

Proceedings of the Faculty of Education
State University of Jakarta
Homepage: https://journal.unj.ac.id/unj/index.php/semnas-p
Vol. 4 No. 1, Month 2026, page: 1089-1100
E-ISSN: xxxx-xxxx

Initial Conceptualization of Self-Counseling Based on Asmaul Husna: Qualitative Content Analysis

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Riwayat Artikel

Submited: 12-09-2026
Accepted: 23-11-2026
Published: 23-11-2026

Abstrak

Penelitian ini bertujuan mengeksplorasi pola reflektif dalam buku *Self-Counseling dengan Asmaaul Husnaa* dan mengkaji kemungkinan konseptualisasinya sebagai self-counseling berbasis Asmaul Husna. Penelitian menggunakan pendekatan kualitatif dengan metode analisis isi terhadap materi kajian dan doa dalam buku. Analisis menunjukkan adanya pola proses yang meliputi empat gerakan utama: sadar, menghadap, menata, dan menggerakkan**.** Asmaul Husna berfungsi sebagai sumber orientasi relasional yang membantu individu mengenali kondisi diri, menghadapkan pengalaman kepada Allah, menata kembali makna, posisi diri, kontrol, harapan, dan tujuan, kemudian menerjemahkannya ke dalam regulasi diri, tawakal, ikhtiar, taubat, sabar, syukur, dan tindakan. Temuan ini mengarah pada pemahaman awal bahwa self-counseling berbasis Asmaul Husna merupakan proses reorientasi diri melalui relasi dengan Allah. Konseptualisasi ini masih bersifat awal dan memerlukan validasi teoretis serta pengujian empiris lebih lanjut.

Kata Kunci: Self-counseling; Asmaul Husna; refleksi diri; reorientasi diri; orientasi relasional; konseling spiritual.

Abstract

*This study aims to explore the reflective patterns found in the book *Self-Counseling dengan Asmaul Husna* (Self-Counseling with the Beautiful Names of Allah) and to examine the possibility of conceptualizing it as an *Asmaul Husna*-based self-counseling approach. A qualitative approach was employed, utilizing content analysis on the study materials and prayers contained in the book. The analysis reveals a process pattern comprising four key movements: becoming aware, turning towards [the Divine], reorganizing, and mobilizing. The *Asmaul Husna* serve as a source of relational orientation, assisting individuals in recognizing their own condition, presenting their experiences to Allah, and reorganizing meanings, self-positioning, control, expectations, and goals; these are subsequently translated into self-regulation, *tawakkul* (trust in Allah), *ikhtiyar* (earnest effort), *tawbah* (repentance), *sabr* (patience), *shukr* (gratitude), and action. These findings suggest a preliminary understanding that *Asmaul Husna*-based self-counseling is a process of self-reorientation through one's relationship with Allah. This conceptualization remains in its early stages and requires further theoretical validation and empirical testing.*

Prosiding ***Fakultas Ilmu Pendidikan-Universitas Negeri Jakarta*** *diterbitkan oleh Fakultas Ilmu Pendidikan, Universitas Negeri Jakarta*

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***Keywords**: Self-counseling; Asmaul Husna; self-reflection; self-reorientation; relational orientation; spiritual counseling.*

INTRODUCTION

Guidance and counseling are essentially a process of assistance that allows individuals to understand themselves, face problems, make decisions, develop their potential, and direct their lives in a more adaptive way. In its development, counseling attention is no longer limited to apparent psychological or behavioral symptoms, but also includes issues of meaning, values, life goals, interpersonal relationships, and the way individuals understand and respond to experiences. These developments open up a wider space for approaches that pay attention to the spiritual and religious dimensions as part of the individual's identity and source of meaning.

The counseling literature shows that religion and spirituality are relevant aspects to consider when they are meaningful to the client's life, although in practice these aspects are often underpaid. Tamin (2017: 100) explains that bookswith nuanced spiritual experiences can be a vehicle for *bibliotherapy* through the counseling process. Evans and Nelson (2021: 1-2) show that the adaptation of counseling to the client's spirituality and religion can improve relational responsiveness and service suitability, while recent qualitative research on Muslim clients shows that the neglect or minimization of religion in therapy can affect their sense of security, connectedness, and experience of the therapeutic process (Islam & Chadwick, 2026: 219-221).

