

Fitrah Guidance And Counseling In The Elimination Of Delinquency

Syara Jayanti, Imas Kania Rahman, Akhmad Alim

Postgraduate School of Ibn Khaldun Bogor, Indonesia

syaramukti@gmail.com

Abstract

At present, the delinquency rate of students continues to increase. This indicates that it is needed for an approach other than the learning process, and the effort is guidance and counseling. But in reality, religious counseling when viewed from operational technical aspects, the intervention model used is not as effective as the intervention model that has been developed in western counseling in general. Focus problem in this study trying to find a creative Islamic guidance and counseling approach, in the effort to eliminate delinquency. The approach used in this research is thematic tafseer and Focus Group Discussion (FGD). The researcher focuses on one topic related to a particular problem then the researcher collects Al-Qur'an verses that are related both legally and legally and looks at the interpretation of the verse and copies and analyzes the results of the FGD to be presented as research results. The analytical method used is a qualitative method for finding and designing approach. The results of the thematic tafseer and FGD studies show that the fitrah guidance and counseling in the Qur'an has been successfully formulated in the form of material content used in the fitrah Guidance and Counseling procedures such as simulations of water and black ink, hawa nafsu vs hidayah techniques, tadabbur hadith a sin is one black point, tadabur hadith parable of Saleh friends accompanied by simulations and prayer therapy, zikrullah therapy, muraqabatullah, Social therapy (family therapy, community therapy, friendship with ulama). All material content is designed in a Guidance and Counseling approach in eliminating delinquency summarized in seven stages of the procedure, namely Muqaddimah, Recognize (i'tirof), Regret (nadam), Follow the Fitrah of God, Determine not to repeat ('adamut tikkor), Husnudzon Billah and Self Improvement (Ishlah adz-Dzat).

Article Information:

Received March 18, 2020. Accepted May 19, 2020

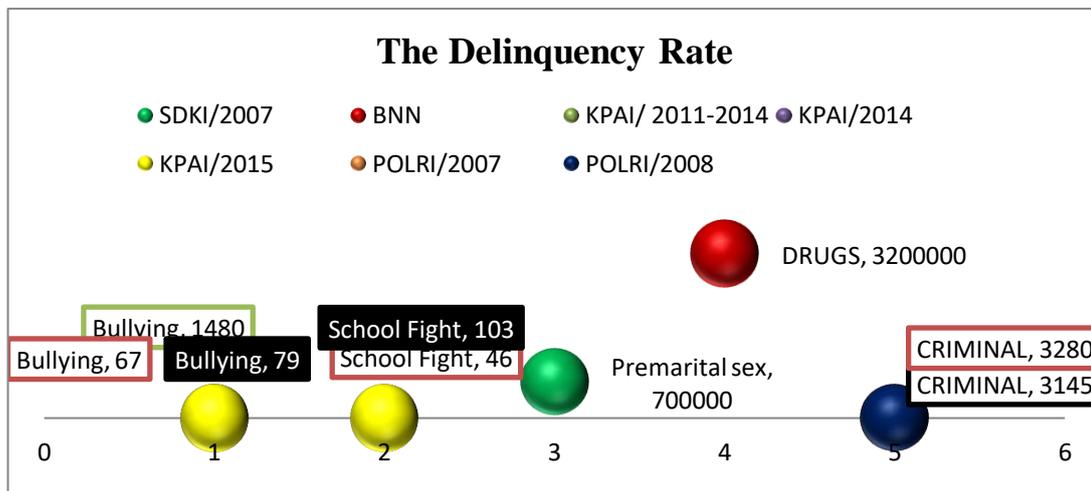
Keywords: Guidance; Counseling; Fitrah; Delinquency

Introduction

In the practice of national education today, there is a distortion between the ideals of national education with the social reality that happened. Various national phenomena shows worrying indication related to the morals of generations and the nation's elite. Even more worrying thing is that the moral anomaly is not the least that happened within the educational environment itself (Sofyan Sauri n.d.). At present found many things that show the depravity of student ethics, which by al-Attas is called the loss of adab.

