

Spiritual Counseling As An Alternative Problem Solving

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Abstract: In Islamic doctrine, spiritual counseling has developed since some Centuries ago. Mohammad is a Counselor figure who Able to give problem-solving society for his soul. This spiritual counseling has aimed to help someone to form healthy soul with Becoming a true human, in the world and hereafter. According to counseling concept, human as a biological human being has potential basic human Determine what personality is instinct. Qur'an Explains that has a human although original (nature) depend on what the potential influence of environment or a positive agent depend on the environment influences what specialty in children age..

Keywords: Impact, Environment, Education

Introduction

Guidance counseling, continue to evolve over time. Starting from the flow of psychodynamics, behaviorism, humanism and then flow multicultural. But today, not only to the four schools that were growing, there are also spiritual counseling as a new method in the counseling process. This development takes place in many countries, including the famous western country with a secular state. Most of the western society appealed to religious leaders to resolve their mental problems. This method is called with pastoral counseling (counseling based on the values of the Book) among Christians. According to research by Chalfant and Heller in 1990, as quoted by Gania)¹,

¹ Faqih, Aunur Rahim, 1994, Bimbingan dan Konseling dalam Islam, Yogyakarta : UII Press. P 396

approximately 40 percent of people who experience mental anxiety rather go to ask for help to the clergy. Lovinger and Worthington² in Keating and FRETZ states that clients who are the religious negative view of counselors being secular.

The growing tendency of some people that also happened in Indonesia that is famous for the religious community. It can be seen, a lot of people who come to the place and clerics not to ask for a fatwa religious law, but rather denounce the problems of life, to ask for help the way out in the form of advice, suggestions, asking for prayers and prayed for the healing of sickness as well as the safety and peace of mind. The phenomenon occurs not only at the grassroots, who are economically weak with low education but also educated and educated classes.

Judging from the above phenomenon, the development of spiritual counseling is very important and relevant. Many psychologists who began to examine seriously about what and how the spiritual counseling. In Islam, spiritual counseling has evolved since the days of the prophet a few centuries ago. The Prophet is a figure that qualified counselors in providing psychiatric problem solving for people. Characteristics of Islamic spiritual counseling of the most fundamental in Adh-Dzaky Hamdani Bakran, are: 1) paradigm on revelation and exemplary Prophets, Apostles and their heirs; 2) Legal counselors provide counseling to the client and the client asks for guidance counselor is mandatory and a must and even a worship; 3) The system at the start of the drive to the conscience and understanding of the verses of the Qur'an.

Spiritual counseling is aimed at helping people establish a healthy soul to become fully human in order to achieve happiness of the world and the hereafter. Helping people to be aware of its existence as a creature of God, so

² Prayitno, 1999, *Dasar Bimbingan dan Konseling*, Jakarta : Rineka Cipta. P 56

that his behavior is not out of the rules, provisions, and instructions of God. In accordance with the teachings of the prophet that a healthy life is to strike a balance between function itself as being biological, personal and social beings as well as a creature of God, so as to achieve a balance and happiness of the world and the hereafter. If there is an imbalance between some of these functions, then people will experience mental illness.

a. **Discussion**

a. Humans as biological beings

According to the concept of counseling, human beings have the potential biological basis of human personality that determines the form of instinct. Human beings are basically meet the demands and needs of instinct. According to the verses of the Qur'an of human potential that is relevant to this instinct is called lust. The lust is a force that encourages people to achieve his wish. These impulses are often called primitive impulse because it is free without knowing good and bad. Therefore lust is often referred to as the encouragement of free will.

The potential of this form of al hawa appetite and as lust. Lust is sexual desire, satisfactions that are material worldly demands to always fulfilled quickly and impose themselves and tend beyond the limit.

"Cite feels beautiful in mankind's view of love towards what is desired, such as women, children, treasures piled up in the form of gold and silver; horses, cattle and tilled land. This is the pleasure of living in the world, and Allah is a fine return "(Ali-Imran: 14).

