

Quranic Verses Bring to Counselling Skills

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Abstract

This paper aims to reconcile between the verses of Holy Qur'an with counseling skills as a counseling skill that is consistent with Islamic norms and values in the counseling process. To date with regard to the review of counseling skills in counseling approaches the topic of Islam always looked counseling skills only on its values only. Though counseling skills when returned to the verses of Holy Qur'an directly the multicultural themes and the themes of religious counseling is very possible peeled comprehensively thus Holy Qur'an verses are not only seen as a holy book that only has a charge of dogmatic alone, but may be a reflection of the future for the counselor and counselee interaction in the Muslim world.

1. Introduction

1.1 Background

Specifically 'methods used' in implementation of counseling closely related to a counselor's ability to communicate on the counseling process, because of the mastery of skills counseling is a requirement to be able to run the counseling process itself. Specific manner referred to in this communication is referred to as counseling techniques. In this description further, the authors use the term more than counseling skills counseling techniques to get closer with distinctive capabilities.

According to Sofyan S. Willis (2004) also mentioned that in the process of counseling techniques is the key to success for achieving the goals of counseling. An effective counselor counselee must be able to respond with the correct technique. Counselee appropriate circumstances at the time. Counseling emphasizes communication skills are very harmonious with the counselee to be able to run different processes in a focused counseling within the corridor are evident.

Why in the counseling process requires communication directionally harmony? Because however the implementation of counseling can not be separated from values and norms of the system adopted by the counselee even counselors who conduct the counseling process. Gerard Egan (2010) argues that, *first*: for the life of the counselee develop assumptions and beliefs associated with themselves, others and the world around them. *Secondly*, the values, what people are given as a reward, or adapted to be implanted along their life span. *Thirdly*, assumptions and beliefs associated with the interaction of values and norms that generate what should be done and what should not be done. Not to forget the last *four* next, the specific pattern of internal and external behavioral norms and patterns of behavior is the bottom line personal cultural or individual as a unique form of life the way they live.

So, it is very clear the values in a cross-cultural environment is a dynamic that should receive more attention from the counselee. Even counselors should put counselees religious values in a cross-cultural perspective. This means that in the process of counseling he must know some specific information about the lives of counselees (Moh. MusbikinSholeh& Imam, 2005). Only on the basis of the religious values and norms adopted by a counselee will be preserved.

When talking charge of Islam in the counseling process then we will talk about the Quran comprehensively as the main reference Muslims, even the Qur'an itself affirmed: "*O mankind, indeed has come to you from your Lord and a healing lesson for diseases (which be) in the chest and guidance and mercy for the believers.* (Surah Yunus [10]: 57).

Commenting on the above verse KaryonoIbn Ahmad and Muhammad AndriSetiawan (2013a) explains, the wide scope of the Qur'an also reach psychological and physiological understanding and healing either expressed or implied. This Directive is undoubtedly derived from the grace of God. A step hang of psychological conditions, through the so-called psychological approach. One of the approaches that seek to understand the whole person is sitting guidance and counseling. In the Qur'an itself has quite a lot of the verses that speak of guidance and counseling as well as its application is exemplified in many hadiths of the Prophet long before its development. In this paper is limited to a single topic by the authors include the most essential counseling skills in the counseling process.

1.2 Study objectives

This study intends to bring together the Holy Qur'an verses with counseling skills as a counseling skill that is consistent with Islamic norms and values in the counseling process.

2 Library Studies

2.1 Definition of Counseling

Etymologically, the term counseling, according to Prayitno and ErmanAmti (1999) comes from the Latin, meaning to the *Cons ilium* or strung *together* to *accept* or *understand*. While the Anglo-Saxon language, the term counseling from *sellan* which means *surrender* or *submit*. Those who play professionally in the counseling process is referred to as a counselor, while those who seek help in counseling known counselee. There is also a mention counselee as the client, but the term has become closer and counselee typical with counseling than clients whose meaning overlaps with other professions terminology.

