KONSELING RELIGI

The Using of Self-Talk Techniques in Neo-Sufism Counseling to Manage Teenager's Inner Speech

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Abstract

The facts show that the tendency of adolescent problematic behavior due to the negative whispers in themselves. This study was aims to determine the effect of the implementation of self-talk techniques, which were complemented by tadabbur techniques in Neo-Sufism counseling on the ability to manage the inner speech. The results of preliminary studies showed that out of 97 respondents showed 78% inner speech (IS) which was "underestimating and procrastinating." Data collection tool used IS (covert behavior) inventory, supplemented with observation guidelines. Observation guidelines were used to see overt behavior in the form of real life activity. The data were analyzed with in-and-inter-condition techniques, and were presented in graphical form. The results of three times data analysis with the baseline phase measurement showed that the data has been stable, and could be continued with the intervention phase. The results of the intervention phase analysis indicate that the IS increased in trends was very positive. The results of the analysis of observational data also showed increased positive activity.

Keywords: Self-talk Techniques, Neo-Sufism Counseling, Inner Speech

Introduction

Every human being uses and or develops words (sentences) are quietly said to themselves. Such sayings are called silent speech (inner speech, IS). The results showed that hallucinations were related to people who did more IS, both positive and negative; that IS supports hallucinations (de Sausa, et al. 2016, p. 9).

That is, fantasizing something without a stimulus, and then encouraging negative actions; because he uses the senses more, by imagining something or following negative whispers. In addition the findings of Indra, Yusuf and Jamna (2015, p. 178) showed that students who have a lot of problems in learning are because they using negative IS, namely procrastination, which tends to be in the very high and high categories. The opposite thing happens to accelerated class students where their negative IS was in the medium category (Alfina, 2014, p. 234).

IS can be a separate obstacle in the care of children in a family if parents do not know the child's IS. In adolescence, "physical and emotional changes make teenagers become sensitive individuals very easily offended and angry" (Anonim, 2016, p. 1). This is making them to shed frustration by talking to themselves, and then developing negative IS. Parental ignorance about emotional changes and IS children, can ultimately lead to conflict between adolescents and parents. Conflict occurs because parents do not understand what is in the mind of the child, while the child does not understand why parents demand him to do something.

The impact if parents do not know IS in adolescents is very large. Moreover, adolescence is an unstable period in child development (Anonim, 2016, p. 1). If a healthy communication is not established in the family, then IS remains a child's secret; and it was only revealed if the child suddenly showed a severe problem (Ridwan, 2018b, p. 35). In such families, teenagers will continue to develop wrong perceptions so that they deny and distort more experience (Nelson-Jones, 2011, p. 148). Finally, more teenagers argue and fight their parents.

Based on the explanation above, the IS problem in void was very important to be revealed and overcome. In this study attempted to be overcome by self-talk techniques in neo-Sufism counseling. Why do we use counseling with this approach? Ridwan (2014, p. 73) shows that guidance based on neo-Sufism, among others, aims to cleanse mental impurities, while negative IS tends to pollute it. Also with this counseling approach the healing effect will be more permanent.

Thus, this study formulated three problems, namely (1) what was the content of inner speech (IS)?;(2) What was the most experienced IS respondent ?; and (3) how was the effect of self-talk techniques on Neo-Sufism counseling on IS? The answer to these questions was the purpose of the article, namely to find out

the most dominant negative IS, and the effect of self-talk techniques on Neo-Sufism counseling on the reduction of negative IS.

Method

The question number (1) above was answered by analyzing the literature; Question number (2) was done by survey method; and number (3) was carried out using an experimental research method with a single subject quantitative design (SSQD) design. According to Sunanto, Takeuchi & Nakata (Ridwan, 2016b, p. 2), and Heppner, Wampold&Kivlighan (in Ridwan, 2016b, p. 2) experiments can consist of two types, group design and single subject design (SSQD). The subject of this study used a teenager who was chosen voluntarily. There were two types of variables, namely the dependent variable called the target behavior; while the independent variable is neo-Sufism counseling. Acoording Sunanto, Takeuchi, and Nakata (in Ridwan, 2016b, p. 3) measurement of behavioral targets was repeated over a period of time, for example per day, hourly or weekly; can be done three, five or 10 times of repeated measurements. The behavior of the target is the inner speech (IS).