Another verse says:

"Why do you approach men to (meet) shahwat (your) and not (come to) women? Really, you are a people who do not know the result of your deeds "(An-Naml: 55).

Al Hawa is irrational impulses, it exalts the ability and skill himself, tend to justify all means, unfairly affected by its own will, anger or pity, hiba or sadness, revenge or hatred an emotion or sentiment. Thus those who followed al-hawa This led him astray from the Path of Allah. As mentioned in the Qur'an in Surah Shad verse 26:

"O dawud, verily thou we make caliphs (rulers) in the earth, give judgment for people with justice and do not you follow the desires because it will mislead thee from the Path of Allah. Sungguh, those who go astray from the path of Allah will receive severe punishment because they forgot the day of reckoning

"is mentioned in another

verse: "O ye who believe! be ye, upholder of justice, as witnesses to Allah, even against itself or to the mother father and kin. If he (the defendant) rich or poor, Allah is more out kindly. Do not follow your own desires and deviate from the truth. And if ye distort (words) or reluctant to be witnesses, then know God is meticulous about all the things you do (an-Nisa ': 135)

"There are three kinds of lust most fundamental, namely: (1) the passion of anger, namely lust that always pushing for apostasy and crime (Yusuf: 53), (2) passion law waa mah, namely lust sorry. When a man has been following the promptings of the passion of anger with real deeds, thereafter it's possible the man realized his mistake and make it regret lust (Al Qiyamah: 1-2), and (3) lust muthmainnah, namely lust controlled by the mind and heart so blessed by Allah . He will push to piety in the sense of encouraging the positive things (Al-Fajr: 27-30).

b. As a Personal Beings

According to the concept of counseling as proposed in the private Focused Therapy, Existential Therapy, Gestalt Therapy, Rational Emotive Therapy and Reality Therapy. Man as a personal being having the personality traits of the subject as follows: (1) has the potential sense to

think rationally and to become healthy living, creative, productive and effective, but also there is a tendency encouragement to think irrationally (2) have self-awareness, (3) have the freedom to make choices and take responsibility, (4) feel anxiety as part of the living conditions, (5) have an awareness of death and nothingness, (6) is always involved in the process of self-actualization.³

Based on the Koran, human has potential, ie completeness is given at birth to the world. The potential of the human being can be grouped in two things, namely the potential physical and spiritual potential. The human physical potential is the psychological nature of human beings who think given knowledge and assume a mandate. While the spiritual potency is reasonable, occult, and liver. Indonesian sense in terms of meaningful thought or reason. In the Qur'an sense is interpreted with wisdom, intelligence, and understanding. Intellect functions according to the Qur'an is to think rationally in directing his life for the better, as mentioned in Surah Al-Baqarah: 164:

"Verily, in the creation of the heavens and the earth, the change of night and day, sailing ship at sea with the cargo helpful for humans, what Allah has sent down water from the sky, and with it turned on the earth after death, and He cast a broad assortment of animals and the revolution of the wind and the clouds controlled between the heaven and the earth. All of that is a sign of the greatness of God for people who understand.

Intellect also have self-awareness (as-syu'ru) (Al-Baqarah: 9 and 12), have the freedom to make choices (Fushilat: 40, Al-Kahf: 29, and Al-Baqarah: 256) and responsibility (Al -Muddatsir: 38, Al-Isra: 36, Al-Takatsur: 8). Even so, psychologically humans have anxiety condition in his

³ Andi Mappiare AT. 2002. Pengantar Konseling dan Psikoterapi, Jakarta : Raja Grafindo Persada. P 54

life as a test from God, called al Khauf (Al-Baqarah: 155), has the ability to actualize its disposition to personal piety (Ar-Rum: 30, Al-Araf: 172- 174, Al-An'am: 74-79, Ali-Imran: 185, An-Nahl: 61, and An-Nisa: 78).

