



***DA'WAH* METHODOLOGY: COUNSELLING TECHNIQUES AS  
A TOOL OF *DA'WAH***

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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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## ABSTRAK

Kajian mengenai dakwah dan *uslubnya* telah banyak dijalankan, ini kerana pengkajian terhadap dakwah ini penting terutamanya terhadap *uslub – uslub* yang digunakan untuk memastikan dakwah yang disampaikan itu berkesan. Kajian ini menumpukan kepada penggunaan kaunseling sebagai *uslub* dakwah yang dilihat kepada teknik – teknik yang digunakan dalam sesi kaunseling yang bertujuan untuk mengenal pasti teknik – teknik ini mempunyai kesesuaian dengan kaedah dan unsur – unsur dakwah. Teknik – teknik yang terdapat dalam konsep kaunseling mempunyai kaedah dan unsur – unsur yang tersendiri. Oleh itu, kaedah dan unsur – unsur yang terdapat dalam dakwah itu perlu diterokai supaya dapat dipelbagaikan *uslub – uslubnya*. Untuk memperolehi data, beberapa kaedah telah digunakan seperti library research dan temubual bersama pengamal kaunseling. Hasil kajian telah menunjukkan bahawa teknik – teknik yang digunakan dalam sesi kaunseling adalah sinonim dengan kaedah dan unsur – unsur dakwah itu sendiri. Kenyataan ini telah disokong oleh pegawai yang arif tentang dakwah dan kaunseling iaitu dari YADIM dan PERKAMA. Justeru, kajian ini telah menemui satu kaedah baru untuk berdakwah dengan menggunakan teknik – teknik dari kaunseling yang telah disesuaikan dengan kaedah dari dakwah.

## ABSTRACT

The study of *da'wah* and its methodologies has been conducted a lot, the reason is to study the most efficient methods in performing *da'wah*. This study focusing on counseling as one of the methods. It will be viewed from technical aspects in counseling, so the appropriate technique that suits *da'wah* interest can be applied. The techniques used in counseling has it own privilege. There the techniques should be explored. In order to collect information, I've conducted library research and interviews with the practitioners. The result show the similarly methods between *da'wah* and counseling. This statement is also been supported by the experts in both fields particularly from YADIM and PERKAMA. Thus, this study has found a new method to perform *da'wah* by using counseling techniques that have been adopted with *da'wah*.

## ملخص البحث

كانت البحوث عن الدعوة وأسلوبها قد قام بها كثير من الباحثين من قبل لأنها مهمة خاصة في الأساليب التي تستخدم لنشر الدعوة المؤثرة. ويركز هذا البحث على إستعمال طريقة الإرشادات كأسلوب للدعوة والنظر إلى كفاءتها لغاية التأكيد على أنها تناسب مع القواعد وأسس الدعوة . هذه الكيفيات الموجودة في الإرشادات لها عناصرها الخاصة . لذلك ، ينبغي أن يكشف ويدقق تلك القواعد والأساليب المستخدمة في الدعوة لكي تكون متنوعة ومختلفة ولأجل الحصول على المعلومات، هنا استعمل الباحث عدة طرق مثل دراسة مكتبية والمقابلات مع المرشدين . وكانت النتيجة أن الكيفيات التي وجدت واستخدمت في الإرشادات تساوى وتناسب مع قواعد وأساليب الدعوة وهذه القضية قد أيدتها الجمعيتين الدعويتين YADIM و PERKAMA . إذن ، هذا البحث سيبين ويوضح طريقة جديدة لنشر الدعوة ألا وهي استعمال الكيفيات عن طريق الإرشادات التي قد تناسب وتلائم قواعد في الدعوة .

## CONTENT PAGE

| CONTENTS   | PAGE |
|--|------|
| AUTHOR DECLARATION   | i    |
| ACKNOWLEDGEMENT  | ii   |
| ABSTRAK  | iii  |
| ABSTRACT   | iv   |
| <i>MULAKHAS AL-BAHTH</i>   | v    |
| CONTENT PAGE   | vi   |
| TRANSLITERATION  | viii |
| ABBREVIATIONS  | x    |
| <br>   |      |
| CHAPTER 1 : INTRODUCTION   |      |
| 1.1 BACKGROUND   | 1    |
| 1.2 PROBLEM STATEMENT  | 2    |
| 1.3 SCOPE OF RESEARCH  | 3    |
| 1.4 OBJECTIVE OF RESEARCH  | 4    |
| 1.5 LITERATURE REVIEW  | 5    |
| 1.6 METHODOLOGY  | 6    |
| <br>   |      |
| CHAPTER 2 : INTRODUCTION TO THE CONCEPT OF<br><i>DA'WAH</i>                    |      |
| 2.1 DEFINITION OF <i>DA'WAH</i>  | 8    |
| 2.2 THE NEED OF MISSIONS   | 10   |
| 2.3 <i>DA'WAH</i> METHODOLOGY  | 13   |
| <br>   |      |
| CHAPTER 3 : AN INTRODUCTION TO THE CONCEPT OF<br>COUNSELLING                   |      |
| 3.1 DEFINITION OF COUNSELING   | 19   |
| 3.2 PRINCIPLES OF COUNSELING   | 21   |
| 3.3 REASONS AND IMPORTANCE OF COUNSELING                                       | 25   |
| 3.4 BASIC SKILLS AND TECHNIQUES OF<br>COUNSELING                               | 29   |
| <br>   |      |
| CHAPTER 4 : RELATIONSHIP BETWEEN <i>DA'WAH</i> AND<br>COUNSELLING              |      |
| 4.1 RELATIONSHIP BETWEEN <i>DA'WAH</i> AND<br>COUNSELING APPROACH              | 37   |
| 4.2 <i>DA'WAH</i> COUNSELING CONCEPT   | 42   |
| 4.3 <i>DA'WAH</i> METHODS AND ELEMENTS<br>APPLICATION IN COUNSELING TECHNIQUES | 48   |
| <br>   |      |
| CHAPTER 5 : OPINIONS ON THE USE OF COUNSELLING<br>TECHNIQUES IN <i>DA'WAH</i>  |      |
| 5.1 ISLAMIC VIEW ON THE USE OF COUNSELING<br>TECHNIQUES IN <i>DA'WAH</i>       | 54   |

|   |    |
|---|----|
| 5.2 THE RATIONAL OF THE USE OF COUNSELLING<br>TECHNIQUES IN <i>DA'WAH</i> FROM ISLAMIC<br>POINT OF VIEW | 58 |
| 5.3 MUSLIM COUNSELOR OPINIONS ON THE USES<br>OF COUNSELING TECHNIQUES IN <i>DA'WAH</i>                  | 62 |
| CHAPTER 6 : FINALE  |    |
| 6.1 CONCLUSIONS   | 65 |
| BIBLIOGRAPHY  | 68 |