Data were collected with IS inventory instruments and observation guidelines. Inventories were developed from IS indicators, and observation guidelines were developed from specific target behavioral indicators agreed upon in counseling. The IS inventory werebelieved to have fulfilled the requirements for content validity. Furthermore, data analysis was carried out by comparing each remeasurement score (in percentage form) on the same subject under different conditions. What was meant by conditions here was the baseline condition, namely the condition in which measurements on the behavioral targets were carried out before being given intervention; and treatment conditions (intervention), namely the treatment given to change the behavior target, which was also carried out by repeated measurements. Finally the baseline data was compared with the measurement data after the intervention. Therefore, here AB design was used (baseline and intervention phases) (in Ridwan, 2016b, p. 4).

Theoritical Review

Inner speech (IS) is talking to yourself silently; it is distinguished by conversations with words expressed in real voices (Martinez-Manrique and

Vicente, 2015, p. 1; de Sausa et al., 2016, p. 7). What is said can not be known by others, only those who know and God. But IS is not just a conversation; it can also be a whisper. In QS. *an-Nas* [114] verses 4-6 stated that the whisper was "From the evil of the sneaking whisperer, who whispereth in the hearts of mankind, of the jinn and of mankind." The words of *was-wîs* according to Shihab (in Ridwan, 2017, p. 18) usually used for negative whispers, which work in feelings (chest). Conversations and whispers can be created by humans themselves or from jinns (demons). Therefore, IS can be positive and negative.

IS often has negative power, because people make unreasonable demands on themselves which results in a variety of psychological disorders "(Ellis, in Erford, 2017, p. 223). People who develop negative IS by itself will attract the negative energy of the universe. This can happen because this nature works through the Law of Attraction. This law says that "something will attract itself to all things that are of one nature with it." Therefore, the individual with negative IS will automatically attract negative natural energy, and therefore also more psychological disorders.

Negative IS cannot be removed but controlled. This happens because human instincts and demons continue to tease (QS. Al-Zukhruf [43] verse 36; Muktafi, 2012, p. 282), in addition to natural energy that works with sunnatullah through the Law of God. Therefore, IS needs to be managed so that it can become a motivation and as an expression of self, etc. (Martinez-Manrique and Vieente, 2015, p. 13). In this case, it is managed through guidance, namely that IS becomes a driver of positive activity, for self-expression, and so as not to cause serious negative effects, as well as treatment if it has caused problems.

Negative IS is treated in Neo-Sufism counseling (Neo-S) with self-talk techniques. Neo-S is a term put forward by FazlurRahman (Ridwan, 2014, p. 23), where the character is IbnQayyim al-Jauziyah (d. 1350 AD). Al-Jauziyah is a strong figure who criticizes the development of Sufism in a time that tends to ignore the world; and calls for a return to the Salaf school which reflects Islam free from deviant opinions, but is very concerned about the freedom of thought, against blind *'aql*, invites all to understand the spirit of the *Shari'a* (Najati, in Ridwan: 2014, p. 24). Rahman (in Ridwan, 2014, p. 27) said that al-Jauziyah's efforts led to Sunni activism and brought back a positive attitude towards the world. In Ridwan's (2014, p. 27) study, actually Neo-S is in line with modern

Sufism, or broad-minded Sunni Sufism. Therefore, the term of Neo-S is emphasized here to give the impression of activeness in developing themselves through real activities to develop themselves and develop society.

As a science, Sufism is the science of knowing the state of the soul, good and bad, then determined to purify the soul from bad qualities, filled with good qualities, and try to penetrate the path (*sulûk*) to be near the side Allah SWT. (*EnsiklopediTasawuf*, in Ridwan, 2014, p. 22). This definition is almost in line with al-Ghazali (d. 1111 AD) that Sufism means the knowledge to curb the nature of humanity, keep away from the whispers of lust, then put oneself in the spiritual qualities of *takarub* to Allah SWT (in Ridwan, 2014, p. 22) Thus, Neo-S counseling is a process of assistance carried out through interviews to facilitate individuals to know their mental state, both positive and negative; then with facilitation the individual is determined to purify the soul, with the aim of getting closer to God.

