

CHAPTER II

THEORETICAL FRAMEWORK

2.1. Guidance and Counseling

Guidance and counseling consists of two combined terms, they are "guidance" and "counseling". Guidance itself is a process of giving assistance performed by a skilled person to an individual or group of people in order to develop their self ability based on the prevailing norms (Prayitno & Etma, 1999:10). Walgito (2005: 6) expressed that guidance is an aid or assistance given to an individual or group of people to avoid or overcome difficulties in their life, so that they can reach their life prosperity. The first definition of guidance revealed that guidance is a process of helping individual through their own effort to discover and develop their potentialities both for personal happiness and social usefulness (Hallen, 2002: 3).

Counseling is derived from the word English "*to counsel*" etymologically means "*to give advice*" (Hornby, 1958:246). According to Rogers, Counseling is a series of direct contacts with the individual which aims to offer him assistance in changing his attitude and behavior. Hoffman and Splete say that counseling as a relationship between a professional training, competent counselor and an individual seeking help to gain greater self understanding to improve his decision making, behavior change skills for problem solving and for developmental growth (Hallen, 2002: 9).

Although those definitions have some different redaction, but each of them has two main substances as follows:

1. Guidance and counseling is the process of giving assistance from someone (counselor) to others (client).
2. Guidance and counseling is the consciously effort, and has the purpose to build self- ability of individual or society to overcome their life difficulties.

2.2. Islamic Guidance and Counseling

2.2.1. Definition of Islamic Guidance and Counseling

Islamic guidance is defined as continues process of giving assistance to an individual or group of people systematically, to develop their religious potential optimally trough internalizing the value of Qur'an and Hadits into their personality so that they could live properly. *Islamic counseling* is defined as an effort to help individuals to prevent deviation possibility of their religious development and make the individual aware their role, finally they could create a good relation with The Almighty Allah, with the other human beings, and with the environment. In addition, Islamic counseling emphasizes spiritual solutions based on love and fear of Allah and the duty to fulfill our responsibility as the servants of Allah on this earth (Hallen, 2002: 17-21).

Allah SWT has given us tools and techniques to solve our problems by using the *Quran* and *Sunnah*. However, Islamic

counseling was used earlier and it still being used now. It was offered for many issues like mental health cases, and for religious guidance. The technique is based on confidentiality, trust, understanding, respect, good habits such as loving what is good for self and others. The ultimate goal of Islamic counseling is connecting individuals with Allah (SWT) and offering spiritual solutions for them. Indeed, those skills and techniques were the best used by the Prophet Muhammad. His implementation to those techniques showed him as being the best example in conducting counseling skills and techniques. Furthermore, Islamic counseling emphasizes spiritual solutions based on love and fear unto Allah and the duty to fulfill our responsibility as the servants of Allah on this earth. It was reported that Prophet Muhammad was a good listener. Quran as the main source of Islamic counseling also teaches us that the private talk in our counseling is to help others to be righteous and obedient people to Allah. Therefore, Islamic counseling should be based on great skills and techniques that lead to the best coping skills (Baqtayan, 2011, Vol.1:21).

Specifically, there are some opinions about the definitions of Islamic guidance and counseling as follows:

1. Islamic guidance and counseling is an assistance given by religious counselor to the human beings (either individual or in group) who faces the troubles on their religious' life, by

developing the religious dimension and self potential optimally, so that they could be independent and have the religious mature. In this case, the guidance focused on the problem of faith, worship, good characters and human's relation by using a various types of service and supported activity based on the main source; Quran and *hadits* (Jaya, 2004: 108).

2. Islamic guidance and counseling is a process of giving assistance to the individuals in order to perform their existence as a God creature that should be in a religious life that always in harmony with provisions and guidance of The Lord Allah, so they can archive the happiness in the world and hereafter (Faqih, 2001:12).
3. Islamic guidance and counseling is the activity of giving assistance to the individuals who have a spiritual trouble on their life and make them able to solve their problem by them self because of their self awareness or their submission unto Allah (Arifin, 1977: 23).
4. Islamic guidance and counseling is defined as the activity of giving guidance and counseling to the society trough religious approach, the aims are to increase the devotion to the Almighty Allah and to create the harmony amongst the religious community and also to increase the participation of society to

deal with the national building (Departemen Agama RI, 2003:10).

Adz-Dzaky declares that Islamic guidance and counseling has special characters; *first*, its paradigm is based on divine revelation of God and takes the example of prophet as a good figure. *Second*, there is a counselor who gives the assistance to the client and there is a client who asks the guidance to the counselor. *Third*, the counselor is not allowed to break the revelation because it will bring the bad impact to himself even to the client. *Fourth*, the system of Islamic counseling is started by resuscitation process. *Fifth*, the true counselors are those who always pay attention to the Islamic values (on Quran and hadits) during the counseling process (Adz-Dzaky, 2001: 189-190).

From these explanations, Islamic guidance and counseling can be defined as the continues process of helping the individual or group of people systematically, by developing their religious potential, giving proper advice and inner strength (motivating), and then helping them to change and to improve their behavior and also to solve their problems based on Islamic value in Qur'an and Hadits.

2.2.2. Objective of Islamic Guidance and Counseling

The ultimate goal of Islamic guidance and counseling involves three things:

- a. Creating a harmonious relationship between the client and the social environment.
- b. Creating a good relationship between the client and Allah SWT.
- c. Creating a client's ability to utilize the environment potential as well (Hallen, 2002: 18).