## TRANSLITERATION

### 1. ALPHABET

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| أ             | u            | أسلوب          | uslub                  |
| ب             | b            | برنامج         | barnamij               |
| ت             | t            | تذكرة          | tazkirah               |
| ح             | h            | حديث           | hadith                 |
| د             | d            | دعوة           | da'wah                 |
| ر             | r            | رشد            | rhasdhu                |
| س             | s            | سنة            | sunnah                 |
| ع             | c            | عقيدة          | 'aqidah                |
| ف             | f            | فرض            | fardhu                 |
| ق             | q            | قدوة           | qudwah                 |
| ك             | k            | كفاية          | kifayah                |
| م             | m            | منهاج          | manhaj                 |
| ن             | n            | نهي            | nahi                   |
| و             | w            | وسيلة          | wasilah                |

## 2. Short Vowel

| Arabic         | Latin | Example | Transliteration |
|----------------|-------|---------|-----------------|
| -----<br>----- | a     | أمر     | amar            |
| -----<br>----- | i     | مؤمن    | mukmin          |
| -----<br>----- | u     | علوم    | ulum            |

## 3. Long Vowel

| <u>Arabic</u> | <u>Latin</u> | <u>Example</u> | <u>Transliteration</u> |
|---------------|--------------|----------------|------------------------|
| ي             | i            | حديث           | hadith                 |
| و             | ü            | علوم           | ulüm                   |

## ABBREVIATIONS

|         |                                  |
|---------|----------------------------------|
| Dr.     | Doctor                           |
| Def.    | definition                       |
| ed.     | editor/edition/edited by         |
| ibid.   | ibidem (in the same place)       |
| n.a.    | no author/no artist              |
| narr.   | narrated by                      |
| n.d.    | no date/no year                  |
| n.pl.   | no place                         |
| n.pb.   | no publisher                     |
| Prof.   | Professor                        |
| p.      | page                             |
| pp.     | pages                            |
| trans.  | translator/translated by         |
| rev.    | review/revision of               |
| SAW     | salla Allah álayh wa sallam      |
| SWT     | subhánahu wa taálã               |
| vers.   | version                          |
| vol.    | volume                           |
| writ.   | written by                       |
| PERKAMA | Persatuan Kaunseling Malaysia    |
| YADIM   | Yayasan Dakwah Islamiah Malaysia |

# **DA'WAH METHODOLOGY: COUNSELLING TECHNIQUES AS A TOOL OF DA'WAH**

## **CHAPTER 1 INTRODUCTION**

### **1.1 BACKGROUND**

Conducting Islamic *da'wah* activities nowadays led us to consider many matters and subject to be discussed before involve in this field. As we know, the Islamic *da'wah* is very important toward development of Islam since Rasulullah SAW was introduced Islam to all mankind. *Da'wah* approaches in that period maybe not suitable with nowadays because people at present were through many lifestyle transformations so as to *da'wah* approaches are also should follow these processes. People now must be given clear and exact information about Islam with very smart advance ways.

Thus, this discussion must according to method of *da'wah* (*Manhaj Da'wah*) and style of *da'wah* (*Uslub Da'wah*). *Manhaj* is planning and program where as *Uslub* is the implementation of task of the planned program in effective style. According to Muhammad Khair Ramadhan, *Uslub* is the effective words to give understanding towards our target. In work of *da'wah*, the content of *da'wah* is one important aspect to give attention.

Thus, *Uslub Da'wah* is very important because it definitely can give some impact to work of *da'wah*. In Al-Quran and Hadith is already given some guideline to Da'i for performing their task. That's mean; the Da'i must generate the effort in work of *da'wah* and must convince that work might be success. So, this *Uslub* should be altering because the *Uslub* must proper and it must follow the people and environment exchange. By the way, also in counselling contexts, using counselling technique as guideline in helping client. It couldn't be attained if counselor unwise in choosing and using accurate theory or techniques, that theory and techniques is must related and

significant with background of client. It is because the human problem is subjective, abstract and ambiguous.

## 1.2 PROBLEM STATEMENT

The issue of this research is on how to find a new method or manner to be introduces and approaches as a new *Uslub Da'wah* that can be apply by Islamic *Da'wah* Movement nowadays. At the moment, inside Islamic *Da'wah* Movement the da'i unable to use the actual *Uslub* in *da'wah* works. We can't deny the probability that the previous *Uslub* possibly ineffective in *da'wah* approaches nowadays. Now, the Islamic *Da'wah* Movement require to enhance the *Uslub* for ensure *da'wah* work can be perform properly without any problems and the Islamic *Da'wah* perhaps going successful if the da'i have a new method in *da'wah* job.

The second issue is about counselling, it's was used by Islam since early in the Islamic *Da'wah* Movement. But, the counselling has not discussed in Islam directly and Islam not promotes it clearly as a special *Uslub* in work of *da'wah*. The counselling approach is having same concept with the *Uslub Da'wah* concept, because the counselling approach use many techniques like gracious, wisdom, advising, empathy and so on. This technique already exists in Al-Quran and Hadith and the concept of *Uslub Da'wah* require the da'i use this technique in work of *da'wah*.

