

COUNSELING FROM THE ISLAMIC PERSPECTIVE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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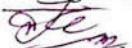
Here, I would like to wish a thanks of millionaire especially for my supervisor Dr. Mostefa Cheikh Yahi, and my x-supervisor Mrs. Sapora binti Sipon, for guiding me in order to achieve the objective of the study and very important is to complete this research. I wish you all very thankful and may Allah bless you.

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Kind Regards,



Normawati bt Ludin,

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ABSTRAK

Kajian ini adalah berkaitan dengan kaunseling menurut pandangan Islam, ia bukanlah sesuatu yang baru dikalangan masyarakat Islam kita pada hari ini. Meskipun begitu, kajian ini bertujuan untuk melihat kepentingan, konsep, teknik, metod, falsafah, matlamat dan manfaat serta jenis-jenis kaunseling menurut pandangan Islam. Bagi memperolehi data, teknik yang digunakan ialah dengan membuat kajian perpustakaan, dimana segala data-data yang bersangkutan telah diteliti serta diguna pakai. Selain daripada itu juga kajian ini turut menggunakan secondary data seperti, jurnal, article, kertas kerja, majalah dan juga internet. Hasil kajian telah menunjukkan bahawa kaunseling Islam sangat penting serta memberikan banyak manfaat kepada masyarakat sekiranya dilaksanakan berdasarkan syariat Islam. Disamping itu juga hasil lain yang diperolehi ialah kaunseling Islam dan barat tidaklah mempunyai perbezaan yang terlalu ketara dimana sesetengah daripada teori mereka yang tidak bertentangan dengan hukum syarak masih boleh di gunapakai. Oleh itu, kaunseling menurut Islam adalah sesuai bagi membimbing masyarakat Islam masa kini.

ABSTRACT

This study is about counseling from the Islamic perspective, counseling itself is not new in contemporary Muslim society. The study is intended to discover the importance, concepts, techniques, methods, philosophy, objective and benefits of counseling, according to Islam. The research is conducted through library research. Besides that, authors also use secondary data like journals, articles, paper works, magazines and Internet. The result showed Islamic counseling is vital and give many benefits to society. The result also showed there are no significant differences between the Western and Islamic counseling as some of the theories are not contradicted with Shara^c, hence it is important to have Islamic counseling in effort to guide contemporary Muslim community.

ملخص البحث

هذا البحث يتحدث عن الاستشارة وما يتعلق به منظور الإسلام وهو ليس أمر جديد في المجتمع الإسلامي الحاضر. لذلك هذا البحث أيضا يهدف الى معرفة أهمية وكيفيته وطريقة ومنهجه وخلفته وغايته ونحوها. وللحصول على المعلومات استعملت الباحثة طريقة المكتبية يعنى اطلاع على المعلومات بدقة وعمق. وهذا البحث أيضا استخدم فيه طرق أخرى مثل المقالات والبحوث والمجالات وشبكة الإنترنت. فنتيجة هذا البحث هي أن الاستشارة مهمة وضرورية لأجل نفع المجتمع بالشريعة الإسلامية، وليس هناك فرق كبير بين الاستشارة الإسلامية والغربية، ويمكن أن يستعمل المسلمون الاستشارة الغربية. لذلك الاستشارة بمنظور الإسلام تناسب المجتمع الإسلامي.

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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	,	فأل	fa'l
ب	b	برد	burd
ت	t	تأ	tall
ث	th	ثوب	thawb
ج	J	جدار	jidar
ح	h	حبيب	habīb
خ	kh	خارج	khārij
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زبيل	zabīl
س	s	سلام	salām
ش	sh	شرب	sha [°] b
ص	ṣ	صخر	ṣakhr
ض	ḍ	ضيق	ḍayq
ط	ṭ	طويل	ṭawīl
ظ	ẓ	ظالم	ẓālim
ع	c	عقل	[°] aql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كبير	kabīr
ل	l	لب	lubb
م	m	مجيد	majīd
ن	n	نجح	najah
ه	h	هول	hawl
و	W	ورق	waraq

- 5.2 Arabic letter ة (ta' marbutah) found in 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 word with ال (al), in a single word or in the last word in sentence, it is transliterated to the letter "h".

