

COUNSELING FROM ISLAMIC PERSPECTIVE

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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ABSTRAK

Kajian Ilmiah ini mengenai Kaunseling Islam yang menerangkan tentang pendekatannya dalam mengubah akhlak masyarakat dengan cara mengenal pasti keperluannya masa pada kini. Kajian ini merupakan kajian perpustakaan yang mana data yang diperolehi melalui kaedah pengumpulan dan penelitiannya. Kaunseling Islam bukanlah satu perkara baru bahkan telah lama wujud serta bersumberkan kepada al-Qur'an dan As-Sunnah bagi mencapai tujuan dan matlamatnya. Melalui kajian ini juga cara yang paling berkesan dalam mengatasi masalah social masyarakat ialah dengan kaedah pembelajaran dan pendidikan.

ABSTRACT

The research under title “Counseling from Perspective Islam” has discussed about the approach of counseling in change the society’s morals. In order to complete this research the data gathering method have been used where involved the library research and finding of data about this research. As a result, the Islamic counseling not a new thing but it’s was existed since companion’s period. And finally, the research that the Islamic counseling approaches was written in Al-Quran and As-Sunnah. It’s given the guidance and advice to become the right morals.

ملخص البحث

موضوع هذا البحث هو الإرشادية الإسلامية. وقد تبين لنا من خلال هذه الدراسة أن من الممكن تطوير نظريات إرشادية إسلامية لتغير أخلاقيات المجتمع عن طريق تأمل احتياجاته. وقد قام هذا البحث على دراسة مكتبية عن طريق جمع المعلومات وتحليلها، ودلت الدراسة على أن إرشادية إسلامية ليست جديدة بل هي قديمة قدم التاريخ. وقد تتبعنا المصادر الأولية كنصوص القرآن والسنة النبوية للوصول إلى نتيجة مقنعة. وتبين لنا من أهم العوامل المؤثرة في أخلاقيات المجتمع مناهج التربية والتعليم.

CONTENT

CONTENTS	PAGE
AUTHOR DECLARATION	i
ACKNOWLEDGEMENT	ii
ABSTRAK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHTH</i>	v
CONTENT	vi
LIST OF APPENDICES	viii
GLOSSARY	ix
TRANSLITERATION	x
ABBREVIATIONS	xiii
CHAPTER I	
INTRODUCTION	
1.1: Problem Statement	1
1.2: Background of Research	2
1.3: Significance of Research	2
1.4: Objective of Research	2
1.5: Scope of Research	3
1.6: Research Methodology	3
CHAPTER II	
COUNSELING: DEFINATION AND DEVELOPMENT	
CHAPTER III:	
COUNSELING FROM ISLAMIC PERSPECTIVE	
3.1: Counseling From Islamic Perspective	8
3.2: Meaning of Counselor	10
3.3: The Meaning of Counselee	11
3.4: Characteristic of Islamic Counselor	11

3.5: The Role of Islamic Counselor	14
3.6: Counseling Ethics	21
3.7: Counseling As an Adaptation by Westerners	22
3.8: Comparison between Western to Islamic Counseling	22

**CHAPTER IV:
METHOD OF ISLAMIC COUNSELING**

4.1: Method of Islamic Counseling	26
4.2: The Importance of Islamic Counseling Nowadays	29
4.3: The Role of Counseling in Changing the Ethics of the Society	30

**CHAPTER V:
RECOMMENDATIONS AND SUGGESTIONS**

BIBLIOGRAPHY	34
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APPENDICES	38
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LIST OF APPENDICES

Appendix A

Appendix B

GLOSSARY

Appreciative – feeling or showing that you are grateful for

Arbitration- the official process of settling an argument

Brilliant- extremely clever or impressive

Coherence- the situation in which all the part of something fit together well

Confinement- the act of putting somebody there

Consolidate- to make a position of power or success stronger so that it is more likely to continue

Cosmos- the universe, especially when it is thought of as an ordered system

Disorder- a lack of order or organization

Explicit- clear and easy to understand

Frustrate- to make somebody feel annoyed or impatient because they cannot do or achieve what they want.

