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CAN SOMEONE BECOME A COUNSELOR TO GAIN THE TARGET TOWARDS AN ISLAMIC EDUCATION COUNSELING?

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Abstract :

Humans in the present day are capable of encountering complicated challenges, as well as the complexity of the times. Based on the Qur'an and Hadith, the existence of Islamic Education counseling is a solution in helping individuals get through their difficulties. The purpose of this paper is to discuss human potential as counselors and targets of Islamic education counseling from a scientific standpoint. This article arose through literature review that included data from books, scientific journals, including research papers. Content analysis was used to examine the data. The results demonstrated that Islamic education counseling could make it easier to find alternative problem-solving methods based on the Qur'an and Hadith, and also faith in Allah SWT. Islamic education counseling encourages clients to further strengthen their natural personality so that they will always carry out Allah SWT's commands, and indeed the presence of Islamic education counseling can increase the counselee's faith, Islam, and sincerity to become human beings.

Keywords : *Humans as Counselors, Counseling, Islamic Education*

Abstrak :

Manusia di era modern berpotensi mengalami masalah yang kompleks seiring dengan kompleksitas perkembangan jaman. Kehadiran konseling Pendidikan Islam menjadi solusi dalam membantu manusia keluar dari masalahnya dengan berlandaskan pada Al-Qur'an dan Hadist. Kehadiran artikel ini untuk menguraikan secara ilmiah potensi manusia sebagai konselor dan sasaran konseling pendidikan Islam. Artikel ini lahir dari penelitian pustaka yang memiliki sumber data berasal dari buku dan jurnal ilmiah serta tesis. Data dianalisis menggunakan *content analysis*. Hasil temuan menunjukkan konseling pendidikan Islam membantu individu mencari alternatif pemecahan masalah sesuai al-Qur'an dan Hadis dengan landasan keimanan kepada Allah SWT. Konseling pada pendidikan Islam mendorong klien semakin mengembangkan fitrah yang ada dalam dirinya sehingga dapat menjalankan perintah Allah SWT sehingga kehadiran konseling pendidikan Islam dapat meningkatkan keimanan, keislaman, dan keikhlasan konseli hingga menjadi insan kamil.

Kata Kunci: *Manusia sebagai Konselor, Konseling, Pendidikan Islam*

INTRODUCTION

Education in human life is intimately connected to the living systems of each person who engages through all of it. Education has evolved into a way of human transformation between successive generations that's also constantly changing yet structured and organized while the achievements can be measured as well as acknowledged. The knowledge gained during the learning process was inextricably rooted in human behavior. A balanced education, according to Aminah (2018), is an education that could accommodate the requirements of the society in terms of developing optimally. Human behavior is learned through a science called guidance and counseling in order for the learning process to work effectively. It is also knowledge that will assist people in resolving challenges in their ordinary routine. Person uses the expertise of guiding and counseling in order to understand any problem that arises in human lifetime.

Guidance is a kind of assistance given to an individual or group in the form of orientation, particularly preventive and repressive, to overcome the challenges that clients experience and to achieve well-being in their life (Walgito, 2010). Furthermore, Handaka & Maulana (2017) suggest that guidance is a technique allowing individuals to achieve maturity in life, particularly for those who are unaware of their abilities. Thus, guidance can be interpreted as a method of encouraging people in comprehending their own existence. While counseling is an interactive process in which counselors and clients try to understand and deal with problems, inside the sense that there is strong relationship between the counselor and the client, and indeed the counselor aims to help find and address the issue that his client is facing (Hikmawati, 2012). Counseling, according to Nurgroho (2018), is a relationship between two people, where one person acts as a counselor to help one and the other as a client. Thus, counseling can be interpreted as an effort made by the counselor to help the client in resolving problems that arise in his life by encouraging the person to recognize themselves so that the client's difficulties, both present, and future, can be resolved.

At the secondary and college levels, guidance and counseling services are more widely applied. As shown by Hidayat, Suryana, & Fauziah (2020) revealed that guidance and counseling programs at the secondary education level have several types, namely: orientation services, information services, individual counseling services, group counseling services, and others. Additionally, Faiz, Dharmayanti, & Nofrita (2018) in their research on Counseling Ethics finding that guidance and counseling services have had specific methodologies themselves including experimental and quantitative method approaches in practice and professional development.

