

Counseling Guidance From Islamic Perspective, An Ontological View

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Abstract

Expanding the definition of Counseling guidance in Islam is not easy, moreover, the nature of counseling guidance in Islam is the integration of religion, theory, and intersection with the reality of the surrounding actors. In historical light, the difference between Islamic counseling and counseling, in general, is in the possibility of influencing or being influenced. The purpose of this study is to develop the definition of counseling guidance in Islam, a study of Islamic and conventional philosophical thought patterns, and the dynamics of a comprehensive formulation effort. Research using literature (library research). This type of research includes a qualitative description in the literature and sources and or recent findings regarding counseling guidance. The nature of this literature research is a critical and historical study. Data collection in the form of symbolic verbal. The results showed that the formulation of the definition of counseling guidance of Islam has shown firmness on the mission of Islam. The elements of the definition in Counseling guidance of Islam, at least include: (1) services that are proactive, not apathetic or passive, (2) carried out by experts, (3) carried out to individuals, both in individual and group and mass counseling, (4) in the form of advice, support, and advice in accordance with the religious rules of the Qur'an, Sunnah and their derivatives, (5) aimed at self-development, preventing blasphemy and solving problems so that individuals can optimize their potential, (6) paying attention to physical, spiritual and environmental aspects, and (7) accomplish happiness in the existence of this world and the hereafter.

Keywords: *Ontology, Definition, Counseling Guidance of Islam.*

Abstrak

Memperluas definisi Bimbingan Konseling Islam tidaklah mudah, apalagi sifat Bimbingan Konseling Islam adalah integrasi agama, teori, dan persinggungan dengan realitas aktor sekitarnya. Secara historis, perbedaan antara konseling Islam dan konseling Islam pada umumnya terletak pada kemungkinan mempengaruhi atau dipengaruhi. Tujuan penelitian ini adalah untuk mengembangkan pengertian bimbingan konseling dalam Islam, kajian terhadap pola pikir filosofis Islam dan konvensional, serta dinamika upaya perumusannya secara komprehensif. Penelitian menggunakan kepustakaan (library research). Jenis penelitian ini mencakup deskripsi kualitatif dalam literatur dan sumber dan atau temuan terbaru tentang bimbingan konseling. Sifat penelitian kepustakaan ini adalah penelitian kritis dan historis. Pengumpulan data berupa verbal simbolik. Hasil penelitian menunjukkan bahwa rumusan definisi bimbingan konseling Islam telah menunjukkan ketegasan misi Islam. Adapun unsur-unsur pengertian Bimbingan Konseling Islam, sekurang-kurangnya meliputi: (1) pelayanan yang bersifat proaktif, tidak apatis atau pasif, (2) dilakukan oleh para ahli, (3) dilakukan kepada individu, baik secara individu maupun kelompok dan penyuluhan massal, (4) berupa nasehat, dukungan, dan nasehat yang sesuai dengan kaidah-kaidah agama Al-Qur'an, As-Sunnah dan turunannya, (5) ditujukan untuk pengembangan diri, mencegah penistaan dan pemecahan masalah sehingga individu dapat mengoptimalkan potensi yang dimiliki, (6) memperhatikan aspek jasmani, rohani, dan lingkungan, dan (7) mencapai kebahagiaan dalam keberadaan dunia dan akhirat.

Kata Kunci: *Ontologi, Definisi, Bimbingan Konseling Islam.*

Introduction

Expanding the definition of Counseling guidance in Islam is not easy, moreover, the nature of Counseling guidance in Islam is an integration of religion, theory, and empirical. His existence intersects with the reality of the surrounding actors. In historical light, the difference between Islamic counseling and counseling, in general, is in the possibility of influencing or being influenced. In its development, Islamic counseling is a dynamic business process. When referring to Islamic provisions, the counseling guidance of Islam is the equivalent of irsyad or other equivalent terms. This term has a different meaning even though it seems to have the same line as general counseling guidance.

The definition can be seen in linguistic and scientific aspects.¹ In aspects of language, the definition of a word, phrase, or sentence that expresses the meaning, explanation, or the main characteristics of people, objects, processes, or activities; restrictions (meaning). In a scientific context, the definition is the definition of the scope and characteristics of a concept that became the subject of study.

