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Fundamentals of Counseling Guidance In The Qur'an

Sovatunisa Soleha*¹, Emmi Kholila Harahap², Hasep Saputra³

¹⁻³ Institut Agama Islam Negeri Curup

e - mail : *Sovatunisasoleha@gmail.com, emmikholidharahap@gmail.com, hasepsaputra@gmail.com

Abstract – Islam said that labeling in counseling courses must refer to Islamic teachings which are rahmatan lil 'alamin and are closely related to the Al-Qur'an and Hadith as primary sources of law seeking. Therefore, the integration of the values of the Koran and hadith is a necessity for both ontology, epistemology and axiology. Thus the Islamic counseling referred to in this description is different from conventional counseling originating from the West. Western Counseling talks about Self-Concept and Beliefs. More than just self-concept and self-confidence, Islamic counseling talks about the concept of the Qur'an and Hadith which emphasizes monotheism as a servant in the right position and position of proportion. By using a literature study method that refers directly to the Al-Qur'an, the following series of paragraphs will focus more on elaborating on the basics of the Qur'an in counseling.

Key words – Counseling, Al-Qur'an, Hadist

I. PRELIMINARY

Counseling is a discipline that is closely related to education. Even though it appeared later, counseling is very helpful and decisive in the learning and teaching process. This role can be seen when students have problems in their learning process that demand a solution as soon as possible, this is where synergy between the counselor and the counselee is needed. Not only students who have problems, but all students need assistance to develop their respective potential. Because counseling is a branch of education, the goals to be achieved by counseling are not different from the goals of education in general. Namely creating human beings who are faithful and pious, intelligent, healthy physically and spiritually and have good morals.

The Koran is the source of Islamic law which occupies the first position. As a holy book that is guaranteed to be authentic, the Koran functions as a guide not only for Muslims but also for all mankind. Therefore all the problems that occur in this life can be found a solution by referring directly to the source, namely the Koran. Likewise, when we talk about Islamic counseling, which indeed attaches an Islamic label behind this discipline, of course it even becomes a necessity to make the Koran as the main reference.

The Qur'an al-karim, which is the main source of Islamic teachings, functions as a guide to the best path for the happiness of human life in this world and the hereafter. Many of these instructions are general and global in nature, so that the explanation and elaboration are borne by the Prophet Muhammad. Besides that, the Qur'an also instructs mankind to pay attention to the verses of the Qur'an, so that in this way, the truths of the Qur'an will be found that Allah will show signs of his greatness and the function of the Qur'an to be revealed is as an answer to the problems faced by society.

When referring to the verses in the Koran, there are actually very many verses that indicate the implementation of counseling. Therefore, the Koran is a mandatory reference when you want to dig deeper about Islamic counseling. Of course the Koran cannot stand alone to understand a particular scientific discipline, the Koran requires other scientific tools such as: Hadith, Tafsir, Usul Fiqh and so on. For this reason, understanding other branches of science is quite important.

The word counseling in Arabic is al-Irsyad which is etymologically al-Huda, ad-Dalalah, in Indonesian means guidance. In the Koran there is the word al-Irsyad combined with the word al-Huda:

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۗ ذَلِكَ مِنْ آيَاتِ اللَّهِ لِيَهْدِيَ اللَّهُ لِمَنْ يَشَاءُ
الْمُهْتَدِينَ وَمَنْ يَضِلْ فَلَنْ تُجِدَ لَهُ وَلِيًّا مُرْسِدًا

Meaning: "And you will see the sun when it rises, leaning from their cave to the right, and when the sun sets away from them to the left while they are in a wide place in the cave. That is part of the signs (greatness) of Allah.

Whoever is guided by Allah, then he is the one who gets the guidance; and whoever He leads astray, then you will not find a leader who can guide him". (Q.S. Al-Kahfi/18: 17). [1]

From the verse above, we can conclude that Allah has full right to guide people to the path of truth or let people go astray. In another verse, the word al-Irsyad is also mentioned as follows:

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

Meaning: "(who) guides us to the right path, then we believe in him. And we will never associate anyone with our Lord." (Q.S. Al-Jin/72: 2).

