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# Islamic Counseling to Improve Quality of Parenting Pattern

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## Abstract

So many problems that occur in children and adolescents, one of which is the increased juvenile delinquency. One of the factors of the problem is the low quality of care or parenting. This article aims to discuss the role of Islamic counseling in improving the quality of care pattern, using qualitative approach then analyze it with literature study method. As a result, parents still have poor parenting skills. In addition, religious knowledge also plays an important role in the practice of parenting. Therefore, Islamic counseling becomes a solution to overcome the problem of parenting. On the one side, Islamic counseling has a role to improve parenting skills. On the other side, Islamic counseling plays a role in improving the ability of parents to internalize religious values in themselves and children. This roles can do with explain religion and parenting concept use counseling and psychology paradigm. There is integration between them.

Keywords: counselor, Islamic counseling, parenting

## Introduction

Ever since conception time, human experience so many varieties of development process (Papalia, Olds, & Feldman, 2013: 7). After being born, human grow from baby into children. According to Age Convention No. 138 Year 1973, children are human aged less than 15 years old. Meanwhile, Convention On the Right Of the Child on 1989 (which is, then, ratified by Indonesia government through Presidential Decree No. 39 Year 1990) explains that children belong to

human aged less than 18 years old. UNICEF, one of United Nation's institution which is focused on children's problem around the world, defines that children are residents aged between 0 and 18 years old. Law of Indonesia No. 4 year 1979 declares a limitation as 21 years old for children (Huraerah, 2012: 36).

Children have a certain development which effects on their next development stage. This development is significant to be supervised by their parents. As already known, parents have the responsibility to fulfill their children's need. According to (Soetjningsih, 2014: 1-14), there are three types of must-to-be-fulfilled children needs by parents. First, children sharpening need which is related to children's skill. Therefore, parents have a role to supply children's sharpening need by giving them a stimulus in order to assure a fine development in their brain and motoric sense. Good developed brain and motoric sense are assets for children to expand their skills. Secondly, children compassionate need which is linked with loving, security, comfort, and independence fulfillment for children. This need's fulfillment is tightly related with emotional closeness between parents and their children. The last need is children parenting need which is related to fulfillment necessary needs for growing brain and body tissue for children. Thus, this need deals with children's physical health.

Soedjatmiko (2009: 18-19) on his book "Cara Praktis Membentuk Anak Sehat, Tumbuh Kembang Optimal, Kreatif dan Cerdas Multipel", explains that those three needs are crucial to be fulfilled by parents for their children, especially at their children's first 3 years development and growth. On this fulfillment process, it is necessary to focus on parenting patterns. The better parenting pattern quality the parents offered, the better result is experienced on fulfilling their children's need.

Parenting replaces the term 'parenthood'. Previously, 'parenthood' means a noun of existence or the stages of being an adult is changed into a verb of doing something for children as if the parents themselves are the main role behind children's humanity. Then, parents' role is growing; from fulfilling children's basic needs and training them with basic life skills to giving them the best supply according to every child's own material need, emotional need, and psychological need, also providing a chance to experience the best education (Lestari, 2016: 36).

There are three types or patterns of parenting. The first one is authoritative parenting; which the parents are giving directions to their children but there is no

force included. Second, authoritarian parenting; it dominates, and demands the children without giving any directions. The last type is permissive parenting which liberates children, and there are no directions ever given (Hubbs-Tait, Kennedy, Page, & Harrist, 2008: 1154-1161; Edwards & Liu, 2002: 45-72; Collins, Madsen, & Susman-Stillman, 2002: 73-102; Steinberg & Silk, 2002: 103-134; Zarit & Eggeben, 2002: 135-164). This parenting type is fully affected by the fulfillment of three types of children's need. That is because a high quality parenting type becomes an indication whether parents are totally supplying their needs or not. On the other hand, by doing the right and good parenting type, it would be guaranteed that three types of children's need would be fulfilled along with living lastly in their memory. Children would remember throughout their life about how their parents treat and foster them with their needs. So that when parents fulfill their needs with a wrong parenting type, thus it would make the fulfillment less optimal, and children would still remember this wrong parenting type; affecting their psychological development.