Inner- private and secret; not expressed or shown to other people

Neglect- to not give enough attention to something

Physician- a doctor, especially one who is a specialist in general medicine

Predominantly-mostly; mainly

Reckon – to think something or have opinion about something

Regression-the process of going back to an earlier or less advanced form or state

Remedial- aimed at solving a problem

Strive-to try very hard to achieve something

Voluntarily- willing; without being forced

APPENDICES

ARABIC WORDS TRANSLITERATION SYSTEM

TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ	,	فأر	fa'r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدار	jidar
ح	h	حليب	halib
خ	kh	خادم	khadim
د	d	ديك	dik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiq
ز	z	زميل	zamil
س	s	سلام	salam
ش	sh	شعب	sha'b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	talib
ظ	z	ظالم	zalim
ع	ʿ	عقل	ʿaql
غ	gh	غلام	ghulam
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لب	lubb
م	m	مال	mal
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yam

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	°alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا , ي	a	عالم , فتى	°alim, fata
ي	i	عليم , داعي	°alim, da°i
و	u	علوم , أدعو	°ulum, ad°u

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iy	شافعي	shafi°iy (ending)
و	uw	علو	°uluww (ending)

5. Exemptions

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

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

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

Example: مكتبة الإمام transliterated to: maktabat al-imam

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

Example:	المكتبة الأهلية	transliterated to:	al-maktabah	al-
ahliyyah				
	قلعة		qal'ah	
	دار وهبة		dar wahbah	

ABBREVIATIONS

#	number of hadith
&	and
AS	ʿalayh al-salam
comp.	compiler/compiled by
Def.	definition
Dr.	doctor
ed.	editor/edition/edited by
n.a	no aauthor/ no artist
n.d	no date/ no year
n.ph.	no publisher
n.pl.	no place
narr.	narrated by
p.	page
Prof	Profesor
pp.	pages
RA	radiya Allah ʿanhu/ ʿanha/ ʿanhum
rev.	review/ revision of
SAW	salla Allah ʿalayh wa sallam
SWT	subhanahu wa taʿala
trans.	translator/ translated
vers.	version

CHAPTER I

CHAPTER I

INTRODUCTION

Times change whereby lives become more complex which faced all kind of challenge. The more it change the more problems will face. Sometimes it can be solve by own self but sometimes they need a shoulder to hold on. Counseling services be the right destination to be lay down, maybe it will be familiar and recognized by us with its function otherwise not.

The word Islamic Counseling not so weird among society but its existence had been traced since years ago. Generally, it be known as Al-Nasihah, Al-Hisbah, Al-Birr, Wa'az, Irsyad, Tausiah and other.

1.1: Problem statement

Researcher chooses this topic because it has problems to be solving in counseling problem to Muslim public nowadays. The problems are:

- 1-To learn deeply about Islamic counseling with the first references are *Al-Quran* and *As-Sunnah*
- 2- To realize that it has been used since years before
- 3- To differentiate methods of Islamic and Western Counseling
- 4- To develop an Islamic perspective about counseling for public receivers.

1.2: Background of research.

Normally, the correlation of counseling dealing with client problems in finding self-confident, merits and weaknesses in developing personal life. Counseling is in finding self-esteem or weaknesses in public relation and for future life (not only for job seeking). This process is handled by an expertise and professional which, deeply knowledgeable about human sciences and their behavior.

If we realize, this modern process more emphasize on human interrelation whereby Islamic counseling more discussing on all life aspect including interrelation between human being and his Creator in seeking a safety life here and here after. It can be conclude that the aim of counseling field as a guidance and advisor for person given by a counselor.

1.3: Significant of Research

1. To realize a relationship between God and His servant through an Islamic counseling.
2. To contribute some Islamic counseling written in English language.
3. To be as an academic reference.

1.4: Objective of research

The researcher has their own objective for guiding to will be complete this research.

- 1- To learn an important application method from Islamic counseling.
- 2- To know about Islamic heritage of counseling field.
- 3- *Al-Quran* and *As-Sunnah* as first resources.
- 4- To know the pioneer of Islamic counseling scholars.
- 5- To enhance deeply information in Islamic counseling.
- 6- To know the previous and modern pioneer of Islamic scholars.

7- To know the merits of Islamic counseling.

1.5: Scope of research

This study emphasize on Islamic counseling without neglected the modern one which are according with *Al-Quran* and *As-Sunnah*.

The researcher focusing on the role of Islamic Counselor and Counselee , The comparison between western and Islamic scholars and also methods which have been used to solve problems.

