

## ASSERTIVE BEHAVIOR OF ADOLESCENTS IN PSYCHOLOGY PERSPECTIVE OF THE QUR'AN

*Lita Mela<sup>1</sup> and Ichsan<sup>2</sup>*  
UIN Sunan Kalijaga Yogyakarta<sup>1,2</sup>  
e-mail : litamela100@gmail.com<sup>1</sup> and ichsandjalal@gmail.com<sup>2</sup>

Received : 28 December 2022    Accepted : 16 April 2023    Published : 30 April 2023  
DOI [10.22373/psikoislamedia.v8i1.16470](https://doi.org/10.22373/psikoislamedia.v8i1.16470)

### Abstract

Adolescents experience a transitional phase from childhood to early adolescents from middle adolescents must experience a transition to adulthood. In the transition phase, assertive behavior is very important for adolescents to have in expressing feelings and thinking of them as an effort to reduce the perpetrators of deviance and psychically strengthen the victims of adolescent deviance. The purpose of this study is to analyze the assertive behavior of adolescents in psychology as well as analyze the assertive behavior of adolescents from the perspective of the Qur'an. The technique used is a literature review by collecting several previous articles. The results of this study show that having Assertive behavior makes the individual understand himself, and his purpose in life, and assertive behavior make adolescents able to say right this is in line with the commands in Surah Al-Azhab verse 70 and Surah Al-Baqarah verse 42. Able to reject and express his disapproval of the opinions of others, without offending them in line with QS. Ali Imran verse 159. Able to express pleasant and unpleasant feelings honestly in harmony with QS. An-Anfal verse 125.

**Keywords:** Assertive Behavior of Adolescents, Islamic Psychology and Qur'anic Perspective

### Introduction

The age range of adolescents is 10 years to 21 years according to some experts. (Jannah, 2017) The adolescent phase is the transitional phase from the phase of children to adulthood, in which the achievement of self-identity is very prominent, and thinking is increasingly logical, abstract, and idealistic. (Amita, 2018) So Assertive behavior is very important to have for adolescents, the ability to express what they think and feel firmly, honestly, and clearly, in maintaining opinions, while still respecting the opinions of the interlocutor and understanding the needs of the interlocutor.(Robekka &

Hasmayni, 2022) This is in line with the results of previous literature which stated that assertive behavior requires someone, especially millennials today, to be firm in voicing desires. as a form of defense of individual rights, expressing thoughts, expressions of taste, and beliefs directly, honestly, and respecting the rights of other individuals. (Ampuno, 2020)

Furthermore, From the Islamic perspective, assertive behavior requires individuals to be honest and straightforward (*qaulan sadida*), firmly as a defense of personal rights, dare to express opinions, and respect the rights of others. (Hikmah, 2020) Nowadays, adolescent assertive behavior is not only done face-to-face but can be done online in seconds. (Sugiono, 2020) Through social media, teenagers can tell stories about what they want to share and viewers who read the status can comment, so there is two-way communication through social media.(Sagiyanto & Ardiyanti, 2018), this is evident from the number of social media use among teenagers is quite high. There are 53.65% of teenage boys access social media and 75.7% of teenage girls access social media. The majority of teenagers access the internet for more than 6 hours. The number reached 54% (Open Data Bandung City 2018). UNICEF Indonesia reveals that 30 million children and young people in Indonesia are internet users (UNICEF Indonesia 2019).

The data is worrying if adolescents commit Communication Behavior Deviations due to a lack of sense of wisdom in using the internet as a communication tool that has an impact on adolescents' psychology which forms the personality of unhealthy adolescents, For example, expressing bad words towards others and causing through the media the rights of the interlocutor to be abused. doing body shaming when someone posts a photo of himself looking fat and spreads hoax news about teenagers on social media, indulges in hate speech to victims on social media, and so on. (Andri, 2013) So there is insecurity and cybercrime that is felt when it is not valued and feels scorned or insulted through social media. (Rusyda et al., 2022)

Any form of deviance received by adolescents can be responded to by assertive behavior, namely adolescents with self-confidence. Then he will dare to show an expression of rejection of the oppression of the rights he experienced, namely experiencing body shaming and cybercrime by the perpetrator. Through assertive behavior openly firmly and without muddying the problem, efforts to prevent non-assertive behavior carried out by peers can be minimized so that people can better respect the rights of the interlocutor when expressing his thoughts. In Islam, communication is key in carrying out the religious, social, and psychological well-being of the individual.