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

قلعة qal'ah

دار وهبة dār wahbah

ABREVIATION

AS	‘alayh al-salām
Ed.	Editor/ edition/ edited by
H	hijriyyah
M	milādiyyah
n.a	no author/ no artist
n.d	no date/ no year
n.pl.	No place
n.pb.	No publisher
p.	Page
pp.	Pages
SAW	salla Allāh ‘anhu/ ‘anhā/ ‘anhum
SWT	subhānahu wa ta ‘ālā
KUIM	Kolej Universiti Islam Malaysia
UKM	Universiti Kebangsaan Malaysia
UPM	Universiti Putra Malaysia
UIA	Universiti Islam Antarabangsa
UM	Universiti Malaya

Chapter 1

CHAPTER 1

1.1 Introduction

Facing modernization today, we can see many problems and obstacles faced by our society. With that writer realized, today emerged new trend to our society to go for the counseling session in order to seek for the advice regarding their problem. As we concern, actually counseling have been existed long time ago among our previous anbiyā, using different word but the aim is still the same with the counseling we have today. The aim is to seek for the advice, and the result is depending on the individual whether to follow the guidance given the counselor or not. In this library research the writer is very excited to discuss about counseling from Islamic perspective because this subject matter were recently discuss and brought by Muslim counselor in Malaysia and the world generally.

Beside that, human kind in this modernization era, faced with many obstacles by their own surrounding society. This included the youngster problem that is facing with the hazardous to their own life for example committing drinking liquor; drug, smoking, ecstasy, and the recent trend were racing in the road that will harm their physical and mental. To guide them to the right path in deed and behavior emerged the educational system that based on guidance and counseling, and those who are act to counsels the client were name as counselor. (Wan Hussain °Azmi Abdul Kadir, 1994)

Counselor play important role, Eysenk (1961) in his opinion said that 2/3 form the 'severe neurotics' cured, that mean it's showed many development without having any systematic psychotherapy. (Dr. Abd Halim, n.d.)

Government of Malaysia looks it serious to the counseling. Counseling historically begin on 1963 with the organization of counseling session at school at the bureau of Educational Planning and Research Development (EPRD) at Ministry of Education and than after that at Ministry of Labors begin with vocational counseling service. (Wan Hussain °Azmi °Abdul Kadir, 1994)

Allah said in the holy Quran, which means:

“ so set thou thy face truly to the religion being upright, the nature in which Allah has made mankind : No change (there is) in the work (wrought) By Allah : that is the true religion : but most among mankind know not.” (30)

“ Turn ye in repentance to Him, and fear Him, Establish regular prayers, and be not ye among those who join gods with Allah” (31)

(Al-Qur’an. Ar-Rum 30: 30-31)¹

Muslim thinker and Muslim scholar today should realized that Islamic knowledge that we heritage today were form day to day barren and our tradition were borrowed and imitated from the west. Muslim society should turn back to Islam in any manner and aspect of life. Counseling that the West has today created us, which is suitable to be practiced in the society and cultural of the West. We as Muslim when we want to apply this concept of counseling we should test and analyzed the entire concept back in order to make sure it’s not against the Shariah. When we back to the basic concept of counseling, we can see that the concept of counseling is to help humankind to know themselves, uphold their thinking qualities, enhanced their philosophy of life, achieve a harmony and blissful life and lastly to pure one heart to the fitrah, that is obedient to the will of God. Allah said in the Quran means that:

“ I have only created Jinn’s and men, that they may serve me.”

(Al-Qur’an. Al-Dhāriyāt 51: 56)

¹ All Quranic translations in this writing are based on °Abdullah Yusuf °Ali. 1994. The Holy Quran Text and Translation. Kuala Lumpur: Islamic Book Trust Translations from others sources will be cited accordingly.

Nowadays, concept of guidance and counseling become reality. Its have reach and become growth rapidly through the time. Most of the third world state, including the Muslim states, was practice guidance and counseling at schools, institutions, higher learning education, cured center, and etc using the model form the West. Counselor using the philosophies, techniques, guidance theories and west counseling concept to their style of application in their state. (Hasān Langgulung, 1990).

Principal of guidance and counseling used by the west are to differentiate between religious and worldly a matter that is separation of church and state. From that, emerged two kinds of counseling that is religious guidance and counseling and worldly guidance and counseling. The first category were practiced at homes and churches and the second one were practiced at schools, factory and guidance center (Pallone and Lee, 1969)

Differ from Muslim society; we combined both religious and worldly matter, for the sake of Allah S.W.T. Islam is religion and country, or faith and shariah in daily life, worship and communication (muāmalat), faith and social system, economic and political system (Ibnu Taimiyah, 1976. Al-Ghazāli, 1976). That why, the principle of guidance and counseling in Islam can stand firmly in a basic structure of Islam and worldly matters. In Islam, we didn't differentiate between religious and worldly because all human kind deeds were given rewards and punishment for the bad deeds. (Ishamuddin Hj. 'Ismāil, 1993)

Allah said:

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧٨﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٧٩﴾ ﴾

Mean: Then shall anyone who has done at atom's weight of good, see it!