2.2.3. Function of Islamic Guidance and Counseling

The functions of Islamic guidance and counseling are grouped into four:

- a. Preventive function; to help individuals maintain or prevent the problem appears in their life.
- b. Curative or corrective function; to encourage individuals' ability in solving their problems.
- c. Preservative function; to help individual maintain their good condition.
- d. Developmental function; to help individuals develop their conditions that have been good become better (Faqih, 2001: 37).

Adz-Dzaky (2006:217) explains that the function of Islamic counseling traditionally is categorized into three, they are:

1. Rehabilitative/Remedial function

Historically, counseling emphasizes the remedial function because it is influenced by clinical psychology and psychiatry. Remedial roles focused on the problem such as self adjustment, bring to the mental hygiene and solve emotional disorder.

2. Educative function

This function focuses on: helping the clients to increase their life skill, identifying and solving life difficulties, helping the clients to increase their ability to cope heir life transition.

3. Preventive function

This function helps the client or individual to try actively and to prevent all the possibility of problem's occurrence.

2.2.4. The development of Islamic Guidance and Counseling Model

According to Joyce & Weil, model is defined as a conceptual framework that describes a systematic procedure in organizing an activity to achieve certain goals, and serves as a guide to declare and carry out a certain activities (Joyce & Weil, 1996: 56). A model is also known as schematic description of a system, theory, or phenomenon that accounts for its known or inferred properties and may be used for further study of its characteristics (Houghton, 2000: 215). Outhwaite (2008: 523) argues that model is an interpretation to the formal system and, or representation of structure in a physical system and/or its properties. It is usually uses an analogy of something to the other things. Model is divided into two: *homoeomorphs* and *paramorphs*. *Homoeomorphs* can be classified into scale model of class representation, idealization and abstraction. *Paramorphs* is a model construction by using the cognitive source to unknown subject (whereas its reality can be proven empirically),

which is very important in a development science. This model is based on one or more source aspect. *Paramorphs* model is divided into three, they are:

- a. Conceptual Model; this model is usually compared with theory. It is a verbal description of reality or point of view. It describes the event or evidence based on deductive process from the logical thinking or analysis and conclusion of observation. The important function of this model is to give the base of research which able to create an inductive theory.
- b. Procedural Model, describes the steps of implementing an activity. Ideally, this model also makes reference to the relevant theory and it is not based on the knowledge of experience only.
- c. Mathematic Model, describes the relation of variety components in a certain situation. It is a quantification of those components which influence the product of certain situation. By entering the data of new situation to the mathematic model the result can be detected clearly (Mustaji, 2011:Vol.11:2).

Based on the explanation above, model in Islamic guidance and counseling context means conceptual framework that describes a systematic procedure in organizing an Islamic guidance and counseling activity to achieve its certain goals. There are various opinions about the development of Islamic guidance and counseling model as follows:

- a. Yahya argues that there are seven models of guidance and counseling service, namely; religious information service, occupying and engrafting of religious tendency-service, religious learning- guidance service, personal-religious counseling service, group- religious guidance service and group-religious counseling service (Yahya, 2004:117).
- b. Shertzer & Stone explain some of guidance and counseling model as follows:
 1. *Vocational Guidance*, a kind of guidance model which focuses on career or occupation issues developed by Frank Parson.
 2. *Modern Guidance* (clinical method guidance), a kind of guidance which is developed by Paterson & Williams. This guidance emphasizes the usage of techniques to know about the condition of counselee comprehensively and to determine the problem of counselee by doing the psychological test or diagnosis. This is includes a personal guidance model that consider the characteristic of preservative guidance.
 3. *Constellation Service of Guidance*, developed by Kenneth. He defines the model of guidance and counseling as integration of all guidance and counseling activity to serve the need of counselee.

4. Menacker in Winkel (1991: 106-109) develop the guidance model which emphasizes the efforts of changing live environment that disturbs the development of counselee.
- c. In general, guidance and counseling models are divided into four, namely; vocational guidance and counseling, educational guidance and counseling, mental-health counseling, and the last is religious counseling (Arifin, 1977:41-42).
- d. Abdullah explained on his article that the models of Islamic counseling practice in Muslim communal live is usually conducted by the counselors who was merging Qur'anic texts, the Prophetic example (*sunnah*), and Islamic law (*syari'ah*) as the basic sources of therapy. There are three kinds of development models in this practice, namely:

- 1) Muslim Personal Law

One of the most common ways of seeking assistance in Muslim communities is to consult with a religious leader or *Imam* for asking an advice. To get spiritual and religious guidance, Muslims approach *Imams* to counsel some problems like social and mental health issues particularly marital and family problems. In this intervention, counseling takes on a particular form based on the teachings of the Qur'an, *sunnah*, and Islamic law which are synthesized by

the *Imam* to advise the client about fundamental tenets of Islam related to her/his problem.

2) Traditional healing

As indigenous healing, traditional healing includes many therapeutic forms. It provides a theoretical rationale for traditional healing models in particular, and the diagnostic of mental illness by using statistical manual. Traditional healing in Muslim communities is widely practiced by local Healers. This therapeutic model is used for understanding illness or personal problems that are caused by spirit (jinn) possession. Islamic traditional healing was regarded as suitable therapy to restore the well-being of a client. The healer works within a specific understanding of health and applies associated methods to achieve change of the client.

