

ISTIGFAR THERAPY AS SELF-CONTROL

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ABSTRACT

Self-control is one of the personal competencies that every individual needs to have. Good behavior, constructive, and harmony with others are influenced by the individual's ability to control himself. Self-control that is well-developed in individuals will help individuals resist behavior contrary to social norms. Self-control is an individual's ability to inhibit or prevent an impulse from appearing in the form of behavior that violates or is contrary to moral standards. Self-control as organizing, guiding, regulating, and directing forms of behavior that can lead individuals to positive consequences. According to the researcher, istighfar is suitable for the client because of the meaning of asking for forgiveness from all mistakes. The problem experienced by the client is one of the mistakes, namely (cursing at his friends). This Istighfar also mentions that God is the best of human guardians. Someone asks forgiveness from Allah and asks for protection and care to protect him from bad and despicable traits. Istighfar is very important for humans. Not only because humans have a more excellent opportunity to sin, but also because Allah SWT repeatedly commands both through His words in the Qur'an and the mouth of His messenger (Rasulullah SAW).

Keywords : istighfar, self-control

1. INTRODUCTION

Self-control is one of the personal competencies that every individual needs to have. Good behavior, constructive, and harmony with others are influenced by the individual's ability to control himself. Self-control that is well-developed in individuals will help individuals resist behavior contrary to social norms. Tangney, et al (2004, p. 271) stated that "Central to our concept of self-control is the ability to override or change one's inner responses, interrupt undesired behavioral tendencies, and refrain from acting on them". Central to the concept of self-control is the ability to override or change inner responses and suppress undesirable behavioral tendencies and refrain from deviant actions. Self-control is an individual's ability to inhibit or prevent an impulse from appearing in the form of behavior that violates or is

contrary to moral standards. Gold Fried and Merbaum (Muharsih, 2008, p.16) define self-control as organizing, guiding, regulating, and directing forms of behavior that can lead individuals to positive consequences.

God created humans, actually equipped with various potentials, but sometimes these abilities are generally not realized. This can be experienced by every individual in every development period, especially in the transition stages of their development. Such as in early adolescence, a transition period from one stage of development to the next. The incident that happened before will leave its mark in the future and will affect new patterns of behavior and attitudes, namely the environment around them, which also contributes to influencing all of their behavior, such as the closest people who are part of the environment. from his life stories, such as parents, siblings, relatives, relatives, teachers or even peers and friends. Most humans have difficulty controlling emotions in this modern era, so it is not uncommon to meet someone who releases emotions with explosiveness. The environment and ourselves made this journal so that we can control the emotions hidden within us in a better way.

In collecting data in this paper, the writing team used a literature study technique which was carried out by collecting data related to the problems discussed in this paper. The data used to support library references is obtained from several existing sources, including textbooks, previous research, and scientific journals. Previous research data are used to analyze the strengths and weaknesses of existing research. Then the writing team processed the existing data to find problems that could be analyzed. Furthermore, information related to problems obtained from previous theories is combined with data from previous researchers' research to obtain new concepts or ideas for solving Istighfar therapy as self-control.

2. DISCUSSION

Based on definition, istighfar comes from the word (ghofaro yaghfiru), which means to forgive or forgive. This lafazh follows wazan (istaf'ala yastaf'ilu istif'al), so istighfar means asking for forgiveness. "Istighfar comes from the word ghafara, which means 'satara' and 'ghatta' to close and suppress. With istighfar, humans try to close or suppress the impulses of feelings and thoughts that block the way to Allah Ta'ala. Those whose sins are forgiven will not be tormented. While it is only covered (the sin), there is still the possibility of being tortured inwardly, and people who are still being tortured inwardly or outwardly then he has not been forgiven. Istighfar in a psychological sense: Regret for his failure to carry out the rights of Allah, Abandoning that sin right then and there, Determined not to repeat it in the future and asking forgiveness for his sins related to fellow human beings.