1.6: Methodology of Research

Main tools of research-historical, analytical and comparative have been extensively used in this article.Primary as well as secondary sources *Al-Quran* and *As-Sunnah* has been relied upon. An internet tools have been the essential resource in seeking information about this study. There are libraries uses such as:

- 1) Islamic College University Malaysia
- 2) National Library
- 3) Sri Lanang Library
- 4) Kedah Library
- 5) Baling Library
- 6) Library of Pusat Islam.

CHAPTER II

CHAPTER II

COUNSELING: DEFINITION AND DEVELOPMENT

The term of counseling came from English word is counseling according to Oxford Advanced Learner's Dictionary (2000), is professional advise about a problem.

According to Boy and Pine (1968), counseling is a face connection whereby a client get an advice from a counselor. This relationship including an effective communication, respective ness between each other , pure acceptance by counselor with right convergent according with necessities ,problems and client feelings.

Meanwhile Arbunkle (1965), said that counseling is the process of helping people (client) in recognizing himself and his inner part, his properties, in unreachable case beyond his capability.

There are some researches about counseling through an Islamic perspective. Such as Ishammudin Ismail (1993), said that Islamic counseling "is the interaction process (face to face) between professional in Islamic law with those who need a help (client) where this relationship create some self potential in inner self in accepting Al-Haq and responsibility toward himself in seeking *Redha* Allah ."

Through this study researcher focusing on counseling in Islamic perspective whereby according to Aziz Saleh (1994), the concept of Islamic counseling more wide then modern counseling which comprehend between two worlds here and hereafter. It just not an advice, teach, construct or showing person for successful life in the world but the most important thing is a life in here and hereafter with "*Redha*" from The One.

Islamic counseling is used in a circumstance whereby counselor and his client seeking some result in solving problem faced, with self consideration and responsibility towards his creator and other human being.

While Dr. Mohd Tajuddin (2003), agreed that this is not a new process in Islam. It has been used since years before as a way to save society from darkness and evil, which been called as *ibadah*.

Beside that according to Ahmad Mohd Roba and Abdul Halim Othman (1998), Implication of counseling in Islamic perspective is suitable for all kinds of society from adults until children. This is the most suitable implementation for modern world nowadays.

Wan Husain Azmi (1983), also emphasize that United State's counseling is similar with Islamic concept. He also stresses that there are lot of scholars like Al-Ghazali, Ibnu Taimiyah and Fakurrazi using reckoned (similar meaning with counseling.) in their study.

As we already known that counseling services become wider in America and no wonder if mostly scholars are coming from there. Some of the words which are familiar in psychology like theory, method, and meaning of counseling itself.

According to Hansen,J (1977), counseling derives from the process which helping client to learn a new technique in handling life and decision either in person or group in a suitable situation , which giving an effective impact for him.

Romano (1992), counseling is distinguished from other mental health disciplines by both its emphasis and history. Counseling emphasizes growth as well as remediation. Counselor work with persons, groups, families, and systems who are experiencing situational and long-term problems. Counseling's emphasis on development, prevention,

and treatment make it attractive to those seeking healthy life-stage transitions and productive lives free from disorders. (Gladding, Samuel T, 2000)

Corey (1977)'s defined that counseling is the process of client has been given a chance and authority to find self esteem where it is so difficult for him before. As an effect, this process will create a disillusion in his life.

While Blocher(1996) said that counseling helps an individual become aware of himself and the ways in which he is reacting with behavioral influences of his environment. It also help him to establish some personal meaning for his behavior and to develop and clarify a set of goals and value for future.

But through Lewis (1970), counseling can be identified as a process with trouble person (the client) is help to feel behave in a more personally satisfying manner through interaction with an uninvolved person. (The counselor) who provides information and reactions which stimulate client to develop behaviors which enable him to deal more effective with himself in environment.

Tyler (1969), counseling is a process of helping a person attains a clear sense of personal identity, along with acceptance of limitation. It is performed on normal persons whose problems are concerned with developing their potential.

Hahn & Maclean (1955), a process which takes place in a one-to-one relationship between an individual troubled by problem with which he cannot cope alone, and a professional worker whose training and experience have qualified him to help others reach solutions to various types of personal difficulties.

According Smith (1955), counseling is a process in which the counsellor assists the counsellee to make interpretation of facts relating to a choice, plan or adjustments which he needs to make.