3) Sufism

Sufism is the mystical tradition of Islam. As a discipline structured, Sufism developed into a distinct system of thought and practice in the late 10th century, it was emphasizing a definable course of personal and spiritual development in relation to the divine with the ultimate goal of attaining union with the divine. However, Sufism extended significantly beyond this structured approach to spirituality, and has historically been influenced by its specific local

contexts and diverse expressions of Islam. In its wider sense Sufism is an interiorization of Islam based on a vision of the unity of God (*tauhid*). The techniques developed by a Sufi is transformation of Islamic daily prayers and worship, with the most important being the rhythmic and continuous invocation of prayers and the names of God to elevate the spirit (*dhikr*). The Sufi may further facilitate the process through dream analysis or relaying to the disciple metaphoric stories that reflect an understanding of the disciple's experiences as conveyed in the ongoing dialogue between them. The disciple can assess and internalize what is relevant in the story for her/his spiritual stage and so overcome obstacles that may interfere with the process. For counselors, understanding Sufism as a system of Islamic personal transformation, and how its principles may have resonance in a client's life, would provide important indicators to guide their intervention with Muslim clients to support their well-being (Abdullah, 2007:42-53).

- b. Based on *The Counseling Theory of Islam*, Adz-dzaky identified that the model of Islamic guidance and counseling are *first*, Al Hikmah Model; a guidance to give the assistance to clients by coaching and develop the client's existence in order to find their self image and to solve their problem or life difficulty by them

self. In implementing this model, counselor uses the technique of modeling or by using the therapy's instrument such as advices with *Illahiyah technique* like the using of praying and Qur'an verses as approach to explain the problem's essence by *hikmah*. *Second*, Mau'izhah Hasanah Model; guidance and counseling taking the good lesson (*I'tibar*) or by taking a good example of Prophet's life, and Allah's saints (*Aulia*). In this model, the counselor should master the materials of Islamic guidance and counseling which are suitable and related to the client's problem so that the message of guidance and counseling could be extended clearly. *Third*, Mujadalah Model; this model is suitable to the clients who need strength to lost his doubt and negative prejudice in their inner soul about the truth of *Ilahiyah* paradigm (Adz-Dzaky, 2006:205-206).

c. The model of Islamic guidance and counseling based on Islamic preaching (*dakwah*) perspective is divided into three. They are:

1) Based on the way of its delivery or presentation

Considering the way of the Islamic preaching delivered, there are two model, they are;

a. *Bi ahsani qawl*, it can be conducted trough *Tabligh* (such *Khitabah* as Islamic communication field) and *Irsyad* (such *tawjih*, *muw'idz*, etc as an Islamic guidance and counseling field).

- b. *Bi ahsan 'amal*, the form can be done through: *Tadbir* (Dakwah management's field) and *Tathwir/tamkin* (such society's empowerment).

2) Based on the interaction process.

When *da'i* does interaction with himself and interacting with *mad'u*, it will form at least six models of *dakwah* as follows:

- a. *Dakwah Nafsiyah*: a kind of *dakwah* where *da'i* advises her/himself.
- b. *Dakwah Fardiyah*: a kind of *dakwah* where *da'i* advises or guides the *mad'u*.
- c. *Dakwah Fi'ah*, divided into two:
 1. *Fi'ah Qalilah*: *da'i* guides or advises *mad'u* in a small group.
 2. *Fi'ah Katsirah*: *da'i* guides or advises *mad'u* in a big group.
- d. *Dakwah Hizbiyah/Jam'iyah*: the object of *dakwah* is organizational community.
- e. *Dakwah Ummah*: the object of *dakwah* is common mass.
- f. *Dakwah Qabailiyah/Syu'ubiyah*: *dakwah* of cross-cultural.

3. Based on the relation form.

- a. *Dakwah vertically*: asking to The Almighty Allah by performing a prayer.
- b. *Dakwah Internally: Dakwah Nafsiyah* where *da'i* advises her/him self to Allah's way.
- c. *Dakwah Horizontally*: *Da'i* invites and advises the other individually or in group to apply the Islamic (Arifin, 2009:260-261).

Islamic guidance and counseling as an activity's model which focused on behavioral change of individual or group of people; from the deviate behavior into the good behavior as suitable as Islamic values. Therefore, Islamic guidance and counseling indirectly applied Trans-theoretical Model of behavior change which assesses an individual's readiness to act on a new healthier behavior, and provides strategies, or processes of change to guide the individual through the stages of change to action and maintenance. According to Prochaska (1997: 38) the model consists of four core constructs as follow:

1. Stages of Change

In the Transtheoretical Model, change is a process involving progress through a series of stages:

Figure 2.1

- a. Precontemplation (Not Ready): People are not intending to take action in the foreseeable future, and can be unaware that their behavior is problematic.
- b. Contemplation (Getting Ready): People are beginning to recognize that their behavior is problematic, and start to look at the pros and cons of their continued actions.
- c. Preparation (Ready): People are intending to take action in the immediate future, and may begin taking small steps toward behavior change.
- d. Action: People have made specific overt modifications in modifying their problem behavior or in acquiring new healthy behaviors.
- e. Maintenance: People have been able to sustain action for a while and are working to prevent relapse.

- f. Termination: Individuals have zero temptation and they are sure they will not return to their old unhealthy habit as a way of coping.

