

Concept Analysis of Educational Counseling and Guidance of Ali Bin Abi Talib's Perspective

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Abstract

This study is an attempt to explore the conceptual of counseling and guidance of Ali bin Abi Tholib's perspective. By employing descriptive and qualitative research method the study found that The concept of Sayyidina Ali Bin Abi Tholib on the Guidance of Learning pivots on the understanding of a counselor and counselee about the duty and the necessity of their own so that in this case revolves around two important themes namely: Characteristics of counselors concerning two things, the first is the feasibility of the properties and the second is the attitude and behavior. The second, Counselee's Self-Knowledge is related to the level of independence of the counselee to find and deal with the problem. The concept of Guidance and Counseling of Non Formal Education in the perspective of Sayyidina Ali Bin Abi Tholib necessitates the existence of three principles, namely the principle of ease of service (تيسير), enrichment or expansion of insight (توفير) and the cultivation of authority (توقير).

Keywords: *concept; counseling and guidance; attitude; independence-counselee*

Introduction

Human always expect an easiness in their life but probably will face to the difficulties and problems as the same thing which is founded a gap between what they imagine in ideal order and the real thing in their whole life. The person who has a problem that occurs in his life even it becomes a big pressure, finally he fortunately will fell unpleasant then a writer argue with Dr, Muhammad Mahrus as-Syanawi's statement in his literature *Buhuts fi at-Tawjih al-Islami Li al-Irsyad wa al-'Ilaj al-Nafsi*(2001:9) he said that Islamic guidance and counselling tries to assist each an individual person for understanding himself and knowing with a real happiness in life. In the other hand, the concept of Islam in providing individual and community guidance services to achieve balance in life as well as to feel their mental health is to define and direct the ultimate goal of human life itself at the attainment of maximum self-servant (ta'abbudiyah) and doing the best of human role as leader in the earth and its noble duty to prosper life on earth.

Guidance is a process of helping individual through their own effort to discover and develop their potentialities both for personal happiness and social usefulness (Syamsul Munir Amin,2010:4).On the other hand, the researcher also cannot refute Ahmad Fadhil's statement in Al-shifa's journal (2012:95) Guidance and Counseling Islam which also quotes Muhammad Mahrus as-Syanawi that western counseling and psychotherapy books have piled up, mounted and caused confusion mentors, counselors and Muslim psychotherapists. This confusion revolves around what they know about the incompatibility of the character of Islamic society with Western counseling and psychotherapeutic techniques. Incompatibility is increasingly apparent when psychological issues are emptied of the belief that human nature has acknowledged their divinity.

Based on that case, the researcher assess the importance of activating and expanding the study of counseling guidance which refers to the concepts of counseling and guidance services - though not as a discipline - which has been practiced by previous scholars as a way of life including what is done by a companion of the Prophet Muhammad (SAW)

whom he called himself the "Door to the Warehouse of Science" Amirul mukminin Ali bin Abi Tholib Karromallahu Wajhah (2015:48).

Research Question

The gap as described above makes researcher question on it; then how did Sayyidina Ali Bin Abi Tholib's view of the nature of reason and the development of reason? How also the principles and methodology of self-development through education according to him? How is Sayyidina Ali Bin Abi Tholib's Concept of Tutoring? What is the Concept of Non-Formal Education Guidance and Counseling Perspective Sayyidina Ali Bin Abi Tholib? As well as a series of other questions about the thought of Ali bin Abi Tholib related concepts of Educational Guidance and Counseling.

Finding and discussion

It should be pointed out in this section that the researcher welcomed the postmodernist enthusiasm of thinking, at least in terms of determining the pattern of thinking in this qualitative research literature study, so the researcher considered it reasonable in humanities and historical analysis to include the "subjective" element of the researcher into writing and reasonable view the social phenomena of literary observation, as Septiawan Santana K once remarked when describing Richardson's views in the Writing A Method of Inquiry (2010:47).

In conducting the study of the Concept Analysis of Educational Counseling and Guidance of Ali Bin Abi Talib's Perspective, the researcher looked from the point of view of Quantum Learning and Quantum Teaching theory which is proposed by Bobbi Depporter, and used a hermeneutical approach according to Paul Ricoeur's view in analyzing the texts that became the source of data.