Unfortunately, not all parents could apply the right parenting type. This condition effects on children's resistance on dealing with future problems. The author, himself, had ever discussed 20 times with students' parents when he taught as guidance and counseling teacher in a certain private vocational high school in Klaten Regency, Central Java on 2012. Mostly parents believed that they did not spend their youth well, with no competences and skills, then they felt disappointed as they reached their old age. Knowing this, parents totally relied on children's educational life on school, and parents, themselves, worked real hard to fulfill their children's need and education, economically. This gap made communication between parents and children less intense, thus children would feel their freedom. Plus, when parents and children were grouped in the same guidance and counseling room to counsel, parents surprisingly expressed their anger to their children, and negatively labeling them.

This phenomena happens when parents are giving their children freedom to grow and develop according to whatever their wish to be and to do, parents become more free and less curb. This kind of freedom is given so parents would be able to freed themselves from being too old-fashioned; also, it is affected from parent's super busy activity, thus makes them have less time to supervise their children's development (Danarti, 2010: 85).

On the other hand, author had even held home visit 5 times to his students on 2012. He met all students and parents on every visit. Sadly, communication held on these families was not good; parents blamed children's attitude, frequently ordering and demanding, and using violence (e.g boxing and tweaking on their children's ear).

The same phenomenon happened on the other area. There are data gained in SD Kepek that 6 students admitted that their parents were frequently pinching for every mistake they did, 3 students confessed that parents were rarely asking their homeworks, and 9 students said that their parents allowed them to play as much as they like (Sugiyanto, 2015: 3-4).

Lestari (2016: 37-38) also explains that there are parents who only focused on transferring their hopes to their children. Parents make serious efforts on fulfilling all media and facilities which seem to be crucial for realizing their dreams. The effect is, parents are overly demanding and controlling. Moreover, parents sometimes take their children's responsibility to picking decision. Other example, there are also parents who are fully focused on their responsibility to raise and foster their children. This responsibility is reflected on their possession of authority to their children. They have rigid and hard discipline type with punishments whenever their children are unwillingly doing what they had ordered.

Based on many varieties of this phenomenon, it can be concluded that many parents have not yet understood and applied the right parenting pattern. One of parenting universal purposes, according to Berns (2012), is fulfilling attitude capacity to maximizing moral and value, guaranteeing health and physical safety. Of course, bad parenting pattern takes effect on psychological and attitude development, especially for children's further morality. So, it would not be surprising whether delinquency and violence happen firmly and tightly, like, leading to death, brawl and bullying.

Religion education also takes a role in children's morality; which is another conclusion related to parenting pattern. As it has been explained before, that parenting is not all about fulfilling children's physiologically and biological needs, but also transferring values (specially, religion value) to children with the result that a good character will be produced to have a good mental health. On the other hand, good parents with good religion understanding win a better optimization of

parenting to assist their children to be a good quality person with healthy mental condition.

From the previous explanation can be gained a process that it is parental responsibility to foster to fulfill values for their children. It would be negatively impacted to children's mental health and attitude development whether parents have less moral and value skills. Hence, to avoid this problem – to increase parenting quality and decreasing children problems, Islamic counseling is needed.

Islamic counseling is assisting activity; which is called 'assisting' because of; it is basically every single person's need to live with Allah's guidance (the straight path) to survive. Counselor, in this position, only helps; thus it depends on how active a single individual learn and understand Islamic guidance. At the end, a person is expected to have a long-lasting safety and happiness in the world and the hereafter. The counselor, the helper himself is a Moslem with a deep understanding of Allah's guidance and obeying it. The help offered is encouragement and assist (Sutoyo, 2013: 22-23).

This Islamic counseling is offered as a response for modern counseling is seen to have less optimizing ability to solve psychiatric problems, especially spiritually. Therefore, Islamic counseling is expected to be alternative proximity to help a person to reach his/her psychological health comprehensively and holistically.

So many researches deal with Islamic counseling, like Mas'udi research (2014: 187-206) studies about espionage and counseling position in Islamic counseling; Hidayanti (2013: 105-126) researches about Islamic counseling for people with Morbus Hansen disease; Sugianto (2013: 317-342) deals about sexual health education with Islamic counseling; Atabik (2013: 165-184) writes about Islamic family counseling study as a solution for family problems; Yuliyatun (2014: 335-352) studies Islamic counseling contribution at physical disease healing; Sabiq (2016: 330-352) writes about harmony between psychology and tasawuf hence sufistic counseling approach is gained; Risdawati (2014:74-87) re-explains about Islamic counseling and guidance concept for resolving deviant behaviors; Mastur (2014; 79-97, 2015: 421-442) states that Islamic counseling had been applied by Sufism tradition; Khotijah & Rahman (2016: 1-13) explain about the impact of Islamic counseling and guidance concept to increase self-regulation at utilizing gadgets in their research; Achmad (2013: 71-104) tries to strengthen