Linguistically, “ontology” is composed of the words onto and logi, indicating the knowledge of what exists. Ontology is a theory about what exists and the reality of reality. Ontology can also be called the science of nature, part of the metaphysics of philosophy. Reviewing the problem ontologically indicates an investigation into the nature and reality of reality. Ontology is used as a foundation for acquiring knowledge, answering the question of what the nature of science is.² What is experienced and observed directly by the senses is a fact, so this fact includes empirical experience. In ontology, it is necessary to separate the reality of reality and the reality of appearance. An important question in ontological: “what is the deepest essence of all reality”.³

In ontology, science is within the reach of human experience. Thus, the object of study is in the pre-experience area, such as human creation. As for post-experience, such as life after death, it is not an area in the ontology. In Islam, there is another reality that cannot be reached by the five senses so observation or experimentation cannot be carried out. This is real but unseen. QS al-Haqqah: 3839, whose understanding is then, I swear by what you can see, and by what you can't see. These “things” actually

¹ “Kamus Besar Bahasa Indonesia,” Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia, 2016, <https://kbbi.kemdikbud.go.id/entri/pragmatisme>.

² Gary H Merrill, “Ontology , Ontologies , and Science” 30, no. 1 (2011): 2. See also at Mustafa Bilalov et al., “ONTOLOGICAL AND EPISTEMOLOGICAL DISCORDS ROOTS IN ISLAM,” *The Europeam Proceedings of Social & Behavioural Sciences*, 2019, 434.

³ Musa Asy'arie, *Islamic Philosophy: Ontological, Epistemological, Axiological, and Perspective Studies* (Yogyakarta: LESFI, 1992), 18.

exist and are one reality, but do not exist in the empirical world.

Ontology shows the answer to the question of what is the true nature of science, what is the nature of truth, and the reality that corresponds to that knowledge, which cannot be separated from the view of what and how there is. The notions of ontology determine the view of what and how the truth and reality are to be achieved by science. Based on the ontology view, science can be viewed in its natural state and as it is (unpretentious ontology). Ontology can also be seen as a single or plural type of reality (quantitative and qualitative ontologies).

As well as their sole fact that science; diversity, differences, and changes are considered superficial (monistic). From here there are a question falsafati “What there is of it?” “What there is of it?” and “where there is of it?”

Ontological Problems of Counseling guidance of Islam

Islamic Guidance Counseling may initially be considered a form of Islamization of knowledge in general. Counseling guidance of Islam is considered to be like other Islamic-labeled sciences, talkative in the face of Western conventional scientific advances. Counseling Islam is the discipline that stands at the crossroads of some of the science, such as psychology, communication, propaganda, and education.⁴ Therefore, a study is needed to review Islamic counseling as a whole. This paper seeks to find a definitive formulation of the Counseling guidance of Islam on the basic aspects.

The presence of guidance counseling Islam in touch with reality and the diversity of science and practice of counseling in general. Historically, counseling Islam gives the “influence” on the socio-cultural environment, in the sense of providing insight into the philosophy, direction of view, the motivation of behavior,

⁴ Sri Suwartini, “Menilik Keilmuan Bimbingan dan Konseling Islam dengan Perspektif Filsafat Sistem Jasser Auda,” *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 12, no. 1 (22 Maret 2016): 1–15, <https://doi.org/10.14421/hisbah.2015.121-01>.

and guidelines changes until the formation of a new reality. But also, Counseling Islam could be affected “by the reality of social change, cultural environment, institutions and priority choices, as well as the existence and aktualiasasi himself.

Basically, there are two poles of the definition of Counseling guidance in Islam, which are often polar opposites. The first is generally a process of inheritance, transmission, and socialization of individual and social behavior, which has become a standard model for society from conventional counseling that grew up in the west and was adopted in Indonesia. . Second, Islamic counseling as a facilitative effort that allows the formulation of scientific and religious-based counseling practices with conventional scientific support and divine guidance.

Of the different poles of this definition, each has broad implications for the scientific and organizing counseling of Islam during this time. In formal and standard institutions, the Counseling guidance of Islam today feels that the emphasis on the “first” definition is stronger than the “second” definition so that it is translated as a help effort that considers the client weak. On the other hand, if the emphasis is on the second definition, it will allow more clients to find a more vibrant profile of themselves in the environmental area and time period in which they are or will take on a religiously-motivated role in their life. This paper attempts to spread Islam’s counseling definition fuller as apocalyptic roots and reality of the times in the area of Indonesia.