The need to pay attention to the religious dimension has particular relevance in the Muslim context. For some Muslim individuals, the experience of dealing with problems is inseparable from belief in Allah, faith, destiny, prayer, tawakkal, sin and repentance, patience, gratitude, and the orientation of the afterlife. Therefore, psychological experience can be understood not only as an intrapersonal issue, but also in relation to how the individual places himself or herself in a relationship with Allah and how religious beliefs shape the way of understanding and responding to experience. A systematic study of Muslim experiences in obtaining psychological support also shows that religious, cultural, relational, and *worldview* factors influence Muslim experiences and involvement in mental health services

In this perspective, the integration of Islam in counseling is not enough to add verses, hadiths, prayers, or religious symbols to existing counseling techniques. Deeper integration concerns how the Islamic *worldview* shapes the way individuals understand people, problems, life goals, responsibilities, hopes, and self-changes. Studies on the integration of Islamic principles in mental health practice also show the need to bring together Islamic principles with psychological processes in a more substantive way, rather than simply making them an additional element in psychological interventions (Syed Zainal Ariff, 2025: 118–125). The results of Tamin's research, 2017: 100-101) confirm that the Qur'an is a *self-healing process*. It was also emphasized that that is the meeting point between tadabbur and guidance and counseling.

In addition to the tadabbur of the Quran, one of the important sources in Islamic treasures that has the potential to provide such orientation is Asmaul Husna. Asmaul Husna is not only related to the recognition of the name and nature of Allah, but is also present in the practice of prayer, dhikr, worship, and religious reflection. In the context of Islamic counseling, previous research has examined Asmaul Husna, among other things, as the basis for the development of the counselor's personality. Ardimen (2018: 109–110), for example, shows that the values associated with Asmaul Husna can be used as a foundation for the development of the counselor's character and personality. However, the use of Asmaul Husna as a source of orientation for individuals to understand and deal with their own circumstances still requires a more in-depth conceptual study.

This issue becomes interesting when it is associated with the idea of *self-counseling*. In contrast to conventional counseling which involves a relationship between a counselor and a counselor, *self-counseling* leads to the process by which an individual becomes an active actor in helping or directing himself. However, the term does not yet have a completely uniform conceptual boundary. The literature on *self-help counseling* shows that the terms *self-counseling*, *self-help counseling*, *self-therapy*, and *self-directed counseling* are used in close but not always identical senses. Jeon (2020: 313–315) even places *self-help counseling* as a relatively new concept and still requires conceptual development as well as further empirical research. In the *rational self-counseling* approach, for example, the individual is trained to use certain psychological principles to carry out the process of self-help (Maultsby et al., 1974: 445–446).

This condition suggests that the term *self-counseling* needs to be distinguished from a number of adjacent constructs. *Self-reflection*, for example, is related to the process of observing and evaluating one's state, while research on the development of *self-regulation* shows that reflective awareness plays a role in an individual's ability to monitor circumstances and make adjustments to thoughts, emotions, and actions (Lyons & Zelazo, 2011: 379–381). In an Islamic perspective, the concept of muhasabah also has a close relationship with the process. Musfichin (2024: 98) identifies three dimensions of muhasabah, namely *self-awareness*, *self-counting*, and *self-correcting*. Meanwhile, research on *religious coping* in Muslims shows that religious strategies can also be related to *self-regulation* and *psychological distress* (Fatima et al., 2022: 109–124).

Thus, conceptually there are a number of areas that are adjacent to the phenomenon to be studied: *self-counseling*, *self*-help*, self-reflection*, *self-regulation*, *religious coping*, muhasabah, and muraqabah. However, this proximity does not mean that all these concepts are identical.

The question departs from a source that was not historically designed as a psychological theory or a counseling model. Books *Self-Counseling with Asmaaul Husnaa* basically it is a collection of Asmaul Husna study materials and prayers developed from the material *Qasidah Asmaul Husna* The work of Shaykh Muhammad Taqiyuddin Al-Hilali Al-Morocco which is published on the web: http://www.alhilali.net.

The Qasidah was delivered in the study of Quantum Tarbiyah at the Tarogong Kaler Grand Mosque in Garut City and broadcast through the youtube channel: @qtaofficial6880. In its presentation, the material is directed not only to explain the meaning of the names of Allah, but also to bring the reader to the process of recognizing his or her condition and facing or complaining about the situation to Allah through Asmaul Husna and prayer. Thus, the term *self-counseling* in this study needs to be treated as a conceptual label that is being tested and studied, not as a theory that has been the basis of the book's compilation since the beginning.