BuffordStefflre (in AndiMappiare AT, 2006), defines counseling as a professional relationship conducted by counselors to help the counselee gain understanding and clear or clarify his views to be used throughout life, so that on each occasion the counselee can make choices that are useful in accordance with the essential nature of in the vicinity.

In contrast to the above views, Sofyan S. Willis (2011) defines counseling as a means used by the counselor in the counseling relationship to help the counselee to developing their potential and be able to solve the problems faced with considering the environmental conditions of social values, culture and religion have a sense of proportion.

2.2 Urgency Counseling Skills

There are differences in counseling experts in determining the range of counseling skills, because there are also differences in the point of view of experts addressing the counseling process of counseling. According to Abhimanyu Soli, et al (1996), while the basic techniques in counseling is divided into four stages, namely, the exploration problem, personalize, develop initiatives, and an end and assess counseling.

Robert R. Charkhuff (2008) divides into four counseling skills also are attending, responding (facilitating exploring), personalizing (facilitating understanding) and initiating (facilitating acting).

Unlike the two previous opinions Gerard Egan (2010) mentioned that counseling skills (essential communication skills) there are eight types of skills are tuning in, active listening, responding with empathy, checking understanding, probing, summarizing, challenging and negotiating.

All of the views expressed counseling skills counseling experts can not be separated from the following two general division of counseling skills in verbal communication and nonverbal nature. The following table is presented in the form of two properties on the communication skills of counseling.

Table

The types of counseling skills by Nature Form of Communication

Verbal is	Are Nonverbal
There are two sub questioning skills are asked open and closed ask, skills that allow the counselee to answer descriptive and description	Skills is a process of building rapport and maintaining relationships of mutual trust and understanding in the counseling
Skills of empathy to feel the emotional climate and psychological threats perceived by the counselee so that they can understand and think together	Attending skills are approached counselee behavioral components that include eye contact, body language
Exploration skills is the ability to explore feelings, experiences, and thoughts counselee	-
Paraphrase skills is to recapture the main message that was spoken by the counselee, to return to her expressed	-
Skills confrontation serves to give specific comments on the counselee inconsistent timely manner, do not judge what else to blame	-
Interpretation of verbal skills is a special skill that refers to the interpretation of the content of thoughts, views, or opinions based speech counselee verbal and nonverbal expression counselee to then reviewed again	-
Skill is a skill counseling directors who told her counselee to do something, or in other words, direct it to do something	-
Clarification skill is a skill to clear utterances counselee vague, unclear and somewhat dubious obtained through the submission of the question to an obvious	-
Facilitation skills of communication open so that the counselee is easily talk to a counselor and express feelings, thoughts and his	-

experience freely	
Skills to connect symbolic and metaphorical role counselee-conditions supremely practical help increase self-understanding in the counseling process	
Leading skills intended to make the counselee does not deviate from the focus and intention that the conversation straight to the goal of counseling	
Responding skills can not be separated from the three dimensions of perceptiveness, know-how and the latest assertiveness (elaborate perceptiveness, and know-how)	
Summarizing skills counselee aims to provide an opportunity to take the feedback of the things that has been talked about, summed up the results of the talks progress gradually	
Negotiation skills play a role to help the counselee find the planning and of planning at least have a major influence on the realization of the plan counseling	

Excerpted from Jeanette MuradLesmana (2005); AndiMappiare AT (2006), Arthur J. Clark (2010); Gerard Egan (2010); Tracey Robert & Virginia A. Kelly (2010) and Sofyan S. Willis (2011)

2.3 Counselling Skills in Verbal and Nonverbal Communication

Counseling skills in the counseling process can not be separated from the nature of the form of verbal communication and nonverbal forms of communication, meaning when implementing systemic counseling skills is so understanding of counseling skills in practice prove difficult in partial and elementary.

Therefore, it needs a proper understanding of the nature of verbal and nonverbal forms of communication so as to have a reasonable understanding in the form of verbal and nonverbal communication a counselor is able to utilize compositional skills with appropriate counseling.