That was caused by one factor, that the development of students can not be separated from the influence of the environment both physical, psychological and social. Unpredictable changes such as a less healthy life environment; the rise of pornographic shows, contraceptive abuse, alcohol, drugs, disharmony in family life; will cause a gap in the development of student behavior, such as developmental stagnation, personal problems behavior deviations (Hasanah, 2012).

At present, the delinquency rate of students continues to increase in terms of violence, bullying, fighting, narcotics, sex matters, pornography, etc. The following is the data of delinquency phenomena collected from various sources from 2007 to 2015:



The various phenomena above show that the learning process has not fully been able to answer or solve various problems. This indicates that approaches other than the learning process cannot be ruled out or avoided and these efforts are guidance and counseling (Tohirin, 2008).

Responding to this, muslim educators and intellectuals stated that Islamic counseling guidance was included in the therapeutic facility which aims to be able to grow self-awareness (both individuals and communities) about the truth of values and Islamic way of life (Hasyim Hasanah, 2014). But in fact there is an opinion that states, Religious Counseling when viewed from operational technical aspects, the intervention model used is not as effective as the intervention model that has been developed in counseling in general (Muhammad Rifa'i Subhi, 2016). In other words, religious counseling still has weaknesses in terms of instruments compared to modern counseling services adapted from the west. Therefore modern counseling services are more attractive to educators and counselors in alleviating counselee problems.

If we look closely, the concept of guidance and counseling that comes from the West has not and does not even reach the transcendental side and the discussion is only limited to the level of biology and psychology (Siswanto, 2012). In addition, regarding modern counseling services, al-Attas states that modern science is not value free (neutral), because it is influenced by religious, cultural and philosophical views (Handrianto, 2013).

As a solution, Islamic psychology offers a paradigm which is a holistic understanding of human behavior in relation to nature, humans, and God, that paradigm is called the fitrah paradigm (Baharuddin, 2007). Based on the explanation above, this research seeks to explore the research object, namely the thematic interpretation of the verses of fitrah and the curative step delinquency of the literature of the thoughts and ijihad of scholars and experts who make ideal Islamic teachings a major premise that will support the formation of the Fitrah Guidance and Counseling approach.

The object of research is the study of thematic interpretations about the verses of fitrah in the Qur'an and about the curative steps of delinquency in Islam. The Guidance and counseling approach is designed for individuals in the adolescent phase of ages 13-21 years. So to focus more on the object of this research, several problems can be formulated namely: What is the concept of fitrah in the Qur'an? What is the curative step of delinquency in Islam? And What is the creative approach to Guidance and Counseling in the elimination of delinquency?

Methodology

In this study, researchers used the thematic interpretation method (maudhu'i interpretation) which is included in the category of qualitative research where the thematic interpretation focuses more on one topic related to a particular problem than the interpreter collects Al-Qur'an verses that are related both from both in lafaz and law and see the interpretation of the verse in accordance with the objectives of the quran.

In accordance with the method used, the authors use the technique: First, Documentation Study of Islamic literature related to the Guidance and Counseling of Fitrah in the elimination of delinquency. Second, Focus Group Discussion (FGD). The FGD in this study was used as a data collection tool about the guidance and counseling of fitrah in the elimination of delinquency. The number of resource persons for the FGD was four people, who had the characteristics of psychologists, counselors, scholars and linguists. The data obtained will be disclosed in dense information in the description as well as using content analysis techniques.

