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Integration-Interconnection of Qur’an Function with Islamic Counseling Guidance

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Abstract: The Qur'an is the holy book of Muslims, which contains knowledge about aspects of human life, a source of inspiration, and Islamic values. The urgency of the Quran is used as the main foundation in Islamic Counseling Guidance (BKI). Supposedly, BKI should be different from conventional counseling, with differences in values, techniques, and methodologies, as well as the spirit of spirituality and transcendental orientation in BKI services. The purpose of this research is to find out the integration-interconnection of the functions of the Quran with BKI. The method used in this research was a literature review. The study emphasized that functions of the Qur'an can be integrated-interconnected with the functions of BKI, including the functions of mauidhah (advice), syifa’ (healing), hudan (guidance), rahmah (compassion/empathy), bayyinah (explanation), furqan (differentiator), busyra (encourager), and litukhrijannasa minnaz zulamat ilan nur (bringing the counselee out of darkness into light).

Keywords: Interconnection Integration, Function Al-Qur’an, Islamic Counseling Guidance.
A. Introduction

In terms of terminologies, the Qur'an is the book of Allah SWT revealed to the Prophet Muhammad SAW, which is read by mutawatir and worshipped by reading. The Qur'an is the foundation for human beings who are Muslims, the basis for behavior, the basis for thinking, the basis for science, and the basis for various kinds of studies (Al Qattan, 2010).

Al-Qattan (2010) also said that the Qur'an linguistically (etymologically) the Qur'an comes from the word qaraa, which means to gather and collect, and qira'ah, which means to collect letters and words with one another in one neatly arranged speech. In addition, the Qur'an comes from the word qara yaqrau qiraatan, which means reading. The Qur'an can also be understood in the sense of an object (maf'ul) which means reading (maqru').

The Qur'an is the holy book of Muslims, which contains knowledge of aspects of human life, a source of inspiration, and Islamic values. The Qur'an was revealed to the Prophet Muhammad PBUH and conveyed to all Muslims.

The urgency of the Quran as the main foundation in Islamic Counseling Guidance is that Islamic Counseling Guidance must be different from conventional Counseling Guidance in differences in values, techniques, and methodologies, as well as the spirit of spirituality and transcendental orientation in Islamic Counseling Guidance services. Therefore, if Islamic Counseling Guidance experts have not been able to explore and reveal various aspects related to Counseling Guidance in the Quran, it will make Islamic Counseling Guidance the same and no different from conventional Counseling Guidance (Adnan, 2021).

Therefore, the author seeks to explore and reveal the Qur'anic aspects of Islamic Counseling Guidance in this paper. Accordingly, the Quran will become the main source and foundation for the development of Islamic Counseling Guidance studies in the future. Currently, not many aspects of Islamic Counseling Guidance are explored and revealed in the Quran, especially the techniques and methodology of Islamic Counseling Guidance. Therefore, Islamic Guidance experts must return to the Quran to explore and reveal aspects of Islamic Guidance.

With the hope that Islamic Guidance will continue to be relevant by the development of times and places (shalihuz zaman wal makan) and by human nature, human beings are referred to by various terms in the Qur'an. These terms indicate human nature and original character that must continue to be treated, maintained, and preserved by Islamic Counseling Guidance not to lose their identity as real human beings. The Qur'an is the main reference to achieving the goal of Islamic counseling and happiness in this world and the hereafter.

The Qur'an is used to guide humans (counselees). A solid guide is needed. Also, no guide is stronger and stronger than the Quran. Therefore, the Quran is the main foundation of Islamic Counseling Guidance. This is because the Qur'an is very relevant to human conditions and needs. After all, the Qur'an was revealed from the essence that created humanity itself, namely Allah SWT.

B. Research Method

This research is research using the literature study method or literature review. A literature review is a comprehensive overview of research that has been done on a specific
topic to show readers what is already known about the topic and what is not yet known, to find rationales for research that has been done or for further research ideas (Denney & Tewksbury, 2013). Literature studies can be obtained from various sources, including journals, books, documentation, the Internet, and libraries. The literature study method is a series of activities related to library data collection methods, reading and recording, and processing writing materials (Zed, 2008 in Nursalam, 2016). The type of writing used is a literature review study that focuses on the results of writing related to the writing topic or variable.