Neo-S counseling is carried out with a number of steps (stages). As a strategy, it follows the stages of guidance based on Neo-S, by following the stages of the journey towards and increasingly with God (seeRidwan 2014, p. 63). In the theory of al-Jauziyah (d. 1350 AD), there are at least 77 stages (*maqâm*) or what he calls a station, which starts with the *yaqzhah*situation (the initial awareness of the individual to travel to God). The next stage is an*'azam* (strong determination to travel), after which *fikrah* will appear (having a fixed view of the heart), which then reaches *bashirah* (able to distinguish good-bad). Furthermore the achievement of *muhasabah* (happy to judge themselves), *tadzakkur* and *tafakkur* (able to take lessons, through thinking and observing), repentance, *inabah* (happy to return to God), and *i'tisham* (holding fast to God) (see Ridwan, 2014, p. 67). That is the initial of nine stages (*maqâm*) of 77 which culminate in *maqâmtauhid*. Meanwhile *makrifullah* is the 72nd *maqâm*, and the 52nd *mahabbah*.

With this stage of counseling, actually Neo-S counseling does not recognize the final stages of counseling, but continuous guidance and counseling to individuals returns to God. It means that the individual, both under the guidance of a teacher or independent need to continuously guide and counsel themselves until the end of their lives. If not, then the journey to God will stop at a certain stage. Because of the Neo-S counseling framework, this study is limited to the *bashirah* stage.

Neo-S counseling has a unique technique. Ridwan (2017, pp. 106-107) synthesizes the technique of the approach of Sufism as a therapy from Oemar Ali-Shah, a Shaykh of the Naqshabandi Order in the United States. These techniques include: (a) 'stop' technique, which is applied when there is a stagnation in thinking / feeling, for a moment; (b) the technique of maintaining intentions, while continuing to promote the intention of God, by repeating it; (c) investment techniques, namely transmitting positive thoughts / feelings to the counselee; (d) belief outbreak technique, which is to grow confidence in the client, that he can; and (e) the technique of offering repentance.

In this study, the stages of counseling are carried out by self-talk techniques. This technique comes from the rational emotive behavior therapy (REBT) approach (Erford, 2017, p. 223). The REBT approach believes that individuals have problems due to irrational beliefs that they have when facing events; while rational beliefs are characterized by a healthy, productive, adaptive self, consistent with social reality, etc. An example of irrational belief is "*I must work well ... otherwise I am not a good person*"; "*If I don't get what I want then it is horrible.*" Therefore, the aim of REBT counseling is to improve irrational belief to be rational so that it can accept itself unconditionally; accepting others unconditionally, and accepting unconditional life (Nelson-Jones, 2011, p. 502; pp.515-516).

The Neo-S counseling approach is similar to REBT in understanding problematic individuals, that is, seeing problem individuals come from their heart. That in an individual there are many heart diseases so that he develops false beliefs. This was confirmed by the Prophet Muhammad's Hadith. about position of heart which is very decisive in human beings (see Ridwan, 2014, p. 37). Therefore, the self-talk technique used here is not an eclectic action, but Neo-S counseling is more as integrative counseling. The point is that Neo-S counseling develops a strong counseling philosophy, and uses relevant techniques (as a basis for developing) counseling techniques in accordance with the philosophy. Not just taking advantage of a number of techniques from existing (eclectic) counseling approaches.

Self-talk techniques are a way of repeating a supportive phrase that is very helpful when faced with a problem; a way to handle negative messages sent to yourself (Erford, 2017, p. 223); or talking to yourself that is internalized into heart

(Nelson-Jones, 2011, p. 499). Repeating it is not only with a deep-hearted voice, but also with verbalizing even with a non-loud voice. What is repeated is a supportive phrase, a word or sentence that has positive energy to fight negative IS.

As a technique, self-talk has four steps. Young (in Erford, 2017, pp. 225-226) uses the countering (resistance) method to negative IS. Four steps like these: (1) detecting and discussing negative IS; (2) examining the intent of the negative IS; (3) countering, which is to develop positive phrases (words or sentences) to fight negative ones; and (4) reviewing the counters after practicing. This method is not new, because it has long been used in medicine. That is healing something by doing the opposite (Ridwan, 2018a, p. 43).

