



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Tasawwuf Method Approach Among Muslim Counselors In Kedah

Nur Hikmah Mubarak Ali, Khadijah Kamaruddin, Syahiza Arsad & Luqman Zainal Abidin

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i5/13285>

DOI:10.6007/IJARBSS/v12-i5/13285

Received: 10 March 2022, **Revised:** 11 April 2022, **Accepted:** 26 April 2022

Published Online: 06 May 2022

In-Text Citation: (Ali et al., 2022)

To Cite this Article: Ali, N. H. M., Kamaruddin, K., Arsad, S., & Abidin, L. Z. (2022). Tasawwuf Method Approach Among Muslim Counselors In Kedah. *International Journal of Academic Research in Business and Social Sciences*, 12(5), 326 – 345.

Copyright: © 2022 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen

at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Vol. 12, No. 5, 2022, Pg. 326 – 345

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



www.hrmar.com

ISSN: 2222-6990

Tasawwuf Method Approach Among Muslim Counselors In Kedah

Nur Hikmah Mubarak Ali¹, Khadijah Kamaruddin², Syahiza
Arsad³ & Luqman Zainal Abidin⁴

Centre for Counseling Studies & Psychology and Services¹, Kulliyah Usuluddin & Al-Quran
Science^{2,4}, Kulliyah Muamalat & Management Science³, Universiti Islam Antarabangsa
Sultan Abdul Halim Mu'adzam Shah (UniSHAMS), Kuala Ketil, Kedah.

Abstract

The approach of Sufism and spirituality is the main basis in the Islamic tradition in solving the problems relating to soul purification, such as mujahadah al-nafs and ilaj al-nafs to the issues of soul through a specific path. Now, the Sufism approach gaining an attention as the superior Islamic knowledge in the treatment of mental problems especially in Islamic counseling's discussions. The method of tasawwuf is also applied as an important method in Islamic counseling known as psychospiritual. This study aims to examine the approach of tasawwuf or spiritual approach by Muslim counselors in the state of Kedah during an application in counseling sessions. The methodology and design of the study was qualitative and a form of case study in which three respondents or experts were interviewed. This study forms several themes such as the approach of tasawwuf by counselors, the spiritual approach used in counseling and the approach of Islamic counseling by Muslim counselors. The analysis of the study also found that many applications of tasawwuf are used in Islamic perspective counseling sessions when conducting counseling sessions. This tasawwuf approach, spiritual approach and Islamic counseling approach also help counselors to point the way and guide clients to achieve the pleasure of Allah. These findings prove that the counseling approach used by Muslim counselors in the state of Kedah is geared towards the method of tasawwuf approach or through the method of Islamic counseling compared to conventional methods. The future researchers are ought to focus more on all finding an intervention modules of Islamic Perspective Counseling available throughout Malaysia.

Keywords: Tasawwuf Application, Counseling, Kedah

Introduction

Tasawwuf (Sufism) is a tradition of psychology according to Islam to deal with mental and spiritual problems according to the principles of tasawwuf presented by Sufis. This knowledge is also basically sourced from the revelation of the Quran and the morals of the Prophet S.A.W and the lives of the companions. The approach of tasawwuf today is made an important module in dealing with problems related to mental and moral disorders. The values of tasawwuf such as the concept of *tazkiyah al-Nafs*, *al-maqamat wal akhwal* and the method of moral purification have been highlighted by tasawwuf. In this era, the application of

tasawwuf has been widely used as a method in helping counseling practitioners carry out the counseling process for Muslim clients and this effort is more accurate. Thus the behaviour of a Muslim is supposed to be in accordance with the religious order and not the other way around. The approach of Islamic counseling that tries to help Muslims to apply the principles of psychology based on Islamic law is aimed at improving the quality of life of a person as a servant of God and caliph on earth (Ismail, 1996). Islamic counseling also leads men towards the essential truth or *al-haq* and eternal victory or *al-falah*, as well as avoiding the real loss, in life in this world and life in the hereafter (Ismail, 2007).

Tasawwuf is a spiritual path that is able to build the value of *ehsan* in a Muslim who is seeking Divine pleasure. Moral building is something that is emphasized in Islam in addition to the emphasis on Akidah and Syariah. The concept of Sufism in Islam is born from the original sources of Islam itself. There are many Qur'anic propositions that call towards noble morals, as well as the morals and personality of Rasulullah s.a.w and the lives of his companions s.a.w (Salleh, 2017). Debates on Sufism often detail discussions related to *ehsan*, *adab* and *akhlak*. Islam also recommends that its people prioritize morality in daily life. Rasulullah s.a.w himself displayed a noble role model to be followed. The development of the science of tasawwuf on the problems of the heart or soul, through the discussion of the scholars of tasawwuf have discovered the diseases of the heart as well as highlighting the actual treatment or *ilaj*. This has been proven in the study of Hamjah (2008) who mentioned *Tazkiyah al-Nafs* through the method of *mujahadah al-Nafs* is able to provide treatment for mental problems and is the best approach to get to know yourself and find problems on the characteristics and morals of *mazmumah*. This matter has been discussed at length by al-Ghazali in his essay *Ihya Ulumuddin*. Touching on the nature of *nafs*, according to al-Ghazali in his essay *Ihya Ulumuddin* heart diseases such as laziness, despair, tyranny, boasting, cheating, denigrating people, telling one's own goodness is a reprehensible trait that has to do with the whispers of the devil. Therefore, Islam through the emphasis of *Maqasid Syariah* emphasizes the element of intention to determine the direction of charity.

Problem Statement

Basically matters related to the practice of counseling have been introduced by western scholars as opposed to Islam. In the framework of guiding clients who are thirsty for motivation and advice, the Researcher sees that counseling practitioners need to use a religious awareness approach. Elements of the appreciation of faith such as the understanding of faith in destiny, the understanding of faith through the concept of test and adversity need to be applied into a paradigm shift. Thus the soul that is ready through the process of counseling must be ready to migrate the mind towards a new positive mind. Counseling that uses psychosufism is more geared towards counseling that applies the values of tasawwuf and it is different from ordinary counseling (Firdaus, 2021).

