

Development of Human Nature through Islamic Guidance and Counseling (Study of Anwar Sutoyo's Thoughts)

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ABSTRACT

Fitrah is the basic ability of human growth and development from birth. There is a nature in the human body that has not yet grown, functioned, and developed. so that Allah closes their peace until they cannot see the truth, then they go astray and do not want to accept Allah's direction. But there is a nature that can grow and function, Allah give everybody physical, spiritual and lust, because of that Allah made peace and greetings full of faith so that it can make them *kaffah* human beings, then they can benefit their environment. So, the role of Islamic guidance and counseling is counseling services that can help everyone to develop human nature, empower faith, mind and desire to learn the needs of Allah SWT and His Messenger.

1. Introduction

Human nature basically throughout the period, both children of believers and polytheists are born complete with the nature of faith, namely acknowledging the oneness of Allah and submission to Allah SWT. It is this nature of faith that gives rise to a tendency in humans to do good things. Fitrah is the basic ability of human growth and development that has been innate since he was born. According to Al-Ghazali that a child has a natural tendency toward good and bad. Therefore the role of parents, teachers and counselors is needed to direct and develop good behavior.

Thus, the role of parents is very large in developing this nature, because parents are the first and foremost educators in the family environment, as well as teachers and counselors have an important role in directing individual nature in a good direction. One of the goals of counseling in developing human nature is to grow and develop his nature towards the formation of a perfect human being, and to become a good servant of Allah SWT, because the purpose of Islamic counseling in general is to form a perfect human being and always draw closer to Allah SWT so that he becomes a pious servant. The question is why there are individuals whose nature does not develop and then their behavior is not in accordance with religious guidance (ungodly, polytheistic and disobedient) to Allah.

2. Literature Review

2.1. Definition of Human Nature

In a simple sense, the term fitrah is often interpreted as sacred etymologically. According to Quraish Shihab, the term fitrah is taken from the word al-fithr which means split. From this meaning other meanings are born, including creator or event.

In Arabic grammar, the source of the word fitrah wazan is fi'lah, which means alibtida', namely creating something without examples. Fi'lah and fitrah are forms of masdar (infinitive) which show the meaning of being. Likewise according to Ibn al-

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Qayyim and Ibn Kathir, because *fitir* means to create, then *fitrah* means the conditions that result from that creation. According to the hadith narrated by Ibn 'Abbas, *fitrah* is the beginning of human creation.

This is because the Qur'an never mentions *fitrah* in a context other than humans. Human nature is different from character or character, it is also different from instincts/*garizah*. Character or *tabi'at* is a basic nature, like the sentence the character of oxygen is flammable. So character is a characteristic that consists of form and matter (*maddah*). This is what is the character or character of an object. While instinct or *garizah* is a basic nature. This basic nature is not *muktasabah* (not acquired). For example, a foal can immediately stand up as soon as it is born; ants, although small animals but able to collect food. This is what is called instinct or *garizah*. In instinct there is no full awareness. For animals, this *fitrah* is called instinct.

Fitrah is the same as character (*tabi'at*) and this instinct is also not obtained through effort (*muktasabah*), nor is it because of *khuduri* (acquisition). The term *fitrah* is usually for humans, instinct is usually for animals, and character is usually for objects.

2.2 Definition of Islamic Guidance and Counseling

Guidance is assistance or assistance given to individuals or groups of individuals in avoiding or overcoming difficulties in their lives. Guidance can be interpreted as the assistance given by a man or a woman, who has a good personality and adequate education, to an individual of any age to help him direct his own life activities, make his own choices and carry his own burdens.

Counseling is a process to help individuals overcome obstacles to optimal development of their personal abilities, this process can occur at any time. The stages of counseling are building counseling relationships, identifying counselee problems, helping counselees set goals, encouraging counselees to explore and take action, and ending the counseling relationship. Islam is the religion brought by the Prophet Muhammad. His teachings are based on Hadith and Al-Qur'an. Islam is one of the largest religions throughout the world. Islam is also the only religion approved by Allah SWT.

Islamic counseling guidance is a process of providing directed, continuous and systematic assistance to each individual so that he can optimally develop the potential of his religious nature with the values contained in the Al-Qur'an and hadith. Guidance in the field of Islam is an activity of Islamic *da'wah*, because preaching is aimed at providing guidance to Muslims to truly achieve and implement a balance of life *fid dunya wal Akhirah*.

