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Religious Coping Strategies of HIV/AIDS Women and its Relevance with The Implementation of Sufistic Conseling in Health Services

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Abstract

This qualitative research attempts to describe the Religious Coping Strategies (RCS) of HIV/AIDS women in the Dr. Kariadi State Government Hospital, Semarang. Data collection through in-depth interviews with 6 informants. The result shows that 4 housewives informants developed Positive RCS, can be seen from three aspects, namely 1). They improve worship and forgive partners; 2). They are able to take lessons from the pain and use the hijab; 3). They are optimistic, it is shown in the spirit of work and adherence to treatment. The other 2 informants, WPS (Female Sex Workers) and PK (Karaoke Guides) tend to choose Negative RCS. This is seen from spiritual dissatisfaction (assuming fate and not wanting to change themselves for the better), thinking that the illness is a punishment indicated by despair and suicide attempts, and judging negatively on his religion (still running his profession without heeding the sins and effects that have been experienced). Furthermore, the roots of the relevance of RCS for HIV/AIDS women with the application of sufistic counseling in health services can be traced to the existence of Islamic counseling practiced by counselors at this clinic. This is where the opportunity to apply Islamic counseling is more specific to the planting of Sufistic values. Sufistic counseling emphasizes behaviors such as gratitude, patience, qana'ah, and sincerity, in fact RCS can be invested in Muslim HIV/AIDS patients. These attitudes and behaviors play an important role in suppressing the progression of the disease.

Keywords: religious coping strategies for women HIV/AIDS, sufistic counseling, health services.

Introduction

HIV/AIDS cases continue to grow every year. From the increasing number of HIV/AIDS cases, there are interesting findings, namely the increasing rate of HIV/AIDS in women, especially housewives. The trend of increasing rates of HIV/AIDS in women (housewives) occurs in almost all of Indonesia. This is evidenced in various reports released by the mass media both printed and *online*. Hasan Ramadhan (2013) emphasizes that HIV/AIDS transmission in Indonesia has recently begun to shift from vulnerable groups to low risk groups, such as housewives and babies. These new cases of HIV/AIDS have sprung up in a number of regions in Indonesia, such as in Bandar Lampung out of a total of 198 new cases of HIV/AIDS, 40 percent or 84 cases come from housewives. Similar findings also occur in Madiun, East Java and Cirebon, West Java (Ramadhan, 2013).

The high rate of HIV/AIDS in housewives was also confirmed by the Minister of Health of Indonesia at the commemoration of the day of HIV/AIDS on 1 December 2016. Minister of Health Nila F. Moeloek said that housewives are the highest population with HIV/AIDS with a total of 10,627 people, far adrift with 2578 sex workers and school children / students of around 1764 people (Indiani and Nodia, 2016). Thus it is clear that the rate of HIV/AIDS is increasing in housewives occurring evenly throughout Indonesia. The same trend as other provinces also occurs in Central Java. Semarang as the provincial capital is still ranked highest compared to other districts / cities.

According to data from the Semarang City Health Office, in the last six years from 2011 to June 2016, the number of HIV positive men reached 1,405 and women reached 1,059 people. The percentage of men over 50% infected with HIV. Housewives are ranked second after employees in AIDS cases. The number of housewives affected by AIDS in Semarang in the period 2007 - June 2016 was 18% or around 95 people from 529 people. While employees reach 20% or around 105 people. Other notes are the highest risk factors for transmission from heterosexual relationships (male and female) by 78%, and followed by homosexual relationships by 7% (Amali, et al, 2016). The high rate of transmission of HIV/AIDS among housewives as presented above deserves great attention. Moreover, the facts prove that the contagion factor is due to an unfaithful husband. Housewives who become people with HIV/AIDS like that

have a double burden. On the one hand, you have to fight against the pain, and on the other hand maintain the sustainability of the family.

The double burden experienced by women with HIV/AIDS such as caring for a sick husband, caring for children who are also likely to be infected, earn a living because of the burden spending will be even greater, not to mention the stigma and discrimination that occur from people who do not understand HIV & AIDS comprehensively (Yulianti, 2013, p. 188). While Regina Udobong et al (2015), confirms that a women with HIV is usually a member of a families infected with HIV/AIDS. Usually women have one or more children who have vertically infected. Women (mothers) usually become primary caregivers for his family member is sick, even though he also suffers himself. Women's burdens increase when a partner or husband is absent. He must be economically responsible for raising his children who suffer from HIV/AIDS (p. 108).

Furthermore Regina Udobong et al (2015), explained that women with HIV/AIDS must face criticism, discrimination and stigmatization from family and society, it is even impossible not to be treated like an outcast detached from the source of infection (p.108). Thus it is increasingly clear that women with HIV/AIDS experience complex problems. Automatically the stress experienced is more severe because it is not dealing with HIV/AIDS, but also other psychosocial stressors. In this situation, HIV/AIDS women are required to be able to adapt to the stress experienced in order to survive. Conversely, if prolonged stress is experienced, it can affect the progression of HIV/AIDS which worsens (Deekshitulu, 2015, p. 76-77).

From the above explanation, women with HIV/AIDS are required to develop coping strategies. A research found that women with HIV/AIDS proved to be more dominant using *emotion-focused coping* than men. While men are not proven to be more dominant in using *problem - focused coping* (Harun & Ago, 2014, p. 75). While the research of Muslimah and Aliah (2013) showed a significant influence between religious coping strategies on the level of adjustment of HIV/AIDS patients of VCT Clinics in Bekasi City Hospital (p. 43). The use of religion as coping is reinforced by the statement of VCT Counselor of Panti Wilasa Hospital Semarang, that HIV/AIDS patients who repent with God, forgive

themselves will tend to accept their situation more easily than those who refuse and lament their fate (Hidayanti, 2012, p. 98).

Some of the research above shows that religion can be a source of coping for HIV/AIDS patients. Religion can indeed provide a function as a tranquilizer when someone is in a downturn. As Mustamir (2011) said that religion through the teachings taught is a powerful means or media to relieve stress and subsequently have a positive effect on health (p. 81). Thus religious coping can be one of the choices taken by HIV/AIDS sufferers (including women). Moreover, supported by Hawari's (2000) statement that individuals with HIV/AIDS need therapy with a bio-psycho-socio-spiritual approach, meaning seeing patients not solely in terms of organ-biological, psychological, psycho-social but also spiritual aspects (p. 94).

Coping strategies are various efforts, both mental and behavioral, to master, tolerate, reduce, or minimize a stressful situation or event (Muslimah and Aliah, 2013, p. 45). Each individual can develop their coping mechanisms. If the coping mechanism is successful, then the person can adapt to changes. Coping mechanisms can be learned, from the beginning a stressor arises, and is formed through the process of learning and remembering. Learning here is the ability to adapt (adaptation) to the influence of internal and external factors and realize the impact of these stressors. The formation of coping mechanisms can be obtained through the learning process in a broad sense and relaxation (Nursalam and Kurniawati, 2008, p. 30).

The coping strategies that can be learned require certain assistance given to them. Moreover, real HIV/AIDS patients face various problems. General referral hospital patients with HIV/AIDS has facilitated health services with counseling. As we know that counseling for patients with HIV/AIDS is beginning to do door treatment. Counseling can be used as a means to help patients find effective coping strategies in dealing with their illness. One of the things that can be done is by presenting religious counseling that suits the patient's beliefs. For those who are Muslim, religious counseling is certainly directed at how patients understand and practice the teachings of Islam in order to overcome the problems they face.

This mystical counseling is one of the alternative Islamic counseling that can be given so that HIV/AIDS patients have better life skills. Sufistic counseling is

an effort to help people develop the "potential" which God Almighty to him and resolve various problems it faces based on the teachings of Islam by imitating the life of the Sufis in the draw closer to God, in order to grow and develop into a personal righteous and devout and finally can live happily in the world and the hereafter (Sutoyo, 2017, p.6). Thus the sufistic counseling service can be used as an alternative counseling model that has actually been given along with the health services received by HIV/AIDS patients.

Method

This type of research is descriptive qualitative research. Including qualitative research because it aims to answer research questions through formal and argumentative ways of thinking (Azwar, 2007, p. 5). Descriptive because this study tries to provide existing problem solving based on data. So besides presenting data, also analyzing, and interpreting, and can also be comparative and correlative (Narbuko and Achmadi, 2005, p. 44). This research is descriptive qualitative research which is correlative, which means describing religious coping strategies in the HIV/AIDS women, then correlating it with the application of integrated sufistic counseling in health services.

The approach to this research uses ethno methodology, which is an approach that refers more to a rigorous problem area, which is about individuals creating and understanding their daily lives. Ethno methodology approach tends to focus on micro problems and researchers are likely photographer (Hendrarso, 05 05, p. 167). Based on this sight, this research will portray women HIV/AIDS strategic coping in the Infectious Disease Clinic Dr. Kariadi, followed by a brief exposure to the practice of counseling for patients with HIV/AIDS there, and concludes by describing how the relevance of the application of Sufi counseling in health care for patients with HIV/AIDS.

The research data was obtained through *first*, interviews and *in-depth interviews* with women with HIV/AIDS, counselors at the Infectious Disease Clinic, and doctors who deal with HIV/AIDS patients. The criteria for women with HIV/AIDS who will become informants are seen from the sources of transmission from partners and risky behavior, as well as the duration of HIV/AIDS infection. In addition, interviews were conducted with families of

women with HIV/AIDS, peer assistants, and administrators of KDS (Peer Support Groups); *second*, observation, observing the behavior of informants (women with HIV/AIDS); *third*, documentation such as documents on the number of patients and counseling services.

Data analysis techniques follow the analysis model of Miles and Huberman in Sugiyono (2007, p. 337), which is divided into several stages, namely:

1. *Data reduction* means summarizing, choosing key things, focusing on important things to look for themes and patterns and removing unnecessary things. This initial stage, researchers will try to get as much data as possible based on the research objectives set, which are related to the religious coping strategies of women with HIV/AIDS.
2. *Data display* is data presentation. In qualitative research it is usually in the form of narrative text, and can be equipped with graphics, matrices, *networks* and *charts*. At this stage, researchers are expected to be able to present data relating to psychosocial stressors that influence stress coping strategies, and religious coping strategies developed by women with HIV/AIDS.
3. *Conclusion drawing* or *verification* means drawing conclusions and verification. At this stage it is expected to be able to answer the formulation of the problem, can find new findings that have never existed, can also be a clearer description of the object. At this stage, the research is expected to answer the research formulation more clearly about "Religious Coping Strategies in Women with HIV/AIDS at DR. Kariadi State Government Hospital and its Relevance with the Application of Sufistic Counseling in Health Services".

Theoretical framework

Religious Coping Strategies HIV/AIDS women

Coping strategies are simply defined as ways to solve problems. *Coping strategies* can be interpreted broadly as coping that is used by individuals consciously and directed in overcoming the pain or stressors they face (Nursalam and Kurniawati, 2008, p. 30). Whereas according to Muslimah and Indah, coping

strategies show various efforts, both mental and behavioral, to master, tolerate, reduce, or minimize a stressful situation or event. (Muslimah and Aliyah, 2013, p. 45). So coping strategies are the way a person is done to overcome the pressure faced by a particular stressor.

Each individual can develop their coping mechanisms. If the coping mechanism is successful, then the person will be able to adapt to these changes. Coping mechanisms can be learned, from the beginning the emergence of stressors and formed through the process of learning and remembering. Learning here is the ability to adapt (adaptation) to the influence of internal and external factors and realize the impact of these stressors. The formation of coping mechanisms can be obtained through the learning process in a broad sense and relaxation. If individuals have effective coping mechanisms in the face of stressors, then the stressor will not cause stress resulting in illness, but stressors actually become stimulants that bring *wellness* and achievement (Nursalam and Kurniawati, 2008, p. 30).

Folkman and Lazarus (1986) mention that coping is twofold, namely *Emotion-Focused Coping and Problem-Focused Coping, namely:*

1. *Emotion Focused Coping* (EFC) is a form of coping that is directed to regulate emotional responses to stressful situations. Individuals can manage their emotional response with behavioral and cognitive approaches. Examples of behavioral approaches are alcohol use, drugs, seeking emotional support from friends and participating in various activities such as exercising or watching television which can distract an individual from the problem. While the cognitive approach involves how individuals think about stressful situations.
2. *Problem Focused Coping* (PFC) is a form of coping that is more directed at efforts to reduce demands from stressful situations. This means that coping appears to focus on individual problems that will overcome stress by learning new ways of skill. Individuals tend to use this strategy when they believe that the demands of the situation can be changed (p. 992-993).

While according Pargamen (1997) in Muslimah and Aliyah (2013, p. 52), one form of coping, namely the Religious Coping Strategy. This coping is included in *Emotional Focused Coping*. Religious coping strategies are coping involving religion in solving problems, by increasing religious rituals. This type of coping is a variety of efforts carried out by individuals by involving religious

elements into regulate or overcome differences between internal and external demands, so that it can help in dealing with stress. So the religious coping strategy is the way a person can deal with stress by involving religious teachings that are believed.

Religious coping strategies for women with HIV/AIDS are the methods used by women who are infected with HIV/AIDS in overcoming stress by utilizing their religious understanding and experience. *Religious coping* strategies according to Christian S. Chan and Jean E. Rhodes (2013) there are two, namely *positive religious coping strategies* such as seeking spiritual support, forgiveness, reassessing his religion better, and being optimistic. While *negative religious coping strategies* such as spiritual dissatisfaction, seeing disasters and calamities as punishment, and assessing their religion negatively (p. 258-259).

Involving religion in dealing with stress in women with HIV/AIDS has enormous benefits. Religiosity or spirituality in the form of religious commitment and religious practices are factors that help even protect the risk of HIV/AIDS progression. As conclusions from various previous studies about spirituality among people with HIV/AIDS by Utley and Wachholtz (2011), which shows a significant relationship between spirituality and disease progression. Those who have a spiritual improvement provide positive effects such as reduced pain, positive energy emergence, loss of *psychological distress*, depression loss, better mental health, improved cognitive and social functioning, and reduced development of HIV symptoms. While those who develop negative spiritual responses such as anger towards God, regard illness as punishment, and experience despair actually accelerate the progression of HIV/AIDS (p. 2). Thus it is important to develop *religious coping strategies* for women with HIV/AIDS because it provides an important contribution in the life of people with HIV/AIDS.

Sufistic Counseling

Islamic guidance and counseling is the process of providing assistance to individuals to be able to live in harmony and harmony with God's rules and instructions, so that they can achieve happiness in life in the world and the hereafter (Faqih, 2000, p. 4). Anwar Sutoyo defines Islamic guidance and counseling as an effort to assist individuals in overcoming the deviations of their religious nature so that he re-realizes his role as caliph on earth, and serves to

worship and serve Allah so that a good relationship with Allah, others and nature (Sutoyo, 2017, p. 6).

Understanding the meaning of Islamic counseling above, it can be understood that sufistic counseling is actually part of Islamic counseling that specifically applies sufistic teaching in the process of counseling services. As stated by Anwar Sutoyo also that mystical counseling is an effort to help individuals develop the "potential" given to them by Allah SWT and or solve problems faced by him based on the teachings of Islam by imitating the lives of the Sufistic in getting closer to God, in order to grow and develop into personal the *pious*, and in the end can live happily in the world and the hereafter (Sutoyo, 2017, p. 6).

An important essence of sufistic counseling is to imitate the morality of the Sufi who have proven to be able to provide positive value for them. One of the benefits is to have health effects both physically and spiritually. As Shukur said that mysticism as part of Islamic teachings gives demands on how to restore health; free from disease not only physical but also psychic (Gratitude, 2012, p. 407). Islamic spirituality (sufistic) is very rich in teaching how to reach degrees as closely as possible God (Thanksgiving, 2012, p. 407). The need for closeness to God is becoming increasingly important for people who are sick. Pain that is not positively interpreted by patients can lead them away from God. This kind of thing is contrary to the teachings of Islam. Counseling that suppresses the moral cultivation of the Sufi people is essentially a part of Islamic teachings that are very relevant to be implemented in health services for patients.

Sufistic counseling that adopts Sufism teachings in helping patients solve their problems can be practiced by applying exercises with earnestness (*riyadhah* and *mujahadah*) to cleanse, enhance and deepen spiritual values in order to get closer (*taqarrub*) to Allah, so that in that way, all one's concentration is only directed to God (Gratitude, 1998, p. 12). To achieve this, the stages of counseling that can be done by adopting the stages of the students in achieving closeness with God. The stages that must be passed are through *takhalli* (cleansing oneself of despicable qualities), *tahalli* (filling oneself with praiseworthy qualities), and *tajalli* (obtaining the reality of God) (Syukur, 2000, p. 156).

The stages of *tahalli*, namely the stage of self-adornment with a commendable attitude can be applied by providing knowledge and understanding to clients about maqām - maqām in Sufism such as *taubat*, *wara'*, *zuhd*, *ṣabr*,
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tawādu', *taqwā*, *tawakkal*, *riḍā*, *maḥabbah*, and *ma'rifah*, and related to praiseworthy qualities like *ṣiddīq*, *ikhhlās*, *khawf*, and *rajā'* (Gratitude, 2012, p. 53-54). In addition, the *aḥwāl* is an inseparable part of the cultivation of the commendable attitude of the Sufi such as *qana'ah* (feeling enough), *thankfulness* (being grateful for everything the gift of Allah SWT), *faqr* (very much in need and not having something that *fulfills his* needs), and *yaqīn* (trust based on reality; knowing the truth, and feeling *yaqīn* truthfully). The *Maqāmāt* and *aḥwāl* are part of the process of achieving a Sufi towards his God (Gratitude, 2012, p. 397). The *Maqāmāt* and *aḥwāl*, it is essentially a variety of positive attitudes that can be used as coping strategies to deal with problems.

Counseling in Health Services for HIV/AIDS Patients

Every life event can be a significant source of stress. One of them is when someone is suffering from an illness. Hawari (2000) mentions psychosocial stressors including marriage, parental problems, interpersonal relationships, work, environment, finance, law, development, and disease (p. 46-48). Disease is a stressor for sufferers, especially chronic diseases and terminals. Still according to Hawari (2000), HIV/AIDS is "medical illness" and also "terminal illness". Further explained that individuals with HIV/AIDS need therapy with a bio-psycho-socio-spiritual approach, which means seeing patients not merely in terms of organ-biological, psychological, psycho-social but also spiritual aspects (p. 94). Holistic therapy is needed to help the complexity of the problem of HIV/AIDS sufferers.

The complexity of the problem of HIV/AIDS sufferers which is often the trigger of excessive birth stress. This is because they are faced with lifelong medical treatment. In addition, faced with psychosocial problems that are not inferior. Utley and Wachholtz (2011), stated that HIV/AIDS can reduce the quality of life of sufferers such as increasing dependence on others, mental disorders such as depression, anxiety, despair, and worry, and affect the damage to social life such as isolation and stigmatization (p. 1). While for women they are also faced with the problem of maintaining family life with their husbands and children (Yulianti, 2013, p. 188).

Dealing with various problems, women with HIV/AIDS are required to be able to choose the right coping strategies. The wrong coping strategy will be able to have fatal consequences on himself. Because HIV/AIDS is a type of disease that is strongly influenced by stress (Mustamir, 2007, p. 257). Religious coping can be an effective alternative to dealing with stress faced by HIV/AIDS patients. Religion with its various teachings can encourage its adherents to be more able to accept reality, be optimistic about living life and even discover the meaning behind the calamity that befalls. As research by Christian S. Chan and Jean E. Rhodes (2014): 257-265) which shows that religious positive and negative coping is highly correlated with trauma after the catastrophic hurricane Katrina. Those who develop positive religious coping can become better religiously after experiencing a disaster. While they are developing increasingly negative religious coping under pressure risky a mentally to undergo depression (p. 257-265).

While in relation to HIV/AIDS patients, Wyngaard (2013) shows that the involvement of religion or spirituality can provide valuable meaning for PLWHA (People with HIV/AIDS). The findings show that involving spiritual aspects can lead them to rediscover hopes and meanings of life, and improve the dignity of those who are stigmatized and haunted by feelings of guilt towards themselves or their families, and improve skills for survival (p. 226). This shows that religious coping is important to be developed in PLWHA. Therefore, to build religious coping, PLHIVs need the help of others who are easy to find, such as doctors or counselors in the hospital along with their physical health consultation.

Commonly, PLHIV referral hospitals have facilitated health services with counseling. As is known that counseling conducted in VCT clinics is the beginning for HIV/AIDS patients to do treatment. Existing counseling can be used as a means to help patients find effective coping strategies in dealing with their illness. One of the things that can be done is by presenting religious counseling that suits the patient's beliefs. Religious counseling is assistance given to a person or group of people who are experiencing inner-born difficulties in carrying out their life tasks using a religious approach, namely by arousing the vibrational power of faith in themselves to encourage them to overcome the problems faced (Mubarok, 2004, p. 4 -5).

For those who are Muslims, religious counseling is certainly directed at how patients understand and practice the teachings of Islam to be able to overcome the problems they face. Islamic Counseling is one of the alternative

counseling that can be given so that PLWHA have better life skills. Counseling given to PLWHA is expected to be able to provide psychological support such as support related to the emotional, psychological, social, and spiritual well-being of someone infected with HIV/AIDS, providing information about risky behavior, helping clients develop personal skills in dealing with illness, and encouraging medication compliance (Priyanto, 2009, p. 120). Thus the hospital can optimize counseling services that have been running with a religious touch adjusted to the patient's beliefs.

Religious counseling is one of the ways that can be developed in order to help HIV/AIDS patients find the right coping strategies. Counselors at hospitals referred to as PLWHA in Indonesia are indeed required from doctors, nurses, or psychologists. It is appropriate if religious counseling can be integrated with health services provided by doctors or nurses, even psychologists or special officers who act as counselors. This service will help PLHIV patients get holistic health services (bio-psycho-socio-religious). Even more than that, the hospital can carry out the mandate of the law to provide palliative care services for terminal patients (HIV/AIDS) (Indonesian Health Ministry Number: 812 / Menkes / SK / VII / 2007).

Discussion

Religious Coping Strategies HIV/AIDS Women

Disease is a psychosocial stressor that often comes in human life. From acute illnesses, diseases, chronic diseases, to terminal diseases, all three contribute different levels of stress for the sufferer. Moreover terminal disease which leads to the death of the sufferer becomes a severe stressor not only to the sufferer but also to his family. The effect of medical treatment with lifelong ARV therapy is its own source of stress for sufferers (Deekshitulu, 2015, p. 75). This is coupled with psychosocial problems that accompany them such as anxiety, inferiority, self-esteem, self-isolation, stigma and discrimination (Deekshitulu, 2015, p. 76). These stress factors were found in 6 women and HIV/AIDS informants in this research (Hidayanti, 2017, p. 148). The complexity of the stressors faced requires them to be able to choose and develop appropriate coping strategies.

The religious coping strategy developed by 6 informants in this study found that 4 HIV/AIDS women from housewives chose to develop positive religious coping strategies. This can be seen from four aspects, namely seeking spiritual support by improving worship, forgiveness, namely forgiving a partner, reassessing his religion, namely being able to take lessons from his illness and using hijab, and optimism that is shown in the spirit of work and adherence to treatment. While the next 2 informants from the WPS and PK circles tended to choose a negative religious coping strategy. This is seen from spiritual dissatisfaction (responding to fate and not wanting to change themselves for the better), considering HIV/AIDS as a punishment indicated by despair and suicide attempts, and judging negatively on his religion (still running his profession without heeding sin and the effects experienced it).

The findings are in line with *the opinion of* Christian S. Chan and Jean E. Rhodes (2013) 258-259) which says each people can develop *positive religious coping strategies or negative religious coping strategies*. Seeking spiritual support, forgiveness, reassessing his religion better, and optimism is a form of *positive religious coping strategies*. While *negative religious coping strategies* are indicated by spiritual dissatisfaction, seeing disasters and calamities as punishment, and evaluating negativity in their religion (p. 258-259). The first group was dominated by women who were housewives developing *positive religious coping strategies*. The second group that chooses *negative religious coping strategies* is HIV/AIDS women from WPS and PK circles.

A positive or negative religious coping strategy is an indication of the religious experience of women with HIV/AIDS as one of the determining factors. Those who have a good sense of religion will choose positive religious coping, and vice versa. Those with superficial religious understanding will tend to develop negative religious coping. Seba Gaiman said Mustamir (2008) that choosing coping strategy is influenced by social background, state of nutrition, fitness, educational background, culture, ancestry and appreciation of religion (p. 53-54). The reality of religious understanding influences the choice of coping strategies strengthened by recognition of Case Managers and Counselors emphasized that women who were classified as FSW when convicted of HIV/AIDS had a tendency to show expressions of *negative religious coping*. This is influenced by their weak understanding of religion or they have long since

abandoned their religious teachings because of their profession. Different from housewives who have better religion.

But actually the formation of coping mechanisms can be obtained through the learning process in a broad sense and relaxation. If individuals have effective coping mechanisms in the face of stressors, then the stressor will not cause stress resulting in illness, but stressors actually become stimulants that bring *wellness* and achievement (Nursalam and Kurniawati, 2008, p. 30). From here actually, there are many possibilities that could be done by women with HIV/AIDS to develop positive coping strategies, although they have poor social background, low education, and the limitations of religious understanding. This is evidenced by 4 housewife informants despite having low education, but the discipline of attending a peer support group (KDS) provides many benefits. They acknowledge their active participation in peer support groups, giving a lot of knowledge and understanding about their illness. This is what encourages them to be more able to *survive* by choosing and developing positive coping strategies, especially involving religion in it.

Such reality is to reinforce the opinion that coping strategies are strongly influenced by social support, and social skills. Social support here includes support for meeting the information and emotional needs of individuals given by parents, other family members, relatives, friends, and the surrounding community. While social skills are the ability to communicate and behave in ways that are in accordance with the social values prevailing in the community (Muslimah and Aliah, 2013, p. 45). The activeness of the informants who participated in peer support groups became a means of building the social support they hoped for and were able to help develop positive religious coping.

In addition, the social skills of HIV/AIDS women can be developed in the KDS forum. This is because basically KDS is a place that provides a safe and comfortable environment for PLWHA. KDS serves as a place to exchange information and experience in solving problems faced by PLWHA (Directorate General of Correctional Services of Indonesian Law and Justice Ministry, 2011: 4). Added by Hidayanti (2016) that KDS has a meaningful role in the lives of PLWHA. PLWHA get peer support affecting the level of confidence, knowledge of HIV, access to HIV services, HIV prevention behavior, and positive activities that are higher than PLHIV who do not get peer support (p. 97).

These benefits of participating in peer support groups are finally able to help HIV/AIDS women to develop positive coping strategies as described above. The openness of these HIV/AIDS women to study with their fellow human beings and also from other sources in the peer support group forum is a very different thing from the more closed HIV/AIDS women. As shown in this study, that HIV/AIDS women with social backgrounds as FSW tend to develop negative coping strategies. This is not only due to factors of social background, education or understanding of religion, but also because they close themselves.

Rodkjaer, et al (2011) found that disclosure of HIV/AIDS status actually reduces stress experienced by patients, and vice versa (p. 11). Thus meaning, it shut themselves developed some HIV/AIDS resulted in them reluctant to open up and take advantage of access to services for HIV/AIDS are provided in the hospital. In addition, this action prevents HIV/AIDS women from learning to develop positive coping strategies such as HIV/AIDS housewives. They finally seem satisfied with the way they deal with the pain and problems that accompany it according to their desires and knowledge. Though things like that make them continue to experience ongoing stress.

The choice of negative coping strategies as above can actually be changed towards positive coping. As experienced by one 40-year-old informant who was infected by a husband who had only been married a few months. The initial choice to develop *negative religious coping* is part of the expression of his lack of power over the destiny of God. Spiritual dissatisfaction began to be felt by questioning God's purpose in giving HIV/AIDS which he considered a disaster. Even he thought of ending his life because of having stigma and discrimination of exit g a and society (Hidayanti, 2017, p. 109).

However, in the end *negative religious coping* can change and change in a land to *positive religious coping*. Assistance from counselors and case managers give importance change to choice coping strategies. In fact, he was advised to join the peer support group to build and strengthen social support from fellow PLWHA. Support from others can be a substitute for family support while you can get your bell. As explained by Masruroh (2014) mentions that social support influences stress levels of people with HIV/AIDS (PLWHA), namely the higher social support, the lower the level of stress, and vice versa. The social support in question includes information support in the form of counseling, assessment

support in the form of praise, instrumental support in the form of material, providing emotional support in the form of receiving, appreciating and listening to feelings with empathy (p. 7).

Based on the description above, it can be concluded that HIV/AIDS women develop different religious coping strategies. Women of HIV/AIDS among housewives developed positive religious coping. While the other two informants from WPS and PK chose more negative religious coping. These differences are influenced by several factors such as social background, education, social skills, social support, and religious understanding. However, what needs to be noted is that the coping mechanism is something that can be learned so HIV/AIDS women who originally developed negative religious coping can turn into positive religious coping. One of the means of learning to build positive coping is actively participating in peer support forums that have been provided at DR. Kariadi State Government Hospital, Semarang.

*Relevance of the Application of Sufistic Counseling in Health Services
with the Religious Coping Strategies for HIV/AIDS Women*

An interesting finding that needs to be noted is that HIV/AIDS women develop positive and negative religious coping strategies. The choice of coping strategies turned out to be influenced by factors of social background, education, social support, social skills, and religious understanding. In addition, it is also known that coping strategies are the result of one's learning process against coping mechanisms that may be developed within them. Coping strategy is not something permanent, but it can be shaped in the learning process in a broad sense. So that in the end someone can change a negative coping strategy into a positive coping strategy from others.

Other people who can be a source of learning to build appropriate coping mechanisms for ODHA include doctors, counselors, peer advocates, fellow PLWHA, and their families. The learning process may not significantly affect the social and educational background that PLWHA already have. However, the learning process can affect aspects of social support, social skills and religious understanding of PLWHA. The realization of the learning process needed by PLHIVs is actually provided by hospitals through various health services for brands. Health services for HIV/AIDS patients are not limited to medical services,

namely in the form of treatment facilities to get ARV therapy, but required PLHIVs health treatment that is equipped with counseling services that *include* in medical services rendered.

This counseling service is not solely oriented to medical counseling for medication compliance. Counseling services provided include continuous counseling. This type of counseling is counseling for PLWHA so that they understand the course of their illness and the psychosocial issues experienced in the course of further illness. Psychosocial issues above are actually stressors for PLWHA (Deekshitulu, 2015, p. 77) (Utley & Wachholtz, 2011, p. 1). Psychosocial issues interventions are needed by clients to build support networks, develop self-autonomy, and increase control. The choice of intervention that can be done is counseling (individual, spouse, family, pastoral / religious), networking support groups (KDS), emotional and spiritual support, drug management and others (Naing et al, 2004).

Looking at the intervention options above, DR. Kariadi State Government Hospital Semarang, as one of the referral hospitals for PLWHA in Central Java has facilitated everything. This is supported by Hidayanti research (2016) which showed that the KDS of DR. Kariadi State Government Hospital has implemented guidance and counseling services. This can be seen from information education activities through group guidance, and peer counseling. These activities can provide knowledge, share experiences and help others solve problems so that they can foster *self-esteem of their* members. While Individual counseling services do not only involve counselors from within three hospitals. But it also involves peer assistants appointed by the KDS board, and also from NGOs that have a network of cooperation with Dr. Kariadi (p. 117).

Individual counseling practices at the hospital have used religious approaches. As Dr. dr. Muchlis, Sp. PD., KPTI said that the religious approach is needed by all patients, not only in palliative care. This is because basically sick patients experience psychological problems such as low self-acceptance. According to him, religion is an effective approach to overcome this problem. Especially dealing with HIV/AIDS patients who are desperate and feel worthless is by encouraging them, not blame. Patients must be encouraged to remain optimistic in living their lives by getting closer to God and abandoning habits that make them infected with HIV (Hidayanti, et al, 2016, p. 118-119).

Another acknowledgment from an external counselor that religious language is very effective is used to encourage patients to properly interpret their illness, find a better life, and be grateful for their condition (Interview with Counselor, September 1, 2017). The same thing was also recognized by the mentor peer stating that remind at right on religion is a way to overcome boredom in the middle of treatment compliance should be conducted. This peer advocate actually suggests remembering God in their own ways to overcome the anxiety, anxiety that comes to the patient every time HIV/AIDS. This is corroborated by the recognition of several women with HIV/AIDS. According to them, each time a KDS meeting, the facilitators always reminded them to get closer to God according to their respective religion (Hidayanti, 2016, p. 99).

Seeing this fact, there is an opportunity to develop further religious counseling services especially Islam in counseling services that are integrated with health services for HIV/AIDS patients. This is important because most HIV/AIDS patients who seek treatment at DR. Kariadi State Government Hospital is Muslim. Muslim is as the Islamic teachings he adheres to have his own beliefs and rules that are different from other religions, including in finding solutions to the problems faced. Islamic Development Counseling in Health Care for patients with HIV/AIDS could borrow some concepts of Sufism is the esoteric dimension of Islam.

Counseling that emphasizes the implementation of Sufism is often referred to as Sufistic counseling. This counseling adopts Sufism teachings in helping patients solve their problems can be practiced by applying exercises with earnestness (*riyadhah* and *mujahadah*) to cleanse, enhance and deepen spiritual values in order to get closer (*taqarrub*) to Allah, so that way, all one's concentration is only directed to God (Thank God, 1999, p.12). According to Sutoyo (2017), sufistic counseling is an effort to help people develop the "potential" which God Almighty to him and or resolve various problems it faces based on the teachings of Islam by imitating the life of the Sufis in the draw closer to God, in order to grow and develop into a private '*righteous* and *devout* , and ultimately can live happily in the world and the hereafter (p. 6) .

Based on the above understanding, the direction of counseling developed for patients with HIV/AIDS is to emulate the lives of Sufis as a means to improve their personal lives and their families. The application of *sufistic* counseling can

take advantage of three stages, namely *takhalli* (cleansing yourself of despicable qualities), *tahalli* (filling oneself with praiseworthy qualities), and *tajalli* (obtaining the reality of God) (Gratitude, 2000, p. 56). At this *takhalli* stage, HIV/AIDS women can be directed by counselors to clean up from all negative judgments about their illness. The patient is helped to change the negative view that his illness as God's punishment is a positive view that sickness is the love of Allah SWT. This *tahalli* stage becomes very important as the beginning of HIV/AIDS women enjoy their lives even though the virus continues to nest in its body.