2. Processes of Change

The processes of change are covert and overt activities that people use to progress through the stages. To progress through the early stages, people apply cognitive, affective, and evaluative process. As people move toward action and maintenance, they rely more on commitments, conditioning, contingencies, environmental controls, and support.

2. Decisional Balance

This core construct reflects the individual's relative weighing of the pros and cons of changing. The pros and cons combine to form a decisional "balance sheet" of comparative potential gains and losses. The balance between the pros and cons varies depending on which stage of change the individual is in. Sound decision making requires the consideration of the potential benefits (pros) and costs (cons) associated with a behavior's consequences

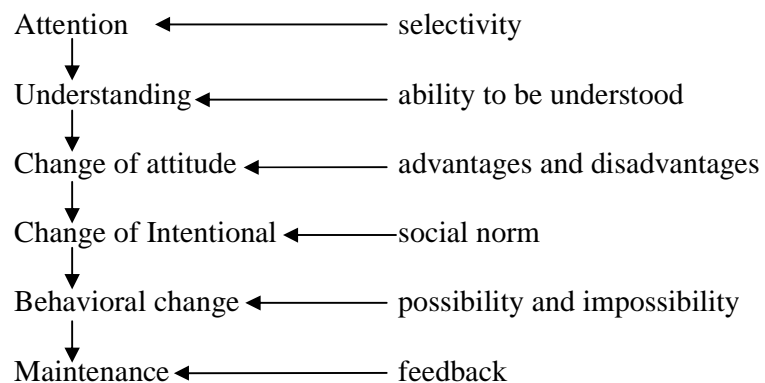
3. Self-Efficacy

This core construct is "the situation-specific confidence people have that they can cope with high-risk situations without relapsing to their unhealthy or high risk-habit. A change in the

level of self-efficacy can predict a lasting change in behavior if there are adequate incentives and skills. Situational temptations assess how tempted people are to engage in a problem behavior in a certain situation (Prochaska, 1997: 38–48).

The concept of Trans-theoretical model above is exactly in line with the model of behavioral change in extension (guidance) process through the formation of attitude offered by Setiana (2005:42):

Figure 2.2



In implementing the certain model, there is a scientific method as a procedure for constructing and verifying a model. After a problem is formulated, the process consists of four stages (prochaska, 1997: 34):

1. Simplification/Idealization.

As mentioned previously, a model contains the essential structure of objects or events. The first stage identifies the relevant features of the real world.

2. Representation/Measurement.

The symbols in a formal language are given meaning as objects, events, or relationships in the real world. This process is used in translating "word problems" to algebraic expressions in high school algebra. This process is called representation of the world. In statistics, the symbols of algebra (numbers) are given meaning in a process called *measurement*.

3. Manipulation/Transformation.

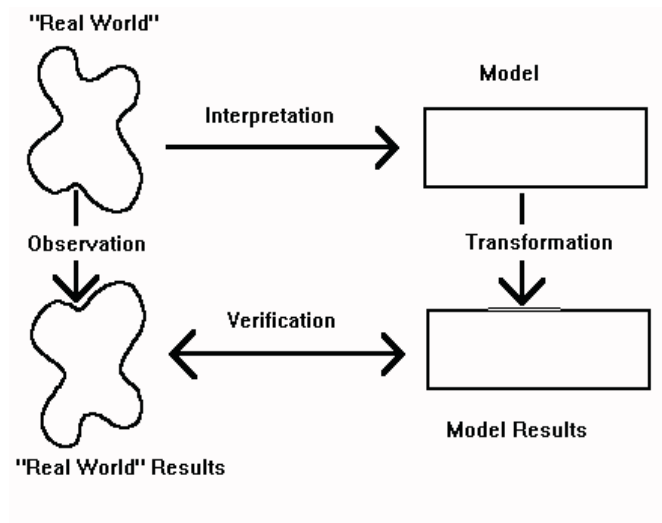
Sentences in the language are transformed into other statements in the language. In this manner implications of the model are derived.

4. Verification

Selected implications derived in the previous stage are compared with experiments or observations in the real world. Because of the idealization and simplification of the model-building process, no model can ever be in perfect agreement with the real world. In all cases, the important question is not whether the model is true, but whether the model was adequate for the purpose at hand. Model-building in science is a continuing process. New and more powerful models replace less powerful models, with "truth" being a closer approximation to the real world.

The stages above can be described such draft bellow:

Figure 2.3



2.2.5. Islamic Guidance and Counseling as a part of *Dakwah*

The main point of Islamic guidance and counseling program gives the possibilities and the chances for the client to do self-direction, self-realization, and self-inventory (Arifin, 1977:34). The term of Islamic guidance and counseling as a part of *dakwah* science is called as *Irsyad Islam*. It means as the process of giving assistance to the own self (*irsyad nafsiyah*), individual (*irsyad fardiyah*) or to the small group (*irsyad fi'ah qaliliyah*) in order to overcome the life difficulties and realize the personality who is save (*salam*), good (*hasanah tayyibah*), and get the willing of The Lord Allah.

Irsyad Islam as a discipline of science is an explanation of proportional objectives about someone who is helped (*client or mursyad bih*) and the helper (*counselor or mursyid*) through *ta'lim*, *tawjih*, *nasihah*, *maw'izah* and *isyatasyfa*. Then, this activity involves

some components such as counselor, material or message, method and media in certain situation.