C. Result and Discussion

A. Definition of the Qur'an and the Function of the Qur'an

The Qur'an is the book of Allah SWT, which was revealed to the Prophet Muhammad SAW. It is read by mutawatir and worshipped by reading. The Qur'an is the foundation for human beings who are Muslims, the basis for behaviour, the basis for thinking, the basis for science, and the basis for various kinds of studies. (Al-Qattan, 2010).

Al-Qattan (2010) also said that the Qur'an linguistically (etymologically) the Qur'an comes from the word qaraa, which means to gather and collect, and qira'ah, which means to collect letters and words with one another in a neatly arranged speech. In addition, the Qur'an comes from the word qara yaqrau qiraatan, which means reading. The Qur'an can also be understood in the sense of an object (maful) which means reading (maqru').

The Qur'an is the holy book of Muslims, which contains knowledge of aspects of human life, a source of inspiration, and Islamic values. The Qur'an was revealed to the Prophet Muhammad PBUH and delivered to all Muslims. The Qur'an also has many functions that can be integrated with guidance and counseling.

The urgency of the Quran as the main foundation in Islamic Counseling Guidance is that Islamic Counseling Guidance must be different from conventional Counseling Guidance, both differences in values, techniques, and methodologies, as well as the spirit of spirituality and transcendental orientation in Islamic Counseling Guidance services. Therefore, if Islamic Counseling Guidance experts have not been able to explore and reveal various aspects related to Counseling Guidance in the Quran, it will make Islamic Counseling Guidance the same and no different from conventional Counseling Guidance (Adnan, 2021).

B. Definition of Islamic Counseling Guidance

For counselors as a profession, several competencies need to be possessed: instructor competence, pedagogic competence, personal competence, and social competence. Besides that, the competencies that must be possessed by instructors/counselors to be successful can be described as views (Gardner, 2007). "First, a disciplined mind thinks according to the discipline. The second synthesizing mind thinks synthesizing, the third creating mind thinks creating, the fourth respectful mind thinks to be able to respect, and the fifth ethical mind thinks to be ethical" (Muslihati, 2013). Islamic Counseling Guidance is an effort made by a counselor to assist someone who is experiencing mental and spiritual health problems so that someone can overcome the ability that exists in a person from piety to Allah SWT and the strength of faith.
Isep Zainal Arifin (2009) mentions that there are currently nine main competencies and three additional competencies for alumni as professionals from BKI, namely:

1. Religious counselor/Islamic counselor.
2. Religious therapist/psychotherapy.
3. Counselling guidance teacher (BP/BK) at educational institutions (school/out of school).
4. Religious instructor.
5. Marriage counselor at BP-4 Religious Affairs Office and Religious Court,
6. BKKBN extension workers and other government and private institutions.
7. Mental and spiritual counselors (Bomroh/Bintal) in the defense and security departments/police.
8. Spiritual advisors and counselors/companions in various hospitals.
9. Mental/spiritual counselors in various rehabilitation centers.
10. Academics/da'wa science in the field of BKI, both as lecturers and researchers.
11. Religious counselor and consultant
12. Mentor, counselor, religious therapist.

C. The concept of interconnection integration

Amin Abdullah put forward the concept of interconnection integration, which is a form of effort to understand the complexity of life phenomena faced and lived by humans, any scientific building, whether religious science (including Islam and other religions), social sciences, humanities, and natural sciences cannot stand alone without cooperation, mutual greetings, mutual need, mutual correction, and interconnection between scientific disciplines. An integrative-interconnective approach is an approach that seeks mutual respect; general science and religion are aware of the limitations of each in solving human problems, and this will give birth to cooperation and at least mutual understanding of the approach (approach) and method of thinking (process and procedure) between the two sciences (Abdullah A, 2008).

The concept of integration-interconnection is a new approach in scientific discourse, especially after the compartmentalization between religious and general sciences. So, community groups that are accommodated by the umbrella of the organization make ideologization for their cadres, this then causes a 'truth claim' between groups. (Izudin, 2017).