The next stage is the *tajalli* stage (obtaining the reality of God). Stages where someone feels his closeness to God. At this stage, HIV/AIDS women can be motivated to continue to perform obligatory and *sunna* worship to strive for God's presence in the life they live. HIV/AIDS women who are vulnerable to various life problems must have resilience. Better, deeper knowledge, understanding and experience of religion is an effective means of building such resilience or more specifically having effective stress coping abilities. The presence and feeling of being close to God will give him internal strength to fight tirelessly to achieve a good quality of life, despite the fact that the HIV/AIDS virus cannot be treated.

Other teachings of Sufism which are important for the application of counseling are *Maqāmāt* and *aḥwāl*. *Maqāmāt* in Sufism such as *taubat*, *wara'*, *zuhd*, *ṣabr*, *tawāḍu'*, *taqwā*, *tawakkal*, *riḍā*, *maḥabbah*, and *ma'rifah*, and relates to virtuous qualities such as *ṣiddīq*, *ikhlas*, *khawf*, and *rajā'* (Thanksgiving, 2012, pp. 53-54). In addition, the *aḥwāl* is an inseparable part of the cultivation of the Sufis' commendable attitudes such as *qana'ah* (feeling enough), *thankfulness* (being grateful for all the gifts of Allah SWT), *faqr* (in dire need and not having something that meets their needs), and *yaqīn* (trust based on reality; knowing the truth, and feeling really true). *Maqāmāt* and *aḥwāl* are part of the process of attaining a Sufi towards his Lord (Gratitude, 2012, p. 397).

It is this *Maqāmāt* and *aḥwāl* which are actually traced deeper are all attitudes and praiseworthy qualities that are capable of being a strong shield in facing all the tests of life. Moreover, for women with HIV/AIDS, they are clearly confronted with complex psychosocial stressors. Despair which leads to depression and even the desire to commit suicide by one of the informants, for example, shows that there is no self-acceptance or *riyā*, lack of sincere attitude or

pleasure with God's provisions, lack of patience in facing the exam that comes to everyone, even unwillingness to repent and be more pious to God even though it is clear that the pain is part of his own actions.

Maqāmāt and *aḥwāl* which is a reflection of Sufi morality that can be pursued through these various riyadhah which can then be intensively applied to HI V / AIDS patients. The psychosocial problems that are commonly experienced by them can be the starting point for how the Sufi characters are taught as a learning process to build a strong religious coping strategy. Some commendable attitudes that are important for example are repentance, *patience*, *taqwā*, *tawakkal*, and *riḍā*. Repentance, for example, is an important attitude that must be embedded in women with HIV/AIDS especially for those who are doing risky behavior such as drug users, and sex.

There is a tendency for this group to refuse to repent. Reasons that arise for example are already sinful or even consider it to be fate or destiny. Taubah is a very important attitude to be instilled. Repentance itself is returning to Allah, meaning returning to His heart, returning to His door to beg for His love and mercy (Hayat, 2017, p. 120). Repentance is the initial door to make positive changes, after someone has committed a sin or mistake. The emergence of repentance consciously will make it easier for a person to improve himself *istiqamah* without any return to do the same mistakes and sins.

Another attitude is patience. Patience is not something that is passive. Patience is not submissive and obedient without opposition and effort but struggle and effort by maintaining the soul's fortitude and confidence in good results. Patience can also be a person's effort to be able to collect and collect all the resources he has that prevent him from complaining and anxious. Patiently, people can gather and collect various potential dimensions in themselves. Patience will cause a strong and strong emotional response, *tawakal*, that is, whatever happens to it is given to God. But do not give up hope, but solve the problem with diligence, determination, fortitude, and determination, in a wide and calm face facing trials from God (Hasan, 2008, p. 446-453).

Tolerance in the sense that is important to be grown in patients with HI V / AIDS in general. Patience has been understood as a passive attitude without movement. This kind of meaning needs to be straightened out. Patience as an attitude that can be a human helper in every face of the test is its own

strength for those who have it. Patience in a dynamic sense that is basically a coping religious strategy who taught the S UFI in life. Patience in the context is a dynamic attitude that must be possessed by HIV/AIDS patients in dealing with their illnesses, remain strong efforts and trust and live their best lives to win the blessings of Allah SWT.

The purpose of life as expected by the Sufi is to get the pleasure of Allah SWT. Likewise, the case with HIV/AIDS patients who have to be implanted strongly. A person who understands the purpose of his life correctly will try to achieve by all means as exemplified by the Sufis. This *Maqāmāt* and *aḥwāl* in the Sufism tradition teaches various attitudes and positive traits that are very beneficial for the perpetrators. Moreover, HIV/AIDS patients who suffer from the disease, but also experience stress due to psychosocial problems that accompany the pain. Patients who live their lives as suffering and punishment in their development can accelerate the progression of HIV/AIDS. All of these negative attitudes actually weaken the body's natural immune system which is actually a force against the illness to continue to survive.

Stress in psychoneuroimmunology studies will lead to disruption of the performance of the endocrine glands that play a role in the immune system. Conversely, stress-free conditions will increase the work of the endocrine glands which means that the immune system also increases (Hawari, 2003, p. 127). Thus, it becomes very important to foster a psychological and spiritual adaptive response where both are urgently needed to grow effective coping in HIV/AIDS patients. From here clearly visible emphasis of sufistic counseling for patients with terminal diseases such as HIV/AIDS is the development of the attitude and endurance of the client in the fight against his disease, fostering patience, fortitude and tenacity of the client to make the best efforts to fight the disease that is medically difficult to cure, but attitude and self-resilience is stronger than the disease itself (Taufiq, 2005, p. 333). With this Sufi style of mentality, it is expected that the client can help himself, reduce the burden of his suffering and ultimately the client can accept himself and become a winner even if his illness is brought to death.

Conclusion

Based on the findings of the study and discussion, several recommendations can be made for hospitals referring to HIV/AIDS patients, among others, the importance of the hospital giving more attention to psycho-socio-spiritual therapy, in addition to medical therapy, by maximizing ongoing religious counseling services; open space for cooperation with various parties to help realize the realization of established and standardized religious counseling that will provide very significant benefits for HIV/AIDS patients; and opening up space for collaboration with religious colleges or religious institutions to enhance and develop activities related to psycho-spiritual therapy for patients with terminal diseases.

The recommendations for the development of the academic field at the Faculty of Da'wah and Communication and Walisongo State Islamic University is collaborative research in the world of health to improve the axiology of Da'wah in answering public health problem in order to realize the university's vision and mission, based on unity of knowledge that is useful for the humanity of civilization.

In addition, a collaborative research between Walisongo State Islamic University and Dr. Kariadi State Government Hospital helps to increase psycho-socio-spiritual support for patients with terminal illness such as HIV/AIDS and others through the helps to increase application of Da'wah (*Irsyad* / Islamic guidance and counseling). This effort was carried out a form of university participation assist government programs in accelerating HIV/AIDS prevention and prevention through education, information and counseling.

The results of this study also contribute to the wider community for; 1). Enhancing awareness and concern for people with HIV/AIDS (PLWHA) who need social support from all parties to be free from stigma and discrimination; 2). Bringing more humanistic behavior towards PLWHA so that they can live the role of members of society as other people; 3). The importance of building religious awareness and religious experience both personally and in groups / communities as a provision for dealing with various stresses that will emerge in every phase of human life.

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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. According 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 were believed 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).

Theoretical 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. (*Ensiklopedi Tasawuf*, 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 (see Ridwan 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 *muhassabah* (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 level of *'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), catastrophizing (perceiving disaster situations), minimizing (underestimating), blaming (blame), perfectionism, musturbation ("must" do something), personalizing, judging human worth, control fallacy (everything is under his control), polarized thinking (all-or-none), being right (consider themselves 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 musturbation 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 *hadisath*-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 *tahajjud*, 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 junior 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.

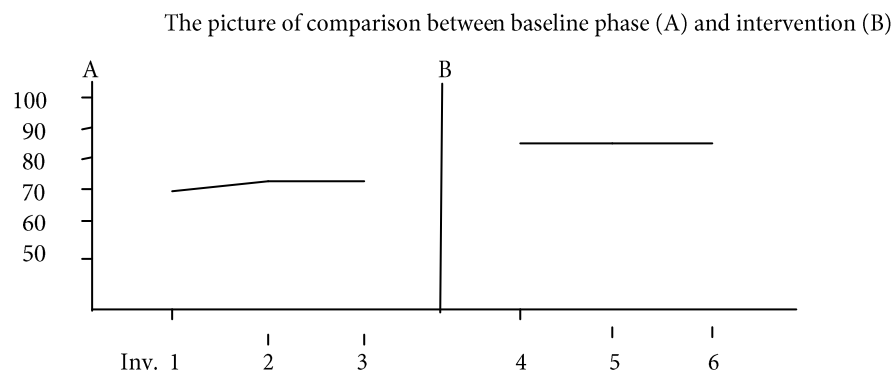
The third session of counseling was *tadabburzikr*. That was taking the meaning of *zikr*. The discussion of *zikr* was very important to be associated with

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.



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 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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Optimalization of Multiple Intelligence Through Qur'an Therapy in Pondok Pesantren Nurul Qur'an (PPNQ)

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Abstract

The era of globalization demands a human being has diverse intelligence that assisted with education, a fact that provides an environment that enables people to develop their talents, interests, and a range of intelligence optimally. Multiple intelligences/MI (Multiple Intelligences) popularized Howard Gardner that intelligence there are some special intelligence who each independently. Being human learners in human institutions and interfere the Qur'an in PPNQ need intelligence in various things. The opportunity to explore the intelligence power-power by using therapy to the Qur'an. "Well, you are the people who read and studied the Qur'an and teach it" (HR. Bukhari). So the understanding of the universe and its contents are sourced in the Qur'an. This paper aims to identify the root of the problems of the most fundamental of the occurrence of events that destroys the joints of human life psychologically in Indonesia, the way human intellectual effort and overcoming learning difficulties, and the way to do therapy and countermeasures with the Qur'an.

Keywords: Multiple Intelligence (MI), Qur'an Therapy, Pondok Pesantren

Introduction

Three kinds of poverty, namely: faith, material and information, is the cause of the deterioration of the nation. The main problem that is being faced by the people and the nation of Indonesia is less qualified human resources as well as the uncertainties of fundamentally in law, morals, norms, ethical life(Hawari, 2011). Then it takes movement to become learners and learning society should be

a priority, more learn to look ahead i.e. learn to anticipate reality. This becomes important for human beings who live in the era of globalization that demands openness and flexibility (resilience) in mind, and the ability to troubleshoot non routine creatively and critically (Syah, 2011) are also useful for overcoming material poverty, faith and information. With capabilities and continually optimised through education, helping learners to develop resource potential, in order to be ready to interact with a diverse cultural environment.

Psychotherapy in Islam which can cure all aspects of psychopathology, which are both the earthly, ukhrawi as well as modern human disease is as an expression of Ali Ibn Abi Talib, namely: *"the remedy of it there are five kinds: reading the Quran while trying understand the meaning, night prayers, hanging out with people who are good/Salih, memeperbanyak shaum/fasting, and a long night of remembrance "*. Whoever is able to carry out any of the five kinds of drugs the heart, Allah will grant the request by cure diseases he suffered (Hikmawati, 2015)so that it becomes a useful man for himself (achivement) and provide benefits for environment (bring change either). It can be observed through the behavior that looks, in a match with himself and his environment, so called man that has an integral personality (intact) as one of the healthy personality trait.

Support for the success of a healthy personality or behavior, health infrastructures are required. Healthy behavior is not just triggered by behaviors that are sourced from within one's self, but rather factors out themselves in the form of infrastructure, and a healthy environment is also very important. In addition, understanding the joint and collective action was a factor beyond that are essential for healthy behavior change. Some of the factors that support the existence of healthy behavior expressed the Qur'an, i.e.: the existence of clean water, a ban on consuming food and drink prohibited, the need for adequate rest for the body, the urgency of the sports and gestures for health the body. Clearly shows that the Qur'an gives some cue/symbols that relate to health. Symbols shown by the Qur'an, all of which leads to the need for a change in human behaviour towards individuals, families, groups, healthy society well spiritually, spiritually, physically. To behave well, humans are required to improve the environment and occupancy (Basit, 2017)in order to be able to recognize her own power potential, and able to adapt to the demands of the environment. Then self awareness and support a conducive environment can be attempted by humans with based on the Qur'an.

The Qur'an has a strategic and functional roles to human life, giving freedom to people to exercise their functions as a servant of God and the Khalifatullah on Earth. When experiencing difficulties in carrying out its functions, the Qur'an can be optioned to overcome difficulties. This is where the Qur'an gives a high award to man to create, innovate and be responsible for the actions of his chosen (Basit, 2017) with diverse power potential has been owned by the learners. Therefore, human beings can learn and experience in all the life span in accordance with the guidance of the Holy Qur'an in order to become a man of the world and the hereafter because the survivors are able to carry out the orders of God and leave things forbidden by God. With the belief that it would be advisable to give benefits to people and things that will harm/damage banned human (also environment).

Allah degrade Al Qur'an, a book of guidelines and instructions for people who are cautious, distinguishing between right and wrong. QS. Al Baqarah, 2:2, which means: "the book (the Qur'an) is no doubt her, instructions for those who are cautious." The sense of piety was kept away from the torment of Allah Swt with abreast of all his commandments, and keep away from any restriction, not quite mean "fear" only. Because the human soul: healthy means piety can distinguish between halal and haram, right and wrong, which can be useful and not, and evils principle (Hawari, 2011). Because a healthy personality can deliver the learners to think of innovative, Adaptive feelings and condition behavior that is flexible. Then the man cautious can optimize a wide array of intelligence, adapt to the social environment, and have a sense of calm as a servant of God and the khalifatullah.

There are three main messages in the Qur'an, i.e.: the message of intellectual, social and spiritual. The intellectual message is a message that encourages humans to do a study of the texts and verses qauliyah kauniyah. The social messages are messages that are associated with human concern and participation in the conduct of social transformations in society. As for the spiritual message is a message that relates to the relationship between man and his God. Many things are possible in everyday life, have not yet found the idea/ideas that can improve life, then the Qur'an can serve as a source of inspiration in developing the life (Basit, 2017). Three of those messages can be conceived and realized by humans for humans that have diverse resource potential which should be optimized in order to be able to fulfill the task to review the science on the

Qur'an, gives the benefit of social, as well as carrying out ruled by God and leave prohibited by God. All of which already exist in the Qur'an as a guide to life and human life.

QS. AZ-Zumar 39:23, which means: *"God has sent down the word best (as in) of the Qur'an that are similar (the quality of the texts) again repeatedly, shaking the skin therefore those who fear their Lord, then be calm skin and liver they were at the time remember God. That's the God's instructions, with the book She guides who he wants. And whoever misled God, then no one clue giver for him "*. Dr. Ahmad Al-Qaadi, Director of Islamic Medicine for Education and Research, based in America at the same time the consultant expert of a clinic in Panama City, Florida, the US has been doing research on the influences of the Qur'an in humans in perspective physiological and psychological. The result is that muslim and non-muslim respondents experienced some physiological changes that indicate the level of tension nerves reflective ("Pengaruh Al-qur'an terhadap Fisiologi dan Psikologi Manusia," 2011), the Qur'an has an influence capable relaxes the tension of the nerves. Note also that the tension of the nerves could potentially reduce the durability of the body caused by a disruption of the equilibrium organ function in the body to fight illness or help the healing process. The effect of relaxation brought about Qur'an on physiological because the sentences the Qur'an itself definitively, without having to know the meaning of the words. An awful lot of religious guidance both in the Qur'an, the Hadith of the Prophet which refers to these three types of health: physical, spiritually, and socially (Alhafidz, 2010). So it is with repeat reading of the Qur'an, are able to memorize the Qur'an, are able to understand the messages implicit in the Qur'an and the practice of content the content of the Qur'an in the activity of worship-mu'amalah will make healthy physical man (a), spiritually (comfortable and quiet), social (Adaptive). A healthy human being would be able to recognize the power-power owned and develop optimally in a wide array of intelligence. It is done at Nurul Boarding School, where the students who memorized the Qur'an also has academic ability in educational institutions (primary, secondary to College), besides the ability to socialize in the activities investigations involving the mass public study and other religious routine activities.

Pondok Pesantren Nurul Qur'an (PPNQ) students mothered by Kyai Fariq Ahmad and Siti Zulaikhah Alkhafidhoh has a range of capabilities as the provision to become a religion: Lecturer, interfere the Qur'an, a reviewer of the book, the

activists of the font and other religious activities. Where the students can maximize compound intelligence (multiple intelligence) with the environment is conducive and methods of therapy of the Qur'an. The background raises the problem of knowing how environmental PPNQ can optimize multiple intelligence the students?, what are the constraints experienced by ustadzah and students in using the Quran for therapy optimize the multiple intelligence of the students in the PPNQ?, what efforts are being made in order that the Quran therapy can optimize multiple intelligence of the students in PPNQ.

Discussion

Multiple Intelligence (MI)

Human is the main force of development, then the need for improved quality of human beings as human resources with education, because education is the principal key to answer the challenges of the times. Education is a process to improve the dignity and the dignity of the human being, the human also raised from various failed. Through the education obtained intelligence work out thought and new insights that will help human endeavors to improve the quality of his life (Afifuddin, 2012). Educational opportunities to acquire knowledge and diverse experience will help human learners to understand a lot of things in the universe and how to use the ability to help themselves and meet the demands of social as well as able to serve God became human. Because education to help optimize the human intelligence that has possess diverse potential.

The era of globalization and reform now this requires a reorientation of education as adaptation to changes, so the need for educators who are provided with diverse psychological knowledge that correspond to the demands of the times, the progress of science and technology. Whereas the nature of education is to provide an environment that enables to develop talents, interests and capabilities are optimized and intact, include cognitive-affective dimension- psychomotor (Syah, 2011). Similarly, research and daily observation proves that clever is not a success, while a mediocre ability who thus become successful. Therefore the tendency of psychology is now no longer rely on the theory of the "G" factor, but switched to what is called "Multiple Intelligence" approach to learning which is more concerned with the quality of the learning outcomes (Syah,

2011). Though or the MI (Multiple Intelligences) that popularized Howard Gardner in his book "Frames of Mind: *The Theory of Multiple Intelligences*"(Sarwono, 2009). Because with compound intelligence then humans can live in an environment that is very likely due to human thought and by the environment varies from one place to another. So the purpose of education adapted to the intellectual life of the nation for understanding to be a perfect man.

The philosophy of Pancasila teaching how civic berketuhanan or have the belief and worship in accordance with his beliefs, how to build a relationship of humanity with compassionate sweetheart, how to keep the unity of the Indonesia community Bhineka Tunggal Ika, how the principle of giving priority to the Joint Congress in resolving the problem, and how to be fair that proportionate. Five of these enhanced educational ideology of Islam that there is clarity of rules wrong and right, stay n touch , acknowledging differences and work together to achieve the devotion, as well as being that's fair to yourself and others. So the philosophy of Islamic Ideology and Pancasila education can work together to shape human learners who possess intelligence. So that intelligence can be developed optimally, good: social or intellectual, spiritual.

The learning process does not just include the motor behavior, but also of thought and emotion. According the laws of Gestalt that humans think thoroughly, then the learning process mainly involves the process of thinking, must begin with a study of the material as a whole, new to the details or its parts, involving: break time, knowledge of the material is studied thoroughly, an understanding of the material studied, the knowledge of his own achievements, and transfer (Sarwono, 2009). Because learning can be experienced directly involved with behave or learn indirectly by looking at the experiences of others so as to train the innovative and creative imagination. It needs to be understood by human learners that many factors affecting the desire to learn and support an environment conducive to successful learning.

There are several factors that affect learning, namely : (1) internal factor include thw state/condition of physical and spiritual, (2) external factor, namely enviromental conditions, (3) learning approach factor, i.e.learning efforts that include the strategies and method used. Human learners who have high intelligence (internal factor) and get positive encouragement from parents (external factor), may choose a learning approach that is more concerned with the

quality of learning outcomes (Syah, 2011). Although internal factor greatly affect the process and learning outcomes, environmental factor will contribute comfort and tranquility as long as the learning process lasts longer / tends to be repeated so that it becomes a good habit. Besides that the social environment will provide an opportunity for humans to remind each other in goodness and be ready to compete in achievement.

The environment is populated as a place of human life has undergone a change in a thrilling competition scramble for natural resources. Such phenomena require humans to build his world with adjusting to the environment itself. This became the focus of criticism of educational paradigm changes because obviously there is a functional relationship between the world of education to the needs of human life as the interaction with the environment. In a broader sense, education is a process of learning to adjust to the environment (Khamdan, 2010). And psychologically learning can be defined as the process of obtaining changes behaviour (both cognitive, affective, and psychomotor) to obtain the required response in the interaction with the surroundings efficiently (Joseph, et al, 2010:222), due to the positive transfer in the learning process, namely: the development of a progressive, multiple intelligence, optimization of the formation of integral personality, as well as the awareness of faith and piety.

Positive transfer can occur in a self learner in helping educators learn in certain situations that make it easier to learn in other situations. Positive transfer according to Barlow was learning in one situation helpful in other situations, i.e. learning in a situation that can assist learning in other situations (Syah, 2011) so that it can overcome all problems. With the occasion of experienced human learners can overcome problems that are very likely to appear on her, even help resolve problems experienced by others as well as creating a conducive environment. Although its human learners will always exist.

Problems experienced by students at large about: about how to learn, transfers, friends and relationships, timing of activities, the values of living (preached family, environmental education and community). The different problems experienced by individuals with diverse in shape, ranging from inability to show optimal results in learning disorders or mood disorders, psychic feelings (Siswanto, 2007). In addition, learning problems that often occur, namely: time setting, choose the way, the use of books, study groups, preparing test, select Maple and majors, and so on. Then the success of learning influenced the various

internal and external factors (Joseph, et al, 2010:222). While according to Mulyasa that there are five aspects of individual differences that must be observed in order not to experience a deterioration of learning, namely: the limited time and material to support the success of learning, an ambiguous rules for learners, and others. While internal factors because of personal conflict that are not able to recognize potential so confused to begin with learning activities and the realization that there are *individual differences*.

Each individual has their own distinguishing with another, namely the intellect/intelligence which means adjustments yourself mentally against a situation or new condition. There is another opinion, that intelligence is a set of individual ability to act with the intention of, think rationally, and to deal effectively with their environment (Sarwono, 2009). Because intelligence possessed by humans can be used to meet the needs of themselves and able to meet the social demands. Therefore, adult (parent, teacher, ustad-ustadzah) has an obligation to optimize the intelligence of learners in accordance with their respective conditions, namely: the bringing of the factors as well as environmental factors. The success of learning started the planning process-the results are understood by all aspects of education. Although an understanding of current intelligence is known not only in the realm of cognitive, but also emotionally astute and practice. Because humans are smart (intelligence) have the ability to recognize potential and adaptive anywhere.

Intelligence is the ability to cultivate further things observed, this ability is composed of two types: (1) these General Abilities underlying special abilities, but it is not a mere collection of khusus ability but rather a quality all its own. It is strongly influenced by the experience, interests and opportunities in each person. So two people can develop the abilities generally up to the different special abilities, (2) special ability is the ability in a specific area, there are seven: oral comprehension, fluency words, ability of the figures, visions of space, associative memory, perceptual speed and reasoning (Sarwono, 2009). That has been possessed by every human being, but can be drilled with the conditioning by the adults around them. Because every human being has an innate and environment have the potential that has the task to optimize. Although there is a standard measurement of human intelligence, but learners are very likely to experience changes due to learning opportunities and experiences.

The measurement of the ability of human behavior and psychology tests used to display the capabilities of human beings individually and individual differences. There are two kinds of tests that play a role in determining a person's behavior, that is a test of ability and personality tests. ability test commonly referred to as intelligence tests (all the human capacity to learn and all the human capacity to solve problems). So intelligence tests can measure the potential of children for learning in schools, a high level of intelligence means intelligent, synonymous with versatility in meeting academic demands, so as to be able to live a life of success (Joseph , et al, 2010:226). If a few decades ago, in Indonesia are still in the learning process that prioritizes intelligence (Syah, 2011) mathematical logic, but is now starting to be understood about the range of intelligence. So that learners are successful when it has a lot of science, emotional stability, adaptive behavior. Because the competition there is the kind of work that requires reasoning, practical skills, the ability to predict and manage, as well as the diverse skills of the language. So it needs the tools so that individual intelligence tests can identify potential ability and able to actualize optimally.

One of the types of intelligence tests was developed by Thurstone, known as the Primary Mental Abilities Test (a test of mental ability basis), including: (1) Verbal comprehension is the ability to understand the ideas expressed with words, (2) Number is menalar and the ability to manipulate mathematically, (3) Spatial is the ability to menvisualisasikan objects in the form of space, (4) Reasoning is the ability to solve problems, and (5) Perceptual speed is the ability to find the equations and inequalities among the objects appropriately (Afifuddin, 2012). In addition, there is the opinion of Gardner who stated that intelligence (intelligence) was not composed of one common and some are specific, but indeed there are really some specific intelligence, each self-contained, i.e.: language intelligence/linguistic, mathematical logic/mathematical, logical space/spatial, bodily/kinesthetic gestures, music/musical, interpersonal, and interpersonal/into/sometimes intrapersonal. In 1999 plus one more, which is the eighth intelligence about nature/naturalistic intelligence (Sarwono, 2009). So that aspect of education does not just focus on one type of intelligence, but there is a wide array of intelligence that can be optimized with the right method as well as a conducive environment. The intelligence compound owned by individuals can be realized as early as possible in order to be given effective and efficient education. In addition to the intelligence compound, optimize the intelligence of a human

being is to help individuals who are adaptive, able to adapt himself and the environment.

Intelligence is defined as the ability of psychophysical stimulus or reaction to adapt to the environment with the right way. Intelligence isn't really a question of the quality of the brain but also other body organs. It must be admitted that the role of the brain in relation to human intelligence role more prominent than other organs, the brain is the control tower, because almost all human activities (Syah, 2011) supported by other organs of the body as well as the condition of feeling which gives the meaning of capabilities. Because the intelligence compound (multiple intelligences) that human beings, not just focus on intellectual ability (mathematics, logic), but also sporting flavor (sometimes intrapersonal, interpersonal, languages, nature/natural) and sports (gestures, music).

The theory of *Multiple Intelligences* of Howard Gardner is very popular because it explains why the school is limited to Puspa Point so the genius of music, while never got B. J. Habibie sing. Keep there is a learner sports magnate but his mathematical value is mediocre. Instead, the United Kingdom language speech champion doesn't need to be told by a gym teacher. kopro Because that's in the U.S. subjects to Elementary School to the High School consisted of just the obligatory lessons 4-5 lessons, the remaining options in accordance with the talent and ability of each Such understanding may lead learners to get appropriate education with intelligence. So education is not only to educate the intellectually, but also stable emotions, and adaptive behavior. Because a set system in education that has been designed can be practised with a proper method to get the results that correspond to the purpose of education.

That can be developed by thinkers and implementers of education so that all community members have the opportunity to get an education as a whole within the family, institutions of formal education, and community. Because all human beings are entitled to the education of parents, teachers/religious figures, and community leaders. Education supported by the empirical, that every individual has the wit and assisted by educators to actualized.

The House of empirical stated that with average IQ, if trained well the aspects of his intelligence, and his creativity as well as the intelligence of his emotions, will be able to perform incredible. Other evidence is that Papuans difficult once taught reading and arithmetic, but rather a Professor of whites from

the United States though not necessarily able to light a fire by using two pieces of stone is hot, Cook the yams and pork only with a pile of hot stones and leaves, or climb up the steep cliff without falling over. The intelligence of people United States indeed cannot be measured from the ability of the people of Papua New Guinea, but has its own intelligence measure that will not be achieved by the United States. It is clear that cultural factors play a role in determining the sanagt of one's intelligence (Sarwono, 2009), because intelligence is evolving in accordance with the demands of the environment as well as there is a desire to change according to the internal environment. Therefore intelligence has a very broad meaning, i.e. the ability that has owned that can be developed with education in order to become a human adaptive (smart individuals) and provide a benefit (social intelligence) as well as being able to execute the commands of Allah Swt (spiritual intelligence).

In general society just looked at clever concepts from the field of education, but it may just be smart in school, not yet good at drawing, work smart, play music or sing. In line with the development of science, intelligence is viewed more broadly. In the year 1980-90s a psychologist Howard Gardner of Harvard, argued that humans have a rich intellectual spectrum. Intelligence has the ability to fix the problem, menggeneralisir problems, and create/offer services that are valued in a culture (Joseph, et al, 2010:227) also in accordance with the rules/norms of Islam. Hence the sense of education, the objectives to be achieved as well as the scope of the object of education should cover many aspects, namely: personal, social, and spiritual or cover the cognitive, affective and psychomotor. The coverage of these aspects are in line with social norms and Islamic religion.

By having the intelligence compound. Because according to Gardner that man has eight basic intelligence: linguistic, mathematical logic, visual space, kinesthetic body, musical, interpersonal, intra personal, and natural. Kinds of intelligence that's called MI/multiple intelligence (multiple intelligence). Intelligence as the potential ability to develop depends on: (1) biological factors, including a descent/genetics, brain injury/wounds before-during-after birth, (2) personal life history, including experience with parents, teachers, peers, friends and others, (3) cultural and historical background, including the time and place of birth as well as the nature and conditions of life of the Community (Joseph, et al, 2010:239). By currently existing, education that assist optimization of multiple intelligence need support many aspects of man, good educators also means

prasaran as well as government policies that favour the quantity and quality of education. Because the philosophy of education is a positivist that every human being can be formed of his intelligence, while there is a desire and an opportunity.

Human intelligence evolved if given the opportunity, including: the role of teacher, environment as well as the involvement of human learners actively. Howard Gardner as a pioneer of the concept of multiple intelligence argues that human intelligence has the capacity to learn, solve problems, create something within the context of the rich, and create natural settings. So it needs the cooperation of ahrmonis between the educator and the learner with the understanding that: (1) every human being has eight kinds of intelligence, but that protrudes a few, (2) most humans develop intelligence on the stage competent when it gets stimulation, adequate guidance and support from their environment, (3) intelligence can work together in complex ways, (4) there are a few ways to be smart on each type of intelligence (Joseph, et al, 2010:229). That must be realized by the produce educators (teachers, professors, kyai, ustad-ustadzah), and this was done at boarding schools By the Qur'an. The student can be compound using the intelligence of the optimal therapy of the Qur'an (read, memorize, understand the content of the contents, tajwid, as well as caring and protecting it).

Qur'an Therapy

God created man as the Caliph had the freedom to develop themselves. Almighty God equip mankind with nature khouf (anxiety, fear, and worry) and rojaa (attitude full of hope and optimism). The two forces should be synergy and harmony. Existential human conditions meaning that human development focus of oneness of existence, means there is a very fundamental values that became the cornerstone of human development and the direction towards the unity of existence. The street value of that question is the religious values. As a servant of God, human beings and viceroys have a sacred duty of worship, is a personal ritual (salat, shaum, pray, read Al Qur'n), as well as social worship, namely: establish friendship, creating an environment that is beneficial to the wellbeing or the happiness of mankind (Joseph, et al, 2010:137) in various ways faith and air-Islam based on the Quran. It is believed to be with intuitive intelligence also learned with intellectual awareness. Because conviction would make man subject to God's commands and prohibitions, while intellectual awareness will liberate humans to distinguish right and wrong and dealing with God's creation.

The process is part of the intellectual foundation of religious precepts, because there really is a point that a trust will be secretly more powerful when you thought process can be used to provide a right way reason. The necessity of religious attitudes that can combine the certainty of opinions with tolerance of other opinions is one of the reasons to consider that the religious stance should include intellectual factors. Although the intellectual factors cannot form religious grounding as a whole because it requires the involvement of religious motivation and emotion. So the necessary methods to develop the ability to accept one of the more disputed, in addition to understanding the reasons that make sense so that others hold the opposite opinion (Rohmah, 2013). So the Muslim can be learned and practice based on the source of the teachings (the Qur'an) that "universal" timeless and conducted in accordance with the Sunnah of the Messenger Prophet Muhammad. Because the servants of Allah and the Prophet Muhammad which are based on the Quran and Al Hadith can know the universe and able to address the range of problems that there are always increasing in the global era.

In the era of globalization today, counseling and psychotherapy is not only given to people who have a question or are having mental disorders. The community looked at that counseling and psychotherapy may also be given to individuals who are normal and healthy, but who wants to know more and develop themselves again so that the potential to increase competency in interpersonal relations weaves with others and increase insight towards yourself (Siswanto, 2007). So the man who has yet to recognize the potential intelligence and not able to actualize can be helped by therapy, even the man who has intelligence but yet gave the benefit can be directed in accordance with the demands of social religion. then the process help through therapy (counseling) can be done in a clever man so that his achievements, optimized in humans do not realize/recognize the problem in order to be able to resolve the problem, the human experience of anxiety religion can be calm in religion, and others.

The term psychotherapy (counseling) have an understanding as a way performed by professionals (psychologists, psychiatrists, counselors, doctors, teachers/ustad-ustadzah), with the aim of helping humans who experience psychological problem. The goal of psychotherapy more specifically covers several aspects of human life, namely: strengthening motivation to do the right thing, changing cognitive structures, reducing the pressure of emotion through the giving of an opportunity to express the feeling inside, helps develop potential,

changing habits and form a new behavior, increase knowledge and capacity to make decisions, improve self knowledge and insight, improved interpersonal relationships, changing the social environment of individuals, change the somatic processes so that reduce pain and increase awareness of the body by physical exercises, and change the status of awareness to develop a consciousness-self control-creativity. While the issue dealt with Western psychotherapy issues concerned the nature of physiological, emotional, cognitive, behavioral and social (Hikmawati, 2015) even spiritually. Because an integral therapeutic approach includes the intelligent biophysico socio spiritual, namely: healthy physical condition, psychological feel comfortable, to feel accepted by their surroundings, and feel peaceful because it is convinced that with the human devotion will happy world of the afterlife.