Islamic counseling with his research about comparative study between Al-Ghazali's and Rene Descartes' thought; Gudnanto (2015:1-11) states Islamic counseling and guidance role on producing golden generation of Indonesia; Tajiri (2012: 226-248) studies about position and scientific side of Islamic counseling; Mubasyaroh (2017: 193-210) explains that Islamic psycho-therapy approach and sufistic counseling for tending psychiatric problems; Fadhilah & Santoso (2014: 45-56) state about Islamic counseling and guidance model to create strong and intelligent characters for college students; Martina & Supandi (2017: 209-229) write about Islamic counseling with scaling question technique to reduce patient's anxiety level; Baharuddin (2016: 215-232) holds a case study dealing with group counseling based on Islamic values to increase student's honesty level in SMP-IT Masjid Syuhada; and Dasril (2008: 172-182) writes about sufistic psycho-therapy approach on dealing with religion and adolescent morality problems.

Also, researches about parenting patterns, like Padjirin research (2016: 1-14) explains about children parenting pattern on Islamic education perspective; Hadi (2017: 117-133) researches about Islamic parenting pattern on family education as family role strengthener; Sutarmin, Zuchdi, & Suardiman (2014: 156-166) study about planting basic humanity religious value to early childhood children in urban family; Na'imah (2009: 88-100) researches about coparenting activity on moslem family; Jannah (2015: 63-79) deals with parenting pattern and adolescent morality in Islam; Grusec & Goodnow (1994: 4-19) re-reconstruct discipline method on parenting process done by parents to their children; Davidson & Cardemil (2009: 99-121) research about communication process and dynamics between parents and children during parenting time with Latin America family background; Aavik, Aavik, & K rgeaar (2006: 44-56) compare parenting practice done by parents with regular schooled students with parenting practice done by parents with reformatory – attitude abnormality schooled students; B maca, Umaņa-Taylor, Shin, & Alfaro (2005: 621-632) deal about Latin adolescent's perspective to parenting attitude in order to test risk level on performing neighboring life role; Baumrind, (1991: 56-95) reveals the existence of practice and parenting quality to adolescent with addictive and substantive substance user; also Baumrind (1966: 887-907) explains positive impact could be gained by doing authoritative parenting pattern on children's attitude; Belsky (1984: 83-96) states that a certain psychological condition of parents, children characteristics and stress, and social support effect on pro-social attitude; then

Darling & Steinberg (1993: 487-496) formulate an integrative parenting pattern without including religious concepts.

This article, however, becomes a difference compared to previous researches; such as, how the article explains about Islamic counseling integratively and interconnectively. Yet, the consequence is, it tries to operate Islamic counseling role related to increasing parenting quality with demystification effort. With this operationalization, it is expected that the article gives normative concept, plus make people at ease to do parenting and Islamic counseling principles.

Integrative and interconnectivity paradigm, basically, shows the relationship and linkage between all kinds of scientific field. It could happen because of all scientific disciplines aim and deal with the same reality. Yet, the dimensions and focuses seen by each scientific discipline are dissimilar (Faiz, 2007: viii). On the other hand, Kuntowijoyo (2006: 55) states that the essence of scientific integration approach is “the effort to combine (more than a normal combine) God’s revelation and human’s discovery thought (integrality knowledge), not isolating God attitude (secularism), and of course, not isolating other human (other worldly ascentiantism)”.

Based on explanation above, the purpose of this article is discussing the role of Islamic counseling to increase parenting pattern quality using integrative paradigm. Hence, non-normative view and explanation can be gathered, more operative, which create a certain easily understood and implemented dynamics.

### *Method*

This research uses qualitative approach with library research method as research technique. Bogdan and Taylor (Moleong, 2017: 4) define qualitative research is research procedure to get descriptive data in the form of written or spoken words produced by observable people and attitudes. Moreover, according to Denzin and Williams (Moleong, 2017: 5) define qualitative research as a research with scientific background, to interpret occurring phenomena which is done by involving varieties of existing method. Moleong (2017: 6) defines that qualitative research is a research to understand human experienced phenomena by describing with words and languages, and varieties of scientific method.