Finally is to look how far the Islamic view toward the counselling approach and does it can be use in work of *da'wah* or not. The Islamic Movement is already spreading away through entire every single world boundaries. In this global age, Islamic religion is not a weird propagation. The Islamic mission have to open their mind and work hard to certify Islamic religion not let behind the other religion especially Christian.

### 1.3 SCOPE OF RESEARCH

The study is focused around the Al Quran and Hadith contents in aim to arise all about *da'wah* and counselling in this both references. The study will be conducted to describe the relation scope of *da'wah* from Al Quran and Hadith perspective and counselling. The main purpose is to relate the concept of counselling with the concept of *da'wah* matters in Al Quran and made it as an *Uslub Da'wah* to use in work of *da'wah*. The researcher try to promote the concept of counselling *da'wah* to make sure the work of *da'wah* can be success and make the Islamic *Da'wah* Movement have are good management in work of *da'wah* nowadays.

First and foremost the goals of this research are to discuss about the concept of counselling and joint it with *da'wah* works as tools. Then, using the argumentation and evidence from Al-Quran and Hadith is essential to support this concept. As we know, the Islamic *Da'wah* Movement nowadays needs to increase and improve the achievement of its efforts and the management of this organization should be reform. From here, the work of *da'wah* needs the new *Uslub* as an alternative such as the counselling technique to renew the tools of *da'wah* currently.

Secondly is trying upholding an idea about the concept of counselling is suit to be use as technique in work of *da'wah*. In Al Quran and Hadith is not very clearly defined and given a direct guideline to Da'i doing their work and the da'i have to neat in make the decision to chose any *Uslub* that may use in work of *da'wah*. That's mean; the Islamic *Da'wah* Movement must explore the *Uslub* of *da'wah* and find a new *Uslub* to enhance the work of *da'wah* then will led the effort onto the success stands. So, the da'i must take an opportunity to apply a counselling technique as a study matter in order to use it as an *Uslub* in work of *da'wah*.

Finally, to look at the Islamic perspective and the opinion from expertise counselors towards the important of counselling is maybe can be exploit in work of *da'wah*. Both of these views (Islamic perspective and conventional counselling theories) are very important because it can support the concept of counselling either is suitable to be

practice as an *Uslub* in work of *da'wah* or not. Evaluate from this two opinion maybe this research can discover new idea in counselling theory.

#### 1.4 OBJECTIVE OF RESEARCH

This study will go through by look at the importance of work of *da'wah*. In achieve these aims; *Uslub* of *Da'wah* should be discovering in order to make sure the *da'wah* work could be succeeded and effective. The practice of *Uslub Da'wah* is might be various and many techniques are can be apply in work of *da'wah*. So, aware with this situation I believe that this study is important to be conducted. Therefore, the Da'i is needed to examine any new techniques that are appropriate with work of *da'wah* nowadays.

Such, using counselling as an *Uslub Da'wah* in work of *da'wah* is probably can bring something new impact in Islamic *Da'wah* Movement. So, we must do something to understanding counselling to make sure this technique is suit to use in work of *da'wah*. The *da'wah* counselling concept must be promoted towards present counselling world for ensure its can walk beside with conventional counselling and may advance from its. After that, surely the Islamic *Da'wah* Movement will have a new *Uslub* in *Da'wah* if every da'i knows and practice a *da'wah* counselling.

The *Da'wah* counselling is having a several techniques in effort to give information about Islam to client or *da'wah* target person. In practice *da'wah* counselling to give knowledge to client, the da'i must know the background, attitude and problem of person before they want to use this technique to *da'wah*. Every technique has a different manner in using it's as *da'wah* tools. In that case, using *da'wah* counselling is a good alternative in work of *da'wah* for this age.

Using counselling in *da'wah* will give a special space to da'i for get close with their target. The principle of *da'wah* through counselling method is easier to conduct and people are more interested through counselling because counselling has a good approach to make people understand something by a very simple ways. Thus, the

*da'wah* counselling is a good manner for da'i performs their task in Islamic *Da'wah* Movement today.

The objectives are:

- To find a new *Uslub Da'wah* in work of *da'wah* and it is must proper with the concept of *da'wah* from Islamic perspective.
- Relate the concept of counselling with Islamic approach in *da'wah* works.
- Try to prove the counselling techniques can be use as an *Uslub da'wah* in work of *da'wah*.
- To view about the counselling as a tool of *da'wah* from the Islamic perspective and also from the expertise of counselling.
- To enhance the Islamic *da'wah* movement performance nowadays.

## 1.5 LITERATURE REVIEW

Traditionally Islam was introduced through *da'wah* activity among its society life while by individual or group. *Da'wah* activity is for implement understanding and society changing with purpose to shape human component that can obtain the living balancing from emotion, mental and psychical aspects. Through this complementary, Islam society perhaps is able to attain the happiness life at here and hereafter.

Thus, a different manner was used for that purpose. It is because *da'wah* need multi an efficient mechanism to get close with target group. The study is essential to be conducted in this matter to dig up the hidden treasure to be establishing the principles for society benefit. In that context, counselling was use as one *Uslub* in *da'wah*. (Ab. Aziz bin Mohd Zin & Yusmini binti Md. Yusoff, 2000).

*Uslub Da'wah* is critically important because it will determine the *da'wah* efficiency. In fact, Al-Quran and Hadith have presented useful guidelines to Da'i to ensure the efficiency of it. *Uslub* has been used must be pragmatic to social development.

As in counselling, the use of counselling theories as guideline in effort to assist clients will be inefficient if a counselor wrongly takes approach, presentation and methods. This is cause by the subjective traits of human, abstract and ambiguous. It is not an easy task to comprehend a life and experience of a man without any specific skills and complex experiences.

Islamic counselling is not a new concept. When studying its historical location, a distinction may be made between cultural and professional modes of Islamic counselling. In the former, counselling is not an explicit exercise, but alluded to in the religion-cultural rituals of Muslim communities. In the case of the latter, we set Islamic counselling as a formal discourse, comparable with mainstream, predominantly western counselling paradigms.