(Al-Qur'an. Al-Zalzalah 99: 7-8)

Allah says also:

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

Mean: Nay, -whoever submit His whole self to Allah and is a doer of good, he will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

(Al-Qur'an. Al-Baqarah 2: 112)

The process of counseling in Malaysia, growth through these stages;

On 1996, counseling service begin at schools. On 1968, Ministry of Education ordered to schools to appoint counselor at school thorough the country. It's stressed on career guidance only. On 1969, Ministry of Education gives a specific training to the counselor. On this year, the first inductions were done at Federal Educational Institution at Penang, for six days. And this induction were later on be the annually program done on the school break (April, August, and December), until now the guidance and counseling services are offered at secondary schools only. And still they stressed on the career guidance.

Nowadays, guidance and counseling services were expand to the guidance of education and guidance of personal social e.g. drug problems, family problems, and others problems. After that, on 1969 also MARA organized one special unit to conduct the career guidance under Career Unit. The aim of this unit is to guide the students and their parents, guidance to the education and personal also given to the students. Counseling also become the subject at higher learning institution. University Of Malaya used to offer counseling subject to the student under the Faculty of Education. National University Of Malaysia (UKM) also offered the subject under the department of education, formerly named the Guidance and Counseling to the students that are taking the Diploma in Education as their elective. Psychology Department begin on 1975-1976 session, begin with offered to the student to join program on Guidance and counseling theory and career for those who been in honors. On 1980, psychology department begin the Diploma in Counseling with the first intake only 39 student selected from the guidance teacher from the entire school at peninsular Malaysia.

This program aimed to exercised the counselor accordingly to the module of integrative and competency based. University Putra Malaysia before this know as University Pertanian Malaysia, recently planning to offer counseling programmed on bachelor degree. Today, Malaysia Science University (USM), University of Malaya (UM) and University Kebangsaan Malaysia (UKM) offered bachelor degree majoring in guidance and counseling. (Wan Hussain Azmi Abdul Kadir, 1994)

Looking to the growth of counseling, we can see that counseling have been existed long time ago in our society, but our society doesn't realized and still in ambiguous and didn't know the definition and the meaning of counseling and never to practice accordingly to the principle underlined by our religion (Islam) itself.

1.2 Problem statement

This research is to seek and to ensure the techniques, principles, concepts and the process of counseling form Islamic perspective. This is because the rapidly growth of counseling proved that our society desire to the practice of counseling. This growth came because of the development of our country. The greatest of the development of our country form the human research development or form the side of urbanization, exist many socialization conflicts and raised many current issues. For examples drug, aids, rape, prostitution, robbery, miss used of power and others issues. This issue cannot be settled except through counsel of the problem, prevent or cure through counseling (Amir Awang, 1984).

1.3 Objective

As far as we concern, counseling is the principle where the process to assist the individual that face conflict and problem in their life's. Suitable with the meaning of counseling writer has done some analysis some of the objectives upon the principles of the counseling:

1. To see the important of the counseling form the view of Islam
2. Explain the important of concept of Islamic counseling

3. To review the techniques of counseling form an Islamic perspective
4. To give additional information to the society the differentiation of Islamic counseling and the west counseling
5. To give the priority to the al-Qur'an and as-Sunnah as the main references in counseling form Islamic perspective

1.4 Definition of the concept

Counseling:

Noraini Ahmad, (2003) said," Counseling is two ways communication between the person who sake for the advice (client) and the person that give the advice (counselor). The word of client (*kelayan*) is taken from "*kena layan*" in Bahasa Melayu, which means being entertained. That why the counselor should entertained the client even though the have different views about something"

Dr. Siti Zalikha Md Nor, (2002) said," counseling is one of studying process. Person studies about their selves and relation their selves, and then determines mannerism that can develop their personal.

Kamal Abdul Manaf, (2000) said," Islamic counseling is process studying and psychology studies that done in form of face to face between person who expert in counseling psychology (counselor) and another person that receive counseling (client)".

Good (1945), define counseling as "one a private and personal manner to teach and helps one self, in a field of education or career problems".

Islamic:

Refer to Oxford advance Learner's dictionary Sixth edition, (2000) stated that Islam is the Muslim religion, based on belief in one god and revealed through Muhammad as the prophet of Allah. All Muslim and Muslim countries in the world.

