

The Principles of Islamic Guidance Counseling In Al-Qur'an Surah of Yunus Verse: 57 (Study of Al-Maraghi's Thoughts)

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Abstract

This article was written with the aim of exploring Al-Maraghi's thoughts on the principles of Islamic guidance and counseling in Al-Qur'an surah Yunus verse 57. This article is the result of an exploration of reading sources related to the principles of Islamic counseling guidance that counselors refer to. The analytical method used in the literature review is the content analysis method. This article is the result of Al-Maraghi's interpretation of the surah Yunus verse 57. The results showed that counselors in conducting guidance and counseling must refer to four principles. First, the counselor must provide advice and direction to clients in good words that can soften the client's heart so that it can inspire clients to take the positive actions and leave the negative actions. Second, the counselor tried to treat clients from various diseases of the heart such as *shirk*, *nifaq* and other diseases of the heart that could make the client's heart restless and problematic. Various diseases of the heart that must be treated are indecisive in belief, quarrelsome, abusive behavior and disliking what is right and good. Third, the counselor must direct the client to the right path and beliefs so that he can avoid wrong beliefs and actions. Fourth, the counselor must internalize the values of *rahmah* or client affection so that clients are happy with something good and willing to help difficult and weak people. In addition, clients can refrain from doing *dhalim* and hostility.

Keywords: Al-Maraghi, The Principles of Islamic Guidance Counseling

Introduction

The Qur'an mentions itself as hudan (guidance), syifa '(medicine), furqan (differentiator between good and bad) and various other names. The book of Al-Qur'an as the last book applies universally, it was not only applied to the time of the prophet Muhammad but also applied to the generations who live after the prophet Muhammad until the Day of Resurrection Al-Qur'an, also not only applied to the Arabs, but also applied to all human beings in this world. That is why Al-Qur'an is a book that is always relevant in every situation and condition (*shalih likulli zaman wa makan*). Besides that, the Qur'an has a comprehensive content which regulates all aspects of human life. Al-Qur'an not only regulates the relationship between humans and God but also regulates the relationship between humans and humans, and regulates the relationship between humans and all

creatures in this world. Those the contents of the Al-Qur'an cover various aspects, in which there are rules that regulate aspects of faith, worship, economy, politics, culture and various other aspects.

Al-Qur'an as a guide in regulating human life is only presented in outline. Therefore, the various instructions in the Al-Qur'an require an understanding and interpretation so that the instructions in it can be operationalized. One of the experts who has competence in the field of Al-Qur'an exegesis is Ahmad Mustafa bin Mustafa Muhammad bin Mun'ina who is known as Al-Maraghi. He wanted the Quran to really be used as a guide that could solve various problems that exist in society and he was not satisfied to see the various books of interpretation that were sectarian in nature that were used to defend the ideology of the *mufassir* and tinged with scientific disciplines. A linguist colors his interpretation with nuances of language, a philosopher colors his interpretation with philosophical nuances, a historian colors his interpretation with historical nuances, a jurist colors his interpretation with nuances of law, and a *Sufi* colours his interpretation with Sufistic nuances. This phenomenon is what inspires Al-Maraghi's heart to understand and interpret the Qur'an, which if it can provide guidance and therapy for various problems in society (Adz-Dzahabi, 2004: 270)

By looking at Al-Maraghi's persistence in positioning Al-Qur'an as a guide that can solve various problems that exist in society, it is necessary to explore Al-Maraghi's thoughts which have relevance to Islamic counseling guidance. This is very important, that in this era of rapid advances in science and technology, on the one hand it can indeed have a positive impact that can make life easier and more comfortable in meeting physical needs, but on the other hand it also has negative impact. Today many people experience confusion, confusion, restlessness, anxiety and distress because of such a spiritual emptiness. In this context, the writer wants to examine his thoughts or their thoughts in the surah Yunus verse: 59 which are the principles of Islamic counseling guidance which become the starting point for the counselor in carrying out the task of counseling guidance.