3. Methodology

The research method is qualitative type of discourse analysis or discourse analysis. Discourse analysis is the study of the structure of messages in a communication or the study of the various (pragmatic) functions of language. Through discourse analysis, the researcher not only knows the contents of the text contained in a discourse, but also knows the message to be conveyed, why it must be conveyed, and how the messages are structured and understood. Discourse analysis will make it possible to reveal the hidden motivations behind a text or the choice of a particular research method for interpreting a text. According to Heidegger, the understanding and interpretation of a text in a hermeneutic approach is not solely determined by the grammatical "meaning" in the text but also the psychological "meaning" in the form of an understanding of the writer's world (Palmer, 2003: 170). While the author's context in this study is the interpretation carried out by the researcher in the process of text analysis and the context of the author's hermeneutic approach, there are pre-conditions that cause its use, namely the existence of aesthetic alienation and historical alienation (Bleicher, 2003: 196). The aesthetic alienation in this study is manifested in the form of a search for meaning in the content of the Kawruh Jiwa text. The method used in this study is Gadamer's Hermeneutic method. The hermeneutic method is seen as relevant enough to be used in analyzing literary works which are seen as symbolic discourses because the elements of fiction and parables (metaphors) in them are very dominant. In this method the text is studied as a form of "symbolism" of something else (Corbin 1981: 13-19).

4. Results and Discussion

Increasing In the Al-Quran the word *fitrah* is mentioned 20 times, found in 17 letters and in 19 verses, appearing in various forms. There are in the form of *fi'il madhi*, *fi'il mudharik*, *isim fa'il*, *isim maf'ul* and *isim mashdar*. In the form of *fi'il madi* 9 times, where *fitrah* means creating, *isim fa'il* 6 times which means creating, which makes. In the *isim* form *maf'ul* means to make. Then in the form of *fi'il mudari'* 2 times, which means broken, split. In the form of 1 time which means broken, split. And in the form of *isim masdar* 2 times which means it is not balanced. Apart from that, the opinion of the severe scholars found in the Qur'an, Surat ar-Rum: 30 said that:

- *Fitra* in question is the belief in the oneness of Allah SWT. That God has instilled in every human being.
- *Fitrah* as acceptance of individual existence and stability in acceptance

- Fitrah as a condition or condition of creation contained in human beings that makes potential through this fitrah able to know God and his Shari'a
- Fitrah as the elements and systems that God bestowed on every creature

The following is an explanation of an individual whose nature is well developed and then becomes a kaffah personas well as According to Anwar Sutoyo in his book entitled Guidance and Counseling in Islamic Theory and Practice, individuals whose nature is not well developed and whose personality is not complete, according to Anwar Sutoyo in his book entitled Guidance and Counseling in Islam, include

4.1. Individual whose Nature Is Well Developed and Then Become Kaffah Individual

- In the aspect of aqidah; his faith in Allah, his angels, his apostles, his book, his provisions (levels and levels) the Day of Resurrection and reckoning, heaven and hell are steady and there is no doubt.
- In terms of worship (mahdhoh); carry out fasting, pilgrimage, and jihad in the way of Allah with his wealth and soul, always realizing that in each of his assets there is a right for the poor, therefore he always spends for zakat, infaq, and almsgiving, little sleep to establish midnight prayers, always remember to Allah, ask forgiveness and surrender to him.
- In family relationships; he does good to both parents and relatives, gets along well between husband and wife, looks after and supports the family with lawful assets, and gets used to family life in accordance with Islamic law, records himself, but we adjust the semicolon like this to make a library journal Eh, tired. again anyway But yes ready and get used to family life in accordance with Islamic Shari'a family in accordance with Islamic Shari'a.
- In social relations and morals; he gets along well with others, always abstains from committing adultery, speaks the truth, always keeps the trust given to him, is fair, keeps promises, likes to forgive, puts the interests of others first, and avoids things that are not beneficial. likes to help others and has Amar Ma'ruf nahi mungkar, always benefits the environment, is not hostile to others and does not hurt them. In his personal aspect; Yes, he is not arrogant, when he is called Allah's name, his heart trembles, and if he is reminded of Allah's verses, he is submissive and obedient. control it.
- In relation to practical and professional life; he is sincere in work and perfects the results of his work, strives diligently in obtaining sustenance.