Specifically, research method used is library research; which is a series of research activities including library data collecting activity, reading, then writing and processing the research data. This library research method is one of research methods which uses and utilizes references and library sources to gather research data, and then, is examined (Zed, 2004: 3).

### *Theoretical Review*

#### *Islamic Counseling*

Islamic counseling is assisting activity; which is called 'assisting' because of; it is basically every single person's need to live with Allah's guidance (the straight path) to survive. Counselor, in this position, only helps; thus it depends on how active a single individual learn and understand Islamic guidance. At the end, a person is expected to have a long-lasting safety and happiness in the world and the hereafter. The counselor, the helper himself is a Moslem with a deep understanding of Allah's guidance and obeying it. The help offered is encouragement and assist (Sutoyo, 2013: 18-20).

Furthermore, Dahlan (2009: 19) defines Islamic counseling as giving help and assistance for people to develop awareness of themselves as Allah's creature who lives in harmony with Allah's guidance, thus they can have a happiness in the world and the hereafter. According to Hamdani Bakran Adz-Dzaky (Erhamwilda, 2009: 99), Islamic counseling is guidance giving activity to people to develop their mind potential, psychiatric, faith, and belief, thus they can overcome every life problems well and right independently based on Al Qur'an dan Hadits.

Sutoyo (2013: 149-197) states that value in Islamic counseling is teaching and internalizing six faith pillars, five Islam pillars, and act *ihsan* (including guiding children on their eating and drinking, dressing, talking, using heart and controlling emotion, giving guidance to overcome bewilderment and teaching about how to overcome problems, and giving guidance to overcome calamities).

#### *Parenting*

Parenting replaces the term 'parenthood'. Previously, 'parenthood' means a noun of existence or the stages of being an adult is changed into a verb of doing something for children as if the parents themselves are the main role behind



children’s humanity. Then, parents’ role is growing; from fulfilling children’s basic needs and training them with basic life skills to giving them the best supply according to every child’s own material need, emotional need, and psychological need, also providing a chance to experience the best education (Lestari, 2016: 36). According to Garbarino & Benn (Na’imah, 2009: 89), parenting is an action of warmth, sensitive, acceptance, reciprocal, understanding, and right responding to children needs.

There are 3 types or patterns of parenting. The first one is authoritative parenting; which the parents are giving directions to their children but there is no force included. Second, authoritarian parenting; it dominates, and demands the children without giving any directions. The last type is permissive parenting which liberates children, and there are no directions ever given (Hubbs-Tait, Kennedy, Page, & Harrist, 2008: 1154-1161; Edwards & Liu, 2002: 45-72; Collins, Madsen, & Susman-Stillman, 2002: 73-102; Steinberg & Silk, 2002: 103-134; Zarit & Eggeben, 2002: 135-164; Carlo, Mcginley, Hayes, Batenhorst, & Wilkinson, 2007: 147-176)

Table 1. Parenting table (Quoted from Lestari, 2016: 49)

Parenting Type Table	Response	
	High	Low
Control Or Demand	High	<p>1. AUTHORITATIVE Logical demands, consistent strengthening, along with sensitivity and acceptance from children.</p> <p>2. AUTHORITARIAN Too many rules and demands, a bit explanation, less sensitive dealing with children’s need and understanding.</p>
	Low	<p>3. PERMISSIVE Few rules and demands, children are allowed to do whatever they please.</p> <p>4. UNCARING/ NEGLECT Few rules and demands, parents do not put any care and sensitivity about children’s need, at all.</p>

**Discussion**

Many problems dealing with children and adolescents mostly are caused by parenting factor. This could happen because of children’s characteristics – they have not yet understood the attitude and thinking mapping concept. According to

(Papalia et al., 2013: 319-513) and Santrock (2017: 34), children are in their stage of exploring and learning – learning to developing and understanding language, emotion, social, and moral. Put an example, children is a stage when they start to know words and learn to talk, learn to express their emotion, learn to know about themselves and social environment, learn about conflict in interpersonal relationship, learn about helping, learn to be independence, ad learn about skills to school. Therefore, whatever they might see and experience would be absorbed and be their guidance to do something. Children's world, meanwhile, mostly stays in family environment and thus, it does not yet have a vast playing world.