Researcher uses the perspective of Quantum Learning and Quantum Teaching because the researcher suspect that there is a possibility of Sayyidina Ali Bin Abi Tholib's view of learning not far across from Quantum learning and Quantum Teaching theories that emphasize humanistic learning rather than positivistic-empirical or naturalism and more constructivism (2014:72).

While the purpose of the use of hermeneutic approach means that the researcher attempted to study the classical texts attributed to Ali bin Abi Tholib through three elements namely the author (author), the text element (text) and the reader (reader) or the so-called Triadic Structure in the study of hermeneutics. In the study phase of the text the researchers studied through the process of textual translation (translations) and then interpretation (interpretation) and contextual meanings (extrapolation) as well as extracting the meaning of the doctrine (meaning) to form a whole concept, but in this case researchers put hermeneutics in its capacity as a way to understand and how to understand an understanding and not in its capacity to criticize an understanding although according to Fahrudin Faiz that hermeneutic has three types of understanding that, as quoted in blog Share and care:

There are three types of hermeneutics. First, hermeneutics as the way of understanding. Examples of characters are Schleiermacher, Dilthey, and Emilio Betti. Second, hermeneutics as the way to understand an understanding. His characters such as Heidegger (1976) and Gadamer. Third, hermeneutics as the way to criticize an understanding. His characters such as Jacques Derrida, Habermas, and Foucault.

Along with the process of maturation of hermeneutics as a discourse, it then appears in many parts of the system of discourse (especially interpretation), as Josep Lileicher's testimony divides the hermeneutical orientation into three parts, namely as a methodology, as a philosophy, and as a critic. This assumption presupposes an understanding that hermeneutics is part of a discipline that opens the most likely to be involved as part of the paradigm in the review process, including in this case social studies.

Then in order to provide a conceptual framework in this study, with the intention of systematize the discussion and to facilitate the observation for the writer of this paper later on, the author visualizes it in the following concept maps:

Tree concept of map relationship with labeled hierarchy that describes hierarchy relationship of educational counseling with non-formal education and

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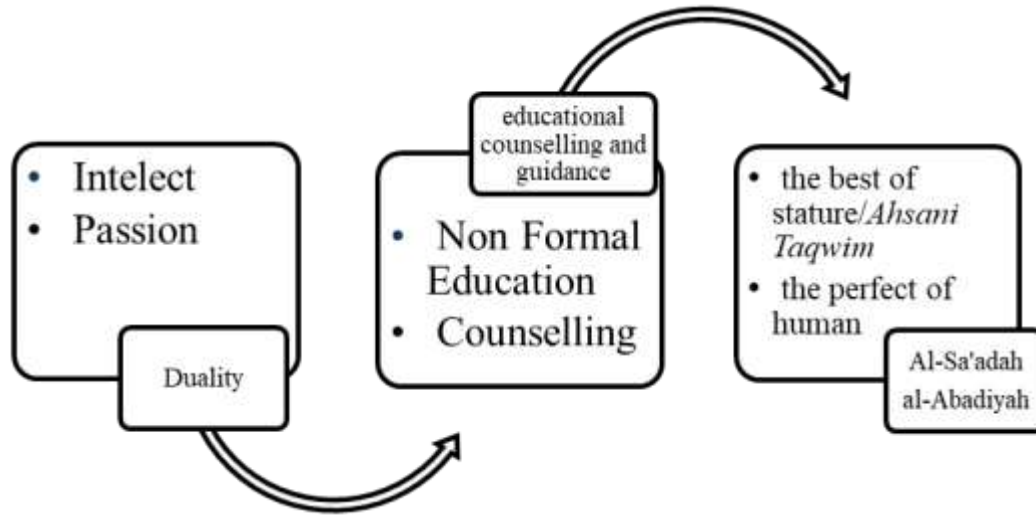


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concept as well as hierarchy relationship of education counseling with learning guidance and derivative concept.

Basically this picture is intended by researchers that the problem of individuals recognize itself is a process of self-development and is the direction of policy guidance and education counseling that in the analysis of researchers from the concept of Sayyidina Ali Bin Abi Tholib, education guidance and counseling is realized with the inevitability of three principles, namely the principle of ease service (تيسير)enrichment or expansion of insight (توفير)and the cultivation of authority (توقير). Each principle is applied in counseling and counseling techniques tailored to the conditions of the client or learner but methodologically all leads to a three-dimensional focus of development: the cultivation of doctrine through the hearing (سماعة), the observation of the experience through the wandering(سياحة)and the third is the cultivation of authority in the realm of leadership (سيادة). Furthermore, these aspects of educational guidance and counseling are conceptually encompassing three aspects of the aspects of needs (حوائج), values (نتائج) and the achievement of degrees ladder (مدارج) which in this case are intended as levels of piety and leadership .