Burks and Steffle (1979), counseling is a professional relationship between a trained counselor and client. This relationship is usually person to person, although it may sometimes involve more than two people. It designed to help clients to understand and clarify their views of their life space, and to learn to reach their self-determined goals through meaningful, well-informed choices and through resolution of problems of an emotional or interpersonal nature.

Bordin (1968), counseling is the solution of the immediate problem is one desired outcome, of course, but it alone is not a sufficient measure of the psychological counselor's usefulness to his client.

According to Patterson (1959), counseling a process involving interpersonal relationships between a therapist and one or more clients by which the former employs psychological methods based on systematic knowledge of the human personality in attempting to improve the mental health of the latter. And defined also on (1973), counseling is a relationship involving verbal interaction between professional trained and an individual or group of individual voluntarily seeking help with a problem, which is psychological in nature for the purpose of affecting a change in the individual seeking help.

CHAPTER III

CHAPTER III

COUNSELING FROM ISLAMIC PERSPECTIVE

3.1: Counseling From Islamic Perspective

In Malaysia counseling services become more popular among all schools and education institutions. The more it grows the lack of teenager's problem happen. A successful process must involve by counselor and counselee or client which gain an important role in counseling. The co-operation and fully commitment are needed to produce and effective impact.

Counseling, in its pure face to face form, is talking about the problem that worries the client. In so doing, the counselor helps he clients to locate the source of the problem. Once the source is found, the counselor helps the clients to find Islamically sound solutions that are comfortable and acceptable to the clients.

Meanwhile, Counseling from Islamic perspective is not new thing. It has been developed long time ago since era Prophet Muhammad S.A.W and his friends. It is also emphasize good relationship between human being, Allah s.w.t and others. Islamic counseling was considering all aspect in life either here or hereafter. Islam has been taught their members refer to Allah, if they have any trouble.

In verse said...

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
 عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
 يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ
 بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ
 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

“O ye who believe! Turn to God with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow, the Day that God will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, “ Our Lord! Perfect our Light for us, and grand us Forgiveness: for Thou hast power over all things. ” (Al-Qur’an. Al-Tahrim 66:8)

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ
 مَا تَفْعَلُونَ ﴿٢٥﴾

“He is the One That accepts repentance from His Servants and Forgives sins: and He knows al that ye o” (Al-Qur’an. Asy-Syura. 42:25)

In addition, Islamic counseling emphasizes spiritual solutions, based on love and fear of Allah and duty to fulfill our responsibility as the servant of Allah on this earth. Islamic counseling is offered for marriage and family issues, for mental health cases, and for religious guidance.

The principles of Islamic counseling are the following confidentiality, trust, respect, recognizing the difference between arbitration and counseling, loving what is good for

other people, making peace between people, concern about Muslim affairs, good listening habits, understanding other's culture, the partnership between counselors and professional, awareness of the law of the land, and the ultimate goal of connecting people with Allah and offering spiritual solutions to them.

The goal of Islamic counseling is similar to western counseling which emphasized guidance by helping people make wise choices that affect their lives such as choosing a preferred lifestyle wherewith should be basic on al-qur'an and as-sunnah.

Therefore, the important to examine the history of counseling because a counselor who is informed about the evolution of the profession is more likely to have a strong professional identity and make real contributions to the fields.

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

3.2: The meaning of counselor

The meaning of counselor through Oxford Dictionary is "an advice or person trained to give guidance on personal problem". Generally counselors are interested in the behavior of people living, feeling, knowing people and in their attitude, motives, ideas, responses and needs. The counselor thinks of people seeking to discover the substance of life in this cosmos, seeking to feel comfortable about themselves and other people and to meet life's demands productive.

Counselor is those who are well trained with fully experience and qualified in counseling field. Beside that he always help and support client in finding self-esteem and

understanding problem (Suradi Salim, 1996). While Ishamuddin Haji Ismail said that a professional counselor must complete himself with religion and human knowledge.

Beside that, Perl (1969) suggest to counselor is frustrate the patient in such a way that he is forced to develop his potential. We apply enough skillful frustration so that the patient is forced to find his own way, discover his own possibilities, his own potential, and discover that what he expects from the therapist, he can do just well himself.

By that, the roles of counselor not just giving advice without establish him self with highest qualification in psychology's studies. And for Islamic counselor a noble Revealed Knowledge must be the most important thing to gain with in order to bring person to the right path.