If counselling is to be equated with giving advice and guidance then it dates back to the beginning of time, having an array of practitioners including shamans, friends and family, prophets, priests and soothsayer. Islamic counselling in a cultural mode is not an explicit process. It manifests as part of ritual healing practices. While these practices do not constitute formal counselling, it has been shown to hold the same therapeutic value as mainstream counselling approaches. (Somayya Abdullah, 2002).

## **1.6 METHODOLOGY**

### **1.6.1 Data Sources**

To get as many as collection arguments and evidences about the concept and techniques of counselling, I searched Al-Quran and Hadith that clarify about the concept and technique of counselling. Then, I will got some information or opinions about practice the counselling techniques in field of *da'wah* from counselor or expertise in counselling. The information and facts stated there will help me to make a distinguishing and seek for the facts.

### 1.6.2 Research Format

At the first phase, before I give some opinion about Islamic perception toward the counselling technique from interview that I will conduct, firstly I will make a study on concept of *da'wah*. The discussion about *da'wah* is important to this research because we can look how far the Islamic *da'wah* was increased currently.

Then, to relate counselling with *da'wah* I want to bring in this research a discussion about *Uslub Da'wah* from practice the counselling technique as an *Uslub* in work of *da'wah*. From the part we look here the concept and the technique of counselling is appropriate with the concept of *da'wah* because I want to relate between this both with given argumentation and evidence to support this fact.

Since my research is based on library study, the several books on counselling as tool of *da'wah* from Islamic perspective title will become as my aside reference also as my secondary data source. Al Quran as my primary data source is my very vital reference in order to sort the principal facts on the concept of *da'wah* and the concept of counselling. Al Quran as the holy book for Muslim should be look as the source of all live needs. The right path was show by Al Quran, and then up to people for makes the decision on the option.

## CHAPTER 2

### INTRODUCTION TO THE CONCEPT OF *DA'WAH*

#### 2.1 DEFINITION OF *DA'WAH*

The word *da'wah* was originated from Arabic that has several Meaning. According to 'Malay Global Dictionary', *da'wah* means activities that guides, hails and convinces in a proper way as an effort to influence other people to realize the true religion and practice it.<sup>1</sup> Islamic theologians have come with several definitions for *da'wah*. The definitions can be divided to 2 categories, which are from language side (*al-Lughah*) and from *Syarak* (Islamic law) side.

The definition from language side, according to Syeikh Ali Mahfuz, the word *da'wah* was originated from Arabic that means a call for, persuades, hails and invites for a certain motives. As Prophet Muhammad SAW *da'wah* to His followers which was explained in Koran, Allah SWT decree in Surah Yusuf: 108

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Meaning:

*Say thou: "This is my Way: I do invite unto Allah - on evidence clear as the seeing with one's eyes - I and whoever follows me. Glory to Allah! and never will I join gods with Allah!"<sup>2</sup>*

The definition from Islamic law (*syarak*), according to Syeikh Ali Mahfuz in his book title *Hidayat al-Murshiddin*, *da'wah* to Allah mean to invigorate other religions and in fact, no religion will exists from another religion and no section (*mazhab*) means that

<sup>1</sup> Hasan Hamzah. 1997. *Kamus Melayu Global*. Kuala Lumpur: Piramid Perdana (M) Sdn. Bhd. p 254.

<sup>2</sup> Al-Quran. Yusuf 12 : 108.

Muslims religions sections, can flourish from other sections and no continent are enlarge from other continent unless through *da'wah*. Syeikh Ali Mahfuz also stated that *da'wah* is 'ijad al-din' (إيجاد الدين) that means to complete religion, there must have *da'wah* and vice versa. That means, religion exists because of *da'wah*. Therefore, religion and *da'wah* cannot be separated and in need of each other.<sup>3</sup>

Ustaz Muhammad al-Ghazali explained that *da'wah* is one of the complete program (*barnamij* / برنامج), in which all the stages have the knowledge that needed by humans to explain their life's aims and objectives and to reveal a way to guide them.<sup>4</sup>

One of the popular missionaries, Ustaz Bakhi al-Khauili define *da'wah* as one of the process that invigorate Islamic rules, Meaning that to transfer the followers from one situation to another situations. According to him, Islamic *da'wah* are not to convey Islamic laws to other peoples or to changes anybody but the main reason is to stimulate Allah rules and orders.

From *syarak* (law based on Islam) point of view, *da'wah* give a more specific definition, which is a hail or a call to Allah's way. The word *da'wah* also have the same Meaning with '*diayah*'. As an example in one of Prophet SAW letter to King Rome. He said:

ادعوك بدعاية الإسلام

That means "I hails for you with light of Islam". The light of Islam mean includes saying the two clauses of Muslims creed as the first step to embrace Islam. The other reason is to motivate people to do good things and avoid forbidden things, so that they can have happiness in life and eternity.<sup>5</sup>

<sup>3</sup> Ghazali Darusalam. 1996. *Dinamika Ilmu Da'wah Islamiah*. Kuala Lumpur: Utusan Publications & Distributors Sdn Bhd. p 5.

<sup>4</sup> Muhammad Abu al-Fatah al-Bayanuni. 2001. *al-Madqal ila ilmu al-Da'wah*. Beirut – Lebanon: Resalah Publishers. p 15.

<sup>5</sup> Ghazali Darusalam. 1996. *Dinamika Ilmu Da'wah Islamiah*. Kuala Lumpur: Utusan Publications & Distributors Sdn Bhd. p 6.

*Da'wah* from religion views are a teaching for humans from Allah and all of His apostles to believe and be confident in the truest religion which is Islam. "The word *Da'wah Islamiyah* means to invite humans with a clever and prudent way to the right path that suits God orders for the benefits and happiness in life eternity".<sup>6</sup>

As a conclusion, *Da'wah Islamiyah* covered all humans. The aims are for humans to understand and practice the life and teachings of Islam that are very pure. *Da'wah Islam* is a hail and a guidance to invite non-Muslims to convert and practice Islam. Whereas, for Muslims to fully understand and practice Islam in their life.