Event Chain Concept Map which describes the workflow concept with alternate flow forms that describes the duality issue as a problem that is handled with the process of guidance and education counseling to achieve true happiness (al- sa'adah al-abadiyah).



The principles and methodology as well as the various aspects as illustrated in the previous conceptual map are conceptually researchers formulated from the statement of Sayidina Ali bin Abi Tholib:

فإنما البصير من سمع وتفكر ونظر وأبصر، وانتفع بالعبير وسلك جددا واضحا، يتجنب فيه السرعة في المهوى ويتنكب طريق العمى ولا يعين على فساد نفسه الغواية بتعسف في حق أو تحريف في نطق أو تغيير في صدق ولا قوة إلا بالله. قولوا ما قيل لكم وسلموا لما روي لكم ولا تكلفوا ما لم تكلفوا فإنما تبعته عليكم فما كسبت أيديكم ولفظت ألسنتكم أو سبقت إليه غايتكم واحذروا الشبهة فإنها وضعت للفتنة واقصدوا السهولة واعملوا فيما بينكم بالمعروف من القول والفعل واستعملوا الخضوع واستشعروا الخوف والاستكانة لله. واعملوا فيما بينكم بالتواضع والتناصف والتبادل وكظم الغيظ، فإنها وصية الله.

Because the one who has the intelligence of the heart is the one who hears then he thinks and then makes observations and reflections and he is able to take advantage of a

series of lessons (ibroh) then he climbs the bright road, in that way he avoids staggering into lust and brushed off the streets without direction and purpose, he does not determine for himself the apostasy by being fanatical in the claims of truth or distortion in speech and diversion from honesty, there is no power except the blessing of God's help. Say what is said to you and surrender on what is narrated to you, do not burden what is not burdened because surely the consequences will incriminate you, do what can be done by your hands and speak what can be spoken by your spoken and strive for goals that may be achieved. Avoid something confusing (syubhat) because it is really confusions made up for slander and to reach something easy, work between each of you every word and deed in a good way, use humility and fear and tranquility against God. Do between your fellow humble, self-conscious and share and hold back the anger of hatred because that is the message of God. (Syihabudin al-Ghodary. *Malamih Manhaj at-Tarbawi 'Inda ahli al-Bait.* h, 73.)

Concerning the methodology of guidance and counseling of Imam Ali ibn Abi Tholib and aspects of its development, the first thing is *sima'ah* is through this method students or clients are more focused on self-development efforts based on the teachings that he captured through hearing (sima ' ah) of an educator (murobbi) or a *murshid* and this can be understood from Sayyidina Ali's above statement, precisely in the phrase " من سمع " وتفكر ونظر وأبصر " which means "the person who hears then thinks then makes observations and reflections" . In the second stage, the methods and aspects that are developed is the *wanderingsiyahah* stages when a client or learners are directed and guided to be able to make deep observations and take many lessons from what he found himself and experienced himself while traveling. The development of this aspect can be understood from his expression وانتفع بالغير وسلك جددا واضحا which means "and he is able to benefit from a series of lessons (ibroh) and be able to tread the bright path". While in the third stage of the cultivation aspect developed is the ability of learners or clients to independently be able to show creativity to reach a certain level in terms of credibility and responsibility of leadership, it is hinted by Sayyidina Ali bin Abi tholib through his expression:

يتجنب فيه الصرعة في المهوى ويتكذب طريق العمى ولا يعين على فساد نفسه الغواة بتعسف في حق أو تحريف في نطق أو تغيير في صدق ولا قوة إلا بالله

In that avenue he avoids staggering into the lust and dismisses the streets with no direction and purpose, he does not determine for himself the apostasy by being fanatical in the claim of truth or distortion in the utterance and diversion of honesty, no power except by the help of God.

It is in this expression that the characteristics of credible and responsible leaders are illustrated. Thus about the three principles of guidance and counseling of Imam Ali Bin Abi Tholib, the conceptual basis is contained in his expression.