Counselling and psychotherapy does not differ qualitatively. Counselling process by which individual pointing are given the opportunity to explore the self that leads to increased awareness and the possibility of choosing, help individuals to get rid of things that inhibit growth. Because counseling intended to individuals are assisted to find private sources in order to live more effectively. While psychotherapy is often focused on involuntary process and deal with the alteration of the structure of personality, led to an intensive self understanding about the dynamics that are responsible for the onset of the crisis-a crisis of life than only dealing with efforts to overcome the crisis of a certain life(Siswanto, 2007). Because psychotherapy (counseling) not only helps solve the problem, but also recognize the problem so that others can avoid the opportunity on the source of the problem.

Through psychotherapy, a person will be able to get to know the problems encountered and was able to solve it on its own because of the onset of a sense of responsibility to deal with it. So it will be able to develop the attitudes and methods of problem solving (problems) faced every time the present and the future, emerging awareness as members of society who are involved with the responsibility of living environment, understanding that the surrounding world is filled with values that must be followed and observed and practiced in his life as a member of the community and as part of the surrounding world. If a person is aware of his position as individual beings are social da then will be able to make changes against the problems that are in themselves, and no longer being too obsession (concentrated his mind) to chaos in himself. Awareness and

understanding of the self can deliver this sort of individual interaction activities, so to grow up feeling happy (Rohmah, 2013) that will help all potential actualizing (biopsychosocial-spiritual) that owned. Feeling happy makes physical work feels light, comfortable to activate psychic processes secure social awareness, to interact, and a sense of peaceful because confidence in Allah Almighty. And it can be learned by humans that has possess minds that differentiate with other creatures.

Experiments conducted by experts that the future of the human brain (frontal lobe) there is a specific section in a given microwave electronic stimulation then it would feel a sense of peace, focused, close to the Lord. Next the researchers say the brain is a point of connecting with the soul, the heart and then to their Lord called a "God Spot". U.S. Medicine, prayer does not mean drug therapy with negligible. Snyderman (1996) States that medical therapy alone without prayer and remembrance is incomplete, the opposite of prayer and remembrance without medical therapy is not effective. The opinion in accordance with the Islamic view that asserts that humans are creatures of nature "Faith", as the word of God in the QUR'AN. AR-ruum, 30:30, meaning: "then thyself front straight to religion (Islam), nature (religion) of Allah which he had created man upon it. There are no changes for God's creation. That's the straight religion but most of mankind know not "(Hawari, 2009). At this writing the given of God through the Holy Qur'an: read, remember, understood its meaning. Because the Qur'an into guidelines for human to believe and moeslim, in addition there is evidence that tombo ati one is with the Qur'an. The great hope that mankind can live life and life with based on the values that exist in the Qur'an, it promises the reward of reading the Qur'an, foster a sense of happy and will avoid the deed it is. Because it has been clear what is in the Qur'an that good behavior will be rewarded and bad behavior is a sin. With the understanding that human beings will be happy also gain salvation in this world and the hereafter.

Many humans lose grip, aim to compete on the material as a destination near the sheer with cut corners, as a result of the loss of devotion. Humans are losing grip (lost) the Prophet Muhammad said, as record by Al Hakim, which means: "I have left for you two things, if you hold fast to him, undoubtedly you will never get lost forever and ever, that is the book of Allah "Qur'an and Sunnah" Prophet "Muhammad"(Hawari, 2011). It clearly commanded and compulsory for Muslims to believe and carry out religious activities in a day-a day in the life, for example by regularly reading the Qur'an.

The Qur'an was revealed to the Prophet Muhammad is the last Prophet. The Qur'an is the Holy Book of the Muslims which contains guidance, doctrine and the story of the various people of the past to be used as a guideline by the Muslims. The Qur'an is the book of guidance for mankind in this life in order to be harmonious, aligned and balanced in relation to God (vertical), with our fellow man and the surrounding environment (horizontal). The Qur'an is the book of the latter passed down through his Messenger, the refinement of the previous books, is the book is the last and most complete Edition as well as perfection, because its content is divine revelation, not the fruit of the human mind , no one interfered with and always maintained her chastity by him With faith in the book of Allah, and manifested in reality with read, memorize, understand the content of the Qur'an to be implemented in the life of every moeslim will be honed the ability of understanding (cognitive), implementation (psychomotor), which accompanied by delight (affective). So that individuals can keep yourself and your family as well as their surroundings from acts that violate Islam.

Understanding and practice of Islam is when a human being is capable of running amar ma'ruf nahi it. Allah degrade Al Qur'an, a book of guidelines and instructions for people who are cautious, distinguishing between right and wrong. QS. Al Baqarah, 2:2, which means: "the book (the Qur'an) is no doubt her, instructions for those who are cautious." The sense of piety was kept away from the torment of Allah SWT with abreast of all his commandments, and keep away from any restriction, not quite mean "fear" only(Hawari, 2011). Because of the lack of piety which would make man earn salvation in this world and the hereafter. Safety in the world because humans are able to carry out the order of the religion, and salvation in the afterlife when people have confidence in the existence of heaven, which is given to the slaves. Where the devotion that is based on the source of the teachings of Islam, i.e. the Qur'an.

God Almighty in surat al-Baqarah, 2:185, meaning "month of Ramadan In which was revealed (the beginning of) the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion between right and wrong". The presence of the Holy Qur'an is not for God and his Messenger, but for all humanity. Understanding Muslims generally put the Qur'an as a book of the law that produces legal products for humans. By implication, the understanding of Muslims being partial. The Qur'an is considered a book which governs human behavior (should or should not be done). So, creativity and innovation into souls

imprisoned Muslims and entangled by the rules are understood. In fact, the Qur'an not only reveals himself as the book of the law. The Qur'an is the book of guidance for mankind, the instructions or explanatory, and as a criterion (QS. al-Baqarah, 2:185), as medicine and grace (QS. al-Israa', 17:82), as well as being mauidzah (QS. Jonah, 10:57). Put the Qur'an in accordance with stated directly by the Qur'an itself, will have implications for the wider (Basit, 2017:186) to foster a consciousness that man as a servant of God to worship and had a deal for the khalifatullah. Therefore with based on the Qur'an that has perfection, then the problems faced by humans can be finished completely with God that gives problems and God will give you the solution so that humans strive to find it. Then there is no doubt for Muslims to believe in the book of God.

Mahmud Syaltut, Professor and former Rector of the University of Al Azhar University, Cairo, held that the provisions of law specified in the Qur'an have 4 characteristic that sets it apart from the law of human products (Winarno, 2016), namely: (1) some verses which is contained in the The Koran stated clearly and definitely or qat'i so that there is no loophole for the mujtahid to interpret through ijtihadnya, (2) any form of legal information provided in paragraph is inseparable from the concept of targhib (the impetus that is uplifting) and tarhib (urge is scare), thereby encouraging people to do good and avoid the bad, (3) the existence of a relationship between a provision of the law with another and this is expressed in the Qur'an are scattered in the texts are, (4) the law of the Qur'an in addition are also common are fair, flexible and elastic, so it can be applied at any place and time (Hawari, 2009). Then it is just when the Quran therapy became one alternative to human beings in order to discover himself as a servant of God, fosters the understanding that human beings have an excess of minds to learn and continue learning, optimize diverse intelligence to compete in life, and have confidence that there is a responsibility for the world's life when humans entered eternal life (nature of the afterlife).

The Qur'an for Muslims is the book the sanctified, became a reference first and foremost for the people in their processes in the world. The Qur'an as a guidance for mankind, so the Muslims always approached him: listen, read, memorize, to interpret and apply. Then the Muslims there is some tendency, namely: positioned as a ritual activity, review/understand/interpret it in order to find out the meaning of their subjects (Ulya, 2016) and to assist in the healing of life/life problems faced by man. Some of the above tendency makes the humans

sometimes intrapersonal intelligence to sharpen with a soothing ritual activity, examine the logic of awareness about the reason for making it obey Allah, practice that will form interpersonal intelligence as khalifatullah, read and memorize will cultivate the habit of saying the kalam of the divine. Then Quran therapy became one of the ways to help optimize the entire human potential wit.

Psychotherapy is a technique of administering aid to an individual to attempt to change the pattern of life that is not done by developing a more satisfying feeling of her and is in harmonization of relations with surrounding communities. So psychotherapy serving a deeper psychological problems again, which influenced the attitude and personality of a person who had laboured through the need to outreach to the healing of psychological abuse. Then psychotherapy can reveal-the psychological boost of encouragement in that hidden and unconscious in a long period of time(Rohmah, 2013). Because Muslims know the Qur'an from his carriage by her parents there are also conversion because the learning after the birth. Therefore, the early Muslims know/was introduced to Qur'an indirectly can hone a variety of intelligence: know the letter Alif, legal reading of the Qur'an, ethics/etiquette read Al Qur'an, learned on Murshid (khafid-khafidhoh) , Qori ' with intonation that make up the harmony, even the chance of competition to know resonate and the proper reading of the law. Then the intelligence compound will be owned by optimally utilizing the students Qur'an therapy.

The Qur'an is considered a therapy first and foremost, because in it there is the secret of how to cure diseases of the human spirit. efficacious level depends very much how far the level of someone's faith suggestion. Suggestion is can be achieved with reading, hear, understand and ponder and implement its content. QS. Al-Israa ', 17:82, meaning: "and we sent down the Qur'an one that became bidders and mercy for the believers and the Qur'an that does not add to those losses other than the tyrant"(Hikmawati, 2015). It is understood that with read and memorized the Qur'an then Muslims (in particular the students Koran interfere) can optimize memory, master your emotions so as not to interfere with the rote mastery, even keeping his behavior (always good) in order not to lost the memoriese.

Read the Quran with understanding meaning and significance with the belief that reading the Qur'an is worship to God, which would be obtained clues that will bring to life the atmosphere of a comfortable life (prosperous), whether

related with the private life or in the life of society (Joseph, et al, 2010:148). So get the degree of biological health because the pronunciation of the letters Alif clarity honed, feel comfortable while reading and memorizing the Qur'an because the brain is in a position of "focus", socially there is appreciation for the interfere of the Qur'an as human noble, spiritually and there are beliefs and worship only the gods will get the reward of paradise. Then the interfere of the Qur'an will get Prime health: biopsikososiospiritual. The condition can answer/resolve the problem dimensions of human life.

All the dimensions of human life that concerns aspects of the law, norms, values and ethics of life loosely to the Qur'an as well as instructions to their implementation (operational guidelines) contained in Al Hadith as exemplified by the Prophet Muhammad. And, anyone who does not believe and follow the instructions of the Qur'an, he himself will be losers. QS. Thaha, 20:100, which means: "he who turns away from it (the Qur'an), then surely in the day of Resurrection he bear sin". When the doctor read the textbook of medicine in order to add their knowledge to practice for the health of the patient, then surely the Qur'an is a complete mental health textbook and perfection in the world. For men who understand, appreciate and practice will have welfare benefits and birth and inner, survived in the world and the hereafter in the future (Hawari, 2009) and inner happiness. Making Muslims have conviction that reading the Qur'an alone already bring much less memorize, knowing the contents of the womb, as well as practice in everyday life. So can the Qur'an as a therapy when read, memorized, examined implies, implemented in everyday life, and confidence will get a reward. Then the resulting optimal intelligence Qur'anic personality compound.

For Muslims, reading the Qur'an properly has a high religious value and get a reward for being the best readings in all circumstances, i.e. when: excited, agitated, themselves, are in crowd, got the favour, receiving accident and others. In a history, comes a Ibn Mas'ud, one of the companions of the Prophet. The person asked for his advice. He said: "O Ibn Mas'ud, give advice that can give me medicine for my soul that is peaceful, not agitated, tangled thoughts , packed beds uncomfortable, no sleep. Ibn Mas'ud gave an advice, he said: "If the disease affected you then bring your heart to the place of the people who read the Qur'an, you read the Qur'an and listen well people who read Qur'an (Ulya, 2016). Evidence that the Qur'an can cure various diseases because of the soothing

harmonyization so that the individual is healthy and comfortable doing various activities, even when the effect of easing awareness of reading the Qur'an.

Qur'anic method and thibb An-Nabawi has managed to instill the values of health through the worship of practice which became an obligation for every muslim. Many scriptural instructions and sunnah which basically leads to attempt gain the health. QS. At-Tahrim, 66:6, which means: "o believers keep yourselves and your families from the torment of hell-fire." The efforts of health there are several ways that is legitimate, that is: the Qur'an together hygiene with the repentance as one of human nature who loved God, strengthen taklif keep clean, hygiene and health related to the creed that is faith, and the existence of reward and punishment for perpetrators (Alhafidz, 2010). Therefore, faith in the book of God of whom the Qur'an and moeslim with reading/memorize will make a cautious man. It is taught and became a habit in boarding schools By the Qur'an. Because the student can do on memorizing the deposit that has been determined, and the mother of Mrs Siti Zulaikhah prioritizes time deposit even motivated the student to promptly completing the Qur'an. These conditions are found in PPNQ (Pondok Pesantren Nurul Quran).

Pondok Pesantren Nurul Qur'an (PPNQ)

The role of the Islamic boarding school in Indonesia nation-building is something that cannot be ignored, so it is very clear in case of dynamics and upheaval in society then boarding cannot be forgotten from the discussion. The Association of boarding with the dynamics of the community because of the boarding school is an educational institution which was used as a place to spread Islam and to deepen his growing up in a society with a system of boarding at once are independent in every respect (Khamdan, 2010). Because the duration of time for the students, he lived in accordance with their respective capabilities that would have been different, but there is a target average time which made the deal (though uncredited) for the student pass/graduation.

History proves that the seminary became the driving force of the nation's struggle in the expelling of colonialism, even with maintaining the traditions of the local cultural heritage to survive from the whaling era. Boarding school can withstand firmly in the siege of aristocratic education system in the era of colonialism so as to bring up people's education system is cheap and democratic.

And be a general agreement that the boarding school is the center of change in education, political, cultural, social and religious. Because the boarding school requires two things, namely: the intellectual life of the nation and participating creating peaceful world (Khamdan, 2010). Because life in boarding schools give priority to togetherness in a variety of ways, namely: kites infrastructure, budheg service, met with ustad-ustadzah, hour visit, time off, etc. It makes the students feel to have a new family member the equally struggling under one roof for a seek religious knowledge which will be actualized when back to the community in their respective regions.

Boarding is capable of being an agent of social change that one of the proof with Kalpataru award in 1979 against boarding An-Nuqayah in Guluk-guluk, Sumenep, Madura, is an important role in the harmonization of human environment memola based on the principle of environmental ethics. boarding school was not merely as a place for the Koran but also become artifacts of civilization and a symbol of change in Indonesia, so the Muslims greatly determine the style and character of the communities (Khamdan, 2010). A very clear identity of his personality, namely: emphasis on devotion, doing amar ma'ruf nahi it, respectful and obedient at kyai budheg/teacher, doing activities together in a mutual, even eating from one container at the same time, and others . It is also carried out by the student in PondokPesantrenNurul Qur'an (PPNQ).

PPNQ stand beginning in 1990-an under Mr. Patni Ahmad Fariq and mother Siti Zulaikhah Alkhafidhoh that has good Naat men as well as women. Memorizing the deposit to the capital Zulaikah beginning with: juz 30, Yasin and Tahlil, surat Ar-Rahman, surat Al Mulk (which became the initial terms to continue the recitation and memorization to 30 juz). It applied to all santriwati even though graduates of MTs, MA. Because the Quran does not interfere age restricted, even though the average students interfere the Qur'an who settled in PPNQ average facing while the school and College in MA.

Model Thoughts

Human as Abdallah and khalifatullah has been provided with reason therefore has a range of intelligence to carry out two glorious task. By kognitifnya man can know science and insights about the universe, with the afektifnya man can express emotions appropriately/no harm, with human psychomotor activity

able to complete tasks routine. In addition to the three domains of intelligence (cognitive, affective, psychomotor), Howard Gardner's opinion that humans have multiple intelligences: logic, language, musical, kinesthetic, spatial, interpersonal, intra personal, and natural. There are also opinions of Thurstone that humans have a special public intelligence and wit. It is poorly understood by the public in General, so it needs help in order to guide the intelligence compound can be optimized. The therapy then conceived to help people not normal can also be used to help normal people who are unaware of the potential power of the intelligence compound. Therefore, one of the psychotherapy used is the Qur'an, because therapy is known by Muslims as a guide to life and living. With reading-memorize-review-practicing the Qur'an then normal human can recognize/realize the potential intelligence compound. So in this paper examines the optimization of multiple intelligence via Quran therapy its boarding schools By the Qur'an.

Research methods using qualitative approach, with its data collection techniques using triangulation and analysis techniques using Spradley that number of data that has been collected must first reduced and then classified in various domains to gain an overview of the general nature and relatively thorough from a focus that is examined. And interviews done to caregiver cottage i.e. Mother Siti Zulaikhak Alkhafidhoh the result is that the time provided for memorizing the deposit prescribed by reason that the students are trained to be orderly. Because of the time it is selected a loose opportunity of regular activities so that students can be memorized with the deposit. The specified time: ba'dal dawn because the situation of fresh fresh good night's rest, the depleted depleted duhur because completed activities and rest, Cook ba'dal sunset because of the time that an efficacious and while waiting for the 'Isha ' prayer times '.

Activities in PPNQ in addition to memorizing the Qur'an, the students have a variety of activities, including: regular sholawat every Sunday night, *manakib*, qori activity, and various other public recitation. In addition they have academic assignments at each school. Because of the age of students graduates of *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA). But there is students of Syarifatul Atfiyah (the origin of Bojonegoro) that can complete memorizing within 4.5 years. Since the beginning of the Islamic College in the early start memorizing the Holy, so graduation degree also the graduation completing the Qur'an. A achivement that boast because the intelligence of academic (College) the harmonious spiritually with intelligence (Khafidhoh). Although based on

experience time memorizing the Qur'an which required the students between 4-6 years.

The average area of origin of the students is holy, Jepara, Demak, Pati though anyone from outside line (but not much). As a condition for the students memorized the Qur'an was already memorized: the short letters juz 30, Yasin and tahlil, surat Ar Rahman, letter Waqiah, and surat Al-Mulk. After that within one year the student conform to see the achievements of the budheg (Binadhoh), if it is possible to memorize the Qur'an will continue, but if it feels less capable then the students will be budheg ordinary (read the Qur'an and learn Tajwid).

The student PPNQ Alumni usually gather for friendship memorizing every two years i.e. in sha'baan, in unison with the completing of the Qur'an for "rote nglanyahke in front of a general audience) which are normally invited 500 people. However never happened 2 x 1000 guests present who were present when Kyai Sya'roni Ahmadi. So euphoric people are increasingly adding to the blessing of the khafidhoh.

The success of the student interfere the Quran supported religious activities with others, IE: fasting on Mondays-Thursdays, every Monday night reading the Congregation heard the Prophet font with a microphone so that the communities surrounding the PPNQ join the listening the melodious sound of the students (can be perceived as Islamic music intelligence), Wednesday night budheg Takrib book (Fiqh women) along with Amir Ahmad Yusuf Patni, evening prayers conducted independently (but special Ramadan prayers Sunnah do together, each Friday Kliwon during the calling completing Qur'an and continued study, every Friday (expires 06: Fajr 7) reading 3 juz as an attempt to exercise the memorizing the voice heard by people around PPNQ, night Saturday Legi there speed (from East Java), there are Rotib Pahing Saturday night (from starch), Monday night's Wage there every Sunday morning, mujahadah there praying duha along with surrounding communities. Activities to interfere the Quran Recitation and memorization/memory skills, music, sometimes intrapersonal, interpersonal and language. Then the optimization of multiple intelligences can be done with therapy in addition to memorizing the Koran, students get the PPNQ can be actualized wit other compound.

Data obtained after analysis, supported by a description of the theory and background of the problem obtained result is that PPNQ environment very

conducive because there are various activities reading/memorize the Holy Qur'an, the perfect time to deposit rote, graduation/appears when khatam the Qur'an which was attended by the alim-families-communities, opportunities a year to measure the ability of the self/not able to memorize the Quran. It fosters the realization that students has the intelligence of memorizing, realizing the self sometimes intrapersonal ability to memorize or budheg read only, as well as a graduation event which sometimes intrapersonal performing in front of many people. While the obstacles faced there are two: (1) from the internal is the lack of motivation that begins with intention, dividing time between the school and the target of memorizing, divide the time other religious activities (2) of the external is the lack of family support, high social demands to interfere. Then the efforts made is to make a schedule and time of activity, following various religious activities are purely personal and social without disrupting the schedule of the rote and memorizing the deposit, have targets khatam in accordance with ability, and begged blessing the parent also the alim arrive during graduation.

Conclusion

Study conducted throughout the life of the down swing to get into liang lahat with different way for diverse actualized human intelligence to carry out the duties of life as abdillah and the khalifatullah. So the santriwati in PPNQ can be multiple intelligence with optimal therapy. Because a conducive environment of boarding schools so that the time to memorize the average year 4-6 can be done by khafidhoh. While the internal and external obstacles can be overcome with cooperation between caregiver cottage, the santriwati, santriwati, parents and the community around.

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Guidance and Counseling of Inabah Method: Building The Sufis Behavior as Life Style in Digital Era

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Abstract

The problems and challenges to educate the millennial muslims generations in the global and digital era are more difficult and complex. The millennial generations often to behave and have a lifestyle determined by trends on social media, even though not all of those trends are suitable with religion or national culture. Some efforts were made in order to help the younger generation to behave well which are suitable with the guidance of religion or national culture. One of the effort is Guidance and Counseling of the Inabah method by using a religious approach and it is usually done by Sufis, such as: the practice of worship, zikir (remembrance of Allah), and riyadhah. This research used a qualitative approach and descriptive method, the researcher describes the results of the research through the data collection techniques: interviews, observations, and documentation studies. The purpose is to research the guidance and counseling of the Inabah Method in building sufis behavior as a lifestyle in the digital era. Research shows that the students who have given Guidance and Counseling of the Inabah Method have better cognitive functions, a more peaceful and better mood because they find the meaning of life, have the brighter and the better perceptions, increased self-awareness, have the ability to appreciate time and life, and a variety of positive changes that greatly determine the personality and daily behavior.

Keywords: Inabah method, worship, riyadhah

Introduction

The problems and challenges to educate the generations of millennial muslims in the global and digital era are more difficult and complex. The generations of millennial often to behave and have a lifestyle determined by trends on social media, even though not all of those trends are suitable with religion or national culture. The impact of globalization and digitalization are the complexity, chaos, and turbulences occurred in all aspects of human life, and will continues to eliminate the cultural and religious values of humans.

Nur Ainiyah's research stated that the advancement of science and technology which became the root of the creation of the era of globalization, makes human life in two different dimensions, interactions, communications, socializations, and relations. They does not only limited in the real world, but by technological advances they have created a new ones, nonmaterial world but have unlimited reach, as cyberspace. The globalization has brought such drastic changes to lifestyles and human thinking patterns, humans are challenged to adapt quickly to the shocking changes of the times, advances in science and technology bring human life to an infinite era, the wider range, whatever almost can be obtained at this time. Only by sitting in front of a computer or a laptop the human is so easy to get what they want, this has resulted in the realization of needs, so that this has unconsciously changed the pattern of human needs.(Ainiyyah, 2018).

As a product of technological advancements, there are various conveniences such as smartphones (smartphones) bringing positive things to human life, but also it has the negative influence. Starting from internet addiction, the effect of internet usage makes sore eyes, aches and phubbing behavior, namely taking action to ignore others and he just focus on the smartphone in his hand.(Inta Elok Youarti, 2018).

Based on Pilliang's research (2012) cited by Ditha Prasanti that the descriptions of digital society are : at the individual level, the social communication system bridged by cyberspace has eliminated the boundaries of identity. In cyberspace everyone can play various social roles whose identities vary at the same time. Thus creating some chaos and false of identity, which will affect the perceptions, thoughts, personalities and lifestyles of each person and create a kind of dependency, or some kind of 'cyber opium' '(cyber-addiction). In

psychoanalysis, this situation of unlimited change of identity in an individual is referred to by R.D. Laing as a situation of 'self split' (divided self) or by Lacan is called schizophrenia. At the inter-individual level, the development of virtual communities in cyberspace has created virtual social relations and led to a kind of 'social deterritorialization', in the sense that various social interactions now do not require more space and territorial real (in the conventional means), but 'territorial hallucinations'. In these territorial hallucinations, people may be socially closer to someone who is far territorial, rather than someone who is territorially close, but far socially. Furthermore, at the community level, cyberspace is assumed to be able to create a model of an open and democratic community called the Rheingold 'imaginary community'. In conventional communities, community members have social sharing and social solidarity regarding a 'place' (village, village, or city) in which face to face social interaction takes place. (Prasanti, 2017).

The various phenomena above are added to the reality of truth and false that is increasingly faint, various lies can be a public opinion that is considered the truth for everyone to believe, various hoaks are created without guilt and far from being considered sin for most humans to achieve all their desires and goals. In educating every young generation as the nation's successor not only taught science and skills, but the most important is to instill noble character as the top of human achievement, so that it has noble character and commendable behavior that is able to give maximum benefit in life.

The Final goal of the process of human education in Islam is how to form noble character, as the main purpose of the Prophet's sending to earth. In the view of Islam, human beings are not only physical and material, but also have spiritual and mental aspects. So the process of education not only makes smart students who have material prosperity, but also has good character, so they behave well and become happy people in the world and the hereafter. Every student needs to be educated and trained physically to have a strong physical, intellect and soul, smart mind and good soul who is able to carry out good deeds, and stay away from various behaviors.

According to Dewantara (1967) in Mulyasa that implementing character education requires three main stages, namely: understanding, realizing, and doing). According to the Sundanese character education must refer to the existence of harmony between: determination, speech, and actions. Like a student who knows about the concept of prayer (knowing), then he is skilled in

performing prayers (doing), then the student performs prayers in his daily life (being) away from various wrong. The main purpose of education in Islam is to form a noble character that becomes an identity and maturity and quality of a person, all of which are very closely related to the personality of each individual who is built in daily life consciously and responsibly.(Mulyasa H. , 2011).

So in educating noble characters, it is necessary to involve aspects of knowledge (cognitive), feelings, and actions. These are three aspects constitute a whole unit and cannot be separated and complementary. If one of these aspects is not involved, then the character education process will not be effective and not reach its maximum goals. Initially someone knows about good values (knowing the good), then is able to feel and love the good (feeling and loving the good) so that it is firmly planted in his soul which eventually becomes a strong character to do good and behave (action).

If someone has the awareness to know and love good values, then that person will feel in doing various good and behave well in his life. These three processes continuously need to be done and experienced by every individual who wants to change to be good, so that it becomes a habit and hence becomes a strong and positive character in him. Habits carried out repeatedly which are preceded by knowledge, awareness and understanding will become a personality and become a person's daily behavior.

The educational process requires continuous guidance and counseling from an educator or coach as a maximum effort of education. Especially for someone who has implemented a variety of bad characters and deviant behavior that is difficult to get out of negative characters. Guidance and counseling in Islam is an unity which is a process of giving assistance to individuals in their religious life, untill they are always in harmony with the provisions and instructions of Allah. So they can achieve happiness in life in the world and in the hereafter.

This study uses a qualitative approach with descriptive methods trying to describe the results of research throught the stages of data collection techniques carried out, since interviews, observations, and tracking studies of documentation. The goal of this research is to know the The Method of guidance and counseling of Inabah in building the sufi behavior as lifestyle in the global era. The location of the research was at the SMK Plus YSB PontrenSuryalayaTasikmalaya.

Discussion

Inabah as a Guidance and Counseling Method

Inabah comes from the Arabic word "anaba-yunibu, inabatan" means to return to Allah. The name Inabah itself was given directly by Sheikh Ahmad Shohibulwafa Tajul Arifin r.a (Abah Anom) referring to the Qur'an which uses the word in various derivatives. The words that are as deep as the word Inabah in the Qur'an mean "return to the path of Allah". Among them:

- a. Anaba (Qs Ar-Rad: 27) which means: *"The Unbelievers say: "Why has not a Sign sent down to him from his Lord? " Say: "Allah leads a stray whom He will, and guides those who turn to Him."*
- b. Anabu (Qs. Az-Zumar: 17) which means: *"And those who turn away from Thaghut (ie) do not worship him and return to Allah, for them are glad tidings; Therefore give the word to my servants. "*
- c. Anibu (Qs. Az-Zumar: 54) means: *"And turn to your Lord and surrender unto Him before the Penalty comes on you, and ye can not be helped."*
- d. Unibu (Qs. Hud: 88) means: *"and there is no guidance for me but with (the help of) Allah. only to God I trust and to Him only I am back. "*
- e. Munibun (Qs. Hud: 75) means: *"Verily, Abraham was without doubt, forbearing, who is a divine and like-minded return to God" .*

Sheikh Ahmad Shohibulwafa Tajul Arifin or Abah Anom viewed that various moral or despicable characters and deviant behaviors carried out by a human caused his heart to forget Allah. Forgetting to God is the forerunner of various deviant behaviors and sins. (Shohibulwafa Tajul Arifin, 1990). Even many people who lose their consciousness are caused by the influence of imaginary pleasures experienced, so that they continue to commit sins and do not know that they commit sinful actions and are always immoral to Allah. In Islam, the main medicine is no other than the sinful and treacherous person must immediately repent or return to Allah. Repentance means returning from committing sin to obedience to Allah SWT. According to Sufis someone forgets to God because it is mainly due to various heart diseases that envelop him. So in the concept of the Qadiriyyah Naqsyabandiyah Order (TQN) there is something known as the

Tazkiyatun-nafsi concept or self-cleansing of various kinds of impurities and liver diseases. The stages that must be passed by people who want to cleanse themselves and hearts from various impurities and liver diseases, namely: *Intiqolah* is the first phase of leaving sin, *Inabah* is a phase where in addition to leaving sin and returning to the path of God by making various activities worship, and repentance regret the sins that he had done and tried not to do it again and replaced by carrying out various good deeds.

To help someone in an effort to return to Allah (*Inabah*), guidance and counseling is needed from someone who is ready and able to do it. Guidance derived from the word guidance means leadership, direction, guidelines, and instructions. Broadly the definition of guidance is a process of providing assistance continuously and systematically to individuals in solving problems they face, in order to achieve the ability to understand themselves, accept themselves, realize themselves according to their potential and ability to achieve adaptation to the environment, both family, school and society. Etymology counseling is advice, advice and teaching. In terminology counseling is an activity of giving advice with or in the form of recommendations and suggestions in the form of communicative talks between counselors and clients by using psychological methods on the basis of systematic knowledge of the human personality in an effort to improve the client's mental health. Guidance and counseling are interrelated. This is because guidance and counseling are integral activities. Counseling is one of the techniques and tools in the guidance service. In Islam, Guidance and Counseling is the process of giving assistance to individuals in their religious life, and they are always in harmony with the provisions and instructions of Allah, so that they can achieve happiness in life in the world and in the hereafter (Agung Prasetya, 2014).

Then anyone who wants repentance is given direct guidance and counseling through certain stages as determined by the Mursyid TQN Pontren Suryalaya (Abah Anom) and all of them are preceded by the *Talqin Zikir* process, although there are some cases that must be bathed first (bathing of *Taubat*) and then following *talqin zikir*. This process of guidance and counseling is better known as the *Inabah Method* because it is usually done to victims of drugs (Narcotics and other addictive substances) which are monitored directly for 24 hours in *Pondok Remaja Inabah*. Even though according to Abah Anom the publication of the book "*Ibadah Sebagai Metoda Pembinaan Korban Penyalahgunaan Narkotik dan Kenakalan Remaja* " which is the main guiding

principle in Inabah is not only for drug victims, but can be a provision of worship for ikhwan (follower) TQN who are learning to closer to Allah. Abah Anom stressed as an effort to assist the Government of the Republic of Indonesia in the field of adolescent moral development. The Guidance and Counseling Process with the Inabah Method has been proven and according to preliminary research conducted by Emo Kastama Abdulkadir in 1994, the Inabah method is quite effective and efficient in the healing process of people with drug addiction with a success rate of 80% to 92% , even has a positive relevance with a decrease in symptoms of physical complaints and symptoms of somatization. So that the UN international institutions have recognized it and given awards to Abah Anom.(Samsulbassar, 2009).

The stages of Guidance and Counseling with the Inabah Method

Based on the findings of the researcher, every year before entering the new students at SMK Plus YSB held a personal interview. According to one of the SMK teachers who is the Sanlat (Pesantren Kilat) Coordinator that the purpose of this interview is to multiply the information of the students, both through interviews and direct observation. The goal is to be able to help students in dealing with the problem, making it easier to provide guidance and counseling during the learning process in SMK. Furthermore the teacher added that the implementation of Sanlat was caused by the background of the students who were very heterogeneous with various problems before entering SMK Plus YSB. Almost every year the school faces cases conducted by students, since the case skipped and late in school, abuse of narcotics and other addictive substances. Then the school initiated by the religious section Of SMK implements Sanlat (Pesantren Kilat) at the beginning of each year for new students, with the hope of being able to detect as early as possible the various problems faced by students and be able to provide appropriate guidance and counseling to them. So that it can minimize various cases that occur while studying at school.

The students in turns for 2 weeks are required to attend Sanlat (Islamic Boarding School) in a special dormitory . The students are fostered for 24 hours under the supervision of the several teachers. One of the programs is to conduct sofistic guidance and counseling, which is conducted in order to restore self-awareness through the introduction of God. The coaches also categorize the level

of problems faced and follow up with spiritual guidance whose steps are as follows:

Talqin Zikir (Giving the method of Zikrullah)

Firstly usually done by the Guru Mursyid or Wakil Talqin (his deputy) who has been given the authority to mentally give the zikrullah. Psychologically when Mursyid give talqin zikir, then there is a process of releasing hidden emotions or catharsis. Then it was seen that there were students who kept crying, some just shed tears, some silently looked down, and various other psychological reactions. According to Subandi this catharsis process is very important for people who are facing emotional problems. In general, people who are facing a sad, disappointing, annoying situation often do not want to reveal it to others. They prefer to hide it in their hearts or try to forget it. In reality, the more buried and attempted to escape it, the more various physical and psychological disorders arise such as depression, anxiety, and various forms of psychological illness (Ikhwanie, 1990).