Masroom's study (2016) explains that the concept of mental health according to the Islamic perspective needs to be understood accurately because it is very important and this matter is not discussed in the field of psychology. Many people think that religion is a religion and it has nothing to do with psychology. The approach of isolating the concept of Islamic sciences and the sciences that the west strives for, is an early attempt by the west in developing the ideology of secularism. In the tradition of Islamic scientific disciplines, tasawwuf is seen to be able to overcome modern psychology in dealing with mental problems

(Muhammad, 2018). Al-Mandily in his book *The Cure for the heart* concludes that the method of tazkiyah al-Nafs is the control of the anatomy of the human body. The anatomy and human body are able to give a strong impact in determining the position of admirable qualities in the construction of tasawwuf. which need to be controlled and taken care of. The seven most important bodies are the tongue, eyes, ears, stomach, vagina and a pair of legs (Zaini & Shaa'ri, 2016).

In addition, human self-development or al-Tanmiyah is through praiseworthy practices. According to al-Muhasibi in the study of Mohamad and Hamjah (2017), the first thing that needs to be taken care of in building the development of one's soul is the obligatory thing because it is a bridge between the servant and his god. Al-Mahabbah or love and al-Khauf sense that is the fear of Allah is an important element that develops the soul of a human being. (Development of Human Capital according to Al-Ghazali includes three main processes, namely starting from tazkiyah al-nafs, both mujahadah al-nafs (takhhalli) and then riyadah al-nafs (Tahalli) (Azaman & Badaruddin, 2016) In highlighting Islamic counseling method, to recognize self -shame as a beginning towards the process of treating mental illness according to the discussion of the scholars of tasawwuf, a Muslim needs to be friends with good friends, honest and good religion in order to reprimand and give good advice. In addition, a person who wants to change towards goodness it is necessary to accustom oneself to a lot of contemplation, contemplation and reflection on every behavior performed (Abd Rahman, 1999).

Islamic counseling has been introduced by Muslim counseling practitioners who argue that the Muslim population needs a counseling approach that takes into account Islamic views of life and values (Badri, 1986). The views of values in the public stream with the Islamic stream were found to be contradictory. In addition, there is also a strong Islamic motivational element motivating a Muslim who is not used in public mainstream counseling (Elias, 2006). Therefore, there are efforts to incorporate elements and values of motivation in Islamic interventions (Saper & Elias, 2009). This approach has been used in interventions against drugs, sexual addiction and the internet (Elias, 2012). In conducting counseling sessions to the Muslim community, counseling based on western theory was found to be less effective in dealing with the problems of Muslims (Sarmani & Minggal, 2008). Most problems stem from emotional aspects such as anger, hatred, frustration and various problems related to the heart. This illustrates that there is a need to apply spiritual elements in counseling to overcome the problem. Among the past studies that use the Islamic approach as has been studied by (Hamjah, 2008; Abdullah, 2003; Ahmad et al., 2008).

Researchers view that the noble efforts of counseling practitioners in building Islamic counseling models and modules are in line with the concept of da'wah and call for advice, therefore every client's problem must be addressed by finding the truth while correcting mistakes by solving problems to find the right solution. Next, return to the path of patience and be given guidance on the solution to the path of faith. This coincides with the word of God which means: "Admonish the truth and admonish patience". (Surat al-Asr: 4)

Research Objectives

1. To explore the application approach of tasawwuf and the practice of Islamic counseling among Muslim counseling practitioners in the state of Kedah.

2. See the effectiveness of Islamic or western counseling approaches in conducting counseling sessions.

Methodology

Study design is a method or technique used to obtain the information needed to solve a problem. This study also uses a qualitative study that has four (4) approaches namely Ethnography, Case studies, Phenomena and basic theory that aims to see the results based on studies conducted using the approaches found in Islamic Counseling Theory.

A qualitative approach is a research procedure that produces observable picture data (Meriam, 2007), a particular tradition in the social sciences that fundamentally relies on human observations in its own area and relates to those people in language and terminology (Christensen, 2004). The qualitative approach in this research is a case study, is a research conducted on a system union, whether in the form of a program or an event bound by a particular place, time or bond (Sekaran, 2000).

According to Johnson & Christensen (2000), qualitative research is a process towards understanding based on data collection methods that are commonly used when looking at a problem. The qualitative approach in this research is a case study conducted on a system union, whether in the form of a program or an event bound by a particular place, time or certain bond.

This qualitative study was conducted on three Counseling experts in Islamic perspective in the state of Kedah. The design used to collect data is through online forms, observations and interviews through the online application "Google Meet". The interview method is face to face through online. The observation process is on the practical experience of the counseling session and the counseling practice conducted. In this study, the main technique is through interviews with the consent of each respondent.

The design of this study is in line with the field of research that is "exploratory" (Crawford & Irving, 2009). This method is suitable for reviewing and exploring the experience of counselor expert practice and counselor practice from the aspect of tasawwuf and its effectiveness in counseling sessions.

In accordance with the exploratory nature of the study, case studies were selected as the research strategy while interviews and document analysis as the research techniques (Mohd Tobi, 2017). This case study approach involved the researcher directly interviewing three counselor experts who practiced Islamic counseling while conducting counseling sessions.

The sampling for this study was small and random, for theoretical purposes. The researcher chooses the background based on the population and the phenomenon depending on the research question as well as the focus of the study. Study participants were selected from counselors who are experts and practice Islamic perspective counseling when conducting counseling sessions. All respondents have more than 10 years of experience in the field. In fact, this selection is also based on case exploration and depends on the objectives and questions of the study. This method is also known as internal sampling which means the

selection of respondents, time and relevant documents in one field (McMillan, 2008). According to Zain (2012), the selection of the sample is made at the location should be based on the location that is easily accessible, organizational cooperation, good relations that exist between researchers and respondents and quality to ensure the credibility of the study data is guaranteed.

Qualitative Research Participants

Study information was obtained directly from three experts through online interviews using the Google Meet application according to the suitability and needs of researchers and study participants. The interview sessions were conducted based on the research questions that were prepared by the researcher. Researchers are also part of the study participants and study information is obtained directly from the study participants. Since the study was conducted qualitatively, the selection of study participants was carried out through purposive sampling (Johnson & Christensen, 2000). According to Lebar (2015), Determining the number of participants in a qualitative study is sufficient with a small number for the main purpose of researching holistically on the topic of study.

Qualitative Research Participants' Profile

Respondent 1 (P1)

The first expert was known as Prof Samad (not his real name). He is now 73 years old and a father of three. She is a US graduate in Counseling. The respondent is a lecturer at an IPTS from 2011 until now. Now, he is actively disseminating Counseling in an Islamic Perspective although previously he was a counselor practicing Conventional counseling.

Respondent 2 (P2)

The second specialist was known as Dr Solihin (not his real name). He had previously served as an Islamic Religious Affairs Officer or consultant in the Religious Office for 4 years. He actively received invitations in disseminating his Islamic Counseling model from the aspect of Maqasid Syariah, namely DHT (Dharuriyat, Hasiniyat & Tahsiniyat).