Research methodology

This research uses the library research method. Technically, this method deals directly with text data, images, numbers, events, and other objects. Therefore, it includes the readymade which researchers do not go anywhere because simply use the data available in the library.⁵

⁵ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Indonesia Obor

Type descriptive qualitative research including literature and sources or the latest findings regarding counseling. The research literature is sometimes critical and historical.⁶ This research has a historical dimension to the work of past religious thinkers. This literature research can include criticism of thought, and research on certain manuscripts. Therefore, library research will deal with data sources in the form of books.

Collecting data in the form of symbolic verbal in the form of texts that have not been analyzed. There are two stages in reading the data that has been obtained: (1) symbolic reading by capturing a synopsis of books, chapters, and subchapters to the smallest part of the book, and (2) Reading at the semantic level, data that has been collected in more detail, decomposes and capture the essence of the data.

The technique used was analyzed by the Miles and Huberman model. In this model, qualitative analysis activities are carried out interactively and continuously until it is deemed sufficient. Next, analyze again after the data has been collected in the form of raw data which must be determined in relation to each other.

Theoretical Review

Ontology reasoning used in guidance counseling Islam is cohesiveness through a direct descendant of the principal sources of the Qur'an and the Sunnah of the Prophet (istimbath), of the principal sources may be minded or contrary to conventional theories (iqtibas and istiqra), then habituation ummah they believe is right and beneficial in the improvement of the soul (Irfani).⁷ The

Foundation, 2004), 97.

⁶ Kaelan, *Metode Penelitian Keagamaan Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), 134.

⁷ Isep Zainal Arifin, "Bimbingan Konseling Islam (al-Irsyad wa al-Tawjih al-Islam) Berbasis Ilmu Dakwah," *Ilmu Dakwah* 4, no. 11 (2008): 35, <https://doi.org/https://doi.org/10.15575/idajhs.v4i11.383>.

Iqtibâs approach is used as auxiliary science (not as a subject).⁸ ‘Irfani is a series of purification of the soul, including recitation, yaqin, tafahum, musyahadah, talaqi, i’tiqadi.⁹

In the variety of Muslim philosophers’ thoughts, there are Al Kindi, Al Farabi, Ibn Sina, and Ibn Rush who have a very strong interest in discussing the ontology of science.¹⁰ Muslim philosophers from Al Kindi to Ibn Rushd emphasized that true knowledge is the reason which in classical times was called logic.¹¹ In Al Ghazali’s view, this sense is seen as having many weaknesses because it gets information from the senses which are often inconclusive.¹² According to Suhrawardi, true knowledge is from divine light which is illuminated by a clean heart and inspired by the scriptures.¹³ Ibn ‘Arabi formulated the knowledge of ‘irfani (gnosis) or ma’rifat, in the form of in-depth knowledge of the nature of all things including esoteric religion and divinity (inner). Esoteric knowledge is different from speculative knowledge. This knowledge is positive and has an independent reality. The way to obtain it is through shuhud towards reality according to knowledge. The difference is, that God’s knowledge is absolute and human esoteric knowledge is limited.

In the 17th century AD, there was a Muslim philosopher named Mulla Sadra. The flow of Islamic philosophy is based on intellectual intuition, rational proof, and Islamic law. The knowledge process is carried out by spiritual experience, and ratio support,

⁸ Hallen, *Bimbingan dan Konseling* (Jakarta: Ciputat Press, 2005), 45.

⁹ Wira Hadikusuma, “Epistemologi Bayani, Irfani dan Burhani Al-Jabiri dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik dan Peacebuilding,” *Jurnal Ilmiah Syi’ar* 18, no. 1 (2018): 2, <https://doi.org/10.29300/syr.v18i1.1510>. See also at Peribadi et al., *EPISTEMOLOGI PERGERAKAN INTELEKTUAL DARI MASA KE MASA: Sebuah Ulasan Komparatif* (Indramayu: Penerbit Adab, 2021), 2.

¹⁰ Ahmad Mustofa, *Filsafat Islam* (Jakarta: Setia Pusaka, 1997).

