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The Use of Islamic Creative Art Therapy (I-CAT) in Individual Counseling to Overcome Personal Problems at Kaunseling Center Majelis Agama Islam Negeri Sembilan (MAINS) Malaysia

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Abstract

The phenomenon that not all counselees can express what the counselees feel verbally, therefore the use of I-CAT is effective for counselees who have problems verbally in conveying problems. This research uses a descriptive qualitative approach with the aim of describing the stages of using I-CAT in individual counseling to overcome personal problems at the MAINS Malaysia Counseling Center. Data collection methods include observation, interviews and documentation. The subjects of this research were PK MAINS Seremban branch counselors who were counselors with counselee who had personal problems who used I-CAT in individual counseling. The results showed that there are five stages in using I-CAT: (1) opening session (initial stage), (2) release session (expressing feelings stage), (3) exploration session (exploration stage), (4) conversation session (discussion stage), (5) formulation session (problem solving stage). Basically, the use of I-CAT in individual counseling is almost the same as individual counseling in general, but the difference is that in individual counseling, I-CAT is used to explore problems using image media to make it easier for clients to convey existing problems, and in the process of sharing experiences between counselors. and the counselee, the counselor includes religious values as a reflection in the counseling.

Keywords: Islamic Art Therapy (I-CAT); Individual Counseling; Personal problems

Introduction

Every human being must have problems in the form of personal, social, family, career, study and others. Personal problems are problems that must be faced by every human being. Every human being is vulnerable to personal problems, which are generally problems that are personal or only for themselves. Syamsu Yusuf and Juntika in (Khofifah & dkk, 2017) state that the feelings that will arise from the unresolved problems experienced by individuals are feelings of inferiority, feelings of inadequacy, feelings of failure and feelings of guilt.

The problems experienced by the individual can also be seen from the characteristics it displays. According to Prayitno, some of the characteristics of the problem are something that is not liked, wants to be resolved immediately, something that can hinder, cause or bring difficulties both now and in the future in (Khofifah & dkk, 2017).

According to (Yusuf & A.juntika nurih-san, 2016) Various personal problems are feeling less confident, feeling anxious, feeling depressed, feeling frustrated, feeling depressed, having excessive shyness, having a strong aggressive urge, lacking concentration, feeling lazy and not passionate about learning and activities, experiencing sleep disturbances, unable to find activities to channel talents, interests, hobbies.

In 2016 personal problems became the second largest problem after household problems handled by MAINS Counseling Center Malaysia, reaching 372 personal problems (Kamarudin, n.d.). This personal problem, of course, if not resolved or assisted by a professional such as a counselor, will cause a new problem, which will hinder one's survival. One way that can help overcome personal problems is to use individual counseling. According to (Prayitno & Erman Amti, 1994) Individual counseling is a process of providing assistance carried out through counseling interviews by an expert (counselor) to individuals who are experiencing a problem (counselee) which leads to the resolution of the problem faced by the counselee.

Some studies reveal the success of individual counseling in overcoming several problems including research conducted (Sholihah, 2015) on Individual Counseling Services in Overcoming Students' Aggressive Behavior, revealing that the implementation of individual counseling services in overcoming the aggressive behavior of X students at MTs.N Mojosari Mojokerto can be said to be good, the results and follow-up services are said to be successful although not one hundred percent. Then

research conducted by (Arsaudi, 2017) on the Application of Individual Counseling Services in Overcoming Difficulties Expressing Opinions for Students, where the results obtained that individual counseling shows changes and student development in several aspects such as student enthusiasm in participating in individual counseling services, student openness in conveying problems, the development of the ability to identify deficiencies and strengths in efforts to overcome problems and the development of students' abilities to overcome the difficulty of expressing natural opinions.

