

COUNSELING FROM THE ISLAMIC PERSPECTIVE  
-A NEW ALTERNATIVE-

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**COUNSELING FROM THE ISLAMIC PERSPECTIVE  
-A NEW ALTERNATIVE-**

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In the name of Allah, the Most Gracious, the Most Merciful.

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With this, I would like to take the opportunity to deliver my highly appreciation and lots of thanks to my supervisor Dr. Mostefa Cheik Yehi that has given me guideline and support in succeeding the academic project. Thanks also to dean's Faculty of Leadership and Management, Prof.Dr.Mohamed Asin Dollah, lecturers and for all KUIM's staffs especially to the Faculty of Leadership and Management that helping me.

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## ABSTRAK

Kajian ini membincangkan tentang Kaunseling Dari Perspektif Islam Satu- Alternatif Baru. Kaunseling islam merupakan alternatif dalam mengatasi masalah kehidupan umat islam pada alaf baru yang lebih rumit dan kompleks. Keistimewaan kaunseling islam terlatak pada jangkauannya yang meliputi hal keduniaan dan keakhiratan. Ia juga menekankan pendidikan dan latihan kepada setiap kaunselor. Ilmu pengetahuan, kemampuan dan pengalaman yang mencukupi juga mesti ada pada diri seseorang kaunselor. Melaksanakan kaunseling dari perspektif islam merupakan kewajipan yang ditetapkan oleh Al-Quran dan Sunnah. Kajian ini mengkaji tentang apa yang dimaksudkan dengan kaunseling islam itu sendiri dan pendekatan-pendekatan atau teknik-teknik yang digunakan oleh kaunselor dalam melaksanakan kaunseling dari perspektif islam. Selain itu, kajian ini juga mengkaji tentang peranan kaunselor menurut perspektif islam. Dalam menyiapkan kajian ini, penulis menggunakan kaedah kajian perpustakaan dan juga kaedah temubual. Hasil daripada kajian menunjukkan bahawa banyak pendekatan-pendekatan yang boleh diaplikasikan oleh kaunselor islam dan ia juga tidak bertentangan dengan syara'. Dapatan hasil kajian juga menunjukkan bahawa peranan kaunselor amat penting dalam melaksanakan kaunseling dari perspektif islam.

## ABSTRACT

This research discusses Counseling from the Islamic Perspective - A New Alternative. Islamic Counseling is one of the alternative forms of counseling we use to overcome personal problems that we face in our daily living especially in this modern, complicated and complex millennium. Islamic Counseling, in particular, encompasses not only all aspects of worldly life but also life in the hereafter. It also emphasizes the education and training aspects of each counselor. Education, capability, empowerment, experience as well as understanding of human nature are some of the prerequisites needed by counselors. Counseling practice from the Islamic perspective must be in accordance to the teachings of the Al-Qur'an and Sunnah. This research focuses on the substance of Islamic Counseling, including its practical aspects, techniques and applications that are effectively used by counselors. Besides that, it discusses the responsibilities of counselors from the Islamic point-of-view. The findings of this research are the results of studies derived mainly from two different sources, namely library research and through interviewing several Islamic counselors and their clients. In carrying out this research, the researcher has made some surprising discoveries and the logical deduction reached is that many of the practical approaches or methods which were used or which can be used by Islamic counselors are not in conflict with Shara' or Islamic principles and regulations. In conclusion, the research also validates that the role and responsibilities of the counselor are very important in carrying out counseling from the Islamic perspective.

## ملخص البحث

يتحدث هذا البحث عن الاستشارة من منظور الإسلام-خيار جديد-. الإستشارة الإسلامية هي خيار في التغلب على مشكلة حياة الأمة الإسلامية في هذه الأيام. وتتخصص الاستشارة الإسلامية على الأمور الدنيوية والأخروية. والإستشارة الإسلامية أيضا تهتم على التربية و التدريبات على كل مستشار. وينبغي عليهم ان تكون معرفتهم كثيرة العلم في هذا المجال. وتنفيذ الإستشارة الإسلامية هي مسؤولية المستشار كما أمر الله سبحانه وتعالى في القرآن و السنة. وهذا البحث يناقش عن تعريف كلمة الإستشارة الإسلامية نفسها والطرق التي يستعمل المستشار في تطبيق الإستشارة. وبجانب ذلك, هذا البحث ايضا يناقش عن دور المستشار عند منظور الإسلام. وفي هذا البحث تستعمل الباحثة قاعدة المكتبي والحوار. والنتيجة من هذا البحث تشير أن هناك كثير من طرق الاستشارة التي لم تخالف عن الشرع. ويمكن على المستشار المسلم اليوم يستعمل هذه الطرق عند تطبيق الإستشارة. ويشير هذا البحث أن دور المستشار مهم جدا في تنفيذ و تطبيق الاستشارة من منظور الإسلام.