## 2.2 THE NEED OF MISSIONS

The propagation of Islam to all humans is compulsory to all Muslims because they are the greatest kind of people that are chosen to hail others to make goodness and avoid forbidden. These responsibilities are given to Muslims that can do their tasks perfectly and understand the responsibilities face by them. *Da'wah* in between Muslims are in terms of giving advices to each other to be philanthropic and avoids from being sinful. These tasks are given to Muslims that understand Islamic religious laws completely as Allah decree in Surah Al-Taubah.122:

❖ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ  
 مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ  
 لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

Meaning:

*Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to*

<sup>6</sup> Ghazali Darusalam. 1996. *Dinamika Ilmu Da'wah Islamiyah*. Kuala Lumpur: Utusan Publications & Distributors Sdn Bhd. p 7.

*studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).<sup>7</sup>*

The need for *Da'wah* is not only because *da'wah* is demanded by Islam. *Da'wah* is needed because of other factors that give reasons why it should be done by every Muslims. Corrupted society is the main reason *da'wah* is needed and should be performed by every Muslims to guide and to improve the situations. If studied, the society situation, whether Muslims or non-Muslims, it is very clear that society are in pains or ruin. But the pain here is meant pains in term of religion and ruin is in term of individuality and not from the point of healthiness.

In this relation, one of the missionary Al-Sheikh Hasan Al-Banna gave a picture of Mesir society day-to-day life activities that he seen. Situations that he saw everyday shows that Islamic society in Mesir are too far away from their religions path.<sup>8</sup>

Another missionary, Abu Al-A'la Al-Mawdudi said that in the current society, there are women who expose their body limit (*aurat*), freedom and equal rights based on the Western, beauty pageant contests; official or not, drug addicts, alcohols and others shows that the current society are affected by behaviours deteriorated symptoms.<sup>9</sup>

Abu Al-Maid Al-Sayyid Nawfal said that Muslims are becoming worst. The pre-Islamic days or age of ignorance characteristics are becoming more obvious. Heresy (the teachings which are contradictory to Islam), fable, rupture, separations of people by groups, mind's deviation etc are clouding the current Muslims minds and behaviours. Muhammad Qutb said that pre-Islamic days behaviours are not based on certain period of time and centuries only especially during Prophet Muhammad SAW time. The pre-Islamic days characteristics are determine by the mind and behaviours of humans that are rejection of Allah and His rules. It can happen at anytime as long as the characteristics are the same with the characteristics in the pre-Islamic days which are during Prophet Muhammad SAW time.<sup>10</sup>

<sup>7</sup> Al-Quran. al – Taubah 9 : 122.

<sup>8</sup> Ab. Aziz Mohd Zin. 1999. *Psikologi Da'wah*. Kuala Lumpur: JAKIM. p 17.

<sup>9</sup> Ibid. p 17.

<sup>10</sup> Ibid. p 17.

Actually the Muslims societies are facing problems from many angles whether by beliefs, behaviours, politics, economy, followers' unity and others. With that Islamic society still have a bleak future. The source of the problem is that Muslims are still too far from their religious path. *Da'wah* is needed to eradicate all the Muslims society problems.

Meanwhile for non Muslims, other than guiding them to Allah's way, as being done by all the apostles and the entire previous missionary, they also need guidance from the entire crisis they faced. Roger Graudy stated that Western civilizations fail to bring humans to a perfect and a good path; instead they ruin the value of humanity itself. Moral crisis in Western countries are the early signs of the fall of every culture and humans civilizations.<sup>11</sup>

Other reasons are for the need of *da'wah* is because of the ignorant and stupidity of humans itself. If studied the humans behaviour, as though they themselves cannot differentiate between the right and wrong, and the fairness and the cruelty. That can be seen in the world histories that are full with deviation, fraud, looting, cruelty, oppression, enslaving, murder and war. Too many people suffered and died because of that.

Al-Syeikh Ali Mahfooz explains that humans are honoured by Allah with minds that can differentiate between good and bad things, if it is used with a right guidance. But using minds only are not enough to know the benefits of lives and eternity and to arrange something in a good and fair ways.<sup>12</sup>

The growing of humans is based on the surroundings, which are from what they learnt, heard, saw, and told experienced and etc. Humans still didn't know what happens outside of their mind abilities such as godlike matters, eternity and their lives. Because of these weaknesses, *da'wah* Islamic are needed. Based on the explanations, it can be summarized that *da'wah* are very useful and needed and the responsibility for it, it is very big. It is not just Fardhu ain (religious obligation of the individual

<sup>11</sup> Ab. Aziz Mohd Zin. 1999. *Psikologi Da'wah*. Kuala Lumpur: JAKIM. p 18.

<sup>12</sup> Ibid. p 19.

Muslims) which is an obligation to all Muslims, but also Fardhu *kifayah* (religious obligation for the public or society) for all Muslims depends on their abilities. *Da'wah* are not just religious speech but also a good arrangements efforts that can change the thinking, attitude and characters in accordance with Allah and His apostles wishes.

## 2.3 DA'WAH METHODOLOGY

The word method means a way of doing something or a system.<sup>13</sup> It comes from an English language that means system, procedures or manners.<sup>14</sup> Method in Malays and English languages gave the same Meaning. *Uslub* is an Arabic word that means a way or a method. According to *da'wah* definition, *Uslub da'wah* is a conveying of contents with specific methods. Meanwhile *manhaj* or *minhaj* is an Arabic word means a way or method. Whereas *wasilah* is one of the important methodology that means a media or a communication channel for the contents which is normally mass media.

From the understanding of *uslub* and *manhaj*, both have the same Meaning with method in Malay and English. It means that method, *uslub* and *manhaj* have close relations with each other, because they are the same in Meaning. *Da'wah* methods are matters that relates to a way of communicating Islam to the target following a certain way or method. *Da'wah* must follows a certain method, if not it will have no effect.