Individual counseling will certainly be more complete when combined with other counseling techniques. I-CAT or Islamic Creative Art Therapy (I-CAT) is a counseling technique, where when a counselee cannot express his problems using verbal, the counselee can use several media to express the problems he is experiencing. Some media include games, paintings, cards, stones and others. According to Rubin in (Binti Omar & dkk, 2017), counselors can help counsees explore the personal meaning of the images and symbols in the paintings that counsees have painted extensively and deeply. Not only that, according to Landreth in Che Som bin Omar and friends, the application of Creative Arts Therapy looks at the needs of the counselee in terms of their age and various psychological statuses, for example games that are suitable for children, and finally for adolescent and adult counsees can use other appropriate creative tools such as painting, choosing certain objects such as stones or other creative cards according to Wilson and Ryan Hunt in (Binti Omar & dkk, 2017).

According to (Binti Omar & dkk, 2017) Islamic Creative Art Therapy (I-CAT) itself combines these techniques with an Islamic perspective which dives into the soul and emotions and develops the counselee in a positive direction through the application of moral and religious values as a guide to improve a better quality of life. The only institution that uses Islamic Creative Art Therapy (I-CAT) is the MAINS (Majlis Agama Islam Negeri Sembilan) Counseling Center. The MAINS counseling center is a ministry of religion located in Negeri Sembilan Malaysia, which provides counseling services for the people of Negeri Sembilan and based on preliminary interviews with one of the MAINS counselors, namely encik (Mahadi, 2018), the I-CAT technique has long been used and is very effective in implementing individual counseling.

In this regard, the researcher received information from the counselor of the MAINS Counseling Center that Majlis Agama Islam Negeri Sembilan Malaysia uses the Islamic Creative Art Therapy (I-CAT) technique in the counseling process they carry out, which Islamic Creative Art Therapy (I-CAT) is a technique combined by the Malaysian MAINS Counseling Center so that it becomes an Islamic-based Creative Art

Therapy technique and in this study also chose personal problems because personal problems are the closest and most vulnerable problems faced by everyone, then the high number of personal problems handled by the MAINS Counseling Center made the researcher choose to examine the stages of using Islamic Creative Art Therapy (I-CAT) in Individual Counseling to Overcome Personal Problems at the Kaunseling Center of Majlis Agama Islam Negeri Sembilan Malaysia, seeing that counseling techniques in the form of I-CAT media are only carried out by one institution, namely the MAINS Counseling Center, so that researchers are interested in researching it.

Methods

This research includes field research using a descriptive qualitative approach. The subjects in this study are counselors who are in charge of using and knowing the methods of using I-CAT in individual counseling and also counselees who come with personal problems at the Majlis Agama Islam Negeri Sembilan Malaysia Counseling Center. The object of this research is the stages of using Islamic Creative Art Therapy (I-CAT) in individual counseling to overcome personal problems in the MAINS Counseling Center Malaysia. Data collection was carried out by means of observation, interviews and documentation with data analysis in the form of data reduction, data presentation, Conclusion Drawing/ Verification.

Theoretical Study

I-CAT

According to (Binti Omar & dkk, 2017) Islamic Creative Art Therapy (I-CAT) or can be called creative art therapy with an Islamic perspective, where Islamic Creative Art Therapy (I-CAT) has similarities with the Creative Art Therapy (CAT) approach, in terms of content based on the Creative Art Therapy approach which conceptualizes painting, writing sketches or drawings, games, clay, sand, wooden blocks, pieces of images and anything that can help represent any issues faced by humans.

I-CAT is also a refinement of CAT or often heard as Art Therapy. Art Therapy is a form of psychotherapy that uses art media, art materials, and art making to communicate (Adriani & Monty P. Satiadarma, 2011). Through the counseling process, the I-CAT application serves as a medium to express personal feelings and experiences

to the counselor through paintings or other CAT media produced by the counselee. Then the counselor and the counselee share experiences and knowledge about the issues discussed. The counselor will bring the conversation process to the reality of the counselee's problem by using an Islamic approach as a process of understanding and accepting the counselee's destiny and wisdom behind the allegations experienced (Binti Omar & dkk, 2017)

The explanation above explains that Islamic Creative Art Therapy (I-CAT) is a perfection of CAT which is a method used in the counseling and psychotherapy guidance process using tools and symbols that can interpret a person's feelings then in the counseling process Islamic values are inserted in it.