3.3: The meaning of Counselee

Counselee has been known as a normal client or a person who face problem and finding no way to solve out. With a doubted confusing decision, has been helped to understand his ability, consciousness and personal potential for the future until the able to know the benefits towards his life. This person is no need to be referred to psychotherapy or psychiatry in solving problem because of unserious mental need.

3.4: Characteristic of Islamic counselor

Fear and faithful to Allah are the most important element for Islamic counselor with the honest intention in performing his responsibility as a servant of God. The most righteous of people is verily the honoured of them in the sight of Allah S.W.T as stated in verse said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
 لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well-acquainted (with all things)”. (Al-Qur’an. Al-Hujarat 49:13)

The trust to keep legally all properties of client without bare to know others are some of client right.

Knowing and caring ethics must be showed according to the situation through guide line of Islamic Law in order to bring happiness for client. Patience and calmness, unbreakable promise and brilliant with nice word are some of elements and characteristics for a good counselor. (Nor Syamsinor Baharin, 2003)

Self confident must be the important one for counselor in order to achieve self esteem in client problem with a wider chance for him to improve self-esteem and should not put him in passive situation, ignorance and doubted during the process.

Counselor should not assume client below his consideration in age, gender and ability aspect. It has been describe in holy *quran*.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُونَ قَوْمًا مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
 وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا
 تَنَابَزُوا بِاللِّقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ
 هُمُ الظَّالِمُونَ ﴿١١﴾

“The meaning of Al-Qur’an: “o ye who believe! Let not some men among your laugh of other: 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): nor defame nor be sarcastic to each other, nor call each other, nor call each other by (offensive) nicknames: ill-seeming is a name: connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong”. (Al-Qur’an. Al-Hujuraat 49:11)

Beside that, the noble and good deeds with excellent in personality giving an important impact in the process. The prophet Muhammad S.A.W is a perfect counselor and a good advisor, effective instructor for all his companions. In a true contact, a professional counselor is the person who gets a specific training theoretical and practically perfect in counseling fields. Also the Islamic behavior and characteristic been taken from prophet’s deeds contains (*siddiq amanah, tabligh, fatonah*) (Aziz Salleh, 1994).

The effective counselors have an identify. They know who they are, what they are capable of becoming, what they want out of life and what is essential. Although they have a clear sense of their priorities, they are willing to reexamine their values and goals. They are not more reflections of what others expert or want them to be, but strive to live by internal standards.

Effective counselors Muslim must be emotionally mature, stable, and objective. They must have self-awareness and be secure in that awareness, incorporating their own strengths and weaknesses realistically. And then, they must be expert in religion matters and their decision must be basic al-Qur'an and as-Sunnah.

3.5: The role of Islamic counselor

Person who become counselors experience the same difficulties as everyone else. They must deal with aging, illness, death, marriage, parenting, job changes, divorce, and a host of other common problem. Counselor who have healthy personal lives and learn from both their mistakes and their successes are more likely than others to grow therapeutically and able to concentrate fully and sensitively on client's problem.

Besides, counselors use their own personalities. They must be open, spontaneous, empathic, and sensitive and must demonstrate caring and acceptance. They must deal with regression therapeutically and teach family members new skills that clearly communicate their feelings. And then, the counselor is responsible for overcoming resistance in the family and designing novel strategies for solving problem. They overcome resistance by positively accepting whatever problem the family brings. The counselor is much like a physician in taking responsibility for the success of treatment and must plan ahead and develop strategies.

Therefore, knowledge is so important for society especially to counselor, those who are knowledgeable, considered noble among them. Challenge and oppress in new world order bring person to a competing.

In that case a counselor should prepare to seek knowledge as a best Muslim's practice in conjunction of giving benefit tips for client. He also must get up with *Al-Qur'an* and *As-Sunnah* as the role model in order to differentiate any verses which have been translated by Islamic as western Scholars.

In verse said...

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ
 ﴿٤١﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ
 ﴿٤٣﴾

“That this is verily the word of an honoured apostle. It is not the word of a poet: little it is ye believe! Nor is it the word of a soothsayer: little admonition it is ye receive. (Thos is) a Message sent down from the Lord of the Worlds”. (Al-Qur’an. Al-Haqqah 69:40-43)

And verse...