When carrying out counseling skills in the form of verbal communication properties ideally in the opinion of Richard Nelson-Jones (2005: 19-20), to understand the 8 criteria verbal counseling skills which is as follows: *first*, the language used is the people who speak English or not, language formal or informal.

Secondly, refer to the content topic areas, and focused problem area is emphasized. *Thirdly*, the number of theme talks delivered. *Fourth*, vocal counselor in the counseling process. *Fifthly*, referring to the high volume or delicate sound. *Sixth*, clarity in the articulation is talking. *Seventh*, *pitch* refers to the height or depth of a person's voice. Furthermore, the last *eighth*, compressing said.

What about the nature of nonverbal forms of communication related to nonverbal counseling skills. Stella Lybrand Norman (1982: 354-357) explains there are at least 5 criteria nonverbal counseling skills in the nature of the *first* forms of nonverbal communication, facial expressions, whether the whole face expresses the same message? or if there is no harmony between the body parts with other parts of the body that has the impression of harmony in a display of emotion? *Second*, with regard to vocals, some counselors deliberately trying to manipulate their voice tones to give different meanings or messages to elicit the responses they want.

Third, related to the gestural and kinesthetic cues from the body, to understand all the gestures that conveyed very important to get a sense of effective communication. *Fourth*, visual behavior to control the direction of the conversation.

Fifth, *proxemics* or associated with attitudes of students in the position of his room and how he took advantage of the motion of the boundaries of the spatial distance.

2.4 AIQur 'an and Science: An Initial Review of Psychology

According to the definitions and terms Qur'an that there are four views on the origin of the word Quran (Ministry of Religious Affairs of the Republic of Indonesia, 2010). The first view, argues that the *Qur'an*(without hamzah) root is not drawn from one particular word, but the name of the holy book Quran was revealed to the prophet Muhammad as God's name holy book earlier.

The second view, argues that the Quran says *Al Qur'u* drawn from the word that means to gather, said that because the Qur'an collects summaries previous heavenly books because it has a lot of science in it.

The third view, revealing the Qur'an comes from the word that means the *Al Qarin* close friends as often congregate, such as the Qur'an says collecting letters and verses in it.

Another opinion comes from the Qur'an explaining *qarinah* the plural meaning *Al Qara'in* which means a sign or indicator or address, said that because of the verse with other verses to justify and resemble each other, or one paragraph to be an indicator of other verses in the terms of truth and so forth.

Quran has many functions, among its functions is as a guide (*hudan*), distinguishing between right and wrong (*al furqan*), healer of disease (*syifa*), counsel or advice (*mau'izhah*) and resources (*bayan*) . As a source of

information Quran teaches many things to humans ranging from matters of faith, morals, principles of worship, and human relation, to the principles of science. In order for this function to work, beside of reading directly, the Qur'an also be interpreted with finding the meanings of the words of Allah either express or implied. In the spirit of the Qur'an Muslims have spawned great civilizations that have contributed to the world. Therefore when the Koran speaks as civilization does not mean that the Qur'an contains specific theories that can implemented various science experiments, but it contains the basic principles of science and civilization (Muhammad Mas'ud, 2008).

Nevertheless, according to Abdul Hayy Al Farmawi (2002) there are two different points of view, especially in view of the interpretation of the Qur'an Muhammad Mas'ud address above. He elaborates, Attitude contemporary scholars of the Quran interpretation is twofold accept and reject. Who reject Allah revealed the Quran is not unreasonable to explain scientific theories, terminology disciplines and kinds of knowledge. Quran associate with scientific theories only encourage supporters Quran to fit scientific theories, it is clearly reduce Quran miracles. Opinion received one of the reasons underlying because it will prove that the Koran has signaled about the progress of science and technology long before the rapid advancement of science and technology, after all, this is a means of showing the height of Islamic teaching Quran itself.