On the other hand, when children grow to adolescence stage, they would have wider society, along with their developing psychiatric condition. This condition causes them to be in a stage where they search for their own identity – which affects them to be easily affected, especially by friends from their age. On Islamic context, even if Islamic context does not admit adolescent term (it is only children and baligh stage, after), still, after children stage (which is baligh stage), people should be prepared to overcome the next stage with every responsibility following inside the stage. Then, who else would be preparing for them if it is not their parents? This means; when there happens a problem with children and adolescences, it can be assured that parenting dominates the main factor of this problem.

This sentence corresponds with Eagly & Wood's statement (2011) that psychological development and children's behavior are effected by nature; which deals with organism biological inheritance, parenting on surrounding experience. Plus, it is expanded with Urie Brofenbreuner's ecology theory (Santrock, 2017: 79-81), which states that children problems cannot be separated from surrounding systems: macro-system, mesosystem, microsystem, and chronosystem. Parenting and relation with children is located on children's microsystem. On the other hand, on Islam, has been explained by Prophet Muhammad SAW that all children are born holy. Parents are the cause of children's religion; they can be Moslem, Christian or Jew along with their parents. If it is seen on wider context, this explanation could be understood that parents do not only decide children's religious, but also decide whatever thing dealing with their children, including psychiatric development and children behavior. Therefore, it is natural to fix parenting pattern if psychiatric and behavior problems ever rise within children. According to Garbarino & Benn (Na'imah, 2009: 89), parenting is an action of

warmth, sensitive, acceptance, reciprocal, understanding, and right responding to children needs. Moreover, according to Andayani & Koentjoro (2004), parenting pattern or parenting is a socializing process for someone to learn about value, attitude, and typical behavior on surrounding community where he/she lives.

Lestari (2016: 41-47) states that factors affected on parenting are parenting awareness and parenting stress. These factors can be fixed to avoid lower quality parenting, by Islamic counseling. According to Erhamwilda (2009: 99), Islamic counseling is a process of giving continuous and systematic assistance to people who experience problems, both inner and outer problems, in order to understand their own selves and have an ability to overcome their problems. Thus, they can live in harmony according to Allah and His prophets' provisions and guidance to reach happiness in the world and the hereafter. Moreover, according to Hartono (2009), Islamic counseling is a process to help people bring out their awareness about positive behavior to client about way of thinking and paradigm, way to use potential conscience, way to feel, way to believe, and way to behave according to prophethood revelation and paradigm (source of Islamic law).

Islamic counseling can increase the quality of parenting because of the beneficial values within it can be applied on parenting. Sutoyo (2013: 149-197) states that value in Islamic counseling is teaching and internalizing six faith pillars, five Islam pillars, and act ihsan (including guiding children on their eating and drinking, dressing, talking, using heart and controlling emotion, giving guidance to overcome bewilderment and teaching about how to overcome problems, and giving guidance to overcome calamities). Moreover, Islamic counseling has two patterns dealing with increasing parenting quality. First, Islamic counseling is done by a counselor with capacity to encounter parents with low quality parenting. Secondly, Islamic counseling principles have been taught by counselor to parents, thus these principles are used by parents to solve children's problem and development during parenting process.

Even though Islamic counseling based on Islam religion or Al Qur'an and hadits, it would be better whether non normative way is applied on action. On this point explains the importance of Islamic counseling to experience integration with other scientific perspective and demystification. *First, about counselor principle;* according to Sutoyo (2013: 210), counselor principles for Islamic counseling are: 1) Counselor is chosen based on faith qualification, belief, knowledge about Islamic shari'a, skills and education; 2) There is a chance for counselor to help

individual to develop and or return back to his/her natural tendency (fitrah), yet the result is still depended on Allah's willing; 3) There are Allah's guidance so Islamic counselor can be a good example for assisted individual; 4) There is limitation to counselor's self to know supernatural things; 5) Counselor should respect and care for information dealing with his/her assisted individual's secrecy; 6) Counselor is encouraged to use religion scholar/ulama's interpretation in quoting and referring to Al Qur'an; 7) Counselor is encouraged to give in problems and cases which are considered unhandled-able.