In Sufism (Neo-S) self-talk techniques, especially in the third step (countering) can be done with zikr (in the broad sense). This technique can be carried out through zikr both zikrkhafi (sir zikr), namely zikr in a soft voice in heart, and ginger, namely remembrance aloud. The zikr is not only a direct name of God; but also in the form of words or sentences intended for God. For example, self-talk sentences that counselors teach clients in conventional counseling like this, "I want you to say to yourself, 'Don't worry, because everything will go well, don't be stressed, take a deep and relaxed breath" (Erford , 2017, p. 230). In Neo-S counseling, the counselor can say something like this, "Don't worry because God is with me, God protects me, God takes care of me (while breathing slowly and long), and calm down, myself." Countering in self-talk techniques can also be run by multiplying the reading of the Qur'an, improving prayer, etc.

In neo-S counseling, self-talk techniques cannot work alone; it needs to be equipped with tadabbur verse techniques (see Ridwan, 2018a, p. 129), and empathy techniques. *Tadabbur* technique is chosen because it is a characteristic of the Qur'anic (Islamic) counseling and Sufism, and empathy is a prerequisite for counselors to be able to understand the client's internal terms of reference (Howe, 2015, p. 16).Other techniques are not used as the main technique; even if another technique is used, it is forced. Therefore, in this study the application of self-talk techniques was complemented by verse tadabbur techniques, and empathy techniques in neo-S counseling.

Tadabbur technique is a way to draw lessons from verses with the following stages: (a) read the verse and its translation, (b) reflect and digest the meaning of the verse, (c) understand its meaning, (d) find its meaning, and (e)

pull out the wisdom (Ridwan, 2018a, p. 70). If the procedure is correct, then the individual will be blessed by Allah to reach the basic level of *tadabbur,* namely the level of *'ibarat.* This level is the level at which individuals can take direct lessons from the verse, namely the meaning of the surface of the verse. Direct learning can be used to calm down, and thus learn from the verse to solve the problem. In above there is a level 'cues that can be reached by special people, where the person concerned will be awarded instructions, signs, symbols, or' address of something ahead; then the level of *lathâif* which can only be achieved by certain people in the side of God, where will be endowed with a deep understanding of the verse; and the peak is the level of *haqâiq* in which the nature of the verse is only known by those who receive revelation (Ridwan, 2018a, pp. 79-81). In this study, it is attempted to levelof *'ibarat,* with *tadabbur*16 verse QS. as-Sajdah [32]. This verse was chosen because it contained the power of prayer and charity in healing.

Tadabbur technique is run with empathy techniques. This technique comes from the client (person) centered counseling approach; but it almost became a technique for all counseling and psychotherapy approaches, albeit with different names, for example he was included in the group of attending skills (see Cormier, 2017, p. 145). According to Cohen (in Howe, 2015, p. 16) empathy is "the ability to identify what others are thinking or feeling in order to respond to their thoughts and feelings with the right attitude." Thus empathy plays a very important role in understanding individuals, and act appropriately to help them, using self-talk techniques.

As a technique, empathy has a work step. According to Elliot, et al. (in Howe, 2015, p. 207) there are five steps of empathy. First, get rid of previously formed ideas or formulations about clients; second, the counselor actively enters and makes contact with the client's world; third, the counselor resonates with the client's experience, and feels the experience; fourth, choosing what seems most crucial, most painful, or most touching to the client; and fifth, capturing important aspects of the client's experience, and re-expressing it to the client. In Neo-S counseling the five steps are added to "intended for God" (first step), and by "reading *al-Basmallah* to enter the world of clients" (second step).

Discussion

Negative Content of Inner Speech and Survey Results

IS were not always negative; even according to Martinez-Manrique and Vicente (2015, p. 13) IS activity has a lot positive. The two experts observed the use of IS, among others, for self-expression, motivation, evaluation, focusing attention, preparing actions, adjusting the mind, etc. When analyzed, the opinion emphasizes activities rather than the contents of the IS. The contents and negative characteristics of IS were put forward by Zourbanos, et al. (in Hanifati, 2017, p. 24) include anxiety, expressions of wanting to let go, expressions of resentment and irrational thoughts.