¹¹ Sharif, *A History of Muslim Philosophy* (Delhi: Low Price Publication, 1999), 158.

¹² Fazlur Rahman, *Philosophy of Sadra* (USA: Mcghill, 2001), xx.

¹³ Imam Abu Hamid Muhammad bin Muhammad Al Ghazali, *Ihya Ulumuddin* (Beirut: Darul Ibnu Hazm, 2005), 9.

aligned with the Shari'a. The order can be different, but all of them must be in harmony with the revelation of the Shari'a.¹⁴ The truth can only be understood by combining and appreciating in a balanced way between the philosophical method and the Sufistic method according to the guidelines of Islamic law.

Conventional guidance and counseling science grew in the west, since the early 1900s. Conventional counseling guidance refers to the philosophy of human science that discusses the condition of the soul, behavior, and human mind.¹⁵ Science develops guidance and counseling with qualitative and quantitative research methods. From the beginning, the conventional counseling services emphasize on self-development counselees to recognize the skills, talents, and interests of the individual to be able to work and career.¹⁶ The context of self-development and personal formation is a scientific process of counseling guidance. Counseling helps the counselee so that he becomes himself, through the process of helping himself to find himself, prepare himself and change himself.

The innovation developed by counseling theory is more about life experience, family, and cultural factors. Wolpe, Ellis, Skinner, Rogers, and Freud are examples of psychological and counseling theorists who base their scientific work on the examination of clinical experience and their therapeutic process through a foundational approach to the philosophy of life.¹⁷ This illustrates that counseling science is based on the value of the individual's experience in seeking the truth, and the therapeutic process carried out is nothing but a dialectical process that has been applied so far by ancient philosophers.

¹⁴ Murtadha Muthahhari, *Filsafat Hikmah: Pengantar Pemikiran Shadra* (Bandung: Mizan, 2004), 24.

¹⁵ Alfaiz Faiz, Ari Dharmayanti, dan Nofrita Nofrita, "Etika Bimbingan dan Konseling dalam Pendekatan Filsafat Ilmu," *Indonesian Journal of Educational Counseling* 2, no. 1 (2 Januari 2018): 2–10, <https://doi.org/10.30653/001.201821.26>.

¹⁶ Ladislaus Naisaban, *Para Psikolog Terkemuka Dunia* (Jakarta: Grasindo, 2004).

¹⁷ M. Wegmann, *Counseling and Philosophy* (USA: New Orleans, 2014), 45.

Through the dialectical thinking process, individuals who study counseling are able to formulate their own understanding of conflict within the counselee, which can be redesigned according to their needs and demands. Individual human communication and social interaction with a counselor reveal the internal conflict that mutual interaction with the outside world, thus forming a concept that can be understood by the counselee with information that occurs through dialogue between counselor and counselee. Through Dialectical ethical philosophy approach, the counselor is strengthened to be able to analyze and help the counselee's personal formation.¹⁸

Conventional behavioral and rational counseling theories are among the most basic examples of the style in the counselee's perception.¹⁹ Perception in behavioral theory, looking at the positive recognition of the environment against him has a direct influence on the self regard against itself. Recognition raises self worth nilai positive about him. The need for positive recognition, and acknowledgment in the essence of the awards themselves, then developed experience worth the condition of individual conditions that have a value positif dalam environment. Individuals must believe in their own thoughts and accept the values or beliefs of others will himself, then it will create a condition of positive regard.

The Rational Emotive Behavior Therapy (REBT) counseling approach by Albert Ellis is based on the rational ability of individuals to behave and describe themselves socially. Psychological conditions are the most fragile conditions in the human person, namely cognitive, behavioral, and emotional. Practically, Ellis emphasizes his approach to dealing with irrational beliefs and damaging individual lives. Ellis prefers to do self-healing for the

¹⁸ Patrick Payne, Charlene M. Kalenkoski, dan Christopher Browning, "Risk Tolerance and the Financial Satisfaction of Credit Card Users," *Journal of Financial Counseling and Planning* 30, no. 1 (1 Juni 2019): 12–18, <https://doi.org/10.1891/1052-3073.30.1.110>.

¹⁹ Sharf, *Theories of Counseling and Psychotherapy* (Belmont: Brooks/Cole, 2013), 22.

counselee through the process of dialectical communication techniques confrontation with the counselee's condition.