The human spiritual potential in the form of hearts, according to Musa Asyari (1992) has two meanings, the first rough or physical sense, ie a piece of meat that is elliptical, located on the left chest, which is often called the heart. While the second meaning is a subtle sense of divine and spiritual, that is human nature that can capture all the understanding, knowledgeable, and wise. Intellect human use in order to think of the universe, while remembering God is at the heart of centered activities.⁴

c. As a creature of Social

According to the concept of counseling, as expressed in Therapy Adler, Therapeutic Behavioral and Therapy Transactional, humans have the properties and characteristics of the subject as follows: (1) The man is an agent of positive dependent on environmental influences, but also as a producer of the environment, (2) the behavior is strongly influenced by the life of childhood, the influence of parents (significant others), (3) has always been involved in a relationship with another person with love and kinship.

As social beings, the Qur'an explains that though man has the potential disposition who always demands the actualization of faith and piety, but humans are not free from the influence of the environment or a positive agent that depends on environmental influences, especially in the age of the children. Therefore childhood life was very easily influenced, the responsibility of parents is emphasized to establish the child's personality as

⁴ Ary Ginanjar Agustian. 2001. *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual-ESQ*. Jakarta : Penerbit Arga. P 33

well.⁵

"O those who believe, guard yourselves and your families from a Fire whose fuel is men and stones, guardian angels are rough and tough, who do not disobey Allah in what was ordered and always do what they're told (at- Tahrir: 6)

However, as an adult human (mukallaf), when the mind and heart have been able to function fully, then humans are able to change various influences future personality of children who are deemed no longer fit (Ar-Ra'du: 85 and Al-Hashr: 18), even humans are able to influence their environment (producer for the environment) (Al-Ankabut: 7 Al-Araf: 179, Ali-Imran: 104, Al-Asr: 3, and At-Tawbah: 122). As social beings is also a human is a part of society that always requires the involvement of a relationship with each other, this is called silaturrahmi (Al-Hujurat: 13, Ar-Ra'du: 21 and An-Nisa: 1).

d. As a religious creature

born human as religious beings have brought nature, namely the potential values of faith and values of ultimate truth. Located in the heart of this nature, so with this nature of human spiritual self-actualization will always demand to faith and piety wherever humans are (Ar-Rum: 30 and Al-Araf: 172-174). However there can be actualized with good and some are not, in this case, the environmental factors on the child's age is crucial. Human beings as religious beings serve as abdullah and as representative of Allah on earth. Abdullaha a person and who serve and worship God in accordance with the guidance and direction of God (Adh-Dzariyat: 56). It is called worship mahdhah. Khalifatullah is a man's duty to cultivate and prosper in accordance with the ability of this nature for the welfare of mankind, as well as a blessing for someone else or called rahmatan lil'alamin (Al-Baqarah: 30).

⁵ Prayitno, 1999, Dasar Bimbingan dan Konseling, Jakarta : Rineka Cipta. P 121

e. Healthy private according to the Qur'an

As religious beings humans are born already brought fitrah, namely the potential values of faith and values of ultimate truth. Located in the heart of this nature, so with this nature of human spiritual self-actualization will always demand to faith and piety wherever humans are (Ar-Rum: 30 and Al-Araf: 172-174). However there can be actualized with good and some are not, in this case the environmental factors on the child's age is crucial. Human beings as religious beings serve as abdullah and as representative of Allah on earth. Abdullaha a person and who serve and worship God in accordance with the guidance and direction of God (Adh-Dzariyat: 56). It is called worship mahdhah. Khalifatullah is a man's duty to cultivate and prosper in accordance with the ability of this nature for the welfare of mankind, as well as a blessing for someone else or called rahmatan lil'alamin (Al-Baqarah: 30).

a. Able to Organize Yourself in Relation to the Self

According to the concept of counseling, as set out in Psychoanalysis, Existential Therapy Focused on Personal and Rational Emotive Therapy .. Personal capable of arranging themselves in relation to oneself has a basic personality traits: (1) ego fully functional, and harmony function of the id, ego, and superego, (2) is free from anxiety, (3) openness to experience, (4) confidence, (5) the source of internal evaluation, (6) congruence, (7) receive experience with responsible, (8) increased awareness continues to grow, (9) are not bound by the irrational idea (absolute requirement), and (10) to accept yourself.