The cyclical concept map and hierarchy above are also intended to give the view that reason is a psychological potential which part of its activity is thinking and observing and giving instinctive impulses of humanity (*insaniyah*) instinct (*ghorizah*) and even giving a conscience (*lathifah nuroniyah*) that lead to the attainment of a higher degree of angels, as well as lust also gives the impulse of the instinct of animal lust (*hayawaniyah*) even lower than it as attached as in Satan character. In this case Imam Ali ibn Abi Tholib gave the statement that "العقل غريزة تزيد بالعلم والتجارب" which means that reason is an instinct that develops with knowledge and experience (Imam Ali bin Abi Tholib, *5000 Hikmah li al-Imam Ali* (Beirut : Daar al-Murtadlo, 2004) cet.1. Hikmah, 92. p, 29.) Further Imam Ali also told a pastor of the Jewish priests and their scientists:

من اعتدل طباعه صفا مزاجه, ومن صفا مزاجه قوى أثر النفس فيه, ومن قوى أثر النفس فيه سما إلى ما يرتقيه, ومن سما إلى ما يرتقيه فقد تخلق بالأخلاق النفسانية, فقد صار موجودا بما هو إنسان دون أن يكون موجودا بما هو حيوان, ودخل في الباب الملكي, وليس له عن هذه الحلة مغير

Anyone who has a normal character, then clear the temperament and whoever is clear lest the strong influence of the soul in him and who the influence of the soul has been strong within him then he will rise to the level he wants to achieve, who raise the level that would reach by his soul then he has behave with a psychiatric behavior, then he incarnate with the real form of man is not tangible with what is true animal form, He also has entered the gates of angelic realms and in such conditions no longer for him

who can change the principle (Imam Ali bin Abi Tholib, *100 Soal Ajaba Anha al-Imam Ali* (Beirut: Daar al-Murtadlo, 2004) cet.1. Sual, 16. p, 24).

Through the view that man is always confronted with the contradictory dualism in his soul that is the potential to elevate to the true human form and the impulse to follow the lust to allow it to slip into the abyss of animal nature, it takes the media and the ways of human self-development in order to survive to the best of stature (*ahsani taqwim*) and to avoid the possibility of falling into the lowest of the low (*safilin asfala*). (Q.S. At-Tiin: 3-4). Self-development is the domain of guidance and counseling activities. Thus it is necessary also a fundamental observation about the human itself in relation as an educator or counselor who can deliver human individuals on the best achievement of self-development. In this case Imam Ali Bin Abi Tholib gave a discourse:

استصبحوا من شعلة واعظ متعظ واقبلوا نصيحة ناصح متيقظ وقفوا عندما افادكم من التعليم

Seek enlightenment from the light of an adverb who executes his advice and accept the advisory counsel that awakens and endures when teaching gives you a sound knowledge (Imam Ali bin Abi Tholib, *5000 Hikmah li al-Imam Ali*, hikmah 402 p, 29). Such a statement is a statement of rhetoric (*al-uslub al-khithobi*) whose second speaker (*mukhothob*) textually leads to the disciples or counselees, but from the context it can lead to educators or counselors meaning that an educator and counselor must be able to provide enlightenment when giving advice, able to provide strong motivation when giving advice and able to provide insight that really useful when delivering instruction especially for a counselor then the information and direction given to the counselee or the client must be related to the things that are true is needed especially for the present counselee and client.

Furthermore, it is also necessary to raise the basic idea of how the techniques can be done in relation to the activity of educational guidance and counseling services, on this subject Imam Ali has given some wisdom as recorded in the collection of 5000 of his wisdom that is "اصلح المسئ بحسن فعالك ودلّ على الخير" which means "do good to those who behave bad to you by repaying your good attitude to him and guiding the good with the

beauty of your word ", in other occasion he also declares " اتعضوا بمن قبلكم قبل ان يتعض بكم من " meaning" take the lesson from people before you, before the end the person who lives after you will take lessons from you ", then includes his statement as well اتعضوا بالندر "meaning" learn from many warning/*i'tibars* and take warning/*i'tibar* from many other people besides you and take advantage of many warnings "and Imam Ali also stated" "which means" beautify in word then you will hear the beautiful answer " , it is he who gives such a natural account "" which means "the most tiring of the wise speakers is when speaking to the fool", so he has delivered the direction as he has stated:

”جالس أهل الورع والحكمة وأكثر مناقشتهم فإنك ان كنت جاهلا علموك وان كنت عالما إزدت علما“