Discussion

A. Review of Verses Interpretation About Fitrah

In the view of interpreters, the word fitrah in the Qur'an is found in 19 verses. But of the many verses of the Qur'an, which clearly mentions the word fitrah only in Surah ar-Rūm [30] verse 30 in this study the author will discuss the interpretation of the various verses of fitrah with human objects in the Qur'an.Q.S: ar-Rūm 30

30. Then face your face straight to the religion of God; (stay on top) the nature of God who has created humans according to that nature. There is no change in the nature of God. (That is) right religion; but most humans don't know,

In the interpretation of Ruh al-Ma'ani it is said that fitratallah means to commit to the fitrah of Allah ﷻ, follow the fitrah of Allah ﷻ and show humanity to it, or follow religion (Syukro n.d., 39). As for interpreting the meaning of fitrah can be interpreted by the beginning, the beginning of creation, and the majority of commentators interpret by accepting the truth and preparing to know God. Ikrimah interprets fitrah with Islam. In this verse it is also explained that he is not permitted to change the fitrah of Allah ﷻ by following the passions and the whispers of devils (Syukro).

Ibn al-Jauzi interprets the word fitrah in surah ar-Rūm verse 30 with "Follow the fitrah of God (fithratallāh), follow a straight religion (dīn al-qoyyīm), or the religion of Allah (dīnallāh)" and fitrah is the creation that is the basis of human creation. As in the hadith that reads "Every human being is born on the basis of fitrah" fitrah here means faith in Allah ﷻ. While Mujahid and Qatadah state that fitrah is Islam, a different opinion is presented by Ibn Qutaibah, fitrah means recognition of Allah (al-Iqrār billāh) and knowing Him (al-Ma'rifah bihi).

Fenti Hikmawati concluded based on the above verse that humans are homo religious or religious beings and therefore have a religious instinct (Hikmawati, 2014). While Ramayulis said in this verse it was stated that humans were created with the potential for a straight religious fitrah (which tends to goodness). This means humans are given the ease to do good while to do bad man must strive as hard as possible against his own fitrah (Ramayulis and Mulyadi, 2016).

So what comes out of this principle is that he has opposed something that befalls his fitrah, then makes it corrupt, as stated by the Prophet ﷺ (as-Sa'di, 2016)

كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه

"Every child born is born by fitrah, so his parents make him a Jew, or make him a Christian or make him a muse."

Ibn Utsaimin said about the hadith above that the mention of both parents (abawain) is not to limit but only to the parable which means that anyone who has contact with someone can make him a Jew or a Christian, how many people become Jewish or Christian not with the intermediaries of parents but because of association with the environment and friends, therefore the Prophet ﷺ remind away from bad friends and suggest to be friends with sholeh friends (al-'Utsaimin, 1436).

In the matter of social interaction, Islam has suggested to be friends with good friends, because good people bring goodness as the Prophet said ﷺ narrated by Abu Hurairah r.a.,

A person always follows the religion of his friend. Therefore, each of you should see who he is accompanying (HR Ahmad)

In another hadith also narrated by Abu Musa al-Ash'ari r.a. that the Messenger of Allah said,

The parable of a good friend and a bad friend such as a carrier of musk oil and a blacksmith. The musk oil carrier sometimes gives you oil or sometimes you buy from it or you get the

sweet smell from it. And there are times when the fire extinguisher burns your body, or your rag and sometimes you get a foul odor from it. (HR. Bukhari)

Rasulullah ﷺ warned that a person always follows the religion and morals of his friend. The above hadith confirms that being friends with pious people will encourage someone to do good and will always remind if do a mistake (al-Qahthani, 2013).

B. Study of Interpretation of Verses About Curative Delinquency Steps

1. Interpretation of the Delinquency Verse

In connection with immoral acts, Allah ﷻ says in QS: al-Muttaffifin verse 14 reads:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ١٤

14. Not at all (actually), actually what they always try to cover their hearts

Ibn al-Jauzi in his interpretation said that what has covered the heart is sin so darkness covers his heart. Muffasir said that when their immorality and their sins more and more then the sin covered their hearts. While Hasan said sin over sin that blinded the heart (Jauzi 2002, 1526). Al-Baghowi states the meaning of the above verse, immorality has mastered and covered it (al-Baghowi 2002, 1390). While Qusyairi interpreted the verse that what they have done from immoral acts has covered their hearts (Qusyairi, 2007). Ibn Kathir asserted that the above verse is a refutation that the real heart of man is blocked from believing in the Qur'an, nothing else because human hearts have been filled and covered by the taints of sin that they do a lot. The Messenger of Allah ﷺ said:

From Abu Hurairah, from the Prophet sallallahu 'alayhi wa sallam, he said, "A servant when making a mistake, then placed in his heart a black dot. When he leaves and asks for forgiveness and repentance, his heart is cleansed. When he returns (immoral), the black dot is added to cover his heart. That is what is termed "araan" that Allah mentioned in His word (which means), "Never in time (so), actually what they always try to cover their hearts".

In different verses Allah says related to immoral acts in the Qur'an Surah Ali Imron verse 135 as follows:

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

135. And (also) those who, when they commit abominable acts or self-torture, they remember God, then ask forgiveness for their sins and who else can forgive sins other than God? And they did not continue the cruel act, they were knowing.

Ibn Kathir interpreted that if someone commits a sin then follow it with repentance and forgiveness. Performing ablution and two rokaat repentance prayers (Katsir, 1431). Walam Yushirru, Ibn Kathir interpreted, they repented of their sins and immediately returned to Allah ﷻ and did not continue their immorality and did not repeat it and if they repeated again then continue to repent (Katsir, 1431).

Fastaghfaru asks forgiveness from Him for the sins that have been committed. Istighfar here is not only asking for forgiveness but also must be accompanied by repentance. The above verse states that the breadth of God's mercy ﷻ and His forgiveness is good news and

consolation for the soul of the servant who will repent, this also increase motivation of the servant to repent immediately and not delay it. Besides this verse also contains a prohibition to despair, in this verse it is stressed that God's forgiveness - unlimited, even though sin is great, then God's forgiveness - is greater. The servant who is determined to repent should not settle on badness without forgiveness and return to Allah ﷻ with repentance (Katsir, 1431).

2. Curative Steps towards Delinquent Behavior

There are several things that cause human beings to be trapped in sinful acts including weaknesses of faith and belief in God ﷻ, and not knowing Him, in fact the absence of feelings is supervised by God ﷻ, the absence of fear in Him, love and adoration of God, making humans underestimate God's promises ﷻ and His threats.

So that the individual is not trapped in disobedience it is necessary to increase his piety. Because piety is a form of servant's love for the Creator, how He guides his soul to obey every command of Allah and control his lust so as not to violate His prohibitions. A similar opinion was also stated by Ibn al-Jauzi that a reasonable person should control his desires so that he survived immoral acts. This is confirmed in the word of Allah ﷻ in the Qur'an Ali Imron verses 131-132.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

131. And preserve yourself from the fires of hell, which are reserved for those who disbelieve

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

132. And obey Allah and the Apostle, so that you may be given mercy.

Wahbah az-Zuhaili, in the Tafsir al-Wasith interpreted the above verse that Allah ﷻ ordered humans to guard themselves from hell which was prepared for the perpetrators of disobedience and the infidels. Guarding yourself from hell can be done by obeying Allah ﷻ, fulfilling His commands and leaving disobedience and renown. Furthermore, Allah ﷻ commanded obedience to Him and to His Messenger. Obedience is the act of adjusting to the command as desired by the giver of the command, with the aim that God "bless in the world with the good conditions and regularity of affairs, also in the hereafter with a good reply (az-Zuhaili, 2012).

Not only can save from immoral acts, submission to God has a very good influence on human psychology that is giving a sense of peace and happiness and is able to eliminate anxiety. Ibn Hazm said, "And I found a way to get rid of anxiety by one thing: by drawing closer to to Allah, with pious deeds for the afterlife." (al-Andalusi, 2005)

It can be said that by obeying religious teachings, anxiety will disappear, there is only peace and tranquility, because the orientation towards the afterlife makes a person stay strong when tested, he was not worried when finding obstacles. So when piety has adorned one's soul, then there is inner happiness that he gets.