The logical methodology used in the discipline science of Islamic guidance and counseling trough four ways bellows:

1. *Al-Thuruq al-Istinbath*

This logical method is done by deriving guidance theories based on the basic source such *Quran* and *As-sunnah* directly.

2. *Al-Thuruq al-Iqtibas*

This logical method is done by adopting guidance theories related to the human's behavior theories from western as an additional source which is suitable with the basic source of *Quran* and *As-sunnah*.

3. *Al-Thuruq al-Istiqrā'*

This logical method is done by adopting various result of research, empirical experiences or writing related to guidance and counseling as long as the result taken is not contradictive with the basic source of *Quran* and *As-sunnah*.

4. *Al-Jam'u Bayna U'qul al-Syafīyyah wa al-Nufus al-Zakiyyah.*

This logical method is usually called as *Irfani* method (Arifin, 2009:8-9).

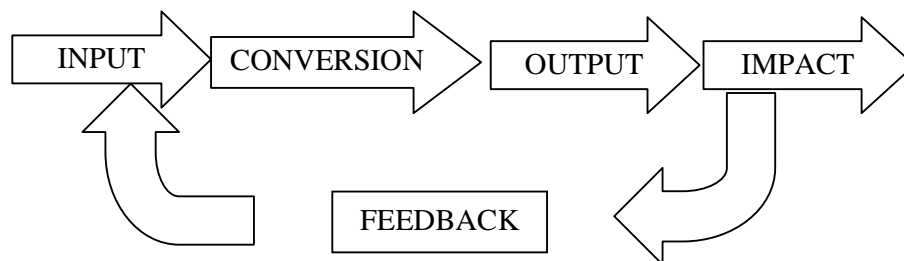
Based on Islamic views, there are two kinds of status belonging to human beings, namely; religious creature and social creature. The position of human being as religious creature will

guide them to create a vertical relation and fulfill their obligation to the God then creating the horizontal relation as a part of social community and they will get their status as social creator. To apply both of those statuses The Lord Allah give them a physical and spiritual potential. Nevertheless, not all human beings could develop their potential well. In this case, guidance and counseling place the urgent position to provide assistance for human beings to maximize their potential (Musnamar, 1992: 7-8).

2.3. The Process of Islamic Guidance and Counseling

Process is defined as a series of event which happens by steps. Islamic guidance and counseling activity is viewed as a process conducted through the scheme bellow (Aziz, 2009:210):

Figure 2.3



Achmad explains about the process of Islamic guidance and counseling as follows:

1. Input
 - a. Raw Input
 - 1) Material

- a) Quran and *hadits*
 - b) Formulation the result of Islamic understanding (*ijtihad*) on the field of theology (faith), science, social, education, politic, economic, art, and culture, etc.
- 2) Human
- a) *Da'i* (counselor)
 - b) *Mad'u*: Individuals or society (client).
- b. Instrumental Input
- 1) Method, include the aspects; thought process, style and attitude aspect, the using of approach to the client, media of delivering information.
 - 2) Financial and facilities.
- c. Environmental Input
- Environmental input come from the socio-cultural system on the environment where the Islamic guidance and counseling activity is conducted.

2. Conversion

Conversion is the activity of counselor who has integrity, personality, intellectual ability, and qualified skill to change *input* into *output* in the institution of *dakwah*. The main activity of this step is manifested on the process of administration include: organization, management, leadership, communication, system, financial/facility's

management, relation form to the society, application and completing the method, and then forming of cadres, etc.

3. Output

a. Ideal / long period

The existence of the society which is equitable and prosperous spiritually and physically and get Allah's blessing.

b. Short period

- 1) Islamic-minded of individual
- 2) Islamic-minded of family
- 3) Islamic-minded of social group
- 4) Islamic-minded of socio-cultural institution.

4. Feedback

a. Positive

There is a support of thinking or idea, financial/facilities and personnel of counselor.

b. Negative

There are so many problems leaved which should be resolved and there is a trouble of system actualization (Achmad, 1983:13).

In Islamic guidance and counseling process, implementation of program became an urgent part. In general, Grindel states that an implementation of certain activity can be analyzed based on its content and context (social condition). Some elements of content which influence an implementation are as follows:

1. *Interested affected* (by the certain policy); it refers to stakeholders who are affected by the impact of policy's implementation either directly or indirectly: both advantages and disadvantages.
2. *Type of benefits*; it focused on how far the implementation of certain policy brings the behavioral change to the parties involved.
3. *Extent of change envisioned*; it is related to the level of difficulty and period of time needed to implement certain policy or activity. When social change envisioned more extensive, automatically it need more long time and the difficulty level become more complex.
4. *Site of decision making*; it is related to the site that has an authority to implement the certain policy.
5. *Program implementers*; it is related to the number of implementers or the site involved in implementing the program.
6. *Resources committed*; it is related to the resources provided by the institution or program implementer either human or natural.

Beside the elements of content above, there is another important element of context influence the achievement of program implementation, namely; (a) power, interest, and strategies of actors involved, (b) institution and regime characteristics, and (c) compliance and responsiveness (Grindle, 1980: 6).

