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## Sufism approached in school counseling service: an analysis of perspective spiritual counseling

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**Abstract:** This article will provide a new paradigm of thinking and practical in counseling, it based on the needs of counseling services that have been merely empirical and determinist counseling that still do not have a good influence in helping to solve problems that occur on social, cultural, political and education phenomena in this time. Moreover, when the government provides a new curriculum 2013 that lead to the formation of character like a soft skill competencies, which is very important at this time. With a variety of social and educational problems has pushed a writer to provide a new thinking and practical in counseling with a Sufism (mysticism) approached in counseling. In this case, the approach is to have a client through a station process (levels/maqam) into enlighten character and mind. Therefore, this article will discuss a Sufism approached (mysticism) in the process of counseling services as spiritual counseling.

**Keywords:** Sufism, Counseling, Spirituality, Maqam'

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### INTRODUCTION

Global development at the present time requires educator that have to be ready with all the challenges and opportunities to develop into individuals who are qualified and not become a person who lost the challenge and weak from finding opportunities. The perpetrator is none other than educators under the laws of the education system No. 20 of 2003, namely teachers, lecturers,

facilitators, widyaswara, tutors, counselors, instructors. So are the learners and students. However, global development challenges and also opportunities here are necessary because of the climate in life has made new requirements for quality and equality within each education.

As with any emerging challenges, namely the educational community and the economy that began to emerge in the

world especially in Southeast Asia with their community of ASEAN Economic Community (AEC), in this case the demands in the development of the educational system becomes important which wants equalization capabilities, skills and networking that qualified to compete in a career that has penetrated to the internationalization of the economy and education. In this case, competition, creativity and skill that will become an urgent matter for every graduate, especially in particular areas of guidance and counseling.

Education is a process that has been essential in human life, which has become a primary need as well as a determinant in the development of human life (Alfaiz and Dianto, 2016). "As a determinant of human life", it is becoming an important statement that the attention of the actor of education, especially professional education guidance and counseling and psychologists. As a profession, that support counselor maximum self-development process learners through six areas of guidance is the guidance field of personal, social, learning, career, religion and family.

This field of guidance a provision formation of character by teachers for students. Especially for the formation of student character, in the education system at the current character through the emphasis on soft skills (attitudes, values, morals, and interpersonal). So that the attainment of the objectives of education law in 2003, as well as the concept of horizontal deterministic in Islamic term call like "habluminnanas" in psychology perspective call as a social interaction that have an influence between individual and environment, and behavior as a bridge to interact (Alfaiz, 2016: 81), this interaction

will build an attitudes, values, morals and interpersonal.

To achieve the goal of character education and shaping soft skills, has been used a counseling psychology approached from the perspective of western sciences, both psychoanalytic theory, psychosocial, behavioristic, cognitive. Still not has an effect of spirituality in shaping attitudes, values, and morals of learners in intrapersonal and interpersonal life. Counseling services has still limits of experience and only an empirical cognitive knowledge, whereas if you want to form the character of a man is supposed to start it's own (self). Self assessment is becoming an interesting study in psychology even now transpersonal psychology studies that have addressed the human psychology must studied through a holistic approach to eastern spirituality and psychosynthesis (Cunningham, 2011).

In this case, this paper provides a new paradigm of thinking and the idea of thinking of new in the implementation of the counseling approach the spirituality of eastern approach of sufism / mysticism (Sufi), as well as from the perspective of tazkiyatun an-nafs of Al Ghazali, through maqam-maqam to achieve the good level of soft skills.

## DISCUSSION

Based on the previous discussion, it is important to develop the ways of thinking of services in the field of counseling. This is because of the increasing complexity of the phenomena occurring in social and cultural life of human impact on the quality of human life, which of course can only be studied and discussed through the perspective

varies according to their expertise and even if they allow for interdisciplinary discuss course only have in common and closeness scientists can peel the phenomenon of our society.

In this case the discussion is put emphasis on how the eastern spiritualistic approach/Islam with Sufism in counseling services in schools. Then the discussion will be discuss and produce an idea or paradigm of thinking that islamic counseling approach with Sufism spiritualistic can assist clients in understanding themselves and form personal characters that will have the soft skills that qualified at the present time. This discussion will be a multidisciplinary discussion between religious knowledge of Islam (Sufism), with the approach of counseling psychology. Sufism was derived from the "*as-shuf*" namely fleece, which means simple. According to Al-Junaidi, Sufism is to cleanse the heart from whatever is that bothering in most of beings, struggling stripped influence the mind of origin (instinct), extinguishing properties of our weaknesses as humans, far away from the call of lust (Rosihon, 2000: 13). Sufism is a way of Islamic scholars on the future development of Islam in Europe and in Central Asia. How to find peace of mind and heart, to be a positive in daily life to achieving divine contentment.