Human life today is exposed to various problems. These problems are frequently linked to modern life such as stress, depression, anxiety and so on. To be adequately solved, every challenge deserves the appropriate solution. When faced with a difficulty, however, one is more likely to notify family, friends, teachers, or ustadz about it. Even if not everyone who is in a position to report a problem can provide the right solution for the individual's needs.

Counseling is the greatest method to solve centered on this fact. As stated by Sumarwiyah, Zamroni, & Hidayati (2015), counseling can help clients understand their difficulties more clearly therefore that they can overcome challenges according to their capacities by following the counselor's suggestions. Moreover, Utami, Saputra, Suardiman, & Kumara (2020) emphasized that counseling services are more concerned with the process of changing interactions as well as establishing new meanings for client problems in an attempt to improve problems through habitual patterns development.

A counselor is someone who helps people with their problems. In the counseling session, the counselor listens to individual situations and then collaborates with the client to find the optimal way to solve all of those difficulties. Putri (2016) explains the counselor as custodian of the counseling service. A counselor is someone who guides clients in gaining knowledge and abilities towards problem-solving (Yuhana & Aminy, 2019). Counselors aren't just ordinary careers; they're scientific disciplines as well as professionals that have emerged in contemporary society including religious organizations, particularly in Islam.

The inclusion of Islamic principles in guidance and counseling activities is believed to foster moral development in terms of academic qualifications and also contribute to the advancement of dignified and taqwa-based guidance and counseling personnel (Novitasari & Nur, 2017). Counseling in the view of Islam is a strategy that supports guidance and perhaps educates others on how to build up their potentialities of processing one's mind, faith, belief, and self-image so that they can prevent and fix challenges that occur in their livelihoods, within the family, and in the greater society. As shown in the Qur'an and Hadith, one must be self-sufficient and responsible. Tajiri (2014) released a study entitled Counseling in Islam: Some of the counseling practices in Islam is da'wah, which has been practiced by Muslims for a long period of time and has been integrated with da'wah initiatives.

In general, the Qur'an and Hadith should guide mankind in living their lives including resolving hurdles by depending on their physical, mental, and intellectual abilities. However, not everyone can take advantage of these three potentials if they lack problem-solving abilities. As a matter of fact, many people seem unable to properly solve their difficulties, which in some cases, they even create new ones. The same may be said for the educational process. Students who are having difficulties in their lives have a great deal of difficulty learning or socializing with their peers and teachers. Therefore, Islamic education counseling is ready to help learners in living their lives in accordance with the Prophet Muhammad SAW's guidelines.

RESEARCH METHODOLOGY

This research is developed based on the literature review. Researchers' efforts to collect varied relevant information about a topic or subject being examined are referred to as literature studies (Tajiri, 2014). Academic textbooks, publications, conference proceedings, and theses were used to compile the data for the

research. This study's data analysis included a review of the findings' adequacy for the scientific goals.

RESULTS AND DISCUSSION

Definition of Counseling

Counseling emerges as a result of several varied challenges the world faced mostly in 20th century. Initially, counseling was referred to as an adviser, such as a marital advisor, a legal representative, or a scout assistant. Then there were advisors in the domains of automotive, business, management, finance, and investment, such as financial counselors and automotive counselors. Counseling based on the activity of offering guidance tends to provide advice, encouragement, knowledge, and psychological analysis (Willis, 2010).

Giving advice, along with offering information and transferring knowledge to those who need it, is what counseling is commonly defined as. Although these terminologies have respective equivalents in counseling, the counseling in issue is a branch of expertise that belongs to someone who practices as a counselor.

Counseling is based on the Latin words "counsel" and "counsellum", which indicate "together" or "talking together." Processes, relationships, problems, professionals, and advice are included in the definition of counseling. Counseling is the technique of qualified persons (counselors) giving out advice to those who are struggling (counsees) (Tarmizi, 2018). Counseling is a face-to-face process by counselors and counsees that is confidential, full of acceptance, and provides opportunities to express problems, as seen by ASCA (American School Counselor Association). Counselors with professionalism will mobilize their abilities and knowledge to assist counsees to improve their situation (Yusuf & Nurihsan, 2006).

Counseling is a relationship in which the counselee receives therapy in order to change his or her self-system (Latipun, 2015). A problematic person certainly has a problematic system. Therefore, counseling activities are expected to be able to motivate people to make positive changes and solve difficulties on their own.

