure what had been said in the previous session. At the end of the second session, the counselee has already been aware and changed her negative self-concept. Furthermore, the counselee has already can change consciously little by little. Later on, the counselor requests the counselee to remain to do what has been done before.

Third Session, in this third session, the counselor gave advice based on the Qur'an and Hadith as stated in (QS. Ad-Dhuha: 3), the verse means that we must be positive. The counselee advises the counselee always to be optimistic and never feel

desperate. This third session has entered termination stages in which respondents can already conclude and assess the result using the scaling question technique. MSR has found solutions in every problem she had, what is perceived on himself, and is fully aware of himself, particularly when she gets criticism and compliment. Furthermore, she dared to perform in front of many people to preach. This task trains MSR not to be pessimistic. Subsequently, she decided to end the counseling process.

2. UM, 18 Years, Female

Before starting the first session, we introduce the counselor first establish a good relationship (rapport) with UM, the respondent. The counselor starts to conduct an assessment concerning self-concept problems within the respondent self, and the counselor explains to the client the objective of Islamic counseling using the scaling question technique. Later on, we set the time to conduct counseling sessions.

First Session, the first session started by entering action stages in which we started to explore the issues or describe the problem using Islamic counseling. Based on the assessment of the problems owned by UM respondent, among others are being hypercritical, feeling disliked by other people, and pessimistic about a competition. It is characteristic of the negative self-concept owned by UM respondent. She feels having weakness and considers himself incapable of anything. Because when studying, he feels slow to understand or does not understand at all. She considers herself disliked by other people, particularly when she feels happy. Furthermore, she rarely presents when there is a competition because she feels nervous and afraid to try. In this first session, the counselor requests the counselee to pay attention to her negative feelings and ask the counselee to accept and think positively about herself.

Second Session, in the second meeting, the counselee is already aware of her problems and tries to accept them. The counselor asks the counselee again about her development and what she has felt after the previous meeting. In this session, the counselee was already paying attention and aware of the problems. Furthermore, the counselor still suggests that the counselee always pays attention to herself so that there are changes within the counselee.

Third Session, in this session, the counselor advised the counselee about how to think positively, as mentioned in the Qur'an (QS. Ad-Dhuha: 3). The counselor gave the

counselee direction so that she could always think positively and keep on being optimistic in dealing with problems towards herself.

This third session has entered termination stages in which the respondent has found the solution. Every person has their own weakness, as had been felt by the counselee. She felt unconvinced during the study, and then she started to think optimistic when she felt cannot do it. She must try to keep on the study. Furthermore, she already minimized the perception of being disliked by other people, and she can now think that everyone has their own time of pleasure. Subsequently, the counselor and counselee end the counseling process.

3. LW , 17 Years, Female

Before starting the first session, we introduce the counselor first to establish a good relationship (rapport) with LW, a respondent. The counselor starts to conduct an assessment concerning self-concept issues that existed within the respondent, and the counselor explains to the client about the Islamic counseling process purposes. Afterward, we set the time for the counseling session.

First Session, this first session has started entering action stages in which we started to explore the problems or describe the issues using Islamic counseling. Based on the assessment result, the LW's problems concerning the negative self-concept are sensitive to criticism, being hypercritical, and being pessimistic towards a competition. LW owns this negative self-concept; LW has not accepted the critic even when she gets angry. Furthermore, she was also being hypercritical. She felt that she had many weaknesses, particularly in her physical body. Moreover, she also has the characteristics of pessimism towards a competition. LW is reluctant to forge her talent, and she does not dare to participate in the competition. In this session, the counselor requested the counselee to look closer at the problems within herself so that she can realize the problems within herself.

Second Session, in this second session, the counselee has already felt changes, starting from chanting for the Prophet in the Masque before Maghrib prayer time. She also already can accept critic directed at her. Furthermore, there is little progress that she can accept of what she is. In this second session, the counselee has already changed

and knows it. Furthermore, the counselor again asks the counselee to keep noticing her problems and request that she tries harder to accept and change them.

Third Session, in this third session, the counselor advised the counselee and asked her to observe several verses in the Qur'an (QS. Ad-Dhuha) to convince her to think positively and keep on being optimistic. In this third session, it has entered termination stages. The respondent has already concluded and assessed the result. The result shows that she can feel the change in her, starting to accept and be aware when she gets criticism. When she feels dissatisfied, she will be grateful for what she had and emerges optimistic vibes. Ultimately, the counselor and counselee end up the counseling process.