When the process of talqin, the essence is the provision of counseling, so that the emotions in process of talqin conceived and touched his heart and arising from the awareness of God at that time, remember the sins, or other events. When they feel open the door of his heart and pour out all the burden of the heart and all of his heart to Allah is the Giver of solutions in life. Especially when told to tawajjuh (bowing to the left chest while reciting Zikir Khafi), so that the insight appears (awareness or understanding of something that comes suddenly) to the nature of life and itself.

Bathing of Taubat

The next process is guidance with bathing of Taubat. Bathing of Taubat is a practice commonly carried out by Sufis and tarekat experts. This bath is intended to repent or eliminate various sins from all members of the body, from the tip of the hair to the tip of the foot. By reading a special prayer bathing:

رَبِّ أَنْزِلْنِي مُنْزَلاً مُبَارَكاً وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

“O, My Lord, cause me to land at a blessed landing place, for You are the best of those who bring to land“.(QS. al-Mu'minun 23:29).

By bathing of Taubat which is usually carried out at around 2:00 a.m., the students are cleansed and purified physically and mentally. In Islam, the person who will perform the prayer must be clean and holy from the heart and unclean, both place, body and soul. How to cleanse can be done with ablution and bathing. Ablution and bathing in Islam can cleanse the body, soul and can also provide a relaxing effect, eliminate tension, fatigue, increase stamina and recovery. This repentance has the value of meditation and suggestions and is very effective for increasing self-awareness and healing from various diseases and having therapeutic benefits to biological diseases or disorders that are psychosomatic in nature and are seen as hydro therapy or treatment by using water as a means.(Subandi, 2013).

Shalat (Prayer)

After the bathing all students continue to do various prayers, both “wajib” (obligatory) and non obligatory “Sunat” prayers, which were routinely practiced by followers of TQN (the schedule determined by Abah Anom in his prayer guide book : “*Tuntunan Shalat Sunat*”).

The application of prayer practice as one of the *tazkiyatun-nufus* therapies in the process of guidance and counseling is based on the idea that prayer has wisdom that can influence people not to commit immorality, such as Allah said in Al-Ankabut : 45 which means: "*Verily the prayer prevents from (acts) vile and unjust deeds (mungkar)*".

This prayer is believed to have a very large awareness, so besides doing obligatory prayer, the intensity is multiplied by doing various additional (Sunat) prayers. The more time used for prayer, the more opportunities to always remember Allah in the heart. When often remember Allah (zikrullah) in the heart, it decreases the time to commit to Allah. Also prayer has benefits for our body, because the movements mechanically in prayer have aspects of sports and acupuncture, both are therapeutic.

Zikrullah

Zikrullah is the main practice of TQN Pontren Suryalaya, there are two kinds of zikrullah, both are Zikir Jahar (Loud) and Zikir Khafi (Silence). Zikrullah

has a huge benefit in cleansing the soul and restoring self-awareness, even able to provide tranquility and happiness in life. Allah has spoken in Ar-Ra'd : 28 which means: "*Those who believe and whose hearts find satisfaction in the remembrance of Allah. For without doubt in the remembrance of Allah do hearts find satisfaction.*"

Each of these Zikrullah has a very important role. Zikir Jahar will enter the human chest and become a fortress of various syeitan influences. As Abah Anom advised in his book "*Miftahushshudur*" that: "And the doors can be closed only with the fortress of God. The fortress is meant to be second to none, namely "*laailaahailallaah*". As the Qudsi hadith states "*laailaahailallaah*" is my fortress, whoever enter "*laailaahailallaah*" means has entered my fortress. And whoever has entered my fortress means that I have survived my "azab", which is to survive the temptation of syaitan". *syetan*". (Shohibulwafa Tajul Arifin, 1990).

This Zikir Jahar is usually done after every prayer should not be less than 165 times in a certain way and with as strong as possible so that it feels upright on the whole body as if in all parts of the damaged charity it burns and radiates the Lord's Nur (*Nurullah*). The vibration encompasses the entire field of *latifah* so that the meaning of *tahlil* is reached which means "nothing is intended but Allah". The sentence Nafi eliminates all forms of something whose mortal view, and the sentence *isbatis* upheld in the heart and to the Essence of the Greatest, then looks at the Essence of Allah with a good view.

Furthermore Zikir Khafi is the fortress of two human enemies, namely syeitan and lust. This Zikir Khafi must be practiced as long as the human is still beating his heart. This Zikir Khafi remembrance has no limit in the number of numbers, not limited by space and time. In other terms, it is not hindered by work, both in the holy and physical circumstances; done in a state of standing, sitting, or lying down. Because if you forget to Allah, the negligence will provide an opportunity for the syeitan to enter into the heart, which will eventually drag people to do ungodly and immoral, so that it is far from a noble character.

The two Zikrullah above have a catharsis function; when Zikir Jahar with a strong voice, then students who have emotional problems will shout loudly spilling the obstacles or thoughts that bother him, There is no God but Allah; who has the right to be worshiped, the purpose of everything, and the support of a place to surrender and ask for help in solutions (problem solving) in various life

problems. Even emerging insights that can enlighten his heart with remembering Allah (Zikir Khafi).

Khataman

Khataman is the practice of TQN Pontren Suryalaya whose designation was compiled by Abah Anom in the book *Uquudul Jumaan*. Khataman is an integration between zikir, shalawat, do'a-do'a (prayers) and the usual recitations practiced by the Prophet and his friends, and the teachers of tarekat. Frequently performing Khataman, the more time it takes to worship and to strengthen the heart to always remember God. Khataman can help all the students to be always in remembering Allah (Zikrullah) every time.

Manakiban

Manakiban is one of the practice of TQN Suryalaya, starting by the Opening with the sentences of prayers, the Reading of the Holy Qur'an which is extended to read the Holy Prophet, The Reading of Tanbih Abah Sepuh, Tawassul, Reading of manaqib Sulthon Auliya Syeikh Abdul Qadir al-Jaelani following his prayer, Talk or public speaking of religion, Reading of sholawat Bani Hasyim three times, and the last is Closing

Qiyamul-lail

Qiyamul-lail or wake up at night is one of the most common practices of Tarekat experts and is the practice of sunnah prayer that is privileged. Even in the time of the Prophet, the practice of additional prayer was once a mandatory practice. Implementation of the Qiyamul-lail is emphasized to further effect tazqiatun-nafsi and other psychological benefits, Allah alone has emphasized the Qiyamul-lail's rewards and priorities in Quran: Al-Isra: 79 which means: *"And part of the night pray (tahajud) (it would be) an additional worship for you; Hopefully your Lord will bring you to a place of Praiseness and glory. "*

Riyadhah

Riyadhah here includes the various practices that must be practiced, such as: Bath of Repentance (Taubat), Qiyamul-lail, Prayer and zikrullah and all of

these can be in the effort to train the soul of the students. In addition there are several additional riyadhah which are always implemented such as: fasting sunat, pilgrimage (Ziarah) every Friday or Saturday to the tomb of Abah Sepuh and Abah Anom and others.

The various riyadhah above are an effort to discipline students as the Sufi has done in training their souls to be close to Allah. Riyadhah also serves to accelerate the process of individualization, which according to Carl Gustav Jung is the process of discovering a person with himself (self) (Ikhwanie, 1990) and is able to strengthen the self control that is indispensable by every student who is growing up. Especially when it comes to various impulses of lust (sex especially in puberty) and various heart warming desires in the heart. When the control itself is good, then every student learns to be able, controlling themselves and being able to guard against various deviant behaviors.

In addition to the benefits of riyadhah above, when the riyadhah is always practiced continuously it is able to train the students in finding the meaning of life in the global and digital era which is full of uncertainty and chaos. The students are trained to continue to be accustomed to worship in their lives, so they are able to find the true meaning of life; who he is, where he came from, and where he will come back. And when it has found meaning in life, there will be a change in consciousness and different from most of their age-old students, known as Altered States of Consciousness (ASC). Among the signs: (1) changes in cognitive function, (2) changes in mood, (3) changes in perception or ways of looking at the outside world, (4) changes in self-awareness, (5) changes in feelings about time, and (6) changes in the five senses (Ikhwanie, 1990).

Guidance and Counseling with the Inabah Method at SanlatSMK Plus

YSB Suryalaya

Based on the researcher's observation on the first day the new students around 6:00 were came to the Nurul Asror Mosque, located in the PontrenSuryalaya to follow the Talqin Zikir process. They all sat at the front of the mosque and in front of the representatives of the Wakil Talqin KH. Sandisi. And then KH.Sandisi gives talqin Zikir which begins with the opening in the form of guidance to be always grateful to Allah who has given various blessings in this life, should always remember Allah and obey in carrying out all of Allah's commands.

Then taught the procedure of Zikir Jahar according to TQN which ends with a prayer. After Talqin Zikir Jahar, followed by Talqin Zikir Khafi, which teaches how to recite Khafi (remembering Allah in the heart) and the lastly closing by the prayer.

After the Talqin Zikir process, the students went straight to the tomb of the Founder and Elder of Pontren Suryalaya, Sheikh Abdullah Mubarak bin Nur Muhammad r.a. (Abah Sepuh) and Sheikh Ahmad Shahibulwafa Tajul Arifin r.a. (Abah Anom) to hold a pilgrimage (Ziarah). Ziarah is a tradition that is always carried out by the TQN community as has been exemplified by Abah Anom during his life who always made Ziarah to the tombs of the Auliya Allah, especially the Wali Songo and Sheikh Kholil Bangkalan Madura. The purpose of this Ziarah is to pray for the teachers as giving gratitude for their services that have provided knowledge on how to practice Allah's remembrance. Ziarah also is a sunnah that is recommended by the Prophet as a reminder of death, so try to equip yourself as much as possible with various devotion before dying. After Ziarah at around 6:30 a.m. the students headed for the madrasah to "ngaras" or meeting to the family of the Guru Mursyid, especially Pangersa Umi (wife of Abah Anom) and her son. After the gathering, they returned to the dorm to prepare themselves for a formal school to study from starting at 07.00 - 16.00.

At 16.00 p.m. after returning from school the students took rest and took a bath and prepared themselves to perform Maghrib prayers. As soon as Maghrib arrived, they held Maghrib prayers in a congregation hosted by one of the coaches, followed by Zikrullah together, and various sunat prayers (according to the guide book "Uqudul Juman") till Isya time. Then carrying out the Isya prayer in congregation, Zikrullah, and khataman until around 8:00 p.m. After Isya, they were given Quran literacy guidance and worship until around 9:00 p.m. Sometimes it is continued with time when there are students who want to confide or call them who are seen according to the supervisor's teacher that there is bad behavior. Then rest or have dinner until before bed time. Before going to bed, they were told to perform sunat prayers; mutlaq, istikharah, and hajat. They sleep until around 2:00 a.m.

At 2:00 a.m. the students were awakened to bathe of Taubat and qiyamul-lail (filled with carrying out various sunat prayers, such as Syukrul-wudu, Taubat, Tahajud, Tasbih, Hajat, and Witr), followed by zikrullah together until entering Fajr. After entering the Fajr prayer, they performed the qabliyah prayer and the

dafilbala which continued with the Fajr prayer and recited the Quran or lesson together. After dawn, they were given guidance on worship or reciting the book until around 6:00 ahead of Isyrak, which continued to carry out the Isyrak prayer, Isti'adah, and Istikharah. After that they eat breakfast and get ready to go to school. That is the day to day Guidance and counseling activities carried out in the Sanlat of SMK Plus YSB Suryalaya for about two weeks.

Based on the observations of the researcher, various practices and riyadhah carried out by the students is an effort to keep students disciplined in life, especially in worshipping Allah. And when they are disciplined in worship, they are able to find their true identity and are better able to control themselves (self control) which is very necessary in life. High school age (around 17-19 years) is a period of search for identity and puberty, where lust and various turbulent desires increase and are strong in the heart. So if the control is good, each students will be better able to control themselves and be able to guard against various deviant behaviors .

In principle the Guidance and Counseling with the Inabah Method used the various approaches commonly used by psychologists to help students solve their problems, even if indirectly. Like Psychodynamics, which tries to change behavior, feelings and thoughts by understanding the root of problems that are usually hidden in the subconscious mind through talqinzikir and zikir, a behavioral therapy approach (behavior therapy) that focuses on the law of learning throughout life through habituation and conditioning of worship and riyadhah, cognitive therapy which argues that behavior is influenced by his mind, and a humanistic approach that treats each student uniquely and each person has his own ability to solve his problem.

In addition, when worship and various riyadhah are practiced continuously (Istiqamah), it will become a good habit in life. So that students are better able to find the meaning of life in the global and digital era filled with uncertainty and chaos. Habit in the discipline of life and worship also accelerates them in discovering the true meaning of life; who he is, where he came from, and where he will come back. Finally, there is a change in consciousness and different from most of his age students (ASC), such as: cognitive function develops better, a more peaceful and peaceful mood due to discovering the real meaning of life, so that perceptions or ways of looking are brighter and broader increase, be able to appreciate time and life, and various positive changes that greatly determine the

personality and daily behavior. So that they look more able to adjust to school and become more mature in behavior (the transition period from junior high school to senior high school), more cheerful and more confident in studying at school, better able to control themselves and be better able to overcome the problems they face. This indicator is strengthened by the function and role of Guidance and counselling teachers in schools that are more comfortable and not much confused with various problems of students, although there are still some cases that will be occurred with a smaller duration than before the Guidance and Counseling was held.

Conclusion

Guidance and Counseling of The Inabah method is one of the ways in preventive efforts for students and becomes a curative effort for those who have already entered a pool of negative behaviors. It needs collaboration with all parties, including all teachers and parents of students to maximize implementation. The implementation of this method is so difficult, because it requires a Guidance teacher figure who is ready for 24 hours, especially while in the dormitory directly and provide examples with various religious practices. For teachers who are not try to waking up at night and taking a night bath (taubat), they will find it difficult to become an example for students. The lesson for teachers who have strong desires can be motivation in Islam and for anyone who wants to lead people to goodness, have to be good firstly. Furthermore, the intense research needs to be done in an effort to find a more flexible formula in applying the Guidance and Counseling of The Inabah method in the future.

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“Crying For Healing” Formulation in The Frame of Sufistic Counseling

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Abstract

Crying for healing formulation in the frame of sufistic counseling. This study discusses cry formulations for healing various problems, both physical and psychic health disorders that are wrapped in a frame of sufistic counseling. The object of this research is all forms and benefits of crying taken from literature, both literature books and research journals related to healing crying through Sufism. The purpose of this study is to produce crying for healing various problems that interfere with physical and psychological health through Sufism. The method used is descriptive qualitative method with content analysis techniques. The results of his research concluded that the crying for healing formulation in the frame of sufistic counseling included the types, benefits and the correct crying process to cure various problems. The Crying for Healing formulation in the frame of sufistic counseling is a cry accompanied by three things, namely tazkiyah an nafs (cleansing of the soul), riyadhah an nafs (mental training through worship), and taqarrub ila Allah (approaching Allah). The first thing that is done by a problematic individual if using this formulation for sufistic healing therapy is to "seek" God first. Allah is the right place to return. Only He is the source of all solutions and that gives medicine for all diseases.

Keywords: Crying for healing formulation, physical and psychic health

Introduction

It is undeniable that animate human beings must encounter problems in their lives, which often cause problems, anxiety, discomfort, and so on. Humans

need a way to solve the problem at hand. When finding a deadlock in solving problems, humans need an emotional outlet. If it is not released, it will cause psychological and physical illness. This emotional outlet is for example by crying. As in the research conducted by Varela (2014, p. 14-16) on two groups of weepers and non-cryers (crier and non crier groups) which were induced by sad films and songs, the results turned out that the weeping groups were carrying out sadness catharsis with crying expresses relief, is more relaxed, joyful, touched, self-pitying, more positive mood, feels more relaxed, tension decreases, is more in control, sadness decreases, pressure decreases, and health gets better. On the other hand, non-weeping groups feel uncomfortable, less relieved, tense, depressed, less relaxed, and health feels less good by holding back tears.

Crying as an emotional overflow is naturally done. In the Qur'an, there are nine verses about crying as revealed by Ardianto (2016, p.xiii-viv). Five verses include crying that is permissible, that is, if done in the right conditions and good motivation, and four verses about crying that are reproached and prohibited, that is when done with bad motivation. This allowed crying that brings goodness and benefit in terms of health.

Besides being revealed in the Qur'an, in the hadith there are also several expressions about crying, including the hadith no. 620 about crying history of al-Bukhari's priest. It is said that there are seven groups who will later receive the auspices of Allah, one of whom is a person who remembers Allah by seclusion until his eyes are wet with tears. In the study also revealed the benefits of crying in terms of health and psychological namely can improve mood, reduce stress, relieve feelings, become a barrier to aggressiveness, crying can bring closer and strengthen relationships with others, build community, help eyesight / lubrication of eyes, remove toxins, kill bacteria, prevent colds and flu, accelerate healing of arthritis / rheumatism (Miswanuddin, 2015, p.xviii).

Research crying in the Qur'an and Hadith above is reinforced by Subekti's research (2014, p. Vii). In the study a trial was conducted on three people who cried. It turned out that the results of crying had a positive impact on subjects who cried, among others, giving the effect of calm thoughts, reducing the burden of the mind, helping to alleviate problems, helping self control, thinking positively, appreciating oneself, increasing self-confidence and a strong person, being self, accepting more reality, channel emotions and problems, clear oneself and mind and draw closer to God. So crying is one method for maintaining mental health.

Alaydrus (2017, p.127-128) suggests a study, that of 41 people affected by appendicitis, 33 of them are caused by a feeling of deep sadness and not resolved by crying, so that the burden accumulates more in him and make it affected by appendicitis.

From several studies above, it can be concluded that crying has good benefits for physical and psychological health if done in the right way. However, it is necessary to develop a crying formulation that is correct so that the effect does not only affect the physical and psychological side of humans, but can touch the inner / spiritual side of humans. By crying, humans can get more inner peace and a bonus of closeness with their God. So it is very important to initiate crying for healing in the frame of sufistic counseling, so that the benefits of crying can reach all three sides of the human, namely the physical, psychological, and spiritual side.

Sufistic counseling frames were chosen as part of the crying formulation for healing because sufistic counseling was the right technique to help people solve problems with a religious approach. The ultimate goal of counseling is resolving human problems, while Sufism provides color in achieving the ultimate goal of achieving inner peace. Both of Sufism and counseling both play a role in improving human psychology (Samad, 2017, p. Xi). So that the crying for healing formulation in the frame of sufistic counseling can be an alternative human approach in overcoming life's problems to achieve physical and psychological health, inner calm and closeness to God.

So the question that needs to be answered in this study is how is the crying for healing formulation in the frame of sufistic counseling?

Method

This research belongs to qualitative descriptive research. Descriptive because it tries to explore and clarify a phenomenon or social reality, by describing a number of variables relating to the problem and the unit under study. Qualitative because this research intends to understand the content contained in the object of research (Moleong, 2013, p. 5-6), for example behaviors, perceptions, motivations, actions and others related to sufistic counseling and crying, holistically and with descriptions in the form words and language, in a special natural context and by utilizing various natural methods.

Sources of data in this study are divided into two, namely primary and secondary data sources. Primary data sources are books related to Sufism studies, counseling and crying, including books titled *What You Know About Crying*, *Sufistic Counseling: Sufism Insights and Islamic Counseling Approaches*, and *Sufi Healing*. Secondary data sources in the form of books and supporting articles relevant to the theme discussed above (Moleong, 2013, p. 78).

The data obtained are then analyzed using content analysis. Content analysis is a research technique for making inferences that can be replicated and validated by taking into account the context. Content analysis is related to communication or content of communication (Bungin, 2012, p. 163).

Theoretical Review

Meanings of Sufistic Counseling

Sufistic counseling comes from two words, namely counseling and sufism. Merging the two is due to two things, namely the first because it has the same final goal, and the second because it becomes an approach in counseling. Samad (2017, p. Xi) says that the ultimate goal of counseling and Sufism is to strive for humans to be free from the burden of life. Sufism offers the attainment of inner peace as the peak of human freedom from all burdens. While Sutoyo (2017, p. 7) said that the ultimate goal of sufistic counseling is that *fitrah* (potential) that God gives to individuals can develop and function properly, and is able to solve various problems it faces in accordance with Islamic teachings, and is ultimately expected can grow and develop into a person who is *'alim* and *saleh*, and can live happily in the world and the hereafter.

Samad (2017, p. 2) argues that Sufism can be one approach in counseling. Among them the concept of *takhalli* can be used as material and a counseling approach, as an example of patience being used by humans as an effort to protect themselves from complaints in everyday life and when they get hurt.

The word counseling itself refers to two pillars, namely psychology and education. In terms of psychology, counseling is a form of work or application of psychology so that it is called counseling psychology. In doing need assessment of clients, a number of psychological instruments are needed whose results can be used in counseling steps (Tajiri, 2012, p. 226). In addition, counseling psychology

also refers to scientific studies on psychological aspects of counselors, clients and counselor relationships with clients (Mappiare in Mulawarman and Munawarah, 2016: 1). Whereas in education, counseling is used as a service to solve problems in the world of education, let alone see the history of counseling developed rapidly in the world of education since the early 20s in the west, and entered into an educational curriculum in Indonesia since the 1980s (Tajiri, 2012, p. 227).

Sufistic word juxtaposed with counseling come from Sufi words. According to Samad (2017, p. 4) Sufis mean people who practice Islam obediently, and build relationships as close as possible to Allah. So that sufistic counseling is meant to do guidance and counseling with Sufism approaches or practices carried out in Sufi circles. The basis of sufistic counseling is from Islamic teachings, so that it can be said to be Islamic counseling (Samad, 2017, p. 4).

From the definition of counseling and sufistic above, actually when referring to the essence of counseling itself, that counseling is assistance, direction, guidance in the context of the process of overcoming life problems or alleviating problems, then this meaning is actually an impact of the existence of sufistic / Islamic behavior by humans besides being useful to get closer to God. So sufistic behavior itself is a counseling effort.

If sufistic counseling is the same as the term from Islamic counseling, then there is one more pillar in counseling, besides psychology and education, namely the pillar of da'wah. In da'wah science, counseling is a missionary activity called *irsyadul Islam*. counseling has been around since the days of prophets and apostles sent by God (Tajiri, 2012, p. 227). The missionary activities of the prophets and messengers are inviting the Islamic way of life. The way of life of Islam is the path to God, known as the path of Sufism (Jati, 2015, p. 179).

Syukur (2012a, p. 111) argues that Sufism has social responsibility not only limited to purification of the soul. But more to the creation of humans who are physically and mentally healthy. This is because Sufism views that the main cause of human being experiencing physical and mental health problems is due to spiritual emptiness, consumptive lifestyle patterns and individualism which are increasingly symptomatic in many modern worlds. Humans who experience spiritual emptiness, resulting in the emergence of psychiatric disorders, such as confusion and stress. And it leads to health problems. This birth and mental illness according to Syukur (2012a) caused by the emptiness of the soul has been

widely proven to be cured by spiritual methods or by Sufic medicine (Sufi Healing).

Urgency of Sufistic Counseling in Healing

There are several reasons Sufism can be used as a therapy for mental health disorders, namely: psychological reasons, reasons for the mystical experience of God's presence, and reasons for the relationship of servants with their Lord (Syukur, 2012b, p. 25-26). Sufism is psychologically, a product of various spiritual experiences of a servant and is a form of direct knowledge of divine realities that tend to be indicators in religion.

The presence of God in the form of mystical experience can mean very strong beliefs. Mystical feelings, such as *ma'rifat*, *ittihad*, *hulul*, *mahabbah*, *uns*, and so on are able to become moral forces for good deeds. And furthermore, pious charity will produce other mystical experiences with high quality (Syukur, 2012b, p. 25).

In Sufism, the relationship between a person and God is lived upon a sense of love, Allah is for Sufis, is not a fearful Essence, but He is the Essence of being perfect, beautiful, loving, eternal, al-Haqq, and always present whenever and wherever. Machine relations between servants and God will encourage someone to do something good, better and even the best, avoiding the deviations of despicable deeds because the intimate relationship is moral control (Syukur, 2012b, p. 25-26; Sabiq, 2016, p. 347-348).

Sufistic Counseling Techniques and Approache

Sufistic counseling techniques according to Samad (2017, p. 33-37) there are three things, namely *muhasabah* and *tazkirah*, doing intelligence, and treatment of the soul (*syifa'*). *Muhasabah* is inviting counselees to make their own calculations on various matters. Through sufistic counseling, *muhasabah* diri is carried out accompanied by the motivation of hadith of value benefits when one can realize the meaning of oneself as noble beings with duties and mandates as caliphs. Sufistic counseling is technically carried out by *tarekat* through *dzikir*, *suluk*, the practice of special worship (reading *wirid*) which is guided by a teacher known as murshid.

Advice is one technique in sufistic counseling. Advice is made by referring to the Qur'an and Hadith. The procedure for giving advice is done in a manner and ethics of truth, patience and full of compassion (Samad, 2017, p. 34).

Ershad or intelligence according to Samad (2017, p.36) is carried out by someone in order to provide assistance to others who experience spiritual difficulties in their lives so they can overcome their own problems because there arises awareness or surrender to God's power. Ershad is done by face to face, and full of familiarity between the giver (counselor) and the recipient of al irsyad (counselee).

The third sufistic counseling technique is the treatment of the soul (*Syifa'*) carried out to treat spiritual and physical ailments through an Islamic approach with a faith approach, *halal* food consumption and the Al Quran approach (Samad, 2017, p. 37).

Discussion

Crying For Healing

Type of Crying

Yazid bin Maisarah as quoted by Muhammad bin Alwi Alaydrus (2017, p.103) says that there are seven cries. Cries of happiness, tears of sadness, cries of surprise, crying because of *riya'*, cries of pain, cries of gratitude, and cries of fear of God, and that is what can extinguish hellfire.

Whereas Imam Ibn al-Qayim in Alaydrus (2017, p.103-104) mentions ten kinds of crying:

- a. Cries of *khauf* and *khasyah*. The most noble and the main cry is the cry that arises because of fear of Allah SWT. Allah praises His servants who are afraid of Him and because they are solemn in prayer.
- b. The cry of grace and gentleness. Crying can be a grace and soften a hard heart. The cause of a hard heart is because of a number of things including too much talk, canceling promises to God Almighty by doing disobedience and leaving obligations, laughing a lot, eating a lot of sins and making friends with bad friends (Alaydrus, 2017, p.107- 109).

- c. Cries of love and longing. Humans are provided by God with love and affection for others (parents, siblings, family, spouse, friends), love for property and love for the creator. People who long and love will be happy when they are close to their loved ones. That is, if humans are far from the ones they love, there will be longing (Hamka in Saliyo, 2016, p.122). The main cry of love and longing is the cry of love and longing for the Khaliq.
- d. The cry of happiness and joy. When humans get happiness and joy, sometimes the overflow of happiness and joy is accompanied by crying. And this cry is not prohibited.
- e. Cries due to pain. Great pain can not be taken for granted by humans. To relieve pain, the eyes tear so that the pain will be reduced.
- f. Cries of sadness. The difference between khauf cries and sadness is the sadness of sadness occurring in the case of dislikes or the loss of loved ones in the past. While the khauf crying occurs because of the orientation of future events which he himself cannot think of what will happen to him in the future, so that fear arises (khauf). The difference in the cry of happiness and joy and the cry of sadness is that tears of happiness are cold because the heart is happy, while tears of sadness are hot, because the heart is sad. Therefore it can be said of something that can be happy with the term qurratul ain (eye conditioning) as for everything that can make sad it can be said that sakhinul ain and Allah Swt will make his eyes hot, so that the tears that come out feel hot (Alaydrus, 2017 , p.104).
- g. Cries of fatigue and weakness. When exhausted, it is permissible for humans to cry to reduce the burden in their chest. While the cry of weakness is done because humans feel helpless and need guarding (Alaydrus, 2017, p.146).
- h. Cries of lies (nifaq). Crying is not always true. Cries can cheat and disguise the truth. For example, the cry made by Prophet Yusuf's brother (Alaydrus, 2017, p. 150-151).
- i. Cries lent or leased. That is like the crying niyahah, that is crying for the person who died by hiring someone else to fill the departure of the minor (Alaydrus, 2017, p.105).

- j. Cries of sympathy. Sympathy cries occur when someone sees someone else crying over something, namunia does not really understand what is crying, just because he sees someone else crying he cries (Alaydrus, 2017, p.105).

Of the ten types of crying above, according to Alaydrus (2017) true cries are cries based on fear of God Almighty because of more influence on the soul and strong factors as expressions felt by the heart.

Crying in the Psychology and Health Perspective

Crying is a symptom of a burst of emotions that can be observed, but has a tremendous impact in terms of psychology and health. Alaydrus (2017, p.127-128) suggests a study, that of 41 people affected by appendicitis, 33 of them are caused by a feeling of deep sadness and not resolved by crying, so that the burden accumulates in him make it affected by appendicitis.

From this research it can be concluded that if someone wants to cry because of deep sadness or because of another reason, then cry because it can relieve the soul and can avoid birth and mental illness. Based on some existing literature, the benefits of crying from the psychological and health side of the author are summarized as follows:

- a. Crying is the main drug to treat prolonged anxiety, saving women from the stresses and problems that life is facing.
- b. Crying can eliminate diseases that occur due to mental stress due to problems that arise. The longer the tears are held, the longer the disease persists.
- c. The tears that come out can wet the eyes so that the dirt that covers the eyes can be washed. In addition, tears can also soften eyelid movements.
- d. Tears can clean the cornea of the eye that is not passed by the blood circulation so that the blood flow can smoothly pass through the cornea.
- e. Allows the cornea to carry out its tasks properly
- f. Tear drops contain special enzymes that can eradicate the bacteria that enter the eye, and become the safety of microbial bacteria.
- g. Crying is a real and primary thing that expresses feelings. It can soothe the soul and eliminate fatigue and can become a remedy for the feelings that are being experienced.

- h. Crying can soften a hard soul
- i. Crying is a means of forgiveness (asking for help). By crying humans show their weaknesses, need security, comfort and dependence on the Almighty. So when praying, it is recommended to be accompanied by crying.
- j. Women cry more often than men. This is because the feelings of women are more sensitive than men. By crying, women are less affected by feelings of worry, quieter, and relaxed disposition than women who rarely cry. Long or not a calm heart is influenced by whether or not he cries because of the visible or invisible causes
- k. Crying can increase age because crying is healthy. Tears that come out of crying can wash the soul and purify it from a long-standing mental illness, which if left unchecked can make someone sick. Alaydrus (2017) also said that women's lifespan tended to be longer than the life span of men because women cry more often than men.

Miswanuddin (2015) conducted a study that the benefits of crying in terms of health and psychology is to improve mood, reduce stress, relieve feelings, become a barrier to aggressiveness, crying can strengthen and strengthen relationships with others, build community, help eyesight, lubricate the eyes, remove toxins, kill bacteria, prevent colds and flu, accelerate arthritis / rheumatic healing.

The Right Cries Process

Throughout life, humans can cry as much as 250,000,000 times (Alaydrus, 2017, p. 125). There are true and incorrect cries or are not allowed, for example crying or mourning people who die by shouting to tear clothes and so on. The right cry is just crying and a soul cleanser, which can calm the heart and mind and get closer to God.

The process of human crying starts from an event / event or is exposed to something that makes the eyes tear. The eyelids are folds of skin that can be pulled up and down. Every time the human eyelids pick up or suck up liquid through a tear distributor. The goal is to channel tears to the cornea and then wet and protect the eyelids. If humans laugh continuously, then there will be tears that

come out due to the pull of the eyelids that make the folds of the muscles pull the tears so that the tears fall profusely.

Even so if someone is exposed to dust, when cutting onions or getting smoked. Then the eye will show a reaction by removing tears as a protector and cleaner from the things that dirty it or attack it.

There are several questions that need to be answered regarding crying. Among other things, may we cry, how to cry properly that can wash the soul, relieve feelings, treat mental illness and how the process of crying is correct.

Humans may cry, instead it is recommended to cry as the previous discussion that crying can soften a hard heart. Many verses of the Qur'an and Hadith mention the subject of crying. Muhsin Muhammad Basyaiban in Alaydrus (2017) quotes Atsar as a friend of Abdullah bin Amr RA that humans were asked to cry (with Amr's fiil or command sentence). If you can't cry, pretend to cry, because crying is overwhelming.

The right cry is crying that doesn't roar and wail as the previous discussion. Crying is a means of disclosing the emotional side of a person to something that if not disclosed it will become a hindrance of heart and mental illness and impact on health.

The correct process of crying is revealed by Alaydrus (2017), which is when humans face a cause that requires the eyes to release tears, then the eyes will spontaneously emit tears and wet the cornea of the eye. If for some reason humans cannot cry, it is necessary to consult with a doctor or psychologist regarding the inability of the eyes to release tears.