Associated with a sense of peace and happiness, good deeds as a realization of moral glory will be able to calm the soul. Therefore it can be concluded that a calm soul is the achievement of the soul's ability to accept goodness as well as the power to reject badness. So someone who has a calm soul will not feel restless, and always do good deeds and resist lust for negative behavior because of his faith in Allah ﷻ.

After drawing closer to Allah, another way to save people from being lost is knowledgeable. Ibn al-Jauzi also said: "There is nothing more precious than all that exists but knowledge, because it is a clue when it disappears then there is only error (Jauzi, 2002)." Science will open what is hidden, reinforce one's faith and increase his knowledge of the Creator, and show someone what is wrong from the steps. Can be concluded from the description above, science guides humans to goodness, becomes the principle of doing good deeds, showing the way so that no one gets lost in choosing attitudes in life.

Result: Fitrah Guidance And Counseling

A. Definition

The fitrah is a natural system in the human soul in the form of the potential for faith in Allah ﷻ which means that human beings are created with the straight religious potential (which tends to goodness). So whoever comes out of this principle has opposed something that befell his fitrah, then make it damaged.

Quoting Anwar Sutoyo's opinion which says that there is a fitrah of faith that God has given to every human being, if it is well developed it will be a driving force and a controller as well as a direction for physical, spiritual and soul that will produce the good deeds which guarantees safety in the world and the hereafter. Only by carrying out religious law correctly, the potential for the fitrah of faith that God has given will develop optimally. In order for an individual to carry out the Shari'a correctly, he must make serious efforts to understand and carry out the holy book and the sunnah of His Messenger.

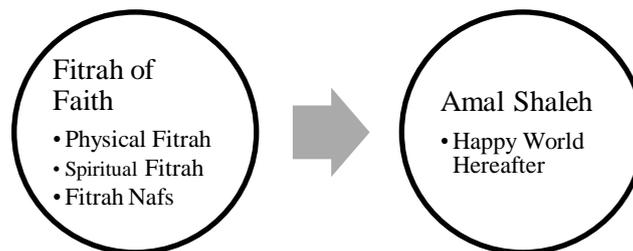


Figure 1 Illustration of the fitrah of Preserved Faith

So it can be concluded that, the guidance and counseling of fitrah is an approach to guidance and counseling that holds that humans naturally have a tendency to goodness, and guidance and counseling seeks to restore the potential function of human fitrah to avoid all things that can pollute it.

B. The Purpose

The purpose of Guidance and Counseling Fitrah (BKF) is to help counselees get back to nature and can alleviate delinquency behavior. By undergoing fitrah guidance and counseling services, the counselee is expected to tend to do the good things that are commanded by Allah, reduce many acts of vicious and evil, avoiding anxiety, and multiple personalities.

C. The Guidance and Counseling Principles (BKF)

1. Fitrah Guidance and counseling to serve individuals in the teenage phase (13-21) and adult phase over the age of 21 years.
2. Fitrah guidance and counseling dealing with individuals and delinquency behavior that can be classified in violation of the law and lead to criminal acts.

3. Fitrah guidance and counseling pays full attention to the stages of aspects of individual development.
4. Fitrah guidance and counseling deals with matters relating to the influence of mental / physical conditions on the adjustment of individuals in the home, school and environment.
5. Fitrah guidance and counseling must direct individuals to be able to solve personal problems.
6. In the process of fitrah Guidance and counseling, decisions taken and to be made must be of the individual's own will.
7. Cooperation between mentors, teachers and parents in determining service outcomes.

D. Counselor Characteristics of Fitrah Guidance and Counseling (BKF)

The most basic thing is that the counselor understands the fitrah Guidance and Counseling (BKF) procedures, the counselor should understand the content of Al-Quran verses or related hadiths, the counselor should be creative in using simulation techniques. It can be concluded that the counselor does not only pay attention to his dedication to a profession in the form of expertise in the field of guidance and counseling, without maintaining the underlying intention is God's command.