Bagus Riyono's research quoted by Sarlin Ampuno said that assertive behavior in the perspective of Islamic psychology is closely related to our ethics when someone communicates, namely ma'ruf

(good), *sadida* (true/honest), *karima* (noble), *massyura* (appropriate), *layyina* (meek), and *baligha* (imprinted/left a mark). (Ampuno, 2020) Assertive behavior is a form of expressing opinions without hurting and hurting the feelings of others. This is in line with the many verses of the Quran and Hadith that discuss assertive behavior, and how Islam requires each individual to be honest, true, firm, and to take care of and respect others. Based on the above review, this paper aims to examine more deeply related to Adolescent Assertive Behavior in Qur'anic Perspective Psychology

## **Methods**

Consists of variable identification, research subject, instrument, and methods, including the statistical analysis technique used (the maximum page is 20% of the total page of the manuscript). Contain elaborative and clear information on the research procedure to allow other researchers to replicate or conduct a verification of the research. Avoid directly quoting definitions from a book in the method section.

## **Result**

Regulation of the Minister of Health of the Republic of Indonesia Number 25 of 2014, adolescents are residents in the age range of 10-18 years and according to the Population and Family Planning Agency (BKKBN), the age range of adolescents is 10-24 years and unmarried. (Anjarsari, 2020) Growth and development during adolescence are divided into three stages, namely early adolescence (age 11-14 years), being in a transitional period of physical, cognitive, social, and emotional development. and the transition from elementary school to junior high school. (Putri, 2016) teenager middle (15-17 years) according to Piaget quoted Ajeng Chaerani Insan, et al. Middle adolescents are prone to risky behaviors that will affect adolescent self-concept. (Insan et al., 2021).

the age of late adolescence is 19-22 years According to Ingersoll quoted Alsarida that late adolescence is a transition into maturity. The development of adolescence from a social point of view is characterized by increasing demands in the social environment, the presence of pressure from peers, the desire to escape from (Alsarida & Susandari, 2019) parents (independence), and interest in romantic things. Late adolescents are prone to experience because they tend to make judgments between themselves and others as a comparison that can generate anxiety in themselves and tend to rely on subjective judgments rather than objective judgments. (Yudianfi, 2021) Adolescents have a high curiosity in psychology so they often want to dabble, fantasize, feel restless, and dare to oppose if they

feel underestimated or not considered, for that they need assertive behavior in social relations. (Amita, 2018)

Four reasons assertive behavior is very important for adolescents First, assertive behavior will make it easier for adolescents to socialize and establish relationships with the environment. Second, this assertive ability will help the individual to express his feelings and desires directly and frankly. Assertive disclosure will avoid the appearance of tension and feelings of discomfort due to holding back and storing something that it wants to express. Thirdly, the individual will easily find solutions and solutions to the various difficulties he faces. Fourth, assertive behavior can be used to improve cognitive or thinking abilities, broaden horizons and not easily stop at something he does not know. Assertive behavior will encourage the curiosity of the individual. Assertive behavior allows individuals to be able to withstand the stress caused by their problems.(Eni & Yusna Hanung, 2015)

So it can be concluded that if the teenager does not have assertive behavior, the teenager lacks self-confidence a firm attitude, and firm over his thoughts so he will become a follower of his friend continuously even though he wants to be free because of a bad heart. It is even an opportunity for a victim of bullying from peers so that teenagers who do not have assertive behavior will feel depressed and uncomfortable in socializing with the surrounding environment because they experience psychic disturbances due to withholding all their complaints. Adolescents find it difficult to behave assertively because adolescence is a time when peer factors are very dominant, so adolescents are less independent Peer opinions are more dominant in coloring adolescent behavior than personal opinions. If adolescents have problems then they tend to express them more to peers than to parents, teachers, or other adults. In addition to peers, another way that teenagers use to reduce the burden on their minds is by writing complaints on social media.