In the journey of Sufism experienced a lot of development in accordance with the orientation of the scholars who called the Sufi practice that gave birth to several streams flow such of Falsafi Mysticism, Irfani Mysticism and Akhlaki Mysticism. Each school has a different way of paradigm according to the foundation. But of the three streams of Sufism, which has the same proximity

and orientation to psychology and counseling is Sufism akhlaki approach pioneered by Al-Ghazali.

In his view Sufism Akhlaqi very well known and developed by scholars of Sufism Salafushalih as a way to purify the soul/psyche. The approach in this akhlaki Sufism known Tazkiyatun An-nafs (Soul Disinfection/Psychic). So the development of this approach could change the tendency of individual behavior such mind, body and soul that are consistent and aware of what they want to change about themselves. However, it must have consistency in the intention, purpose, process and evaluation. Often used in psychotherapy sufistik then became one of the paradigms that can be applied to change the tendency of attitudes, behavior and mindset of people and especially in this theme was the student to have the soft skills that qualified to be a character who has integrity in living his life such of personal, social, learning, career, religion and family.

Before that process of counseling take place, in eastern *spiritualistik* (Islam) there must be an introspection preparedness of self must fulfill which is:

#### **a. Intend**

As a human make a behavior in social interaction there is a discussion with his mind and heart. Intend is almost the same way, like Adz Dzaky says, intend is due on purpose to do something in the same place that was plan in heart, and there is no connection with word, but only in mind and heart (Adz Dzaky, 2002: 303).

That's Same ways with a condition of client to be voluntary/willingly to enter a counseling process. Because change in client is depend on how big they willingly

to be change as big as they intention to change.

#### **b. Conviction**

In eastern spirituality, such Islam there is a belief that all beings and universe was controlled by a divine power that possessed only by a God. In Islamic *sufistik* approached a client must have an conviction that the nature of life was controlled by Allah as well as He gave a guidance, clue, blessing, healthy (Adz Dzaky, 2002: 303).

So, with this conviction, a client/student will have enlightened that we cannot control our life and mind, because we have something that we cannot controlled. Only with convict that we must surrender our self to Allah that will gave a direction to run our life.

#### **c. Tendency of Righteous**

The client/student must have a tendency to be a righteous like honest with own self. Such admit own self with excess and the weakness. So, client will have brought to the new way of thinking in they self, focus on their capabilities and make a change to their weakness in the process *sufistik* counseling service.

In western counseling this admit is same way with an assertive, that client must be assertive with their condition, they must honest and observe inside they own self. The counseling process with *sufistik* approached through tazkiyatun an-nafs has several phases and in each of those stages has maqam/level of behavior that should be explored and characterized for clients.

#### **d. Takhalli (Self Cleansing)**

The first step undertaken by a client, at this stage the client must empty their selves of reprehensible behavior or

character. This reprehensible behavior should be identified first by the client, what ugly behavior that becomes a trend that is often done by the client (Rosihon, 2000: 56). In the same way, Adz-Dzaky said that cleansing of self is start with forswear (*Taubat*) is the intend to never do the bad behavior such violation of norm, and sins, that will lead to the sick of soul (2002: 326).

At this early stage, the client should be guided by counselors who understand this approach to have the commitment and consistency intention to be honest and change of behavior. So, this process clients are invited to explore the personal self (self) is transcendent, it is similar to the process of introspection that is used by Willhelm Wundt, to explore the nature of consciousness.

#### **e. Tahalli (Self Filling)**

At this stage filling or adorn themselves with road familiarize themselves with the fine and good attitude and behavior. At this stage, an individual who has committed and consistent with the will of the changes, so he tried to keep private from negative gestures in everyday behavior (Rosihon, 2000: 58).