Specifically, the implementation of Islamic guidance and counseling program can be analyzed by its elements, namely;

1. The counselor / the implementer of Islamic guidance and counseling program.

The implementers of Islamic guidance and counseling program should maximize both of their role and function in the society. In addition, they should fulfill requirements to be a good counselor bellow:

- a. Personally: increasing and developing self competence, having an integrity and commitment to their duty, trying hard to perform the ideal operational procedure of the program that has been determined (SOP/ *Standard Operating Procedure*, SAP/ *Satuan Acara Penyuluhan*), behaving as a good example/figure.
- b. By system: interlacing a partnership with stakeholders, developing social communication and social righteousness (Nisa, 2012:18).

2. The Object of Islamic guidance and counseling

The object of Islamic guidance and counseling service is every individual; since he/she was born up to the Islamic value is being internalized into his/her character and behavior, also the individual who has the deviation of religious tendency (Hallen, 2002:22). According to the Department of Religious Affairs' view, the object of Islamic guidance and counseling activity is Muslims and the society who do not belong to one religion in Indonesia.

Based on the type of society in Indonesia, the object of Islamic guidance and counseling program can be divided into rural, urban, and public intellectuals. However, specifically, the objects of Islamic

guidance and counseling activity is targeted some society types on 26 groups. They are: Transmigration Community, Penitentiary, Youths, Scout, old Group, Women's Group, Industrial Society, Group Profession, Communities of sensitive Areas, Isolated Tribal Communities, Social cottage of rehabilitation, Hospital, Housing Complex, Hostel, Campus / Student academic, Employees Government / Private, New settlement areas, Official Government Agencies / Private, Society in Industrial Area, Real Estate Community, Society researchers and experts, Community of Homeless, Vagrants and Beggars, Village Hall, prostitute, *Majlis Taklim*, Market Community (Departemen Agama, RI, 2003: 41).

3. Material of Islamic guidance and counseling

Generally, material of Islamic guidance and counseling is defined as a matter or substance to be experimented, thought, and to be delivered in the activity. Therefore, in each activity, the materials should be well-prepared and arranged in order to give the guideline to reach the certain goal in Islamic guidance and counseling scope.

Saputra states in Setiana (2005:54) that the materials of guidance activity at least fulfill some requirements bellow:

- a. The material given is adapting with the knowledge/education level of the target/object.
- b. The material is considered with the development of local custom (culture).
- c. The material contributes the advantages.

- d. The material is practicable, applicable, and understandable.
- e. The material is memorable and it can be employed immediately.

The technique of materials arrangement at least covers three matters bellow:

1. Planning

To reach the successful on Islamic guidance and counseling activity, the counselor need to make aforethought material planning.

Well planning will contribute 80 % to the goal achievement.

2. Determining the materials

After making a planning, the next step is determining the priority material that will be delivered based on the basic need of *mad'u*. Therefore, to distinguish material's type, every counselor is better to categorize the materials into:

a. Vital material

Vital material is the basic need and urgent to be given to *mad'u*. This material type at least covers minimally 50 % part of whole materials.

b. Important material

Important material contains understanding about the contents related to the problem faced by *mad'u*. This material type at least covers minimally 30 % part of whole materials.

c. Helpful materials

Helpful material is necessary to be delivered in order to increase the religious knowledge of *mad'u*.

d. Super flous materials

This type is better to be avoided in every activity of Islamic guidance and counseling. Usually, the material include this category is inappropriate with the goal.

3. Arranging the material

In the compilation of regulation about functional officer of religious counselor and the credit grade explain that in the activity of religious guidance and counseling the counselors need to arrange the material well. It covers some stages like arranging the design, arranging the concept, discussing the concept, and then formulating the materials (Su'aidi 2011: 5-10).

Religious counseling materials should be focused on the points required by the target group. The material is mostly discussing on practical aspects. The material of Islamic guidance and counseling is divided into two:

1. Religious Material

Religious materials are divided into three topics, namely: *aqidah* (faith), *shari'a* (Islamic laws), and *ahlak* (good characters). Materials such details as follows:

a. *Aqidah* Material

1) Knowing and believing the six pillars of faith

- 2) Knowing attributes of Allah, God's angels and holy Book revealed to the Prophets, miracles of the Prophets and Messengers, Judgment day and the day of vengeance and knowing the meaning of *Qadha* and *Qadr* and the lessons contained.
- b. *Shari'a* Material, consist of:
- 1) Worship as part of the Islamic law (*Shari'a*)
 - 2) Definition of worship
 - 3) Classification of worship
 - 4) Sources of *Shari'a*
 - 5) Types of worship
 - 6) Prayers, divine tax, fasting, pilgrim, and their position on Islam.
- c. *Ahlak* Material
1. Understanding about *ahlak*, moral, charity, and ethics.
 - 2) Comparison of morals and ethics.
 - 3) Determination of morals
 - 4) Source of values and norms
 - 5) Values and morals in Islam
 - 6) Criteria of good and bad character
- d. Literacy of Quran
- 1) Know and be able to read the Qur'an
- d. Capable of writing a letter of *hijaiyah*

e. Memorizing verses or short verse of Quran

2. Development Material

a. Supported Material of statehood

- 1) Five principals as the soul, the personality, outlook on life and philosophy of the Republic of Indonesia.
- 2) Explanation about five principals and constitution 1945.

b. The efforts to improve the family's nutrient in Islam, includes;

- 1) Attention of Islam to health.
- 2) Health principles in Islam.
- 3) Health status.
- 4) Maternal and child health.
- 5) Motivation of personal development.