الْم ﴿١﴾ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

Alif Lam Mim. This is the book in it is guidance, sure without doubt to those who fear Allah. (Al-Qur’an. Al-Baqarah 2:1-2).

According to Prof. Dr. Mohd Tajuddin (2003), A counselor should improve personal life with revealed knowledge contains religion (*Tauhid*), ethics and Islamic law completed with prophet ‘characteristic as a role model.

In verse said

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
 الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Ye have indeed in the Apostle of God a beautiful pattern (of Conduct) for any one whose hope is in God and the Final Day, and who engages much in the praise of God”. (Al-Qur’an. Al-Ahzab 33:21).

Beside that, modern knowledge like Information Technology, Management, Interpersonal Communication, and International Relation also gain as important subject for us.

While Wan Azreen (1994), thought that counselor should not deal only with western psychology study without learn or taken an Islamic scholars study in counseling for a beneficial nowadays.

In counseling law ,counselor use as an informer or constructor for client in acceptance of decision in conjunction of what will happened recognized by client as under his own responsibility.

Dr. Abdul manna Mulla Bar (1990), said that counselor should alert with client’s feeling that he can always beside when client facing problem. The most important element for counselor is positive perception towards client should be stress on. By that client will feel freedom and confident to give feedback or share everything with their counselor.

Rogers (1961) agreed that if I have a relationship with someone I will try to make a change and develop his personality while Farwel (1981) find that an effective development through maximum self achievement are from a confident and safety of a relationship.

Rogers and Carkhuff (1967), strongly coherence that counselor, should consolidate a relationship with client by empathy, acceptance without condition and positive appreciation.

A good counselor will be ability to motivate client in behaving a good deed in their life. The responsibility of counselor must know Islamic counseling describe as an effective motivator to behave in a guideline.

Counseling from perspective Islam guidance counselor Muslim must be ability, rationality to conduct their clients. As a Muslim counselor, he should know a relationship between men and women.

All these things are some of responsibilities of towards Allah and his client. The most important responsibility of counselor Muslim is such as helpful, train client and other to achieve redha Allah.

In verse said

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

“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. Ali-‘Imran 3:104)

And as stated in As-Sunnah,

“*Abu Musa, may Allah be pleased with him, reported: When any needy (person) came to Allah’s Messenger (may peace be upon him) with a need he commended him to his Companions, saying: Make a recommendation for him, and you would get the reward. Allah, however gives the verdict through the tongue of His Apostle what He likes most*”

(Hadith. Al-Bukhari. Book Zakat (the Poor Due):# 1342.

The effective motivation from Islamic way will bring client to a good decision and knows the effect (result) through an instruction either good or bad. The counselor will be explaining the effectiveness on their decision either bad or good. (Aziz Salleh 1994).

As a counselor Muslim, they should do are:

First: Counselor should also train client in decision making which doing and learning a thing.

Second: Self realize of the client towards a lawful purposes which been benefits for him and society though human nature.

Third: To ensure that client realize of *Fardhu Ain* and *hidayah’s* responsibility to seek *redha* Allah in the world and here after.

There one 3 step which should be consider as for a counselor (psychology services client, Jabatan Perkhidmatan Awam)

1. *Redha* and Rational

Islamic counselor should encourage client to realize that all the problems are testing from god in order to know how far his faithful and *redha* Allah is the most important purpose in the life as verse said that. In verse

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا
 الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾

“Do men think that they will be left alone on saying, “We believe”, and that they will not be tested? We did test those before them, and God will certainly know those who are true from those who are false.” (Al-Qur’an, Al-Ankabut 29:2-3)

2. Invocation and Support

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
 سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

“And your Lord says: “Call on Me; I will answer your (prayer) but those who are too arrogant to serve Me will surely find themselves in Hell- in humiliation”. (Al-Qura’an, Al-Mukmin 40:60)

And, in verse

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
 حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَاللَّهُ
 سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

“And there are men who say: “Our Lord! Give us good in this world and good in the Hereafter, and defend us from torment of the Fire!” To these will be allotted what they have earned; and God quick in account.” (Al-Qur’an. Al-Baqarah 2: 201-202)

As-Sunnah said,

“Anas, may Allah be pleased with him, reported: Allah messenger (may peace be upon him) said: When one of makes supplication, he should supplicate with a will and should not say: O Allah, confer upon me it Thou linest, for there is none to coerce Allah.” (Hadith. Al-Bukhari compiled in Book on Supplications. #5863)

3. Freehold

As a counselor Muslim should confidently client that God give effectiveness on their solution, without Him permission it ineffective. They should know counseling as an alternative to solve their problem. As stated in verse...