The content of the book shows a number of patterns that are relevant to the process of guidance and counseling, not just giving advice on behavior. The book hints at a process that is both reflective and dialogical. Individuals recognize their situation, relate the situation to the meaning of Asmaul Husna, confront or complain about it to Allah through prayer, and then obtain direction to organize how to understand the experience and determine the response.

However, it is important not to assume that the entire content of the book is a counseling process. This research does not force the entire content of the book into a psychological category. The focus is directed on the parts that substantively show the relationship between Asmaul Husna, the human condition, self-reflection, confrontation with Allah, the meaning of experiences, and changes in attitudes or actions.

There is a research gap, namely the more fundamental question is how the meaning of Asmaul Husna is used in the process of a person facing and organizing himself. Based on these gaps, this study uses the book *Self-Counseling with Asmaaul Husnaa* as a data source to identify the patterns contained in it. The study is not intended to prove the effectiveness of Asmaul Husna as a psychological

intervention, does not test the cause-and-effect relationship, and does not consider the term *self-counseling* to be an established construct.

Instead, the research is directed to describe the pattern of the process that emerges from the material of Asmaul Husna and prayer, then dialogue it with the concept *of self-counseling* and adjacent constructs.

In particular, this study aims to: (1) describe the human condition in the context of the use of Asmaul Husna in the book; (2) identify how Asmaul Husna is related to self-awareness, reflection, prayer, confrontation with Allah, the meaning of experience, and changes in attitudes and actions; and (3) identify process patterns that can be the basis for assessing the possibility of conceptualizing the phenomenon as *self-counseling* or as a construct adjacent to it.

On the basis of these objectives, the research questions were formulated as follows:

1. How is the human condition and self-experience represented in the use of Asmaul Husna in the book *Self-Counseling with Asmaaul Husnaa*?
2. How is Asmaul Husna used to relate one's condition to reflection, confrontation or complaint to Allah, the meaning of experience, and a change in response?
3. What process patterns can be identified from the whole of the material, and how can these patterns be understood in relation to *self-counseling* and related constructs such as *self-reflection*, *self-regulation*, *religious coping*, and muhasabah?

Thus, this research is placed as an exploratory-conceptual study that moves from religious material that has been developed in study practice to dialogue with the psychological and counseling literature.

RESEARCH METHOD

This research uses a qualitative approach with a *qualitative content analysis method*. This approach was chosen because the research aims to understand the meaning and patterns contained in the text, not to calculate the frequency of concept appearance.

This study uses qualitative content analysis inducively because the term *self-counseling* in this study is not positioned as a theory that has been established since the beginning of the book. Instead, the research is directed to find patterns of the reflective-self-facing process contained in the text, then dialogue it with the concept of *self-counseling* and adjacent constructs.

The main source of data for the research is the book *Self-Counseling with Asmaaul Husnaa*. The entire content of the book is analyzed so that the resulting conceptual pattern does not only rely on certain examples of Asmaul Husna.

The analysis is directed at segments that contain the relationship between Asmaul Husna, the human condition, self-reflection, exposure to Allah, changes in the way of looking at experiences, and attitudes or actions.

The unit of analysis is in the form of text segments that have a unity of meaning regarding the relationship between Asmaul Husna and human conditions, meanings, attitudes, or changes. Segments can be in the form of sentences, several sentences, paragraphs, "Self-Reflection" sections, prayers, or descriptions of "lessons".

Analysis is conducted inducively through the preparation, organizing, and abstraction stages, with the reporting of results as the final stage (Elo & Kyngäs, 2008: 107–115).

The accuracy of the analysis is maintained through repeated comparisons between textual data, codes, categories, and conceptual patterns. The process of analysis is made traceable from data to categories and then to interpretation, as emphasized in the evaluation of the quality of qualitative content analysis (Elo et al., 2014: 2).

The study also uses negative cases to prevent excessive expansion of categories. Parts of the book that contain only theological descriptions and do not show a process of reflection or self-change are not forced into the category of *self-counseling*.

This study is not intended to test the effectiveness of Asmaul Husna-based *self-counseling*, measure readers' psychological changes, or prove the cause-and-effect relationship between Asmaul Husna's appreciation and behavior change. The analysis is limited to the conceptual representations contained in the source text.