Crying In The Speech Of Sufistic Counseling And Its Formulation For Healing And Problem Discussion

A Muslim can soften his heart and will make his eyes shed tears because what he hears, reads, sees or feels, of course, all after being moved by Allah in the way a Muslim does things that encourage him to cry because of Allah, like reading sirah (story of journey) salafush shalih, so that he can understand heart-touching behavior and matters relating to salaf scholars. Some ways to cry to soften the heart and soothe the soul because God according to Alaydrus (2017, p.111-125) is explained as follows:

- a. Understanding the Majesty of Allah SWT. Understanding the majesty of Allah SWT is done by understanding His attributes and actions. Thus fear will arise and always expect from Him. Humans are afraid and always expect from God so that their hearts will be soft, so that it easily ejects tears. There are three levels of one's faith, namely love (*al-hubb*), fear (*al-khauf*), hope (*al-rajā*) which all can encourage a Muslim to shed tears. Humans who have these three levels of faith will live happily (Alaydrus, 2017, p.114)
- b. Read the Qur'an and its deity. This is as in the word of Allah SWT which sympathizes with his pious servants and righteousness when they are recited from the holy verses of the Koran they bow down and prostrate while crying.
- c. Many dhikr to Allah. According to Ibnul Qayyim, a hard heart can only be treated by means of dhikr to Allah (Alaydrus, 2017, p.116). If the heart is soft, it is easy for someone to cry because of God.
- d. Increase obedience. Abu Muawiyah Al Aswad said that anyone who does obedience to Allah will then draw his eyes to quickly cry over his sins.
- e. Many remember dead. Remembering death will make the heart soft and moved to cry. As Aisha RA said, the wife of the Messenger of Allah (saw) that reproducing remembering death will soften the heart.
- f. Halal food. The human body and soul are formed and influenced by the food they eat. Food that is good again halal will make the soul and body develop well and can carry out obligations as servants of God with full obedience (Sutoyo and Mahmudah, 2018, p. 5)
- g. Keep away from immorality. The more people do a lot of immorality, the harder they become. According to Alaydrus (2017: 119), the softest human heart is the heart of a person who has little sin.
- h. Listen to *mauidzoh* (advice). *Mauidzoh al khasanah* (good advice) is a heart charger. Many listen to good religious advice, and pervading its contents will make people pay more attention to what they do, and become more gentle in their hearts.
- i. Remembering the Day of Judgment, and remembering the provisions for the Hereafter and fear of Allah. This is as once done by Abu Hurairah RA, he cried because he remembered the journey after this world, and felt a little charity that was done so afraid that it would later be placed in heaven or hell.

- j. Crying when the grave pilgrimage. In a hadith narrated by Ahmad RA, the Prophet said: "I once forbade you to make a pilgrimage, so now make a pilgrimage because it can actually soften your heart, make you cry and remember the hereafter, and don't say bad words when making a pilgrimage" (Narrated by Ahmad)
- k. *Tafakkur*. *Tafakkur* is seeing and thinking about the meaning of lessons that can be taken from events or objects that are around us.
- l. Pray a lot. Many pray to avoid the heart that is not solemn, because crying is closely related to the heart.
- m. Pretend (try) to cry. Pretending to cry means trying to get tears. Ibnul Qayyim in Alaydrus (2017, p. 124) classifies mock crying into two groups, namely pretending to be praiseworthy cry and pretending to be a despicable cry. Praising cry that is commendable departs from gentleness because of fear of Allah SWT, not because of *riya* (showing off) or *sum'ah* (wants to be heard). While pretending to be reprehensible crying is produced for the purpose of beings, not the purpose of the *Khaliq*.

Samad (2017) argues that sufistic counseling views cries carried out should be accompanied by three things, namely *tazkiyah an nafs* (purification of the soul), *riyadhah an nafs* (inner training to draw closer to God), then *taqarrub ila Allah* (draw near to Allah). So the formulation of Crying for Healing in the frame of sufistic counseling is right when humans are faced with a problem both physically and psychologically, before seeking a solution or healing then what is done first is to seek God. Allah is the right place to return. Only He is the source of all solutions and who gives medicine for all diseases.

Looking for God is meant by drawing closer to God through repentance and crying to God as a form of human weakness and helplessness. Cries that are carried out will be able to relieve the soul and purify the mind (*tazkiyah an nafs*). The next step is to improve our worship to Him (*riyadhah an nafs*), so that people will draw closer to Him (*taqarrub ila Allah*).

Conclusion

Crying basically has become a natural thing for humans to do when people face problems. It's just that humans need direction and guidance so that the crying

is done right and rests on the path of Sufism so that humans can be free from the burden of problems and can achieve inner peace with their Lord.

The use of the "crying for healing" formulation in the frame of sufistic counseling should be done with the right method. It needs good motivation to bring out the right cry so that it can be a way of healing various problems in the form of physical and psychological disorders.

This paper is still a mere conceptual study. Need research and deepening and further testing of the application and results of the formulation "Crying for Healing" in the frame of sufistic counseling. Although it is still a conceptual study, this research can be a contribution to add insight in the field of healing physical and psychological diseases of individuals with the method of crying.

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Reviewing Islamic Counseling Through The Concept of Religious Coping

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Abstract

Reviewing Islamic counseling through the concept of religious coping. The results of field studies obtained results regarding the process of Islamic counseling work on Muslim client. Data was obtained through interviews conducted with two speakers, each of whom was a practitioner of Muslim psychology who carried out Islamic counseling services and a Muslim client. Processing data through testing the validity of data with data/source triangulation techniques. Data analysis using the Miles & Huberman model. The Islamic counseling work process is then explored through the concept of religious coping. In reviewing the concepts of religious coping, all stages in the series of processes of Islamic counseling work include the use of the concept of positive religious coping in all different types of religious functions. However, there is a concept of belief/faith/fitrah as an aspect targeted in Islamic counseling that cannot be correctly explained through the concept of religious coping.

Keywords: Islamic counseling, religious coping, belief, faith, fitrah

Introduction

According to Taylor (2011), a person experiencing stressful or traumatic events will usually turn to religion or God for comfort and insight. In this regard, there is a pretty interesting research from Cornell (2015) to see things that allow a person to use religion in the face of stressful life. The result indicates that in fact, religious capital (capital religion) plays the most influential role in determining a

person's use of religious coping (coping religion) compared with chronic life stress and other resources such as income and education.

How can religion help someone in facing the stress of life? Some study results state that religion has a function of meaning (Clifford Geertz, in Pargament, Koenig, and Perez, 2000), control, comfort, intimacy (Pargament, Koenig, & Perez, 2000), and life transformation functions (Pargament, 1997, in Pargament, Koenig, and Perez, 2000). In addition, religion provides a system of beliefs and way of thinking about the incidence of stressful that can reduce the distress and assist individuals in finding the meaning of each event stressful that they experienced, as well as providing a source of social support (Laubmeier, Zakowski, & Blair, 2004, in Taylor, 2012); Religion has the effect of social support as well as function as a power source intrapersonal (Cornell, 2015). Religion has a very strong influence on the attitude of its adherents, as evidenced by the function and role of religion with regard to motivation, ethical values, and expectations. Religion is also a source of answers to human problems because with religion humans always try to pursue salvation both in the world and the hereafter (Ramli, 2016).

Various studies on religion/religiosity and mental health have been carried out. The majority of empirical data states that religious commitment encourages health (Koenig & Larson, 2001; Koenig, McCullough, & Larson, 2001; Mueller et al., 2001; Seybold & Hill, 2001; Koenig, 2009 in Zarzycka & Rydz, 2014); Religious commitment has a positive correlation with a good frame of mind, existential coherence (Saraglou, 2002; Piedmont, 2005, in Zarzycka & Rydz, 2014), personal adjustment (Morris, & Hood, 1994, in Zarzycka & Rydz, 2014). Religion is often positively associated with subjective well-being, thus religion can be used in strategies for making positive meanings (Park, 2005).

A great concern to the religious issue with regard to the implementation of the counseling/psychotherapy and mental health marked increase in interest for integrating theology, religion, and spirituality with psychology. The emergence of a number of types, titles, and organizations that explicitly incorporate these components illustrate those concerns. The birth of Lay Christian counseling, Nouthetic biblical counseling, Christian psychology, Christian soul care, Christian counseling, and pastoral counseling in America, as well as the formation of AAPC (The American Association of Pastoral Counselors) reflects this (Garzon, 2009, in Walker, 2012).

The views are based on the religion/religiosity was actually already recognized and reflected in the professional codes of scientific institutions and renowned professionals in the world, both representing psychologists, counselors, and the leading psychiatrists. According to D'Andrea and Sprenger (2007), a code of ethics for counselors has been established by a number of professional counseling organizations to ensure that every person who seeks treatment is accepted as an individual. Professional counseling promise to not only accept clients, but are committed to improving their understanding of what the client believes about the meaning of life, morality, and life after death, which is important and profitable aspects of the counseling process (Nickle, 2011). Nickles (2011) also stated that in 1995 the problem of "religious or spiritual" has been incorporated into the DSM-IV as one of a list of issues that may be complaints of clients in counseling, creating the need for counselors to have the skills to deal with clients who have problems religious or spiritual. In addition, The Council for Accreditation of Counseling and Related Educational Programs (CACREP) stated that religious preference as client diversity dimensions included in the curricular standards under the auspices of the Social and Cultural Foundations.

Shuler & Durodoye (2007) suggest that there are three points in competencies that must be trained by counseling professionals listed in the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) as a special division of the American Counseling Association (ACA). Among them stated that counselors must assess the importance of religion on therapeutic issues, must accept religious or spiritual themes in counseling, and must use religious and spiritual beliefs according to client preferences to achieve goals (Nickles, 2011).

Indonesian society is a society that lives in a state religion and guarantees religious freedom and recognizes the Almighty God as stated in the Indonesian state philosophy Pancasila and the Constitution of 1945. Religion and acknowledge God Almighty is even already a tradition Indonesia. Their religious tradition is actually even by M. Amin Abdullah (Mubit, 2016) has been ingrained in the history of human life. For example, Europe and America with the Christian tradition, the Middle East with Islamic tradition, China with Confucian tradition, Thailand with Buddhism, Hinduism India with tradition, and many other traditions.

Based on data from the Central Bureau of Statistics (2010), the majority of Indonesia's population to Islam (207 176 162 or 87.180% of the total population. Furthermore, based on data from the Pew Research Center (2017), in population size range of 2015 to 2060, is projected to be a Muslim religious groups the fastest growing large, with estimates of the percentage change of 70%. Of the 49 countries with a majority Muslim population, Indonesia is the country with the largest number of Muslims, ie 87.2%.

According to Abu Raiya & Pargament (2011), Islam is very positive role in the lives of Muslims. Al-Ghazzali (2001) in Ghobari & Akbar (2011) also stated that Muslims centuries ago using Reliance on God (trust, belief in God) as a coping strategy to deal with challenging life events. However, empirical studies on Muslims still relatively rare (Abu Raiya & Pargament, 2011), the study of religion and mental health is mostly done in a Christian context, but little is done in countries Islami (Vasegh S, Mohammadi MR 2007)

Here are some results of research regarding the belief or the Islamic faith and mental health: Stress and trauma-based race is not common among Muslims (Abu highway and Abu Bader, 2008, in Humeidan, in Ahmed and Amir, 2012). Faith Islami provide comfort, sense of identity, spirituality, and a community of followers (Abu Raiya & Pargament, 2010, in Aisha UTZ, in Ahmed and Amir, 2012), in the Islamic perspective, the physical and mental health is considered as a gift from God, and that trust must be maintained. Most young Muslims to experience that their religion is a source of strength and a way to gain social support. Individuals who identify as "Muslim" considers religion as an integral aspect of their lives and rely on religion to positive coping strategies (Humeidan, in Ahmed and Amir, 2012).

As for some of the results of research on religiosity and mental health, both Islamic religious or religiosity on Muslims in Indonesia are as follows: religiosity can predict mental health of Moslems (Affandi and Diah, 2011); Islamic religiosity shows that the religious person can not be separated with a spirituality that is the experience of closeness to the Creator. Islamic religious offering welfare or happiness that leads to a meaningful life is not just more experienced positive feelings than negative feelings and experience of subjective life satisfaction. Islamic religiosity shows that the religious person can not be separated with a spirituality that is the experience of closeness to the Creator. Islamic religious offering welfare or happiness that leads to a meaningful life is not just more experienced positive

feelings than negative feelings and experience of subjective life satisfaction. Islamic religious concepts like this can generate interest seekers true happiness (Mayasari, 2014); There is a relationship between religiosity of Islam: the mental health of the elderly. In this study refers to the appreciation of the religion of Islam (Munib, 2015); teenage morality (Reza 2013); mature coping behavior (Lestari & Purwati, 2002).

Regarding the issue of religion, mental health and the implementation of counseling in Indonesia, in 2017, the author conducted a study to explore the therapeutic process of Islamic counseling for Muslim clients. By discussing the process of Islamic counseling work for Muslim clients through a review of the concepts of religious coping, we can better understand whether the work process can facilitate someone to be able to cope with life stress? The results can better understand the client's needs during the counseling process.

Method

In this field research, data was obtained through interviews conducted with two speakers. The first speaker was a Muslim psychology practitioner who carried out Islamic counseling services (H). The second speaker was a Muslim client who received Islamic counseling services (R). Data is processed by testing the validity of data with data / source triangulation techniques. Data were analyzed by using the model of Miles & Huberman (1984), including: a) Reduction of data; b) Presentation of data in the form of narrative text. c) Draw temporary conclusions then verify back to the field so that it can be a reliable conclusion.

Theoretical Review

Islamic Counseling

Dharamsi & Maynard, in Ahmed & Amer (2012, Chapter 8, p. 139) suggest that the term "Islamic counseling" signifies that it is based on knowledge related to Revelation. This relationship attracts many Muslims to Islamic counseling and makes Islamic counseling meaningful and credible. Such an approach is more meaningful to Muslims than just sensitive to share experiences on Muslim identity (although such work is also very valuable).

Dharamsi & Maynard added, considering that not all Muslims are religious or are practicing, and that the person has the possibility of experiencing a change of belief and has various relationships with his beliefs, then the therapeutic in question is not about Islamic advice, but about counseling in a form that allows the client is in "psychological and spiritual space", so that forms like this allow clients to find "answers" for themselves in the context of their own lives - and make it possible to work on issues such as relationships, depression, loss, and spiritual or religious dilemmas without being judged or flooded by the advice of others.

Furthermore, Bakran (2008, p. 189) means counseling in Islam as an activity to provide guidance, lessons and guidelines to individuals who ask for guidance (clients) about how to develop their potential mind, mentality, faith and beliefs. In addition, how to cope with the problems of living independently, well, correctly based on the Qur'an and the Sunnah of the Prophet Muhammad.

Meanwhile, Sutoyo (2015, p.22) said that the essence of Islamic counseling is an effort to help individuals learn to develop *fitrah* and /or return to *fitrah*, by empowering faith, thought, and willingness given by Allah to understand the guidance of Allah and the Messenger. Thus, the nature (*fitrah*) develops correctly and firmly according to the guidance of Allah SWT. According to Anwar Sutoyo, the intent of *fitrah* in the Qur'an is 30:30, with reference to some of the opinions of scholars as follows: a) *Fitrah* is a belief about the oneness of Allah SWT, which God has implanted in every human being; b) *Fitrah* is acceptance of the truth and stability of individuals in their acceptance; c) *Fitrah* is a condition of human self-creation that makes it potential so that it is able to know God and His shari'a.

Based on the above understanding, Sutoyo (2015) states that Islamic counseling is an activity that is "helpful". Indeed the individual himself who need to live according to God's guidance (the straight path) to save them. Since the counselor's position is helpful, the individual must actively understand, while carrying out Islamic guidance (the Qur'an and the Sunnah of His Messenger) to be safe and obtain true happiness in the world and the hereafter, not misery and destitution in the world and the hereafter.

Religious Coping

According to Pargament & Raiya (2007), religious coping is a coping method related to the Sacred to understand and deal with negative life events. This religious coping emphasizes several things, namely: 1) Religious coping has the following functions: finding meaning in life, increasing intimacy with others, finding identity, increasing self-control, reducing anxiety, and helping the transformation process; 2) Religious coping involves various aspects which include: aspects of behavior, emotions, relationships, and cognition; 3) Religious coping is a dynamic process that changes over time depending on the context and circumstances; 4) The process of religious coping leads to results that help or even harm the individual. Hal ini bergantung pada jenis koping apa yang digunakannya, positif atau negatif; 5) In practice, it is possible to have additional dimensions depending on problems that are considered sacred or holy by the user; 6) For users, especially those who experience critical life problems, religious coping provides information to improve religious understanding regarding health and well-being.

Even though it is related to religiosity, religious coping has different constructs. Multidimensional construct that can give positive or negative results depending on the sort of religious coping were used.

Religious Function in Religious Coping

Religious coping is based on a functional view of religion and its role in coping (Pargament, Koenig, and Perez, 2000). The functions of the religion are: 1) Meaning (function of meaning). Religion plays an important role in finding meaning for life experiences that are miserable, confusing or difficult to understand. Religion helps people understand and interpret certain events that happened (Clifford Geertz, 1966, in Pargament, Koenig, and Perez, 2000); 2) Control (control function). When an individual is faced with an event beyond his capacity, religion provides various ways to control and control the event; 3) Comfort (comfort function). Religion serves to reduce the worry of events or disasters that might occur at any time; 4) Intimacy (function of intimacy). Religion provides a way to build social solidarity and social identity. 5) Life transformation (transformation functions of life). Religion helps make the decision to transform life. In this case, individuals change old values with important new sources (Pargament, 1997 in Pargament, Koenig, and Perez, 2000).

Based on the function of the religion, Pargament describes several religious coping methods that can have a beneficial or detrimental effect on the user, namely:

1. Function of finding meaning in the use of religion as coping, including: a) Benevolent Religious Reappraisal: religion helps redefine the stressor as something that is full of goodness and benefits; b) Punishing God Reappraisal: redefining the stressor as a punishment from God due to sin; c) Demonic Reappraisal: redefining the stressor as an act of satan or witchcraft; d) Reappraisal of God 's Power: redefining that stressful situations occur because of God's power.
2. The control function in the use of religion as coping consists of: a) Collaborative Religious Coping: controlling the problem by involving God; b) Religious Coping Active: actively giving control to God in dealing with problems; c) Passive Religious Coping: passively waiting for God to control the situation; d) Pleading for Direct Intercession: controlling the problem by asking God to give a miracle; e) Religious Coping Self-Directing: own initiative to control the problem rather than asking God for help.
3. Gaining comfort and closeness with God in the use of religion as coping: a) Seeking Spiritual Support: seeking comfort and security through God's compassion and help; b) Religious Focus: conducting religious activities to divert focus from the stressor; c) Religious Purification: seeking God's forgiveness through religious activities; d) Spiritual Connection: feeling closeness with God; e) Spiritual Discontent: confused and dissatisfied with relationships with God when experiencing stressful situations; f) Marking Religious Boundaries: limiting religious behavior that is acceptable and that is not in accordance with his beliefs.
4. The function of religion to gain intimacy with others and closeness to God: a) Seeking Support from Clergy or Members: seeking comfort and security through compassion and care from people in religious organizations and places of worship; b) Religious Helping: trying to provide spiritual support and comfort to others; c) Interpersonal Religious Discontent: confused with confusion and dissatisfaction with relationships with people involved in religious organizations or places of worship when experiencing stressful situations.

5. The function of life transformation, consisting of: a) Seeking Religious Direction: seeking religion to find the direction of the new purpose of life because the purpose of long life does not help; b) Religious Conversion: seeking religion to make major changes in life; c) Religious Forgiving: seeking God's help to eliminate anger, pain, and fear that destroys peace.

Religious Coping Type

All religious coping methods can be grouped into two types, namely:

1. Positive religious coping reflect the relationship that creates comfort with higher power. For example, seeking God, seeking relationships and spiritual support, and accepting religion as something that is full of kindness. The use of this type of coping shows: feelings of spirituality, a safe relationship with God, a belief in the meaning of life, and a feeling of connecting with others spiritually (Pargament, Smith, Koenig & Perez, 1998 in Pargament & Raiya, 2007). This type of religious coping assesses religion and spirituality as a great support and can improve physiological and psychological abilities in response to external stressors (Pargament, 1997 in Ahmad, 2016, in Husnia & Wardhani, 2018). The use of positive religious coping tends to be advantageous to deal with stressful events (Ano & Vasconcelles, 2005).
2. Negative religious coping reflects pressure, conflict, and the struggle for higher power. This interpersonal struggle contains a negative emotional charge towards Higher Power. For example, anger, questioning God's authority, and feeling ignored. Individuals show an insecure relationship with God, have an unpleasant view of the world, and feel a religious struggle in their search for something significant (Pargament, Smith, Koenig & Perez, 1998 in Pargament & Raiya, 2007, in Husnia & Wardhani, 2018). Negative religious coping faces negative events accompanied by feelings of isolation or feelings of problems with God (Pargament, 1997 in Ahmad, 2016, in Husnia & Wardhani, 2018).

According to Pargament (1998, in Mah, 2011, in Husnia & Wardhani, 2018) there are other types of religious coping based on how individuals understand relationships with God, namely: 1) Collaborative: Individuals solve problems by asking God for help too actively trying to find a solution. This means that he and God work together to solve problems; 2) Self-directing: Individual focus resources God has given him to make a decision and then solve its problems;

3) Differing: The passive individual waits for God's solution and surrenders all responsibility for resolving the problem to God. Although the three religious coping styles are related to positive results, collaborative coping styles often give more favorable results than the other two styles.

Discussion

We begin by examining the descriptive results. H (Muslim Psychologist who carried out Islamic counseling services) stated that the service is referred to as counseling Islam because as a Muslim, he has confidence that the values of Islam greatly help a person cope with the problems of life, and even make it grow in living her life. According to him the issue of life can be solved using guidance/Revelation from the Creator.

According to H, the process of implementing Islamic counseling begins by looking at the extent to which clients understand life based on Revelation. This can distinguish the advanced process between one client and another client. This difference in understanding results in different ways of looking at life. So the process does not begin with giving the verses of Revelation, because in reality each client is not necessarily able to go straight into that stage. The extent to which clients understand life based on Revelation can be seen by looking at how the client gives meaning to the problems they experience. Based on the client's meaning, it can be seen the extent of his understanding of life, consciousness what already appeared or not appear with respect to position itself and all the problems it faces in the presence of the Creator.

The next step is to do the first awareness process. The goal is that clients can see how the position of the problem with his position before God. Himself is a human being created by Allah, and Allah is the Creator. Thus, because it was created by Allah, Allah created the events in his life. There is a relationship between the problem / event experienced by his position as a creature and the position of Allah as the Creator. With this awareness, clients can realize that the events they experienced were not "coincidence" or not "self-error" (so that it often becomes a material remorse), because Allah created everything not dependent on the work of His creatures. The event that Allah created for him is a sign of the Creator, as a manifestation of His love. This awareness according to H can foster gratitude, hope and confidence that he is able to solve the problem by using the

potential given by Allah to him, and believe that Allah always helps him. Client gratitude can be an indicator that he is able to accept events/problems as part of life given by Allah.

The second awareness process aims to enable clients to measure how much the weight of the problem is compared to the function and role as a whole human being. The function and role of this human being relates to the purpose of Allah creating man on earth as stated in the Qur'an. Thus, the client needs to have a basic understanding of the purpose of Allah creating himself as a human being according to the Qur'an. Meanwhile, the life problems faced by the client need to be understood as a ladder so that they can be better in their journey of life, even in order to achieve happiness hereafter, by utilizing all the potential given by Allah according to its purpose and according to the purpose of creation. This growing awareness can complement the growth of the previous consciousness.

Armed with the awareness grown in the previous stage, then the client is invited to discuss (as a form of utilizing the mind) looking for various alternative solutions to problems.

Next is an interview with R (client). R (female) is the first child of two siblings. During the first grade of high school, R experienced the loss of his beloved father. A year after his father died, R was still sad, and when it is precisely the moment experiencing tremendous grief.

R: "I can't move on. I still mourned and still did not expect that the situation had come to me. I remembered. "

In the process of implementing Islamic counseling, R is the client of Mrs. H. R explains how Mrs. H provides Islamic counseling services to him. The following are excerpts of the interview:

R: "The approach of Mrs. H, starting with acquaintances and chatting lightly, feels good talking to her, comfortable, and makes me open. I am often reminded and introduced about how to understand myself, invited to understand and think about getting to know my identity. And began to be reminded that I was indeed a weak creature, so was my father. My father was also a creature that could not be used as a place of refuge and a place of dependence because he could leave too. Then it was introduced that there is an extraordinary God and can be the only place to depend, namely the Creator, Allah.

I (Interviewer): *"Did you immediately accept?"*

R: *"I didn't accept it right away, but it aroused curiosity so I thought about it, my understanding had been ransacked. In the past, I thought that life was enough to just live, eat, drink, sleep, go to school, play, gather with parents, graduate from school, work or study, get married, have children, grandchildren, continue to die, like having no purpose in life. Not thinking that I was created had a purpose".*

I: *Can R solve the problem immediately? "*

R: *"Actually it's not, because it doesn't answer the problem directly. But I became hopeful that Allah is the Strongest who created us who can be a place to depend Allah created us with a purpose. Allah gives a disaster or any event has a purpose "*

I: *"What was found by R from the problem finally, after discussing it with Mrs.H?"*

R: *"I was able to take lessons, be able to find Allah. If Allah did not give me the disaster, I consider my life to be ordinary, maybe by not finding my God (Allah), I don't know who I am. "*

I: *"With these findings, how does it feel?"*

R: *"I became convinced, had strength, that I could live because I had Allah. Then I began to think about what to do "*

I: *"How come such beliefs arise, were you not sure beforehand?"*

R: *"Initially I already knew from the teacher of teaching or from school, but only to fill out the exam questions. Never thought of understanding Allah deeply and never attributing Allah to my life".*

I: *"How could R aware of it?"*

R: *"We talk a lot and read verses. The most remembered is Al-Ikhlās. Until now I still like the verse. In that verse, where Allah introduces Himself that Allah is the One, All beings depend on Allah, Allah does not have children and is not begotten, and there is nothing equal to Him. That became the material of my mind at that time. Furthermore, I want to know who Allah is, what the nature of Allah is, and what He wants. "*

I: *"How does R manifest that curiosity?"*

R: *"I read the Qur'an myself even though I did not immediately find the appropriate verse. But from all the verses in the Qur'an that I read, I can*

understand the meaning and indeed explain Allah, whether from the story, the rules and whatever is in it, there is a relationship with God ".

I: "So what are the new findings at that time and do you feel the effects until now? "

R: "I found my identity that I was created to be a servant of Allah. I began to think about the way to become a servant of Allah to be safe both in the world and after death. Reading Qur'an adds to my belief in life after death. After studying the Qur'an and getting to know Allah, I became convinced that I had a purpose in life, namely to slave to Allah to be safe in the world and in the hereafter. "I found that all of the Creator's desires were for my own safety. Therefore, growing desire for submissive to Allah because it was for my safety. I want to do every activity as Allah wishes. While there are problems, I really want to continue to follow what Allah's instructions to solve the problem.

I: "is the proof or reality?"

R:"The proof is from Allah's instructions. At that time I discovered that I had to work for a living. The main thing is imagined, whatever the work, the halal origin and according to Allah's instructions ".

I: "How many times did you meet with Mrs. H until R could accept that your father had died?"

R: "About two to three months, once a week or two weeks. But it gives energy to solve other problems as well ".

When examined from the description of H and R, there is a match between the objectives H wants to achieve and what R experienced after attending Islamic counseling. In the initial stage, H only asks R to tell the problem and gives a view on the problem at hand to determine the extent to which R views his life, awareness of what arises regarding his position and all the problems he faces before the Creator.

From a series of discussions during the Islamic counseling process with H, R stated that she felt comfortable and made her open to expressing his problems and views on the issue. During the process, R's self-understanding and awareness grew. For R, that understanding and awareness is something new in her life, and has fostered gratitude, hope and confidence, and fostered an urge to try to overcome her problem. The following are: Allah is The One who created her - she is a creature. As a being, she is weak, and finds that the Strongest is Allah,

therefore only to Allah should humans ask for help. Allah is the place to depend. In order for R to live properly and safely in the world and the hereafter, then she must align her life goals with God's goal of creating humans as stated in the Qur'an. There was a desire to know more about Allah, by studying and exploring the Qur'an. Be sure of the truth of the Qur'an, so that R is sure that there is an afterlife. God gives any disaster or incident to R because Allah has a certain purpose. R is grateful to find God through the disaster he experienced, because R knows who she is. Without finding Allah, R sees her life as ordinary. Growing confidence that R can be strong and can live because R has Allah. R believes that there is an afterlife, therefore the purpose of his life is salvation in the world and in the hereafter. In R there was a growing belief that Allah gave the potential to be able to solve her life problems. Besides that, R was convinced that Allah gave instructions and help to solve her problem. R can receive concern and grief over the events of her life as a part of life. R was encouraged to make a living in solving her life problems in accordance with Allah's instructions, and hoped only to Allah. In the end, R was able to find a solution that was comprehensive and able to handle it well, in fact, according to her to provide energy to solve other life problems.

If observed based on the concept of religious coping, all the objectives of the Islamic counseling work process established by H and all R experiences during the Islamic counseling process illustrate that the Islamic counseling work process actually facilitates the application of religious coping concepts. More specifically, it can facilitate the application of the concept of positive religious coping to all religious functions with different types of functions. For example: "R realizes her position as a servant of the Creator (finding identity). This illustrates that R has comfort and closeness with Allah as a result of using religious coping methods on the religious function of the type of spiritual connection. Furthermore, the goal is to build awareness that everything that happens is created by Allah with a specific purpose, not solely because of self-action (self-errors), according to the concept of religious coping describing religious coping methods in the function of the religion of the type of reappraisal of God's Power.

Efforts to build awareness that we are indeed weak, on the contrary only Allah the Most Powerful shows that only Allah has the right to be asked for help. According to the concept of religious coping, this illustrates religious coping

methods in the control function of collaborative religious coping and comfort spiritual seeking.

The realization that accepting what happened is the work of God, and there is a connection between the problem or event that he experienced with the work of God as The Helper. In the concept of religious coping, it can describe religious coping methods in the function of collaborative religious coping and religious coping methods in the function of seeking spiritual support.

Being able to be grateful for being able to recognize her identity as a servant of Allah, having a real purpose in life, having faith and having life force because of having Allah, can live her life as a manifestation of compassion from the Creator and an opportunity to rise on the next development ladder, illustrating religious coping methods on religious functions to find meaning in the types of benevolent religious reappraisal, religious coping methods on the function of the type of spiritual connection, and religious coping methods on the function of transformational types of seeking religious direction and religious conversion.

Conditions where the client (R) is motivated to use the potential given by Allah in solving all his problems, showing the existence of Self-directing as one of the styles of religious coping.

According Pargament, Smith, Koenig & Perez (1998) in Pargament & Raiya (2007), the use of positive religious coping reflects: the relationship that creates comfort and security with a Higher Power (God), the feeling of spirituality, belief in the meaning of life, and feelings connect with others spiritually. In addition, it can benefit users in facing stressful events (Ano & Vasconcelles, 2005), improve physiological and psychological abilities in response to external stressors (Pargament, 1997 in Ahmad, 2016, in Husnia & Wardhani, 2018).

From another point of view, the Islamic counseling work process carried out by H shows a process that according to Dharamsi & Maynard's terms, in Ahmed & Amer (2012) as a form of counseling that makes the client in a "psychological and spiritual space" so that so that it can be understood when the client (R) find answers to life on religious issues without being assessed or flooded with advice. When observed again, the process can also meet the counseling meanings in Islam according to Bakran (2008). R shows the changes, both in perspective, belief, and faith with regard to the problem it faces in particular and

life in general. R is also able to deal with the problem properly, correctly, and independently, and based on Allah's instructions.

In addition, it fulfills what was stated by Sutoyo (2015) regarding Islamic counseling. Islamic counseling makes the client learn to understand and simultaneously carry out Islamic guidance, as a manifestation of the development of fitrah and/or returning to fitrah. Fitrah according to him is the acceptance of the truth and stability of the individual in his acceptance, also as the state of creation of man who makes it potential - through that fitrah - humans are able to know God and their shari'a.

Conclusion

The whole process of Islamic counseling work done H facilitate the application of the concepts of positive religious coping. However, there are aspects that are targeted in the Islamic counseling process that cannot be explained correctly through the concept of religious coping. In this case, it is the possession of belief/faith as a human nature (fitrah) by which being able to know Allah and His shari'a and being able and firmly accepting the truth as experienced by R. The concept of religious coping explains about this belief only up to the level of cognition in the form of meaning (the function of meaning that helps individuals to understand and interpret certain events they experience). Therefore, it becomes interesting if further explore aspects regarding beliefs/faith/fitrah is based on the reviews the concept of psychology.

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Is it Still Urgent for the Sufistic-Prophetic Guidance and Counseling in Digital Era?

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Abstract

Sufistic-Prophetic guidance and counseling in the digital era to be a questions. Is it still important and applicable? This is discussed in this article that changes the era and will the era change the view of prophetic example? Therefore it is necessary to study and explore the sufistic-prophetic guidance and counseling in the digital era. The purpose of this study is to explore the urgency of sufistic-prophetic guidance and counseling strategies as an effort to achieve the psychological well-being of adolescents in the digital era. In addition, this study also tries to re-examine the extent to which sufistic-prophetic guidance and counseling is important and can be applied in the digital era. This study combines literature and empirical methods by conducting interviews with guidance and counselling teacher, and student in islamic high school. The results of this study indicate that sufistic-prophetic is important for adolescents in the digital era with some evidence of the focus of the findings namely; a) the existence of several prophetic counseling and counseling strategies, b) the prophetic approach is able to foster awareness of the importance of the psychological well-being of adolescents c) prophetic counseling and guidance can help to control adolescents in facing the digital era and d) sufistic- prophetic guidance and counseling are still important and can be applied despite the changing era into the digital era.

Keywords: Sufistic-Prophetic Guidance and Counseling, Digital Era

Introduction

The National Commission for Child Protection (2015) states that unhealthy and unhealthy lifestyles makes a person susceptible depressed and led

to suicide plans, in 2014 there were 89 suicide plans of children and adolescents. Nine cases included ages 5 to 10 years, 39 cases in children aged 12 to 14 years, 27 cases aged 15 to 18 years. The total suicides, 12 of them died. This was explained by Wardhani and Paramitra (2016) that unhealthy lifestyles were influenced by food factors, smoking habits including drug abuse, and low physical activity. Therefore, various considerations need to be taken to improve the psychological well-being of adolescents. This is because the psychological well-being of the individual becomes an inseparable part of life. A healthy soul will affect the healthy body, and vice versa. On this basis, psychological well-being becomes very important and a fortress in the face of the increasingly sophisticated digital era and development of the times.