E. Media Guidance and Counseling Fitrah (BKF)

Media Guidance and Counseling Fitrah (BKF) is the media used at the counseling stage which aims to alleviate counselee delinquency. Some types of media used are:

1. Windowless room
2. Chairs and tables for counselors
3. Paper
4. Ballpoints
5. Markers
6. Glass
7. Mineral water
8. Ink markers
9. Lighters
10. Perfume the room
11. Video of Zikrul Death
12. Laptop and LCD
13. Fitrah Guidance and Counseling (BKF) progress card

F. Guidance and Counseling Techniques (BKF)

The development of delinquency behavior is caused by several factors, and the dominant factor apart from the under-cultivation of the religious soul is the relationship factor between parents and children. Observing this, it is very important to involve parents in the Fitrah

Guidance and Counseling (BKF) series, because parents are the closest people to the individual.

Based on the description above, it can be described the technique of Guidance and Counseling Fitrah (BKF) are:

1. Individual counseling services for counselee parents
2. Individual counseling services for counselees

G. Indicator of success

In general, this indicator of the success of Fitrah Guidance and Counseling (BKF) points to the following:

1. Increasing the frequency of performing obligations and goodness as instructed by God
2. The decreasing frequency of abominable and evil deeds
3. Decreased anxiety
4. Increased productivity in daily life
5. Individuals do everything proportionately

H. Guidance and Counseling Procedure (BKF)

In the practice of religious counseling it does not mean by direct counseling or threatening with hell and even speaking harshly but it is carried out with regular counseling methods based on a scientific frame (al-'Azhim, 2013). Following is the fitrah Guidance and Counseling Procedure (BKF) which was formulated based on studies related to the fitrah and elimination of delinquency in the Qur'an, hadith and Islamic literature.

To make it easier to understand the Fitrah Counseling and Counseling (BKF) procedure, see figure 4.4 below.

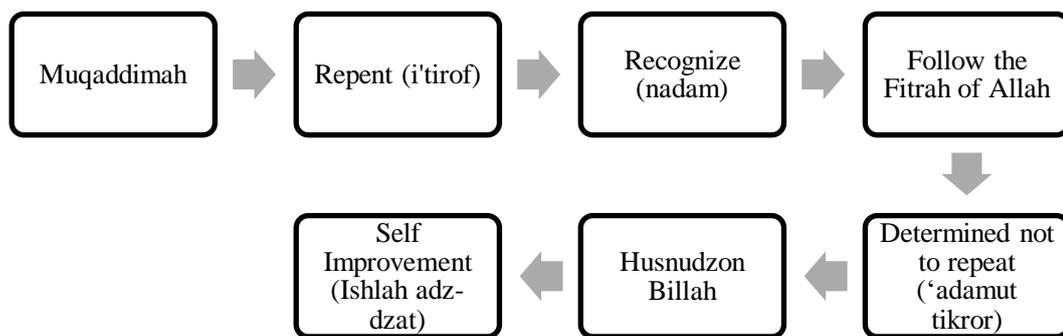


Figure 2 Fitrah Guidance and Counseling Procedures (BKF)