Perspective:

Refer to Oxford Advance Learner's Dictionary Sixth Edition, (2000) stated that perspective is a particular attitude towards something and away of the issues from a different perspectives.

1.5 The important of the research

As we know, many of our society today still ambiguous about the definition, concept, and process of counseling form Islamic point of view. This research aimed to expose about the counseling form Islamic point of view, and later on give some guidance to the individual that seek for counseling as one of the sources to solve the problem.

Besides, the writer also tries to discuss whether the West and Islamic counseling have different method in practice or not. This is because some extremist to the Islam said that current counseling is not applicable to be practice in Muslim society in Malaysia. This is because they said that the west counseling totally differ from valued and cultural norms of Malaysian and Muslim.

Others points of this research are to explained the important of Islamic counseling in human lives. This is because counseling is a process helps each other's. As we concern, Islam encourage Muslim to help each other's in a concept of Ta^cawun. Every people cannot run form face the problem, and every problem that they are faced is tested form Allah upon his servant. Sometimes human being lose of control and they cannot solved it by themselves and seek for other to help them. Like Allah said in the Holy Qur'an, means:

“ O ye who believe! Violate not the sanctity of the rites of Allah...Till the end.
(Al-Qur'an. Al-Maidah 5: 2)

This research also, hopes to realize our society about the important of counseling form Islamic perspectives being practice and practical. Hopefully every human kind will be the success Khalifah and bestowed and bless by Allah and become perfect (kāmīl) person. Society also has to realize that there is no other ways that can help or defend and guide people to the right path except through Islam. (°Abd Manan, 1985)

1.6 Research methodology

Education methodology is one of the knowledge about the ways or systematic effort to get and collect the correct data. So that the data can be elaborate in order to search for the desire information.

In this research the method used through the al-Qur'an and as-Sunnah, this is because the two sources can give the correct data and cannot be rejected by any argument.

Beside, this research also used secondary data like books, article, Internet and magazine to collect the information pertaining to the previous research. Writer also making research at several Library at higher education institution like Library of KUIM, Library Of Tun Sri Lanang, UKM, Library of UIA, Library of UPM, Library of UM, National Library of Malaysia and Public Library of Malaysia Islamic Center, Kuala Lumpur.

Chapter 2

CHAPTER 2

Literature Review

Ishammudin Hj Ismail (1993), Counseling from Islamic point of view is “ a relation process that done in form of face to face between a professionalism and expert in a matter of law (prohibition, good deed) with someone that seek for help (client) until occurred human relationship where occurred exploration of self potential of one self (client) to grow back all their internal sources of human to accept the truth (Al-haq) and be responsible to themselves towards blessing of Allah”.

Counselor, the professionalism in definition above stressed on the expertise in knowledge that they have must be expert especially in a field of religion knowledge (‘Ulumuddin) and human knowledge (‘Ulum insāniyyah). With expertise that they have (Muslim Counselor), hopefully will help the client with the interventions planning, in forming towards the nature of human inline with the creation of human kind in this world.

Wan Hussin Azmi Abdul Kadir (1994), “Islam is the religion reveal and created by Allah, the god that created humankind and cosmos, so that will be guidance to human kind to achieve their life ambition in this worldly life and in the hereafter, and also will be guidance to solve problem that they faced. That way, the contain of Al-Quran is the Nature of Allah that created human. Al-Qur’an is the best counselor to human kind”.

Mahmud Zuhdi (1990), “ Actually it is not easy to deliver his meaning and explanations regarding the guidance and counseling from Islamic perspective clearly and professionally. This is because, what we have today, is more to a from of further interpretation that is technically and were born after the growth of knowledge in our

Muslim society that is down at that time. Realized this, we have to admit that not only guidance and counseling is new to Islam, but also scientific psychology that is the base for it, it also new”.

Dr. Achmad Mubarak. Ma (2000), “Religion counseling can be conclude as our effort to give help to individual or group of people that face problems physical and mental, to do their jobs, using the religion techniques, that is to wake the strengthen of faith (iman) in himself to stimulate them to solve the problems. Religion guidance and counseling is a mental spiritual help, where it’s hope that, with strengthen of faith and taqwā to the will of God, individual can solve by themselves the problem that they faced.

Noraini Ahmad (2003), “ Counseling is a two ways relation, between the client and the counselor. The word client in Malay language (*Kelayan*) is take from words “*Kena layan*” (entertain). So, counselors have to entertain the client, even though they have different point of view about something”.