Based on the description of the verses of the Qur'an, which is able to regulate themselves personally in conjunction with the relevant oneself with the basic criteria above is a personal reason and his heart to function fully in impulse control appetite (Al-Qasas: 60, Yasin: 62). Able to free

himself from Khauf (anxiety) (Al-Baqarah: 38, Al Baqarah: 62, 277, Al-An'am: 48 and Ar-Ra'du: 28). If men can overcome or be free of these worries will give birth to a healthy personality as the personality of the Aulia Allah (Yunus: 62). Openness to experience (Az-Zumar: 17-18, Ali-Imran: 193). Confident, confident attitude is on the person who committed and (consistently) in the faith, they have no anxiety, sadness (Fushilat: 30, Al-Ahqaf: 13, Ali-Imran: 139). Able to make the conscience that is based on faith as self-control in every movement and employment (source internal evaluation), this attitude is reflected in the personality of Ihsan which lifestyle accompanied by a profound awareness that God was present with him (Ali-Imran: 29, Ar-Ra 'du: 11 Qaf: 16-18).⁶

In addition, it is also a healthy individual is a person who has a personality shidiq, namely the nature of harmonious congruence between what is in the hearts of the deed, uphold the trust, harmonious between attitudes and behavior (Al-Ahzab: 23-24), would receive experience and responsible, one form of acceptance of the experience with responsible are trying to improve and not repeat when making a mistake (an-Nisa: 110, Ali-Imran: 135), as well as their willingness to grow steadily, which is always trying to change yourself toward better and hasten to do so (Ar-Ra'du: 11, Al-Anfal: 53, Ali-Imran: 114, and Fathir: 32), have an attitude of resignation and rested effort and hope to God by the word insha God, in other words, was not bound by the irrational idea (absolute requirement) (Al-Imran: 140, Al-Insyirah: 5-8, Al-Kahf: 23-24, Ali-Imran: 159, and Al-Anfal: 61 , 49), and able to be grateful for what there and happen to yourself or accept yourself (An-Nahl: 78, Ibrahim: 7, Danan-Naml: 40).

- a. Able to Organize Yourself in Relation to Other People

⁶ Abdul Rahman Saleh dan Muhib Abdul Wahab. 2004. Psikologi Suatu Pengantar Dalam Perspektif Islam, Jakarta : Kencana. P 21

According to the concept of counseling, as stated in Therapy Adler, Behavioral, Transactional, and Therapy Reality, that the person who is able to organize themselves in relation to others has the personality traits of the subject: (1) want to work and contribute , and willing to give and receive, (2) sees both himself and others (I'm Ok you are Ok), (3) significant and valuable for others, and (4) meet its own needs without having to disrupt or expense other.

Based on the description of the verses of the Qur'an, which is able to personally arrange themselves in relation to others that are relevant to the subject above criteria is a person who wants to do good deeds, the deeds that benefit themselves as well as others (An-Nisa: 124, Al-Asr: 1-3, At-Tin: 5-6). Besides the good deeds, is being ta'awwun, namely the give and take or helping or willing to give and take attitude (An-Nisa: 86), this attitude on the basis of virtue and piety, not in terms of crime and misguidance (Al-Ma 'waiting time: 2), positive thinking (khusnu dzon) both to themselves and others (Al-Hujurat: 11 Al-Baqarah: 237, Ali-Imran: 134, and At-Taghabun: 14).