“Be friends with an experts and wise man and enrich a discussion with them because if you are a fool then they will teach you and if you are a knowledgeable people, it will increase your knowledge”

Then Imam Ali ibn Abi Tholib also gave the statement that ضروب الأمثال تضرب لأولى النهي ”والالباب“ which means "the variety of proverbs is used as parable counsel for those who have smart thinking and intelligent heart”. The points of the wisdom suggest that among the most important techniques in the delivery of educational guidance and counseling include such things as the use of rhetoric, the exposition of stories, the delivery of the proverbs and dramatizations, reflections and advice, dialogical talks and the delivery of messages through poems and includes correspondence activities between counselor and counselee or counselee.

Imam Ali ibn Abi tholib has laid the conceptual foundations on the characteristics of these educators or counselors and counselors who are then theoretically and systematically described in *Malamih Al-Manhaj At-tarbawi Li Ahli Al-bait* in the third chapter on *Khoshois Al-murobbin Wa Asalib At -tarbiyyah*, more precisely in the first discussion of *Khoshois Al-murobbin* which discusses the specific characteristics of educators and in its explanation the properties are grouped into two parts:

Nature and Personality Advisor, among others;

Science and Ma'rifat. That is, an educator or counselor must have knowledge and adequate insight to meet the needs of knowledge and handle the problems faced by learners or counselees. Thus, various disciplines such as psychology, history and culture and other social sciences should be the insights and knowledge of educators or counselors.

In this case Imam Ali ibn Abi Tholib gave a statement; “ اكثر الصلاح الصواب في صحبة اولى ” النهى والألباب” which means that the majority of the benefit is determined by the degree of truth (kondusifitas) interaction with intellectually intelligent people and emotionally and spiritually (Imam Ali bin Abi, Tholib *5000 Hikmah li al-Imam Ali* (Beirut: Daar al-Murtadlo, 2004) cet.1. Hikmah, 750. h, 51.).

Inshof dan *Itsar*; That is the behavior of *inshof* (doing of self-awareness and caring) and *itsar* attitude (priority of the interests of others) is a necessity for educators or counselors to realize the intimacy and love in interaction with learners or counselees.

In connection with this Imam Ali ibn Abi Tholib gave the statement “ الانصاف يستديم ” المحبة” which means conviction will preserve his love and in his performances on another occasion “ مع الانصاف تدوم الأخوة ” with the understanding that togetherness the brotherhood will be sustainable. While relating to prioritize the interests of others, he also states “ غاية المكارم الايثار ” which means the peak of the glory of the temperament is putting the interests of others *itsar*. (Imam Ali bin Abi, Tholib *5000 Hikmah li al-Imam Ali* (Beirut: Daar al-Murtadlo, 2004) cet.1. Hikmah, 750., h.66)

Zuhud; Zuhud is the behavior and attitude of positioning worldly affairs limited to the fulfillment of needs and not the purpose of gratification of desire. In this case Imam Ali ibn Abi tholib declared “ الزهد مفتاح صلاح ” which means *zuhud* is the key of the transition, in his other statement also expressed “ تحبب إلى الناس بالزهد فيما بأيديهم تقرب بالمحبة منهم ” which means that loving to man by way of *zuhud* against what is there in their hands you will always be loved by them. (Imam Ali bin Abi, Tholib *5000 Hikmah li al-Imam Ali* (Beirut: Daar al-Murtadlo, 2004) cet.1. Hikmah, 750., h. 67-68)

he correlation between *zuhud* behavior and education counseling services is the inevitability of increasing the love and adherence of a learner or counselee to the educator or counselor due to increasing confidence that he does not act on the motives and interests of obtaining office and wealth or fame, but purely as a form of concern and on the principle of professionalism.

Basyasyah , *Tholaqothulwajhi* and *layinul kalam*

Basyasyah and *Tholaqothulwajhi* are the ability to always appear cheerful and radiant faces, while *layinul kalam* is the gentleness of speech that implies politeness. These three elements are good impression elements that are very influential on the achievement of educational guidance and counseling goals, because most people will first be attracted by the impression before understanding the message or teachings.

In relation to *basyasyah* and *tholaqotu wajhi*, Imam Ali explains his virtue through his statement and counsel; "طلاقة الوجه بالبشر والعطية وفعل البرّ وبذل التحية داعٍ إلى محبة البرية" which means that the radiant facial expression of joy and the fruit of the hands and the goodness and appreciation are the things that invite human love. In another statement he mentioned "عليك بالبشاشة فإنها حباله المودة" which means always cheerful because it is the rigging of love.