*Da'wah Islamiah* has two components which are the contents or the lessons that want to be delivered to the target and a way to accomplish it. Based on those situations, therefore method is one of the important steps in *da'wah* because it is a way of delivering the lesson to influences the target. Any lessons even though there are good, are still difficult to be accepted by target if the way it is given is wrong.<sup>15</sup>

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<sup>13</sup> Dr. Teuku Iskandar. 1986. *Kamus Dewan*. Kuala Lumpur: Dewan Bahasa dan Pustaka. p 763.

<sup>14</sup> Dewan Bahasa Dan Pustaka. 1985. *Kamus Dwibahasa*. Kuala Lumpur: Dewan Bahasa Dan Pustaka. p 781.

<sup>15</sup> Ab Aziz bin Mohd Zin. 1991. *Syahadah Ibadah Asabiah Da'wah*. Petaling Jaya:Tempo Publishing. p 103.

Everything that exists in this world have their own way. It is whether a way of living, dying, blooming, enlarges, moving and etc. They all have their own way. The relationship between certain things and with the way of life is very close; in fact it cannot be separated from each other. Because of *da'wah* are importance affairs and very noble, therefore of course have their own way.

The need of *da'wah* method is clearer if looking from Islamic positions that want to be delivered to the target. Islam is the greatest and honourable religion. It comes from Allah Ta'ala and actually a very beautiful and sacred holy scriptures. It is delivered to Prophet SAW to his society in a situation that is very clear, because that is the Prophet duty in his *da'wah*. Allah decreed:

﴿١٧﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

Meaning:

*"And our duty is only to proclaim the clear Message."*<sup>16</sup>

*Da'wah Islamiah* must be given to the target with a very good method, using a good media and with very clear explanations. It is a mistake when giving something that is honoured, beautiful and sacred to the target in a form that are disgusting that can lost their greatness. Allah decreed:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

﴿١٧٥﴾

Meaning:

<sup>16</sup> Al-Quran. Yassin 36 : 17.

*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.*<sup>17</sup>

That sentences hails Prophet Muhammad SAW specially and Muslims in general to perform *da'wah*, with wisdom, whether it is in a form of ordinary lessons, advices or discussions. It is clear that *da'wah* must be done with appropriate way that can influences target. If referring to history of *da'wah* of Prophet Muhammad SAW, it is done in an interesting and organized form. Those situations of course are not a coincident. But based on a more organize method. This is a *da'wah*, method that must be followed by his followers based on the main source.

Zaydan explained that *da'wah* methodology sources are came from Koran, *al-sunnah*, the lives of past missionaries, interpretation of *fiqh* experts (*ijtihad*) and experiences or experiment. But the main sources for *da'wah* method are Koran, *Al-Sunnah* and the experiences based on the target situations. Koran is not just gives a lot of examples on method of *da'wah* but also orders to all Muslims to do *da'wah* with a certain methods. Abd Al-Karim Zaydan said that Koran have a lot of *da'wah* method where every Muslims must understand it as their understanding about other matters in Koran. God provide *da'wah* methods in Koran to be a guidance that can be of help in *da'wah* efforts.<sup>18</sup>

*Al-sunnah* also has many examples on *da'wah* method. Even, in all Prophet SAW life are full of *da'wah* methods because of his duty as a missionary. As explained before some of Prophet SAW earliest *da'wah* method is introducing Islam to a certain peoples that look like willing to accept Islam and so that this peoples can help him to accelerate the growth of Islam. In a beginning, he propagates Islam in secret.

Zaydan explained that *Sunnah* (tradition and customs of Prophet Muhammad which are accepted as proper conduct) and Prophet SAW history whether in Mecca or

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<sup>17</sup> Al-Quran. al – Nahl 16 : 125.

<sup>18</sup> Dr. Abdul Karim Zaydan. 1980. *Dasar – dasar Ilmu Da'wah*. H.M. Asywadi Syukur Lc (trans.). n.pl.: Media Da'wah. p 169.

Madinah have a lot of things regarding *da'wah* method and the way to solve certain problems. All of this contributes good examples in *da'wah* methodology especially because Prophet SAW had been through all the situations that may be face by the current missionaries. Any situations that have to face by the missionaries have the examples in history of Prophet Saw *da'wah* and this will give a good guidance.<sup>19</sup>

Experience that is face by the persons during conducting *da'wah* from varied target situations can be a source to developing a *da'wah* method. It means that past experiences with variety of method can be useful to be adapted to different target and can be a treasure and reference for a future. Developing *da'wah* method is related with society situation because *da'wah* is problem solving whether relates to the belief or faith (*akidah*), *syariah* (Islamic laws), behaviours or others. Problems that are faced by the target are different. The solutions will be different.

The missionaries that follows the correct method is the missionaries that studying the target situations and other people experiences so that the exact *da'wah* method can be done. Past experiences by other peoples can be references in developing the method and is one of the sources after Koran and *al-sunnah*. *Da'wah* method is a way or an approach to make the target accept any *da'wah* with clear understanding and with full realization, without feeling being force, pressure and cheated. With that, *da'wah* basics method must give clear explanation, step by step, easy, familiarize, have reasons for every orders and prohibition and must be suitable for the target situations.

Every lesson or message must be given to the target in a clear form, until it does not bring any vagueness and misunderstanding. Allah explains about this matter in his decree:

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَىٰ

رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾

<sup>19</sup> Dr. Abdul Karim Zaydan. 1980. *Dasar – dasar Ilmu Da'wah*. H.M. Asywadi Syukur Lc (trans.). n.pl.: Media Da'wah. p 171.

Meaning:

*Obey Allah, and obey the Messenger, and beware (of evil): if ye do turn back, know ye that it is Our Messenger's duty to proclaim (the Message) in the clearest manner.<sup>20</sup>*

That sentence explains Prophet SAW duties that are to give this religion with a clear way. This explanations show clearly that clear explanation are the basis for the presentation of Islam to the target.