Izudin (2017) said that the birth of the integration-interconnection concept brought fresh air to the development of Islamic thought. Although suddenly, at the beginning of the initiation of the concept, many parties did not agree, even diatribes and ridicule took turns. With a strong heart and a steady determination to look at the progress of Islamic thought, the community gradually accepted the concept. Integration-Interconnection is widely adopted in laying basic concepts for the development of secondary education curricula down Madrasah Aliyah, Tsanawiyah, Ibtidaiyah, and Raudattul Atfal. The manifestation of the basis of integration-
interconnection is the combination of religious and general science in various school
and college institutions under the auspices of the Ministry of Religion. Implementing
Islamic values is a simple explanation that can be developed into a broad part of
material enrichment. Of course, they were paying attention to the values of integration
interconnection itself.

D. Integration of Ulumul Quran interconnection with BKI

The source of Islamic Counseling Guidance (BKI) is the Al-Quran and As-
Sunnah, so the existence of BKI functions must correlate with the functions of the
AlQuran, such as some of the words of Allah SWT written in the Al-Qur’an. Adnan
(2014) mentions several functions of the Quran that can also be used as functions of
Islamic Counseling Guidance:

1. Mauidhah function means good advice. That is, Islamic Counseling Guidance has
a function to change the counselee to a better direction through good advice. Advice in Islamic Counseling Guidance functions as prevention, which prevents the counselee from committing destructive (destructive) and immoral (immoral) behaviors, such as crime, vandalism, bullying, not praying, reluctance to recite the Koran, promiscuity (free sex), dating, and various other destructive behaviors, which can hinder obtaining happiness in the world and the hereafter. On the other hand, advice is not only given to individuals who are guilty or considered guilty. Rather, it is given to all individuals. Therefore, counselors must give all counselees guidance, whether in educational institutions, such as schools or madrassas, in health services, such as hospitals, rehabilitation centers for drug victims, or in places that have guidance counseling services. Therefore, Guidance is seen as a global (general) program. All individuals must receive Guidance services, including good advice.

2. The function of Shifa’ means healer. The Quran functions as a healer. That is, it
can cure various kinds of diseases, both physical and mental. According to Imam
Al-Qurtubi, the words and verses of the Quran can cure physical diseases. In
comparison, the meanings and content of the Quran can cure psychological (mental) diseases. Healer (syifa’) is integrated-interconnected as the function of
Islamic Counseling Guidance. That is, the function of Islamic Counseling Guidance is to cure various kinds of diseases suffered by the counselee, especially
psychological diseases, in the form of low motivation to learn, not worshipping,
complaining a lot, being angry (temperamental), depression, wrong perceptions,
difficulty socializing, being alone (self-isolation), and various other actual
problems (Adnan, 2019).

3. Hudan function, meaning guidance. The Quran functions as a guide. That is to
show the truth from Allah SWT. Hudan can also be integrated-interconnected with
the function of Islamic Counseling Guidance. Islamic Counseling Guidance guides
and directs the counselee toward a better direction to obtain happiness in this world
and the hereafter. That is, the function of the Islamic counselor is to guide and
direct the counselee to optimize himself to obtain happiness in the world and the
hereafter. Therefore, the counselor must have established knowledge or theory and
a righteous personality to 10 be able to show and direct the counselee to choose
and sort out the behavior that Allah SWT commands with the behavior that Allah
SWT prohibits.
4. Rahmah function, meaning compassion. The Quran functions as *rahmah*. It is a form of Allah SWT's love for His servants in living life in the world and obtaining happiness in the hereafter. Rahmah can also be integrated-interconnected with the function of Islamic Counseling Guidance. That is, to provide psychological assistance to the counselee by the counselor as a form of affection, both affection as a fellow human being and affection as a brother in faith and *seqidah*. Therefore, mercy in the perspective of Islamic Counseling Guidance can be used as a technique for the process of Counseling Guidance services. In the counseling process, guidance services must be based on the counselor's compassion for the counselee so that the counseling guidance service process can run effectively and efficiently.