Awang Md. Ali (1979), “In our country, counseling service being on 1963, with the name of Guidance service, after that on 1968, was know as Education and career guidance. Guidance and counseling was known officially since 1980 until now”.

Hassan (1990), “ When merged, the objective of Guidance and counseling will helps the individual to do personal surrounding. The individual also were helped to learn to face the reality in the surrounding, impressively and destroyed the obstacles that barrier them to see the reality. Benefit interaction will form a perception of his future exactly”.

Kamal Abdul Manaf (2000), “ Counseling is a process to help but it is not an advice activity only. In the process to help others, counselor have to build a professional relationship with the client, with offered guidance to him, so that he will understand himself, his advantage, and his ability”.

Siti Zalikhah Md.Nor (2002), “Counseling is a process of learning where individual learn about himself and his internal relationship, and then decide their action that can develop there personal”.

Malaysia Ministry Of Education (1966), “Actually the history of the growth of counseling service is not new, but it’s begin at Boston, United State, Frank Person was the founder (1908). In Malaysia, guidance and career begin on 1939, when Education office of South State and Malay State Union publish The Vocational Guidance in Malaysia for parents, teacher and pupil”.

Ass. Prof. Dr. Mohd Tajuddin Ninggal (Department of Social Education, Faculty of Education, UTM), “Counseling service is a need in our Muslim society and is not as an alternatives in a attempt to produce good and avoid bad deeds, suitable with the hadith, Narrated by Muslim that means, “ Who give a guidance towards good deeds, upon him rewards as the one do the good deeds.”

Salasiah Hanim Hamjah (Faculty of Islamic Studies, UKM), “The aim of da’wah and counseling is not differ because both fields, attempt to guide people towards good deeds, so that they can face their life better and get blissful”.

Ass. Prof. Dr. Jamiah Dakir (Department of Usuluddin and Philosophy, Faculty of Islamic Studies, UKM), “Anything’s that come from the west through their theories of counseling that they present are source from Islamic teaching that are based on the three characteristic that is, ordered to do good things, warn to do bad things, and pious to the will of Allah, like Allah said in the Quran Means: “ You are the best of people, evolved for mankind. Enjoying what is right, forbidding what is wrong, and believing in Allah. If only the people of the Book had faith, it was best for them: among them are some who have faith, but most of them are perverted transgressors. (Al-Quran: Ali Imran 3: 110)”

Nor Shamsinor Baharin (2003), “Islamic counseling is should not seen as a strange but it should be one method that able to carry counseling process, to become perfect and comfortable”.

Dr. °Abdul Manan Mulia Bar (1990), “My perspective about counseling, strongly believe that the relation between counselor and client were one aspect that is significant. I must develop it and strengthen the relationship so that, I can help and understand the problems and feeling of client, and also can give freedom to the client to say anything’s according to their feeling. My believe to the important of relationship of counselor and client, born from the recitation of Al-Quran, Hadith of Nabāwi and I believe, Islam as Ad-din (as a way of life).”

°Aziz Salleh (1993), “ In a Islamic counseling context, result and choice of client were based on Al-Quran, Hadith, Sunnah of Prophet and consensus of Ulama°. This is because humankind is weak and can make decision and choice consciously and openly, but never go away from the bless of Allah. In doing something, we cannot forget from remembering Allah”.

Rogers and Farwell (1981), “ Counseling can helps individuals to understand themselves (personal evaluation) and develop personal concept, personal realization”.

Pepensky (1945),”Counseling were define as, a process of interaction between counselor and client, that done confidentially to change the action of client”.

Good (1945), “Define counseling as “one a private and personal manner to teach and helps one self, in a field of education or career problems”.

Smith, said “Counseling is a process of counselor help client to define he fact regarding choices, planning and a suitable that have to done”.

Norman Kagan (1977), said that “ Counseling is a dynamic approach towards defends and solve the human problems. For him, this approach can be trial or comprehensive to help people in facing life obstacles”.

Bradly (1978), “Until 1976, counseling was keep growing, so that, the best way to know the concept of counseling clearly, is to know the differentiation of counseling and psychotherapy”.

Shertzer and Stone (1968), “Counseling is a interaction process that help individual to understand themselves and their situation. This process will cause the development or clear aim and lives valued of individual, that can determine the suitable action for their future”.

Arbuck (1965), said that “Counseling is not aiming to help client to adopt themselves with society, rather than to help client to understand themselves, what is their advantage and weakness, what can be done easily, what can be done but will facing problem and what can not be done”.