Lately a phenomenon has emerged that relies on psychological well-being. Like the phenomenon of confusion, frustration, worry (destructive action), conflict, and violence are stressful and tense behaviors that show failure in placing themselves in the area of transformation of life. This is in line with the 2013 Basic Health Research Results (Riskesdas, 2013) which shows that 15-30 percent of Indonesia's population experiences mental emotional disorders, including anxiety and severe depression. 5.6% of those who experience mental disorders are teenagers. One of the factor in the problem of mental disorders is the psychological well-being of adolescents. Adolescent's disability has a negative impact on individual attitudes and behavior. Because individual psychological well-being plays an important role in shaping positive life attitudes and behavior.

Other factors that are the reason for experiencing a mental disorder are loneliness, excessive worry and suicidal feelings experienced in the past year (Health Research and Development Agency, 2016). These data indicate that there are an influence between the psychological well-being of adolescents and adolescent mental disorders, especially the shift in the era. The manual era has become an efficient and effective digital era. Explanation of mental disorders is one of the negative access of changing era. Some people are not ready for the changes that occur and make themselves experiencing mental disorders (Mubarok, 2000; Rosana, 2011). This is due to advance in science and technology that has an impact on people's lives (Helmy, 2008; Usman et al., 2016).

Based on some of these indicates that it needs efforts or ways to achieve psychological well-being of adolescents in the digital era. One of the effort that can be done is through prophetic counseling and guidance. The Study of Prophetic

Guidance and Counseling is an effort to provide assistance or guidance based on prophetic behavior or attitude. Prophetic behavior still an example despite changing times and eras, especially the current digital era. Kuntowijoyo (1997) states that there are four things implied from the third verse of Āli Imrān's verse 110 about the mystical-prophetic study, namely (1) the concept of the best people, (2) historical activity, (3) the importance of consciousness, and (4) prophetic ethics. Lalu Roqib (2011) details into three main prophetic pillars namely transcendence, liberation and humanization. Transcendence refers to behavior relating to God both religious attitudes and non-religious attitudes. This means the extent to whom humans occupy God in their lives. Whereas liberation is a pillar that is able to release or liberate the people themselves, that every human being has their rights and obligations. In addition, humans have a sunnatullah attitude such as being poor, good and bad. As with the pillar of humanization, this pillar focus on efforts to address each individual as a noble individual as a whole human being. These three pillars are important when it comes to change of era as it is currently happening. These three pillars become a human foundation in acting, behaving and have a good relating to God, humans, animals and nature.

Method

This study collaborates the study of literature and field facts with a focus on the urgency of sufistic-prophetic guidance and counseling strategies in an effort to achieve the psychological well-being of adolescents in the digital era. Denzin and Lincoln (2000) explained that the entity systemically about the concept of sufistic-prophetic counseling and contextualizing the application of processes and strategies to internalize prophetic values in achieving the psychological well-being of adolescents in the digital era. Furthermore, scientific Islamic Guidance and Counseling become a research approach. Primary data sources are books that directly review the Sufistic-prophetic concept for scientific development and Islamic guidance and counseling books. Secondary data sources are works on the application of Islamic counseling and prophetic values for adolescents. Obtaining data from library studies is obtained through a review of various literature related to Sufi-Prophetic counseling and guidance, direct interviews with teachers and students in Islamic-based schools. Interviews were conducted as a strategic effort to obtain data that strengthens the findings of

sufistic-prophetic guidance and counseling in the realm of praxis in achieving the psychological well-being of adolescents in the digital era.

Data analysis through data reduction stages, namely data selection, categorization of data from various sources relevant to sufistic-prophetic guidance and counseling and sorting based on three focus of research problems, namely sufistic-prophetic counseling meaning and internal-mystical prophetic guidance and counseling strategies, the mystical-prophetic application in guidance and counseling services for adolescents in an effort to improve psychological well-being. Stages of data exploration to clarify and deepen data both on the meaning of sufistic-prophetic guidance and counseling, application and internalization. Data verification is carried out in the stage to prove the accuracy of the data available, by cross-checking between data. Furthermore, it ends with the data contextualization phase, which is to bring together the analysis of data from the literature and interviews to build a construct of interpretation about the description of sufistic-prophetic guidance and counseling in an effort to improve the psychological well-being of the teenager. The finding of this stage are sufistic-prophetic guidance and counseling that are still important and can be applied despite the changing era into the digital era.

Theory of Study

Historically, the science of counseling as an applied psychology has developed from general counseling to religious nuances. The emergence of awareness to optimize human psychic potential and power places individuals as something important in the application of guidance and counseling. This reality gave birth to the middle ground thinking of sufistic-prophetic counseling that was religious in nature that combines cognitive, affective, behavioral and spiritual. Sufistic-prophetic guidance and counseling have important role in helping to improve the psychological well-being of adolescents. The idea of sufistic-prophetic counseling is inspired by the prophetic mission which is based on QS Al A'raf: 157 namely:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ

الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ
وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.

The interpretation of Quraysh Shihab (Quraish Shihab, QS Al A'raf: 157) explained that My Grace will be prioritized for those who follow Muhammad SAW, an apostle who cannot read and write, whose characteristics you have found in the Torah and the Gospel . He (Muhammad) always invites goodness and prevents munkar. He also has justified for them everything that can be accepted by human instincts, and forbids anything that is rejected by human instincts, such as blood and carcasses. He will also eliminate all the burdens and difficulties that they have before. So whoever justifies the holy messages of God that he carries, supports and defends them, and makes the Qur'ân a light of guidance, they are the lucky ones. On the contrary, those who deny, are the losers.

Sufistic-prophetic guidance and counseling is the provision of assistance to counselees who are principled on liberation, call of heart, call of faith in liberating society and problems in the community. As the Prophet who had a sacred mission, prevented falsehood and advocated goodness, said what was lawful and unclean, and enlightenment. Some examples of prophets who have freed their people like Abraham and other prophets. Thanks to its presence it is a role model that can change the values and attitudes of the society. While prophetic itself has the meaning of Prophethood or traits that exist in the prophet (Echols and Shadily, 2006), namely the nature of the prophet who has the characteristics of a spiritually ideal individual, but also a pioneer of change, guiding the community towards improvement and struggle without stop fighting oppression.

As in the Oxford Dictionary, "prophetic" is (1) pertaining to proper prophet or prophecy: "having the character or function of a prophet"; (2) "characterized by, containing or of the nature of prophecy; predictive ". The prophetic meaning have a characteristic such as a prophet, or be predictive, predict, then sufistic-prophetic guidance and counseling means emphasizing the aspects of guidance and counseling based on the characteristics, example and teachings of the apostles and prophets. Sufistic-prophetic guidance and counseling are guided by sufistic-prophetic principles by prioritizing integration and interconnection between religions (Al-Quran, Hadith, Ijma 'and Qiyas) and science (Science)). The end of the purpose of sufistic-prophetic counseling and guidance is to live happily and prosperously both spiritually and physically and happily in the future.

Sufistic prophetic counseling is to help counsees to give awareness to positive behaviors about ways and paradigms of thinking, ways to use conscience, ways of feeling, ways of believing and how to behave based on Sufi revelations and paradigms in the form of prophethood (sources of Islamic law) namely Islamic morality (Hartono, 2009). Furthermore, da'wah activities are related to various elements which not only involve preachers (dai) and mad'u, but also the environmental elements that surround this activity. Da'wah activities will always involve various aspects of culture, location, environment and customs. As one of them is preaching carried out by earlier Sufis who have succeeded in developing Islam in Indonesia at that time in accordance with the era (Joko Tri Haryanto, 2014). Therefore, sufistic-prophetic counseling is a process of giving assistance to those who needs professionally who aim to get closer to God and nature while at the same time understanding more about her counselee. The counselee is perceived as an individual and at the same time a person who will be measured for success based on internal achievements in the individual and his actualization. It is the internal and self-actualization of the counselee based on the attitude and behavior of the example of the Prophet and the Apostle.

Discussion

Guidance and counseling are part of the applied component of science. Historically, the science of guidance and counseling proceeded through theoretical development which was divided into four streams are (1) psychoanalysis which considered God as an illusion, (2) behaviorism that did not give place to God, (3)

humanistic which gave good value to humans, but humans tend to act as God instead, and (4) transpersonal which adds a spiritual dimension, but what is meant is not always God. These four schools are still not able to accommodate all dimensions of life, especially the dimensions of divinity. Therefore there needs to be a new study that refers to prophetic counseling and guidance.

Sufistic-prophetic guidance and counseling studies can be indicated as knowledge that play a role in carrying out humanization, liberation, and transcendence. In other words, humanization is the contribution of religion as a tool in upholding goodness on the face of the earth. Religion is the spirit of the counselor to provide guidance and counseling services in promoting the benefit of the universe. Liberation is placing religion as a power to liberate humans from various injustices, arbitrariness and other social crimes. The spirit of liberation born of religion will transform into a revolutionary force because it is supported by scripture texts, and transcendence is to place religion as the spirit of all human behavior. In other hand, transcendence is a manifestation of the Creator's transformation to the universe that is represented to humans.

Appropriate with the explanation above, the researcher found that the sufistic-prophetic study in Islamic-based school environments is very thick, this is because prophecy is the foundation in daily life both in character, attitude and behavior. However, other findings from the researchers were the unconsciousness and incomprehension of guidance and counseling teachers and students that the attitudes and behaviors that raised were prophetic attitudes. Like when worshipping both prayer and fasting, sometimes students do not realize that he is carrying out the concept of humanization, liberation and transcendence. Therefore Sufistic preaching is a model of da'wah that can make (counselees) have noble qualities, not just cognition (smart), but more in the realm of affection or aspects of consciousness (Fathul Mufid, 2015).

Furthermore, Kuntowijoyo (2007) emphasizes that there are three main pillars in prophetic social science, are; *amar ma'ruf* (humanization) which means humanizing humans, *nahi munkar* (liberation) means liberation. and the *tu'minuna blades* (transcendence) are dimensions of human faith. The research results of M. Syafiq Humaisi (2012) show that the transmission of knowledge through intermediary cultural has become an inseparable part of prophetic-mystical education. The transmission of knowledge in Sufi education has led students to be human beings who have perfect characters, not only limited to

individual wisdom or performing mystical rituals and tend to prioritize relationships with God and their Apostles, but also, most important, promote universal or social piety (Fathul Mufid, 2015). Therefore, changing times does not have an effect if the transmission process is carried out wisely. That is, sufistic-prophetic guidance and counseling are still important and in accordance with changing times. In addition to being accordance with the changing times, prophetic mysticism can also be applied to assist achieving the psychological well-being of adolescents by adopting and imitating the behavior or attitude of the Prophet. The main concepts of prophecy as stated in the Al-Imron 110 surah are as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah . If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

Tafsir Jalalayn (Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi, QS Ali Imron 110) explain that (You are) Muhammad's people in the knowledge of Allah Almighty. (the best of the people issued) are displayed (for humans, telling those who are forgiving and forbid from those who deny and believe in Allah. If the People of the Book of faith believe, he) is that faith (better for them. Some of them believe) for example Abdullah bin Salam RA and his friends (but most of them were wicked) who disbelieved. Thus, Guidance and counseling prophetic are understood as a set of theories that not only describe and transform social phenomena, and but also change things for change, but more than that, it is expected to direct change on the basic of ethical and prophetic ideals (Kuntowijoyo, 2007). Based on several explanations above, the urgency of prophetic guidance and counseling for adolescents in the digital era is amar ma'ruf (humanization) which means humanizing humans, nahi munkar (liberation) means liberation, and the tu'minuna bilah (transcendence). To realize the well-

being of adolescent psychology in the digital era through prophetic guidance and counseling, the right processes and strategies are needed in its application.

Process and Strategy for Internalizing Prophetic Values in the Digital

Guidance and counseling with prophetic content are new directions in the development of guidance and counseling. Prophetic guidance and counseling are an alternative part of counseling. Prophetic counseling seeks to trace the realms of recitation (empirical) and supernatural nature (meta-empiric). Appropriate with this, Ismail (2013) emphasized that long-lasting prophetic commitments would form the foundation for developing a pillar of prophetic education that would produce a good tradition and environment. Tradition and prophetic culture that have built firmly even beyond consciousness will roll out a high scientific spirit. The process of introducing prophetic value becomes important in the position of guidance and counseling to solve the problem of the counselee itself.

The prophetic internalisation process starts from one's religious maturity based on a sense of faith in Allah (the Qur'an) and His Messenger (Hadith) as a source of religious teachings. Islamic teaching consist of four main principles, are aqeedah, worship, muamalah, and morals. The practice of religious teachings consciously and consistently has an impact on the formation of the character of ilahiyah (hablumminallah) and the character of humanity (hamlumminannas). It is also supported by the results of the research of Dewi Ainul Mardiyah (2016) that spiritual is one of the important aspects in sufistic-prophetic studies. Spiritual has a goal that continually increases the wisdom and strength of one's will, achieving a closer relationship with God and the universe and eliminates the illusion of wrong ideas originating from the senses, feelings, and thoughts. In other hand, the internalization process can be done indirectly through community spirituality or counselee.

Appropriate with this, the Researcher's findings regarding the process of internalizing prophetic values seem to have been carried out, this is evident in the attitude of worship, attitude of communicating with people, behavior between teachers and students and prayers performed by the teacher in guiding students. This reflects that the internalization process has run by itself, but the teacher or student did not know that what he does is a prophetic concept. In addition, changes in era or era do not make people or individuals forget, but rather more

and more people return to the teachings of prophetic Islam. In addition, prophecy is a middle ground in helping to improve the well-being of adolescents.

Thus, the formation of character produces a quality of personality that is religious (obedient to Allah SWT) and noble (behaving well to others). Religious maturity is a spiritual potential that is born in the form of character (individual and social life). The character of divine (hablumminallah) in a person, namely life based on faith and work with worship orientation (vision and mission). Minutes (hablumminannas) have the characteristics of four prophets (amanah, tabligh, shiddiq, and fathanah), humanists and leaders based on conscience. In other hand, the process of internalizing prophetic values is sometimes not felt by the environment even though the internalization process has been going on for a long time. Further supported by the results of Elmansyah's (2016) research that sufistic preaching is a da'wah that is associated with the term tasawuf, or preaching carried out by practicing Sufism. Sufi mysticism has succeeded in Islamizing the community in religion. Sufistic preaching is an important part in reassuring and comforting the people who are infected by an intolerant and radical religious crisis now. In other hand, sufistic-prophetic guidance and counseling play an important role in providing a tolerant understanding of Islam and mercy for everyone. In addition, the study and study of sufistic-prophetic in the digital era is still feasible and needed to reassure the community and improve the well-being of the people who are moderate in religion.

It is different from the strategy of internalizing prophetic values in Islamic guidance and counseling. Some techniques and strategies that can be used are modeling techniques, prayer or remembrance, giving information, self disclosure, spiritual confrontation, spiritual assessment, encouragement for forgiveness, guidance and group counseling (religious community), religious bibliotherapy (religious bibliotherapy) . Some of these strategies can be done to achieve the psychological well-being of adolescents in the face of the digital era. This is appropriate with the more ruhiyah concept of guidance and counseling, placing the Qur'an as a central position in the service process. The story of Al-Quran is the best, most complete and most beautiful story, as His word in QS. Yusuf: 3; *"We relate to you, [Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were"*. In the story there are wisdom, examples and laws for the problems of mankind on this earth. The truth and praise of the Koran is so awake, because Allah has guaranteed to safeguard His Holy (Al- Quran): *"Indeed,*

it is We who sent down the Qur'an and indeed, We will be its guardian” (QS. al-Hijr: 9).

Based on explanations above that the process of introducing the sufistic-prophetic value is sometimes done but does not know that it is prophetic. Internalization strategies and techniques can be carried out in various ways according to the counselee's psychological, and their condition. This certainly requires an awareness of the importance of sufistic prophetic counseling and guidance in improving the psychological well-being of adolescents.

The Urgency of Sufistic-Prophetic Guidance and Counseling to Improving Adolescent Psychological Well-being

The sufistic-prophetic counseling paradigm is basically in line with counseling in general, but prophetic counseling places more emphasis on the observance of the Prophet and the Apostle. The aim of is Prophetic counseling to help individuals develop a prosperous and fulfilling life. In addition, the practice of Sufism aims to change the bad qualities of personality, to open the heart, relate to deep wisdom within oneself, and to get closer to God (Dewi Ainul Mardiyah, 2016). This is appropriate with ecological counseling aimed at help individuals develop satisfying, productive and meaningful lives through understanding how their lives are rooted in diverse contexts, interactions with the world around the counselee, and the process of giving meaning to their lives (Cook, 2012). These concepts and goals have implications for counselors in carrying out their professional practices in helping serve individuals in promoting the psychological well-being of adolescents. This is appropriate with the findings of researchers that prophetic attitudes and behavior still very closely related to the current digital era, in spite of in the days of the previous prophet it was not as sophisticated as technology as it is now but prophetic ways and attitudes are still a reference and example for guidance and counseling teachers in attitude and behave and in the counseling process. Prophetic values (mystical-prophetic) are internalized spontaneously for guidance and counseling teachers and students in Islamic-based schools.

Furthermore, Bronfenbrenner mentions Piaget's inspirational concept that children have the capacity to create and imagine a world that reflects their psychological growth. As Piaget, the ecological perspective agrees that both

structure and development fantasies also extend from microsystems, mesosystems, ecosystems, and microsystems. Microsystems are the most extensive structures in ecological structures. The microsystem context is the closest agent of an individual consisting of parents, peers, schools, religious institutions, health care workers, and neighbors (Bronfenbrenner, 1979; Santrock, 2012). In this regard, the mission of prophetic counseling is to accommodate the changes in the counselee's self through guidance and counseling services based on the example of the Prophet and the Apostle.

Based on the two explanations above, it can be concluded that the paradigm of prophetic counseling in the digital era is trying to help individuals develop satisfying, productive and meaningful lives through understanding how their lives are rooted in diverse contexts, interactions with the world around the counselee, and the process of giving meaning to their lives which is based on the exemplary attitude of the Prophet and Apostle. In line with this, the findings of this study indicate that prophetic sufistic counseling has a major influence in helping improve the psychological well-being of adolescents in the digital age. This is shown by the attitude and behavior of adolescents who are increasingly sufistic-prophetic, so he is getting better psychologically. As students become more diligent in worshiping, students will feel more comfortable and psychologically prosperous, just like students who try to be prophetic, these students are increasingly liked by the surrounding environment. In line with the concept that efforts to provide assistance to counselees are built on the basis of strength and resources which are the principles of the community counseling approach (Lewis et al., 2010). The strengths and resources that need to be understood will be related to the steps of intervention. In the assessment phase, the counselor is faced with puzzles about what will be done after establish a relationship with the counselee. The counselee's understanding is not only sought to see the counselee himself but also includes environmental assessment. An indicator of psychological well-being is having good mental health.

Table 1
Assessment of Mental Health Status based Element

No.	Element	Examples
1	Appearance	clothes worn
2	Behavior	driving behavior
3	speech	the quality of the conversation
4	Mood	stable or changeable
5	Thought process	type of thinking
6	The contents of the mind	potential for violence, delusion or phobia
7	Perception	hallucinations or illusions
8	Cognitive capacity	attention, concentration, memory, or intelligence
9	The use of psychoactive substances	type, quantity, frequency or effect
10	Awareness and assessment	awareness of the origin and nature of the problem, the reason for a decision

Sumber: Cook, 2012

Some of the things that appear in the table are part of the indicators to access the psychological well-being of adolescents in terms of mental health of adolescents in the digital age. The assessment is useful as a benchmark to find out the problems that occur related to the psychological well-being of adolescents in the digital era. The problems faced by individuals are not the will of the individual. Problems arise as reciprocal or self-consequences that live in a particular environment. Thus, the psychological well-being of adolescents can be seen from the aspect of adolescent mental health. The elements that appear include appearance, behavior, manner of speech, mood, thought process, content of thoughts, perception, cognitive capacity, psychoactive substance use, and awareness and judgment. When all these elements have been fulfilled by teenagers, they have psychological well-being. Furthermore, psychological well-being can be increased through exemplary efforts in the attitudes and behavior of the Prophet and the Apostle.

Conclusion

The results of this study indicate that sufistic-prophetic counseling can help improve the psychological well-being of adolescents in the digital era. Changes in the times are not the reason that the Prophet's example lost, but it is increasingly becoming a reference in attitude and behavior. This study shows that adolescents have carried out sufistic-prophetic counseling and guidance with the help of a counselor but sometimes the teacher or students themselves are not aware that what is done is sufistic-prophetic guidance and counseling. Therefore,

there needs to be an effort to better socialize the mystical-prophetic guidance and counseling method so that teachers and students are increasingly understanding the method. In addition, there needs to be an effort to improve the implementation of sufistic-prophetic counseling and counseling in accordance with the conditions of the counselee and in accordance with the conditions of the social environment. Development efforts in packaging sufistic-prophetic counseling guidance are important, so that their implementation is more easy understood and implemented in daily life.

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MODEL OF ACCOMPANIMENT IN PESANTREN IN FORMING POSITIVE BEHAVIORS OF THE SANTRI BASED ON SUFISTIC COUNSELING

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Abstrak

This paper tries to reveal and describe the mentoring model in *pesantren*, in shaping the *santris*' positive behavior with the sufistic counseling approach. The research covers the concepts and methods of mentoring to the *santris* as the objects with diverse backgrounds, ages and problems. It uses the qualitative descriptive approach to search for the description of a counseling model based on the sufistic counseling. Through the description analysis, the result shows that the mentoring model is based on the principle of optimizing the potential knowledge and religious nature inherited in each individual *santri* so that it will form self-awareness to change their behavior from the negative to the positive one. The sufistic counseling which refers to mental balance focuses on efforts to influence the heart (*qalb*) through the *dhikr* activities, controlling desires (*nafs*), and improving their ability of rational and critical thinking through studies on classic Islamic books.

Keywords: mentoring model, sufistic counseling, positive behavior, santri.

Introduction

This research is essentially an effort to explore the wisdom of the *pesantren*'s tradition in shaping the positive behavior of the students (*santris*). It focuses on the counseling activities that are aimed to guide and help individuals

develop their potencies with which they can exist and be able to deal with life problems.

Educational activities, as well known, are loaded with problems that need the counseling approach so that the theories and concepts on it have developed rapidly in the field of education. It follows that the concepts and theories on Islamic counseling have also grown rapidly. Numbers of researches have been done to explore Islamic sciences and wisdoms to design the posture of the Islamic counseling. Even today it has also emerged the Islamic counseling based on *tasawuf* (Islamic mysticism) which is then called the sufistic counseling – the one that bases its thinking on the principles of *tasawuf* teachings.

One of the articles that focuses on the concept of sufistic counseling is, for example, written by Anwar Sutoyo. The research formulates a sufistic counseling model to transform a person to be a pious one (in *Jurnal Konseling Religi*, 2017). Sutoyo explains that sufistic counseling is the one based on efforts to develop the personal potentials which God has blessed to every human being. The sufistic counseling essentially helps individuals to realize their nature and build awareness of their duties and responsibilities as servants of God. The awareness can encourage them to get closer to God as part of their efforts to solve their life problems.

Another theoretical effort on the sufistic counseling is done by Sabiq that sufistic counseling is the unique development of the Islamic counseling. It shows the harmony between the psychological concepts and the sufistic perspective (Zamzami Sabiq, 2016). There are also studies that reveal the *tasawuf* tradition as an applied model of guidance and counseling. It's found that the *Sufis* or those who master in Sufism often provide sufistic therapies to help their students or patients with physical or psychological pain. This is as expressed in Dzawafi's article "Guidance and Counseling in Sufistic Therapy" (2011). It tells about the Islamic counseling model that focuses on improving the human soul to carry out transformation so that it is able to solve life problems. The article proves that the tradition has long time emerged in the history of Sufism.

Different from studies mentioned above, this research tries to study on the mentoring process at an Islamic boarding school in its effort based on the sufistic counseling, to form positive behaviors among its students. Such kind of counseling arises in pesantren because pesantren, as a kind of educational

institutions, always struggles with the young people whose are still in dire need of guidance to form or change their personal behaviors.

As an educational institution that also requires counseling services for students (Mulyadi, 2016, p. 343), pesantren also, as we found, does the counseling activities under the guidance of the saikh/*Kyai* as the owner or leader of the institution. Uniquely the counseling activities usually use the Sufistic approach because the pesantren mosly base their educational activities on sufistic principles.

Previously, we also found the research publication, "the Transformative Da'wah through Counseling: Portrait of the Quality of Conselor Personalaiity through At-Tawazun Counseling's Perspective" (Arifin and Zaini, 2014). The study explored the counseling activities in the *pesantrens* and reveals that there are values in the concept of balance (at-tawazun) which has become the principle of the pesantrens to form the quality of the conselors' personality. It shows that the assistance of *Kyai* has something to do with the application of Islamic counseling models.

The importance of taking this theme is because the assistance of *kyai* to his *santris* in pesantrenis mostly based on the problems of the behavior of the *santris* who still desperately need guidance and also based on the problems of varous characters and personal typologies of the *santris*. Therefore, the educational process in the pesantren is not limited to providing cognitive materials but also the affective and psychomotoricones. One of the assisting practices is through guidance and application of counseling for the santri. The teachings of tasawuf have become the main foundation for the pesantren to conduct the educational process, especially through the works of the great Sufi Abu Hamid Muhammad bin Muhammad ibn Muhammad al-Ghazali. The Al-Ghazali's teaching sunderlie many *Kyais'* thinking in mentoring their *santris* to form good personalities. This is the way which makes the mentoring and counseling activities sufistic. The assistance leads to efforts to arouse the *santris'* spirituality to make positive behaviors.

Focus of the Research

The focus of this study is, firstly, to the problems of students who need the assistance of sufistic counseling from their *Kyais*. Secondly, to the model of

mentoring based on the Sufistic counseling which covers concepts and methods in applying counseling services in shaping the positive behavior of *santris*.

Research Method

This study uses the descriptive qualitative approach that reveals the deepest meaning of the subject matter. The research instrument is the researcher herself who simultaneously collects data through interviews with several key informants, documentation, and participatory observation. On several occasions we also participate in the mentoring to directly monitor the response and development of the santri in the counseling process.

Data is collected and analyzed continuously to get an in-depth understanding and find the concept of thought as the purpose of the study. This research is conducted in the Pondok Pesantren Bait As-Shuffah because the pesantren has the uniqueness. It takes the principles of Sufism as the rationale to accompany students to develop their religious potential and intellectual nature so that they have a good personal balance in facing the globalization of the millennial age.

Theoretical Base

Sufistic Counseling

Sufistic counseling is essentially the development of Islamic counseling which focuses on the principles of Sufism. The term "Sufism", in *Kamus Besar Bahasa Indonesia* (2014, p. 1347) means something that is Sufi in nature; related to Sufism; as matters relating to Sufism or Tasawuf, while the term "Sufi" is interpreted as Sufism . While the term "Sufism" (2014, p. 1408) is interpreted as a teaching (method and so on) to recognize God, approach Him, and obtain a direct conscious relationship with Him.

Tasawuf helps someone transform her negative personality into the positive one, open her heart, to make contact with her deep wisdom in herself, and to get closer to God (Frager, 2003: 199). Tasawuf means how a person has knowledge, charity and being sufistic so that she can handle emotions, mental

situations and psychiatric disorders. As the result, it will have a positive impact and bring happiness to life (Samad, 2017).

Anwar Sutoyo defines sufistic counseling as an effort to help individuals develop the "potential" that Allah has given to them and solve various problems they face, based on Islamic teachings by following the Sufis' way in getting closer to Allah, in order to grow and develop into having pious personalities. Such a way of life will lead them to be able to live happily in the world and the hereafter (in the *Jurnal Konseling Religi*, December 2017).

The purpose of sufistic counseling is seeking to help someone trainher heart (*qalb*) in order to be able to understand the nature of human being by which she gets to know God and be close to Him Almighty. A sense of closeness to God and belief in Him is the key to be able to understand problems clearly and have a strong belief that there will always be God's help for each of His servant who is in trouble. The most important and fundamental thing in the Islamic counseling is how a counselor is able to use the trill of one's faith (spiritual power) to be able to solve her problem (Mubarok, 2006).

The basic concept of sufistic counseling refers to al-Ghazali's Sufism concept which reveals that the essence of one's imbalance stems from the heart diseases which obstruct the human heart from the truth. The divine light reflected in the human heart becomes dim and makes her unable to see the reality of truth so that she cannot balance in the midst of the life turbulence (Al-Ghazali, translated by Kaserun, 2017).

In the context of education, the main goal of sufistic counseling is to guide and deliver individuals (students) to the improvement and development of their existence and life with God, themselves, family, educational environment and society (Samad, 2017, p.40). In detail, these objectives are expressed in the way of help individuals to have attitudes, awareness, understanding or behavior, which are: a) being aware of their essence as servants of Allah; b) being aware of the functions of her life in the this world as the caliph of Allah; c) understanding and acceptingany condition of herself; d) having a commitment to always practice the teachings of religion (to worship) as well as possible (*hablumminallah* and *hablumminannas*); e) having positive attitude and learning habits or work; f) understanding the problem and dealing with it fairly, steadfastly and patiently; g) being able to change perceptions or interests (Samad, 2017, p.164).

The Sufistic counseling method as presented in Hamdan Bakran's book (2006, p. 219-220), refers to the principles of the soul purification (*tazkiyatunnafs*) of al-Imam al-Ghazali, namely *Takhalli*, *Tahalli*, and *Tajalli*. *Takhalli* means emptying yourself of sins by doing the real repentance (*taubatnashuha*). This path of repentance is accompanied by emptying oneself of despicable qualities (*madzmumah*). *Tahalli* means filling oneself with worship and obedience, applying the *tauhid* and good morality; filling oneself with commendation. While *Tajalli* as the next stage is the opening of the hijab that obstructs oneself from the light of Allah. In *Tajalli* stage someone can feel, experience closeness and unity with God Almighty. He will appear to His desired servant.

Technically the sufistic counseling can be carried out in a number of conditions, such as direct advice, individual or group guidance, dzikr activities, reciting the Koran, doing good behaviors, deliberation, learning, self-reflection (*muhasabah*), and any socio-religious activities having positive impacts on individuals with problems to solve. Regarding the sufistic counseling techniques, Samad in his book also mentions three techniques, namely: *muhasabah* and *tazkirah*, doing intelligence (*Ershad*) and mental training (2017: 34).

Positive Behavior

In general, human behavior is an instrument for understanding individuals. What appears and is done by someone, that's her behavior. Behavior is an act or activity of organisms (Chaplin, 2004: 53). It is generally understood as an act that appears from an organism. It is a form of response or reaction to both an external and internal stimulus. Behavior can also be interpreted as someone's act on the basis of knowledge and understanding or appreciation of an object.

Behavior is different from the *akhlaq*. As something that is formed from the soul's condition, *akhlaq* gives birth to human behaviors. If the *akhlaq* is bad (*madzmumah*) it will give birth to negative behaviors. Otherwise, if it is good (*mahmudah*), it will give birth to good behaviors. Behavior is a form of real actions of human. So, it can be said that it is as one aspect or indicator for us to know someone's character or personality.

In the Humanistic psychology, Abraham Maslow describes several criteria regarding positive behaviors. Maslow said that positive behaviors are the

actualization of positive personality, reflected in positive behaviors (Sjarkawi, 2006: 35). Positive behavior is reflected in the following six indicators:

1. Independent, namely the behavior that shows independence, which means the ability to solve a problem, to adjust to the environment, and to think as well as take action without depending on others.
2. Discipline, namely the ability to do an action in accordance with a certain time limit appropriately, and the ability to regulate themselves to do their duty and responsibility.
3. Confidence, which is the feeling of conviction, belief and determination to face a problem and responsibility that must be carried out without feeling pessimistic or inadequate.
4. Open-minded, the behavior that shows openness to knowledges; ability to convey ideas and problems to other people, as well as to share what they want to do.
5. Creative, a spontaneous act, loaded with alternative views as often found among the children; the behavior that is not monotonous and being able to display new things in everyday life.
6. Responsible, the awareness of what must be done and the commitment to what has become her task and role both for themselves and to others. Responsibility makes one realize and accept all the consequences of what he does.

In this research the six positive behaviors above can be developed in the context of positive behaviors of *santris* as part of the stages of forming their good mental personalities, such as the discipline of worship done in congregation or alone, diligence in carrying out the duties of the *pesantren* (responsibility), being helpful, having mutual respect, patience in tasks and learning, frugality, accepting what he receives (*qana'ah*), actively follows learning, sensitivity, and concern for the environment.

The formation of positive behavior is the target of education and counseling activities in shaping the good behaviors (*al-akhlaq al-karimah*). The positive behavior is born of the noble character that has been formed in every individual. And this is very much related to the individual's ability to control lust (the will in one's self). In this case, Al-Ghazali, as quoted by Arifin and Zaini

(2014) suggests two ways in training to control lust, namely the learning process and shari'ah, and resisting anger when it reaches its peak.

In the learning process, someone gets education, training and habituation. Through learning she also gains knowledge and understanding to apply in daily activities. Resisting anger is also very related to the ability to control the lust, angry emotions.

The important thing in Al-Ghazali's thinking related to the practice of counseling to form positive behaviors is the method of the moral improvement through the physical oriented training (*mujahadah*) and spiritual-oriented training (*riyadhah*) (2000, p. 283-239). *Akhlaq* in Al-Ghazali's view is a reflection of one's soul which is reflected in both outwardly and spiritually attitudes and behaviors. Therefore, whether consciously or unconsciously, one's morality can be seen in their behavior. However, *akhlaq* is not formed instantly. The formation of *akhlaq* requires learning, training, habituation, and even coercion so that it becomes accustomed to proceed to form a noble character.

Focus in Research

Santri Problems: Targeted Subjects of Sufistic Counseling Services

Pesantrens are as one of the informal educational institutions that have gained the people's trust to make students (*santri*) become individuals who have moral characters and have the determination to hold the principles of Islamic teachings. Through the accompaniment of the *Kyai*, *pesantren* have been able to shape the religious and independent character of the *santris* (AF. Ubaidillah, 2016, *Al-Wijdan Journal*, Vol.1 No.1 November 2016).