*Da'wah* brings lesson or impose lesson to the followers step by step, not all at once so that did not burden the person receiving *da'wah*. Example can be showed are the Muslims responsibilities are not coming all at once. The responsibilities are given one by one. It is also for prohibition of alcohol as an example; it is not prohibited at once, but step by step. With that, step by step is one of Islam way to give a lesson to the target.

Islamic religion are present to the target with a simple way because Islam itself is simple which is with human natural behaviours through this religion Allah want to make it easier for humans especially in case of slackness of certain laws because of logical reasons. In this case Allah said:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

Meaning:

*The prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties.<sup>21</sup>*

From the above sentences can be understood that Islamic law are not static in one situation only. It has slackness and conveniently according to the target situation. It is

<sup>20</sup> Al-Quran. al – Maidah 5 : 92.

<sup>21</sup> Al-Quran. al – Baqarah 2 : 185.

also simplify Islam for certain groups of peoples, Prophet SAW also reminds his followers to make acquaintances with them. Examples, ‘Gives a good happy news and don’t make them restless.’ The explanation shows that *da'wah* done in a situation which there is well acquainted with the target.

The orders and prohibitions in Islam usually have the reasons why it is like that. Example in order to pray, it must has certain reasons. Allah said:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ

Meaning:

*And establish regular Prayer: for Prayer restrains from shameful and unjust deeds.*<sup>22</sup>

The above sentence clearly showed the order to pray and the reason behind it. Message from *da'wah* must suit with the mind stage of certain target group. To explain this situation Sayyidina Ali Karramallahu Wajhah reminded:

حدثوا الناس بما يعرفون

Meaning:

*‘Speaks with others based on their understanding (in scopes that they can understand)*

With that, the target understanding must be considered for *da'wah* to be effective.

<sup>22</sup> Al-Quran. al – Ankabut 29 : 45.

## CHAPTER 3

### AN INTRODUCTION TO THE CONCEPT OF COUNSELLING

#### 3.1 DEFINITION OF COUNSELLING

Counselling was originated from English language ‘counselling’ that can be understood by everybody. In a wider meaning, actually all peoples are involved directly or indirectly with counselling activities especially parents, teachers, religions leaders, lawyers, doctors, nurse and other peoples who involved in education process and welfare of the society. Counselling is not a new things in fact humans already practice it among them. Counselling is an ability of an individual to help others to overcome their problems and achieve life happiness in this world. Obviously counselling is a basic tool for most of the professionals. Generally, it can be said that counselling concept are practiced in education, medical, religions, society, healing, marriage and family.

Counselling as a profession, has scientific basis and objectives from psychological, sociology, psychiatric, anthropology and philosophy fields. This matter arises and develops as a result of surveying of development of human individuality and also learning theories. Other than that, it also developed from situations, factors or events that are less scientific and less objectives. This is based on 2 beliefs which is firstly, every individual can set his life aim and give Meaning to their own lives. Secondly, they recognize the reality of life which is full of challenges and humans responsible with their life path. Counselling is a process of face to face contact between counselor and client. A reason for the meeting is to find a suitable alternative for client to make decision to solve their problems, together with knowing the positive and negative effect of the decision.<sup>23</sup>

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<sup>23</sup> Tang Chee Yee. 1987. *Bimbingan dan Kaunseling Perkhidmatan, Prosedur dan Kemahiran*. Kuala Lumpur: Kumpulan Budiman Sdn. Bhd. p 65 – 66.

Shertzer and Stone (1968) said that counselling is an interactive process that allow individual to understand themselves and their situations. This process will result a development or give a clearer individual aims and life values until they can decide a reasonable act for their future.<sup>24</sup>

Patterson and Eisenberg (1983) said that counselling is a process of interactive face-to-face meeting between a counselor and client that lead to client changes.<sup>25</sup>

Arbuckle (1965) said that counselling is not to help client adapt themselves to society but it helps client to understand themselves, what are their strengths and weaknesses, what can be done easily, what can be done but having problems and what cannot be done at all.<sup>26</sup>

Carey (1977) said that counselling is a process when a client is given a chance to explore self and life aspects that give problems or difficulties to them. This exploration can give realization to themselves and their situations and choices available. This process hopes can help client to detect obstacles and identify their talents or abilities to live effectively.<sup>27</sup>

In the Islamic counselling context, decision or choosing clients must based on Koran teachings, hadith, *sunnah* Prophet SAW and *ijmak* theologians.<sup>28</sup> It's due to humans weaknesses characters in making decisions or making down choices in awareness and openly, but does not go against Allah blessings. In doing something, we must not forget from remembering Allah because to Him we worship and to Him we ask for guidance and assistance. Sane people will try to listen to advices and good guidance to achieve life peaceful and prosperous aims in this world or in eternity. In the

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<sup>24</sup> Bruce Shertzer & Shelley C. Stone. 1992. *Asas – asas Bimbingan (Fundamentals of Guidance)*. Amla Salleh & Puteh Muhammad (trans.). Kuala Lumpur : Dewan Bahasa dan Puataka. p 45

<sup>25</sup> Ishammudin Hj. Ismail. 1993. *Panduan Asas Kaunselor Muslim*. Kuala Lumpur: n.pb. p 70.

<sup>26</sup> Ee Ah Meng. 1998. *Perkhidmatan Bimbingan dan Kaunseling*. Shah Alam: Fajar Bakti Sd. Bhd. p 76.

<sup>27</sup> Hanoch Livneh & Elizabeth T. Wosley George. 1997. *"Counselling Client with Disabilities" Introduction to The Counselling Profession*. David Capuzzi & Douglas R. Gross (ed.). n.pl.: Viacom Company. p 477.