In the beginning, the philosophy and science solely sought the essence of nature and human life, but questions come to mind, as to what science? In what direction is science directed? What is the authority of science? These questions have urgency to contemporary philosophers and scientists. Therefore science has a valuable attached to the people who use it.

Immanuel Kant designs morality, reason, and rationality in counseling. The science has the right ethics in accordance with its scientific objectives, relating to human behavior, whether good or bad according to the knowledge they have.²⁰ His philosophy is used in three forms, namely discussing the way of human life with general patterns, forming rules or moral codes, and investigating the way of life of how rules are held.

In this case the science of counseling guidance clearly describes a scientific system and its application. Science is useful for society, so it becomes a tool for progress. Science is also seen as pursuing truth, and the truth is the essence of science, but don't forget that truth is determined by the degree of the practical application of science by man as the "owner of knowledge" as the man behind the gun.²¹

M. Fuad Anwar, who was reported in 2015, observed a new stream in the science of counseling guidance, with the existence of religious counseling.²² Theory of Guidance and Counseling (BK) continues to grow rapidly along with the development of psychodynamic counseling, behaviorism, humanism, and

²⁰ Mokh Sya'roni, "ETIKA KEILMUAN: Sebuah Kajian Filsafat Ilmu," *Jurnal THEOLOGIA* 25, no. 1 (2016): 245–70, <https://doi.org/10.21580/teo.2014.25.1.346>.

²¹ Jujun S. Suriasumantri, *Ilmu Dalam Persepektif* (Yogyakarta: Yayasan Obor Indonesia, 2003).

²² M F Anwar, "Filsafat Manusia Dalam Bimbingan Konseling Islam," *ORASI: Jurnal Dakwah dan Komunikasi* VI (2017): 1–18, <http://www.syekhnurjati.ac.id/jurnal/index.php/orasi/article/view/1407>.

multiculturalism. Spiritual counseling is a new era of healing through belief and faith. The client's religious values are one thing that the counselor needs to consider in providing counseling services. Clients who are fanatical about their religious teachings may be very confident in solving their personal problems through the values of their religious teachings. These global dynamics also occur in the religious country of Indonesia. We can observe this, among others, in a society where there are loads of individuals who come to see the Kiai, not to pose inquiries about strict regulations, but to complain about problems in their personal lives to ask for help in the form of advice, suggestions.

Discussion

The formulation of the definition of Islamic counseling should not be separated from the teachings of Islam in the Qur'an and Sunnah because these two sources are authentic guidelines for extracting scientific treasures from an Islamic perspective. Semantically, the term "counseling" in the context of Islam is more widely known by using the term "irsyad". Zaynal Arifin (2008), irsyad leads to the internalization of Islamic teachings. The focus of this irsyad is in the form of (1) worship practices such as prayer, fasting, dhikr of Allah, du'a; (2) mudzakaroh, nashihat, ta'lim; and (3) psychotherapy (*isyatifa*).

The definition of Islamic counseling is expressed by different editors, due to differences in the text and context of the sentence, although in certain cases, these terms have the same meaning.

According to the latest identification in 2018, Zaen Musyirifin and Said Hasan Basri, the term Counseling guidance of Islam is the equivalent of the words "irsyad and hisbah".²³ Ershad means guidance on the truth of guidance from Allah delivered in harmony

²³ Zaen Musyirifin dan A. Said Hasan Basri, "Integrasi Dakwah Islam ...," *Jurnal Bimbingan Konseling dan Dakwah Islam* 15, no. 2 (2018): 79–101, <http://garuda.ristekdikti.go.id/documents?q=JURNAL+BIMBINGAN+DAN+KONSELING>.

involving human murshid as a guide; Maudhu's mission in the form of messages or guidance materials); method; mursyad bih as the subject of guidance or client and; that goal to be achieved in the form of changing the attitude and behavior of the client's subject to be in line with the provisions of Islamic teachings.

Hisbah is an Islamic counseling activity in classical Islam. Hisbah means telling people to do good deeds left behind and bad deeds they do.²⁴ This hisbah activity is called *ihtisab*, the mentor is called Muhtasib while the client is called Muhtasab'alaih. Muhtasib meets with people who have problems in order to foster physical, mental, and social health, and prevent destructive actions.