A counseling process is a professional interaction between the counselor and the counselee. Counselors accomplish their goals by assisting counsees in comprehending their situations and providing details on how to understand potential and make self-determination, specifically their perspectives (Komalasari, Wahyuni, & Karsih, 2016). Counseling, in contrast to guidance, could only be handled by experts who are certified as counselors (Susanto, 2015).

Thus it can be concluded that counseling can be defined as a service provided by a counselor to a counselee in which the counselor assists the counselee in recognizing himself and the difficulties he faces so that the counselee can address the problem independently, either now or in the future.

Human as Counselor

Counselor is originated from the English word counselor, which refers to a person who is qualified to provide counseling services. There are guidance

activities in counseling. People also have potential to be counselors because they have the ability to aid others and to remind each other of the positive aspects of life while avoiding the negative side. As Allah SWT says in QS. Ali'Imran verse 104 :

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Translations: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful".

In today's world, helpful partnerships are inextricably linked to other interactions. Even though there are various methods of assisting individuals, humans are inherently connected. There are two types of relationships in helping: professional and non-professional. Counseling is one form of professional assistance (Latipun, 2015).

Professional counselors, on the other hand, should have the quality of counselors as indicated by excellence in terms of personal, knowledge, insight, abilities, and values, according to Sofyan S. Willis (2010), for the approach to proceed efficiently.

Counselors differ from one another in terms of personality, knowledge, and experience (Hartono & Soedarmadji, 2012).

a. Characteristics of Personality

The characteristics of a counselor area continue to follow: (1) have a positive and dynamic view of humans as spiritual, moral, individual, and social beings; (2) have a positive and dynamic view of humans as spiritual, moral, individual, and social beings; (3) have human dignity; (4) have values, are normal and moral, and have character; (5) have integrity and personality stability, as well as emotional maturity; (6) attractive intelligence, creativity, independence, and experience.

The special characteristics of the counselor's personality are: (1) having a distinctive style; (2) have self-respect and appreciation; (3) recognize and accept one's abilities; (4) being open to change; (5) being involved in the process of developing awareness; (6) tolerance for uncertainty; (7) have self-identity; (8) have non-possessive empathy; (9) life-oriented; (10) authentic, real, consistent, honest, and wise; (11) giving and receiving affection; (12) living in the present; (13) able to learn from mistakes; (14) engage in creative and meaningful work.

b. Characteristics of Knowledge

Counselors must have a thorough understanding of psychological, therapeutic, and educational ideas when it comes to knowledge characteristics. Counselors must always be aware of and comprehend the psychological aspects of human behavior and development, such as reasons, individual differences, personality dynamics, deviant conduct, giftedness, and originality. Knowledge of counseling methods is also essential.

Counselors should understand the theory underlying the "how" of procedures and practices, according to Samuel T. Gladding (2015), and nothing is more practical than knowing the major theoretical approaches in counseling. Professional counselors will recognize the importance of enrolling in continuing education and supervision programs to maintain their expertise up to standard.

c. Characteristics of Skills

Counselors must have several talents, including (1) interpersonal skills; (2) interviewing skills, which also include opening dialogues, paraphrasing, detecting feelings, reflecting, confrontation, presenting information, guiding, interpreting, and summarizing.

Counselors, as seen by Richard Nelson Jones, had to have fundamental counseling skills, such as listening and disclosing skills. These abilities are used throughout the counseling process, beginning with the stages of relating, comprehending, and changing (Jones, 2012).

d. Characteristics of the Experience

Counselors should have appropriate experience conducting counseling in both school and non-school contexts. This knowledge is extremely beneficial in the enhancement of employee counseling practices.

Counselors need sufficient experience providing counseling services both in and out of the classroom. This type of expertise is extremely advantageous toward the importance of professional counseling activities.

2. Counseling Types

The psychological theory that underpins counseling has a significant impact on the type of counseling that is used. There are three basic techniques in counseling, according to McLeod (in Komalasari, Wahyuni, & Karsih, 2016), namely psychodynamic, cognitive-behavioral, and humanistic, which represent different ways of looking at persons, their emotional problems, and their behavior.

The psychodynamic approach is a psychoanalytic therapy that is centered on understanding, unconscious motives, and personality rebuilding. Transactional analysis, behavior therapy, rational emotive therapy, and reality therapy are examples of cognitive rationale and action, while the cognitive-behavioral approach is behavior-oriented. The above distinguishes from the humanistic method, which involves client-centered therapy including gestalt therapy and therefore is oriented toward humanistic psychology (Hartono & Soedarmadji, 2012).