Method

This research is a type of library research (liberary research) which makes library materials as a source of data. The data sources include primary data sources and secondary data sources. The primary data source is the commentary book written by Al-Maraghi. Meanwhile, secondary data sources are books and journals related to the issues discussed. The analytical method used is content analysis, which is to analyze the content or interpretation of Al-Maraghi in surah Yunus verse 57 so that an interpretation can be found that can be used as a principle and basis by the counselor in conducting counseling guidance.

Theoretical Studies

Man was created by Allah SWT to be the most perfect being, but at the same time, human beings have lust, are weak in nature, easily argued and many other factors that drive human beings to do negative things. It is mentioned in the Qur'an, that man has the potential and tendency to do

evil and also has the tendency to do good. As mentioned in surah Al-Syams verses 7-8: Meaning: and the soul and its perfection (creation), then God inspired to the soul (the way) wickedness and piety.

Therefore, in order for man not to fall into the path of error, it is necessary for guidance and counseling so that he lives in the path of truth that can lead his life to a happy life both in this world and in the hereafter.

Discussions and Results

Background of the life of Mustafa Al-Maraghi

The full name of Al-Maraghi is Ahmad Musthafa bin Musthafa Muhammad bin Al-Mun'ina Al-Maraghi (Ghafur, 2008: 151). Al-Maraghi was born in the city of Maragha, Suhaj province in 1300 H/1883 AD. The name of the city of his birth was then attached and became his last name (ratio) for him, this means that the name Al-Maraghi is not a monopoly for him and his family only.

Al-Maraghi, the author of tafsir al-Maraghi, came from a family that was very diligent in devoting themselves to science and justice in descending order, so that their family was known as the family of judges. He was raised with eight brothers under the auspices of an Islamic well-educated family. It was in this family that Al-Maraghi knew the basics of Islam before taking basic education at a madrasah in his village. In the madrasah, he diligently read the Qur'an, both to improve reading and memorize. Because of that, before turning 13 he had memorized the Qur'an.

Ahmad Mustafa Al-Maraghi came from a group of devout scholars and mastered various fields of religious knowledge. It can be proved that 5 out of 7 of his brothers and 4 out of 8 sons of Sheikh Mustafa Al-Maraghi (father of Ahmad Mustafa al-Maraghi) were great scholars who were quite famous. Among his brothers who became great scholars are:

1. Shaykh Muhammad Mustafa Al-Maraghi who was once Grand Sheikh Al-Azhar for two periods; 1928-1930 and 1935-1945.
2. Sheikh Abd al-'Aziz al-Maraghi, Dean of the Faculty of Ushuluddin, Al-Azhar University and Imam Raja Faruq.
3. Shaykh 'Abdullah Mustafa al-Maraghi, General Inspector at Al-Azhar University Research and Development Al-Azhar University.
4. Sheikh Abu al-Wafa Mustafa Al-Maraghi, Secretary of the Research and Development Agency of Al-Azhar University.

Ahmad Mustafa Al-Maraghi is a student of two great scholars who are well-known for their renewal views, namely Muhammad Abduh and Muhammad Rasyid. In 1897, Al-Maraghi studied at two universities at once, al-Azhar University and Darul Ulum University, both of which are located in Cairo. With his extraordinary intelligence, he was able to complete his education at the two universities in the same year, namely: 1909 AD.

From these two universities Al-Maraghi absorbed knowledge from several well-known scholars such as Muhammad Abduh, Muhammad Bukhait Al-Muti'i, Ahmad Rifa'I Al-Fayumi and Husain Al-'Adawi. They have a big role in shaping the intellectual building of Al-Maraghi who graduated from the two universities. Al-Maraghi served as a teacher at several Madrasahs. Not long after that, he was appointed as Director of the Muallimin Madrasah in Fayum. Then in 1916-1920 AD, he was asked to become a guest lecturer at the Filial Faculty of Al-Azhar University, in Khartoum and Sudan .