In addition to the above things he wants to do commanding the good and forbidding unjust, always do justice to anyone in terms of significant and valuable for others (Ali-Imran: 104, At-Tahrim: 6, and Al-Midah: 8), and meet its own needs without having to disrupt or expense of others, both in and worship bermuamalah directly or indirectly (Al-Baqarah: 275, An-Nisa: 29). It is a lot exemplified in the hadith of the Prophet, for example, the Prophet forbade people to sit alongside a road that makes people want to pass bothered, as well as to respect the other person to pay attention to him talk, also respecting the rights of neighbors of the possibilities of our actions bother him, and the Prophet shortening ayat of the Qur'an in prayers when I heard one member of the

congregation there were children crying.

b. Able to Organize Yourself in Relation to the Environment

According to the concept of counseling as proposed in Adler and Behavioral theory. Personal able to organize them in a personal relationship with the environment is capable of interacting with the environment and can create or processing environment as well.

Qur'an explains that God created everything on this earth is to the benefit of man (al-Baqarah: 29):

"It is God who created all that is on earth for you and then God into the sky, then perfect it as seven heavens. And He is all-knowing everything

"For the healthy individual is a person who cares about the environment, he tried to draw lessons from what is happening in their environment.

"It has passed before you sunnah-sunnah of Allah, because it walks you to all corners of the earth and sees what was the end of those who belied their Messengers (Ali-Imran: 137)".

c. Able to Organize Yourself in Relation to Allah.⁷

The concept of counseling is no explaining it. Qur'an explains that personally able to organize themselves in relation to Allah. among others, the personal is always improving as evidenced by his faith to practice their religion with true and sincere, run muamalah correctly and with sincere intentions.

"Indeed, we lowered the book of the Koran thee (Muhammad) with the truth. So worship God with sincere religion to Him (Az-Zumar: 2) "

"Say, 'I am commanded to worship God with obedience to Him in the exercise of religion (Az-Zumar: 11)."

"And they only ordered to worship Allah with sincerity, obey Him merely

⁷ Zakiah Daradjat. 2001. Kesehatan Mental. Jakarta : Toko Gunung Agung. P 22

because the exercise of religion, and also in order to prayers and regular charity run. And that is the right religion

(Al-Bayyinah: 5) "

Besides, the personal is able to run balanced themselves as abdullah who always worship according to His guidance, also perform the function and position as khalifatullah well (hablun minallah and hablun hablum) so in terms of the life of his world peace, charity of here after running (Al-Qasas: 77, Al-Baqarah: 201).

f. Personal unhealthy based on the Qur'an

Based on the concept of counseling, personal unhealthy is not able to personally arrange themselves in relation to oneself, others, and the environment. The verses of the Qur'an, in addition, to explain about the individual not able to organize themselves in relation to oneself, others and the environment, also describes private, not able to organize themselves in relation to Allah.

- 1) Not Able to Organize Yourself in Relation to the Self
According to the concept of counseling as proposed in the approach Psychoanalysis, Existential Therapy Focused on Personal and Rational Emotive Therapy, that the person who is not able to organize themselves in relation to themselves have personality traits following points: (1) ego is not fully functional and not harmony between id, ego, and superego, (2) controlled by anxiety, (3) is closed (not open to the experience), (4) low self-esteem and despair, (5) the source of the external evaluation, (6) incongruous, (7) does not recognize the experience with no responsibility, (8) the lack of self-awareness, (9) tied irrational ideas, (10) rejecting yourself.