5. Bayyinah function, meaning explanatory. The Quran functions as *bayyinah*. That is the existence of the Quran to explain various information from Allah SWT to humanity in the form of *aqidah*, worship, morals, and *muamalah*. Bayyinah can also be integrated-interconnected with the function of Islamic Counseling Guidance to provide various kinds of explanations and information to the counselees so that the counselee can fully understand every problem faced and make the best decision. Therefore, the Islamic counselor must be a medium and source of information for the counselee. This shows that Islamic counselors must understand and understand various problems so that it is easy to provide explanatory information to counselees. For example, educational counselors must be able to understand various information about the world of education, such as how to enroll in college, how to study easily, how to reduce smoking, how to manage daily schedules, how to worship, and other matters concerning education.

6. The function of *Furqan* means differentiator. The Quran functions as a *Furqan*. It distinguishes between right and wrong, right and wrong, *halal* and *haram*, and good and bad. Furqan can also be integrated-interconnected as a function of Islamic Counseling Guidance to provide information about various options in making decisions to the counselee so that the counselee can make the best decision in every available option. The concept of furqan in the perspective of Islamic Counseling Guidance can also be a medium for improving the counselee's behavior (morals/behavior) towards a better direction. This is because Islamic counseling guidance is oriented to living in the world and the hereafter. Thus, the task of the Islamic counselor is not only to help the counselee obtain various goodness in the world but also to obtain goodness in the hereafter based on the choices made by the counselee.

7. The function of *Litukhrijannasa minnaz zulamat ilan nur* is to bring people out of darkness to light. The Quran serves to bring people out of various ugliness, evil, and darkness towards divine light. This function can also be integrated with Islamic Counseling Guidance. That is the existence of Islamic Counseling Guidance to direct and bring counselees from darkness to light. Darkness means ignorance, criminality, vandalism, bullying, depression, frustration, trauma, laziness, reluctance to worship, and other bad traits. Light means goodness, nobility, intelligence, courtesy and politeness, optimism, diligence, obedience to worship, and other good qualities. Islamic Counseling Guidance should be a
medium for counselees to improve themselves for the better, to gain success in this world and in the hereafter.

8. The Quran functions as busyra, which is to tell the good news in the form of heavenly rewards for believers and righteous deeds in the hereafter. Therefore, the busyra function can also be integrated with the function of Islamic Counseling Guidance. The busyra function of Islamic Counseling Guidance is to provide various good news to the counselee and the effects that the counselee will obtain, both in this world and the hereafter. This shows that the Islamic counselor must be the bearer of good news for the counselee. Not the other way around, only bringing news of fear. That is, do not let every presence and existence of the counselor create a frightening atmosphere for the counselee.

Based on the function of the Quran, there is an integration-interconnection of the function of the Quran with Islamic Guidance and Counseling (BKI). The function of the Quran can be a construction of BKI objectives based on Quranic values. Therefore, every process of BKI services, practically and theoretically, can be internalized and integrated into these values, so the BKI service process is distinct from general counseling services. The functions of the Qur'an that are relevant as functions of BKI include the functions of mauidhah (advice), syifa' (healing), hudan (guidance), rahmah (compassion/empathy), bayyinah (explanation), furqan (differentiator), busyra (encouraging), and Litukhrijannasa minnaz zulamat ilan nur (bringing the counselee out of darkness to light).

D. Conclusion

The Qur'an is the holy book of Muslims, which contains knowledge of aspects of human life, a source of inspiration, and Islamic values. The Qur'an was revealed to the Prophet Muhammad PBUH and conveyed to all Muslims.

Islamic counseling guidance is an effort made by a counselor to assist someone who is experiencing mental and spiritual health problems so that someone can overcome the ability that exists in a person from piety to Allah SWT and the strength of faith.

Based on the function of A-Quran, there is an integration-interconnection of the function of the Qur'an with Islamic Guidance and Counseling (BKI). The function of the Qur'an can be a construction of BKI goals based on Qur'anic values. Accordingly, practically, and theoretically, every BKI service process can be internalized and integrated into these values, so the BKI service process is distinct from general counseling services. The functions of the Qur'an that are relevant as functions of BKI include the functions of mauidhah (advice), syifa' (healing), hudan (guidance), rahmah (compassion/empathy), bayyinah (explanation), furqan (differentiator), busyra (encouraging), and Litukhrijannasa minnaz zulamat ilan nur (bringing the counselee out of darkness to light).
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Supplementary Material

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