After that, Al-Maraghi was appointed as a lecturer in Arabic at Darul Ulum University as well as a lecturer in Balaghah and Cultural Sciences at the Faculty of Arabic at Universitasal-Azhar. In addition, during the same period he taught at Ma'had Tarbiyah Mu'allimah and was the principal of the school at the Uthman Basya madrasah educational institution in Cairo.

Al-Maraghi lived in the Hilwan area, a satellite city located about 25 km south of Cairo, until he died at the age of 69 years (1371H / 1925 AD). For his services, his name was immortalized as the name of one of the streets in the city (Ghafur, 2008: 152).

Al-Maraghi's Works

Al-Maraghi is one of the most famous Muslim intellectuals in the world for lovers of Islamic sciences. In his age span of 69 years he has done many things that can be felt by the community. In addition to teaching at several educational institutions that have been mentioned above, he also provides something very valuable to the community through his works that cover various disciplines. Among his works that are circulating and widespread include: Al-Hisbah fi al-Islam, Al-Wajiz fi Ushul al-Fiqh, 'Ulum al-Balaghah, Muqaddimah al-Tafsir, Buhjuth wa Ara' fi Funual al-Balaghah, Al-Diyarat wa al-Akhlak, Hidayah al-Thalib , Tahdhib al-Taudliih, Tarikh'Ulum al-al-Thullab, Mursyid al-Tullab, Al-Mu'jiz fi Ulum al-Ushul, Al-Rifq bi al-Hayawan fi al-Islam, Sharh Tsalasin Haditsan, Tafsir JuzInnama al -Sabil, Risalah al-Zaujat al-Nabi, Risalah Itsbat Ru'yah al-Hilal fi Ramadhan, Al-Khutab wa al-Hilal fi Daulatin al-Umawiyah wa al-Abbasiyah, Al-Muthala'h al-'Arabiyyah li al -Mudarrisal-Sudaniyah, Risalah fi Mustalah al-Hadith.

These works show that Al-Maraghi was a person who had broad insights in various fields of science. If classified, there are eight disciplines owned by Al-Maraghi, namely Arabic literature, tafsir, Hadith, Balaghah, Ushul Fiqh, Morality, history and Education. Despite mastering various fields of knowledge, Al-Maraghi is more prominent in the field of interpretation of the Qur'an. Therefore, it is very appropriate to study his thoughts related to the understanding of the Qur'an. Especially on its interpretation in the field of Islamic counseling guidance which is the focus of the object of study in this study.

Definition and objectives of Islamic Counseling Guidance

The meaning of guidance and counseling is a translation of the terms "guidance" and "counseling". In English, the word "guidance" comes from the word "to guide" which means to show,

guide or help (Hallen, 2005: 2). In accordance with the term, guidance can be interpreted generally as assistance and guidance, but not all assistance means guidance. While counseling is etymologically derived from the Latin "consilium" which means with or together which is connected by accepting or requesting. In terminology, counseling is assistance provided to individuals in solving life problems by interview, in a way that is in accordance with the circumstances of the individual being faced to achieve a prosperous life (Aqib, 2012: 29). Counseling also has the meaning of advising or advising someone face to face. So counseling can be interpreted as giving advice to someone face to face (PPBFIP Lecturer Team, UNY, 2007: 7). Mortensen and Schmuller said: "Counseling may therefore be defined as person to person negative in which one person is helped by another to increase in understanding and ability to meet his problem (Mortensen, Schmuller, 1976: 395).

Mortensen and Schmuller see that in counseling there is an interpersonal process, one of which is assisted by another to increase understanding and skills in an effort to find life's problems and then help him to make choices and make the right decisions to solve these problems. Meanwhile, Athiyah said that counseling is a service to someone in a meeting process between two people, one of whom experiences mental shock caused by personal problems that cannot be resolved alone (Athiyah, 1959: 395).