Recognized or not these two views affect the attitude of Islam towards science scientist. Especially in the study of psychology (the study is the one counseling) according Izzuddin Muhammad Taufiq (2006) there are three attitudes and responses are shown to the study of psychology in the Islamic world against the attitude of the Muslims, who oppose the attitude of the psychology (conventional) and attitude reconstruction of the thought and activity make it happen.

Attitude against Islam because of the presence of Islamic opinion is very rich and does not require reconstruction of what nevertheless, they generally have not been specifically studied psychology, can also be from the psychology and the impact surface for young people, even educated people though.

Opposing attitudes of the psychology (conventional), which generally reject the idea and doubt realized, is apparently due to their lack of understanding of Islam to make them more inclined to scientific specialties and professions that they know, they are more inclined to western philosophy that clearly distinguishes the relationship between science and religion.

Attitude reconstruction of the thought and activity make it happen, according to Muhammad TaufiqIzzuddin (2006) is' the attitude with against an all-out psychological and dubious material, and among those who accept absolute. This is an attitude that reinforces the importance of psychology and also the attitude which gives a signal when the western psychological assessment should be accepted at face within Islam without the 'customs' that is consistent with the concept of scholarship, the needs of the human, religion, history, and also the promotion of culture.

D. Discussion

KaryonoIbn Ahmad and Muhammad AndriSetiawan (2013b) suggested that there are 48 verses in the Qur'an which have direct fundamental criteria that can be used as the basis of a counseling skills, from one or several Qur'an verses can be used as a counseling skills. Even the birth of a single verse or some counseling skills.

Explanation presented here is not the purpose of providing interpretation, but provide a meeting point between the verses of Qur'an with counseling skills, harmony between the two that can be used as a useful normative footing in a counseling process that goes (to learn more about counseling approaches as a whole, you are welcome to read the book 'Guidance and Counseling Qur'an Approach (Alternative Approach Field)', which is still in Indonesian). Here are a counseling skills to bring Qur'an verses.

Table
Counseling Skills Matching Quran Verses

Counseling Skills	Quran verses	Information
Rapport	<i>And if at the present division relatives, orphans and the poor, and give them of the asset (modest) and say a kind word to them.</i> (Surat an-Nisa [4]: 8)	The process of building a relationship built on the initial meeting, verbal language is the key that should receive attention counselor.
Attending	<i>And the servants of the Most Merciful God (is) the people who walk on the earth in humility and when the ignorant address them, they say a good word.</i> (Surat al-Furqaan [25]: 63)	Counselors are also required to develop contacts that are not done with the intention of obtaining better results. However, the results obtained from the counselor counselee should flow.
Ask	<i>Hi Ibrahim, leave the answer to question this, there</i>	Counselor asks capacity is limited to