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## ARABIC WORDS TRANSLITERATION SYSTEM

## TRANSLITERATION TABLE

## 1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa`r
ب	B	برد	burd
ت	T	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādīm
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha <sup>c</sup> b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	Tālib
ظ	z	ظالم	zālim
ع	c	عقل	<sup>c</sup> aql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb

ك	k	كلام	kalām
ل	l	لَب	lubb
م	m	مال	Māl
ن	n	نجم	Najm
ه	h	هول	Hawl
و	w	ورق	Waraq
ي	y	يم	Yam

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كَتَبَ	Kataba
_____	i	عَلِمَ	°alima
_____	u	غَلِبَ	Ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا , ي	ā	عالم, فتى	°ālim, fatā
ي	ī	عليم, داعي	°alīm, dā°ī
و	ū	علوم, أدعو	°ulūm, Ad°ū

## 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يَّ	iyy	شافعي	shāfi°iyy (ending)
وَّ	uww	علوَّ	°uluww (ending)

## 5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to’.

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah

قلعة transliterated to: qal‘ah

دار وهدية transliterated to: dār wahbah

## ABBREVIATIONS

AS	ʿalayh al-salām
comp.	compiler/compiled by
Def.	Definition
ed.	editor/ edition/ edited by
H	hijriyyah
M	mīlādiyyah
n.a.	no author/no artist
narr.	narrated by
n.d.	no date/no year
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
perf.	performers
trans.	translator/translated by
RA	radiya Allāh ʿanhu/ ʿanha/ʿanhum
rev.	review/ revision of
SAW	salla Allāh ʿalayh wa sallam
SWT	subhānahu wa taʿālā
vers.	version
vol.	volume
writ.	written by

# CHAPTER ONE

## CHAPTER ONE

### INTRODUCTION

#### 1.1 BACKGROUND OF RESEARCH

The field of soul is not new in human life. Ever since the dawn of Islam that was given by the grace of Allah SWT through Nabi Muhammad SAW, the knowledge concerning this field of study was mentioned as methods or ways whereby human beings can take steps to solve or overcome the problems they are facing in their daily lives. The relevance among 'īmān' and human physical needs are the two elements, which were closely related especially in regard to behaviour and attitude, personality or the character of man. Imam Al-Ghazāli RA through his book 'Ihya 'Ulumuddin' for example, gave instances of how counseling can play an effective role to help human beings in overcoming problems they face in their daily lives.

However, in the West, mainly through their researchers, the knowledge and application of counseling had expanded tremendously. Philosophers, psychologists and social scientists such as Sigmund Freud, Carl Rogers, Abraham Maslow, Carl Jung, Eric Ericson are some of outstanding personalities who had contributed and made new discoveries in this field of Psychology and Psycho-analyses. At the same time, there was the emergence of personalities who ignored or denied the role of religion and its relevance in the field of counseling. Some of these concepts or practice, which was widely practised in the West, cannot be used here in counseling sessions. However, the counselor has to listen attentively to what his client is saying in order to enable him to make the right diagnosis and arrived at the right treatment.

There are several reasons why the researcher chooses the topic 'Counseling From The Islamic Perspective-A New Alternative as an academic project. Firstly, the purpose of the project is to define in essence the meaning of Counseling from the Islamic point-of- view. In this academic project, the researcher's study is not confined specifically

to any particular place or location. Rather his research is more general in nature and approach. However, the researcher relies more on the interview method with the counselors and their clients chosen randomly from certain sections of the population. So, in this project, the results of his research are based more on the interviews with the counselors and their subjects.

Here, the researcher was seeking for alternative approaches of counseling or suitable techniques, which can apply by the counselor in counseling sessions from the Islamic perspective. From this research, the researcher has discovered and identified certain new techniques used by counselors. Besides that, the researcher was able to define more specifically what the responsibilities and attitudes of counselor from the Islamic perspective.

In Islamic counseling, there are many methods of giving advice. This is clearly expounded in the verses found in the Al-Qur'an as follows:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ<sup>1</sup>﴾

*“Invite (mankind, O Muhammad s.a.w) to the way of your Lord (i.e Islam) with wisdom (i.e with the Divine Revelation and the Quran) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.” ( Al-Qur'an. Al-Nahl 16:125)*

So, in solving problems, the counselors, especially those who are Muslims should not adopt certain initiatives or techniques, which are used by Westerners but are not in accordance with Islamic traditions. Some of those practice and ethics as used by Westerners should be rejected. Therefore, Islamic counseling needs to be revived and revitalized or to be infused with new life again even though some of the techniques

<sup>1</sup> All Quranic translation in this writing is based on Muhammad Taqi-Ud-Din Al-Hilali, Muhammad Muhsin Khan. 1996. The Noble Qur'an, in the English Language. Riyadh-Saudi Arabia. Da-U-Salam Publications. Translations from other sources will be cited accordingly.

and methods used by practitioners or experts in this field are quite similar to those used in the West or are of Western in origin.