The process adorns themselves with aspects of the maqam/levels that need to be done by individuals/clients/learners are

##### **1. Penance**

According to Qamar *Kailani* at this stage the client needs to recognize genuine remorse in their heart for forgiveness and left accompanied by actions and attitudes of behavior is wrong. Meanwhile, Al-Ghazali classified repentance to three levels, namely a. Leaving act of persecution both for

themselves and for others, b. Switching from something good into to something better, or so-called *inabah*, c. Regrets solely because God is called the "taubah".

In this case if it is associated with counseling, clients are required to have the attitude of readiness, awareness, and assertive with his personal condition in the counseling process.

## 2. Zuhud

*Zuhud* according to Al-Ghazali as a gesture to reduce attachment to the behavior of the world, by limiting ourselves from dependence on the world. In other words, should have self-control in everyday life. This is because, the problems often experienced by humans in the present is the lack of control behavior of the world possessed by human beings, so that dissatisfaction is often experienced by humans. In this case the individual / client can be trained to basically drive control (in the study of psychoanalysis called the "Id").

## 3. Patience

Tolerance is defined as a state of mental/psychological solid, stable and consistent in the establishment and face reality (Rosihon, 2000: 60). Al Ghazali divide levels i.e. wait patiently as the ability to cope with basic drives such as the stomach, appetite and socio-called *iffah*. Patient's ability to overcome and control anger is called *hilm*. Patience and careful in accepting the realities of life called *qana'ah* and the highest levels *Syaja'ah* is unyielding reach the desired positive thing.

## 4. Ihsan

Interpreted as was maintained and protected. In this case, the client or learner has own protection on him in the act and

behave. Ihsan is a level which represents a change of behavior can be trained in everyday life. That make a client feel secure and watching by the devine power in this world.

## f. Tajalli (Self Reborn)

At this stage is the stage of stabilization of self in everyday life (al-Hambali, 2004: 69). At this stage, the individual who has been in individual counseling through the process before, must have consistency in personifies behaviors and attitudes that have been trained in personal self.

At this stage, the counselor remains committed to the principles of maintenance at the school, with an evaluation on the client and the client also must be consistent to maintain his personal self in everyday life.

Based on the exposure it is clear that the *sufism* approach is one that qualified in the counseling process at school. Because it has implications for how the attitudes and behavior of the individual from the standpoint of individual spirituality transcendence it self. We agree that the problem of the phenomenon at the present time because we experienced a lack of models and lack of religious experience, which resulted in human life orientation empiric pursue things that only a very limited human experience and make a human have a border with the true of their self and connection them to Allah.

Then supposed to shape behavior and positive character in the character education at the present time, each actor must have thought education and consistency in turning themselves into a better *sufistik* approach like tazkiyatun an-nafs.

## Implications

Based on the above it can be arranged some points implication / follow-up in the future as a new paradigm of Islamic counseling.

1. Education is a process that is essential in human life, which has become a primary need as well as a determinant in the development of human life.
2. Therefore, education is an important thing, according to UNESCO regarding the education of 30 years to come many college graduates are compared with the world population (Ken Robinson, 2006: Ted Talk)
3. So, to improve education is the learning process that not only sharpen the cognitive but rather character, talent, and creativity. (Ken Robinson, 2006).
4. *Sufistik* approach is to purification of the soul (tazkiyatun an-nafs) that can be combined and establish in counseling at school, even college and even as a psychotherapy service bureau Islam. Because education system at this time was do not stress only to cognitive capabilities but the important stress was to shape a good an affective and attitude aspect of the student that call a soft skill. This government target can be achieved by a school counselor if we back to make a counseling with Islamic approached which mean make a spiritual counseling with tazkiyatun an nafs as a technique.
5. So, with this approach school counselor make a different in practice their own skill, because as generally the process counseling is not different to western counseling, the unique was counselor has a spiritual service with

religious matter to the client. Enlighten the client that their cannot control all of they fate and what they pursue. So with this sufistik approach the client realized that a human only make an effort in their life, and the result is our fate. That will make client have an mental health in their daily life.

## CONCLUSIONS

Based on previous exposure obvious that the need for consider implementation approach with Sufistik spirituality as techniques in counseling at school. Implementation of counseling sufistik was through individual counseling services

The approach in this paper provides a new paradigm to be an option to maximize the effect to shape of character in school and college education, so that the ideals of higher education law No. 20 of 2013 as well as character education in areas of expertise achieved in the face of global challenges. Attitudes and behaviors can be altered through a holistic counseling services and immersive transendence of personal clients.

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