Depending on the fundamental methodology, the following outlines the various forms of counseling (Gerald, 2013).

a. Psychoanalysis

1) Psychoanalysis Therapy

Psychic energy and prior experiences define people. The fundamental triggers of today's conduct are unconscious impulses and conflicts. Here as result, psychoanalysis views past experiences and early conflicts as having a significant impact on human behavior.

The purpose of therapy is to relive childhood experiences to bring the unconscious to consciousness. Interpretation, free association, resistance

analysis, and transference analysis are the most common techniques utilized. Clients can reach their subconscious more easily only as a consequence of this.

2) *Transactional Analysis Therapy*

Humans are believed to have the capacity option of choosing. Ego state transactions influence a person's conduct; each individual appears to use one of three ego states: parents, children, and adults. is limited as a result of his original decisions. Furthermore, counseling aims to help clients rethinking their options and creating new ones. Pedagogical methods, empty chairs, role-playing, and family characterizations are among the therapy tactics used.

b. Cognitif Behavioral

1) *Behavioral Therapy*

Humans are shaped and conditioned by their social culture. Learning and conditioning from the environment give rise to behavior. The focus of the therapist is to improve clients overcome destructive behavioral patterns and acquire new ones. Systematic sensitization, aversion therapy, assertive exercises, and operant conditioning are the main approaches.

2) *Rational Emotive Behavior Therapy (REBT)*

Humans are blessed with the ability to act logically, as well as the ability to think irrationally. Therapy aims to let the client achieve a more tolerant and reasonable perspective on life by removing the client's self-defeating viewpoint. A cognitive disagreement, rational analysis, reframing, visualization techniques, role-playing, and other strategies are used to engage the client in a critical review of his philosophy of life.

3) *Reality Therapy*

Reality therapy is growth-motivated and anti-deterministic since humans require identity. Therapy's objective is to facilitate the client in developing realistic behaviors. In addition to specifying clients in making value judgments about their conduct and developing action plans for behavior modification. This method is commonly employed in marriage counseling.

c. Humanistic

1) *Person Centered Therapy*

Humans have a positive tendency and thus are capable of full functionality. Clients reach their full potential by increasing their awareness, spontaneity, and self-confidence. The goal of therapy is to assist clients in being more receptive to new experiences while also enhancing creativity and a sense of well-being. The counselor creates a safe and conducive atmosphere for the client to identify his inhibiting factors and distortions. Effective listening, reflecting on feelings, and providing support and reassurance are some of the techniques utilized.

2) *Gestalt Therapy*

Humans are drawn to the whole image and the integration of their thoughts, emotions, and behaviors. Mankind is believed to be capable of comprehending how well the past has influenced current challenges.

Therapy intends to assist the client in being more conscious of their situation. Confrontation strategies, role-playing, including breaking through dead ends are some of the techniques used.

3. Targets of Islamic Education Counseling

Islamic education counseling aims to assist human beings in identifying the problem that will or has been faced, recognizing personal strengths and weaknesses, particularly regarding their circumstances or conditions, and jointly seeking alternative solutions based on faith in Allah SWT and the Qur'an and Hadith. The student is the one who is counseled in Islamic education. Ainunnajib (2016) defines Islamic counseling as follows, depending mostly on the goals of Islamic education counseling:

- a. The target for the counselee, especially regarding: 1) Provide religious beliefs; 2) Establish the obligation in doing charitable work; 3) Develop the mind and soul potential as a servant and caliph on this earth; 4) Encouraging people to enjoy performing right upon themselves and others, abiding by cultural and religious laws, and fulfilling their responsibilities as individuals and social creatures; 5) A strong believer in Islam; 6) A firm believer in Islam.
- b. The Islamic counseling process's purposes, notably: 1) Investigating monotheism; 2) Offering excellent facility to psychological, reasonable, and human existence; 3) Delivering ideology to develop the potential of Islamic counseling; 4) Firmly strengthening the Islamic foundation and counseling; 5) Giving mesmerizing and attractive skills, and 6) Creating a righteous person.
- c. Counselors' objectives are to 1) instill enough information in Islamic counselors; 2) develop Islamic counselors' competence and capabilities; 3) satisfy counselors' experience and expertise in handling various life difficulties. 4) Provide counselors with philanthropic possibilities; 5) Counseling by counselors and counsees necessitates strong and enthusiastic feelings for the sake of doing good deeds; 6) Deliver chances for counselors to increase their knowledge through training; and 7) Facilitate advantages for counselors to do righteous works in Allah's sight by doing acts of kindness.