## **1.2 THE IMPORTANCE OF RESEARCH**

1. To give revelation to the society that Islamic Counseling is an effective approach in solving problems encountered in their daily lives.
2. The counseling services provided in the Islamic way and the traditional forms of service in society have proven to be more effective and produce better and faster results in solving human problems.
3. To help individuals who encounter emotional, psychological as well as other kinds of problems in their daily lives so as to enable them to overcome obstacles or unburden themselves of such problems in order to lead normal lives that is less stressful or make their lives more organized and under control.

## **1.3 THE AIMS OF RESEARCH**

1. The researcher hopes that this research will contribute something worthwhile in the form of new input in searching and seeking for alternative methods or techniques of counseling from the Islamic perspective.
2. The researcher also hopes that this academic project can identify the types of approaches or techniques which are suitable and which can be applied in Islamic Counseling.
3. The researcher in the course of his study has hopes of coming across certain terminologies or specific phrases that can be used to convey concepts of counseling from the Islamic perspective.
4. To identify the responsibilities and attitudes of counselors from the Islamic perspective.

5. Finally, the researcher hopes that this academic research could be a source of reference for individuals or groups who are interested in Islamic Counseling.

#### **1.4 THE OBJECTIVES OF RESEARCH**

1. To define the concept of 'Hisbah' in counseling from the Islamic perspective.
2. To elaborate clearly the meaning of Counseling from the Islamic perspective.
3. To search and discover new or ancient techniques or approaches which are or were used by counselors from the Islamic perspective.

#### **1.5 THE SCOPE OF RESEARCH**

In this academic project, the researcher focuses on suitable approaches or techniques, which are or were more effectively carried out by Islamic Counselors.

Besides that, the researcher concentrates on the role or duty of counselors from the Islamic perspective.

#### **1.6 PROBLEM STATEMENTS**

1. To nurture and provide human beings with the correct methods or approaches in order to achieve the ultimate aim of the full development of human beings who are pure and good so as to assume the role as servants of God through the spread of knowledge based on ethics, quality and excellent relationship between ummah and another good ummah.
2. The problems and challenges of life faced by individuals will be lessened or diminished through the guidance and counseling provided by Islamic Counselors in a calm and conducive environment. As a result, these

individuals are able to face such problems and challenges of life with more confidence and courage.

3. Islamic Counseling is a process whereby individuals who are having problems because of living in a group or society are given guidance and appropriate assistance so that they are able to cope with life and to be able to solve their personal, emotional and social problems by making the right decisions guided by the teachings of Islam.
4. To come up with suitable forms of guidance or approaches in Islamic counseling within an Islamic society such as that which is found in Malaysia whose population is multi-ethnic, multi-cultural and multi-religious in its composition. Owing to its pluralistic composition of the country's citizens, some of the spiritual and religious approaches of the West are found to be unsuitable and therefore they cannot be applied to the Muslim community or society as found in Malaysia.

## 1.7 LITERATURE REVIEW

Based on the researcher's reading from various sources of knowledge pertaining to Islamic Counseling, the researcher has come to the conclusion that Islamic counseling does not only confine itself to 'religious counseling' but also includes counseling of worldly nature because the concept of worship in Islam encompasses all aspects of human activities in life. So, the purpose of guidance and Islamic counseling is to help human beings do what is good in 'akhīrat' but they should not neglect their responsibilities in the world. (Dr.Hassan Langgulung, 1991)

Ahmad Mohd Raba and Abdul Halim Othman (1994) defines the concept of 'counseling' in Al-Qur'an (while deeply researching that concept which is mentioned in Al-Qur'an) as follows: "In Arabic 'counselling' means honest, good advice and honest adviser. The phrase, 'nasaha' in Al-Quran means to give honest advice, honest in action and with good intention."

Abdul Halim Othman (1994), said that one of the fields of study that should be understood by an adviser or Muslim counsellor is that the human religious contribution is to give answers to all the questions about the descent of human beings, and the concept of creation, the role of humans in the world and others. Thus, a Muslim counselor should be doing research in the Al-Qur'an and the Hadith.

To seek suitable approaches or techniques, Ishamuddin Hj Ismail (1996) said that the techniques include skills, disciplines, methods and procedures when performing any action.

According to Belkin(1990), the technique is a reflection or shape of behavior or feedback of the counselor to his client. Williamson who said that the personality of a counselor is its technique in counseling process supports this view.

