

Jurnal Konseling Religi

ISSN : 1907-7238

E-ISSN : 2477-2100

DOI : <http://dx.doi.org/10.21043/kr.v9i2.4476>

Vol. 9 No. 2, 2018

<http://journal.stainkudus.ac.id/index.php/konseling>



MODEL OF ACCOMPANIMENT IN PESANTREN IN FORMING POSITIVE BEHAVIORS OF THE SANTRI BASED ON SUFISTIC COUNSELING

Yuliyatun Tajuddin

IAIN Kudus, Jawa Tengah, Indonesia

yuliyatun@stainkudus.ac.id

Abstrak

This paper tries to reveal and describe the mentoring model in *pesantren*, in shaping the *santris*' positive behavior with the sufistic counseling approach. The research covers the concepts and methods of mentoring to the *santris* as the objects with diverse backgrounds, ages and problems. It uses the qualitative descriptive approach to search for the description of a counseling model based on the sufistic counseling. Through the description analysis, the result shows that the mentoring model is based on the principle of optimizing the potential knowledge and religious nature inherited in each individual *santri* so that it will form self-awareness to change their behavior from the negative to the positive one. The sufistic counseling which refers to mental balance focuses on efforts to influence the heart (*qalb*) through the *dhikr* activities, controlling desires (*nafs*), and improving their ability of rational and critical thinking through studies on classic Islamic books.

Keywords: mentoring model, sufistic counseling, positive behavior, santri.

Introduction

This research is essentially an effort to explore the wisdom of the *pesantren*'s tradition in shaping the positive behavior of the students (*santris*). It focuses on the counseling activities that are aimed to guide and help individuals

develop their potencies with which they can exist and be able to deal with life problems.

Educational activities, as well known, are loaded with problems that need the counseling approach so that the theories and concepts on it have developed rapidly in the field of education. It follows that the concepts and theories on Islamic counseling have also grown rapidly. Numbers of researches have been done to explore Islamic sciences and wisdoms to design the posture of the Islamic counseling. Even today it has also emerged the Islamic counseling based on *tasawuf* (Islamic mysticism) which is then called the sufistic counseling – the one that bases its thinking on the principles of *tasawuf* teachings.

One of the articles that focuses on the concept of sufistic counseling is, for example, written by Anwar Sutoyo. The research formulates a sufistic counseling model to transform a person to be a pious one (in *Jurnal Konseling Religi*, 2017). Sutoyo explains that sufistic counseling is the one based on efforts to develop the personal potentials which God has blessed to every human being. The sufistic counseling essentially helps individuals to realize their nature and build awareness of their duties and responsibilities as servants of God. The awareness can encourage them to get closer to God as part of their efforts to solve their life problems.

Another theoretical effort on the sufistic counseling is done by Sabiq that sufistic counseling is the unique development of the Islamic counseling. It shows the harmony between the psychological concepts and the sufistic perspective (Zamzami Sabiq, 2016). There are also studies that reveal the *tasawuf* tradition as an applied model of guidance and counseling. It's found that the *Sufis* or those who master in Sufism often provide sufistic therapies to help their students or patients with physical or psychological pain. This is as expressed in Dzawafi's article "Guidance and Counseling in Sufistic Therapy" (2011). It tells about the Islamic counseling model that focuses on improving the human soul to carry out transformation so that it is able to solve life problems. The article proves that the tradition has long time emerged in the history of Sufism.

Different from studies mentioned above, this research tries to study on the mentoring process at an Islamic boarding school in its effort based on the sufistic counseling, to form positive behaviors among its students. Such kind of counseling arises in pesantren because pesantren, as a kind of educational

institutions, always struggles with the young people whose are still in dire need of guidance to form or change their personal behaviors.

As an educational institution that also requires counseling services for students (Mulyadi, 2016, p. 343), pesantren also, as we found, does the counseling activities under the guidance of the saikh/*Kyai* as the owner or leader of the institution. Uniquely the counseling activities usually use the Sufistic approach because the pesantren mosly base their educational activities on sufistic principles.

Previously, we also found the research publication, "the Transformative Da'wah through Counseling: Portrait of the Quality of Conselor Personalaiity through At-Tawazun Counseling's Perspective" (Arifin and Zaini, 2014). The study explored the counseling activities in the *pesantrens* and reveals that there are values in the concept of balance (at-tawazun) which has become the principle of the pesantrens to form the quality of the conselors' personality. It shows that the assistance of *Kyai* has something to do with the application of Islamic counseling models.

The importance of taking this theme is because the assistance of *kyai* to his *santris* in pesantrenis mostly based on the problems of the behavior of the *santris* who still desperately need guidance and also based on the problems of varous characters and personal typologies of the *santris*. Therefore, the educational process in the pesantren is not limited to providing cognitive materials but also the affective and psychomotoricones. One of the assisting practices is through guidance and application of counseling for the santri. The teachings of tasawuf have become the main foundation for the pesantren to conduct the educational process, especially through the works of the great Sufi Abu Hamid Muhammad bin Muhammad ibn Muhammad al-Ghazali. The Al-Ghazali's teaching sunderlie many *Kyais'* thinking in mentoring their *santris* to form good personalities. This is the way which makes the mentoring and counseling activities sufistic. The assistance leads to efforts to arouse the *santris'* spirituality to make positive behaviors.