While relating to the *layinul kalam*, Imam Ali also gave the statement: "من لانت كلمته "وجبت محبته" which means that whoever is a soft person said then the inevitability of love for him. Thus, a beaming face full of cheerfulness and soft spoken words is a great support to the intimacy and love between a counselor and his client and in turn greatly affects the success of the counseling and guidance services themselves. (Imam Ali bin Abi, *Tholib 5000 Hikmah li al-Imam Ali* (Beirut: Daar al-Murtadlo, 2004) cet.1. Hikmah, 750. h 68-69)

Attitudes and Behavior of counselor, namely;

Al-mudaroh is a good adaptability in socializing with various circles of society, this is certainly very important because of the diversity of characteristics of the counselee. The

more a counselor is able to adjust the attitude when interacting with the counselee then the more allow it to be responded well by the counselee.

Imam Ali Bin Abi Tholib even mentions al-mudaroh as the tendency of one's wisdom through his statements and counsel; " جمال الحكمة الرفق وحسن المداراة " which means that the beauty of wisdom is the tenderness of attitude and adaptability. In another statement " أعقل النَّاسِ أَشَدَّهُمْ مَدَارَةَ لِلنَّاسِ " which means that the most intelligent human is the most capable human to adapt among human beings.(Imam Ali bin Abi, Tholib *5000 Hikmah li al-Imam Ali* (Beirut:Daar al-Murtadlo, 2004) cet.1. Hikmah, 750.Ibid h.70)

Al-rifq is a gentle attitude in words and deeds, it is also a tendency of one's wisdom as mentioned above, further Imam Ali Bin Abi Tholib asserted; " الرفقيبيسر الصعاب ويسهل شديد " " الأسباب " which means that the gentleness of the attitude will facilitate difficult affairs and facilitate the causes of the burden of trouble. (Imam Ali bin Abi Tholib, *5000 Hikmah li al-Imam Ali* (Beirut: Daar al-Murtadlo, 2004) cet.1. Hikmah, 719. h, 50)

Ihsan In this case ihsan is a good deed to others in a way and also a good purpose. With this ihsan also a counselor will be able to positively influence in self and counselee thinking so reasonable if Imam Ali ibn Abi Tholib himself stated; " الاحسان يسترق الانسان " which means that good deeds will subdue man, in other words he also states; " بالاحسان " " تملك القلوب " with the understanding that thanks to good deeds, carefulness of others can be mastered.

Al-ikhthilath Bi Al-nas is an inclusive attitude in the massive association, in this case the author notes the important point of the advice of Imam Ali Bin Abi Tholib to his son, Husen;

حسينُ إذا كنت في بلدةٍ غريباً فعاشرُ بأدابها
ولا تَفْخَرَنَّ بينهم بالنهي فكلُّ قبيلٍ بألبابها

As a traveler, mingle with manners, Never be proud of them with their intelligence, Because each tribe has its own cultural wisdom (Ali bin Abi Tholib, *Diwan al-Imam Ali: Diwan al-Syi'ri Imam al-Bulagho* (Kairo : Daar Ibnu Zaidun-Maktabah al-kulliyat al-azhariyah) Sya'ir 59 p.40.)

Al-shobr dan *Al-hilm*, Educational guidance and counseling is not limited to the thoughts conveyed through teaching or sermons, but more than that is the responsibility of change effort that is not infrequently faced with the twists and difficulties in the process, so it is necessary that there is *al-shobr* which means patience as an attitude of determination to undergo a process toward the intended change.

Imam Ali ibn Abi Tholib gives this *al-shobr* related advice; " بشر نفسك إذا صبرت بالنجاح " and " والظف " which means cheer up yourselves when you have been patient with the news of success and the achievement of happiness.

While *al-hilm* is the tenderness of the heart and *kecendrungannya* to understand. This attitude is of course also indispensable for a counselor considering the counselee is the one who needs direction and guidance and not solely the defendant who is being tried with a variety of allegations that cornered or forms of punishment in return.

In connection with this *Al-hilm*, Imam Ali ibn Abi Tholib gave advice; " ضادوا الغضب " and " بالحلم تحمدوا عواقبكم في كل أمر " which means that resist the anger with the tenderness of the heart then the end of your case will be praised in all matters.