According to Wan Hussein @ Azmi (1983), many of the Islamic counseling personalities such as Imam Al-Ghazali r.a, Ibnu Taimiyah and Fakhrurazzi practiced 'Hisbah' in counseling approaches. Their approaches were quite similar to the modern approaches of counseling. The meaning of 'Hisbah' is quite similar to the modern meaning of counseling.

Halim (1986) suggested that the counselor has to do research and modify the theory of counseling in USA, before being adapted and adopted by the Muslim society in Malaysia. However, not all the counseling practices from USA should be rejected. Instead the process of adaptation must be carried out before they are considered suitable for the Muslim community.

Raja Kamariah (Berita Harian 8 Sept.1995) said that to perform counseling practices, an Islamic counselor should make adaptation of the good practices while rejecting all the overviews, which are in conflict with Islamic religious practices. Therefore, it does not mean that all the practices of western counseling should be wholly rejected but making certain adaptations in line with the tradition of Islamic society can use some of the practices.

Hassan (1986) said, the research about Islamic psychology should be done in the field of 'conceptual' level similarly to what is done by the social science researcher at the first level in Europe. The researcher also must to give attention to human activities.

In the field of counseling' Yunus Majid (1985) has researched on how to create the theory of Islamic counseling based on the views of Imam Al-Ghazāli RA. He also expounds ways on how to shape the human personality from the Islamic perspective.

According to Halim Othman (1986), the duty of a counselor nowadays is to research and make adaptation of the counseling practices of the West because there is a need for their expertise.

## **1.8 METHODS OF RESEARCH**

The researcher uses two methods to accomplish the academic project, namely through research in the library and through field study.

To begin the process of searching and seeking for the information, the researcher makes full use of the library that includes the extensive and intensive reading of relevant reading materials such as books, articles, journals, magazines and other publications besides surfing the Internet.

The search for relevant reading materials requires the visiting of several libraries such as the National Library of Malaysia, the Public Library of Kedah, the Public Library of Pusat Islam, KUIM's Library, the libraries of UKM, UM, UIA and other libraries of the Institutes of Higher Learning (IPT).

In the second method, namely field study, the researcher uses the method of interviewing the counselors and their clients. However, the researcher focuses more on the counselors and their approaches rather than their clients

# CHAPTER TWO

## CHAPTER TWO

### COUNSELING FROM THE ISLAMIC PERSPECTIVE

#### 2.1 INTRODUCTION

In the course of living, an individual performs all kinds of activities that are physical, emotional, intellectual, spiritual and social in nature. In fact, whatever forms of activities that are carried out, an individual generally faces certain problems or challenges. An individual or a group of individuals or a society therefore, faces all kinds of problems or challenges because that is the nature of existence.

According to Islam, the individuals who have problems should get advice or seek help from the person who has the expertise to solve such problems.

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

*“With clear signs and Books (We sent the Messengers). And we have also sent down unto you (O Muhammad) the Dhikr (reminder and the advice), that you may explain clearly to men what is sent down to them, and that they may give thought”.* (Al-Qur’an. Al-Nahl 16:44)

To give advice are basic tenets of the Islamic religion. Therefore, in Islam all Muslims are encouraged to give advice or suggestions according to their ability or talent if they are needed.

Imam Al-Khāttāby said the words of “advice” in Arabic have wide meanings. It means to “attempt to give security to a client”. Besides that, Imam Al-Fākihany agreed with him that the words of advice mean, “To give something good”. This

research has acknowledged that Islam does not ignore psychological concepts and ‘ilmu nafsy’ since ancient times. Instead, it encourages us to seek knowledge from those sources. In the Al-Qur’an, the phrase ‘al-nafs’ has been mentioned about 300 times in many contexts. (Ibrahim Ahmad, 2002:64-65)

Thus, Islam is more focused on psycho-spiritual therapy, which includes ‘īmān’, ‘tazkiyah al-nafs’ or soul cleaning and the practice of the ‘doa’.

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

*“And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)”. (Al-Qur’an. Adh-Dhariyat 51:56)*

In this chapter the researcher focuses the meaning of guidance and counseling from the Islamic perspective. Besides that, the researcher hopes to bring about convergence between the objective and principle found in Islamic Counseling. The researcher has also researched certain other fields of Studies pertaining to Islamic Counseling.

So, the researcher has identified the meaning of guidance and counseling from the Islamic perspective as set out below:

## 2.2 THE MEANING OF GUIDANCE

The word “guidance” from the Oxford Dictionary means help or advice given to or the controlling of the direction of a moving object. (A S Hornby, 1995:529)

The guidance is a continuation and educational process, an arrangement and a systematic way to help an individual through his efforts. Besides that, it can be used to extend their ability to get peace in their life. Briefly, the guidance is a process to help an individual in understanding himself. (Shertzer & Stone, 1974:45)

The term “guidance” in Arabic means showing the way. The ‘rāshid’ is the one who is rightly guided. It also means the spiritual guidance. The verb ‘rāshād’ means to be on the right way or to follow the right course, to be well guided and not to go astray. The noun ‘rāshād’ means rightly guided, following the right way and having the true faith.