The use of the I-CAT approach is more recognizable as Mujahadah (self-solemnity), Riyadhah (self-processing), Muroqabah (self-surveillance) and Wara' (caution). The approach used during the process of understanding the problem with the I-CAT approach uses the dhikr method in order to bring peace of heart and peace of soul. In accordance with the words of Allah: "know that by remembering Allah the heart becomes calm" (Ar-Raadu: 28) (Binti Omar & dkk, 2017).

On the other hand, Interventions in Art Therapy with drawing in general according to (Permatasari & dkk, 2017) in Ganim, there are five stages, namely:

1. The first stage, held for 3 sessions. The counselee will be asked to draw freely which aims as a medium for expressing the counselee's feelings through drawing. In addition, it is also the first step for the counselee to adapt and familiarize themselves with Art Therapy.
2. The second stage, held for 2 sessions. At this stage the counselee is asked to describe unpleasant things while in the orphanage or place that is the source of the problem and describe the situation of the counselee before being in the orphanage or place that is the source of the problem which aims to increase the counselee's self-awareness.
3. The third stage, held 1 session, the counselee is asked to describe the pain or unpleasantness felt in the counselee's body which aims to make the counselee recognize signs or signals in his body so that it is easier to recover.

4. The fourth stage, held for 2 sessions, the counselee will be asked to describe the mandala, the aim is to help the counselee recognize his inner self so as to free the soul and find insight into the potential of the counselee for his life.
5. The fifth stage, held in 3 sessions, the counselee will be asked to describe the current environmental situation, describe fun things to do and mandalas. The aim is to help the counselee understand the surrounding environment, practice empathy and find the meaning of life and free themselves from their negative emotions.

Some things that need to be considered before using art therapy are tools and materials, as for the materials that need to be prepared are crayons and paper. Examples of problems that can be explored with art therapy according to (I., Susan, 2009), namely by giving the counselee questions about something that is in his life or that he lives and faces at this time, someone in life, an ideal family, who the counselee is, memories of the counselee, etc. which are then poured in the form of a picture according to what someone feels and thinks.

Based on this explanation, it can be concluded that there are several preparations ranging from materials, procedures and goals that must be passed in Art Therapy drawing based on the problem. I-CAT in the therapy process not only uses methods with tools and symbols in interpreting what cannot be expressed verbally but is strengthened by other Islamic therapeutic approaches such as dhikr and remembering Allah a lot in order to achieve the ultimate goal of the therapy in the form of self-peace.

Individual Counseling

According to Prayitno in (Tohirin, 2009) individual counseling is a counseling service organized by a counselor (counselor) to a counselee in order to alleviate the counselee's personal problems. Individual counseling also has a specific meaning in the sense that the counselor meets with the counselee individually, where there is a rapport nuanced counseling relationship, and the counselor seeks to provide assistance for the personal development of the counselee and the counselee can anticipate the problems he faces (Willis, 2019). It can be concluded that individual counseling is a face-to-face meeting between the counselor and the counselee in order to alleviate the problems experienced by the counselee.

The purpose of individual counseling services is for the counselee to understand his own condition, environment, problems experienced, strengths and weaknesses so that the counselee is able to overcome them (Tohirin, 2009). The hope of the final result of individual counseling is to achieve self-happiness without problems that can interfere with one's survival, therefore the counselee must be able to know his weaknesses and strengths in order to solve the problems being faced by the counselee.

Personal Problems

(Sukardi, n.d.) states that personal problems are problems that occur in individuals who experience personal difficulties, especially difficulties in the process of self-discovery. According to (Nursalim, n.d.) Problems related to personal problems, namely:

1. Piety to Allah SWT (lack of motivation in worship, lack of understanding of religion as a guide to life, lack of gratitude, patience etc.)
2. Acquisition of value system (lack of discipline, lying, cheating, etc.)
3. Emotional independence (childish, easily stressed, easily angered etc.)
4. Development of intellectual skills (less mature in taking and assessing things)
5. Self-acceptance and effective development (low self-esteem).