Santri in general are those who are in the developmental age of children and adolescents. In *Pesantren Bait As-Shuffah* the *santris* range from the ages of 9-12 years, and 12-18 years. Some are even 20 years old. Age differences are striking when seen from the age range of children to late adolescents. In the developmental psychology, this age falls into the age category that is still unstable and processes to form an identity.

In that period they are full of problems and easily influenced by the environment (Jahja, 2011, p. 235). No wonder the development of communication

tools is one of the conditions that have a big impact on children and adolescents. On the other hand, that period also becomes the very vital page of age for the formation of character. If children and adolescents are conditioned in a good religious educational environment, it will help them to learn to be persons who behave positively according to the process of planting values.

It is as found in the Bait As-Shuffah Pesantren which has many *santris* with a variety of different behavioral problems. Some of them meet the standards of behavior, which means not conspicuous in their behavior when they make mistakes. There are also students with weak motivation and self-confidence. Some of them have strong self-confidence but are slow in understanding, and there are students who have strong self-confidence and motivation, but not directed in their learning process.

Other problems include the very striking gap among the *santris*, as seen from their age differences. This surely requires monitoring and assistance, because sometimes there happens some behavior outside the control such as the abuse by the old and the childish attitudes by the younger. This leads to the practices such as bullying. Besides, sometimes there are also santri who initially likes to do some less commendable thing, such as stealing her friends' money, or dependence on smartphones (leading to pubbing, namely psychiatric disorders dependent on smartphones).

In the pesantren students' activities can be monitored. However when they are in the school, it is undeniable that there are chances for them to be able to access various communication tools which are popular among teenagers today. Moreover, nowadays teachers at school give the assignments requiring the use of smartphones, and this can become the chance for students to access various informations from the internet and social media. Like students in Pondok Pesantren An-Nahdliyah As-Shuffah the *santris* go to the schools which are located far from the pesantren environments such as in Madrasah Ibtidaiyah (MI), MTs and SMA Pamotan. If there is no guidance and counseling on their dynamics and development, they will be easy to experience various fluctuations and self-internal conflicts in responding to the social conditions outside the pesantren which tend to be uncontrolled.

The phenomenon may also cause children to fall into the hedonism offered through the game and news of social media, and also cause uncertainty in their

views and behavior. Such uncertainty happens because they have not yet gotten a source of knowledge that builds their personality. Psychologically their mentality is still unstable and in the process of looking for a model identity that gives direction to the right principle of life. For example, let's call him Fulan, a junior high school student, who at the beginning of his staying in Pondok Pesantren Bait As Syuffah An Nahdliyah, has been addicted to the games. After being given continuous guidance and counseling actions, he has undergone gradual changes until he recovers from the games addiction.

Assistance in the Pesantren As-Shuffah

Assistance is as an effort that continuously and systematically facilitates individuals, groups or communities in overcoming problems and adjusting to the difficulties of life experienced so that they can overcome these problems and achieve life changes in a better direction. (Pulih Foundation, 2011, in <https://kamuspsikososial.wordpress.com/tag/definisi-pendampingan/>).

Mentoring is a process of reciprocal interaction (not one-way) between individuals/groups/communities accompanying and those assisted. It aims to motivate and organize them in developing the resources and their potencies and does not cause dependence towards those who accompany (Pulih Foundation, 2011). Mentoring can be done in various forms and situations with approaches that are both formal and non-formal, individual, group and community.

Mentoring activities have become a tradition in any pesantren in general where the *kyais* or clerics are responsible for all learning activities. Not only providing religious teachings for santri, but also a kyai struggles how to make such various religious knowledges an attitude and the basis of actions for the *santris* in everyday life. In the theory of education the learning process aimed to shape the students' character must be able to cover the three aspects, namely cognitive, affective, and psychomotor (Azzet, 2011). Science, attitude and actions become the reflection of *santris*' personality and moral character.

Regarding the variety of *santris*' problems as mentioned above, mentoring is not only learning but also full of counseling activities. The pesantren manager often finds *santri*'s problems which later become the basis for consideration to provide the counseling both directly to the students concerned and serve as a discussion theme in routine learning activities in pesantren. The aim is none other

than to form santri's personality who is able to display positive behavior that is strong, independent, responsible, creative, disciplined, and confident.

The messages of life are specifically conveyed in the learning of classical books in the field of Sufism, and sometimes also mentioned in that of fiqh, Arabic or during the prayer times. The goal is to become an afterthought and the values of knowledge received by students who have problems to be able to reflect and to apply the understanding in the better behavior. While for the other *santris*, it can be a learning to shape positive attitudes and behaviors.

In addition to the learning activities, the *kyais* also provide group and individual guidances both preventive and curative (counseling), direct reprimand when finding santri behave negatively, habituating behaviors and good habits, and exemplifying the everyday behavior. The entire activities become a scope in the effort to form the character and personality of the santri.

The essence of mentoring pesantren in shaping the positive behavior of santri refers to three main objectives.

To form the openness of the santri's views

Apart from various models of students' psychic impact caused by their background, there needs to be an attempt to approach the sufistic counseling that strengthens the santri's mentality, their wisdom towards the knowledge they have learned, both before and after at the Pesantren Bait As Syuffah. The following are some of the steps in the sufistic counseling approach conducted by the pesantren's counselors.

First, emphasizing to the santri, all the knowledge that teaches positive behaviors refers to the Asy'ari's theology and the fiqh of asy-Syafi'i or one of the four schools. One of the concepts of positive behavior that has become this sufistic counseling approach, is derived from al-Ghazali's view. In this first approach, the santri are emphasized on positive and ritualistic habits which have taken place in the As Syuffah environment which refer to the teachings of AhlusSunnah waljama'ah (Aswaja) An Nahdliyah. Of course, the teaching system does not use a theoretical approach, but emphasizes the applicative aspects of positive behavior and the normative principles of Islamic science in the pesantren tradition.

Secondly, it teaches the santri to learn lessons from various parties, inside and outside the pesantren. Because every learning that teaches the meaning and wisdom of life will be useful for strengthening their personality. In addition, the students are also taught to take lessons of life outside the materials from their tutors. Therefore, with this second approach, the tutors do not teach any personality or form it based on any scientific sources that must accord with the learning standard of Pondok Pesantren Bait AsSyuffah An-Nahdliyah. PP. in the pesantren, the *santris* are encouraged to be able to integrate the principles of truth and of forming positive personalities that come from many sources that strengthen the wealth of open and democratic views.

Third, supporting and strengthening their views which already accord with positive behaviors (*akhlaq mahmudah*) and universal ethical principles. It is also better that in every dialogic learning, the tutor always reinforces the views of the santri and gives some fundamental ideas and reinforces the arguments and experiences of the santri among the others.

Fourth, emphasizing the santri not to be emotional while responding to different views. Therefore, the tutor emphasizes the understanding of the santri intelligently, fundamentally, and in the way that does not give priority to temporary desires and places the problem in the context that gives blessings to life in the world and the hereafter.

Forming the Scientific Character of AsSyuffah's Santris

In shaping the scientific character of the santri, the Pesantren AsSyuffah has taught the santri the sciences which are in accordance with the holy cosmological relationship between man, God and others, all elements of the universe. This holy relationship must be maintained by the students of Bait AsSyuffah An-Nahdliyah.

Strengthening the spiritual character through dzikran (reciting names of Allah)

Dhikr to always remember Allah Almighty is an icon in the Sufistic counseling approach. For generations it has been also an icon in developing the scientific character of the santri in any pesantren. Especially in the Pesantren As-

Shuffahthe model of dzikiran practiced is that of reciting *aurad* and *shalawat* after the five prayers. This is more emphasized in every Maghrib and Shubuh prayer.

In dzikir things to be emphasized are: *first*, seeking the *ridha* of Allah; *second*, maintaining the cosmological holy relationship with God; *third*, opening the awareness of this holy relationship so that it is actualized in the context of universality; *fourth*, opening up the awareness of the heart of choosing the principle of truth that comes from God; *fifth*, forming the mental balance and strengthening the physical growth. In this case, *dhikr* acts as a method for individuals to get holistic health because it contains spiritual activities to get peace. The process of *dhikr* by focusing one's attention to God Almighty helps her have psychological and spiritual health (Sukmono, 2018, pp. 157-166).

This principle, besides being taught normatively, is also taught contextually. These approaches are strengthened by the *muhasabah* and *muraqabah* contemplation models. Through that process, *dhikr* can function as a problem-solving technique through conditioning the peace heart (Sukmono, 2018). That is what God said in the Quran, surah al-Ra'du: 28 that "by *dhikr* remembering Allah the heart will be calm." This calmness is the basis for every individual to be able to think clearly and enlighten the heart so that they can direct the way of thinking and behave correctly in facing the problems of life (al-Sakandari, in Bahreisy, 2010).

The mentoring model with the emphasis on habituation, enlightening the santri's views in the learning activities, as well as the explicit approach through the strengthening of prayer, remembrance and the practice of the Prophet's prayer has shown significant development. The condition of the santri's behavior which was initially weak in terms of discipline, environmental awareness and sensitivity, low self-confidence, has undergone changes slowly and their personality does develop much better. This can be seen from their discipline to participate in all the pesantren's activities, awareness and sense of responsibility towards school works, boarding duties and awareness of maintaining environmental cleanliness.

Discussion

Analysis The Sufistic Counseling to Forming Positive Behavior of Santri

The sufistic counseling model in the assistance applied in the Pesantren As-Shuffah An-Nahdliyahin shaping the positive behavior of the *santris*, essentially refers to the three main principles of the as-Shuffah's model of assistance. The first principle, optimizing the intellectuality, which means the power of positive thinking skills so that it will give birth to positive attitudes and behaviors. The *santris* are given the understanding of their duties and human responsibilities as the servants as well as the vicegerent of Allah on earth, their duty as *santris*, learners, with the social duties. It also includes the importance of optimizing the understanding and reasoning to be able to read natural phenomena and integrate them with personalities in order to give birth to positive behaviors, such as being independent in learning, not disturbing others, loving to help friends, active in discussion activities, focusing on learning activities in the pesantren or school.

The second principle, optimizing the heart. The human heart (*al-qalb*) is a psychic role that is able to control freedom of thought and desire of the soul, to be directed at the spiritual consciousness to achieve unity with God. In the concept of al-Imam al-Ghazali's sufism there are the spiritual stages of *takhalli*, *tahalli*, and *tajalli*. In the Pesantren as-Shuffah, *takhalli* becomes part of the *Kyai's* principle in training the *santris* to empty themselves from negative traits and behaviors, such as laziness, grumbling, bullying, irritability, being easy to angry, disrespectfulness, egoism, sleeping after prayer shubuh and Asr time, and so on.

Along with the effort to eliminate their negative nature and behavior, the tutor also familiarizes and conditions them with positive traits and behaviors, such as arousing enthusiasm and learning motivation, motivating congregational prayers and memorizing together, giving the assignment of hand writing the holy verses of the Koran, and other assignments related to learning, joint meal and discussion or meeting, cottage service, and so on.

In the process of *takhalli* and *tajalli* it is hoped that the *santri* experience the *tajalli* through changes in self-awareness of every day's attitudes and behaviors, sensitivity to the environment, awareness of learning needs, recitation, and daily worship. Thus the three processes will direct them to the formation of a mental personality that is in accordance with the principle of the virtue of achieving the divine consciousness.

The third principle, optimizing the soul. *An-nafs* is the psychological element of human which functions as the will or impulse, the desire for something. The human will become the driver that gives birth to the motivation to act and to move. The human will can be directed to something positive and can also be directed to something negative. In Sufism, there are levels of the nafs, namely *an-nafs al-ammarah bilsu* (leading to evil), *an-nafs al-lawwamah* (full of regret), *an-nafs al-muthmainnah* (being to calm), nafs al-radliyah, nafs al-mardliyah (diridlai Allah), nafs al-shafiyah (holy), and nafs al-baqiyah (eternity).

The three principles mentioned above are actualized in various pesantren activities as described above. Because santri are in the age of children and adolescents, giving advices, reminding habituating positive behaviors into continuous assistance techniques in the hope that they will get used to and give birth to a reflection of positive behavior in daily activities.

Problem solving in sufistic counseling considers that the counseling process is not only based on the ability and skills of the counselor in providing counseling (advice, direction, management of counseling), but balanced with awareness and strengthening of spiritual ties between counselees and Allah SWT. This is as described by Jalaluddin in the Ahl-as-Shuffah theory as one of the theories of learning activity that takes place in the history of Islamic civilization. This theory is based on the principle of approaching oneself to God through self-purification by actualizing all the potential given by God to humans (Jallaudin, 2018, p. 375). Strengthening qalb through dhikrullah, strengthening the mind through thinking activities, and strengthening the nafs through regulating the will so that it is always inclined towards positive things.

Thus, the model of assistance for Pesantren is carried out on two dimensions, material and spiritual. Materially, the practice is done through the technique of giving advices, direct reprimand when they make mistakes, learning and other various dialogical counseling techniques. While spiritually it is through accompanying them in habituating worship activities.

The companion believes that to change the santri's behavior to be good cannot only rely on giving advices or habitual behaviors in accordance with any counseling techniques, but it is necessary to familiarize them to face directly to Allah Almighty through *dhikr* activities, praising the Prophet, reciting the Koran and other *sunnah* services. It also includes the companion's prayer and hope for

their *santris*, and their submission to Allah Almighty who is the only One who can give guidance to His desired servant (see in Surah al-Baqarah [2]: 272).

In Samsul Munir Amin's terms, the terms material/physical and spiritual are categorized as methods in the religious counseling, namely material and spiritual methods (2013, pp. 81-85). The material methods use tools that can be seen, heard, or felt by the counselee, namely by bodily and verbal. Through the bodily tools it is done with massages and touch that aims to calm the counselee. While through the verbal it is, for example, by dialogues, giving advices or expressions delivered verbally.

On the contrary, the spiritual method is done in the ways of prayers and the hope which emphasizes the activities of the heart, such as confidence and stabil belief in the help and ease of Allah SWT in solving problems. There is no any concrete effort can be done rather the belief in the secret and will of God that will give the best for all His servants. Still according to Amin, this spiritual technique will have a strong impact on the counseling because the power of prayer and belief in God touches directly on the soul and heart of the counselee.

Conclusion

The model of mentoring in the Pesantren as-Shuffah in shaping positive behaviors of the students is based on the Sufistic virtues with the counseling approach and based on this we call it the sufistic counseling based assistance. Sufistic principles that become guidelines in mentoring are actualized in the learning system, exemplifying, guiding, and empowering the *santris'* potential in various pesantren activities. Every aspect of their personality — the mind, heart, soul — becomes the core goal of the assistance so that the potential is actualized and forms the awareness of positive behaviors. The three main principles of sufistic values in the mentoring include empowering the potentials of the mind, empowering those of the heart, and empowering those of the soul.

Apart from the sufistic counseling model which emphasizes the spiritual side, we do not ignore other sides to be developed again. The further development needs to be strengthened in the side of the companion to be more intensive in exploring the problems of the santri especially in their personal matters. Because assistance is more likely to be general in nature and has not touched the personal side of the santri problem, which of course every santri is inseparable from

personal problems. The lack of the santri's openness to open a dialogue that will help them have more open personalities and self-awareness that activities in pesantren are a necessity.

Therefore, further research is certainly very necessary regarding the importance of exploring deeply the Sufistic counseling model that has been partially applied in pesantren. The unique model of counseling in pesantren which is different from any conventional counseling model will be an interesting theme of the sufistic counseling to enhance the scientific treasure of Islamic counseling.

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Psychological Well-being of the Tarekat Naqsyabandiyah Khalidiyah Follower

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Abstract

The purpose of this study is to determine the dynamics of psychological well-being of the tarekat Naqsyabandiyah Khalidiyah follower. This study uses qualitative method involving four informants. The selection of the informants is according to purposive sampling. The data are collected using semi-structural observation and documentation. Then, the collected data is analyzed using theoretical coding method consists of open coding, axial coding, and selective coding. The data is examined based on four criteria, namely the credibility, transferability, dependability and conformability. According to the result of the data analysis, the psychological well-being of the tarekat Naqsyabandiyah Khalidiyah followers is to accept themselves by surrendering themselves to Allah, to be happy in the world and in the *akhirah*, to be able to control the external environment with being careful in every behavior and always remember and be aware, to have the ability to love others and to be able to develop their own potential well.

Keywords: Psychological well-being, tarekat follower and Naqsyabandiyah Khalidiyah

Introduction

Nowadays, human is facing life in an era called modern society era. Modern society is a society with global characteristics which is set using rationality and humanism. Modern people has experienced advance progress in physical and

technological problems. However, they also face the complex and different life's problem, both from inside and outside themselves.

Readiness and physical strength, psychological strength, intellectual strength, and emotional strength are needed so that they can solve problems and even reach happiness, the well-being in the world and in the *akhirah*. Muslim people need to work to overcome hard life, prepare a healthy soul to achieve their goals, have strong faith, have responsibility to bring themselves to be a fully real caliph.

However, in life, people are more easily discouraged because of failure in achieving their goal thus it can cause mental disorder or frustration. Therefore, human needs foundation and direction to go back to the right position. To achieve a life balance, the individual is not enough to only choose external characteristics (body) but also psychological needs. In other words, individuals also need health or psychological well-being.

Psychological well-being is an important element of human psychology. According to Ryff & Keyes (1995), psychological well-being is a condition of someone who is not only free from mental problems, but also mental conditions considered healthy and optimal. There are six main dimensions in psychological well-being which are how far individuals have positive relationship with others, the ability of individuals to accept themselves, the individuals' purpose in life, the capability to grow personally, the capability to control themselves, and to be an independent individual (autonomy).

Individuals who have psychological well-being will be able to behave warm and believe in relationship with others, have empathy, affection and strong and effective relationship (Ryff & Keyes, 1995). They have goal, direction in life, believe that life has a purpose and meaning. Individuals who have a good purpose in life have target and passion and feel that life in the past and now have a certain meaning. Individuals who have firm beliefs are given the feeling that life has a purpose and meaning (Ryff & Keyes, 1995).

Religion as a spiritual power becomes the important thing in order to get the psychological well-being (Gull & Dawood, 2013; Krause, 2010; Sreekumar, 2008). Through religion, life becomes comfortable and prosperous. Through religion, an individual finds the heart at rest when prostrates to God. Other individuals, can find comfort in religious sermons where different religious books

are read and read. Others, may find souls in peace when they fully surrender to the Creator, with unshakable conviction that *He* has complete control over everything that happens in life. Furthermore, the others feel comfortable, happy and prosperous when they are doing dhikr activities and isolating themselves or following the "path" or "practice" of *tarekat*.

According to Dlofir (in Fauzi, 2008), *tarekat* is an organization that carries out certain acts and convey an oath whose regulation has been determined by the organization's leader. One of the *tarekat* groups is the tarekat Naqsabandiyah. Tarekat Naqsabandiyah is one of the *tarekat* of mukthabarah (which are connected to the Prophet Muhammad SAW.). The founder of this *tarekat*, namely Sheikh Muhammad bin Muhammad Bahaudin Bukhara an-Naqsababandy, Russia in 717 AH / 1318 AD (Abduh, 2012). While in Indonesia, according to Bruinessen (1992), the Naqsabandiyah *tarekat* was introduced in Banten first by one of the most famous Kyai namely Kyai Syekh Yusuf Makasar. This *tarekat* was introduced by him around the 17th century. The efforts made by Sheikh Yusuf in spreading the teachings of the *tarekat* turned out to be successful with the acceptance of the teachings by the people in the area. Then, after Sheikh Yusuf period, the spreading of the teaching was continued by Sheikh Yusuf's students which one of them namely Sheikh Abdul ibn Qahar. This teaching was then spread in several regions in Java, Sumatra, and Surabaya (Aceh, 1996). The *Tarekat* Naqsabandiyah consists of several types or groups and the Tarekat Naqsabandiyah Khalidiyah is one of them.

Based on the explanation above it can be emphasized that one important component of religion is *tarekat*. One of the *tarekat* that developed in Indonesia is tarekat Naqsabadiyah Khalidiah. *Tarekat* is a spiritual training to get comfort, stability in worship and even to get psychological well-being. This study aims to determine the psychological dynamics of psychological well-being of the Tarekat Naqsabandiyah Khalidiyah *Follower*.

Method

This study uses a phenomenological qualitative method involving four informants. The selection of informants is based on purposive sampling by specifying the criteria of research respondents in the form of being *tarekat*

Naqsabandiyah Kholidiyah follower and willing to become research respondents. The following are the characteristics of the research subjects (see table 1).

Table 1. Characteristics of research subjects.

Initial	Age	Gender	Job	How long following the <i>tarekat</i>
M	75	Male	Farmer	11 years
S	69	Female	Farmer	8 Years
A	55	Male	Farmer	3 Years
R	40	Female	Civil Servant	14 Years

Data are collected using semi-structural interviews, observation, and documentation. Then the collected data are analyzed to get specific themes about the description of the psychological dynamics of the psychological well-being of the *tarekat* Naqsabandiyah khalidiyah follower by using theoretical coding method. This method consists of open coding, axial coding, and selective coding. Data was collected from June 2018 to September 2018.

The data in this study is examined according to four criteria, namely the degree of trust or credibility, transferability, dependability, and conformability.

Theoretical Review

This theoretical review will explain about psychological well-being and the *tarekat* Naqsabandiyah Khalidiyah.

Psychological Well-being

The concept of well-being has been studied for a long time, even since in ancient Greece era by philosophers such as Socrates, Plato and Aristotle who tried to define a positive human experience that led to the development of pleasure and happiness. Aristotle was the first philosopher who mentioned that there were two different dimensions of well-being (Ryan & Deci, 2001). According to him, well-being can be divided into two components; Hedonistic and Eudemonic. Recently, hedonism has been operationalized as subjective well-being (SWB), and eudemonism as psychological well-being (PWB).

Ryff (1989) is the first person that adopts eudemonism as psychological well-being. Thus, psychological welfare in this research is derived from the word psychological well-being whose meaning is the full achievement of a person's

psychological potential and a situation when individual can accept their own strengths and weaknesses, have a purpose in life, develop positive relationship with others, be an independent person, be able to control the environment, and continue to grow personally. According to Bartram and Boniwell (2007), psychological well-being is associated with personal satisfaction, engagement, hope, gratitude, mood stability, self-meaning, self-esteem, excitement, satisfaction and optimism, including recognizing strength and developing talent and interest. Psychological well-being guides individual to be creative and understand what is being carried out.

Ryff (1989) added that psychological well-being is a concept that is related to what individual feels about activities in daily life and leads to the disclosure of personal feelings about what individual feels as a result of their life's experience. According to Ryff (1989) the description of the characteristics of people who have psychological well-being refers to Rogers's view of a fully-functioning person, Maslow's view of self-actualization, Jung's view about individuation, Allport's concept of maturity, and also Erikson's concept in describing individual who achieves integration rather than despair. Psychological well-being can be characterized by happiness, life satisfaction and no signs of depression (Ryff, 1995). Bradburn states that happiness is the result of psychological well-being and is the highest goal to be achieved by each individual (Ryff and Singer, 1998).

Based on the explanation above, it can be concluded that psychological well-being is the full achievement of a person's psychological potential and a condition when individual can accept their own strengths and weaknesses, have a purpose in life, develop positive relationship with others, become an independent person, be able to control the environment, and continue to grow personally which is indicated by a feeling of happiness, having life satisfaction and no signs of depression.

According to Ryff (2013) based on the revision of the eudemonic's perspective that there are six foundations for gaining psychological well-being, namely; First, self-acceptance. Self-acceptance is the main characteristic of mental health and of self-actualization, optimal function and maturity. Good self-acceptance is characterized by the ability to accept yourself as it is. This ability allows people to be positive about themselves and the life they live. In another word, someone who has a level of self-acceptance which is not good and raises a dissatisfaction feeling of himself he will feel disappointed with past experience and

have hope to become a person who is not himself, in other words not to be himself at this time.

Second, a positive relationship with others (Positive relation with others). Establishing warm relationship and mutual trust with others is very important in living a life. In this dimension, the individual who is said to be high or good is characterized by warm, satisfy and trust relationship with others, and also has a strong sense of affection and empathy for others. Meanwhile, individual who is said to be low or lack in this dimension is characterized by having few relationships with others, hard to be warm and reluctant to have ties with others.

Third, have autonomy. This dimension explains the independence, the ability to determine yourself, and the ability to regulate behavior. Individual who is able to resist social pressure to think and behave in certain ways and can evaluate themselves with personal standards indicates that he is good in this dimension. Meanwhile, individual who is not good in this dimension will pay attention to the expectation and evaluation of others, they will make decision based on others' judgment and tend to be conformist. In other words, individual who is not affected by other people's perception and not dependent on others is autonomous individual who is good, while individual who is easily affected and dependent on others is individual who has low autonomy.

Fourth, able to control the external environment (Environmental Mastery). It means that someone who is able to manipulate the situation is in accordance with the needs and personal values he adheres to and is able to develop himself creatively through physical or mental activities. Individual with good psychological well-being has the ability to choose and create an environment that suits their physical condition. In other words, he has the ability to deal with events outside himself (external environment). Meanwhile, individual who is not good in this dimension will show inability to regulate daily life and lack of controlling over the surrounding environment.

Fifth, Purpose in Life. This dimension explains the ability of individual to achieve his goal or the meaning of life. Individual who has meaning and direction in life, will have the feeling that life both now and in the past has meaning, has belief to achieve the purpose in life, and has a target for what is wanted to be achieved in life, it can be said that his purpose in life is the good one. Meanwhile, someone who is not good in this dimension, indicated by having no feeling to

achieve purpose in life, not seeing any benefits to his past life, and not having the confidence to make life meaningful. This dimension also describes the mental health of a person (psychological), because we cannot escape the belief of an individual about the purpose and meaning of his life when defines the mental health.

Sixth, the development of inner potential (Personal Growth). This dimension explains the ability of individual to develop their inner potential and develop as a human being. This personal growth is important for every individual psychologically. One of the important things in this dimension is the need to actualize oneself, for example openness to experience. Someone who has good personal growth has the feeling to continue to grow, sees himself as something that grows, realizes potential in himself, and is able to see the improvement in himself and behavior from time to time. Meanwhile, individual who is not good in personal growth will show inability to develop new attitude and behavior, has a feeling that he is a monotonous and stagnant person and not interested in the life he lived.

The factors that influence a person's psychological well-being according to Ryff and Songer (1996) are age, gender and education level. Whereas other studies highlight factors that influence psychological well-being are social support, social network, personality and religiosity. This religious factor is related to the transcendence of all life issues to God. Individual who has a high level of religiosity are more capable to interpret their life events positively so that their life becomes more meaningful (Bastaman, 2000).

2. *Tarekat Naqsabandiyah Khalidiyah*

According to Al-Barsani (2001), etymologically *tarekat* comes from the word Thoriq or Thoriqoh which means road, traffic, religious sect, mazhab, method or system, whereas according to Aceh (1996) *tarekat* is an attempt to know God as well as possible and in worship until it reaches its heart.

Whereas according to Aceh (1996) *tarekat* terminologically has undergone a change from its original meaning, so the term *tarekat* is understood as a charity association consists of *murshid*, student, with *bai'at* ritual, *talqin*, *rabitah*, *wirid* and *ijazah*. In addition, the term *tarekat* is also identical with "*tarekat organization*", which is an organization that carries out the practices of dhikr

which begins with *bai'at* to the *tarekat* organization's leader they follow (Mulyati, 2005). Nevertheless, the word *tarekat* in the days of the Sufis actually shows gradual spiritual training which is always under the supervision of the teacher (*murshid*), such as the practice of dhikr, *muraqabah* and the process of *takhalli*, *tahalli* and *tajalli* (Jamil, 2004).

Tarekat Naqshabandiyah Khalidiyah developed in Indonesia namely the Naqshabandiyah Mazhariyah *Tarekat* and a combination of two *tarekat*, namely the *Tarekat* of Qadiriyyah wa Naqshabandiyah. According to Muhammad Ahmad Darniqah (in Mubarak, 2014), the word *Naqshabandi* is composed of two words, namely: *naqsh* means a painting arises which is formed from a candle or something similar, while a *band* means to be bound and still not deleted.

Based on the definitions of *tarekat* and *Naqshabandi* that have been revealed, the *Tarekat Naqshabandiyah* is a spiritual fraternity in the Islamic world that prioritizes remembrance of khafi dhikr in an effort to cultivate remembrance in heart to achieve essential perfection in the student's heart.

According to Bruinessen (1996), in Indonesia, the *Tarekat* Naqshabandiyah Khalidiyah firstly entered through Sheikh Isma'il Minangkabawi from Mecca in the early of 1850s, and became a religious social power in the archipelago. Isma'il was from Simabur in West Sumatra, and had spent most of the first half of the nineteenth century to study and teach in Mecca in 1885, when it was firstly introduced in Indonesia. In 1880, when he began to attract the Dutch attention, the *tarekat* Naqshabandiyah Khalidiyah had grown and developed rapidly in several regions of the archipelago. The development can be seen in Java through Abd Qadir Semarang, which had been appointed by Sulaiman al-Zuhdi as a caliph in 1878, and quickly succeeded in attracting large number of followers in his native region, especially from low class. That similar association is in Banyumas, Central Java, West Java, and in Sumatra.

The basic teaching of the *Tarekat* Naqshabandiyah is from Sheikh Ghujdwani. Sheikh Abdul Khaliq al-Ghujdwani who is known for formulating eight principles of the *Tarekat* Naqshabandiyah. According to Arsyad (2012), the principles are:

- a. *Yad kard* (remembering or mentioning) is doing *dhikr*, either asthma *dhikr* or substance, both nafi *dhikr* and isbat *dhikr*. The purpose of *dhikr* is heart is always aware of the *Haq*, because its practice eliminates negligence.
- b. *Baz Gasyt* (controlling) is doing repetition in heart with a blessed feeling. God is the goal and hope in getting pleasure by keeping thoughts with full concentration, repentance, to return to al-Haq with deep regret due to sin.
- c. *Nigbab dasyt* (vigilance) of deviant thoughts is when repeat a blessed feeling. *Yad dasyt* (*dhikr*) concentrates on the presence of the Divine in *zawq* condition, or intuitive sensitivity, without external aids.
- d. *Hosb dor dam* (consciousness while breathing). It is a technique to control breathing. The external foundation of this *tarekat* is breath. One should not exhale in neglect and breathe in neglect.
- e. *Safar dor watban* (traveling in one's homeland). This is the inner journey, the movement from blamable traits towards the praised traits. Others refer it as a vision or hidden side of disclosure.
- f. *Nazbar qadam bar* (watching someone's steps). *Salik* (pilgrims) should be vigilant during their journey, whatever countries are passed by, their views are not excluded from the purpose of their journey.
- g. *Khalwat dor anjuman* (loneliness in the crowd). *Salik's* journey, even though in reality he is in the world, but his mind is with God. The *tarekat* leaders said, "In this *tarekat*, the participation is a crowd in the assembly and solitude in the *khalwat*".

Then the Sheikh Baha 'al-Din al-Naqshabandiyah developed the eight pillars put forward by Sheikh Abdul Khaliq al-Ghujdwani with adding three spiritual principles. These principles based on Spencer (1971) namely:

- a. *Wuquf-i zamani* (temporary break). Considering how people spend his time properly and if they use it correctly then they should be grateful, but if they use it improperly then there is repent according to level of the thing they do because the good deeds of the righteousness are not the same as those who are close (to God).
- b. *Wuquf-i 'adadi* (counting break). Checking that *dhikr* by heart has been repeated as much as required with considering one's deviant thoughts. Sheikh

Baha 'al-Din states: counting the number of *dhikr* is the first step to get *ilmu ladunni*.

- c. *Wuquf-i qalbi* (take a break). Forming a picture of a person with the name of God is upon him, to emphasize that the heart has no awareness or purpose other than God. From those eleven principles can be seen that the *tarekat Naqsyabandiyah* emphasizes silent *dhikr* or with the heart (*khafi*). This *khafi dhikr* has appeared since the Rasulluah SAW Companion era. They have differences in practicing *dhikr*, especially the prayer.

The *Tarekat Naqsyabandiah Khalidiyah* has certain principles in its worship ritual of *bai'at*, *dhikr* and *suluk* (Muhammad, 2018). Below is the explanation of *bai'at*, *dhikr* and *suluk*:

- a. *Bai'at*. *Bai'at* is a solemn oath to the *murshid* before student joins a *tarekat* which is usually pronounced after the student has undergone a number of ceremonies, or a requirement to enter a *tarekat* organization.
- b. *Dhikr*. It means remembering the name of Allah repeatedly in order to get closer to Him. In *tarekat Naqsyabandiyah Khalidiyah*, *dhikr* is done repeatedly and only spoken in the heart. The amount of *dhikr* done is different for each student, and it depends on the student's ability.
- c. The *Khalwat*, *Suluk* or *Tawajuhan* is exiled oneself to a place under *murshid* leadership. *Khalwat* is usually carried out in an Islamic boarding school, and its period is 10 days, 20 days and 40 days. It is often done in Muharram, Maulud, Rajab and Ramadhan month.

Based on the explanation above, it can be concluded that in Indonesia, the *tarekat Naqsyabandiyah Khalidiyah* firstly entered through Sheikh Isma'il Minangkabawi from Mecca in the early 1850s. The basic teaching of *tarekat Naqsyabandiyah* comes from Sheikh Ghujdwani is *Yad kard* (remembering or mentioning), *baz gasyt* (controlling), *Nigbab dasyt* (vigilance), *Hosb dor dam* (consciousness while breathing), *Safar dor watban* (traveling in one's homeland), *Nazbar qadam bar* (observing one's steps) and *Khalwat dor anjuman* (loneliness in the crowd). Then, sheikh Baha' al-Din al-Naqshabandiyah developed eight principles which is put forward by Sheikh Abdul Khaliq al-Ghujdwani with three additional spiritual principles, namely *Wuquf-i zamani* (temporary break),

Wuquf-i' adadi (counting break) and *Wuquf-i qalbi* (resting heart). The basis for the practice of ritual worship of the tarekat Naqsyabandiah Khalidiyah is *bai'at*, *dzikir* and *khalwat*, *Suluk* or *Tawajuhan*.