From the verse above we can analyze that the Qur'an is a guide and a guide to obtaining the truth. So it is highly recommended for every Muslim to read then live and practice the teachings of the Koran. Thus his soul will be guided to the path of truth.

In the spiritual dimension of Islamic counseling, Allah is the Supreme Counselor, the only place where humans surrender themselves to their problems, as a source of problem solving, a source of strength and help and a source of healing. We can see this in the Koran sura Al-Baqarah / 2: 112[2]

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

Meaning: "(Not so) even whoever submits himself to Allah, while he is doing good, his reward is with his Lord and there is no worry for them and they do not (also) grieve".

Likewise in other verses, there is a lot of explanation regarding the spiritual dimension in Islamic counseling, such as in surah Al-Baqarah/2: 156, 255, 284, sura Ali-Imran/3: 159-160, sura At-Thalaq/65: 3-4 (Lubis, 2011: 115).

With regard to the material dimension in Islamic counseling, the client/counselee is seen as a human being with the need to understand the empirical problems they face and at the same time be aware of their true identity and responsibility for solving these problems. As in surah Az-Zariyat/51: 56 [3]

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create the jinn and humans except that they worship Me"

In other verses there are also signals about the material dimension in Islamic counseling, such as in surah Al-Baqarah/2: 30, Al-Ahzab/33: 22, and surah Al-Qiyamah/75: 14.

In Islamic counseling, the problems that humans face in their lives are trials and tests from Allah to His servants, to test the extent of human faith and patience. As contained in surah Al-Baqarah / 2: 155

Meaning: "And indeed We will give you trials, with a little fear, hunger, lack of wealth, soul and fruits. And give glad tidings to those who are patient."

In surah At-Taghabun/64: 15 it is also explained as follows:

أَمْوَالِكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Meaning: "Surely your wealth and your children are only a trial (for you): with Allah is a great reward."

As a client/counselee, Islamic counseling views humans as individuals who have the potential to live a healthy life mentally.[1]–[5], [5]–[13] That's why he was equipped with the potential by God to be able to solve his problem properly. Armed with the potential that humans have, it is hoped that humans can solve their own problems, besides that Allah gives problems to humans according to the level of their abilities, this is in accordance with surah Al-Baqarah/2: 233, 286, surah An-Nisa'/4: 84, Al -An'am/6: 152, Al-A'raf /7: 42, Al-Mu'minun/23: 62, Shad/38: 86 and At-Talaq/65: 7. As for God's gift in the form of the intended potential is as in surah Al-Baqarah/2: 31 as follows:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: "And He taught Adam the names (objects) in full, then presented them to the Angels and then said: "Tell Me the names of those things if you are truthful."

In another verse it is also stated that human potential is an intellectual ability that is able to capture all the instructions and wisdom contained in the Koran. Allah also explained that humans were created more perfect than other creatures (At-Tin/95: 4 and Al-Isra'/17: 70). Besides that, humans are also perfected with spirit, sight, hearing and heart (As-Sajadah/32:7-9), Allah has given humans the ability to be able to distinguish which way is right and which way is wrong (Asy-Syams/91: 8) and Allah has shown for humans which way is the right way (Al-Balad/90:10).

Based on human capabilities, in the Islamic counseling process, clients are directed to do self-counseling. Clients are required to be creative and independent in solving their problems. Regarding the results, it will be in accordance with the ability and extent to which the client is trying. This is in accordance with the word of Allah in surah Ar-Ra'd/13: 11

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ

Meaning: "Surely Allah will not change the fate of a people, until they change themselves".

Likewise, it is stated in surah An-Najm/53: 39-40, that what humans enjoy today is actually the result of their efforts. More or less, or the size that is obtained depends on how much effort he puts in.