Istighfar can be done by himself or by others who ask forgiveness for him, both when he is alive and after death. When istighfar is done by the servant, and Allah SWT accepts that

person's apology, then that person will change. From people who are dirty to be clean, from people who have lots of sins to people who do not sin anymore or have few sins left. From people who do not love God to be lovers of God. Istighfar is more likely to bear fruit if it is done with heartbreak because of sin. This is due to two things. First, a broken heart due to sin is one of the factors that cause acceptance. Ibn Qoyyim argues that the secret of the granting of prayer, namely the traveler, the oppressed, and the fasting person, is because of their hearts' brokenness. Second, a broken heart can sometimes strengthen the will not to return to sin. Heartbreak is an added value than just the presence of the heart during istighfar. This feeling of destruction is the element of the perfection of istighfar, not its validity.

According to the researcher, istighfar is suitable for the client because of the meaning of asking for forgiveness from all mistakes. The problem experienced by the client is one of the mistakes, namely (cursing at his friends). This Istighfar also mentions that God is the best of human guardians. Someone asks forgiveness from Allah and asks for protection and care to protect him from bad and despicable traits.

In research (Uyun, 2016), it is stated that the repentance and istighfar method can reduce anxiety and asking for forgiveness (repentance/mutaba/tab) is a positive form of religious coping (Wachholtz and Sambamoorthi, 2011; Keshavarzi, and Haque, 2013) . Istighfar is very important for humans. Not only because humans have a more excellent opportunity to sin, but also because Allah SWT repeatedly commands both through His words in the Qur'an and the mouth of His messenger (Rasulullah SAW). Astagfirullahaladzim, according to Yurisaldi (2010) that the process of remembrance by saying sentences containing the letters jahr, such as sentences of monotheism and istighfar, will increase the disposal of CO2 in the lungs. The third reading is Subhanallah. The holiest is Allah, where Allah is most holy from all despicable traits, pure from weakness. Glory be to Allah. This can also feel amazed at Allah's creation. Allah is pure from cruelty. He cannot be cruel because he is very merciful. Allah is pure from miserliness. He cannot be stingy because He is most gracious. So, therefore, always think positively because the emergence of positive emotional responses can avoid stress reactions (Sholeh, 2005).

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From the point of view of mental health, it is known that remembrance is a psychiatric therapy at a higher level than ordinary psychotherapy. Zikr is an attempt to get closer to Allah by remembering Him. In Islam, remembrance is not a foreign thing, but it is something that every Muslim usually does. Dhikr here functions more as a psychotherapy method because doing much remembrance will make the heart calm, calm, and peaceful, and not easily swayed by the influence of the global environment and culture. Clinibel (Darokah & Safaria, 2005) stated that in every individual, there are basic spiritual needs (basic spiritual

needs) that must be met. As stated in the following Surah Az-Zumar verse 23: "The skin of those who fear their Lord tremble. Then their skins and hearts become calm in the remembrance of Allah."

Things such as spiritual factors are interesting to study because these factors are important factors that also affect the healing process and psychological intervention. WHO in 1984 (Hawari, 2005) stated that four things indicate complete human health, namely physically healthy (biological), mentally healthy (psychologically), socially healthy, and spiritually healthy (spiritual). A fully healthy human is a human who fulfills the four pillars of health. In developing their personality, humans have 4 holistic dimensions, namely, organo-biological, psychoeducational, socio-cultural, and spiritual. Witmer and Sweeny (Burke, Chauvin, & Miranti, 2005) state that the spiritual element in humans integrates and unifies elements of physical, emotional, and intellectual needs in the human body in its growth and development.

One of the efforts to get closer to the creator is through remembrance. Zikr has a relaxing power to reduce tension (stress) and bring peace of mind. Each recitation of remembrance contains a profound meaning that can prevent stress.

3. CONCLUSION

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