Discussion

The following explanation describes the psychological well-being followers of the tarekat. Naqsabandiyah Khalidiyah The researcher has found four followers of the tarekat Naqsabandiyah Khalidiyah as the key person for this research.

The first research subject is "M". "M" is an old man whose age is 75 years old. Even though he is old, his body looks fresh and vibrant. "M" took Islamic education at Kendal Islamic Boarding School in Central Java. He has three children. "M" is a very open person. "M" said that he started following the tarekat Naqsabandiyah Khalidiyah after his retirement from his job as an Islamic Religious teacher in Ponorogo, and he is a farmer now. He is actually interested in joining the tarekat a long time ago, even before marriage and staying in Kendal, Central Java. However, after marriage he feels that he is not ready to follow the tarekat considering his routines which are unable him to follow until his retirement from Religion teacher.

According to Subject "M", the purpose of following the tarekat Naqsabandiah Khalidiah is to get closer to Allah SWT, to be happy in the world and in the akhirah, to remember that his age is no longer young and to feel certain in doing his worship, he needs a Murshid to guide him in his worship.

At the first time following the tarekat, subject "M" was still hesitant to choose what kind of tarekat he needed considering that there are many kinds of tarekat and he had to be careful in choosing the right one and not enter muktabarah, until finally the subject "M" met his old friend when he was in Kendal, Central Java. His friend had previously followed the tarekat Naqsabandiyah Khalidiyah. Subject "M" stayed in Klaten for studying the tarekat after feeling quite informed about the tarekat. Naqsabandiyah Khalidiah

Like other followers of the tarekat Naqsabandiyah Khalidiyah. Subject "M" when enter the tarekat must undergo *bai'at*, *dzikir* and *khalwat* or *suluk*. Moreover, a month which people usually undergo *bai'at*, *dzikir* and *khalwat* or

suluk is the month of Muharram, Maulud, Rajab and the month of Ramadan. They usually fast for 10 days by avoiding eating from living animals. Then, they sleep in one side and face the *Qibla* to get a blessing dream for *bai'at*. After being in *Bai'at*, they have to do various condition such as *wirid*.

According to subject "M", when he does *wirid*, it must be done with concentration and trying to put down himself, surrender to the *ilahi robbi*. A number of *wirid* depend on the level of *tarekat*. It starts from the lowest 5000 times *wirid* in a day. According to him, he feels comfortable and peaceful after participating in various activities at the *tarekat* while he put forward the principle of *nrimo ing pandum* on the various problem of his life. His submission to fate does not necessarily make him 'down'. On the contrary, with the principle of *eling lan waspodo*, he feels his life is getting better and more comfortable. For him, life must be balanced between physical and spiritual, and should not desperate. The proof is his mind becomes clear and comfortable after he follows the *tarekat*, so that everything becomes easy.

"S" is the second research subject. Subject "S" is 69 years old. She is a retired Religion teacher in Ponorogo district. She entered the *tarekat* Naqshabandiyah Khalidiyah after his meeting with "M". She feels compatible with what M has done. In 2011 he was escorted by "M" to stay at the Islamic Boarding School in Klaten, Central Java. As what "M" did, "S" also carried out the initial activities of the *tarekat*, such as *bai'at*, *dzikir* and *khalwat* or *suluk*.

Subject "S" feels he is already old, so following the *tarekat* is one way to get closer to Allah. By following the *tarekat*, she feels comfortable and peaceful. For her, practicing *tarekat* is an effort or a better way to look for peace and tranquility of heart. By following the *tarekat*, she can do worship such as *sunnah* prayer, *sunnah* fasting and reading al-Qur'an easily and orderly. Becoming a member of the *tarekat* makes her having a new family because she met new friends and relatives from various region.

"A" is the third research subject. Subject "A" is a farmer whose age is 55 years old, and he has one child who is still studying in University. He was a former Indonesian worker who worked in Malaysia and his last job was in South Korea. After returning from Korea, he worked as a chicken and goat breeder but failed. He also tried to open a grocery store but it was unsuccessful. His money from his

job in Korea did not make any benefits for all his new business. Finally, he went back to process the inherited land from his parents.

Subject “A” is interested in entering and following the *tarekat* at the age of 52 years old. His boarding school was in Ponorogo and luckily his *Murshid* teacher was his friend in Madrasah Tsanawiyah. Failure after failure that he has experienced was probably because of his dirty soul. That is why he followed the *tarekat* to clean his soul. He thinks that money plays an important role, but health is more important. He assumed that human’s life is a fate. As a consequence, human must pray and try in order to make life easier, but also must be careful in order to not fall into a bad behavior. He said that after he followed the *tarekat*, his heart becomes calm and holy, he feels healthier, his mind is clear and not anxious.

“R” is the fourth research subject. Subject “R” is a woman aged 40 years old. She is a civil servant in Kediri City, East Java. She became a member of the *tarekat* Naqsabandiyah Khalidiyah before getting married because her parents ask her. At first, she felt hard to enter the *tarekat* because she was afraid of not being able to practice it. However, she obeyed his parents' wish then. She feels comfortable enough to follow it because at that time she had some problems related to her studying which hadn’t finished yet and her marriage arrangement that was not approved by her parents.

After following and carrying out the practice in the *tarekat*, “R” felt comfortable and surrender all of her problems to God. When she surrendered to God, she felt no more worries, the burden seemed to disappear, the body became healthier, her view was bright, her mood was calm, and she was given ease in facing life. Since that time, she was graduated from college next year and the following year she became a civil servant and met her soul mate.

Since her experience in following the *tarekat*, she continues practicing and follows the *tarekat* principles and never left the practice. Even though her life improves and is well-off. She feels uneasy and anxious if she does not carry out the *wirid* practice that she has been living so far. For her, following the *tarekat* can provide inner peace, ease all her matters, avoid stress and even hone her self’s potential. Table 2 shows the findings of four subject researches related to psychological well-being.

According to data analysis, the result shows that the purpose of following the *tarekat* Naqshabandiyah Khalidiyah is to get closer to Allah, seek serenity in worship, and purify the soul. The influence of following *tarekat* is surrender to an event because of Allah, life becomes calm, comfortable, peaceful, happy, property is not everything, gets many friends, feels easy in all matters, clear mind and body becomes healthy. Whereas the psychological well-being of the *tarekat* Naqshabandiyah Khalidiyah follower makes a theme which can be discussed as follows;

Table 2. Psychological well-being of the *tarekat* Naqshabandiyah Khalidiyah follower.

<i>Main Theme</i>	<i>Super-ordinate Theme</i>
<i>The purpose of following tarekat</i>	To get closer to Allah, to seek peace of worship, to purify the soul
<i>The effect of following the tarekat</i>	Surrender to an event, life becomes calm, comfortable, peaceful, happy, property is not everything, getting many friends, feeling easy in all matters, clear mind and body becomes healthy
<i>Self's acceptance</i>	Surrender to Allah
<i>Life purpose</i>	Happy in the world and in the akhirah
<i>Controlling external environment</i>	Be careful in behaving, remember and be aware
<i>Independence</i>	Pray and always endeavor in goodness
<i>Have a positive relationship with other people</i>	Have more friends, brothers and sisters from different regions
<i>Develop self-potential</i>	Ease in every matter, avoiding stress

The first theme, surrender life to Allah. It is because of Allah or self-acceptance. The ability to surrender to Allah is a luck for human. According to Ghufron and Suminta (2017), someone who acts on the basis of belief in God will obey and submit to all his commands and prohibitions. Surrender attitude will bring people to the help of Allah SWT in dealing with every problem with comfort and peaceful mood, otherwise an attitude of self-reliance on others than Allah SWT brings discomfort in life. Discomfort towards oneself and the life they live affects those around them. As a result, life becomes difficult and makes others getting difficulty. Self-submission to Allah is directly related to human closeness to Allah SWT. Therefore, impatience that inhibits self-submission is generally caused by a delay to connect with Allah SWT.

Second, happy in the world and akhirah. Happy in the world and akhirah is a purpose in life. Human life of course has a purpose. If a human being has no purpose in life then death is better for him. Because his life will surely suffer from being swayed by all uncertainty that will continue to come over him.

Humans who have no purpose in life are like garbage in the middle of the ocean that is swayed by the waves there and here is not clear in the direction. This means that if humans do not have a purpose in life, then they must be one who is easily \mocked by others, especially by the accursed satan who are seen or unseen, the purpose of Satan himself is to plunge humans into endless misery and destruction. Especially as a Moslem must have clear and patent goals to survive in the world and in akhirah. Do not let a Moslem get wrong purpose in life because it can be fatal to akhirah.

Third, be careful in behaving and “*eling lan waspodo*” or being able to control the external environment (environmental mastery). Humans basically cannot be separated from social life, in which many of them were colored good deeds, help each other, sacrifice, and respect between one another. Getting along with that, arrogant, haphazard, greedy and personal egoist in it is quite bounded, which eventually becomes a blend of harmony in people's lives. The battle between those various characters becomes daily feeds in our lives, both in the family, the environment, to the broader level of life. These are our human traits that were carried out from birth, and have become fate. Therefore, humans must be eling or aware that humans have weaknesses. In addition, you must also be aware of the dynamics of life around us. Be careful in every action so that harmony is maintained and we reach our purpose.

Fourth, pray and always endeavor in the matter of goodness. Based on the results of the research shows that the followers of tarekat Naqsabadiah Khalidiah are eager to be better in life and make the heart calm, the heart feels peace, a feeling of comfort, no worry, the burden seems lost, the body becomes healthy, a bright outlook, clear mind, and calm, trying to live the right life. Through prayer and effort, tarekat followers have independence (Autonomy). Independence is closer to the top of the ladder of success. Being independent in thinking and working can shape the personality of someone who has the determination to succeed. People who are independent can be more successful than those who always expect the support of others.

Fifth, have the ability to love others. Each individual does not live with other people in a community group, allowing you to achieve personal goals or to be able to get along with other people (Ghufron, 2016). When you are in boarding school get new friends and relatives, this indicates a warm relationship with other

people. In doing life, a member of the tarekat is also a Moslem like a body. Therefore, he must love his own brother as a sign that the two people are united. The ability to love others shows that the followers of the Naqsabandiah Khalidiah congregation have a positive relationship with others.

Finally, the ability to develop self-potential, overcome all problems, be avoided from stress. According to Ryff & Keyes (1995), a person with good psychological well-being is showed by the potential abilities that a person has, such as self-development, and openness to new experiences. Someone who has good personal development is characterized by a continuous feeling in himself, looking at himself as an individual who always grows and develops, has the ability to realize the potential he has, can feel an increase in himself and can turn into a more effective person and broaden knowledge.

Based on the data analysis results on the psychological well-being of tarekat Naqsabandiah Khalidiah, it is shown through surrender to Allah or self-acceptance, the aim of living happily in the world and in the akherat, being able to control the external environment, having independence through praying and trying to make life easier, trying to have the right life, positive relationships with others, the development of inner potential and being able to feel pleasure, comfort, be able to avoid stress, be effective in solving problems. Being a follower of tarekat Naqsabandiyah khalidiyah is one way to get a better psychological well-being and quality of life.

Conclusion

Tarekat is often interpreted by means of having simple life, taking zuhud life, avoiding the sparkling dunya, willing to live in concern, praying, fasting, doing night prayers and doing zikir until one's physical or physical dimensions become weak and the soul or spiritual dimension becomes strong.

Getting comfortable heart by being a tarekat follower may be inversely proportional to capitalistic ways that are rational based on its scientific management. In this context, the followers of tarekat Naqsabandiyah Khalidiyah can be viewed as losing rationality and critical awareness. However, as part of an Islamic civilization, being a follower of tarekat Naqsabandiyah khalidiyah is not only a way of being exist, a form of self-existence, but also a capability of achieving

psychological well-being. More than that, by trying to get closer to Allah, the tarekat followers hope not only to get happiness in the world, but also in akhirah.

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Sufistic Value in the Book of Ta'lim al Muta'alim Written by al Zarnuji

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Abstract

This research examines in depth al-Zarnuji's thoughts about education, especially those relating among teacher and student with a sufistic approach. The object of the study is the ta'lim al muta'alim book written by al Zarnuji. Besides that, the writings of the figures who criticized the book were also examined. The purpose of this study, to know comprehensively al Zarnuji's thinking about the relationship of teacher with student in the teaching and learning process, especially those relating to their respective rights and obligations combined harmoniously with the concepts of teachings Sufism. This research is a literature study or analysis of documents, with emphasis on the analysis or interpretation of written material based on the context. The results of this study indicate that al-Zarnuji has provided a solution on how to create education that is not only worldly oriented, but also oriented towards the end. For example, in one discussion, it is revealed that: "Among the causes of forgetting is immorality and many sins". This means that the concept of successful learning in al-Zarnuji's perspective is to rid himself of all acts of sin and immorality. The effort that must be made by a student is to do *taubah*.

Keywords: Sufistic Values, The Ta'lim al-Muta'allim Book, Teacher and Student.

Introduction

Education is a strategic means to improve the quality of human resources in a nation, so that a red thread can be drawn that the progress of a nation, and the progress of education are two variants that cannot be separated. Therefore, it is

undeniable that the progress of several countries in the world is due to their great attention in managing the education sector.

Eventhough it is so urgent for the existence of education, in reality the world of education is still colored by various problems that seem endless. Just mention the subject matter of the curriculum, maybe because you haven't found the ideal framework, don't be surprised if it's always unloaded. Along with being in line with the curriculum is evaluation, which is also not much different in form and implementation, always full of polemics. Likewise about teachers, students, infrastructure and others. The point is still homework in education that must be completed immediately and certainly the responsibility of all parties.

Such is the breadth of the wilderness of educational problems as mentioned above, of course this writing is not representative to unravel it one by one, especially if there are demands that must be comprehensive and profound. Therefore, with no intention of merely wanting to simplify al Zarnuji's great thinking in the Ta'lim Muta'alim Book, the author wants to focus more on one discussion, namely the relation of teachers to students in the teaching and learning process .

According to Nawawi (2011) the relationship between teachers and students in the teaching and learning process, is a very decisive factor and influences the success of student learning. However good the lesson material is given and the perfect method used, but if the student teacher's relationship is not harmonious it can create an unwanted atmosphere. Therefore the interaction or reciprocal relationship between teacher and student is the main requirement for the on going learning process.

The new paradigm in the world of education has the view that the existence of teachers in the classroom, not just teaching or providing lessons. More specifically, it is said that teachers are people who work in the fields of education and teaching, who are also responsible for helping their students achieve maturity. In other languages it can be said that the task of a teacher is not just to give material in front of the class, but also to be active and creative in directing the development of students.

In Langgulung's (2010) view, teachers according to this new paradigm not only act as instructors, but also as motivators and facilitators of the teaching and learning process, in order to realize or actualize human potentials, in order to

compensate for the main weaknesses they have. This means that the teacher's work cannot be said to be an easy job to be carried out by just anyone, but a person who truly has academic authority, is competently operational and professional.

The ideal picture of the experts above, about the teacher and the form of relationships that should be fostered with the students, gradually over time with changes also decreased. For example, currently more dominant teachers are only limited to pursuing the target of delivering material, so the existence of the teacher in front of the class is like a reporter who is reading the news. Likewise in the pattern of teacher and student relations, sometimes we are often shocked and even shaking our heads, witnessing a student who considers his teacher a playmate and at any time can be invited to joke, play, sit in a teacher's chair and even call as a name without additional words "sir or father". If it's like these two phenomena that we witness together everyday, then where is the noble position of education. Though in fact the interaction or reciprocal relationship between teacher and student, is the main requirement for the ongoing learning process. Interaction here is certainly in a very broad sense, which is not just a relationship between teacher and student, but in the form of educational interaction. The task of a teacher is not only conveying the message in the form of subject matter, but understanding the attitudes and values of students who are learning. (Nata, 2010)

Responding to the facts and problems above, the concept of education offered by al-Zarnuji needs to be taken seriously and seriously. This is expected to provide an alternative solution to the problem of education in Indonesia, especially regarding the pattern of relations and ethics of teachers and students.

Method

This study uses a qualitative method. Qualitative research methods are intended as types of research whose findings are not obtained through statistical procedures, such as research on life, history and behavior, the role of organizations, social movements or reciprocal relationships. Qualitative methods are also research procedures that produce descriptive data in the form of written or oral words from people and observable behavior. What is meant by the written words in this study are documents, namely the writing of al-Zarnuji in the book

ta'lim al muta'alim about the relationship of teachers with students in the teaching and learning process in schools, and written by people other about it.

The type of approach used in this study is descriptive-qualitative, by presenting data systematically to make it easier to conclude and understand. Next is analytic description, which is a study that connects data according to categories so that new descriptions can be achieved and are expected to form new theories. (Basrowi and Suwandi, 2010) In this study data will be described from the Book of Ta'lim al Muta'alim by al Zarnuji and al Zarnuji's thoughts about the relationship of teachers with students in the teaching and learning process in schools that written by someone else.

In accordance with the theme, this research is library research. The data that will be collected are library data that are representative and relevant to the object of this study. The data source is primary and secondary. The primary data source in the form of Kitab Ta'lim al Muta'alim by al Zarnuji. Secondary data are books about the relationship of teachers with students in the teaching and learning process in schools in al Zarnuji's view.

The data collection technique used in this study is a documentary method, which uses data through written relics, such as archives and includes books about opinions, theories, propositions or laws and others related to research problems. (Margono, 2011) of course the documents in this study are books or books written by al Zarnuji, also other books about al Zarnuji's thinking regarding the relationship of teachers with students in the teaching and learning process in schools.

The analysis is done by organizing data, describing it into units, synthesizing, arranging into patterns, choosing which ones are important and making conclusions that can be informed to others. (Sugiono, 2011) In analyzing data, researchers use content analysis, which is a technique used to draw conclusions through trying to find the characteristics of messages, and carried out objectively and systematically. In the initial stage, after the researcher reads, understands and examines in depth, the researcher sorts Al Zarnuji's thoughts about the relationship of teachers with students in the teaching and learning process in school. The disaggregated data is described and reviewed by adding secondary data so that the concept of al Zarnuji's education is clear. Furthermore, it is analyzed using the concept of education that is applied today, so that there

will appear the location of the advantages and disadvantages of the concept conveyed by Al Zarnuji.

Theoretical Foundation

Become a professional teachers is not easy, because he is required to have various teacher competencies. Competence (teacher professional) is the authority that exists in individuals who have professions as teachers. Competence of basic weights and tendencies possessed. One of the competencies that teachers must have is the ability to interact well with their students. In simple terms, teacher interaction is the teacher's ability to carry out obligations responsibly.

The question is why interaction is needed in the learning process? According to Alisuf Sabriada (2010) there are two reasons, namely:

- a. Teaching is a position as a profession whose effectiveness will be measured by the quality of professional services provided by the teacher, in helping and guiding the growth and development of his students.
- b. The school is actually a place for children to learn, obtain experiences that are useful for their development.

Teachers and students are harmonious, balanced and harmonious phrases. Relations are both in a relationship of obligations that need each other. According to Djamarah (2012) in body parting, their souls unite as the body, teachers and students in the process of educational interaction that unites their steps into one goal, namely goodness. Thus the glory of the teacher can straighten up the dynamic of personal students so as not to turn from goodness.

The relationship between teacher and student has a relatively stable nature. A distinctive feature of this relationship is that there is an unequal status between teacher and student. The teacher is generally acknowledged to have a higher status and therefore can require students to show behavior that is in accordance with the nature of the relationship.

In personality competencies set by the government, there are several criteria that must be met as an teacher. Personality competency is a personal ability that reflects a stable, stable, mature, wise and authoritative personality, becomes an example for students, and has a noble character. The indicators of personality competencies are:

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- a. A steady and stable personality, has an essential indicator: acting in accordance with legal norms; acting in accordance with social norms; proud as a teacher; and have consistency in acting in accordance with the norm.
 - b. An adult personality, has an essential indicator: displaying independence in acting as an teacher and having a work ethic as a teacher.
 - c. A wise personality, has essential indicators: displays actions that are based on the benefits of students, schools and society, and shows openness in thinking and acting.
 - d. An authoritative personality, has an essential indicator: having behavior that has a positive effect on students and has respectable behavior.
 - e. Noble character and can be an example, has an essential indicator: acting in accordance with religious norms (*iman, taqwa*, honest, sincere, helpful and have behaviors that are emulated by students.

Several Muslim writers who discuss education, always discuss the problem of teacher status, role and ethics, and obligations of students. This can be understood that Muslim scientists appreciate science and all who are involved in science, in this case teachers and students. In Islam a teacher is not only tasked with teaching on the basis of certain scientific and academic qualifications, but also must be a moral and ethical source for his students. To carry out that mission, an teacher must have conditions, character, and ethics.

Teacher's personality has a big influence on students. Broadly speaking, al Ahwani (1968) said that a teacher must have a personality, including: must be knowledgeable, religious and noble. Regarding this issue, Burhanuddin al-Zarnuji gave instructions that were implicitly addressed to teachers in detail, and more related to issues with ethics. This is because the education that he emphasizes is more on the cultivation of behavior, compared to the development of insight. In other words, the education that he put forward was closer to the notion of ta'dib (civilization process).

Burhanuddin al-Zarnuji said that a teacher must purify his intention because of Allah SWT, to learn and teach his knowledge. That is, the activity as an teacher is not merely to add to his scientific insight, more than that it must be shown to achieve the pleasure of Allah SWT, and to realize the truth for himself or others. The sincerity of the teacher in carrying out his duties is a powerful tool for

the success of his students in the learning process. If sincerity is lost, each teacher will compete and envy each other because each fanatic about the method and his own views.

Mahmud Yunus (2012) said; "The relationship between the teacher and students must be like the relationship between the father and his children. He must know the state of each student and his heart's tendency, where is his weakness and how to treat it ". Thus he can strengthen weak students and correct wrong behavior. Therefore the teacher must pay attention to the situation of the students every day, so that each student is known as knowing his children. Thus the students will love their teachers like loving their parents. The phenomenon that has developed in the western world and has engulfed the Muslim world is a pragmatic educational goal supported by secular education which highlights the basic principles of Islamic education, namely seeking the pleasure of God. Education becomes a social or economic tool for individuals or countries. The dominance of this attitude in the world of education has given rise to psychosocial pathology known as "diploma disease", namely the effort to get an education degree not because of the interest of education itself, but because of economic and social values.

Besides being sincere, a teacher must also have honesty by applying what he teaches according to his behavior. This reflection and honest attitude is not to be ashamed to say "I don't know" if he really doesn't know. But he must always interpection with his shortcomings and always want to perfect himself. Such teachers are people who always need additional knowledge, and put their position in line with the position of their students in seeking the truth, not even ashamed to learn from them. Burhanuddin al-Zarnuji explained that the teacher must have a good personality because the teacher is an ideal figure besides his parents whose behavior will be followed by his students. According to him the teacher must take care of the items that are praying and do not laugh too much and speak in terms of which there is no benefit, also he must be humble (tawadu) and stay away from arrogant and arrogant nature. This attitude will prevent the teacher from feeling the smartest and authoritarian towards his students.

Herbert Spencer (1820-1903 AD), as quoted by Mahmud Yunus (2012) said: "Try to achieve student confidence. Please him, that you have no thought, except for his good and his future. Let him believe that you are wiser than him; you see what he did not see. Give him the opportunity to try the good results he

will achieve, if he ignores your instructions. Believe, that in this way you will be able to lead the disciples as well as possible ". With the commendable qualities possessed by the teacher, it is expected that his students can take advantage of it, and he can direct them to always be honest and have good character. The teacher must also be gentle in educating his students. This step must be done by the teacher so the child does not turn away from him, because according to the habit, someone who is strictly forbidden, denounced and insulted, will avoid it. Often a student's hatred of science is caused by his hatred of a teacher who teaches the knowledge, and vice versa. To avoid this occurrence, a teacher must have a strategy in teaching, which is directing children to the right and they are prevented from things that blame it.

For teaching practice and counseling as a skill and profession of a teacher, the most important characteristic that must be possessed is compassion. Because of the nature of love and affection and the subtle behavior of a teacher towards his students, self-confidence and peace will grow in a student. This will help students in mastering knowledge. Thus, the teacher in the view of Burhanuddin al-Zarnuji is a source and moral. He is an identification figure in terms of the breadth of knowledge and moral virtue, so his students always try to follow the steps. The unity between moral leadership and science in a teacher can prevent students from the danger of personal division.

Discussion

Interaction between Teachers and in al Zarnuji's Perspective

Certainly it is not wise if this article only mentions the ideal teacher profile, but does not mention students. Because if we want to talk about the pattern of interaction, then the position of both must be balanced or at least the same in terms of discussion. Among students' rights is to be facilitated to obtain knowledge, and to be given the opportunity to learn without the difference between the rich and the poor.

Besides having rights that must be fulfilled, students are also required to fulfill their obligations. As with all actions or actions in Islam, a student in the process of seeking knowledge must be preceded by an intention to seek knowledge. The basic principle of this action cannot be overemphasized. Because

the concept of sincerity, honesty, and patience is also very important in Islam. A student must know this principle early and must practice it so that the quality of his faith will become stronger and stronger, besides his deeds that are straight and sincere.

Al-Zarnuji emphasized this principle, "the intention of students is solely because of Allah SWT, and to reveal the truth to himself and others". Correspondingly, a student should not have to seek flattery and praise in studying, or show his strength before other people. Imam Ghazali (1979) said that a student should not brag about his knowledge and oppose his teacher.

The obligation of another student is to respect and glorify his teacher. Among the student's respect for the teacher, said al-Zarnuji is not to disturb the teacher by increasing questions if he likes it, do not walk in front of him, do not occupy his seat, etc. A student should find the right time to ask questions and do not cut off the conversation of his friend who is asking.

According to Mahmud Yunus (2012), the usefulness of the question is immense, it can attract students' interest and attention to the lesson and think about answering it. With these questions the teacher can know strong students and weak students, diligent students and lazy students, earnest students and careless students. Thus the teacher can strengthen weak students, appoint students who are lazy and improve students who are careless.

The role of the teacher is considered important, a student is advised not to rush into learning to any teacher. It is best for a student to take the time to find the best teacher in a favorite field. According to al-Zarnuji, "students should not stop learning in a majlis and move to another place, except to develop their knowledge". For al-Zarnuji, the teacher becomes a source of knowledge that has a strong level of validity from the book. The teacher will get respect if the teachers not only have academic authority in their fields, but also provide moral examples consistently as described above.

Considering that education as work requires a close relationship between two persons, namely teachers and students, then al-Zarnuji in his work discusses the binding relationship between the two. Al-Zarnuji is the same as other teachers in terms of looking at the importance of the relationship between teachers and students, considering that educational success is largely determined by the

relationship. According to him, the relationship between teacher and student must be a relationship of affection.

While Imam Ghazali as quoted by al-Abrasjy (t.th) said the same thing that a teacher must put affection towards students and treat them like the treatment of their own children. The relationship between the teacher's love for his students, according to Asma Hasan Fahmi (t.th), has two meanings, namely: (1). Affection and gentleness in association, and (2). Affection and gentleness in relation to learning methods.

The first thing, a teacher must teach his students like his own children, so that he does not feel reluctant in giving advice, and admonishes him when doing bad manners. The second thing, means not forcing students to learn something that is beyond their ability and cannot yet understand it, but choosing lessons that are easier and more enjoyable. One of the main tasks of teachers in teaching is to create a conducive learning climate.

Basically in an interaction, the climate that appears is created by both parties, in this case teachers and students. But as a controller in ongoing teaching and learning activities, teachers are responsible for organizing time. In the delivery of subject matter an teacher must convey it correctly and clearly.

Opportunities for Implementation

After reviewing the Islamic education thoughts of al-Zarnuji above, two strategic meanings for the development of education can be raised as study findings: first, the balance between intellectual and moral education, and second, academic freedom in the world of education.

Modernization which emphasizes material progress at the expense of moral and spiritual aspects, humans often experience spiritual drought. This is no longer a common phenomenon in some countries, not only in European and American countries, but also in developing countries where the majority of followers are Muslim. Educational institutions that should be directed to mature students both physically and spiritually, or the creation of a mature and intelligent whole person in thought and action, turn into a State tool for teaching lagging in the field of material development. So that the teacher and other education officers lose their authority.

To restore education to its function, al-Zarnuji's educational thinking is quite relevant to be implemented, namely developing a relationship of teachers and students who are familiar and authoritative. Familiarity and authority are two elements that are essential to form a right and healthy education climate in the world of education, especially the development of character, character, intimacy, and authority in the relationship between teacher and student. This really is an absolute requirement for the success of the education process. Only respected teachers (teachers who are authoritative and trusted) and who are intimately connected with students who will be able to demand students to develop their personal values.

Besides that, modern education which emphasizes intellectual aspects more and tends to ignore ethical and spiritual values has an impact on teaching methods. In the case of conventional (traditional) education methods, a teacher must believe in Allah SWT and Religion and carry out the values contained in Religion. But in the case of educational methods that tend to be liberal (modern), the qualifications mentioned above experience a shift in value and they are still allowed to teach children. (Ali Ashraf, 2013)

In modern society according to Azra (2012), teachers do not mean people who have wise knowledge and wisdom, but rather as educational functionaries who are tasked with teaching on the basis of certain scientific and academic qualifications that exceed morality or ethics.

Based on the information above, it can be concluded that teacher professionalism is separated from moral, religious, and ethical values. Consequently, the teacher's personal life is not taken into consideration. His moral behavior will be taken into consideration when he openly violates social norms. Trust in God, his mistakes and virtues are not expected to be an ideal for his students, except in terms of intellectual penetration and academic honesty.

The logical consequence of the modern method is that the relationship between the teacher and student has changed completely. Planting the deity to the teacher is unthinkable. In other words, the concept of teachers and students is almost completely forgotten. If education aims to train the entire personality of the child, then the teacher is the place to get the practice. Students' devotion to the teacher seems to be a compulsion that is compelling (because there is no cultivation of attitude and awareness) for all students, in the process of education.

Adherence to teachers and parents at the initial level of education needs to be inculcated to foster an attitude in obeying the law basically a matter of teaching obedience to the norm. Law is one of the norms in social life and teachers and parents is the personification of norms, so gradually with the increase in students' ability to think abstractly, the personification of norms is no longer needed, and at that moment arises awareness in students to obey the norm, including obeying the law.

Institutions that develop intellectual ability and normative sensitivity simultaneously are very different in character from educational institutions that only develop intellectual property. The curriculum will be different, the school atmosphere will be different. The main difference is that an institution like this students are guided to develop various normative sensitivities. Products from education such as this are students to become human beings who are competitive, human beings who are pious individually and socially. He will not do anything that will ultimately harm people individually or society. It is very difficult to form a personality like this except since childhood has been instilled this belief emotionally and intellectually.

Conclusion

This paper presents a comprehensive explanation of al-Zarnuji's Islamic educational thinking, especially in terms of the relationship between teacher and student in learning activities. From the description above it can be concluded that considering education as a work that requires a close relationship between two persons, namely teachers and students, then al-Zarnuji views the importance of the relationship between teachers and students, considering that educational success is largely determined by the relationship. According to him, the relationship between teacher and student must be a relationship of affection, in the sense of affection and gentleness in association and affection and gentle in relation to learning methods.

However, the discussion delivered by al Zarnuji is related to the pattern of teacher and student relations above, not specifically giving limitations in its implementation. For example, relationships based on love, of course, translation and application in the field will be very diverse, according to the level of understanding of each. And be careful, if you misunderstand the concept of love,

then the phenomenon of teachers dating their students, or actions like lovers will become a very alarming reality.

Therefore, teachers should be aware of the development of an increasingly modern era, they should always maintain professionalism in teaching by sticking to Islamic values.

Modernization which emphasizes material progress at the expense of moral and spiritual aspects, humans often experience spiritual drought. This is no longer a common phenomenon in some countries, not only in European and American countries, but also in majority developing countries. The adherents are Muslims. Educational institutions that should be directed to mature students both physically and spiritually, or the creation of a mature and intelligent whole person in thoughts and actions, turn into a State tool for teaching lagging in the field of material development. So that the teacher and other education officers lost their authority.

To restore education to its function, this educational thought of Burhanuddin al-Zarnuji is quite relevant to be implemented, namely developing a relationship of teachers and students who are familiar and authoritative. Familiarity and dignity are two elements that are essential to form a right and healthy education climate in the world of education, especially the development of character, character, familiarity, and authority in the relationship between teachers and students. Only respected teachers (teachers who are authoritative and trusted) and who are intimately connected with students who will be able to demand students to develop their personal values.

Besides that, modern education which emphasizes intellectual aspects more and tends to ignore ethical and spiritual values has an impact on teaching methods. In the case of conventional (traditional) education methods, a teacher must believe in Allah SWT and Religion, and carry out the values contained in Religion. But in the case of educational methods that tend to be liberal (modern), the qualifications mentioned above experience a shift in value and they are still allowed to teach children. In modern society according to Azra, teachers do not mean people who are wise-wise knowledge, but not more as educational functionaries who are tasked with teaching on the basis of certain scientific and academic qualifications that exceed moral or ethical values.

Based on the information above, it can be concluded that teacher professionalism is separated from moral, religious, and ethical values. Consequently, the teacher's personal life is not taken into consideration. His moral behavior will be taken into consideration when he openly violates social norms. His belief in God was wrong and his virtues were not expected to be an ideal for his students, except in terms of intellectual penetration and academic honesty.

The logical consequence of the modern method is that the relationship between the teacher and student has changed completely. Planting the tyranny of the teacher is unthinkable. In other words, the concept of teachers and students is almost completely forgotten. If education aims to train the entire personality of the child, then the teacher is the place to get the practice. The student's reverence towards the teacher seems to be a compulsive necessity (because there is no cultivation of attitude and awareness) for all students, in the educational process. Adherence to teachers and parents at the initial level of education needs to be inculcated to foster an attitude in obeying the law basically a matter of teaching obedience to the norm. Law is one of the norms in social life and teachers and parents is the personification of norms, so gradually with the increase in students' ability to think abstractly, the personification of norms is no longer needed, and at that moment arises awareness in students to obey the norm, including obeying the law. Institutions that develop intellectual ability and normative sensitivity simultaneously are very different in character from educational institutions that only develop intellectual property.

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