Table 1 Fitrah Guidance and Counseling Procedure (BKF) for Children

No	Guidance and Counseling Procedure (BKF)	Counseling Techniques
1	<p>Muqaddimah</p> <p>The counselor's stages create a comfortable atmosphere for the counselee, by giving light questions, and engaging in casual chats that aim to make the counselee feel relaxed. Then the counselor directs the counselee to tell stories related to his life goals.</p>	Ask and dialogue
2	<p>Repent (i'tirof)</p> <p>Stage reveals what problems have occurred in the counselee's life. Show the counselee that he needs to realize and repent the problem and be ready to undergo therapy. Express with muhasabah, exploration and empathy.</p>	Muhasabah, exploration, technique "I am the best of servants, if not ..".
3	<p>Regret (nadam)</p> <p>The counselor and counselee stages do a simulation example: Water and Black Ink; The counselor asks the counselee to reflect on what he sees and relates that the water is a personal counselee. The counselor invites the counselee to reflect and prove in himself that immorality is darkness. Next appreciate hadith a sin is a black dot. Then the counselor uses the technique of lust vs guidance so that the counselee is motivated to move from immorality to obey. If it is deemed necessary the counselor can add a tadabur hadith in the example of a pious friend accompanied by a simulation.</p>	Simulation, appreciation of hadith, tafakkur, lust vs hidayah techniques, zikrul death techniques
4	<p>Follow the Fitrah of Allah</p> <p>The counselor guides the counselee to build and establish a confidence in the recognition of God and knowing Him. The counselee is stimulated to think to awaken the counselee's belief in the existence of God. In this case it can be developed through the following questions: Have you ever helped by God? How did it happen? What happens if God does not help? What is the opinion of people who feel successful without God's role?</p>	Empathy, support, convincing with dialogue
5	<p>Determined not to repeat ('adamut tikror)</p> <p>The next step is a continuation of the example simulation: Water and Black Ink, where the counselor guides the counselee to erase mistakes by determined not to repeat and replace with good behavior. Counselors and Counselors in this session must also emphasize how to restore the counselee's nature, namely the "Azzam, Repentance, Obedient and Sincere" Technique</p>	Motivation, simulations, encouraging Techniques "Azzam, Repentance, Obedience and Sincerity",
6	<p>husnudzon billah</p> <p>The counselor helps the counselee to develop the Husnudzon Billah attitude. Furthermore, in the perspective technique ukhrawi counselor invites the counselee to reflect on his future in the afterlife if the counselee does not immediately return to his nature.</p>	Conclude, push and end
7	<p>Self Improvement (Ishlah adz-dzat)</p> <p>This stage is the affirmation that counselee is ready to change for the better by carrying out the training given by the counselor, for example: prayer therapy, zikrullah therapy, muraqabatullah, social therapy (family therapy, community therapy, friendship with scholars).</p>	Assignment and monitoring

Conclusions

1. Fitrah in the Qur'an is interpreted with several meanings including: Islam, the religion of monotheism, the beginning of creation, recognition of the existence of God and efforts to know Him, etc. Fitrah in humans means that humans are homo religious beings who have been given the potential for the fitrah of religion, a tendency for good and accept the truth. So every individual is required to commit to the fitrah and maintain it.
2. Curative steps towards delinquency in Islam in general are repentance, to increase piety, feel overseen by God, increase obedience and always seek knowledge.
3. Creative Approach of Fitrah Guidance and Counseling in the elimination of delinquency is designed in a procedure that is summarized in seven stages, namely Muqaddimah, Recognize (t'itirof), Regret (nadam), Follow the Fitrah of God, Determined not to repeat (adamut tikror), Husnudzon billah and improve themselves (Ishlah adz-dzat).

Recommendations

1. The government should be serious in carrying out its functions to facilitate, provide supervision and guidance in educational institutions in general and for BK teachers, Educators, Education Practitioners in particular so that delinquency issues can be addressed.
2. Educators, Parents, Teachers need a role in eradicating wrong behavior or delinquency in students. And it is recommended to use approaches that are loaded with Islamic values, one of which is Fitrah Counseling Guidance (BKF).
3. Academics should study, refer to and improve literacy culture related to Islamic counseling guidance in order to minimize the use of secular counseling approaches in the domain of formal, non-formal and informal education.
4. Education practitioners and the community should play a role in synergistic education efforts to fortify children from delinquency.