In Arabic the term guidance is called "Ershad", which means the activity of giving directions or advice. While counseling in Arabic is called "*Taujih*" which means direction, providing consulting services (counseling). These two terms have different meanings. Guidance or *irshad* is more general in nature, whether there is a problem or not, perhaps providing information, direction or advice. While counseling or *taujih* is carried out to the counselee if he thinks that there are certain (psychological) problems, but they are still mild, which have not caused various symptoms and psychological disorders, and they are not sufficiently handled through guidance. If the counselee has experienced more serious mental disorders, then the treatment is through psychotherapy which in Arabic is called "*isyttisyfa*" (Aep, 2020: 49).

As for the meaning of Islamic counseling guidance is a process or way to help individuals to be able to live their lives in harmony, a balanced life in accordance with the instructions of the Qur'an and hadith. With another formula, Islamic counseling guidance is an effort to provide assistance to a person or group of people who are experiencing physical and mental difficulties in carrying out their life tasks by using the Islamic religious approach.

From the various meanings mentioned above, it appears that basically Islamic counseling guidance is almost the same as other types of guidance, it's just that Islamic counseling guidance is in practice based on the Quran and Hadith. It is hoped that individuals or groups who follow the guidance of Islamic counseling will later live a harmonious life, which is in accordance with what Allah SWT has stipulated, in harmony with His instructions and always aware that humans are nothing but servants created to serve Allah SWT.

The purpose of Islamic counseling guidance is that each individual becomes a complete person, a person who obeys the teachings of Islam, is able to distinguish which one is good and what is bad and becomes a person who can later achieve happiness both in the world and in the hereafter and become a person who is superior to side of morals, cognitive, worship social relations and skills.

Counselor's Duties

The job of a counselor is like the job of a prophet. Allah SWT sent the prophets in the world is actually a mercy and love to mankind. God is not willing to see mankind in this world life without direction so that they live misery and suffering and in an atmosphere of darkness, so the prophets were sent to guide mankind to achieve a happy life not only in this world but also happiness in the hereafter. The duty of the Prophet Muhammad, for example, is that he, as a teacher, recites the verses of Allah and purifies the human heart. This is mentioned in the Qur'an surat Al-Jumu'at verse 2:

He sent to the illiterate people a Messenger from among them, who recited to them His verses, purified them and taught them the Book and Wisdom (As Sunnah). And they were indeed in manifest error. In addition, the sending of the prophet is also a blessing and grace from God Almighty. This is also mentioned in the Qur'an surat al-Jum'at verse: 4

Such is the bounty of Allah, which He bestows on whom He wills; and Allah is of great bounty.

The counselor's duties basically consist of three things:

1. Humanists, counselors should be able to make clients aware of their duties and obligations, return clients to return to human values, direct clients to have a conscience and increase intellectuality and Islamic morality in other words to humanize humans.
2. Liberation, Islamic counselors must strive to free clients from backwardness, ignorance, poverty, moral and spiritual wealth.
3. Transcendence, the counselor tries to give awareness to clients so that they are always submissive and obedient to the teachings of Islam and can realize that no human being can succeed without getting guidance from Allah SWT. Such awareness and dependence can in turn increase piety to Allah SWT. People who have transcendence will admit that whatever they get, there must be a role and help from Allah SWT. As a manifestation of that belief, clients will be willing to donate gifts from Allah SWT. For positive activities such as zakat, infaq, shadaqah and good deeds (Effendi, 2012: 491).

The duty of this counselor is like the duty of the apostles as loving guides, as liberators of the ummah from darkness, ignorance, poverty, backwardness, infidelity, the hypocrisy of polytheism and from moral decadence. In other word the counselor has a prophetic duty. As mentioned in the Qur'an, Surat Ibrahim verse 1:

Meaning: Alif, laam raa. (This is) a Book which We have sent down to you, that you may bring mankind out of darkness into light by the permission of their Lord, to the Path of the Mighty, the Praiseworthy.