Respondent 3 (P3)

The third specialist is known as Dr Namiyah (not her real name). He was appointed as a lecturer in 2004 and is a very active disseminator of Islamic Perspective Counseling and was one of the first to start and teach Islamic Counseling at an IPTA in North Malaysia. He was also widely invited to present his knowledge of Islamic Counseling which uses the basics of the Conventional CBT model, namely Islamic Cognitive Behavior Therapy (ICBT).

Interview

This study uses interview and observation methods. Through the recording of the interview which has been agreed by all the respondents, the interviews conducted will be recorded then will be transcribed for the purpose of analysis. This study uses unstructured interview questions in which respondents are free to voice or discuss a topic extensively. The unstructured interview method also known as open-answer informant interview aims to identify what results were obtained during and after the session after using a given intervention (Yin, 2003). To stimulate respondents to respond, the interview questions should involve both individuals, namely the researcher and the respondent. Examples are questions

that involve positive and negative experiences during the session. The following are the questions asked by the researcher to all respondents:

1. The background of the respondent includes name, nickname, age, origin, marital status, academic, state and period of involvement with Islamic counseling.
2. What are the practices of Sufism applied by counselors in counseling sessions?
3. What is the thought pattern of the client - mazmumah?
4. What is the effect of the application of Sufism on the individual/client?
5. Are there any changes to the individual after the Sufi approach is done in the counseling session?
6. Analysis of recorded interview data will be transcribed and used to measure the results of qualitative tests. The data obtained will be used to answer all research questions.

Research Findings

The purpose of analyzing data is to find meaning from the data by organizing and presenting information systematically. Data analysis was carried out through content analysis based on themes as found in the objectives of the study. While for the interview transcript that provides raw data (raw data) needs to be analyzed more carefully and systematically (Mohd Tobi, 2017). Thematic differences can help researchers find possible ongoing relationships based on perceptions or understandings that run on audio recorders and are analyzed manually using code (coding) in tables. (Mohd Tobi, 2017) also said that the data from the interviews can be transcribed and analyzed using atlas ti, Nvivo or ethnograph. The principles of coding -based analysis and found inductively by the researcher manually can also be analyzed through the determination of the same theme. Table 1 below is the themes and sub -themes that have been formed based on the results of transcript analysis:

Table 1: Theme and Subtheme Analysis

Theme	Subtheme	Respondent
Tasawwuf Approach Counselors	Get Closer to Allah	P3
	Heart, Spirit & Body/Unseen Elements	P1 & P2
	Tazkiyah An Nafs	P1
	The Nature of Mahmudah	P1 & P3
	Maqasid Syariah	P2 & P3
Spiritual Approach Counseling Sessions	Tabligh (Delivering)	P1 & P2
	Tadabbur (To Reflect) Quran	P1
	Friendship (Building Relationships)	P1
	Science & Practice	P1 & P2
	Effectiveness of Spiritual Practice	P1, P2 & P3
Approach Islamic Counseling Muslim Counselors	Counseling by Muslim Counselors	P1 & P2
	Differences between Western Counseling & Islamic Counseling	P1
	Da'wah Path	P1
	Specialty of Islamic Counseling	P1
	Rewards	P1, P2 & P3
	Islamic Counseling Framework	P1

Theme 1: Tasawwuf Approach By Counselors

The tasawwuf approach is proven to be used in the practice of Islamic counseling where the respondent or expert gives an overview related to the application of tasawwuf in the counseling session.

Subtheme 1.1: Get Closer to Allah

The following is the statement of the respondent or expert related to tasawwuf as a way to get closer to Allah:

Respondent 3

This Sufism, I define one's ikhtiar in getting closer to Allah. There are two, one part of motivation, meaning there is a spirit to improve aqeedah. The second is ikhtiar .. Iktiar to get closer to Allah, which means you have to study religion for him to know. Just to be happy, our religion is divided into three, so I also divided into three, in terms of conceptualization, aqeedah syariat and tasawuf.

So in counseling, actually these names are for explanation. If in terms of the process we will go through the same. If people look at it in terms of skin, the counseling I do. does he have SOP, does he have step by step. The counseling we do is the same as the counseling that other counselor clients do, we have an introduction, we hear her story, we have our part of the intervention, we talk, she talks back, we have homework, so her SOP from beginning to end is invisible la beza dia. He is micro, but strategy, our strategy to understand who the client is, what level he is at, what his problem is, where to take him so the strategy is that he has something significant, that strategy is that we can see the Islamic characteristics That counseling.

For me, when we say Sufism, it means the conceptualization of the case. Our conceptualization of this case is according to this understanding. Aqidah, syariat and tasawuf, only then do we understand the client ..aqidah is where, syariat is to what extent, tasawuf is to what extent, then in this conceptualization case one we understand, the second we have to have a treatment plan, even though we call it a treatment plan, after all, we are not doctors for treatment, we call intervention plan guidance plan, coaching plan, or tasawuf plan, so the meaning is when we have a plan for the client, aa that's what Islamic counseling is different, it means we value, him, we value him, we judge him we have our framework, faith, syariah, tasawuf, we want to make our treatment plan, we have a treatment plan we have to have aqidah, syariah and tasawuf.

Subtheme 1.2: Heart, Spirit & Body/Unseen Elements

The heart, soul, body and nafs are also supernatural elements that must be believed by all Muslims because this element is present in every individual. The following are statements from respondents or experts regarding the importance of belief in supernatural elements such as the heart, spirit and nafs:

Respondent 1

Whereas Islam says, we believe in the visible and also in the unseen. That is the world and the Hereafter. So we are not merely eyes for the world, in fact we live for both worlds. That is why in western theory, he is only cognitive, affective and psychomotor... these three. Meanwhile, if we look at Islam, he adds three more: the heart, soul and body. What is nafs.tiga

benda. Even so, in terms of quantity, the variables involved in the theory, are far greater than what the west did. Another has to do with Allah, which I see according to a study made by Imam Ghazali. Imam Ghazali said that there are only three levels, but when we look at the analyzes made later, that level of nafs alone can be developed from anger until we are the seventh level. And if we do counseling, we look at the manifestations of each level. If anger is God, Rabbi, if Kamilah is great, God is Rabbi. So we can take our counseling step by step.