Based on this explanation, it can be concluded that there are several forms of personal problems seen in terms of devotion to Allah SWT, acquisition of a value system, emotional independence, and development of intellectual skills. It is clear that life certainly cannot be separated from a problem, as evidenced by the various kinds of problems that a person can have, however, the problem that is closest to ourselves is personal problems. Everyone certainly has personal problems that vary from one another both consciously and unconsciously.

According to Prayitno in (Nursalim, n.d.) the problems experienced by individuals are manifested in their behavior. The measure of individual behavioral problems refers to the values, norms, and morals that apply to socio-cultural and environmental life. Furthermore, there are many things that cause individual problems, including an underdeveloped culture. In certain situations sometimes individuals are faced with a difficulty that originates from within themselves. This problem arises

because individuals feel less successful in dealing with and adjusting to themselves. For example, protracted conflicts, frustration and neurosis are sources of personal problems. Personal problems can also arise because individuals are unsuccessful in reconciling personal aspects on the one hand and environmental conditions on the other, according to Djumhur and Surya in Mochamad Nursalim.

Based on this statement, it explains that individual problems occur due to several factors including social, economic and political circumstances, modern lifestyles can also cause several problems, then behavior that refers to values, norms and morals in individual social life which becomes a daily life to habits that cause problems to the individual, and finally problems also occur because individuals do not understand and are less able to adjust to themselves so that problems occur that cause problems to themselves.

Discussion

The stages of using Islamic Creative Art Therapy (I-CAT) in individual counseling to overcome personal problems that come to MAINS Counseling Center, especially the Seremban branch to be described in the research that the researchers conducted. The use of I-CAT in individual counseling is used according to the needs of the counselee, so I-CAT in individual counseling is not only used in one session, but is adjusted to the needs of the counselee. According to several counselors interviewed, namely puan Fadhilah and puan Zurina, the stage of using I-CAT itself starts from entering the counseling room doing attending and building rapport, if it is seen that the counselee is the type of person who is difficult to communicate, the counselor takes I-CAT media to explore the counselee's problem in the form of pictures or toys, after being selected there is a discussion between the counselee and the counselor about the picture or object chosen by the counselee, then the counselor and the counselee share experiences which is when the religious value is inserted by the counselor.

The Seremban branch of MAINS Counseling Center mostly uses pictures as media in the counseling process, because pictures are considered more effective and flexible in all circles, especially for people who are less able to express their problems verbally.

According to (Binti Abdullah & dkk, 2017) the stages of using I-CAT in individual counseling to overcome personal problems at MAINS Malaysia have 5 general stages, namely:

Opening session (initial stage)

This opening session (initial stage) begins with building rapport. The counselor begins to build rapport in order to create a more intimate relationship between the counselee and the counselor so that the counselee feels comfortable and feels well received by the counselor. In building rapport, the counselor and the counselee briefly introduce their backgrounds and here the counselor is expected to be warm so that the counselee trusts and makes it easier for the counselee to share the problems he is facing, in addition to fostering a familiar atmosphere at this stage the counseling time contract is also determined.

Release session (stage of expressing feelings)

The release session is a session where sharing the emotions felt by the counselee and those seen directly by the counselor, if the rapport has gone well then at this stage the counselee is asked to share what the counselee feels at this time, then the counselor sees the potential that exists in the counselee whether the counselee is someone who is verbal or non-verbal in expressing his problem. If the counselee is someone who is non-verbal then, this is where CAT plays a role. After that the counselor takes what media is needed by the counselee. If the drawing media is suitable for the counselee then what is needed is crayons and paper, which then the counselee draws according to the theme determined by the counselor. Taking the theme is also in accordance with the conditions seen by the counselor to the counselee

exploration session (exploration stage)

The localization session is that the counselor begins to explore the counselee's problem through the picture that has been drawn by the counselee. In addition to exploring the problem, the counselee also shares issues about the problems faced by the counselee.

After the counselee describes according to the theme given by the counselor, the counselee is asked to tell what the counselee has drawn. because only the counselee

knows what the counselee has drawn. The counselor should not judge what the counselee has drawn because the counselee only needs the counselor to start the story so that the counselor's role here is not a translator, so deep exploration of the picture drawn by the counselee is needed. This is where the counselee begins to focus on the issues being faced by the counselee.