	<i>came the provisions of your Lord, and surely they will be visited torment can not be denied.</i> (Surah Huud [11]: 76)	reactions felt by the counselee.
Empathy	<i>Be sure we give you the trials, with little fear, hunger, lack of wealth, lives and fruits.And give glad tidings to those who patiently persevere.</i> (Surat al-Baqarah [2]: 155)	Every human ordeal is both material and nonmaterial will feel the psychic turmoil, with empathetic counselor instilling values psychological ordeal for the patient is going through.
Paraprashe	<i>Repel evil with something better.We know best what they sifatkan.</i> (Surat al Mukminuun [23]: 96)	A counselor in memparapharase must formulate what was raised counselee toward a positive outlook.
Confrontation	<i>Summon (people) to the way of your Lord with wisdom and good lessons and bantahlah them in a good way.Verily thy Lord is He who is more aware of who go astray from His path, and He knows best those who receive guidance.</i> (Surah An Nahl [16]: 125)	Confrontation is done in an effort to oppose the inconsistency counselee in counseling process, but in order for a confrontation should be done wisely and gently.
Interpretation	<i>Then due to the grace of Allah you apply gentle towards them.Had ye be harder to be rude, they would abstain from all around you.Therefore pardon them and ask forgiveness for them and consult them in the affairs.Then when you've made up my mind, then put thy trust in Allah.Truly Allah loves those who put their trust in Him.</i> (Surah Ali Imran [3]: 159)	Understanding of the results obtained from the new referral process to communicate with the counselor in order to get a determination that put their trust in God.
Management	<i>Be thou merciful and dispatch the work that kindness, and turn away rather than stupid people.</i> (Surat al-A'raf [7]: 199)	Way that can be achieved by giving positive verbal initiative, thus impelled to the way of Allah as the best path.
Clarification	<i>This is what you, you're a (reasonably) argue argue about things that you know, then why do you dispute about things you do not know?;God knows you're not aware of.</i> (Surah Ali Imran [3]: 66)	In addition to clarifying remarks clarification counselee, is also a step to open the descriptions are not stated but not clearly known by the counselor.
Facilitation	<i>Say: "I do not ask for a reward in the slightest to you in communicating the message that, but (expect compliance) people who want to take the path to his Lord.</i> (Surat al-Furqaan [25]: 57)	Position itself as a counseling skill, meaning that confirms the position of counselor to the counselee perspective.
Metaphor	<i>Hey man, have made the parable, then listen ye the parable.Indeed all whom you call upon besides Allah can never create a fly, though they banded together to create it.And if the fly snatch anything from them, Nor can they take it back from the flies.Amatlemahlah who worship and very weak (precisely) is worshiped.</i> (Surat al-Hajj [22]: 73)	Simply is the verbal skills gives the parable is the ability to display a number of analogies, proverbs or certain phrases to further clarify the intent.
Leading	<i>And humble yourselves against those who follow, those who believe.If they disobey thee, say: "I am not responsible for what you do."</i> (Surah AsySyu'araa '[26] :215-216)	A counselor should be humbled himself to the counselee and not dominate it. Throughout the counseling suggests working attitude, as long as it is also a counselor showed her attention.
Responding	<i>O ye who believe, fear Allah and let every soul consider what he has done for tomorrow (Hereafter),and fear Allah, surely Allah is Aware of what you do.</i> (Surat al-Hashr [59]: 18)	In an effort should respond or responded to a counselor to consider all the possibilities that will be planned with the counselee forward
Summarizing	<i>And if you turn away from them to obtain the grace of your Lord do you expect, then say to them, saying they deserve.</i> (Surat al-Israa '[17]: 28)	Summarizing what the counselee as well as mentioning the key points outlined the nature counselor rechecking the continuation of the implementation of ongoing counseling
Negotiations	<i>There is no good in much of their whisper whisper, but</i>	Encourage action may be part of the

	<i>the whispers of those who sent (men) to give alms, or do kindness, or make peace among men. And whoever does that, seeking the pleasure of Allah, We shall bestow on him great reward. (Surat an-Nisa [4]: 114)</i>	negotiations for the counselor to encourage the counselee through verbal expressions in order to realize the results of the counseling process.
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The 48 verses may be divided again into 15 verses of Qur'an, look at every verse that has thief one, which shows a meeting between counseling skills with Qur'an verses have a relationship that would be used as rule the counseling process, which can give emphasis within the meaning of the verse translation in question.

E. Conclusion

No doubt that the Qur'an itself, especially in the verses of the Qur'an there is a clear relationship with counseling skills, especially his role as the guideline values and norms as well as a collection of value beliefs. This is evidenced directly by the verses of the Qur'an that can be used as a foothold as counseling skills, footing is not only to make the Qur'an as a metaphor but an explanation as evidenced in the content of the text we mean.

Of course this paper has limitations because for us only as an introduction to the role of the verses of the Qur'an in counseling skills. Here the authors suggest how the idea of integration of counseling skills with Quranic verses can be carried further through systematic research to prove the role and functions of both. For the first phase could be in the realm of multicultural perspectives or enter into the realm of counseling that is religion.

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