The sources of Islamic guidance and counseling material are Qur'an, *Hadits*, the old library (*maraji 'qadimah*), and a new library (*maraji' asriyah*) (Penamas, Departement of MORA Central Java, 2012: 26-38).

4. Media of Islamic guidance and counseling

The word "media" derived from Latin, *median*; the plural form of *medium* etymologically means the tool of mediator. Specifically, the meaning of media is the physical tools explain the contents of message or instruction such as book, film, video, recording cassette, slide, etc (Amin, 2009: 113). Whereas the meaning of *Islamic* guidance and counseling

media is the tool or instrument that is used to present the material of Islamic guidance and counseling activity to the client or *mad'u*.

As one of *dakwah* activity, Islamic guidance and counseling can be implemented by using the media of *dakwah* which is classified into four:

1. Visual Media

Visual media is the tool operated to present or to deliver the material of *dakwah* by using the eyesight sensory such as slide film, transparency, overhead projector (OHP), picture or photograph, etc.

2. Audio Media

Audio media is the tool operated as the supported mediator of *dakwah* activity by employing the hearing sensory such as radio, tape recorder and telephone or hand phone.

3. Audio Visual Media

Audio Visual Media is a media of delivering information shows the combination appearance between picture elements (visual) and voice (audio) such as TV, film, video, etc.

4. Printed Media

Printed media usually called as *printed publications* is a media to deliver the information trough the printed writing such as books, magazine, newspaper, brochure, bulletin, etc (Amin, 2009:116-124).

5. Method of Islamic guidance and counseling

Islamic guidance and counseling can be conducted by some methods bellow:

1. Speech Method.
2. Dialog Method.
3. Counseling Method.
4. Home Visit Method.
5. Speech and Dialog Method (Depag, 2004:31-33).

6. Technique of Islamic guidance and counseling

In general, Islamic guidance and counseling activity is implemented with the specific technique by using two approaches, they are:

1. Personal Approach

On this approach, the counselors create either direct or indirect relation with the client individually. This method is usually implemented to find out problem solving of personal problem of clients.

2. Group Approach

This method is commonly used especially for client with the big number or in group. The purpose of this method is to find out the solution of problem trough the group activity or group guidance (Setiana, 2005:35).

2.4. Beggars, Vagrants or Homeless

2.4.1. Definition of Beggars, Vagrants, or Homeless

There are some opinions about the definition of beggar and vagrant or homeless family. Based on the Government's regulation (PP No 31 in 980) about Handling of vagrants or homeless and Beggars which is implemented by Law No 6 in 1974 about Social Welfare (already converted into Law No. 11 of 2009).

Article 1 number 1 and number 2 the government's regulation formulates:

1. Vagrants are people who live in deviant condition with the decent norms in the local community; do not have any permanent domicile and job in a particular area and almost found wandering in public place.
2. Beggars are people who earn a life needed by begging in public place with a variety of ways and reasons to expect mercy from others.

In Police Regulation No. 14 in 2007 article 1 number 1&2 formulates another definition:

1. Vagrants are people who do not have adequate housing and permanent job, live moving from one place to another which is not customary in the norms of society.
2. Beggars are people who earn a life needed by begging in public place with a various ways and reasons to get the mercy of others.

Based on the regulation of Central Java Governor, beggar, vagrant and homeless are defined as follows:

1. Beggar is someone who gets the earning by begging on the public place with the certain way and reason to expect the mercy from others.
2. Vagrant is someone who lives in uncustomary with the decent norms in local community; do not have any permanent job and domicile in particular area, and almost found wandering in public place.
3. Homeless or neglected person is someone who can not fulfilled their life needed such as physical, spiritual, also social needed because of certain causes (disability) so that he lives by depending on others (Document of Dinas Sosial Provinsi Jateng: Governor Regulation, 2010: III).

2.4.2. The Causal Factors of Beggars, Vagrants, or Homeless

There are some reasons of becoming a beggar, vagrants, or homeless, namely: *intern factor* (an intern condition of individuals or families of vagrants and beggars that encourage them to perform vagrancy and begging) and *extern factor* (the environmental factors or some factors around the respondents either in the origin area or the destination area). Intern factors include lazy character, unaware to work, the problem of mental strength, a physical disability or mental disability. The extern factors include the problem of social, cultural,

economic, educational, environmental, religious and geographical location.

These factors could be partially and mutually influenced the beggar and vagrants. Mardian (2008: 53) says that intern factors also consist of poverty, age and formal education, support of parents, low skill and attitude. Meanwhile, the extern factors are: Hydrologic conditions, bad agricultural conditions, poor infrastructures, limited information to be accessed, less of capital, permissiveness of urban people and the last is the weaknesses of government apparatus in handling the beggars and vagrants at the town.

Based on Government Regulation No. 31 In 1980, prevention efforts to vagrants and beggars occurrences consist of:

1. Preventive, an organized effort includes counseling, guidance, training and education, assistance, oversight, and continued guidance to stakeholders.
2. Repressive, as an effort intended to remove vagrants and beggars, as well as their expanding presence in the community. The efforts include: the raid, temporary shelter to be selected, and the transfer. Selection is conducted to establish qualifications of beggars or vagrants in order to determine the next steps, which include: removable condition, entered into social institutions or Social Rehabilitation Centre, then returned to the parents / family / home.