It is believed that through counseling in Islamic education, Allah SWT's essence in humans could be nurtured and perform out all its responsibilities as fully as possible, allowing them to carry out the commandments of Allah that they trust in their everyday routines. The Qur'an and Hadith portray this behavior as a type of obedience to Allah's commands and worship obedience. That is, the goal of adopting Islamic counseling is to enhance the counselee's faith, Islam, and sincerity so that he can become a full human being, or *insan kamil*, and achieve satisfaction in this realm and the hereafter.

4. Principles of Islamic Education Counseling

It has been stated previously that Islamic education counseling is based on the Qur'an and Hadith and also faith in Allah SWT. Therefore, the principle of Islamic counseling must be grounded on monotheism, *amaliah*, morality, professionalism, and confidentiality. Starting with the principle of monotheistic, the principle of nature, the principle of *Akhlakul Karimah*, professional background, and the principle of confidentiality, these concepts will be presented in detail as follows: will be described in detail as follows:

a. The Monotheistic Principle

Tauhid is to unite God, in this case Allah SWT as the Lord of the Universe, with full faith, so that belief in Allah SWT that nothing can equal to Him is at the core of Islam's beliefs.

Monotheism is the most fundamental principle in Islam, and it must be ingrained in the minds of all Muslims. Therefore, at the beginning of the counseling focused on inculcating the values of monotheism correctly. Islamic counseling believes that the problems faced by the counselee are not only from a lack of confidence and inability to handle his problems, but also from a lack of faith and a good relationship with Allah SWT is the main problem. The point is to uphold monotheism and faith is the essential issue.

b. The Fundamental Principle

Humans living in this world will be pleased when they have moral values & perform wonderful deeds through obtaining their nature. Humans' charitable deeds including ethics are not just for the benefit of others or to fulfill responsibilities to Allah SWT, but the kindness ultimately returns to them. If someone performs great, he will receive great rights in response, and vice versa. That is the law that Allah SWT established in human life.

Because Allah despises those who don't do what he says. Islam teaches that mankind must strike a balance between words and acts. As a result, as a counselor, you must first accomplish great actions before you can do therapy.

c. The Akhlakul Karimah Principle

The principle and goal of Islamic counseling are akhlakul karimah. The target of Islamic counseling is for the counselee to have akhlaq al-karimah after undergoing counseling, while the principle of morality is also applied in the counseling process, meaning that the counselor and counselee must reflect Islamic beliefs and be well-mannered.

d. Professional Principle

A counselor or person who is counseling is a person who has an expert job and profession who has experienced an educational process in the field of counseling by doing work systematically, using appropriate techniques, tools, and procedures. A counselor must be a person who has received special education and training in the field of guidance and counseling and has experienced so that the counselor can provide excellent service and achieve success. Thus, people who become counselors should be people who are experts in their fields and have academic qualifications.

e. The principle of confidentiality

A counselor must maintain the confidentiality of all data and information about students (counsees) who are the target of counseling. Such data and information are not worthy of being known by others. The counselor is the one primarily responsible for safeguarding the confidentiality of all documentation obtained from the counselee.

When a counselee has difficulty, the problem may be a personal embarrassment, so the counselee can't share all about the dilemma if the counselee believes the problem's secrecy isn't guaranteed. For the counseling process to go successfully, a counselor must persuade the counselee that the information appears to be private and will not be shared with anyone else.

According to these principles, Prayitno proposed the following

principles for counseling implementation: confidentiality, voluntary, open, current, independent, dynamic, normative, expert, and the principle of transfer of hands (Prayitno & Amti, 2009).

5. Islamic Counseling: Recent Advances

Counselors' roles are becoming more powerful and progressive as scientific and counseling guidance develops at a rapid pace, allowing them to seek behavioral change in counselees. Since then, it has been demonstrated that Islamic guidance and counseling is an effective and progressive strategy to resolving a variety of mental health issues in the counselee (Rosmalina & Matin, 2020). According to Qadaruddin (2020), modernization has resulted in a surge in communal difficulties and mental diseases, making Islamic counseling the hope of the future as a key answer to the community's spirituality/mentality.