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

“No kind of calamity can occur, except by the leave of God: and if anyone believes in God, (God) guides his heart (aright): for God knows all things. (Al-Qur’an. Al-Taghaabun 64:11).

3.7: Counseling as an adaptation by Westerners.

The approaches taken by western Scholars in exploring, adapting refining the knowledge related to psychology is really impressive and attractive. But, now impressive their theories about the psychology are public should realize that all the methods and theories applied is reflected by the Islamic principals which we already believe and practice.

Either we realize or not, the pioneers for these theories are the Muslims but it looks like have been capsized according to the Muslim attitudes that idolized everything from the western.

The best well known western psychology nowadays such as by Sigmund Freud, bring society to know more on psychology with his theories about human nature, but some may forget on the method and therapy which have been used contradict with Islamic law.

In fact, every western ideology is taken as the indicator the society development and innovations. And as overall, this kind of believing and accepts taken can rich up the society's "Psychology knowledge" which actually contribute to human civilization. (Nor Shamsinor Baharin 2003)

And then, all taken from Islamic civilization such as (*Tasawwuf*) is firstly monopolized and some of this knowledge is similarly with Psychology.

3.8: Comparison between western and Islamic counseling

In Islam counseling is not a new thing, it has been used since *Jahiliah* period whereby a human civilization become the greatest through an Islamic foundation. It has not been denied anyone about the fact but all the knowledge changing as a "copyright" by western colonized.

A study about comparison between Islamic scholars and western perspective show that an acceptance of the study has not been denied. It also has been made a change in order to considering culture, custom and spiritual suite with Islamic Malay tradition in Malaysia.

According to Dr. Mohd Tajuddin 2003 even though there are some similarities in techniques and methods between Islamic and western counseling but some are differ compared with other religion because of it has been described clearly about Islamic *aqidah* and had been practiced by advisor of since *khulafa Ar-Rasyidin*.

Western counseling not emphasizes on spiritual aspect and a client problem has been accepted without condition. Generally western psychology like Sigmund Freud thought that religion as mitosis.

Khairul Azhar Idris (n.d) claim that this study not emphasize on the existence of spiritual concepts and only focuses on biology, demography, social environment, somatoform and body language which neglected a spiritual aspect that produce a quality of human personality.

But according to Carl Jung, a western psychology sees that religion only a need of human life. Meanwhile William James agrees that religion be one of the elements to avoid diseases. (Kamal Abd. Manaf. 2000)

In Islam, those who lacks with his faith (*Iman*) there are no way out in solving problem for him. A tight *Aqidah* will fulfill an empty part in his life.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ

إِلَّا خَسَارًا ﴿٨٢﴾

“We send down (stage by stage) in the Qur’an that which is a heading and a mercy to those who believe: to the unjust it causes nothing but loss after loss”. (Al-Qur’an. Al-Isra’ 17:82)

Even though some western scholar taught that, religion can not be separated and gives more contribution towards human life, but the concept of religion totally differ compared with Islam.

Some of them agreed that the discipline of counseling study will not achieve a noble place if it continuously neglected a religion role. They also found that human being are a positive manner and have an intention to be a complement by their own. They also free to choose an objective of life.

But it is differ in Islamic perspective whereby human are given mind (aqal) to think, behave as an objective to seek *Redha* Allah here and hereafter. All of deeds and behavior will be evaluate in accordance with levels stated.

As the verse said...

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ



“Then shall anyone who has done an atom’s weight of good, see it! And, anyone have done an atom’s weight of evil, see it! (Al-Quran. Al-Zalzalah 99: 7-8)

Counseling epistemology from Islamic perspective emphasizes on human *Tasawwuf* where human as a khalifah or where prophet himself forded representative for God in manage a world. He also will be observed from time to time.

As a conclusion, it can be said that western counseling can be used in accordance and similar with *Al-Quran* because Islam itself, always use open concept for example where prophet Muhammad SAW himself ordered non Muslim scholars to teach Islamic children during the opening and establishment of *Mekah* . This concept is the most important thing in counseling process.

CHAPTER IV