Man can't change, people say overnight, he can't be like a soldier. Turn around, turn around, you can't. He gets hit little by little and through these seven different levels, then we can push man to change, little by little and he can feel and see that change. So for me, these three levels alone are enough to show that Islamic counseling or the Islamic perspective, whatever you want to call it, is far superior to human -brought counseling. That is why I am now, very fascinated and obsessed with Islamic counseling, even more so when I remember what the Prophet said. Ballighu anni walau ayah...

Respondent 2

This tasawwuf is like we want to touch the heart of our client, this kite client's heart is actually what I believe based on the experience of change can be done when we can tackle, we can handle what is in their day, we call this tasawuf, we can't said, we can't run away from talking about the heart, so when we can handle their hearts, then it's easy for them to be motivated to change their behavior, keep their thoughts, control their emotions and so on. So he will be easier if we handle their hearts. So there I strongly agree ye hati and aqal he is a very synonymous thing when we want to bring change to certain individuals who are also our clients. So he is an interconnected thing and a package. that is, the heart, the intellect, so if we look at the elements of counseling with an Islamic approach, we can no longer separate between the mind, spirit, nafs, heart, body and so on.

Subtheme 1.3: Tazkiyah An Nafs

Tazkiyah an nafs which is the purification of the heart is also one of the ways or approaches of tasawwuf used by counselors when conducting counseling sessions. The following are the responses of experts or respondents regarding the aspects of tazkiyah an nafs:

Respondent 3

The aspect of Sufism, is the aspect of self -construction that is inner construction. so if we adhere to the hadith of the Prophet "a lump of meat if it is good, everything is good" then we correct the meat earlier, do not have jealousy, do not have ripples, do not have ego, and all sorts of things that are not good. We delete one by one. Don't delete all, delete one by one choose the easy one. For example, if he is grumpy, likes to be angry, we soften the heart first so that he is less angry. Then he was stingy, we pushed his condom so that he gave alms a little bit. Gradually, little by little, like water dripping on a rock, I saw that in the first grade, when I was in first grade, I read a book on the mind, how many years, 45, 46, then in Japan, there was a book called a Jawi book called the mind. He told a story, he said like water dripping on a rock, if he does it continuously, it doesn't stop, then the hard rock will be able to be done by soft water. So our Islamic approach is the bill of wisdom earlier. We approach a change subtly, not forcibly. Ask him to think, and tomorrow we ask how to feel and so on. And from there, little by little, he will change little by little and inshaAllah we while praying, even if I do Islamic counseling, always do the prayer of desire, ask for God's help. if god is almighty, right

in the quran in the word waiza qadiata amra, innama an yak una lahu kun fayakun... God says kun fayakun .. finished. So we try, and we ask God to help....

Subtheme 1.4: The Nature of Mahmudah

The nature of mahmudah, that is, the qualities that are praiseworthy, good and positive, should be included in every Muslim individual. The mahmudah attribute also occurs when the removal of the mazmumah attribute is done. It is also a form of purification of the heart and is one of the ways or approaches of tasawwuf used by counselors when conducting counseling sessions. The following are the responses of experts or respondents regarding aspects of the nature of simplicity:

Respondent 1

Husnuzhon, good suspicion and bad suspicion are things in the concept of Sufism. Originally, Sufism is the cleansing of our hearts, so that we become Muslims and Muslim women who are really really good. Tawadhu, sincerity does not ripple, loves to help, all good qualities belong to the nature of Sufism earlier, so Islam wants to make us good human beings so that tomorrow God will give us jannatu naim.

Respondent 3

So in this tasawwuf we have to know the nature of the mazmumah that is in the client for us to be diagnosed, then we have to do homework for us to wash those qualities. but this is a long term reversal. He first made the faith with the syariah, because this faith, broken back to the faith, is light, he can change it once he speaks. I always give the same example because I don't have a new case, like that wife she is very upset, she is ashamed of herself because she failed because her husband remarried. and we told him the truth, God has set a mate for him to the right husband, you think your mate with this husband, God determines when, he also knows God determined his mate before he was born again, then we bring him to show that God has determined When did your husband marry his second wife? before you were born too, before you were born too so where is it that its your fault? when we do it like that, there is a time when he can do it quickly, he is happy, he said it's true, its not my fault, so things can be done quickly, we call in the west reframing.

Subtheme 1.5: Maqasid Syariah

The focus of the practice of tasawwuf applied in the approach of Maqasid Syariah. Maqasid Syariah is more focused on decision -making methods. Maqasih Syariah is more to DHT which is looking at the aspects of Dharuriyat, Hasiniyat and Tahsiniyat. This aspect of DHT has benchmarks such as religion, life, intellect, property and heredity. The following are the responses of experts or respondents related to aspects of Maqasid Syariah:

Respondent 2

The focus of the practice of tasawwuf that is applied in the approach of Maqasid Syariah is where. Tasawwuf is an important element. say Maqasid Syariah is more than focused on methods, decision making methods, if in counseling, conventional counseling we look at WDEP, say Maqasih Syariah counseling we are more on DHT and look at whether he has his benchmarks, his religion, life, intellect, his property.

If the maqasid of Syariah is this, and the spiritual element of Sufism there is when we talk about religion. In this chapter on religion, we will look at three things. We will mention religion when we, when we mention religion he does not run to three things. The first we see in terms of syariah, fiqh, the second in terms of monotheism, aqeedah, the third in terms of tasawwuf, tasawwuf is an element of religion that we can apply in the aspect of religion. We say in a counseling session, we talk about religion, the chapter on religion, the chapter on Sufism, that's where it comes down to how we want to be sincere, wash ourselves, want to wash, want to get rid of the attributes of mazmumah, want to fill in the attributes of mahmudah, , we will apply in religion. in the aspect of religion it is important, so in fact tazkiyah an nafs or tasawwuf we will apply in the aspect of religion, and religion as an element that we discuss with the client, the application of the Shariah maqasid approach in counseling.

Respondent 3

Tasawwuf means to get closer to God, so to get closer to God, so half of the people tasawwuf zikir but if I, I will break it into three, I will break it into aqeedah, syariah, and tasawuf.

Theme 2: Spiritual Approach In Counseling Sessions

The spiritual approach is seen to help the individual when he wants to improve himself with God. The spiritual approach is more to spiritual activities such as prayer, remembrance, recitation of the Quran, fasting and so on.