Indeed, in Islamic counseling since the beginning of the growth of the Islamic community in Medina, counselors are given the authority to carry out da'wah amar ma'ruf nahyi munkar to create a harmonious society in goodness and stay away from evil. Hisbah emphasizes more on a preventive approach so that there is no spread of dangerous behavior or actions, detrimental to the safety of both individuals and the community. Thus, counseling includes the maintenance of each individual religious community.

Basic counseling is intended as a source of truth value and strength to deliver on prevention activities, improvement, and development of the quality community. The value contained should reflect universal values that can be tailored to all aspects of human life.

The basis of counseling can be classified into 1) the ideal basis of Islamic counseling, and 2) the operational basis of Islamic counseling. First, the ideal basis of Islamic counseling is a hierarchy that cannot be changed in structure, even though the essence of the whole basis has crystallized in the teachings of the Qur'an and As-Sunnah. The hierarchical arrangement was agreed in the form of the Qur'an, the Sunnah of the Prophet SAW, the words of the

²⁴ Saiful Akhyar Lubis, *Konseling Islami; Kyai & Pesantren* (Yogyakarta: eLSAQ Press, 2007), 79.

Companions, the society of the people, the values and customs of the people, and the thoughts of Islamic thinkers.

Al-Qur'an is a noble word that was revealed by Allah to the soul of the Prophet Muhammad (PBUH), whose teachings include high knowledge and is a noble source whose essential essence cannot be understood except for people who are pure at heart and intelligent.²⁵ Al-Qur'an is a source of absolute value, whose existence does not change even though its interpretation is possible to change according to the context of the times, circumstances, and places. Al-Qur'an can be the basis of Islamic counseling. The Sunnah of the Prophet as the behavior of life (Sirah) which is good and bad, on a path taken (at-tariq al-Masluhah) in the form of everything quoted from the Prophet. in the form of words, deeds, determinations, or otherwise.

The words of the Prophet's Companions / mazdhab sahabi mean people who never met the Prophet while he himself had faith and die in bringing faith anyway. Efforts companions of the Prophet in the field of Islamic counseling greatly determine the development of counseling thinking today. The problem of the community / Masalihul Mursalah is in the form of establishing regulations that are not mentioned in the Qur'an and As-Sunnah on the consideration of withdrawing goodness and rejecting damage in people's lives.

Values and Customs are actions and words that make the soul feel calm in doing an action because it is in line with common sense and accepted by a prosperous character. The traditional values of each society are a multi-complex and dialectical reality. These values reflect the uniqueness of society, as well as the embodiment of universal human values. Not all traditional values of a society can be used as ideas for Islamic counseling. The value can be accepted after being selected, does not conflict with the provisions of the

²⁵ Muhammad Rashid Ridho, *Tafsir al-Manar*, V (Cairo Mesir: Darul Manar, 1374), 272.

texts, both from the Qur'an and Sunnah and the tradition of common sense and a prosperous character, and does not result in disobedience, damage, and harm.

Second, the operational basis of Islamic counseling is formed as the actualization of the ideal basis. This basis can be classified, among others, as a) historical basis; b) social basis; c) psychological basis, and d) philosophical basis.

The historical basis provides the scientist with the results of past scholarship, the laws and regulations, and their limits and shortcomings. The social basis provides the cultural framework within which counseling begins and moves, such as moving, selecting, and developing it. The psychological basis provides information about the nature of the client, best practices, achievements, and assessments and measurements. The philosophical basis gives the ability to choose the best to guide a system, control, and give direction to all other operational foundations. All of these basics provide a perspective on human potential and manage the resources responsible for counseling guidance of Islam activities.

The purpose of the counseling guidance of Islam should not be contrary to the purpose of the benefit of religion and the state. The goal is the world of the mind, i.e. the ideal atmosphere in which the goal is to be realized can serve as a standard for getting to the top of the endeavor, as well as directing the endeavor that is passed and as a starting point for achieving other goals. on what they aspire to and most importantly can give an assessment of their efforts. For the purpose of counseling, the ideal atmosphere appears in the ultimate aims of education, and the final goal is usually formulated in a concise and concise manner.