“Guidance” as used in the Al-Qur’an means showing the right path. Guidance in English means the act process or the result of guiding or something that guides. In education, it is the act of advising pupils and their family. (Ahmad Mohd Raba & Abd Halim Othman, 1998:121)

The guidance is therefore a process to help an individual to understand him or her and the world around them, so that they can use their ability and skills effectively. (Suradi Salim, 1996:9)

In other words, guidance means a continuation process and a systematic way to help individuals. The writer has drawn the conclusion that the meaning of guidance is a process to help individuals in understanding themselves. It is also a kind of service which is given to help individuals make the right choice or decision and how to go about it. Guidance is a broad service and complements all the other activities in many institutions. Guidance is a broader phrase than counseling.

When the objectives of guidance and counseling are combined, they can help individuals to make personal adaptation, social and emotional in order to function better in their environment. The effective interaction can help to shape the future perceptions more precisely. (Hassan Langgulong, 1990:81)

### **2.3 THE MEANING OF COUNSELING**

The word, “Counseling” according to the Oxford Dictionary means professional advice about problems. (A S Hornby, 1995:264)

Counseling is a process to help somebody but not confined itself to giving advice only. In this process, the counselor must have professional relationship with his clients and guide them so that they have more understanding of their capability and themselves.

The client will be guided so that the relationship between counselor and client is more sensitive in terms of their interaction and feedback with society in this process. In this conscious state of mind, the client will be able to understand their reality of life and so can follow the course of treatment as programmed by the counselor. (Kamal Abd Manaf, 1995&1996)

Besides that, counseling is a process whereby there is cooperation between counselor and client. Persatuan Kaunseling Malaysia (PERKAMA) gave the definitions of counseling as, "a relationship process to help a client in a more systematic way based on psychological principles which are carried out by the professional counselor to produce alteration, development and good client personal and characteristics must be based on counseling ethics." (Perkhidmatan Kaunseling, JPA, 1998:1)

In Arabic, counseling means 'sincere advice' while in English it means "to give advice to". Again the first one is more specific while the second one is rather general. Counseling also means "an interaction process to give facilities or understanding and encouragement that relate to the environment and us. As a result, it produces useful and valuable information for future reference.

In other words, counseling means a learning process, whereby man learns about himself and the relationship with others in a group or society and identifies his attitude and behaviour in order to develop his personality. (Shertzer & Stone, 1992:175-176)

Counseling is a process to help someone who has problems. The word 'counseling' is derived from the English word 'to counsel' that is 'to advise' or 'to give advice'. The advice is given by someone who is wise or a person who has expertise in the field of counseling.

According to Boy and Pine (1996), counseling is a relationship between face to face, in which the client wishes to get help from the counselor. The many features of this

relationship are as follows: effective communications, respect for each other's personal integrity, the proper or 'pure' client reception by counselor and convergence to provide the needs, overcome problems including emotional problems of the client. Arbuckle (1965), said that counseling is a process to help the client in looking at who is herself, what she has and what she doesn't have, what she can do with ease, what is difficult to get and what she cannot do.

Cottle and Downie (1970) said, counseling means a process that the counselor can help a client to understand and receive information about herself and have interactions with each other. As a result, she can make effective decision about her choice in her life.

Gustael and Berdie (1953) said, counseling is an orientation process learning which occur in an easy social environment. So, the knowledgeable counselor tries to help the clients to achieve their aims or goals in life. The counselor hopes his clients would eventually achieve happiness and be productive in society.

Hansen J (1972) said, counseling is a process to help the client learn new ways to manage themselves. The individual is given help to shape the process in making decisions, either individual or groups. That means, they can develop their potential to the optimum and to be good individuals. (Ee Ah Meng, 1989:76-77)

Thus the researcher here concludes that counseling is an important form of service among the duties of guidance programmers. In counseling, an individual or individuals who have problems are helped through the interaction of someone like the professional counselor to change their negative behavior through their own free will.

Besides that, the researcher has identified the meaning of counseling as listed below:

1. As a face-to-face relationship.
2. The relationship as a respect for each other's integrity, effective communications and pure reception of client by counselor.
3. The open relationship, the responsibility from this process is towards the client, not to the counselor.
4. To encourage the proper development of relationship and the alteration in the client's cause so as to be more effective.

5. Professional service based on deep understanding about human, attitude and society.

## 2.4 THE MEANING OF COUNSELING FROM THE ISLAMIC PERSPECTIVE

Today, writing about counseling from the Islamic perspective showing different meaning. The first one said Islamic counseling as a pure field and normal in Islamic society while, the second one said that Islamic counseling has seen as a discipline was modified from counseling concepts in modern psychology.