The emergence of the term Islamic counseling was originally based on the general definition of counseling. The purposes of Islamic therapy, as shown by Hidayati, Hasanah, Suryani, & Dahena (2020), are similar to the goals of counseling in general. The Qur'an and the Prophet's hadith, which are the fundamental references in Islamic counseling, are the distinguishing characteristics between Islamic counseling and counseling in general. The intention of Islamic counseling guidance should not be contrary to the purpose of the benefit of the people. The formulation of Islamic counseling objectives must be based on the nature of counseling which includes several aspects, including the tasks of human life, basic human traits, community demands, and the dimensions of the ideal Islamic life (Miharja, 2020). Counselors can employ a variety of Islamic counseling guidance methods that have been developed over time.

Arini Safitri (2021) in her research introduced the method of e-counseling using electronic mail in Islamic counseling guidance. E-counseling services are one of the alternative sites that will assist in serving customers by leveraging technology. So that the client can be more flexible and comfortable to find the problem to the counselor. According to Arini Safitri (2021), the model of e-counseling services via electronic mail such as e-mail is appropriate and appropriate for use in Islamic counseling guidance.

In their study, Putra dan Hakim (2020) applied rational-emotive therapy to change the attitudes of teenagers who frequently clashed with their parents. In the study, it was discovered that the counselor's efforts, both in terms of counseling and guidance, ended in the client realizing that what they did to their parents was wrong, and the client recognized it.

Faizatul Futikhah (2020) conducted research using the same strategy, in which the Rational Emotive Behavior Therapy (REBT) method was employed in the Islamic guidance and counseling process to increase the discipline of learners in completing morning prayers in congregation. Futikhah (2020) explained that REBT therapy was quite successful in improving the discipline of the dawn prayer of students at the An-Nur Islamic Boarding School Wonocolo Surabaya. The same thing was also expressed by Hany Paturrochmah (2020) in his research which also used the same method revealed that the Rational Emotive Behavior Therapy method / which contains Islamic values is able to

make individuals or counsees develop healthy and mature personalities, and are able to build and strengthen themselves. in cultivating a positive mental attitude. Furthermore, Novita Dwi Lestari (2020) discovered that employing the rational-emotive therapy method to apply Islamic counseling helps modify deviant thinking patterns, allowing counsees to think rationally.

Ulfi Fadhilah (2020) claimed that when Islamic therapy was combined with the Rational Emotive Therapy strategy to deal with a child's irrational thoughts as a result of a broken home, he started to emerge. Previously, the counselee was often unsure of himself, felt, and enjoyed being alone. However, the counselee's conduct changed to allow him to respect friends or other people in his environment, and the counselee was able to regulate his self-doubt and minimize his sense of being alone. In particular, Pratama (2020) in his research uses the modeling method in Islamic counseling to change the behavior of un-Islamic attire in female students. In this study, it was discovered that the counselee's dress has changed, with the counselee now wearing clothing that appears to be more courteous and Islamic.

Muttoharoh (2021) stated the same thing, saying that the integration of Islamic counseling using modeling techniques resulted in the predicted behavioral adjustments. The counselee's forceful behavior suggests that he is more confident and has the ability to express his emotions effectively.

CONCLUSION

Humans have the potential to be counselors because they have the ability to help others and to remind each other of the positive aspects of life while avoiding the negative features. There are two types of relationships in helping: professional and non-professional. Professional counseling is one type of assistance. In counseling, there are three basic approaches: psychodynamic, cognitive-behavioral, and humanistic, which represent various perspectives on people, their emotional problems, and their behavior. There is no one technique that would be the greatest because they can all be adopted depending on the type of problem experienced by the client. Islamic education counseling can be integrated into any of the three main systems.

Islamic education counseling aims to help individuals in identifying potential or current difficulties, as well as their strengths and weaknesses, such as their situations or conditions, and collaboratively seeking alternative solutions to problems based on the Qur'an and Hadith and confidence in Allah. S.W.T. Counseling in Islamic education encourages students to develop their inner character to carry out Allah SWT's commandments. Islamic education counseling is to strengthen the counselee's religion, Islam, and sincerity so that he becomes a complete human being or insan kamil, and achieves happiness in the world and the hereafter.

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