The plan of Islamic guiding objectives should be situated to the idea of advising which incorporates a few viewpoints, for example about the tasks of human life, human nature, community demands, and the dimensions of the ideal Islamic life. The task of

human life is in the form of worship and the duty as Khalifatullah.²⁶ Human life is not by chance and in vain. Humans carry out certain life tasks according to religious instructions.

Human nature is created as the vicegerent of Allah on earth, and to worship Allah SWT., creation is equipped with various kinds of nature that tend to Al-Hanief. People have a yearning for reality from God as religion as far as the capabilities and capacities that exist.²⁷ The requests of society as the safeguarding of social qualities that have been regulated in the existence of general public, as well as the satisfaction of the requests of life in expecting the turns of events and requests of the advanced world. On this basis, it is not justified that counseling destroys the structure of society, such as suicide to avoid life's problems, self-destruction, and human and other natural life.

The elements of the ideal existence of Islam contain values that can work on the government assistance of human existence on the planet, to oversee and use the world as a provision for life in the hereafter. Thus, these dimensions can combine the interests of worldly life and ukhrawi. The balance and harmony between the two interests of life is a deterrent against the negative influences of various life turmoils that tempt the peace and tranquility of human life, both spiritual, social, cultural, and ideological in the life of the human person.

The formulation of the Counseling guidance of Islam must be in line with the objectives of the Islamic mission itself. Achieving perfect behavior is the real goal of Islamic counseling. Referring to Al-Ghazali, the purpose of Islamic counseling can be reflected in two areas, namely *Insan Kamil* who always draws closer to Allah SWT; and *Insan Kamil* who gets happiness in life in this world and in the hereafter. Referring to Ibn Khaldun's mapping, the

²⁶ The statement about the creation of man is not in vain, Ali Imran: 191; and all human actions both prayer, worship, life and death of humans for Allah swt, Q.S. Al-An'am: 162.

²⁷ QS. Al-Kahfi: 29; Q.S. Ad-Dzaariyat: 56; Q.S. Al-Baqarah: 30.

formulation of the Counseling guidance of Islam can be divided into two types, namely: (1) The ukhrawi-oriented goal is to form a servant to carry out his obligations to his Lord. (2) Worldly-oriented goals are to form humans who are able to face all forms of life that are more worthy and useful.

The formulation of Islamic counseling guidance is more detailed, and can be grouped into four, in particular: first, the actual angle (*al-jismiyah*), which prepares humans as caliphs on earth.²⁸ - Second, the spiritual aspect (*ar-ruhaniyah*) raises the soul from loyalty only to Allah SWT alone and carries out the morals exemplified by Muhammad saw, based on the ideal in the Qur'an. Spirituality seeks to purify and purify oneself from negative attitudes. This is called the "tazkiyah" or rification in "wisdom". Third, the part of the reason (*al Aqliyah*) is the scholarly preparation to observe reality and its causes by concentrating on the indications of Allah's power and finding the messages of His sections that carry confidence to the Creator. This aspect of reason is in the form of attainment of scientific truth (the science of *Yaqin*) and achievement of empirical truth (*ainul Yaqin*). And the achievement of meta-empirical truth or perhaps more precisely as a philosophical-transcendental truth (*haqqul yaqin*).

Fourth, the purpose of social counseling (*ahdafal-ijtimaiyah*); the formation of a complete personality of spirit, body, and mind. Individual identity here is listed as a human being who lives in a pluralistic society. Fifth, the *Insaniyah* aspect has religious, cultural, and scientific dimensions. With religiosity, humans still maintain their personality, and freedom of dignity. Ethical culture demands that humans have obligations and responsibilities for the preservation of the world and everything in it. Humans get the basis to maintain the integrity of their personality and are able to prevent the currents of the times that lead to the disintegration that always threatens human life. Science encourages people to be objective

²⁸ Q.S. Al-Baqarah: 247; Q.S. Al-Anfal: 60.

and realistic, and various human lives are built to behave critically and rationally and try to develop thinking skills and creativity.

In religion, people will always demand self-actualization to faith and piety wherever humans are. Individuals as strict creatures fill in as abdillah and as illustrative of Allah on the planet. Abdillah is a devoted individual who loves God as per the rules and directions of God. It is called love mahdhah. Khalifatullah is a man's obligation to develop and thrive as per the capacity of this nature for the government assistance of humankind, as well as a gift for another person or called rahmatan lil'alamin.