4.2. Individuals Whose Nature Is Not Well Developed And Whose Personality Is Not Sincere

- In terms of aqidah, faith in Allah, angels, messengers, the book and the regulations, qada and qadar, the Day of Resurrection and reckoning, heaven and hell are not stable, even wrong.
- In personal terms; yes, not only worshiping Allah but also others, not even carrying out the orders for prayer, fasting, zakat, pilgrimage, and jihad properly and consistently. he likes to do charities that he thinks are worship that are not based on religious guidance. He sinned a lot but felt no guilt; Therefore he does not ask for forgiveness and does not correct mistakes.
- In family relationships; he does not do good to both parents and, ber, does not look after and support the family with lawful assets, and does not get used to family life in accordance with Islamic law.
- In social relations and morals; Yes, they don't get along well with other people, they are fond of committing adultery, they often lie and cannot be trusted, they are vindictive and unfair, they are selfish, they like to do things that are not useful, they like to spread slander and hostility, and they don't benefit the environment.
- In his personal aspect; he is arrogant, his heart is hard even harder than the black stone on the Mountain so that when he is called the name of Allah his heart does not tremble, If reminded by Allah's verses he does not submit and does not obey; don't surrender to God.

4.3. Development of Human Nature through Counseling Guidance.

As servants of Allah SWT, humans must submit and obey Him, there are orders that must be carried out and prohibitions that must be avoided, and there are regulations that must be obeyed. In learning to understand themselves and understand the rules of Allah SWT, it is not uncommon for "failures" to occur, therefore they need special assistance, either in the form of guidance or counseling, this is the essence of Islamic guidance and counseling. Islamic guidance and counseling as an effort to help individuals learn to develop human nature (potential) and or return to nature by empowering (empowering) the faith, reason, and will that Allah SWT has bestowed upon them to learn the guidance of Allah and His Messenger, so that the existing nature in individuals can develop properly and firmly according to His guidance.

The person helping is the counselor, that is, a believer who has a deep understanding of Allah's requirements and obeys them. This assistance is mainly in the form of giving encouragement and assisting in understanding the practice of Islamic law. It is hoped that all the potential that Allah has given to individuals can develop optimally.

Therefore, the main reference used as a reference in Islamic guidance and counseling is "the guidance of Allah SWT", namely the Al-Qur'an and the Sunnah of the Prophet. So humans obey and obey the rules in the Qur'an and Hadith. The main role of the counselor in Islamic guidance and counseling is as a Reminder', as a person who reminds individuals who are guided by the teachings of Islam. Basically, the individual has been provided by Allah with the nature of faith, if faith does not grow, it is suspected that the individual has forgotten to take care of it, forgot to give fertilizer, or is attacked by a disease, so that faith cannot grow and does not function properly. Allah has sent His Messenger with the Al-Qu'ran as a perfect life guide, if there is an individual who is "confused" and "wrong way" in living his life,

This is the role of Muslims who have expertise as counselors to remind them. The basic principles of Islamic guidance and counseling are the principles contained in Islamic religious teachings, in the Al-Quran and the Sunnah of the Prophet, which are described as follows: Islam teaches its followers to give advice and help each other in goodness and piety. This means that every activity of helping individuals that refers to Allah's laws has the value of Worship. Man is on earth not of his own will but created by God. There are Sunnatullah (laws and regulations of Allah) that apply to all human beings, forever. Therefore, every human being must accept and obey the Sunnatullah.

5. Conclusion

The natural potential of every human being created and given by Allah SWT. It is a very important human capital for every individual. Therefore, in order for this potential to develop and can be used in the role of humans as the Khalifah of Allah SWT on earth, efforts must be made to develop this natural potential in everyday life. The main role

Counselors in Islamic guidance and counseling act as reminders, drivers, and directors as people who remind individuals who are guided by the teachings of Islam. Basically the individual has been equipped by Allah with the nature of faith, if faith does not grow and develop, it can cause the individual to forget to care for it, forget to give fertilizer, or be attacked by disease, so that faith cannot grow and does not function properly. Allah SWT has sent His Messenger with the Al-Qu'ran as a perfect life guide, if there is an individual who is confused and goes the wrong way in living his life, it is suspected that the individual has not understood the instructions contained in the Al-Qur'an and the Sunnah of the Prophet as implementation Al-Qur'an in everyday life.

It has become the essence of Islamic guidance and counseling as an effort to help individuals learn to develop human nature (potential) and or return to nature by empowering faith, reason, and the will that Allah SWT bestowed upon them to learn the guidance of Allah and His Messenger. So that the nature that exists in individuals can develop properly and firmly according to His guidance. Therefore, the main reference used as a reference in Islamic guidance and counseling is "the guidance of Allah SWT", namely the Al-Qur'an and the Sunnah of the Prophet.

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