The effort made by Islamic counseling to provide peace of mind to clients is by improving their spiritual side. If you want to get peace of mind, you have to approach the source, namely Allah, while faith and good deeds will perfect that peace of mind. There is no other way to gain peace except through solemn worship and sincerely only hoping for His blessing. Worship in question includes obligatory worship and sunnah. There are so many arguments in the Qur'an that indicate that we should perform worship to achieve peace and tranquility of the soul. For example, humans are ordered to make prayer and patience as helpers (Al-Baqarah/2: 45 and 153).

Troubled clients are categorized as humans with sick/dirty hearts. Islamic counseling seeks to heal and clean it so that it can be healthy again as contained in surah Al-Baqarah/2: 10

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

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Meaning: "In their hearts there is a disease, then Allah added to the disease; and for them a painful torment, because they lied."

When the client has succeeded in clearing the disease from his heart, by erasing disgraceful traits by replacing them with praiseworthy traits, that's when he is referred to as a human being who has a healthy/clean heart (qalbun salim), in his life is calm (sakinah) and his soul feels peace (mutma'innah). As contained in surah Ali-Imran / 3: 126

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

Meaning: "And Allah did not make the provision of reinforcements but as glad tidings for your (victory), and so that your heart is at ease because of it. And your victory is only from Allah, the Most Mighty, the Most Wise."

When the client's heart is healthy and clean, it means that the counselor has succeeded in delivering happiness in life not only in this world but in the hereafter. Indeed, every human being is told to balance between the world and the hereafter (Al-Qasas/28: 77). As well as the prayer of a Muslim who every day begged Allah to always get happiness in this world and in the hereafter (Al-Baqarah/2: 201).

II. RESEARCH METHODS

A. Library Reference

The research that the writer did was a type of library research (Library Research). Literature or literature study is an activity to collect information that is relevant to the topic or problem that is the object of research. This information can be obtained from books, scientific papers, theses, dissertations, the internet and other sources.

This type of research seeks to collect research data from various sources of information such as from books, journals that are not through interviews and so on with a focus on research, namely research conducted by collecting data in the library that has something to do with the focus of the research problem and the main points research question. Literature research is a type of research that is used to collect in-depth information and data through literature, books, notes, magazines and other references.

III. RESULTS AND DISCUSSION

Islam said that labeling in counseling courses must refer to Islamic teachings which are rahmatan lil 'alamin and are closely related to the Al-Qur'an and Hadith as primary sources of law seeking. Therefore, the integration of the values of the Koran and hadith is a necessity for both ontology, epistemology and axiology. Thus the Islamic counseling referred to in this description is different from conventional counseling originating from the West.

Western Counseling talks about Self-Concept and Beliefs. More than just self-concept and self-confidence, Islamic counseling talks about the concept of the Qur'an and Hadith which emphasizes monotheism as a servant in the right position and position of proportion

IV. CONCLUSION

As a logical consequence of adding the word Islamic to the discipline of Islamic counseling, the main reference is definitely the Koran. As the first source of law, it is impossible for humans to understand the Koran without using other approaches such as Hadith, ijma' and qiyas. Even though counseling was originally a product of Western invention, counseling does not contradict the concept of the Koran at all. Very many counseling theories are explained in detail in the Koran, even in historical records the practice of Islamic counseling has existed since the time of the Prophet Muhammad, more than that in fact counseling has existed since humans were originally created.

The basic or principles of Islamic counseling include: the principle of monotheism, the principle of amaliah, the principle of akhlakul karimah, the principle of professionalism (expertise) and the principle of confidentiality. While the approaches used in Islamic counseling are the fitrah approach, the sa'adah mutawazinah approach (balance of happiness between the world and the hereafter), the independence approach, the openness approach and the voluntary approach.

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The researcher realizes that there are many mistakes and deficiencies in the research, therefore the researcher needs criticism and suggestions from any party who reads the research and the researcher expresses many thanks to all those who have helped in completing the research.

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