In Counseling guidance of Islam with the harmonization of general counseling guidance, there are healthy and unhealthy personal criteria.²⁹ For comparison, there are healthy personal formulations referring to the affective domains of Freud's Psychoanalysis, Maslow's Existential, and Ellis' Rational Emotive Therapy. They provide a healthy personal formulation as follows: harmonious function of the id, ego, and superego; open to experience free from anxiety;; confident, there is an internal evaluation; accept experience responsibly; aware to grow continuously; not shackled by irrationality, and accept oneself. Healthy individuals according to conventional counseling can refer to the psychomotor domain of Adler's Therapy, Behavioral Bandura, and Transactional Bern. According to them, a healthy person: is willing to work, donate, give and get; view both self and others (I am alright, you are alright); huge and important to other people;

All personal views are healthy from this conventional counseling, if you are looking for supporters of the verses of the Koran and the hadith, there are certainly. Of course, goodness is not a value, but a function of a tool. For example, if a non-Muslim does a good deed, then it is of no value in front of Allah SWT. However, if a Muslim does good by using the function of a non-Muslim vehicle, then the good Muslim gets a reward from

²⁹ Anwar, "Filsafat Manusia Dalam Bimbingan Konseling Islam."

Allah SWT. The value side is in the diversity, not in the function of the tool.

In formulating the definition of counseling guidance in Islam, there are a number of Counseling guidance of Islam academics whose books are used as national references, including Samsul Munir Amin (2008), Aunur Rahim Faqih (2011), Hamdani Bakran Ad-Dzaky (2016). In general, they provide a definition of counseling guidance of Islam at the active request of the client, which is based on the holy book of the Koran and the words of the Prophet.

Samsul Munir Amin defines the Counseling guidance of Islam as systematic assistance to each individual so that they can develop their religious potential according to the guidance of the Qur'an and Hadith.³⁰ Aunur Rahim Faqih, Counseling guidance of Islam is defined as helping to re-realize his existence as a religious creature of God who can accomplish happiness in the world and the hereafter.³¹ Hamdani Bakran Adz-Dzaky, Counseling guidance of Islam is defined as the activity of providing guidance services to clients who ask for guidance so that they can develop the potential of reason, psychology, and faith and can overcome their life problems according to the Qur'an and the Sunnah of the Prophet SAW.³²

Thus the explanation of a definition that is traced from the perspective of ontology philosophy, counseling guidance in general, and counseling guidance in Islam. Historical and critical analysis has been tried to understand the counseling guidance of Islam definitively.

³⁰ Samsul Munir Amin, *Bimbingan dan Konseling Islam* (Jakarta: Sinar Grafika Offset, 2010), 25.

³¹ Aunur Rahim Faqih, *Bimbingan dan Konseling dalam Islam* (Jakarta: Hamzah, 2011), 24.

³² Hamdani Bakran Ad-Dzaky, *Konseling & Psikoterapi Islam ; Penerapan Metode Sufistik* (Jakarta: Bina Plan Pariwisata, 2005), 137.

Conclusion

The definition of counseling guidance in Islam has its own formulation which refers to the religious mission. This mission is supported by a philosophy of science and a theoretical-applicative framework that leads to the formation of a complete human being according to the will of its Creator. The overall value of Islamic guidance and counseling is quality self-achievement for the prevention, development, and resolution of problems in accordance with the virtues of religion. Sacrifice, worship, and alms, for example, are syar'i tools so that the person becomes nobler, physically and mentally healthy, and happy in this world and the hereafter.

The formulation of counseling guidance that comes outside of Islam may be used as a skill tool that is considered to be of neutral value. Conventional counseling guidance is not positioned as an opponent of Counseling guidance in Islam. He can complement and correct each other so that the Counseling guidance of Islam becomes a blessing for all life.

The elements of the definition in Counseling guidance of Islam, at least include: (1) services that are proactive, not apathetic or passive, (2) carried out by experts marked by education and training, (3) carried out to individuals, both in individual and group counseling and mass, (4) in the form of advice, support, and advice in accordance with the religious rules of the Qur'an, Sunnah and their derivatives, (5) aimed at self-development, preventing blasphemy and solving problems so that individuals can optimize their potential, and (6) pay attention to physical, spiritual and environmental aspects that make the life of the world and the hereafter happy.[]

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