Principles of Islamic Counseling Guidance

Principle comes from the word "Principle" which means beginning. That is why in Arabic the principle is called "*mabda*" "which comes from the word" *bada'a* "which means to start (Luis, 1975: 28). Thus "*mabda*" "means the basis on which to start an activity. So principle means the beginning in a certain way which gives birth to other things whose existence depends on that beginning. This principle is the result of a combination of theoretical studies and focused field theory studies that are used as guidelines for implementing something to be done (Hallen, 2003: 63).

The principle of counseling guidance directs the points of thought that are used as guidelines for the implementation program or the rules of the game that must be followed in guidance services and can also be used as a practical foundation device or rules of the game that must be followed in program implementation.

Therefore, before describing the principles of guidance from the perspective of Al-Maraghi, it is necessary to explain the principles of guidance and counseling in general first. The principles of guidance and counseling in general are as follows:

1. Guidance is a process of helping individuals so that they can help themselves in solving the problems at hand.
2. Guidance should start or focus on the individual being guided.
3. Guidance is directed to individuals, and each individual has its own characteristics.
4. Problems that can be resolved by the supervisory team within the institution should be left to the experts or institutions authorized to solve them.
5. Guidance begins by identifying the needs felt by individuals and society.

The principles of guidance for Islamic counseling in the perspective of Al-Maraghi here are focused on the interpretation of the Qur'anic letter Yunus verse 57:

O people, a lesson has come from your Lord and a healer for diseases (that are) in the chest and guidance and mercy for those who believe.

The above verse of the Qur'an contains four important points which are relevant to the guidance of Islamic counseling, namely:

1. *Mau'idhah*, that the contents of the Qur'an contain lessons for mankind so that they love the truth and goodness and avoid false and evil deeds. This lesson must be exactly embodied in human action.

2. Syifa', that the Qur'an is a healer of various diseases that nest in the human chest, such as polytheism, disbelief, nifaq, including mental illnesses that disturb the peace of the human soul, such as despair, weakness, obedience to lustful desires, hiding envy, envy towards fellow human beings, fear and cowardice, loving falsehood and evil and hating truth and justice (Al-Nawawi, p. 371)
3. Hudan, that the Qur'an is a guide to the straight path that can save people from misguided human beliefs, by guiding the intellect and feelings so that people believe the true beliefs by paying attention to the evidence of the truth of God, and guide them to actively doing good deeds by prioritizing the benefits that they will get from sincere deeds as well as carrying out the rules that apply, which good deeds should be done and which bad deeds should be abandoned.
4. Mercy, that the Qur'an is a mercy and gift of Allah SWT given to believers who can quote the **clues contained in the Qur'an. Believers who believe in and follow the instructions contained in the Qur'an** will taste the benefits. They will live in love, help each other, work together to uphold justice, eradicate evil and cruelty and help each other to achieve prosperity (Al-Shabuni, 201: 521).

The four points contained in the above verse are in accordance with the nature of human events, that man was created by Allah SWT. it has a tendency to receive good advice, receive guidance, guidance that can lead to the right path and is able to cure from concussions, receive guidance that can be used as a guide in life as an individual and community life towards a peaceful life, love is peaceful and secure.

By observing Al-Maraghi's understanding or interpretation of the surah of Yunus verse: 57 above, then there are four principles that should be a reference or foundation for counselors in conducting guidance and counseling. The four principles are as follows:

1. The counselor, when providing guidance and counseling to clients, must use gentle words. Because with these subtle words it can make the client's heart soft. If the client's heart becomes soft it will easily emerge from him positive actions and vice versa he will avoid all negative actions (Al-Maraghi, 2006: 169). Providing guidance and counseling to clients with harsh words will not be able to make clients calm but it will make them restless. That is the secret that the success of the prophet Muhammad PBUH. in preaching and guiding people to be effective is because of his gentle attitude. In the Qur'an, chapter Al-Imran verse 159:
2. Meaning: "So thanks to the grace of Allah SWT you (Muhammad) were gentle towards them. If you are harsh and harsh-hearted, of course they will distance themselves from around you. Therefore, forgive them and ask forgiveness for them, and consult with them in this matter. Then, when you have made up your mind, then trust Allah SWT. truly Allah SWT likes those who do not believe.