Subtheme 2.1: Tabligh (Delivering)

The tabligh approach is the sunnah of the Prophet in conveying the call of da'wah to his ummah. As an example to be followed, then the tabligh should be in each individual to convey the known knowledge to others in need. The following are the responses of experts or respondents related to aspects of tabligh:

Respondent 1

Islamic counseling is different from western counseling. Western counselor he told the counselor to be the boss. Whereas in Islamic counseling, both follow the situation. There are times we are counselors, we have to deliver. Like me before, I once helped a student from UUM, he didn't even know how to pray. So I don't want to say pi, look for a book to read, even though I can show him how to takbiratul ihram, how to bow, how to prostrate, how to perform ablution, because I can show him. And Islam also says that it came from me wisely, subtly, beautifully. Do not force. Islam is not forced. He told the story until the friend said, oh God. This is a guidance to me, I accept.

Respondent 2

I see the approach as tasawwuf is also necessary, it is very necessary to approach the method of Maqasid Syariah is also necessary. We can intertwine to strengthen further. because man needs the Shari'ah, man needs tasawwuf, man needs the belief of monotheism. So we see that these three aspects cannot be escaped, when we talk about our approach as Muslims, we look at these three aspects. Maqasid is more to Syariah, Tasawwuf is more to tasawwuf, and aqeedah is more to monotheism. So those three aspects are very important. So if possible these three elements are combined in a good approach, and applied appropriately in the circumstances of our clients.

Subtheme 2.2: Tadabbur (To Reflect) Quran

The approach of tadabbur al Quran is also seen to help individuals when they want to increase their spirituality. Tadabbur al Quran is what individuals understand in relation to the messages conveyed in the Quran. The following are the responses of experts or respondents regarding the aspects of tadabbur quran:

Responden 1

Haa.. I read the quran, know a little bit of meaning. But when we know what it means, it has a positive effect. As we read in surah ali Imran, in the last part, innakala tukhliful miaad, in fact you, O Allah, do not break your promise. So god said, pahtu ala bizikrillah tatmainnal qulub, remember by remembering the god the heart becomes calm. If we remember. The simple thing we want to eat is bismillahirrahmanirrahim, but in terms of practice, how? wallahualam.

Subtheme 2.3: Friendship (Building Relationships)

The approach of connecting a relationship or sillaturrahim is not a common thing but a very important aspect to get the pleasure of Allah and is part of the aspect in spirituality. The following are the responses of experts or respondents related to the aspect of friendship:

Respondent 1

I looked in Brunei, 10 families I told to go and study 10 families whose children succeeded in the world and the hereafter, I said, what's the secret, it is a simple secret. He established a friendship with the school, he did not send a lawyer's letter, but he met the teacher and asked how my son was, how difficult it was, what could I do to help. I cooperative help each other. Second, he created eating together. At least once a day, at noon or night, eating together so that there is a sense of family, and thirdly he never stayed the maghrib prayer, he became an imam. So that way, we bring a good culture, right, but if we look at it now, it's wallahualam.

Subtheme 2.4: Science & Practice

The approach of seeking knowledge and doing good deeds with the knowledge gained is a very important aspect to get the reward of God and is part of the aspect of spiritual improvement. Therefore, when knowledge is obtained then it must be practiced so that blessings are obtained. The following are the responses of experts or respondents related to aspects of knowledge and practice:

Respondent 1

My attitude is it good or bad wallahualam, but when my teacher teaches me something I memorize it, and I apply it. Because if you apply it, it won't work, the level of knowledge won't work. tok my teacher al hafiz. and sometimes when I read somewhere, I ask ustaz. If I don't understand, I ask first. I don't simply apply like that ... Afraid that I apply the knowledge with no research just simply follow it, will be blind and confused later.

Respondent 2

In the early stages of my involvement, I was more into the application of Islamic values in counseling sessions, such as appreciation as we use doa, solat, fasting and zikir. That was in the early stages. And in fact it is a method that should continue and should be applied in every counseling session.

Subtheme 2.5: Effectiveness of Spiritual Practice

The effectiveness of spiritual practice has clearly proven to be very effective in individuals who practice it sincerely. The knowledge practiced is not wasted because the individual who practices it knows more about its effects and advantages. The following are the responses of experts or respondents regarding aspects of the effectiveness of spiritual practice:

Respondent 1

I do not expect immediate change. Fully. But what I did was change one. Because I believe confident that a change in one factor variable will affect the change, Just what is made, I maintain relationship, silaturrahim. I always contact to say hello ... There is a case of me, the boy didn't even pray, because at home, his mother had a fight. And he had to earn his own living. And when he met me he learned how to pray and so on, and now god for masya allah. So the person who has been given guidance by Allah. We can't change what person is a 180 degree turn, we can't. We have to change a little bit. As the stone said earlier, if we point a little bit, the curve will last forever Inshaallah.

Respondent 2

When we understand about his heart his emotional level so we will adapt to our approach what is appropriate to our approach nah. If first I will start with the religious approach by reading the fatihah before the session ... So in fact the fatihah is one, a very, very good method for us to alleviate someone's confusion, but in the right way, for example "okay... yes sir ye , before we discuss further "this is an example no," let us all read the ummul kitab al fatihah so that God will bless us, have mercy on us, and simplify our affairs. Then we read with the outward breath and in the understanding that we understand, so in fact he said to create a positive aura or a positive aura, so one of the techniques of religious approach, then when we get to the next level, we try to bring about a situation which we need to apply the values of the example of calm values, for example when calm, our heart will be able to process the necessary things, right, when the heart is calm later he will be the reason to get guidance, if our heart is upset he will be the reason for the devil to control us, so how do we get one - one action, a good solution if our hearts are controlled by the devil, so calmly, so our hearts will be the reason, will be the reason so that we get guidance as well .. so when we bring the client to a quiet session that facilitates the trial, so it is easy for us to manage the session well, to mene apply religious values. Of course, he will bring a change, so this change we have to see in terms of 3 aspects, one emotion, the second in terms of thinking, another behavior.

Respondent 3

If I want I can pray to Allah ask, I can pray to Allah ask, but I want to go to that thing, we will share the words of taylor made that he will say to himself apart from zikir astahgfirullah, la hau la wala .

Theme 3: The Approach to Islamic Counseling by Muslim Counselors

The approach of Islamic Counseling by Muslim Counselors when the sessions are conducted proves to be effective if the individual performs as discussed. There are various approaches to Islamic Counseling used with various models that are sprouting nowadays.