Some adolescents already reflect assertive behavior, so that they can build good relationships with peers, can create a positive function, namely, adolescents can develop reasoning skills, and learn to express their thoughts both directly and through social media without hurting the interlocutor's heart. The characteristics of assertive behavior are that individuals can understand themselves well and understand their shortcomings and strengths, through assertive behaviors adolescents can already see their life goals even though they sometimes change, have fairly high self-confidence, and can make decisions. Furthermore, adolescents can acknowledge and accept the opinions of their colleagues and appreciate others without expecting a reply

Internal factors of assertive behavior are gender age and self-esteem On sex factors, women express their feelings and thoughts more easily than men. This is because it is easier for women to express their emotions, including their opinions. than men. Men, on the contrary, put forward a realistic way of thinking. In personality types, individuals who have an extroverted personality type tend to express their opinions to others. Individuals with a closed personality type, on the contrary, tend not to be assertive

External factors that influence assertive behavior include parental parenting patterns and the culture of the surrounding environmental situation. Democratic parenting is when parents make demands but are accompanied by open communication so that children have the opportunity to express their rights. The child becomes more assertive in expressing his opinion. Unlike the case with authoritarian type parenting, parents always demand without giving the child the opportunity to express their income. The child becomes insecure in expressing his opinion and tends not to be assertive (Marini & Andriani, 2005).

#### **Assertive Behavior of Adolescents in Psychology Perspective of the Qur'an**

Assertive behavior is in line with the many verses of the Quran and Hadith that discuss assertive behavior, how Islam demands commendable behavior when interacting with others, telling the truth, avoiding hostility with deliberation, and respecting others as according to Fensterheim and Baer quoted Alief Budiyo a person is said to have an assertive attitude if able to start, able to say right this is in line with the command in Surah Al-Azhab verse 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝٧٠

"O people of faith, be devoted to God and say the right words".

Surah Al-Baqarah verse 42:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْفُرُوا بِالْحَقِّ وَأَنتُمْ تَعْلَمُونَ (٤٢)

*"And do not confuse the right with the right, and you shall not hide the right, while you know".*

Wahbah al-Zuhaily interprets qaulan sadidan in this verse with appropriate and responsible speech, that is, speech that does not contradict religious teachings. He goes on to say that surah al-Azhab

verse 70 is Allah's command of two things: First, the command to practice obedience and devotion and stay away from His prohibitions. Secondly, Allah commands the believers to speak with qaulan sadidan, that is, polite words are not brazen, and true words are not vanity. (Muttaqien, 2017)

Thabathab'I argues that with a person's habitability to correct sentences he will move away from lies, and also will not say words that can result in the ugliness that do not benefit others. (M. Quraish, 2020) from surah Al-Azhab verse 70 above. If surah Azhab verse 70 is associated with Assertive Behavior then a teenager should always express thoughts that are by the teachings of Islam that contain truth, thoughts are conveyed meekly when a teenager who is always accustomed to telling the truth is afraid to lie.

Tafsir Wajiz kemenag surah Al-Baqarah In this verse, Allah gives the Children of Israel a prohibition against mixing truth and spirituality. And do not you, O Children of Israel, confuse the truth with the truth by incorporating what is not the word of God into the Torah, and do not hide the truth of the words of God as the news of the coming of the Prophet Muhammad, while you know it. The Jews concealed the news of the coming of the Prophet Muhammad which was contained in the Torah to prevent men from having faith in him. Able to reject and express his disapproval of the opinions of others, without offending them. QS. Ali Imran verse 159

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْكَ وَكَانَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (١٥٩)