RESULTS AND DISCUSSION

The content analysis of the book *Self-Counseling with Asmaaul Husnaa* shows that the discussion of Asmaul Husna is consistently associated with the human condition, reflection on the state of the self, self-presentation to Allah, and direction of attitudes and actions. The data do not show a simple pattern in the form of a relationship between one name of Allah and one particular problem. On the contrary, a broader pattern was found, namely the use of Asmaul Husna as a source of orientation in understanding and responding to personal experiences.

Based on the coding and grouping of data, five groups of findings were found: (1) the human condition as the starting point of reflection; (2) Asmaul Husna as a source of orientation; (3) awareness and self-presentation to Allah; (4) rearrangement of the way of looking at oneself and experience; and (5) self-movement towards attitudes and actions. The five groups are further abstracted into four process movements: conscious, facing, arranging, and moving.

The Human Condition as a Starting Point for Reflection

The discussion of Asmaul Husna in the book often starts from human conditions or tendencies, such as emotional problems, ways of thinking, interpersonal relationships, dependence, self-control, acceptance of circumstances, life orientation, and the need for help.

In the discussion of Al-Mālik, for example, the issue of ownership is associated with the tendency of humans to feel as absolute owners. The feeling of excessive possession is then associated with jealousy, the desire for control, threats, and emotional instability.

A similar pattern is found in Ar-Razzāq. The problem of sustenance is associated with dependence on man, anxiety, fear of the future, envy, and the possibility of taking an unjustified path. In Al-'Alīm, attention is directed to the state of man's mind and the realization that it is known to Allah.

These findings show that the human condition serves as the entrance to Asmaul Husna's discussion. Thus, Asmaul Husna in the book is not placed solely as an object of theological knowledge but is connected to concrete human experience.

Asmaul Husna as a Source of Orientation

Asmaul Husna is found to serve as a source to redirect the way individuals understand their situation. In Al-Wahhāb, the understanding of Allah as the Giver is directed to self-presentation and prayer to obtain taufik, halal sustenance, mercy, and openness. In Ar-Razzāq, the belief in Allah as the source of sustenance shifts the orientation of dependence on humans towards tawakal, the spirit of work, and the search for sustenance through halal means. In Al-Mālik, the understanding of Allah's ownership changes the way individuals view human property as a trust or trust.

Thus, the function of Asmaul Husna is not primarily as a direct answer to a particular problem, but rather as an orientation framework that helps individuals reassess themselves and the experiences, they face.

Self-Awareness and Exposure to Allah

The data show that self-awareness in the book develops along with awareness of Allah. In Al-'Alīm, individuals are directed to realize that Allah knows the state of man, including his inner state. In Ash-Shahīd, this awareness is associated with *muraqabah*, vigilance of the state of the heart, and questioning of one's state of self in accounting for charity.

The presence of Allah arises through prayer, supplication, and the search for help. In Al-Wahhāb, individuals are directed to face themselves and pray; in Al-Mughīts, they appear when people face severe difficulties; while Al-Mujīb and Al-Qarīb associate prayer with the closeness of Allah and the consequences of obedience.

Thus, the process found is not solely intrapersonal. Self-reflection takes place in the human-God relationship.

Rearranging the Way of Seeing Yourself and Experiences

After the condition is recognized and confronted with God, there is a process of rearranging the meaning, self-position, control, ownership, hope, value orientation, and acceptance of the situation.

In Al-Mālik, the arrangement takes place on the concept of ownership: the individual is directed from the position of absolute owner to the recipient of the trust. In Ar-Razzāq, dependence on man is directed to dependence on Allah without losing effort. In Al-Qādir-Al-Muqtadir, acceptance of Allah's decrees goes hand in hand with effort. In Ash-Shabūr, patience is understood as an active process, not just a state of silence.

Thus, self-grooming is not synonymous with eliminating unpleasant experiences. What changes mainly is the way individuals position themselves to those experiences.

Self-Mobilization Towards Attitudes and Actions

Reflection and arrangement do not stop at understanding. The book repeatedly links the understanding of Asmaul Husna with attitudes and actions. Ar-Razzāq, for example, is associated with tawakal, the spirit of work, and the pursuit of halal sustenance. Al-Mujīb links prayer with the fulfillment of commands and the maintenance of faith, while Ash-Shahīd links the awareness of Allah's supervision with the maintenance of piety.

These findings suggest that the spiritual orientation represented in the book does not stop at emotional states, but is directed at the regulation of responses and actions.