Correy (1977), Said, “Counseling as a process when one client given chance to explore self aspect and life that give problem to himself. This exploration will make them realized about themselves and their situation, and the choices that they have. This process hopefully will help client to trace the obstacles and know their talent and ability to live happily”.

Patterson and Eisenberg (1983) Said, “Counseling is a process of interactive meeting between a counselor with client that will cause of changes to the client”.

Committee of Definition, Division of counseling psychology of the American Psychology Association (1980) define counseling as “To help individuals towards overcoming obstacles to their personal growth, where are these may be encountered and towards achieving optimum development of their resource”.

Chapter 3

CHAPTER 3

3.1 Islam as Religion (A way of life)

As we know, there is much religion in this world. Among this religion, there are true religions and some of them are not. Allah said in the Qur'an:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

“It is He Who hath sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it)”.

(Al-Qur'an. At-Taubah 9: 33)

Many of religion in this world taken from the founder or the tribe that develop that particular religion. For example, Nasrani or Masehi taken their name from Al-masih, Buddha is taken from the founder, Gautama Buddha and also Jews taken from their tribe and that way their religion named Jews, and others religion taken their founder or their tribes.

Besides that, Islam is different from other religions in this world, this is because Islam does not lean to somebody or particular tribe. Islam clearly picture the special attribute include in the meaning of Islam itself. From that name clear that it is not define created the founder, among humankind. It is not all mankind with the attribution of Islam.

3.1.1 Definition Of Islam

Islam derived from Arabic words, that bring many meaning, among that meaning are;

- i. Silmun
-Mean peace and harmony from thinking and feeling aspect.
- ii. Salāmun
-Means peace be upon one self, family, society, country in this world and hereafter.
- iii. Taslīmun
-Mean obedience; submit to the will of Allah.

The above definition can be conclude from the technically meaning, that is, Islam means a religion (believe and life 'aqidah) that guarantee for the peace of thinking and feeling and secure the peace and security of the nation's life, oneself, family, society and country in this world and patient to act towards the ordered and leave all the bad deeds.

Rasulullāh S.A.W give some definitions about Islam depend to the part of main Islamic principle without said all principles. In one hadith, when he answers to the question of Jibril regarding what is Islam, Rasulullāh said; Islam is bare witness that there is no God except Allah and Muhammad is the messenger of Allah, to perform solāt, to pay zākah, fasting in the month of Ramadan and go to pilgrimage affordable.

3.1.2 Al-Din (Religion: way of life)

Islam is complete religion and perfect ness. That way his Ummah can accept Islam as a system of life. The acceptance of Islam as a way of life can be strengthen through:

- a) Life rooted from the concept of tauheed (oneness) that is no comparisons between Allah and open with the qada.
- b) Practice and giving priority to the Syara^c principle in all entire aspect of life.

- c) Believe that there is no divided between life in the world to the hereafter. Good deeds (Hasānah) are the aim of every Muslim in this world and here after. Same to ibadat (obedient), that not limited to the obedient in this world but include the reward and punishment in the hereafter.

Hablun Min Allāh Wā Hablun Min Al-Nās is a muāmalah-relationship between humankind and Allāh SWT. That's mean humankind must;

- i. To know himself as a servant of Allah SWT, and seek for any help and security from Allah only.
- ii. Humankind must strive in all aspect according to their ability, but Allah has destiny and humankind must receive openly the Qada and Qadar.
- iii. Humankind must always obey to the ordered of Allah.
- iv. Humankind has a mind. So, used it wisely, and accordingly to the faith and pious drive by A^cqal.

Hablun Min Al- Nās is a muāmalah (relationship) between human and human that relate in a forms as mention in the Quran, Allāh said;

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

"The Believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy."

(Al-Qur'an. Hujurat 49:10)

﴿ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴾

"I but fulfill towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser."

(Al-Qur'an. Al-A^craf 7:68)

3.1.3 Islam- Universal religion

Islam is complete and universal religion. It's complete and perfect. Allah said in holy Qur'an, which mean:

“Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day has those who reject Faith given up all hope of your religion: yet fear them not but fear Me. *This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.* But if any is forced by hunger, with no inclination to transgression, Allah is indeed Of-Forgiving, Most Merciful”.

(Al-Qur'an. Al-Maidah 5:3)

This universal is an original attribution of Islam that cannot be separated from Islam. Islam arranged all aspect of life and action of humankind. This attribution become specific characteristic of Islam, and become different in any system of human life. The universal of Islam included all main activities in human life until there is no empty space from being guide and underline by Islam. Allah said in the holy Qur'an:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

“God commands justice, the doing of good, and liberality to kith and kin, and he forbids all shameful deeds, and injustice and rebellion, he Instruct you, that ye may receive admonition.”