Subtheme 3.1: Differences between Western Counseling & Islamic Counseling

The differences of Western Counseling have been proven to be different from the Islamic Perspective Counseling approach. The western approach uses more cognitive, affective, psychomotor and in Islamic counseling the cognitive, behavioral elements as well as all the supernatural elements are also emphasized. The following are the responses of experts or respondents regarding the differences between Western counseling and Islamic counseling:

Respondent 1

The difference between the western approach and the Islamic approach. We look at the theoretical basis based on observation, observation, there are experiments and so on.... Sometimes he uses animals like skimmers, right? To make the rules of life right. if we give reinforcement, that person will repeat and so on. But if we take Islamic counseling. Basically, as the Prophet said, I live with you two things al quran and sunnah and if you adhere to it Insha Allah you will not go astray. So I see that, Islamic theory has the most irresistible basis. Allah s.w.t and his words and also from the sunnah of the Prophet. While western theories are based on experiments, observation, views and so on. And because of that, if we look at the theory, there are all kinds of theories. ..while if we look at the words of Allah, laa ila ha illa llah lah. Malays to Chinese to Hindus to anyone to anyone if they convert to Islam, authentic one ja. So that makes us as Islamic counselors easier. We have one principal that is a bit obvious. Who doesn't have to argue anymore. That's the one I guess. the second I have noticed is in terms of western theories, because of their convictions and beliefs perhaps. They only believe in what they see.

Respondent 2

We also celebrate a study made by researchers from the west in the context of wanting to apply and apply the religious approach in counseling.... . Okay if Islam is easy to apply, we will see where it is appropriate to enter, we can not continue to enter, but we try to access we try to notice in terms of his attitude, his inclinations, our inclinations even if we counselors can lead them in that direction , can be as an appreciation to the client, so we will first look at the client's tendencies... if his tendencies are in the approach that leads to the context of our Islamic approach will be applied. ... Actually in our view as a Muslim, yes, when we talk about this life, about this life he actually did not run away from Islam... so whatever we talk about the economy, we talk about income, employment, relationships and conflicts between husband and wife , the conflict between a couple is actually related to Islam, we can do it by application, we can't say much, this is not appropriate, we use the Islamic approach is wrong, it means that this Islamic approach is suitable for all levels of problems.... Only if our client is not Muslim, we will look at the use of approaches that we can apply just do not lead to the use of specific terms.... We only apply the philosophies in the Islamic approach in our application to non-Muslims. But if in Islam, can je if we want to want to want exfically, we express the use of (spy of course) or indirectly, that is we just apply the philosophy of philosophy so he actually has no concern for our client to understand up to (inflicit or explicit), what is important to them is that their problems are solved....

Subtheme 3.2: Da'wah Path

The Islamic Counseling approach is also a way of preaching that needs to be done by Muslims as responsible human beings. Man is the caliph on Allah's earth. The following are the responses of experts or respondents related to the sub -theme of the path of da'wah:

Respondent 1

that is why in Islamic counseling we can demonstrate, we can preach, we can be a model for our counseling, and that model is very important and if we study in al bandura psychology, in the word social modeling is look, look, imitate like me, like That is what Islam tells us to be a model to follow. And more than that, last but not least is external and internal. When talking about the brain, the brain only uses things that are logical, rational and so on. While the heart feels about religion, so if the heart is good, God says it is good, what does the Prophet say there is a lump of flesh if it is good, if hell is broken. So it is up to us to help correct the bad heart to the good path inshallah. That is one of my rationales why I am so fascinated with Islamic Counseling...

Subtheme 3.3: Specialty of Islamic Counseling

The specialty of Islamic Counseling is that it looks at the inner aspects and gives real peace of mind. External and internal aspects are emphasized. The following are the responses of experts or respondents regarding the privileged aspects of Islamic counseling:

Respondent 1

But the more special ones in counseling are two. Entering we read al fatihah, ummul kitab, we ask iyyaka na'budu waiyyaka nastai'n to god. Ihdinas sirotol mustaqim and we ask from god from the beginning.... And when we meet the silarurrahim of our relationship, we create it Islamically. Our clients become our guests. And we rai our guests for three days at least. ... This is what I made. As an Islamic counselor I do, what Islam advocates. And the way the service is so, affects the client. He said oh my god, I've never met people like this for example. Tak taula jumpa, balaghah ja ni, but if there is a servant to sit down, read bismillah to eat, Islamic ways. Her heart moved even a little...

Subtheme 3.4: Rewards

The rewards that are earned when we preach to others. This reward is a reward given to his servants who sincerely do everything for the sake of Allah. The following are the responses of experts or respondents regarding the reward aspect:

Respondent 1

when we do Islamic counseling, god has promised a reward inshaallah. For us as counselors and when we change our clients to lead the path of Islam, we are already safe as a creature from the torment of fire in the hereafter... hopefully.

Subtheme 3.5: Islamic Counseling Framework

There are various frameworks in Islamic Counseling. Many models have now been released as a result of studies conducted by Muslim counselors who are interested in disseminating Islamic counseling in Malaysia. Counselors have the option to use the framework of interest according to the case they are finding. The following are the responses of experts or respondents related to aspects of the Islamic counseling framework:

Respondent 1

I use REBT a lot because REBT he looks at the goal and where our goal is, how we process and so on, more or less the same in terms of takhalli, tahalli, mujahadah etc. is not much different from what is done in Islam. Once the frame is there, we bring it easy to understand and try to

insert. If we eat rice, today we eat nasi kandar lauk ayam, tomorrow we eat nasi kandar lauk udang. If we don't make that song, there will be rejection. Because he's not used to it, so he said I can't do it, I don't want to do it. But if we are straight with rogers, those three things, what is genuiness and so on, he already knows what I want to do and where I want to do it. Islam also he said like that too, taaruf and so on. Acquaintance, sincerity and so on are all there. It's just that the terms are different. Yes. we use the western one to make it a frame, and we include the Islamic ones so that they don't contradict each other, or we include the Islamic elements that fit the case.