Process Pattern: Conscious–Face-Organize-Move

Comparisons between categories show a relatively consistent pattern of processes. Being aware means recognizing one's state of mind while at the same time realizing that God knows and witnesses the situation.

Facing means bringing one's condition to Allah through the appreciation of Asmaul Husna, prayer, supplication, or self-disclosure.

Organizing means changing the way we interpret and position ourselves to experience, including in terms of ownership, control, values, expectations, and limitations.

To move means to translate the reorientation into self-regulation, tawakal, effort, obedience, attitude improvement, and action.

This pattern is the result of abstraction from data, not a model that was established before analysis. Asmaul Husna does not emerge as a technique that is only placed at one stage, but as a source of orientation that connects the four movements.

Self-Counseling as a Process of Reorientation

The findings of the study show that the processes represented in the book are not primarily directed at eliminating certain problems or emotions, but rather at changing the way individuals understand themselves, position themselves against experiences, determine areas of control, and respond to circumstances based on their relationship with God. Therefore, the most appropriate core category is self-reorientation through relationship with God.

These findings can be placed in the discussion of *self-counseling*. The literature shows that the term *self-counseling* itself does not yet have a completely uniform conceptual boundary. Jeon, for

example, describes *self-help counseling* as an approach in which individuals confront and help themselves without conventional face-to-face counseling structures; individuals can occupy the position of the person experiencing the problem as well as the person who performs the process of helping themselves (Jeon, 2020: 313–315). Maultsby, Knipping, and Carpenter also use the term *rational self-counseling* in the context of teaching self-help skills (1974: 445–448).

In the context of this study, the character *of self-counseling* is not sufficiently described as an activity of "self-counseling". The processes found include awareness, disclosure of one's condition to God, reinterpretation, regulation, and action. Thus, *self-counseling* is used as a conceptual label that is being developed, not as a theory that has been established and later proven by this study.

Asmaul Husna as a Source of Relational Orientation

The findings show that Asmaul Husna does not work through a mechanical pattern of "one Asthma–one problem". One Asthma can function in several parts of the process, while one human condition can derive orientation from multiple Asthma. Therefore, in this study, Asmaul Husna is conceptually understood as a source of relational orientation.

This conceptualization has a closeness to the view of Islamic psychology that places the understanding of human beings within the framework of Islamic anthropology and cosmology, rather than simply adding religious elements to existing psychological theories (Rothman & Coyle, 2018: 1731–1734).

Based on the data, the Asmaul Husna function can be abstracted into four analytical functions: *mirror*, *frame*, *bridge*, and *catalyst*. *Mirror* describes Asma's function in helping individuals recognize their condition; *frame* describes the arrangement of how to understand experience; *bridge* describes the introduction of one's condition to God; while *catalyst* describes the impulse towards a change in attitude and action. These four terms are analytical constructions of research, not terminology explicitly stated in literature or books.

The four movements found can be linked to the literature on reflection and self-regulation. Lyons and Zelazo show that *self-reflection* plays an important role in *self-regulation*, particularly through awareness and monitoring processes that allow individuals to make adjustments to their responses (2011: 379–381).

This closeness is especially evident in the Conscious and Moving movements. However, this research model has elements that are not fully explained by the concept of *self-reflection* or *self-regulation*, namely the Facing movement. At this stage, the individual not only monitors himself, but brings his or her state into a relationship with Allah through Asmaul Husna and prayer.

Thus, the structure of the model can be understood as:



Figure 1. ASMAUL HUSNA as a Source of Guidance

In this sense, the relational-transcendental aspect is an important differentiator between the invented model and the fully intrapersonal model of self-regulation.

Reorientation of Meaning

The findings show that Asmaul Husna not only helps individuals "feel calmer" but changes the questions and frameworks in understanding experience. The issue of ownership, for example, is directed to the concept of trust; the issue of sustenance is directed to dependence on Allah as well as effort; while difficulties are directed to active patience.

This pattern can be attributed to the function *of self-reflection* in self-regulation, but it also shows a broader *meaning-making* dimension. Thus, the changes shown in the book are not merely changes in emotional states but rather changes in the way individuals position themselves to experience.

Admissions and Agency Integration

One of the important findings is the combination of acceptance of human limitations and the maintenance of the ability to act. In Al-Qādir-Al-Muqtadir, pleasure is not directed to the cessation of effort. In Al-Wakīl, Al-Qawiyy, and Al-Matīn, dependence on Allah is accompanied by the impulse to achieve something useful and not to feel weak.