*"It is because of the grace of God that ye are meek toward them. If you're being harsh again, they're certainly distancing themselves from your surroundings. Therefore forgive them, beg for mercy for them, and consult with them in the matter. Then when you have made up your mind, turn to God. Indeed, God likes those who are devoted to Him".*

In Tafsir Wajiz surah Ali Imran verse 159 explains that Allah gave guidance to the Prophet Muhammad. So thanks to the great grace of God, you are meek towards those who transgressed in the Battle of Uhud. If you are harsh, bad, and rough-hearted, intolerant, and insensitive to the conditions and situations of others, surely they distance themselves from your surroundings. Therefore forgive, remove their iniquities and ask God for forgiveness for them, and consult with them in those affairs, namely matters of war and other worldly matters, such as political, economic, and societal affairs. Then, when thou hast determined to carry out the results of the deliberations, turn to God, and acknowledge your

---

weakness before God after making the utmost effort. Truly, God loves the man who is manned.(Lajnah Pentashihan Mushaf Al-Qur'an, 2016)

When it comes to assertive behavior, surah Ali-Imran verse 159 teaches us how to be gentle with people who disagree with us. Do not respond to them with abusive actions, beg god for forgiveness, forgive them and consult for dissent, then pray for the common good because God loves the one who is laughing.

Able to express feelings, both pleasant and unpleasant honestly. QS. An-Anfal verse 125  
أَدْخِ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَسْنُّ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ

*"Serulah (manusia) kepada jalan Tuhan-mu dengan hikmah dan pelajaran yang baik dan bantahlah mereka dengan cara yang baik. Sesungguhnya Tuhanmu Dialah yang lebih mengetahui tentang siapa yang tersesat dari jalan-Nya dan Dialah yang lebih mengetahui orang-orang yang mendapat petunjuk".*

In Tafsir Wajiz surah QS. An-Anfal verse 125 After referring to the example of Prophet Ibrahim as an imam, prophet, and apostle, and asking the Prophet Muhammad to follow him, in this verse Allah asks him to call on people to the way of Allah in a good way, "O Prophet Muhammad, cry and invite men to the path that is by the guidance of your God, which is Islam, with wisdom, which is firm, true, and wise, and with good teaching. And argue with them, that is, whoever rejects, opposes, or doubts your call, in a good way. Verily thy Lord Almighty gives instruction and guidance, it is He who knows better who is perverted and deviates from His ways, and It is He who knows better who gets instructions and is on the right path."(Lajnah Pentashihan Mushaf Al-Qur'an, 2016)

If it is associated with assertive behavior then Q.S. An-Anfal verse 125 as a teenager must have a gas, correct and wise attitude in conveying the truth, debate them in a good way when rejecting the existing truth, because God knows better who deviates and strays from His path and God knows those who obtain instruction and are in the path of truth.

## Conclusion

The age of adolescents 10 years to 21 years is very important to have assertive behavior which makes the individual able to understand himself well and understand his shortcomings and strengths, through assertive behavior adolescents can already see their purpose in life even though sometimes change, have fairly high self-confidence and can make decisions. Furthermore, adolescents can admit

and accept the opinions of their colleagues and appreciate others without expecting a reply. a person is said to have assertive behavior when able to start, being able to say right this is in line with the commands in Surah Al-Azhab verse 70 and Surah Al-Azhab verse 70 Being able to reject and express his disapproval of the opinions of others, without offending him in line with QS. Ali Imran verse 159 . Able to express pleasant and unpleasant feelings honestly in harmony with QS. An-Anfal verse 125.