The concepts of guidance and advice as used in Al-Qur'an, the purpose of which is to bring the client to follow the true ways, honest and truthfulness.

One of the fields, which should be understood by a Muslim advisor or counselor, is 'fitrah manusia'. Its meaning is to give answers from questions about descendents of human and creature concepts, the role of humans in the the activity called 'work' its aim and others. In order to obtain answers to the questions, the Muslim counselor must refer to the Al-Qur'an and Hadith.

Counseling from the Islamic perspective is to focus on the concepts of faith, worship and religion (ʿakidah). The faith or 'īmān' is a form of good medicine to medicate the restless and apprehend because it is to increase the value to give life and help in enjoying their life. According to Islam, the human beings will be having problems or difficulty when they do not have strong 'īmān' or faith and do not hold on to destiny from Allah S.W.T.

The concepts of 'ʿibadat' in Islam include human lifestyle activities such as learning, working and others. It is 'ʿibadat' and compulsory to all the Muslims. (Hassan, 1990:82)

In addition, the human need space and help from Allah S.W.T to recognize their own selves. They must also be responsible being the vicegerents of Allah. So, the humans need true guidelines based on 'tawhid' to achieve comfortable life. The

patients can achieve peace and harmony to develop their full self-potential when they seek blessing from Allah S.W.T. (Fathi Yakan, 1983)

Epistemology of counseling from the Islamic perspective is focused on 'tasawwur Islam' and the post as a vicegerent of Allah S.W.T. All these matters begin with confidence to life.

Datuk Dr.Harussani Zakaria (Massa, Mei, 2003:42) said that Islamic counseling is referred to as concepts of guidance, trust and cooperation. The Islamic counseling consists of a big scope of problems that are related to family, marriage, mind-development and the most important factor is religion.

According to Dr.Zasmani Syafie (Massa, Mei, 2003:43) said that the counseling based on features of Islam was focused on ethics, professionalism of counselor such as honest, keeping confidential information of client and others. The importance of counseling is responsibility and accountability.

The researcher was identified that counseling from the Islamic perspective are include life in the world and here after (ākḥīrat). The Islamic counseling was clearly that someone would be through 4 process; 'alam rahim ibu, alam dunia, alam kubur (barzakh) and alam akhirat'. It is clearly in Al-Qur'an.

﴿ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن

يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴾

*"So when you have accomplished your Manasik, remember Allah as you remember your forefathers are with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (your Bounties) in this world!" and for such there will be no portion in the hereafter". (Al-Qu'ran: Al-Baqarah 2:200)*

The verse Al-Qur'an below show that the needing of islamic counseling.

﴿ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ  
فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا  
يَوْمَ الْحِسَابِ ﴾

*"O Dawud Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire-for it will mislead you from the Path of Allah. Verily, those who wander astray from the path of Allah have a severe torment, because they forgot the Day of Reckoning". (Al-Qur'an. Sad.38: 26)*

﴿ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴾

*"Verily, We showed him the way, whether he be grateful". (Al-Qur'an. Al-Insan. 76:3)*

﴿ الْمَالُ وَالْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ

﴿ أَمَلًا ﴾

*"Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your lord for rewards and better in respect of hope". (Al-Qur'an. Al-Kahf.18: 46)*

## 2.5 OBJECTIVES OF COUNSELING FROM THE ISLAMIC PERSPECTIVE

Objective and principle of counseling from the Islamic perspective are similarly. The researcher was identified several objectives of counseling from the Islamic perspective.

1. To help and analyze the situation, behavior, view or opinion and attitude was hinder by client to working effectively.
2. To help the client for accommodate their self in work situation.
3. To help the client analyze their view or opinion and behavior.
4. To help the client to solve their problem.
5. To preview what to be happen and consequence from the action
6. Guidance and Islamic counseling is to add more piously to Allah S.W.T.
7. Guidance and Islamic counseling is to teach the man so that, to hold on the command of Allah.
8. To teach the client with certain skills.
9. To adding knowledge to the client with new information, current issues and others.
10. To help the individuals in choice among alternatives and making decision.
11. To help individuals to think deeply in their problems.

## 2.6 PRINCIPLES OF COUNSELING FROM THE ISLAMIC PERSPECTIVE

From this research, many of the authors have same principle in 'shari'ah islāmiyyah'. The principles are:

1. To give advice is a mast or basic of religion,
2. Guidance and counseling include good practice to Allah S.W.T.
3. Guidance and counseling is a psychology service to seek consent from Allah S.W.T.
4. The preparation of counseling service is compulsory to government (Ulil-Amr) in Islamic society.