In addition, a more complete negative characteristic is presented by Shafer (in Erford, 2017, p. 224). He identified at least 16 negative IS types, namely negativizing (negating something), awfulizing (perceiving the situation is bad), overgeneralizing (over generalizing), catastrophisizing (perceiving disaster situations), minimizing (underestimating), blaming (blame), perfectionism, musterbation ("must" do something), personalizing, judging human worth, control fallacy (everything is under his control), polarized thinking (all-or-none), being right (consider theirself always right), fallacy of fairness (life should be fair), shoulding ("should" do something), and magnifying (exaggeration). The 16 indicators are negative, because the first indicator is difficult to separate from the others. Also musterbation and shoulding indicators are also very difficult to distinguish. All of these indicators show pessimism and anxiety, and need to be further elaborated in their descriptions.

Furthermore, SyehRobert Frager (in Ridwan, 2018b, p. 146) shows that when God commands to do good, then there is something in someone who encourages to do the opposite. In the condition of a soul that is controlled by a low self (wrongdoing), negative IS becomes stronger and more often rejects what is ordered.Conversely in self-tranquility, which is three levels above self-wrongdoers, individuals have begun to feel comfortable with God's commands, and their behavior is only to serve God. In self-calm, through IS positively *zikr* continues to master the individual.

Finally, after being analyzed, there are 15 negative IS indicators were established, which were then used as inventory data collection tools. Each item is accompanied by four options, namely very often, often, sometimes and never, with a range of scores ranging from 1 to 4. Thus, the maximum score that can be achieved is 60 (100%). The analysis was conducted twice, namely the analysis of each item and analysis for the entire inventory item. Item analysis, if the respondent responds to 85-100%, then IS was very negative; 70-84% IS negative; 55-69% IS positive and <54% IS very positive. For the overall analysis of items, the higher the score the more positive the IS, and vice versa. The categories used are the same as the analysis of each item.

As a preliminary study, 97 respondents were determined. They consist of students of two study programs, namely Guidance and Counseling study program, and Mathematics Education study program. The survey results showed that, for item analysis, the percentage of negative IS was high, which is very often done sequentially is "Underestimate and procrastination" reaching 78%, "Want everything done, all perfect" 74%, "Must" do something 73%, who tend to be positive include "overshadowed by past experience" 62%, "feeling worried, the situation gets worse" 60%, "the belief that life should be fair" 56%; and the lowest is "Assessing low / underestimating people" 8%, and "Thinking of yourself always right" 21%.

The high percentage of underestimation and procrastination above is in accordance with the findings of Indra, Yusuf and Jamna (2015, p. 178) about the tendency to procrastinate working on academic tasks (procastination). Their findings showed there was a tendency for MTs students' academic procrastination with very high and high categories with a percentage of 48%, and 19% with the medium category. Similar with the findings of Ramadhan and Winata (2016: 166-167) the perception of academic procrastination in one vocational school in Bandung as a whole was categorized as high (81%). Only procastination in the medium category (50%) was found in accelerated students (Alfina, 2014, p. 234).

Therefore, in this article we focused on IS "Ignoring and procrastinating." The IS was chosen with the consideration that: (a) it reached the highest percentage among other negative ISs; (b) in accordance with the results of previous studies, known as procrastination; (c) if it could be overcome then several other negative ISs can also be overcome, such as "negating something",

"impersonating something", and "assuming that you are always right." While as a technical test a subject was chosen with the same problem indicator.

The effect of Self-talk Techniques in Neo-S Counseling on Negative Inner Speech

Based on the survey results above, this study focused on the highest percentage. In accordance with the SSQD method, this research subject selected a teenager, male and 18 years old. He was the youngest of four siblings. His parents told that their son often lazy at home, if they asked for to do something he do not want to do it immediately, sometimes he fight with his older siblings. When viewed from learning achievement, he is in the upper group, and active in the organization at school. When offered to overcome his bad habits, he welcomed positively. The greeting is the basis for the implementation of Neo-S counseling, which is a sign that he has experienced the level of yaqzhah. The following are the treatment results to overcome his negative IS.

Neo-S counseling is run five sessions, in addition to the three-time IS session for baseline data and three times post-treatment. The first session was intended to apply the first, second and third steps of self-talk techniques; the second session focused on tadabbur verse; the third tadabburzikr session; the fourth session raised the need to read the surah of the Qur'an, the fifth session to overcome obstacles, assessment and follow-up. Counseling is given intermittently once a week, and the time taken was more than a month.