References

- al-'Utsaimin, Muhammad Ibn Sholeh, 1436H, Tafsir Al-Quran al-Karim: Surat ar-Rum, Arab Saudi: Muassah Syaikh Muhammad Ibn Sholeh al-'Utsaimin al-Khoiriyah.
- al-Andalusi, Ibn Hazm, 2005, Psikologi Moral untuk Hidup Bijak dan Bahagia, terj. Zaimul Am, Jakarta: Serambi Ilmu Semesta.
- al-'Azhim, Hamdi Abdullah Abdul, 2013, *Bara>mij Ta'dilu as- Suluk*, tt: Maktabah Awladu as-Syaikh lil at-Turats.
- al-Baghawi, Abi Muhammad al-Husain Ibn Mas'ud, 2002, Tafsir al-Baghawi:Ma'alim at-Tanzil, Lebanon: Dar Ibn Hazm.
- al-Qahthani, Said bin Ali bin Wahf, 1999, nūr at- taqwa wa zhulumāt al-ma'āshi fī dhoui al-kitāb wa as-sunnah, maktabah al-malik fahd al-wathoniah: Riyadh.
- as-Sa'di, Syaikh Abdurrahman bin Nashir, 2016, Taysiri al-Karimi ar-Rahmān fī at- Tafsiri Kalam al- Mannan, terj Muhammad Iqbal dkk, Jakarta: Darul Haq, Cet VI.
- az-Zuhaili, Wahbah. 2012. *Tafsir al-Wasīth Jilid 1*, terj. Muhtadi,dkk, Cet 1-Jakarta: Gema Insani.
- Baharuddin, 2007, Paradigma Psikologi Islami: Studi tentang Elemen Psikologi dari Al-Qur'an, Yogyakarta: Pustaka Pelajar.
- Chomaria, Nurul, 2011, Saat Anakku Remaja: Solusi Islami Menghadapi Permasalahan Remaja. Solo:Tinta Medina.
- Handrianto, Budi. Adian Husaini,et.al, 2013, Filsafat Ilmu: Perspektif Barat dan Islam (Ilmu dan Adab dalam Islam), Jakarta: Gema Insani.
- Hasanah, Aan, 2012, Pengembangan Profesi Guru, Bandung: Pustaka Setia.
- Hasyim Hasanah, Peran Bimbingan Konseling Islam dalam Menurunkan Tekanan Emosi Remaja KONSELING RELIGI: Jurnal Bimbingan Konseling Islam: Vol. 5, No. 1, Juni 2014.
- Hikmawati, Fenti, 2014, Bimbingan dan Konseling, Jakarta:Rajawali Pers.
- Jauzi, Abdurrahman bin, 2002, Zād al-Masīr fī 'ilm at-Tafsīr, Lebanon: Dār Ibn Hazm.
- _____, 2002, *Shaidul Khatir*, Damaskus: Daar al-Qolam.
- Katsir, Ibn, 1431 H, Tafsir Al-Qur'ān al-'Azhim, Arab Saudi: Dar Ibn al-Jauzi.
- Muhammad Rifa'i Subhi, DEVELOPMENT OF ISLAMIC COUNSELING CONCEPT (Spiritual Issues in Counseling), Jurnal Hisbah, Vol. 13, No. 1, Juni 2016.
- Mujib, Abdul dan Jusuf Mudzakkir, 2008, Ilmu Pendidikan Islam, Jakarta:Kencana.
- Qusyairi, Imam, 2007, Tafsir al-Qusyairi:Lathaifu al-Isyarat, Jilid III, Lebanon: Dar al-Kutub al-'Ilmiah.
- Ramayulis and Mulyadi, 2016, Bimbingan dan Konseling Islam di Madrasah dan Sekolah, Jakarta: Kalam Mulia.
- Siswanto, Wahyudi, 2012, Membentuk Kecerdasan Spiritual Anak, Jakarta: Amzah.
- Sofyan Sauri, Strategi Meningkatkan Akhlak Peserta Didik dalam Pembelajaran, Pdf. n.d.
- Syukro, Mahmud, Ruh al-Ma'ani fī Tafsir Qur'ān al-'azhim wa Sab'i al-Matsani Jilid 4, Beirut: Dar Ihya at-Turats al-'Arabi. n.d.
- Tohirin, 2008, Bimbingan dan Konseling di Sekolah dan Madrasah: Berbasis Integrasi, Jakarta: Raja Grafindo Persada.