Al-qudroh Ala Taqyim Al-maudlu'i or in other terms competence of curriculum formulation, of course it is also very important owned by a counselor, especially in the field of education guidance and counseling because with the determination of the curriculum of material design and the target and learning objectives can be arranged systematically and sustainable.

With regard to the necessity of the formulation of this learning curriculum, Imam Ali Bin Abi Tholib also provides the basic concept of applying the classification of learners or counselee through his statement:

لا يكوننّ المحسن والمسيء عندك بمنزلة سواء، فإنّ ذلك تزهد لأهل الاحسان في الاحسان، “
وتدريب لأهل الاساءة علنا لاساءة، فألزم كلاً منهم ما ألزم نفسه أدباً منك ينفعه الله به، وتنفع
”بها أعوانك“

Never be the one who behaves kindly and badly to be of the same rank to you because it makes good actors unhappy to settle in goodness and trains the perpetrators of ugliness to remain ugly. So assign each one of them to what they themselves put themselves as a form of adab from you so God will make it useful and your followers get a benefit.

On the basis of the right of intellectual awards and deeds are also known strata or categories of awareness and difficulty in Islamic aqid and culture such as the mention of ulil abror, ulil abshor, ulil albab, muhsinin shalihin, muttaqin and etc.

Counselee's Introduction,

Regarding to the counselee as an individual who needs advice or direction and guidance to address the problems faced or finds a way to achieve the desired, the researcher get interesting things from the statement of Imam Ali ibn Abi Tholib following:

“إِنْ فِي كُلِّ شَيْءٍ مَوْعِظَةٌ وَعِبْرَةٌ لِذِي اللَّبِّ وَالْإِعْتِبَارِ” which means that everything becomes advice and lesson for people who have consciousness of heart and observation.

“كُفِيَ مَعْتَبِرًا لِأُولَى النَّهْيِ مَا عَرَفُوا” which means that it is enough to be a lesson for the intellect of what they know.

كُفِيَ عِظَةً لِذِي الْأَلْبَابِ مَا جَرَّبُوا with the meaning that it is sufficient for the one who has consciousness of the heart, what they experience as advice.

“أَفْضَلُ النَّاسِ رَأْيًا مَنْ لَا يَسْتَعْنِي عَنْ رَأْيِ مُشِيرٍ” in the sense that the best man of his opinion is the person who is not sufficient to leave the opinion of the adviser.

“إِنَّمَا قَلْبُ الْحَدِثِ كَالْأَرْضِ الْخَالِيَةِ مَهْمَا أُلْقِيَ فِيهَا مِنْ كُلِّ شَيْءٍ قَبِلَتْهُ” which means that the youngster's consciousness is like an empty field whenever it is thrown at him anything finally he will accept.

“مَا الْإِنْسَانُ لَوْ لَا اللِّسَانَ إِلَّا صُورَةً مَمْتَلَةٌ أَوْ بَهِيمَةً مَهْمَلَةٌ” with the sense that humans do not mean anything if not a spell but like a doll or a wild animal. Imam Ali bin Abi, Tholib 5000

Hikmah li al-Imam Ali (Beirut: Daar al-Murtadlo, 2004) cet.1. Hikmah, 1035. h, 64. Hikmah, 3035. h, 207, hikmah, 3034. h, 206 hikmah, 773. h, 52, hikmah, 1422. h, 95, Hikmah, 4691. h, 289

As a whole the above mentioned of Imam Ali's perception, each gives an overview of the condition of the counselee in terms of the need for an advice or direction and guidance. In the first phrase it contains an explanation of the condition of the most established counselee in terms of independence addressing the problems faced or realize the desire to be achieved, that is when everything he captures through the intelligence of sensory analysis and the sharpness of intuition to be a source of inspiration and solution for what is happening or will be faced unrestricted by necessity relying on empirical experience.

While in the second phrase, there is a picture of the condition of the counselee with the level of independence solve the problem through what he knows with intuitive intelligence and reflection on what became his insight.

While in the third expression, there is a picture of the condition of the counselee with the level of independence to solve problems that are limited to the empirical experience, in other words the advice of the form of teaching from others to him is only a concept that must be questioned before being tested empirically and become factual facts. After all these teachings become facts then it becomes a fact of his decision to address the problems that being face or will he face.