The first session of counseling was to detect and discuss IS of children. Detection has been carried out three times, outside counseling. The goal was to obtain stable data so that the treatment (counseling) can be carried out properly, as desired by SSQD. Of the three times the inventory was provided, the overall score was 73%, 75% and 75%. The data was considered relatively stable, and the percentage is classified as positive. Based on these data, the counselor invited him to discuss counseling. Among these data, the most prominent and stable item was the item "underestimation and procrastination," which was often done. We agreed to focus and discuss it. What is underestimated, in what situations does it appear? From the discussion, it was finally decided that what was overcome what was often underestimated in the main values, namely "underestimating and procrastinating what parents told them to do.

The next step was to examine the negative IS intent above, which was related to reasons. It was revealed that, as the youngest child, he in his mind hoped a lot for his mother and sister to handle his own affairs, such as tidying the bedroom, clothes, shoes, etc., so that even if he did not do then those who would finish it. Also underestimates in terms of his affairs with God. Against this reason, researchers discuss the impact. He said that this made him lazy and bored. He regretted himself. Seeing these signs, using empathy techniques, the counselor strengthens his remorse (and at the same time gives the direction of the solution) by conveying a Hadith of the Prophet Muhammad SAW, whose translation, "God's pleasure lies in the pleasure of both parents." The counselor asked him to interpret the Hadith, and he could explain it.

Finally both agreed to develop countering, which was to develop positive phrases (words /sentences) to fight negative IS. The counselor teaches how many positive sentences he has. But to be effective, he agreed to repent and apologize to his parents first. The counselor suggested, if possible, he kissed the feet of his parents (see *hadis*ath-Thabrani in al-Ghazali, 2011, p. 180). Counsele agreed to do it someday.

The second session was conducted in the form of family counseling, at his home. The purpose of counseling was to get support from their families to change, and know how to get closer to God to overcome the problems. Therefore, the counselor began by discussing what the child had done in the previous session. After that, counseling focused on tadabbur verse 16 QS. as-Sajdah [32]. There were three main things that were discussed in this verse, namely the prayer of tahajud, praying with fear and hope, and giving charity. Regarding the prayer tahajjud, he said that he had done it for 40 nights continuously, while attending in yunior high school. Therefore, the counselor then teaches the procedure of praying according to the desired verse. When discussing this, his eldest sister told us about of his dream of praying with a Syeikh (who died) and his students in prayer. His sister modeled on how to pray in there which according to her was typical, which was to pray with fear and hope, as in the verse above. Participants in family counseling imitate how to pray earlier. Furthermore, the meaning of charity was also discussed, and the client was willing to put money in the charity box at house every morning.

The third session of counseling was tadabburzikr. That was taking the meaning of zikr. The discussion of zikr was very important to be associated with

negative IS clients. Coincidentally in his family, clients run tarekat practices. Therefore, counselors utilize the family tradition by strengthening the meaning of zikr, and replacing negative IS. As a teenager, clients sometimes feel heavy in zikr after every obligatory prayer with a relatively long time. Therefore, counselors with empathy techniques tried to understand the client world, and invite him to understand the positive effects of zikr for his future. Then the client said that zikr has positive effect for him, especially for calm and thinking.

The fourth session of counseling was aimed to increased his willingness to read the Surahs of al-Qur'an. The desired effect was for the client to be occupied by al-Qur'an sentences, to replace the negative IS. In his family, reading al-Qur'an (and its translation) has become a tradition; it's just the client hasn't been consistent; a lot of time for gadgets. Therefore, the counselor encourages the client, based on the client's own understanding, not just to read letters but also to take the meaning from the habit of reading al-Qur'an. The counselor shows the importantsurahs that need to be read before going to sleep, such as surah al-Mulk (QS. 65), and surah al-Waqi'ah (QS. 56) after Fajr prayer.

The fifth session of counseling was to overcome obstacles, assessment and follow-up. (Actually, the barrier to obstacles has been done at each session above). Here was discussed the overall obstacle, and the discussion in family counseling. The counselor also observes changes that occur to the client. At the end of the counseling session, his father said, among others, that the client always prayed in congregation and zikr, taught him before going to bed and after the Fajr prayer. When the parents asked for something, the client usually works right away. Finally, the counselor clients offer back the inner spench inventory.