(Al-Qur'an. Al-Nahl 16:90)

Allah said again;

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾

“There is not an animal (that lives) on the earth, nor a being that flies on it’s wings, but (forms part of) communities like you. Nothing have we omitted from the book, and they call shall be gathered to their Lord in the end.”

(Al-Qur’an. Al-An’am 6:38)

Muslim Scholars said, the universal of Islam, said as; “Islam is a long message include all entire of period, and the depth included all question in the world and hereafter. Islam assembles all aspect of human life because the teachings include all aspect of human life, from the small matter until the big matters. Begin with personal matters, family, society, state and international relationship. It also included the fields of faith, moral, mua’malah (relationship), criminal, economic and etc.

Islam also includes every question or world and hereafter because it’s based on Rabbani that is clear and tough, didn’t separated human life into several parts. Didn’t refuse the important of heart belief with the strengthen of ‘aqaal ability, and Islam always balance between human life for the sake of them in this world and hereafter.

3.1.4 Islam and Counseling.

Islam principle is to stimuli Muslim, so that become counselors in any aspect and they know and able. In Qur’an stated, Rāsul is the person that play important role in counseling, Allah said:

﴿ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ

النَّاصِحِينَ ﴾

“ So salih left them, saying: “oh my people! I did indeed convey to you the messages for which I was sent by my Lord: I give you good counsel, but ye love not good counselors!”

(Al-Qur’an. Al-A’raf 7:79)

﴿ فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ

كَافِرِينَ ﴾

“ So Shu’ayb left them, saying: “O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!”

(Al-Qur’an. Al- A’raf 7:93)

﴿ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴾

“I but fulfill towards you the duties of my Lord’s mission: Sincere is my advice to you, and I know from God something that ye know not”.

(Al-Qur’an. Al- A’raf 7: 62)

Prophet Muhammad S.A.W said, in the narrated hadith means that;

- 1) Ad-din (religion) is advice
- 2) A good person among you is the best people among humankind.
- 3) Who closed the shameful of Muslim, Allah will closed his shameful in this world and hereafter.
- 4) Who give pleasant to a Muslim, Allah give pleasant to him in world and here after.

- 5) Allah appoints some of Her servant (specially) with the wish of human. People go to them their wishes; there are peaces from punishment of Allah S.W.T.

Who help unlucky person, indeed need a help, Allah will helps them when they in fear. Counseling were done by Rāsul and many of hadith defined the advantage given to the people give advice and give services to people, can we said that; counselor and the principle of counseling were possessing in Islam (Wan Hussain °Azmi °Abdul Kadir, 1994)

3.1.5 Islamic counseling

As we know, the nature of humankind is arranging form two elements that is spiritual and mental. Let we see how Islam giving counseling to the people. Al-Quran mentions that humankind is created in difficulties. Allah said;

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

“Verily We have created man into toil and struggle”.

(Al-Qur’an. Al-Balad 90:4)

Because of Allah created humankind in difficulties, that way Allah attribution is Ar-rahmān Ar-rāhim (sympathy) to His servant. Allah shows the way to his servant to overcome the difficulties. The solution is according to the Quran, Allah said;

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا

كَبِيرًا﴾

Verily this Qur'an doth guide to that which is most right (or stable), and grivet the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward".

(Al-Qur'an. Al-Isra' 17:9)

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Allah Said Again:

﴿ يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴾

﴿ لِلْمُؤْمِنِينَ ﴾

"O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a Guidance and a Mercy"

(Al-Qur'an. Yunus 10: 57)

﴿ وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴾

"We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss".

(Al-Qur'an. Al-Isra' 17: 82)

﴿ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَلْعَجَمِيُّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ ﴾

﴿ وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ ﴾

Had We sent this as a Qur'an (in a language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic? And (a Messenger) an Arab?" Say: "It is a guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place far distant!"

(Al-Qur'an. Fussilat 41: 44)

Al-Quran contain spirituals power that can give impact to the one hearts, it can move our thinking and rational, pure our heart view, that way with this effect of Al-Quran, humankind can be a new human, it is just like they are new born.(Wan Hussain °Azmi °Abdul Kadir,1990)

3.2 The important and purpose of counseling.

Counseling is very important in human life, because it is a process of helping each other. Islam obligate to all individual to help people in needy. The brilliant help the weak, every human kind cannot run from facing problem. Allah created the nature of man that is weak. °Aqal will only determined weather they are good enough or bad. If they are evil nafs, and they will act accordingly to the evil. If human strategically arrange their life to the blissful of Allah, they will success in this world and hereafter.