This pattern can be referred to provisionally as *Acceptance–Agency Integration*. The term is an abstraction of research, not a validated construct.

Distinction from Muhasabah, Prayer, Dhikr, and Self-Help

The model found to be close to *muhasabah*, especially in the elements of self-awareness and self-evaluation. Musfichin discusses *muhasabah* in the framework of *self-awareness*, *self-counting*, and *self-correcting* (2024: 98–100). However, the process in this study does not stop at self-evaluation. It involves presenting one's condition to Allah through Asmaul Husna, structuring meaning, and mobilizing towards action.

Similarly, prayer is an important part of the process but not the whole process. Data show that prayer is often associated with changes in attitudes and actions. Dhikr also has proximity as a practice of bringing awareness to Allah, but the models found include the process of identifying conditions, structuring meaning, taking positions, and actions.

Conceptual Contributions

Based on the overall analysis, this research offers three conceptual contributions. First, the research expands the way of understanding the function of Asmaul Husna. Asmaul Husna is not positioned as a list of names that must be mechanically paired with a particular psychological problem, but as a source of orientation that helps individuals recognize conditions, frame experiences, face God, and move change.

Second, the research offers an initial conceptualization of *self-counseling* as a reflective-dialogical process. In this model, individuals do not just give advice to themselves, but become aware of their condition, confront them with God, rearrange their meaning and position, and then move themselves towards a response that is in harmony with faith.

Third, research provides new possibilities for the integration of Islamic psychology and counseling. Integration does not have to be done by adding prayers, verses, or Asmaul Husna to existing psychological techniques. Integration can take place at the level of a change mechanism, which is when religious concepts help determine the way individuals understand themselves, experiences, responsibilities, hopes, and actions.

Based on the results of the analysis and discussion, the initial conceptual model can be formulated as follows:



Figure 2. Conceptual Model of Asmaul Husna-Based Self-Counseling: A Self-Oriented Process

This model cannot be treated as a theory or model of an intervention that has been validated. It is an initial conceptualization resulting from the analysis of the content of a single primary source. Therefore, testing of individual experiences, development of constructs, instrument validation, and intervention research is necessary to determine whether the four movements actually arise in

empirical experience and whether the relationships between components take place as formulated in the model.

CONCLUSION

This study shows that the book *Self-Counseling with Asmaaul Husnaa*, which was initially a development of Asmaul Husna study materials and prayers, contains a reflective pattern that can be conceived as a process *self-counseling* in the perspective of Islamic counseling. The results of the content analysis show that Asmaul Husna is not only used as an object of knowledge or a series of prayers but serves as a source of orientation that connects the human condition with awareness of Allah, the meaning of experiences, the regulation of responses, and actions.

Based on the patterns that appear in the data, the process can be abstracted into four main movements, namely Awareness–Face-Organize-Move. *Mindfulness* refers to the recognition of one's state as well as the awareness that Allah knows and witnesses the state. *Facing* refers to bringing one's state to Allah through Asmaul Husna, prayer, self-disclosure, and seeking help. *Organizing* refers to a change in orientation toward experience, including structuring meaning, self-position, ownership, control, value, focus, hope, and purpose. As for *Moving, it* refers to the translation of the reorientation into self-regulation, tawakkal, effort, repentance, patience, gratitude, qana'ah, forgiveness, obedience, and action.

Based on these findings, this study proposes an initial conceptualization that *self-counseling* based on Asmaul Husna is a reflective-dialogical process of self-reorientation in the relationship between humans and Allah. In this process, individuals not only try to change their emotional state, but also reorganize the way they understand themselves, position themselves to experiences, determine what is within their control area, build expectations and goals, and translate these new meanings into responses and actions that are in harmony with Islamic values.

The conceptual contribution of this research lies in the placement of Asmaul Husna as a source of relational orientation, not just as an additional technique in an established counseling approach.

However, the Awareness-Face-Organize-Mobilize model in this study is still an initial conceptual model derived from a single data source and cannot be seen as a validated theory or method of counseling. Therefore, further research is needed to examine whether the four movements really appear in the experience of Muslim individuals, how the relationships between stages take place, and whether the process is related to certain psychological and behavioral changes. With this position, this study is more appropriately understood as the first step in the conceptualization of Asmaul Husna-based *self-counseling* as well as as the basis for the development and empirical testing of Islamic counseling models in subsequent research.

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