<sup>28</sup> Aziz Salleh. n.d. *Kaunseling Islam Asas*. n.pl.: n.pb. p 1.

counselling context, peoples who giving advices and guidance is a counselor and peoples who receives advices is client. In this matter Allah said:

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَيْنَاهُمْ  
اللَّهُ وَأُولَئِكَ هُمُ الْأَكْبَابُ ﴿١٨﴾

Meaning:

*Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.*<sup>29</sup>

As a summary, counselling is a helping process. Through this process client will be assisted in making decisions. Basis for this process is a relation between counselor and client on the ground that the effect of the relationship will lead to changes in client.

### 3.2 PRINCIPLES OF COUNSELLING

In performing counselling duties professionally, counselor must hold to several principles as guidelines. This process must be known and understand clearly so that counselling services process or guiding will be done sincerely, politely and effectively. If a counselor is not clear with the counselling principles, surely techniques, ways and approach made does not achieve results hoped. Some of the counselling principles are listed below:-

1. Counselling services given only to normal person who had worry or problems that are not too heavy and complicated, such as problems in making decisions or selections. Abnormal person like lost of mind, body handicapped are qualified and must be referred to have special services from related expertise. Problems that are referred to counselor only relating to problems that are not

<sup>29</sup> Al-Quran. az-Zumar 39 :18.

too heavy and not chronic. Counselor functions are to assist client in making selections, decisions and others that cannot be done alone by client. This means that counselor merely acts as a guiding friend or helper to exchange opinions and discuss certain matters. Helping somebody in difficulties, worrying or in needs are compulsory as stated by Allah:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا

عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

Meaning:

*Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.*<sup>30</sup>

2. Counselling is a form of interaction between a counselor and a client (whether individually or in groups) based in trustworthiness, honest and sincere for the responsibilities towards humans and Allah. Trustworthiness is very important because it is a basis to secrecy in a counselling process. If there is no trustworthiness between counselor and client, surely there will be negatives opinions and doubts. Therefore, counselling process will not run smoothly and objectives will not be achieved. To have client trustworthiness in counselor, firstly client must decide whether the counselor chosen are capable guidance friends, sincere, responsible, trustworthy and etc. Client must meet counselor with an open feelings and behaviour that arise from clients own feelings. Force and unwilling meeting will not achieve objectives desired.
3. In counselling, counselor functions only as an assistance or helper to client to make decision. Counselor does not make decisions or choices for client. Counselor cannot influence or force client to accept their decision or choice.

<sup>30</sup> Al-Quran. al – Maidah 5 : 2.

Counselor only acts as informer, explainer, speaker and guidance only. After receive explanation and information from counselor, client themselves will make a decision. Client themselves will be responsible for the implications of their decisions. But in Islamic counselling context, counselor must as possible plays a role as an efficient motivator and a capable motivator client and act rationally. This is the true counselor responsibilities in an effort to guide or brings humans in making decisions or choices that are bless by Allah. Allah said :

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Meaning:

*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.*<sup>31</sup>

As a result of an efficient guidance, it will lead to a progress of client abilities to make choices and own decisions without relying on counselor. This means that the end decision is on the client hand, but counselor must explain as clearly as possible the positive and negative effects faced by client of the decisions or choices made.

4. Counselling services basis are based on volunteer and not force. Counselor and client both are willing to co-operate in a counselling process. If counselling done by force, there are higher possibilities that there will be no co-operation, comfortably, sincerity and honesty between counselor and client. Counselling in a form of force will lead to no open emotions, freedom and satisfaction. The implication; objectives desired are not achieved.

<sup>31</sup> Al-Quran. al – Imran 3 : 104.

5. Counselor must be confident that client or every individual have the abilities to achieve self peacefulness. Therefore, counselor must open opportunities to client to expand their own abilities. It is not reasonable for counselor to put client in a passive situation, not knowing, not comfortable and dumbfounded all the time during the process of counselling. Counselor must give and motivate client as good as possible so that they have confident, energetic and able to find self peace on the path that are blessed by Allah. Client's life honour and values must be put in a proper place as an honourable person at Allah side. Counselor cannot put client in a low place from aspects of age, class, sex and abilities. Low opinion on client will make client feel humiliated and feel like don't have any values in the eyes of the counselor. Counselor must stress that there are nobodies between humans that are noble status except people who pious to Allah. Allah value nobility. Ranking of a person based on his piety to Allah. Allah stated:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُونَ قَوْمًا مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا  
مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ<sup>ط</sup>

Meaning:


*O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former).<sup>32</sup>*

Client must be put in acceptance and welcome situations by counselor as a friend who want to find a way to solve problems, exchange friendly opinions and not underestimating each other.

<sup>32</sup> Al-Quran. al – Hujurat 49 : 11.

### 3.3 REASONS AND IMPORTANCE OF COUNSELLING

Counselling is very important in people's lives because it's a process of helping each other. Islam make compulsory for everybody who is capable to help others in need. Intelligent help the weaker. Everybody cannot escape from various life problems. This is because human's nature made by Allah is a weak creature, as stated by Allah:


 يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

Meaning:

*Allah doth wish to lighten your (difficulties): for man was created weak (in flesh).<sup>33</sup>*

Only with minds humans can overcome the weaknesses and decide good and bad behaviours of individual. If they are weak and easy to be influenced by Satan desire, they can act on the path that is prohibited by Allah. If they act wisely and based on Allah blessing, surely they can have success in world and eternity.

Life problems will always be faced by every creatures in this world because it is full of tests, challenges and problems as Allah's way to test the belief of the person. Humans who have strong beliefs and faith will succeed and people who have weak beliefs and faiths will fails. Therefore, anybody who are weak in their beliefs or going to a path that are not blessed by Allah, must be helped or guide to a success path or Allah blessed path. People are willing to help others in need will be rewarded by Allah in eternity.

As humans, various problems such as personal, physical and mental, economy, communications and other problems will be faced. Counselling objectives are to help or assists individual in choosing a perfect way of life. Problems that are faced by individual sometimes can be solved alone and sometimes it need advisor or guidance as stated by Allah:

<sup>33</sup> Al-Quran. an – Nisa 4 : 28.