4. IM, 16 Years, Male

Before starting the first session, we introduce the counselor first establish a good relationship (rapport) with IM, a respondent. The counselor starts to conduct an assessment concerning self-concept problems within the respondent self, and the counselor explains to the client the objective of Islamic counseling using the scaling question technique. Afterward, we set the time for the counseling session.

First Session, this first session has started entering action stages in which we started to explore the problems or describe the issues using Islamic counseling. Based on the assessment result, IM's problems are sensitivity to criticism, responsiveness to complement, and feeling disliked by other people. IM said that he could not accept critic and did not ready for it. Even more, the critic directed to him will not accept it. Responsive to a complement. He would overreact when he got complimented. Furthermore, he felt disliked because he had many weaknesses so that he felt disliked by other people. And then we started to discuss the problems together. In this session, the counselor requests the counselee to pay attention to himself and do what has been discussed in this session.

Second Session, in this second session, we continued the counseling process from yesterday. In this session, the counselee felt changes within himself. Because he had already tried it and felt the changes within him, in this session, the counselee started accepting and trying not to be angry when criticized and control himself whenever he

gets compliments. The counselor asks the counselee to keep on monitoring himself and continue studying to accept everything and diminish negative feelings.

Third Session, in this third session, the counselor advised the counselee and asked him to observe several verses in the Qur'an (QS. Ad-Dhuha) and explain to the counselee to keep thinking positively and accept any circumstances he faces. In this final session, the counselee has felt changes in him. It is started from his negative feelings. He would feel angry whenever he got criticism, disliked by other people, and started to accept and think positively. Moreover, the counselee has attained awareness about his problems within himself. Ultimately, the counselee and counselor close the counseling session.

5. AG, 16 Years, Male

Before starting the first session, we introduce the counselor first establish a good relationship (rapport) with IM, the respondent. The counselor starts to conduct an assessment concerning self-concept problems within the respondent self, and the counselor explains to the client the objective of Islamic counseling using the scaling question technique. Afterward, we set the time for the counseling session.

First Session, this first session has started entering action stages in which we started to explore the problems or describe the issues using Islamic counseling. According to the assessment result, the AG's problems are being hypercritical and feeling of being disliked by other people. The results show that AG is hypercritical because he is selfish. He also feels disliked by other people because some of his hair has gone white in adolescence. Therefore, he feels of being disliked by other people. Afterward, the counselor explains the problems to the counselee. In this session, the counselor requested the counselee to undertake the advice given by the counselor and ask him to observe closely on himself concerning those feelings.

Second Session, in this second session, the counselee still felt the same as the previous session because he did not advise. On the contrary, he felt the same as before. In this session, the counselee was seen unwilling to change his demeanor so that not many changes occurred. Later on, after finishing the session, the counselor asks the client to undertake the advice and try it again.

Third Session, in this session, the counselor provides advice to the counselee so that he can think positively toward himself as stated in the Qur'an (QS. Ad-Dhuha: 3), which in this verse advises us always to think positive. In this third session, it has entered termination stages. In which the respondent can conclude and assess the result achieved. The result shows that AG is aware of always thinking positively. However, he has not changed his negative feelings because he has not tried it. The counselor advises the counselee to accept and undertake his suggestion during the counseling session. Furthermore, afterward, the process was ended.

From all fifth respondents, the four respondents are: MSR, UM, LW, and IM felt good changes from negative self-concept into positive self-concept. It is different with AG who still has negative self-concept because, during the counseling process, AG seems unwilling to change himself so that the Islamic counseling treatment does not affect him.

Conclusion

In a nutshell, the Islamic counseling to overcome negative self-concept among adolescents in the orphanage has a good service. The respondents show such alteration of demeanor. They understood the problems they had so that they could accept their weaknesses. They can think positively, have an excellent attitude, and keep trying to be optimistic. The positive signs are that they start not being too angry and accepting the criticism, controlling themselves whenever they get a compliment, starting to understand if they are being disliked by other people, accepting their weaknesses, being grateful for what they had, and always trying their best to be optimistic.

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