If these principles are applied, then it would be seen as normative and da'wah (missionary endeavor). Thus, these Islamic counselor principles can be integrated with western counselor principle, example, unconditional positive regard principle, which is created and developed by Carl Rogers, and active listening skill. This unconditional positive regard is crucial to produce therapeutic counseling condition; also it is far from client judgment. Meanwhile, active listening skill is counselor's skill to listen all problems and information stated by client, also reflects as empathy. With this behavior, client is expected to not feel stressed; neither negative emotion is occurred during counseling time. Plus, it is expected that Islamic counseling can proceed elegantly and far from normative impression (like *ustaz*/Islam leader's recitation). This should be understood that unconditional positive regard is a behavior of fully accepting client's condition even at his/her worst condition. Yet, this regard does not mean that admitting and legalizing towards his/her abnormal behaviors. Unconditional positive regard is an effort to make client comfortable and believe, thus, not simply justify client's abnormalities. Therefore, Islamic counselor will feel at ease to guide his/her client, along with changing his/her abnormalities.

On Islamic counseling context to increase parenting quality, Islamic counseling is encouraged to not judge parenting pattern, even if it is a bad parenting pattern. Islamic counselor develops unconditional positive regard to actively listening and gaining deep information concerning their parenting pattern. When parents have explained their relationship with their children, along with their parenting pattern, then, counselor avoids judgments toward parents. Yet, counselor focuses on the solution that there should be a better parenting pattern, and then this solution is explained to client. Counselor, also, is encouraged to appreciate parents' efforts to fix their parenting pattern by meeting counselor. Next, counselor motivates parents to fix their behavior so they can be

good example for their children. On the other hand, Islamic counselor does not only have a deep understanding dealing with religious topics, but also have deep other scientific and modern knowledge, plus have a skill to counsel.

*Second*, dealing with counseling method; Islamic counseling should be open for other approaches, so this handling could be adapted with causal factors; example, Islamic counseling is open toward counseling perspective and modern psychology, which is, then, integrated with Islamic counseling. The word 'Islamic' means having Islamic values, which also means Islamic counseling is basically based on Al Qur'an and Sunnah, but the consequence of bearing 'Islamic' word is it is encouraged to be open if it is needed to be integrated with other integrations and paradigms as long as they are not conflicted with Islamic values. Therefore, Islamic counseling can be attached as a counseling with Islamic approach and a counseling with modern approach which contains Islamic elements and values.

As example, Islamic counseling can be applied with catharsis method to release all negative emotion or negative subconscious mind which are affecting bad parenting pattern. This is expected that catharsis can assist Islamic counselor to understand the root of problems in parenting pattern and helps to increase the parenting quality. Other example, when counselor intends to put Islamic values within parenting pattern, it can be done by discussing and counseling, and other method, like hypnotherapy. Or, counselor can practice Islamic counseling with family therapy technique and integrative behavioral couple therapy.

*Third*, dealing with counseling material, Anwar Sutoyo (2013: 103-105) highly emphasizes about demon's effect on human's bad behaviors. This concept is not thoroughly wrong; but, if it is emphasized, individual will make a conception that his/her bad behaviors are not caused by themselves, but by demon. Thus, there will be a blaming action and less effort to assume that abnormal behaviors are caused by external factor. Therefore, Islamic counselor can quote modern psychology perspective - like Sigmund Freud states that there is id oriented to pleasure and has a potential to create abnormal behavior or violation of values and norms within human selves. On the other hand, on Islamic psychology paradigm, believes that one of the causes of abnormal behavior is uncontrollable lust. Concepts about internal factor from abnormal behavior like this are also needed to be delivered in order to get an effort to control, internal factor and external factor.

On Islamic counseling context, in order to increase parenting quality counselor needs to develop awareness to parents about internal encouragement; which is needed to be controlled so violence, abnormal behavior, and displacement (moving anger to a wrong object; an 'innocent' object) are easily avoided. In the study of parenting, the three became a bad influence on children and became an indicator of the low quality of parenting. Encouragement of lust that has the potential to cause bad behavior so that it can be a bad example for children should be realized by parents. Then, parents are encouraged to create a system of self to control and resist the urge in various ways.

Thus, the purpose of Islamic counseling is developing God-oriented characters. Whereas, Islamic counseling is aimed to increase the quality of parenting, then Islamic counseling material does not only encourage client to fix themselves and return to Allah or religion way. Yet, counselor can give an understanding to client or parents about occurring parenting problems dynamics so they will have a deep and real understanding about problem's plot, from its factor, development, and revealing problem. Moreover, Islamic counselor is able to explain the problems with cause and effect relationship logically and rationally so client or parents get the understanding. It is expected that parents do not only understand that parenting is not only all about recognizing their own God, but also understanding that a successful parenting depends on the given parenting form and guidance technique; it is not only about understanding how important to give an example to children is, but also to understand how can this example take role and effect on children. Therefore, Islamic counselor can elaborate Islamic counseling with other modern scientific concepts which are more operational and detailed.