Allah said in holy Quran, which mean;

﴿ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴾

Allah doth wish to lighten your (difficulties): for man was created weak (in flesh).

(Al-Qur'an. An-Nisa' 4: 28)

Everyone in this world cannot run from having problem. For those have a strong piety will get success and vice versa. If somebody found weak of his piety of astray from Shāriah, we have to help him or her to the path that blissful by Allah. People who give helps to others will be rewarded in the hereafter. Our prophet also reminded to all Muslim to help people who facing problem and Allah will forgive his sins. As human being, many problems for example personal problem, physical problem, mental problem, communication problem and another problem will be faced. The aim of counseling is to help individual choose their perfect life style. Thank to god if we are given enjoyment and patient if we are given problem. Allah said which means;

﴿ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ ﴾

“Truly man was created very impatient”. (19) “Fretful when evil touches him”.(20) “And niggardly when good reaches him”.(21)

(Al-Qur’an. Al-Ma’arij 70: 19-21)

The problem that faced by individual sometimes cannot be solving individually, others need to be advisor and guider to them.

3.3 Hisbah in Islam

In Islam, there are obligation hat given to the human kind. The obligations were know as Hisbah. It’s mean call to goodness and avoids badness (amār ma^cruf wā nahy munkār) and corrects the society (islah bayna al-nās) or corrects the wrongful of society. According to Ibn Qayyim, hisbah means to decide one thing without any legal preceding, because if related to legal proceeding it is included in a power of judgment, not a muhtasib. The meaning of personal problem; group and society problem as well as state, country.

The stressful of the obligation of hisbah, as Allah said;

﴿ وَتُكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ

﴿ الْمُفْلِحُونَ ﴾

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity”.

(Al-Qur’an. Al-Imran 3:104)

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

“(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs”

(Al-Qur’an. Al-Hajj 22:41)

According to Mawārdiy, the application of hisbah become obligation. Fardhu [‘]Ain- upon muhtasib that appointed by Governor. Muhtasib acted volunteer, and it becomes Fardhu kifayah. Hisbah existed in a period of Rasulullāh S.A.W and his companion, but the Hisbah system reach the successfulness at Fātimi Government period. Even though it was found by Saidinā Umar Al-Khātab r.a. Nowadays, the power of Hisbah we growth to other special field like we have in special department in government. Hisbah including two obligations;

- i) To apply Ma[‘]aruf
- ii) To prevent Mungkār

This two obligation can be decided to three categories as mention below;

- 1) Obligation related to the right of Allah.
- 2) Obligation related to the right of humankind.
- 3) Obligation related to the right of Allah and humankind.

Counseling suit to some of the Hisbah field, even though there are slightly different for example:

- a) Hisbah include a wise field, but counseling were limited to family counseling, individual and group.
- b) Hisbah were done spontaneously, didn’t limited to the time and place.
- c) According the concept of Hisbah, the authoritative person or able person should give advice even though are not requested.
- d) Hisbah is Fardhu [‘]Ain upon governor and Fardhu [‘]Ain upon society.

3.4 The differentiation between the west counseling and Islamic counseling.

In growth of Islam that flourish late 80th, existed some claim that the principle of counseling that were practice today cannot be apply and not suitable to be practice in Malaysia. This claim is not only came from the people that are not understand clearly about meaning, theory, technique and aim of counseling itself, but more to their prejudice to the anything that come from the west.

Hassān (1990) said that, counseling of the west, it not suitable to be practice in Malaysia. Their practice is differ from our value and local cultural that based on ʿAqidah, social, laws and education among Muslim society. According to this view, we have to change our attitude, totally accept the practice of west to research and adaptation of good practice and ignore the view that is against Islam. That means, not all counseling practice come from the west, must be rejected, but it also can be used accordingly to the Muslim society Tradition.

Some extremist with Islam, view that today counseling practice is not suitable to apply in Muslim society in Malaysia, because west counseling are differ from the local value and norms. Among the differ thing is:

- i) Religion
- ii) Social
- iii) Laws
- iv) Fail to take proper care
- v) Technique
- vi) Secular education

I) Religion

West counseling that been practice in America, we organized in the society that are based on religion in their life. If it is happen, there have separated between religion worldly matters. This is called secularization between worldly life and hereafter. This is