In the case handled by the MAINS counselor, namely ustadz Azman, there was a counselee with the initials AA who was referred from the place where the counselee worked, allegedly the counselee was experiencing severe stress and depression. The counselee was found alone and screaming. The place where the counselee worked also took him to the pharmacy for examination, while on the way the counselee tried to commit suicide by getting out of the running car. Finally the counselee was taken to the Counseling Center because it was considered that the effect was his soul. Seeing the condition of the counselee, the counselor finally made I-CAT in the counseling process, because the counselee's condition did not allow her to tell stories. After the counselee drew a picture with the theme of life. The counselee who works at a refinery in Negeri Sembilan, who is female and 26 years old, told what the counselee had drawn on the paper. It turns out that for 26 years the counselee has experienced stress and depression because the counselee feels discriminated against by her parents, feels not treated well and her parents consider her as someone who is always in trouble

Image 1 AA image on the theme: an overview of life



Ko: "Can you tell me what you drew on this paper?"

Ki: "The picture on the right is the life I want, but it turns out to be like the picture on the left."

Ko: "what does AA want in this life?"

Ki: "I want people to understand me, right now no one understands me, everyone blames me"

Ko: "Can I know who all the people who blame AA are?"

Ki: "since childhood I have always been blamed until now, always compared to others, no one understands me, everyone blames me, everyone differentiates me, everyone marginalizes me"

Ko: "from childhood, AA?"

Ki: "he, my parents always pressured me, scolded me, everything I did was wrong until now. lately my father and mother often tell and direct me, sometimes I am tired of coming home from work, when I get home I am directed, everything I do is wrong. where I work there is also a lot of pressure, at home too. I don't like this kind of life." (Azman, 2018)

Conversation session (discussion stage)

This conversation session is where the counselor and the counselee share their experiences with each other, where there is a process of helping the counselee understand the issue at hand.

The counselor sees the issue from the picture that has been drawn by the counselee. After the counselee tells about the picture that has been drawn by the counselee, the counselor again looks at the counselee's drawing and unites what the counselor sees with what the counselee draws by looking from all sides starting from the side of color selection and selection of the shape of the picture, because through the picture the counselee understands himself to the counselor about what he feels.

Unifying the perception between the counselee and the counselor. After seeing the issue of what the counselor found in the counselee's drawing, the counselor and the counselee unite the perceptions between what the counselee has told and what the counselor found in the picture that the counselee has drawn. This is where it begins to be seen what problem solving is appropriate for the counselee

Formulation session (problem-solving stage)

General problem solving. At this stage, problem solving uses a reality approach where it is seen from the picture that has been drawn by the counselee that there is a difference in the real self and ideal self of the counselee. Then the counselor starts with the WDEP technique, here individual counseling plays a role. On the other hand, there is unfinished business that must be completed. Some unfinished business found is to the counselee's own parents, making the counselee stressed and depressed.

Incorporating religious (Islamic) values to straighten perceptions of the purpose of life. At this stage the I in CAT plays a role in bringing the counselee to his nature as a religious person. Shaping wrong or irrational thinking with religious values. In this case, reflecting back on what is the purpose of the counselee's life. Which then the counselor incorporates religious values in the form of the word of God:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create jinn and humans but that they may worship me" (QS. Adz Dzariyat: 56) (Departement of Religion RI, 2012).

So that the counselor reflects on the verse that all humans live not for others but for themselves and for their god, because the command of the verse explains that all were created only to worship Allah. Then for unfinished business that occurs with parents, the counselor also adds the word of Allah :

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"Indeed, Allah will not change the condition of a people until they change their own condition." (QS.ar-Ra'd:11) (Departement of Religion RI, 2012)

The reflection of this verse is that you don't have to change other people or even your parents, but what needs to be changed is yourself. It is clear in the verse that Allah will not change a people if it is not himself who changes it. So the counselee is asked to introspect himself and change himself for the better without having to force to change others according to his wishes.