The Qur'an describes the personal incapable of governing

themselves in relation to oneself is a personal reason and his heart was not functioning properly in controlling appetite, so the appetite run riot, full of emotion, uncontrolled and immoral (Yunus: 100, Al- Anfal: 22, Al-Haj: 46, Al-Araf: 179, Maryam: 59, An-Nisa: 27, and Al-Jatsiah: 23). In addition, the personal was not able to free themselves from the anxiety (al Khauf), while anxiety itself born of disbelief, polytheism, or sin both to God and to his fellow man (Ali-Imran: 151). Asabiyyah personal, that is not open to the experience, especially something that comes from people who are not class and its flow, although the new experience it is the truth (Al-Ma'idah: 104, Lukman: 21 and 7, Yunus 78).

In addition, it also does not admit personal experience with irresponsible, that is like throwing his guilt to others, or not admit it (Al-Araf: 8, and An-Nisa: 112)., And the worse is histrionic personality (incongruous), namely the incongruity between what is in the hearts with the born, between words and deeds, and the deeds in one place to another with the intention of seeking personal gain. Counseling theory called the incongruence (As-Shaf: 2-3, Al-Baqarah: 44, 8, An-Nisa: 145). Also the nature of riya namely her personal mengevaluiasi based on an external evaluation (Al-Baqarah: 264, An-Nisa: 142, Al-Ma'un: 4-6, and Al-Anfal: 47), lack of self-awareness and not constructive (Al -Baqarah: 9 and 12, An-Naml: 27), as well as people who are not good piety (chained irrational ideas or demands absolute) (Fushilat: 49, Luqman: 34), low self-esteem and despair (ya'uus / qunuut) (Al-Hujurat: 1, Al-Isra: 83, Hud: 9, and Al-Hijr: 56). Then, the personal was not smart grateful to the favor of God or refuse to yourself (Shaad: 27 and Ali-Imran: 191, Ar-Rum: 44 and Ibrahim: 7).⁸

b. Not Able to Organize Yourself in Relation to Other People

⁸ Zakiah Daradjat. 2002. Psikoterapi Islami. Jakarta : Bulan Bintang. P 71

According to the concept of counseling as proposed in the Therapeutic Adler, Therapeutic Behavioral, Transactional, and Therapy reality, that the person who is not able to organize themselves in relation to others having the personality traits of the subject: (1) selfish and do not want to contribute and would prefer to receive, (2) to consider myself really being of others do not (bad), (3) are not constructive, and (4) meet the needs of its own with no care (seize) the rights of others.

Qur'an explains, are not able to personally arrange themselves in relation to others is a privately griping in the sense of selfish and did not want to donate or spend their wealth in the path of righteousness (Al-Lail: 8-10, Ali-Imran: 175, and Muhammad: 38), does not want to help each other (ta'awun) or prefer to receive than to give (Al-Ma'arij: 19-21), has properties that takabbur marhun and arrogant nature and feel themselves greater and valuable than others (Al-Isra: 37, Luqman: 18 hal.180-181), people who have these properties will easily do things that negatively affect others, such as su'us dzon (negative thinking), tajassus is like searching other people's mistakes, unforced errors were not observed, ie backbiting others and so on (see Surah Al-Hujurat: 12).

In addition, a personal love to see other people difficult, reluctant to do amar good and prohibiting evil, which is sent to do good and prevent evil with another word is personal is not constructive (An-Nur: 19 Al-Baqarah: 11 and as-Shu'ara: 152-152), a private meet their own needs with no regard or compromising the rights of others, such as doing business with usury, obtaining property by way of vanity, that is fraudulent, deceptive, reducing measures and weights role in selling and buying, delaying payment of wages, and so forth (Ali-Imran: 130, Al-Baqarah: 278, An-Nisa: 161, Al-Baqarah: 188, and An-Nisa: 29).

c. Not Able to Organize Yourself in Relation to the Environment

According to the concept of counseling, as stated in Therapy Adler and Therapeutic Behavioral, that the person who is not able to organize themselves in relation to the environment is a person who is not able to interact and manage the environment as well, so they can do things that making the environment is damaged.