Respondent 2

I use the Adler approach. first of all we try to connect a relationship, a therapeutic relationship, the second we go to the stage of what is the current situation of the wife relationship, and then the third is the desired solution, and the fourth is re-learning or re-orientation So a summary of the stages individually or counseling, I apply in an orderly manner, the elements of maqasid in counseling If in an individual counseling session, I have started in the second stage which is cognitive exploration, problem exploration, in the issue exploration stage, I have started to include that element, with see what are the categories of issue problems, faced by the client, for example as if he is facing an issue, related to career or making a career choice ... I will categorize, the category of the job or the action is the category of daruriyat, hajiyyat, tahsiniyah ... He is not only a necessity to work, but the field of career choice is also my category fish, daruriyat, hajiyyat, tahsiniyah. The name of this daruriyat I try to make sure if the need is really necessary. If not fulfilled then he will affect the aspects of religion, life, lineage, property, spouse, individual life and people related to his life. I have started to apply evaluating at the level, the level of exploration, I evaluate whether he wants, what his issues are, which category falls. Daruriyat or hajjat or tahsiniyah category. In the third stage which is goal setting after we explore the issue, and then we go to goal setting, what he wants to achieve, what is his will, what is his mission, what is his goal, then we will evaluate what is his goal, if he is his goal That falls into the category of daruriyat, hajiyyat to tahsiniyah. so we will look at using the arbitration of the preservation of religion, life, aqal, lineage as our benchmark. If the thing to be achieved affects or for him to preserve the religion then he is the most important. He has an order, he follows priority, well, priority. Especially once we put religion first, the second life, the third intellect, the fourth lineage, the fifth property. But whatever, he will look at what the situation is. There are times when he needs to prioritize reason, compared to religion he sees in the actual situation because that is where we will try to apply the elements of the elements found in the method of fiqh The method of fiqh or fiqh aulawiyat. If this method of fiqh, we will evaluate which is more important When there is a collision between two problems. Or when there is a clash between masalahah and mafsadah. So we will evaluate which is more important Or we will look at fiqh aulawiyat, which is more important, he will follow the analysis of mafsadat and masalahah ye and we will use the 5 aspects that we will use as a benchmark.

And another element or formula that we will use is another aspect which is taghayyur zaman. Taghayyur of this age is that we look at the situation, maybe the situation will determine whether, which is more important we want to achieve. ... that's at the goal -setting stage yes. ... then we will also use the application of this element of Maqasid Syariah in the selection of alternatives. list each alternative we will discuss which is better, which is more important so each alternative we will use the consideration of the preservation of religion, life, intellect,

lineage, heart and as our benchmark, it is appropriate or not, or which is more important. Just know individual counseling. Similarly, we apply at the level of family counseling or marriage the same application or the same concept we apply in the counseling session.

Respondent 3

in Islamic Counseling, we will check his faith. We can check his faith by listening to what he says. that is the conventional method, later I will tell the story of the radical method. He has to have shariah things that he has to change ..that is the concept (inaudible) later how do we want to convince him to change that, that is the treatment plan, and Sufism. This Sufism is that we look at the strength of the client. Because sometimes the client, the soul is strong, he is stable, only he has the knowledge of aqeedah and syariah he is not correct. Sometimes clients come he does not wear a hijab, but he prays, he is a person who believes in destiny and so on, but his tasawwuf is not much. Sometimes the client was seen wearing a purdah, daily tahajud prayers and fasting, but he asked us, he came.

Subtheme 3.6: The Response

The response to the application of the Islamic counseling approach in Malaysia is very good where many have released new models that have been branded differently but one goal is to spread the Islamic counseling approach. Among the models used are REBT Tazkiyah an Nafs, Soul Building Counseling, Al Quran Soul Therapy, Cognitive Ad Din, and more. The following are the responses of experts or respondents related to the acceptance of the Islamic Counseling approach that has been used:

Respondent 1

response to the spread of Islamic counseling now, I can't say why this thing only happened in 3-4 years, so I'm an old person so I'm not very involved in research and so on... But what's fun, fun for me is that there is awareness Among the young male and female counselors, in order to move towards counseling, there is something fun about doing Islamic counseling, there must be knowledge related to Islam. If there is knowledge, then the aspect of tasawwuf will be involved. Will be a better human being Inshaallah.

Conclusion

The findings of the study show that there are several approaches to tasawwuf that are used and emphasized when conducting counseling sessions such as aspects of Tazkiyah An Nafs, aspects of the heart, spirit and supernatural things as well as the nature of mahmudah that must be absorbed in a Muslim. The spiritual approach is also widely used involving syariah and fiqh which is presented according to the needs of the case. Tips given through prayer are also given to individuals who undergo counseling sessions in addition to being applied by the counselor himself. The Islamic Counseling approach shows the existence of a basic framework from the West that incorporates Islamic elements so that the framework is used by Muslim Counselors as a way of preaching as well and also a process of gaining rewards.

Appreciation

I am thankful to God for simplifying all my affairs and I am sure everything we do only happens because with Allah's permission. I would like to thank my three co-researchers in completing this study, namely Nur Hikmah Mubarak Ali, Khadijah Kamaruddin, Syahiza Arsad and Luqman

Zainal Abidin. I also take this opportunity to thank Kaizen Sdn Bhd for giving me the opportunity to publish and present this writing review.

Co-Researchers

Khadijah binti Kamaruddin

Kulliyah Usuluddin & Al-Quran Science Universiti Islam Antarabangsa Sultan Abdul Halim Mu'adzam Shah, Kuala Ketil, Kedah