Seeing from the side of the counselee, what is his future life planning. The counselor asks what the counselee's future life design is, and what the counselee has gained from the results of the counseling that has been done.

In this case, counselor gets several designs for his life including:

1. Changing perceptions about self. The counselor finally realized that life is not for others but for oneself and for the creator. Because life is not for the world but for the afterlife.
2. Accepting the advantages and disadvantages of self. Here the counselee is able to accept that everyone has their own potential in themselves, so that the counselee tries to accept the potential that exists in themselves, both the advantages and disadvantages that the counselee has.
3. Fostering self-knowledge that this life is an opportunity for happiness or suffering. The counselee finally realized that life is an option, choosing to continue to suffer or be happy, because life is only once and in life the opportunity can be happy and suffer, it's just how the counselee chooses the opportunity. want to be happy or suffer.
4. Make an effort to find the true meaning of life. The counselee tries to find the meaning of what the counselee lives for in this world and what roles, duties and responsibilities the counselee must do.
5. Starting to make peace with his heart that every parent has positive and negative sides in educating their children.

The counselee learns about the shortcomings of others as a step towards understanding the situation of people towards themselves, so that they can accept themselves, others and think positively.

6. Follow-up.

In counseling, follow-up is needed to find out whether the counseling has ended or requires further action to conduct another session. In this counseling case, the counselee only needs two sessions to end the counseling process, after doing life planning the counselee is given homework in the form of things that the counselee must do to improve himself in accordance with the life design that the counselee has stated. In the second counseling session, changes have been seen in the counselee in the form of becoming calmer and easier to share what the counselee feels and in the second session the counselee only needs realistic coaching in the form of motivation and life reinforcement.

It can be concluded that there are differences in Art Therapy Interventions with drawing in general according to Ganim in (Permatasari & dkk, 2017) with the I-CAT stages carried out by MAINS in individual counseling. Although basically the individual counseling stages carried out at the MAINS Counseling Center are almost the same as the stages of individual counseling in general, the stages and interventions of Art Therapy have differences in which in the stages of Art Therapy intervention according to Ganim are carried out as many as 5 stages where each stage has its own themes in its stages and in one stage has several sessions to return to the next stage and according to Ganim also the stages of Art Therapy intervention with 5 stages all use drawings in each session. while the I-CAT stages carried out at MAINS are carried out at the same time, whereas the I-CAT stages carried out at MAINS do not all use images but are tailored to the needs of the counselee in individual counseling where in one individual counseling session one theme is raised which becomes the main problem of the counselee and is resolved until the counselee finds the point of the problem that the counselee is facing.

To find out the extent of the development of individual counseling results using I-CAT, the author in addition to interviewing existing counselors. The author asks about the development of counsees using I-CAT, where during the first session the counselee found it very difficult to express what was a problem in his life, therefore the counselor provided I-CAT media to explore the counselee's problems, but in the second session the counselee did not need I-CAT media for counseling, because he could communicate verbally well, where the counselee already knew to start the conversation that was the problem at that time. Most of the time, many counsees find it difficult to express the problems that exist in the first session, therefore I-CAT serves to provide counselors with self-understanding through the image media that the counselee is feeling.

In the case handled by ustadz Azman, it only took two sessions to solve the problem. The first session used I-CAT and the second session did not use any media but was like individual counseling in general. Even at the second meeting the counselee has shown many changes for the better. In addition, it is evidenced by the large number of I-CAT documentation in both individual and group counseling which proves that I-CAT is very influential in counseling sessions with non-verbal counsees in conveying their problems.

Conclusion

The conclusion in this study is that there are five stages of using I-CAT, namely (1) opening session (initial stage), (2) Release session (stage of expressing feelings), (3) Exploration session (exploration stage), (4) conversation session (discussion stage), (5) formulation session (problem solving stage). Basically, the use of I-CAT in individual counseling is almost the same as individual counseling in general, but what distinguishes it is that in individual counseling using I-CAT in exploring problems using image media to make it easier for counselees to convey existing problems, then during the process of sharing experiences between counselors and counselees, counselors include religious values as a reflection in counseling as a basis for counselees to return to their nature as religious people.

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