5. Every person who is puberty must responsible in his or her actions.
6. The purpose of counseling is to develop the wishes from man to seek advantages and to avoid bad matters.
7. The purpose of counseling is to help the human to achieve goodness and avoid badness.
8. To seek guidance and counseling is compulsory to all Muslims.
9. Counseling is a 'fardhu 'ain' to every person who are expert in counseling psychology.
10. To give counseling willingly to Muslims are compulsory to every person.
11. One of the Muslim counselor need to give counseling was suitable with 'hukum shara'.
12. The man is freedom to make decision, which are suitable in their self.
13. To hold on to principles and to take care the system features in Islamic society.

## **2.7 THE FIELDS OF COUNSELING FROM THE ISLAMIC PERSPECTIVE**

The fields of guidance and counseling from the Islamic perspective are widely including the entire field such as religion, vocational, education, family and entertainment. These fields are includes male and female, young and adults. According to Kamal (1995) have 4 fields in guidance and counseling from the Islamic perspective.

1. Guidance and educational counseling.
2. Guidance and vocational counseling.
3. Guidance and psychology counseling.
4. Guidance and family counseling.

## 2.8 CONCLUSION

The researcher was make conclusion that, guidance and counseling from the Islamic perspective are very wide. Guidance and Islamic counseling is a teaching process and psychology learning to occur in face to face between counselor and client.

Guidance and Islamic counseling is not means religion counseling only but, it is include religion counseling and worldly because, the concepts of worship in islam have many activities in all aspects of life.

In the other means, the purpose of guidance and counseling from the Islamic perspective is to help and encourage the man to make decision in their life. They are also not forgetting about the worldly. It is clearly in the Al-Qur'an

﴿ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا  
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

*“But seek, with that (wealth) which Allah has bestowed on you, the home of the hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidin (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)”. (Al-Qur'an. Al-Qasas.28: 77)*

Really, counseling from the Islamic perspective have widely concepts, which are include worldly and hereafter.

So, Islamic counseling have own objectives and principles. The objective and principle are to give guidance to the client in making choice and decision to solve the problems. The guidance and counseling service from the Islamic perspective also have volunteer principle especially between counselor and client. Lastly, the

researcher make summary that, the counseling from the Islamic perspective have ethics, 'īmān', 'tawwḥīd', and 'adāb' especially.

# CHAPTER THREE

## CHAPTER THREE

### THE APPROACHES OR TECHNIQUES OF COUNSELING FROM THE ISLAMIC PERSPECTIVE

#### 3.1 INTRODUCTION

Now, many of the counseling techniques used are based on western practice. To build a new counseling techniques is not easy because it includes ethics of counseling. This ethics are received as a standard rule in the counseling fields in the world. (Kamal, 1992)

Although, it is not to be mistake if we especially the counselor in Malaysia, are practice the techniques which was exponent by western psychologies. In that problems, all of the counselor must conscious and judicious in accommodate of approaches or techniques which are choice so that no to opposite with shari'ah islamiyyah.

Actually, Islam is not missed in this aspects because the history are prove that the rasul, tābīn and mubālīgh islam who are expert to send or impart the Islamic knowledge. They are as a role model to the society and able to change the personality of society. The Al-Qur'an is clearly mentioned that the purpose to send the prophet or rasul to give advice and as a sender from Allah SWT. (Ibrahim Ahmad, 2002:56)

﴿ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴾

*"I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you". (Al-Qur'an. Al-A'raf 7:68)*

Technique in Oxford Dictionary means a method of doing or performing something and approach means a way of dealing with somebody or something or a way of doing something. (A S Hornby, 1995:1226)

In the other words, techniques are including skills, customs and tradition, method and procedure to establish any actions

Technique also as a shape of attitude or feedbacks of the counselor to his or her clients. (Ishamudin Ismail, 2000:121)

To the Muslim counselor, the hold as a basic in using the techniques which they have counseling session are guided by the exclamation of Allah SWT. It is clear in Al-Qur'an.

﴿ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ

وَقُودُ النَّارِ ﴾

*"Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah and it is they who will be fuel of the fire". (Al-Qur'an. Al-Imran 3:10)*

Beside that, to improve the system and relationship among society, which are suitable with hadith reported by Muslim.

"من رأى منكم منكرا فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان".

*"Whoever, amongst you, sees something abominable should rectify it with his hand, and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith". (Hadith. Muslim. Syarh Nawawi. Bāb Imān. Jil 15#56)*

So, the strengthen any techniques are more influence by the personal factors which are perform by the counselor. The researcher was focused to the concept of hisbah, the approaches of doa' and perform solat and the al-hikmah approach.

## 3.2 THE CONCEPTS OF HISBAH

### 3.2.1 The Definition of Hisbah

Hisbah is come from the words 'hasaba', which have several means such as number, pride, sufficient and deserts.

In the Al-Qur'an have 109 words of 'hasaba'. All of the word means count, enumerate and include Enumeration Day.