3. When the Prophet had a different opinion with his followers, it was different in overcoming the problem that he gave an easy solution, did not make it difficult, so many of his people accepted it. If the Prophet had been harsh in solving the problem, of course his people would run away from him (Saliyo, 2017)
4. The counselor, when providing guidance and counseling, must refer to the basic foundation, that the counselor has an obligation to treat the client's heart from diseases that are harmful to the client, such as shirk, nifaq and sharing other liver diseases that can make the client's heart restless and upset. The heart disease that makes the heart restless and troubled is doubt in faith, a mental condition that causes attacking, quarreling, persecution, hating rights and goodness. The human heart must be treated, because the heart is a barometer of a person. If a person's heart is good, it will reflect that all human behavior will be good and vice versa if a person's heart is ugly then all human behavior will be ugly.
5. Therefore, counselors when providing guidance and counseling must refer to the principles mentioned in the Koran that the Qur'an is a remedy for several diseases in the human chest. In this context Allah SWT. said in the al-Qur'an surah al-Isra 'verse 82:

"And we send down the al-Qur'an (something) which is a medicine and a blessing for those who believe, while for the dhalim (al-Qur'an) it will only increase the loss"

6. The counselor must have a strong determination to show and guide the client, that in living this life you must always be on the path of truth and firm belief, knowing various actions that lead to error. Consistency to the right path requires guidance, direction and guidance from the counselor. Only on this true path will one be able to find happiness both in this world and in the hereafter. Of course, the counselor must make the Al-Qur'an as a reference material. In this context Allah says in the Qur'an, surah Al-Isra 'verse 9:

"Indeed this Quran gives instructions for the straightest path and gives good news to believers who do good deeds, that they will get a great reward".

7. Counselors must internalize the values of compassion or love in the client so that later the client is happy to do something good and wants to help the weak, difficult people, can withstand ugliness and hostility. If the value of mercy and love has been truly internalized in the client in any situation, he gives mercy to all creatures created by Allah SWT. Be it in fellow human beings, animals, plants and in all other beings. This kind of attitude is the main mission of the Prophet Muhammad. In this context, Allah SWT says in the Qur'an surat al-Anbiya 'verse 107:

"And we did not send you (Muhammad) except to be a mercy for all the worlds"

So the task of the counselor is basically as a mouthpiece of the prophet Muhammad's task. In providing guidance and directing and guiding mankind so that safety and happiness can be realized in his life both in this world and in the hereafter.

Conclusion

Islamic Counseling Guidance is basically almost the same as counseling in general, it's just that Islamic Counseling Guidance refers to or is based on the al-Qur'an and the hadith of the prophet. The counselor, when providing guidance and counseling, must move on the principles that become the basis for conducting guidance and counseling activities so that their duties can achieve the expected results. As for the contribution of al-Maraghi's thoughts, which can be used as principles in carrying out counseling guidance activities, is the interpretation of the letter Yunus verse: 57 which consists of four principles: (1) The counselor, when providing guidance and counseling to clients, must use soft words. Because these subtle words can make a client's heart soft. With a soft heart, the client will always do positive / good things and vice versa will find out about negative / bad things. (2) Counselors, make every effort to treat clients from dangerous liver diseases, such as shirk, nifaq and various liver diseases that cause the client's heart to become restless, difficult, doubtful in faith, hostile, attack others and hate a good thing. (3) The counselor must direct the client to always be on the right path, so that the client can avoid bad deeds and false beliefs. (4) The counselor must internalize the value of mercy or compassion in the client. Because if the values of mercy or compassion have been embedded in the client, it will cause good deeds to emerge from him so that he wants to help people who are weak, difficult and he will be able to refrain from acts of persecution.

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