Counselor brings client and parents to fix their quality after understanding the problems above is increased, by fixing spiritual and religion quality. Then, counselor explains the linkage of spiritual quality fixing and religion with parenting quality. Therefore, Islamic counseling will not viewed as directive and merely asking client to believe in religion and God without an effort to make them understand about the relation between religion quality and parenting problem.

Moreover, Islamic counseling on fixing parenting quality; when counselor intends to increase client's or parents' awareness that children need guidance to be a qualified human wholly, counselor does not only give religion particles that children depend on parents (Prophet hadits states that children are holy/fitrah and

grow according to their parents). But, counselor also tries to increase parent's or client's understanding about skill on developing children to be a human with character. Dealing with this, counselor can integrate with other perspective, like Jean Piaget and Vygotsky's cognitive development concept (Santrock, 2017: 43-56; Papalia et al., 2013: 335-343; Lorenço, 2012: 281-295; Topçiu & Myftiu, 2015: 172-179).

Even if this theory has some criticized-able weaknesses, both theories are still able to draw detailed children development. Piaget states that cognitive development children from birth until approximately year 2 is sensorimotoric stage; the stage happens when baby construct their world based on whatever they see and hear. On parenting context, parents are expected to take extra cautious on uttering words and behaving. Then, at the age two until seven, cognitive children development is on its pre-operational level; which is still unable to do concrete thinking and tends to be affected by symbols. Thus, parents are encouraged to be proficient on relating religion concept with symbols so internalizing process for children happens easily. Plus, Vygotsky utters that children need social assist or, which is known as Zone of Proximal Development or ZPD and Scaffolding. Shabani, Khatib, & Ebadi research (2010: 237-248) shows that parental instruction and oversee effect on children study process. On the other hand, according to Simatwa research (2010: 366-371) and Joubish & Khurram research (2011: 1260-1265), understanding Jean Piaget's cognitive development can help value and knowledge internalizing on teaching process at some area. Therefore, it is crucial for parents to use easily understood language for their children without reducing God and religion concept. Parents also are able to use easily-accepted technique for children, like storytelling. Even more, Al Qur'an has so many stories which means that Islam puts story-showing or storytelling technique as parenting technique and value internalizing. Based on this, parents are important to help and supervise children on doing every activity by understanding their children's cognitive development and language thus they have ability to deliver message, value, moral and knowledge to children well. Thus, the parenting pattern has a good quality.

On the other hand, Islamic counseling is encouraged to be able to make parents understand about how crucial example is for children. On developmental psychology studies, 'children' is a human development stage filled with exploration as children do not yet understand about world and its surrounding.

Along with cognitive, senses and language development, whatever they confront on their environment would be absorbed and made as a source to behave, even a role or behaving principles. Dynamics about model or example significance is included in Albert Bandura social learning concept; which is stated that one of children study processes is by modeling. Thus, example is significant. Based on this, it is encouraged for parents to understand how substantial example or role is as they will be the model themselves. It not only deals with ordering children to be gentle, also giving example to them. It is not only about asking them to pray, but also giving example. It is not only asking children to fix their quality and becoming religious, but also giving a real example to be a religious individual.

On executing Islamic counseling, a counselor has to deliver parenting model in Islam operationally. Like, delivering Prophet hadits states “Whosoever does not love (his child), he will not be loved (by his child)”. This hadits is not only uttered, but also explained why such thing could happen. The explanation, somehow, could be assisted with modern science. On psychodynamics or psychoanalysis, Freud (2009), experience takes an effect to someone’s life as this is recorded on his/her subconscious nature. Meanwhile, subconscious has an enormous effect on developing mindset and behavior. Parenting is an experience for children. Parenting experience taken by these children would be recorded on their subconscious, especially if it is a bad parenting experience. As it has been recorded on their subconscious, it has higher possibility that it would effect on their behavior and mindset. Furthermore, if it happens a bad qualified parenting, then it effects on children’s behavior to their parents; which is, sadly of course, bad; even effects on the children themselves on their future parenting.