Then, in the fourth expression it is explained that the person who is able to absorb the suggestions of others as one of the considerations to address the problematic life is a person who has a very good opinion, such as the condition of counselee in the third expression, but in the fourth expression is also contained the sense that there are people who always ignore the opinions of others so that he only believes that the solution to the problematic life that he faced could not be obtained from the suggestions or teachings of others. Counselor's condition allows him to solve the problem independently after

repeatedly failing to solve the problem or even fail at all if then there is a desperation which in turn is falling on top of new problems.

As for the fifth expression, there is a picture of a counselee who has absolutely no ability to solve the problem independently when finding a real new problem in his life. He is totally deadlocked by the idea and the courage to address his new problem even though he is aware of the problem and though it does not mean despair because he still pays the hope of resolving the problem to forces outside himself. Such weaknesses at the same time become the impetus to seek power outside himself with blindly so that any suggestion and direction from others seem as a force that will save it without any real concern that the power really save himself or just a diversion of focus in a moment or even plunge it at the unconscious problem becomes more complicated for him.

While in the sixth phrase, Imam Ali ibn Abi Tholib analogize the possibility of counselee who experienced the condition as if apart from its existence as human beings, ie in the phrase is portrayed as a doll or wild animal that has no "spoken".

The word "al-lisan" in Arabic definitely than can be interpreted as essentially as tongue, can also be understood through the meaning of methapor which means "language" through the meaning of methapor of *isti'aroh* with the mention of the tool and its intended is the function. Then in Arabic also, the use of the word "spoken" can refer to the oral *al-maqol* meaning verbal or oral language which means non-verbal language so that the expression is not spoken can be understood as the inability to communicate, but when then humans as human beings with the inability to communicate is compared with the dolls and animals then attach to the doll will be more easily understood if the inability to communicate is interpreted with the inability to convey a message at the time of total paralysis and awareness of very low minds such as when in a coma. At the moment when a human is in a coma, he may still receive and understand the message so that it still needs direction and guidance even if his body is like a doll and others cannot catch the message it conveys. Likewise, as humans are in the condition of the death.

While the human attached in wild animals character, then it is so related to the inability of humans to communicate good and bad value when the language that he can respond to messages that are related to instinctual power and sometimes even that experience chaos. In conditions of mental disability or psychiatric disorders, humans obviously need guidance and counseling even if not with verbal language.

In relation to this need, each the real people tries to be superior and continues to lead independence in solving its problems although at the final point, it still not reaching the essence of independence because it still has relevance with aspects outside of himself in attempting to superiority.

Understanding the potential of the counselee in proceeding towards independence is what the reseacher means as an introduction. The sharpness of the counselor in recognizing his client and the ability of individual counselee to recognize himself is not uncommon to have to go through the hand of the case in the guidance and counseling activities and the necessity of the counselee as an individual who is guided and directed by another individual outside of him which in this case referred to as a counselor. Thus the counselor must be a person who has sufficient capacity in terms of understanding the potential and weaknesses and problems surrounding the counselee or client and although his achievement cannot be assuredly in the hands of one counselor because of the necessity of hand over the case or even if his achievement cannot be absolutely the necessity of fruit from a helping hand of any counselor.

In the case of a counselor's burden when dealing with problems faced by the counselee, the author finds a statement from Imam Ali Bin Abi Tholib; *على المشير الإجتهد فى الرأى*; *وليس عليه ضمان النجاح* which means that the responsibility of a suggestor is to seek, explore and realize opinions, but there is no necessity for guaranteeing success. Thus it can be understood that in principle the success of a counsel out of the problems faced is dependent on his ability to realize his own problems and willingness to respond based on direction and guidance from within himself or the help of information and policies of others.

Conclusion

Based on the above findings and the study concluded that The concept of Sayyidina Ali Bin Abi Tholib on the Guidance of Learning pivots on the understanding of a counselor and counselee about the duty and the necessity of their own so that in this case revolves around two important themes namely: Characteristics of counselors concerning two things, the first is the feasibility of the properties and the second is the attitude and behavior. The second, Counselee's Self-Knowledge is related to the level of independence of the counselee to find and deal with the problem.

The concept of Guidance and Counseling of Non Formal Education in the perspective of Sayyidina Ali Bin Abi Tholib necessitates the existence of three principles, namely the principle of ease of service (تيسير), enrichment or expansion of insight (توفير) and the cultivation of authority (توقير).

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