The first response to the above inventory was continued with the second and third responses, in a day interval. The percentage achieved for all inventory items was 87%, 87%, 87%. It appears that the three scores were stable, and all of them were in the "very positive" category of the inner speech. Meanwhile, for the item "Underestimating and procrastinating" that was the focus of Neo-S counseling was "never" done again. The results of the observations also showed that in the past three weeks, delays were never done but did not reach the level of "sometimes" that was deliberately done. The decrease effect also occurs in other negative IS.

The picture of comparison between baseline phase (A) and intervention (B)
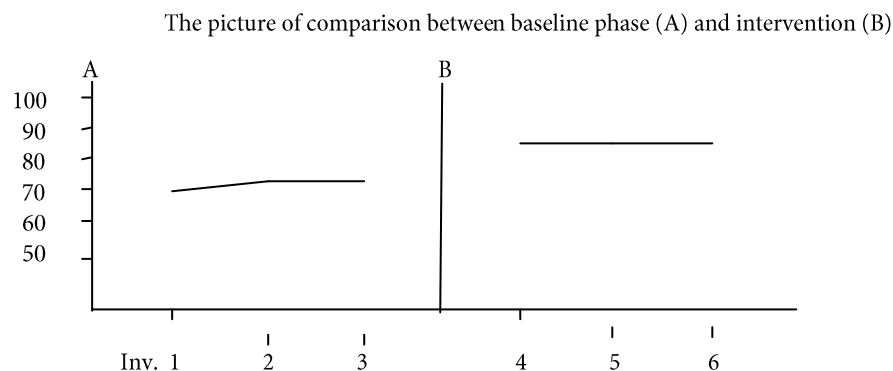
Description: Inv. 1, 2, 3 etc. is the provision of the first inventory up to 6 times.
Figures 50 to 100 are percentages
The higher the percentage the more positive the inner speech

The picture above shows that the effect of Neo-S counseling with self-talk (modified) techniques, combined with versatile and highly positive empathy techniques were used to manage IS. Achievement of these results also shows that the client has reached the *bashirah* level (in a low level) in Neo-S counseling. That was, with this achievement he could the distinguish between good and bad. This achievement was accompanied by a counseling process that was able to improve, from *yaqzhah* (awareness of problems far from God) to *'azam* (strong determination to overcome problems by approaching God). After that, in five counseling sessions within the client there has been a *fikrah*, that is, the client has a mindset that has been directed to get closer to God, which is proven by keeping the time in prayer is obligatory to congregate, read al-Qur'an consistently. This very positive IS achievement can be used by the client for self-expression, motivation for achievement, self-evaluation at all times, focusing attention, preparing better action, and adjusting the mind to mood and environment.

The research results above, which emphasize Neo-S counseling, were in line with Ridwan's findings (2014); that guidance based on Neo-S can improve wisdom behavior positively and significantly. Also with Neo-S counseling can improve student learning productivity which is used as a case study (Ridwan, 2016a). In addition, the findings above were consistent with the results of Indriyatuti's (2016) research that self-talk techniques are effective for increasing student motivation.

Neo-S counseling was carried out with tadabbur and zikr (reading the Qur'an and *wirid* after prayer). The implementation of the remembrance effect in counseling was also supported by the findings of the research of Perwitaningrum,

Prabandari, and Sulistyarini (2016) which concluded that the group given the zikr relaxation therapy was less anxiety than the group that was not given. Thus, the findings above have been supported by the results of previous studies.

Conclusion

The content of inner speech (IS) is two, positive and negative. In this study focused on 15 types of negative IS. The survey results showed that the negative IS that most respondents experienced was "underestimating and procrastinating." The results showed that there was a positive influence on the use of self-talk techniques in Neo-S counseling on reducing negative IS. This is indicated by the score of the results of three IS measurements in the baseline data that were stable positive levels and after counseling services were given the results at very positive levels. Stability of IS data showed that there were very positive changes. The stability of the data showed that counselees were able to manage their inner speech.

The results above explicitly showed the effectiveness of a faith-based counseling approach to address adolescent problems. Therefore it is suggested as follows: (a) Applying the above counseling techniques in the neo-S counseling to overcome other negative ISs; (b) further research is conducted to develop a more comprehensive model for addressing adolescent problems; (c) different tests were conducted between the use of neo-S counseling and conventional counseling approaches.

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