Hisbah from the word of phrase means al-amr bi al-ma'ruf wa al-nahy 'an al-munkar. It is means enjoining al-ma'ruf and forbidding al-munkar. Beside that, Hisbah also means as a duty to bring to the good matters (ma'ruf) and forbidding the bad matters (munkar). (Mardzelah Makhsin, 2003:193)

That is clear that, the Hisbah is showing wide scope to perform the command for every good matter and forbidding the bad matters in Islam. Hisbah also similar with the counseling. It means bring to good matters and forbidding the bad matters. The definition shows that Hisbah and counseling come from the concept of co-operation between human. It is clear in Al-Qur'an.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا  
الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَتَتَوْنَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ  
فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا  
وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

شَدِيدُ الْعِقَابِ ﴿

*“O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others nor the people coming to the sacred house (makkah), seeking the bounty and good pleasure of their Lord. But when you finish the ihram, you may hunt and let not the hatred of some people in stopping you from al-masjid al-haram lead you to transgression. Help you one another in al-birr an at-taqwa, but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment”.* (Al-Qur’an. Al-Maidah 5:2)

From the verse, shows the concept of co-operation in islam which is focus to the al-amr bi al-ma<sup>ʿ</sup>ruf wa al-nahy <sup>ʿ</sup>an al-munkar. This concept is a basic of Hisbah. Hisbah also was action as a body of observation al-amr bi al-ma<sup>ʿ</sup>ruf wa al-nahy <sup>ʿ</sup>an al-munkar and joined to establish or perform the aim of counseling.

As we know, the aim of counseling are based on the concepts of co-operation each others that are always have problem in lives. Without the problems, the life of human is not perfect because Allah as a vicegerent in the world creates them. The man or human are categorized to two groups. First group who are have the high level of piety and the second group who are easy to follow the passion.

Generally, from the shara’, Hisbah means the command to perform good matters (ma<sup>ʿ</sup>ruf) and forbidding to perform the bad matters (munkar). It also improves the relationship between human.

The purpose of Hisbah are to seek the consent from Allah SWT and to help the human to seek any matters which have to develop and actuate from carnal aspects psychology, social and to protect them from badness. It is clear mentioned in the Al-Qur’an.

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

﴿ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

*“Let there arise out of you a group of people inviting to all that is good enjoining al-ma;ruf and all forbidding al-munkar. And it is they who are the successful”.* (Al-Qur’an. Al-‘Imran 3:104)

﴿ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا  
عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴾

*“Those (Muslim rulers) who, if We give them power in the land, enjoin iqamat as – salat, to pay the zakat and they enjoin al-ma’ruf and forbid al-munkar. And with Allah rests the end of matters”.* (Al-Qur’an. Al-Hajj 22:41)

Based on the consensus of ‘ulama’, they are agree that all of the muslim are compulsory to perform command the good matters and forbidding the bad matters. Several of them said fardhu ‘ain and the other one said fardhu kifayah. (Ibrahim Ahmad, 2002:66)

It is clear that Hisbah include two responsibilities. First, responsibility to perform ma’ruf and the second one is to forbidding the munkar. The both of responsibility can divide to three categories: (Siti Zalikhah Md Nor, 2002:6)

- Responsibility to Allah
- Responsibility to human
- Responsibility to Allah and human

### 3.2.2 The Basic and Responsibility of Hisbah

The basics of Hisbah from the Islamic perspective are:

- muhtasib (counselor)
- muhtasab ‘alaih (client)
- muhtasab fi’ih (problems)
- al-ihtisab (level)

All of the four basics were categorized in commandment of Hisbah. So, islam was put the basic which are must understandable by every muslim. The basics counseling

from the Islamic perspective must upgrade and followed by the four commandments of Hisbah and follow the rule of Islam.

The researcher is not elaborate very detail about the four commandments of Hisbah because it is enough to know the basic only. However, the four basic of Hisbah are important.

### 3.2.3 The Approaches of Hisbah in Counseling From the Islamic Perspective.

The approaches of Hisbah as a good alternative to ensure that the counseling process is follow the Islamic rule. This is because, the Islamic counseling was convergence the concept of co-operation based on al-amr bi al-ma<sup>ʿ</sup>ruf wa al-nahy <sup>ʿ</sup>an al-munkar. The Islam also was guide several principles about the concepts of Hisbah as a body of observation such as:

#### 3.2.3.1. The principle of observation from Allah SWT

Allah SWT was seen the human's attitude as well as clearly or implicitly. Every of the practices will be receive reciprocation. It is mention in the Al-Qur'an.

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ . وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

*“So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it”. (Al-Qur'an. Az-Zalzalah 99:7-8)*

The verse above shows that Allah SWT will see every individual's action or words. The power of observation by Allah SWT is very strong than the power of counselor because the powers of the counselor are limited.