Islamic parenting material, which is able to be delivered on Islamic counseling, is ‘Alî ibn Abî Thâlib’s history. According to ‘Alî ibn Abî Thâlib, there are three (3) classification on how to treat children: a group with the first 7 years (0-7 years old) is treated as king, a group with the second 7 years (8-14 years old) is treated as captive, and a group with the third 7 years (15-21 years old) is treated as buddy. This material, somehow, is not only delivered; but also understood by counselor for parents about the significance of this material on parenting.

For the first 7 years (0-7 years old), parents should treat children as king; which means children should be loved wholeheartedly, even their needs should be fulfilled well, like servicing a king. This behavior and attitude is crucial because it potentially builds a character foundation on children’s first 7 years. According to



Albert Bandura (Feist, Feist, & Roberts, 2017: 149-155), environment becomes an external factor on developing human behavior which is interpreted by internal factor, individual's cognitive. Furthermore, if a good character is expected, parents should make a good use of children's first 7 years by well-behaving and fulfilling all of their needs (love, skill, and foster) like servicing a king.

The second 7 years (8-14 years old), parents are encouraged to treat children as war captive. In Islam, war captives are honored and glorified, also being fulfilled for their needs. One of children's rights is given religious and moral education. On delivering religious and moral education, counselor is able to explain the mechanism by imitating Jean Piaget concept about children cognitive development, Vygostky about accompaniment, also Albert Bandura about modeling. These concepts are expected to ease parents on understanding way and technique on giving children's rights such as proper religious and moral education so it would make an effect. On the other hand, modeling concept encourages parents to create characters according to what has been taught by children because real model is proven to have more impact.

The third 7 years (15-21 years old) is the stage when children are on their adolescence; so it is encouraged that parents treat them as buddy. This means, parents should not dominate even though they should keep their selves-authority. Moreover, parents should have practiced Baumrind's authoritative parenting pattern; which includes the logical demands, consistent strengthening, also sensitive and acceptance from children. Parents give orders, along with directions. Not only directing, but also assisting process done by children. With this authoritative parenting pattern, so supervising factor, support, and parental involvement, effective communication, closeness, also disciplining are able to be fulfilled.

The explanations are concluded in the table 2 as below:

Table 2. Technique on Inserting Religious Value on Counseling

Islamic counseling value for parenting	Technique	Basic Technique
Eating and drinking	Giving example, explaining	Jean Piaget Cognitive
Dressing and talking	with easily-understood	development theory
Living together and intercommunication	language and accepted-able	Teori perkembangan kognitif
Introducing children to God, angels, prophets and apostles, scripture, the doomsday, and fate	technique	Vygotsky. Teori belajar sosial ( <i>modeling</i> ) Albert Bandura
Introducing children about Islamic praying		

On the other hand, Islamic principles and purposes on increasing parenting quality are concluded on the table as below:

Table 3. Inserting Islamic Counseling Principles and Purposes

Islamic counseling purposes for parenting	Technique
Returning parents as holy human	Giving rational and operational explanation about
Introducing children with religion and value	each purpose and counseling material.
Solving problems	Giving knowledge about parenting technique
Increasing religious and self-quality	Increasing parents' skills
Encouraging to be a role model	

## Conclusion

According to the explanation before, it can be understood that Islamic counseling has a role to increase parenting quality and religious quality for parents and children. Islamic counseling can be implemented on including some elements: Islamic elements and modern science elements which are considered as supporting Islamic value so they have Islamic characteristics. Furthermore, Islamic counseling has two patterns. First, Islamic counseling has to be practiced by Islamic counselor which is professional and has the capacity on knowledge and religion, on parents with parenting problems. Second, parents, who have been doing Islamic counseling, are also able to do some counseling principles (like, unconditional positive regard and not easily judging) to children as parenting technique. Moreover, Islamic counseling becomes an answer to solve parenting problems. On the other hand, Islamic counseling has a role to increase parenting

skill. Plus, Islamic counseling acts as increasing parents' skill on internalizing religious value on their selves and children. Therefore, this article produces a good solution for counselor (especially Islamic counselor) and counseling scientists to develop non normative Islamic counseling as it would be easily integrated with modern science; which makes it more operational and easily understood and implemented. Furthermore, more research is expected to develop with the provision of researcher is able to understand deeply about religious and scientific counseling and psychology.

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