Email: khadijahusul@gmail.com

References

- Abdullah, S. (2003). Program komunikasi dakwah: Kajian keperluan dan prospek. *Akademi Pengajian Islam*: Universiti Malaya.
- Abd Rahman, M. Q. A. (1999). *Mukhtasar Minhaj al-Qasidin*. Damshiq : Maktabah Dar al-Bayan
- Ahmad, R., Mustafa, S. M., & Noor, M. S. S. (2008). *Pendekatan kaunseling Islam untuk menangani masalah tingkah laku seksual pelajar: Suatu konsep pemikiran*. Johor: UTM.
- Al-Ghazali, A. H. (2004). *Ihya' Ulum al-Din*. Jilid 3 & 4. Kaherah: Dar al-Tawzic wa al-Nahsr al-Islamiyah.
- Al-Makki, A. T., Wazir, R., Usman, A. H., Rosman, S. Z., & Sudi, S. (2019). Terapi Psikospiritual Islam untuk Berisiko Menurut Pendekatan. *E-Proceeding of The 4th International Muzakarah & Mu'tamar on Hadith*, (November), 76–86.
- Badri, M. (1986). *Dilema ahli psikologi Islam* (Fadlullah Wilmot, ed.). Kuala Lumpur: Madeena Books.
- Dinasyari, Y. N. (2013). Makna Berbakti Pada Orang Tua Dalam Perspektif Remaja Muslim Jawa. *Tesis Sarjana*. Universitas Muhammadiyah Surakarta.
- Elias, N. (2012). Kaunseling Islam: Strategi intervensi bagi ketagihan seksual dan internet. *Kertas Kerja Dibentangkan Di Konvensyen Kaunseling PERKAMA Kebangsaan Yang Ke 18, 19-21 Jun 2012; Di INTAN, Sabah*.
- Zarkasyi, F. H. (2015). Tamadun sebagai konsep peradaban Islam. *Tsaqafah*, 11(1), 1–28.
- Firdaus, M. T. (2021). Konsep Tasawuf Ibn Atha'illah al-Sakandari dan Relevansinya dengan Konseling Psikosufistik, Islamic Counseling. *Jurnal Bimbingan dan Konseling Islam*, 5 (1), 43-62.
- Hamjah, H. S. (2008). Pendekatan Da'Wah Al-Irsyad Al-Nafsiyy Menurut Al-Ghazali : Satu Kajian Di Pusat Kaunseling Majlis Agama Islam Negeri Sembilan. *Tesis Universiti Kebangsaan Malaysia*. 1–24.
- Idris, N. (2013). *Penyelidikan dalam pendidikan* (2nd ed.). Malaysia: McGraw-Hill (Malaysia) Sdn Bhd.
- Ismail A. (2007). *Kaunseling Islam ke arah pembentukan keluarga dinamik*. Shah Alam: Karisma Publications Sdn Bhd.
- Ismail, I. (1996). *Persepsi kaunseling kontemporari*. Kuala Lumpur: Pusat Ilmu Jelatek.
- Ismail, N. N., & Hadzrullathfi, S. O. (2017). Kerohanian Islam: Penghayatan dari sudut amalannya. *Proceeding of International Conference of Empowering Islamic Civilization*, 7–8.
- Jaapar, N. Z., & Azahari, R. (2011). Model Keluarga Bahagia Menurut Islam. *Jurnal Fiqh*, 8(1), 25–44.
- Lebar, O. (2015). *Penyelidikan Kualitatif: Pengenalan Kepada Teori Dan Metode*. Universiti Pendidikan Sultan Idris: Tanjung Malim, Perak.

- Masroom, M. N., & Dagang, W. I. (2013). Peranan Ibadah Terhadap Kesehatan Jiwa. *Islam: (July)*, 1–9.
- Masroom, M. N. (2016). Aplikasi Modul Terapi Jiwa dalam kalangan pesakit mental dan faedahnya terhadap kesihatan jiwa. Thesis PHD . Fakulti Tamadun Islam UTM.
- Merriam, S. B. (2007). *Qualitative Research and Case Study Applications in Education. Revised and Expanded from " Case Study Research in Education."*. Jossey-Bass Publisher: San Francisco.
- Mohamed, S. (2017). Amalan Bersedekah Dalam Kalangan Guru Pendidikan Islam Prasekolah (the Practice of Act of Giving Among the Preschool Islamic Education Teachers). *UMRAN -International Journal of Islamic and Civilizational Studies*, 4(3–1). <http://doi.org/10.11113/umran2017.4n3-1.249>.
- Mohamad, A. D., Hamjah, D. H. S., Dan Mokhtar, A. I. (2017). Konsep Tazkiyah al-Nafs Menurut al-Harith bin Asad Al-Muhasibi. *Jurnal Sultan Alauddin Sulaiman Shah*, 4(1), 115-125.
- Azaman, M. F. N., Badaruddin, F. (2016). Nilai-Nilai Pembangunan Modal Insan Menurut Al-Ghazali. *International Journal of Islamic Civilizational Studies*, 3(1), 11-27.
- Mohd Tobi, S. U. (2017). *Kajian Kualitatif dan Analisis Temu Bual*. Kuala Lumpur: Aras Publisher.
- Omar, N. E., Dan Minggal, M. T. (2019). Teori Kaunseling Psiko-Spiritual Al-Ghazali: Satu Pendekatan Alternatif dalam Intervensi Kaunseling. *Global Journal Al Thaqafah*, 9(3), 69-77.
- Omar, Z. (2010). Pembentukan Teori dan Amalan kaunseling dari perspektif Islam. *Jurnal Pembangunan Sosial Jilid 20*: 189-199.
- Rahma, A., Wati, G. K., Idris, A. K., & Moordiningsih, M. I. (2013). Pengeruh Keteguhan Hati Dalam Kehidupan Sosial, Budaya dan Agama: Tinjauan Psikologi Islam dan Psikologi Indegeneus. *Islam Dan Peradaban Umat : Bidang Politik Sosial Ekonomi Pendidikan Dan Teknologi*, 512–526.
- Ranjit, K. (2005). *Research methodology: A step-by-step guide for beginners* (2nd ed.). London: Sage Publication.
- Saper, M. N., & Elias, N. (2009). Modifikasi Tingkah Laku Spiritual Model Al-Ghazali: Menjana kesejahteraan insan. *Kertas Kerja Dibentangkan Di Seminar Kebangsaan Psikologi 2009 Pada 18 & 19 November 2009 Di Universiti Kebangsaan Malaysia*.
- Sarmani, Y., & Minggal, M.T. (2008). *Teori kaunseling al Ghazali*. Selangor: Hizbi Sdn Bhd.
- Sipon, S. (2008). *Teori Kaunseling dan Psikoterapi*. Negeri Sembilan: Universiti Sains Islam Malaysia.
- Shafie, M. K., & Othman, M. K. B. H. (2017). Kefahaman Dan Pengamalan Akhlak Dalam Kalangan Pelajar Politeknik Sultan Abdul Halim Mu'adzam Shah. *Proceedings of the ICECRS*, 1(1), 663–676. <http://doi.org/10.21070/picecrs.v1i1.540>.
- Sya'bani, A. (2015). Maqasid al-Syariah sebagai metode ijtihad. *El-Hikam*, 8(1), 127–142.
- Ubaedillah, A. (2015). Sufi Islam and the nation state: Darul Arkam movement in the post Suharto era of Indonesia. *Indonesian Journal of Islam and Muslim Societies*, 5(1), 79–110. <http://doi.org/10.18326/ijims.v5i1.79-110>
- Sekaran, U. (2000). *Research methods for business: A skill building approach* (3th ed.). New York: John Wiley & Sons, Inc.
- Widiyawati, N. (2017). Konsep Maaf Perspektif Al - Qur 'an (Studi Tafsir Tematik), 1–82.
- Yin, R. K. (2003). *Designing case studies. Qualitative Research Methods*, 359-386.

Zaini, C. Z., dan Saa'ri, N. A. (2016). Terapi Spiritual melalui kaedah Tazkiyah al-nafs oleh Syeikh Abdul al-Qadir al-mandili dalam Kitab Penawar bagi Hati. *Jurnal Afkar*, 18 (Special Issue), 35-72.