3. Rehabilitative, including giving the assistance, training delivery, recovery and distribution capabilities back to the homesteader or to the community in order to develop further guidance so that they have the ability to live properly.

2.4.3. The Principals of Social Rehabilitation for Beggars, Vagrants, or Homeless

Social Rehabilitation for beggars, vagrants, and homeless is conducted based on principals of professional Social Workers, human right consideration, cohesiveness, accessibility, participation and continuity. These principals of social and rehabilitation services are the basic value related one another, and they are convinced as the truth choice in providing the best service for beggars, vagrants, and homeless' prosperity.

Social rehabilitation for beggars, vagrants and homeless has some characteristic bellow:

- 2) *Destigmatisasi*, is an effort of disappearance the stigma faced by client either internal or external.
- 3) *Desensitiasi*, is an effort to cope over sensitivity of client in order to discern the reality of life objectively.
- 4) *Deisolasi*, avoid the restrictive and isolating service from the social environment of client.

5) *Defragmentasi*, apply the service which is intact, directed, and by steps to handle the problem totally, and avoid the fragmentation of service (Kementerian Sosial RI, 2010: 15).

Before providing social rehabilitation for vagrants, beggars and homeless, the main step is to inventories their basic needed. There are some requirements must be considered in inventorying their needed:

- a. The understanding of vagrants about their self-needed.
- b. The understanding of other site (policy's determiner) about the vagrants needed.
- c. The understanding and knowledge about what the real needed of vagrant (Wibowo, 2008: 112).

Some requirements above should be considered to inventory the exact needed of vagrants, beggars, and homeless in order to avoid generalization in determining rehabilitation program of vagrants. Furthermore, vagabonds cases like beggars and homeless have a specification of problem facing and need a specific of handling program too. Specification problem of vagrants can be classified based on:

1. Gender status.
2. Family status.
3. Role status.
4. Territorial status.

The different status of vagrants brings a various consequence of their social role. The different status (in this context) of vagrants should be a great consideration to find out appropriate treatment in conducting social rehabilitation for them. Wibowo (2008:114) states on his research:

“Gelandangan anak-anak memiliki tingkah laku yang berbeda dengan gelandangan dewasa, antara lain dalam jenis pekerjaan. Seorang gelandangan anak-anak lebih cenderung memilih mengamen dan mengemis, sedangkan gelandangan dewasa memilih menjadi pemulung. Gelandangan berkeluarga memiliki rute perjalanan yang relatif tetap – mendekati fasilitas yang bisa dipergunakan untuk mencuci, memasak, dan melepas anak-anaknya bermain. Sedangkan gelandangan tidak berkeluarga memiliki rute yang fleksibel karena tidak terpaku pada kebutuhan selayaknya yang berkeluarga”.

2.4.4. Vagabonds as an object of *Dakwah*

The existence of beggars, vagrants and homeless are judged having a big potential cause *social disorder* emerge. Their condition which is diverging with prevailing norms makes them impressed as abnormal community. In psychological theory about prejudice reveals that abnormality can be appeared or disappeared by prejudice management. *In group* (society) always views *out group* (vagrant) based on prejudice (Sarwono, 2006: 45). Society often justifies the stigma of vagrants as the cause of:

1. Social disturbance; the occurrence of vagrants is regarded as threat for the local communities especially in increasing populous people. The local community should share their public space with

vagrants who live wandering whenever they want. Vagrants activity such bagging on the street is also disturb the street users.

2. Repulsive; almost vagrants built any dwelling place in some areas like roadside, under the bridge/ flyover, public place, etc.
3. Criminality; the occurrence of vagrants, beggars and homeless is attributed to the economic problems like poverty and disability (either physically, or spiritually). Therefore, many people blame them as the criminality actor as thief (Wibowo, 2008:14).

In Islamic law perspective, vagrant, beggars, and homeless are community who has a right to be secured. This statement is based on some consideration bellow:

1. Islam emphasizes the *ummah* who are happy in the world and in the hereafter. Allah said on Q.S. Al-Baqarah: 201;

“And there are some of them say: Our lord! Give us in this world that is good, and in the Hereafter that is good, and save us from torment of Fire!” (Khan, 2002:41).

2. Islam considers an action program like favoring and assisting the poor people and orphan (Q.S. Al-Ma’un: 1-3):

“Have you seen him who denies the Recompense? That is who repulses the orphan and urges not on the feeding of the needy” (Khan, 2002:724).

3. The Lord Allah gives the chance to the human beings to develop their communities by establishing a good intention or right destination (Q.S. Ibrahim:11);

“Their Messengers said to them –we are no more than human beings like you, but Allah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an

authority (proof) except by the permission of Allah. And in Allah (Alone) let the believers put their trust” (Khan, 2002: 282).

4. Islam suggest even insist the rich people to have a charity to the poor ones (Q.S. Adh-Dhariyat:19);

“And in their properties there was the right of the beggar and the poor” (Khan, 2002:610).

Based on explanation above, we can conclude that the occurrences of vagrants, beggars, and homeless are part of *Dakwah* problem. Furthermore, this problem is not becoming a responsibility of government only, but also it becomes the responsibility of all the sides either individual or in group (institution). Moreover, the Moslem must contribute the way out to solve this problem as faith manifestation by performing one of Islamic doctrine to care about fellow being especially the needy like vagrants, beggars, and homeless.