In line with the concept of counseling at the top, the Qur'an explains that the person who is unable to regulate themselves in relation to the environment is a person who can not interact with the environment as well, so he was not concerned with the damage to the environment, or join to do something that could damage the environment , while not able to make the environment conducive for life. The Qur'an reveals that the damage on this earth is due to human actions (Ar-Rum: 41, Al-Baqarah: 204-205 and Al-Qasas: 77).

d. Not Able to Organize Yourself in Relation to Allah.

The concept of counseling does not explain this. But the Qur'an explains that personally incapable of governing themselves in relation to God, among others, personal kufr and shirk. Kufr is a private private is not a believer and was reluctant to run the Shari'ah of Allah (God's laws), including also be Kufr those who deliberately do not want to worship to Allah, and do not accept with gratitude for all the blessings given by God (kufr favor). In doing muamalah people have tended to apply the personality Kufr injustice, selfishness without regard to the rights of others (Al-Baqarah: 6, Maryam: 59, At-Tawbah: 35, An-Nisa: 168).

In addition to infidelity, a fatal error against Allah. is shirk, ie "partners with God". People who get the disease shirk it believes that Allah is the Lord, but deeds are oriented not to God, but to something else, such as to the spirits, or solely to humans, both in worship and in sociality (An Nisa: 48, 36, and Al-Kahf: 110).

Then, the personal is not able to function at equally between themselves as abdullah and as caliph, well just put worldly affairs and worship forgotten by, or prefer the religious and worldly affairs forgotten by (Ali-Imran: 112).

g. Problem-solving is based on revelation

There is a difference between a healthy individual with unhealthy in the face of life's problems. Personal health tends to be overcome and take the wisdom of what is happening, being personally unsanitary less able to solve the existing problems, and tend to have a destructive impulse for themselves and their surroundings.

Understanding of the human personality, the more that is based on the concepts of the Qur'an, will facilitate the provision of counseling. The concept of spiritual counseling basing itself on the concept of the Qur'an as God's revelation. Based on the concept of spiritual counseling, each individual in order to always be aware of its existence as a creature of Allah, what is the purpose of its existence as a creature, then how should people act on its existence as a creature. If the man can put humanity as a servant of God, it would appear freshly resignation, that things are already set up and wills. This resignation born of sincere undergo strength on what has happened. Furthermore, plus a boost of gratitude for what has been achieved and grateful for what he has not achieved. The impulse of gratitude that appears in the heart, will provide tremendous energy for the person to deal with the problem at hand. Give strength to the mind to think and act positively. These inner impulses that will eventually give birth to healthy individuals, an individual can undergo a healthy relationship with ourselves, others, the environment and the relationship to God as the creator of the universe.

Benefits religious approach (psikoreligius) in the field of mental health is evidenced from the results DB Larso which concluded that in

guiding human health paced this complex with all linkages, should religious commitment as a force (spiritual power) should not be ignored because religion can play a role as a protector. In Florida, United States, there is a research institute that includes the healing of mental illness through the power influence of reading the Qur'an. The first group consists of people who understand the meaning of the Qur'an, while the second group did not understand the meaning of verses from the Koran. It turned out that the first group received healing gradually and the latter get the healing that less intensive than the first group.

There are two fundamental reasons why it is necessary to present the Islamic spiritual counseling. The most important reason is because Islam has its own views about people. Qur'an main source of Islam is a book of guidance, of which there are many clues about humans. God, as the creator of man, of course, know exactly who is real and human. Through the Qur'an Allah gives the secrets of man. Therefore if we want to know how to deal with human beings in earnest, then the Qur'an (revelation) is a viable source used as the main reference

of Islamic teachings can be a reference as an ideal foundation in life. For it was fitting presumably if the theories and techniques of counseling, who was born in the West, first islamization before applied to life. Islamic counseling provides a way of preventing and solving problems, always change the personal orientation, mental and spiritual strengthening, reinforcement behavior to the noble spirit, efforts to repair and counseling techniques.

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