## References

- Alsarida, A., & Susandari. (2019). Hubungan Dukungan Sosial Dengan Subjective Well Being Pada Anggota Komunitas Mualaf Di Bandung. *Prosiding Psikologi*, 5(1), 219–226.
- Amita, D. (2018). Psikologi Remaja dan Permasalahannya. *ISTIGHNA*, 1(1), 117–133. <http://e-journal.stit-islamic-village.ac.id/index.php/istighna>
- Ampuno, S. (2020). Perilaku Asertif Generasi Milenial Dalam Perspektif Psikologi Islam. *JIVA : Journal of Behavior and Mental Health*, 1(1), 18–27. <https://doi.org/10.30984/jiva.v1i1.1163>
- Andri, P. (2013). *Let's End Bullying Memahami, Mencegah & Mengatasi Bullying*. PT. Alex Media Komputindo.
- Anjarsari. (2020). Hubungan Tingkat Stress Dengan Siklus Menstruasi Pada Remaja Putri (Relationship Stress Levels with Menstrual Cycle in Adolescent Girls). *Psychiatry Nursing Journal*, 2(1), 2–5. <http://e-journal.unair.ac.id/PNJ%7C1JournalHomepage:https://e-journal.unair.ac.id/PMNJ/index>
- Eni, R., & Yusna Hanung, P. (2015). Perilaku Asertif Pada Remaja. *Psikologi*, 11, 1–11. <file:///C:/Users/Acer/Downloads/107-296-2-PB-1.pdf>
- Hikmah, N. (2020). Perilaku Asertif Dalam Perspektif Islam. *Liwaul Dakwah : Jurnal Kajian Dakwah Dan Masyarakat Islam*, 10(1), 101–114. <https://ejurnal.iainlhokseumawe.ac.id/index.php/liwaul-dakwah/article/view/988>
- Insan, A. C., Zukhra, R. M., & Lestari, W. (2021). *Tua Dengan Remaja Petengahan Yang Tinggal Di Asrama Sekolah The Difference Of Self Concept Between Middle Adolescents Who Living With Parents And Who Living In Boarding School*.
- Jannah, M. (2017). Remaja Dan Tugas-Tugas Perkembangannya Dalam Islam. *Psikoislamedia : Jurnal Psikologi*, 1(1), 243–256. <https://doi.org/10.22373/psikoislamedia.v1i1.1493>
- Lajnah Pentashihan Mushaf Al-Qur'an. (2016). *Aplikasi Qur'an Kemenag*.
- M. Quraish, S. (2020). Tafsir Al Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an. In *Tafsir Al Misbah*. Lantera Hati.
- Muttaqien. (2017). Tafsir Tentang Etika komunikasi. *Al-Nasr*, IV, 1–15.
- Putri, D. R. (2016). Peran Dukungan Sosial dan Kecerdasan Emosi Terhadap Kesejahteraan Subjektif pada Remaja Awal. *Indigenous: Jurnal Ilmiah Psikologi*, 1(1), 12. <https://doi.org/10.23917/indigenous.v1i1.1770>
- Robekka, M., & Hasmayni, B. (2022). Hubungan Antara Harga Diri Dengan Perilaku Asertif Pada Remaja Di SMA Yayasan Pendidikan Citra Harapan Percut Sei Tuan The Relationship Between Self-Esteem and Assertive Behavior in Adolescents At The SMA Yayasan Pendidikan. *Jouska: Jurnal Ilmiah ...*, 1(1), 74–80. <https://doi.org/10.31289/jsa.v1i1.1103>
- Rusyda, A. Y., Imelisa, R., & Bolla, I. N. (2022). *Pengalaman siswi di SMK Kesehatan mengalami body shaming*. 2(1), 1–7.



Sagiyanto, A., & Ardiyanti, N. (2018). Self Disclosure Melalui Media Sosial Instagram (Studi Kasus Pada Anggota Galeri Quote). *Nyimak (Journal of Communication)*, 2(1), 81–94. <https://doi.org/10.31000/nyimak.v2i1.687>

Sugiono, S. (2020). Industri Konten Digital dalam Perspektif Society 5.0 Digital Content Industry in Society 5.0 Perspective Shiddiq Sugiono. *Jurnal Ilmu Pengetahuan Dan Teknologi Komunikasi*, 22(2), 175–191. <http://dx.doi.org/10.33164/iptekkom.22.2.2020.175-191>

Yudianfi, Z. N. (2021). Kecemasan Sosial Pada Remaja Di Desa Selur Ngrayun Ponorogo. *Rosyada: Islamic Guidance and Counseling*, 2(1), 12–19.