Focus of the Research

The focus of this study is, firstly, to the problems of students who need the assistance of sufistic counseling from their *Kyais*. Secondly, to the model of

mentoring based on the Sufistic counseling which covers concepts and methods in applying counseling services in shaping the positive behavior of *santris*.

Research Method

This study uses the descriptive qualitative approach that reveals the deepest meaning of the subject matter. The research instrument is the researcher herself who simultaneously collects data through interviews with several key informants, documentation, and participatory observation. On several occasions we also participate in the mentoring to directly monitor the response and development of the santri in the counseling process.

Data is collected and analyzed continuously to get an in-depth understanding and find the concept of thought as the purpose of the study. This research is conducted in the Pondok Pesantren Bait As-Shuffah because the pesantren has the uniqueness. It takes the principles of Sufism as the rationale to accompany students to develop their religious potential and intellectual nature so that they have a good personal balance in facing the globalization of the millennial age.

Theoretical Base

Sufistic Counseling

Sufistic counseling is essentially the development of Islamic counseling which focuses on the principles of Sufism. The term "Sufism", in *Kamus Besar Bahasa Indonesia* (2014, p. 1347) means something that is Sufi in nature; related to Sufism; as matters relating to Sufism or Tasawuf, while the term "Sufi" is interpreted as Sufism . While the term "Sufism" (2014, p. 1408) is interpreted as a teaching (method and so on) to recognize God, approach Him, and obtain a direct conscious relationship with Him.

Tasawuf helps someone transform her negative personality into the positive one, open her heart, to make contact with her deep wisdom in herself, and to get closer to God (Frager, 2003: 199). Tasawuf means how a person has knowledge, charity and being sufistic so that she can handle emotions, mental

situations and psychiatric disorders. As the result, it will have a positive impact and bring happiness to life (Samad, 2017).

Anwar Sutoyo defines sufistic counseling as an effort to help individuals develop the "potential" that Allah has given to them and solve various problems they face, based on Islamic teachings by following the Sufis' way in getting closer to Allah, in order to grow and develop into having pious personalities. Such a way of life will lead them to be able to live happily in the world and the hereafter (in the *Jurnal Konseling Religi*, December 2017).

The purpose of sufistic counseling is seeking to help someone train her heart (*qalb*) in order to be able to understand the nature of human being by which she gets to know God and be close to Him Almighty. A sense of closeness to God and belief in Him is the key to be able to understand problems clearly and have a strong belief that there will always be God's help for each of His servant who is in trouble. The most important and fundamental thing in the Islamic counseling is how a counselor is able to use the trill of one's faith (spiritual power) to be able to solve her problem (Mubarok, 2006).

The basic concept of sufistic counseling refers to al-Ghazali's Sufism concept which reveals that the essence of one's imbalance stems from the heart diseases which obstruct the human heart from the truth. The divine light reflected in the human heart becomes dim and makes her unable to see the reality of truth so that she cannot balance in the midst of the life turbulence (Al-Ghazali, translated by Kaserun, 2017).

In the context of education, the main goal of sufistic counseling is to guide and deliver individuals (students) to the improvement and development of their existence and life with God, themselves, family, educational environment and society (Samad, 2017, p.40). In detail, these objectives are expressed in the way of help individuals to have attitudes, awareness, understanding or behavior, which are: a) being aware of their essence as servants of Allah; b) being aware of the functions of her life in the this world as the caliph of Allah; c) understanding and accepting any condition of herself; d) having a commitment to always practice the teachings of religion (to worship) as well as possible (*hablumminallah* and *hablumminannas*); e) having positive attitude and learning habits or work; f) understanding the problem and dealing with it fairly, steadfastly and patiently; g) being able to change perceptions or interests (Samad, 2017, p.164).

The Sufistic counseling method as presented in Hamdan Bakran's book (2006, p. 219-220), refers to the principles of the soul purification (*tazkiyatunnafs*) of al-Imam al-Ghazali, namely *Takhalli*, *Tahalli*, and *Tajalli*. *Takhalli* means emptying yourself of sins by doing the real repentance (*taubatnashuha*). This path of repentance is accompanied by emptying oneself of despicable qualities (*madzmumah*). *Tahalli* means filling oneself with worship and obedience, applying the *tauhid* and good morality; filling oneself with commendation. While *Tajalli* as the next stage is the opening of the hijab that obstructs oneself from the light of Allah. In *Tajalli* stage someone can feel, experience closeness and unity with God Almighty. He will appear to His desired servant.

Technically the sufistic counseling can be carried out in a number of conditions, such as direct advice, individual or group guidance, dzikr activities, reciting the Koran, doing good behaviors, deliberation, learning, self-reflection (*muhasabah*), and any socio-religious activities having positive impacts on individuals with problems to solve. Regarding the sufistic counseling techniques, Samad in his book also mentions three techniques, namely: *muhasabah* and *tazkirah*, doing intelligence (*Ershad*) and mental training (2017: 34).

Positive Behavior

In general, human behavior is an instrument for understanding individuals. What appears and is done by someone, that's her behavior. Behavior is an act or activity of organisms (Chaplin, 2004: 53). It is generally understood as an act that appears from an organism. It is a form of response or reaction to both an external and internal stimulus. Behavior can also be interpreted as someone's act on the basis of knowledge and understanding or appreciation of an object.

Behavior is different from the *akhlaq*. As something that is formed from the soul's condition, *akhlaq* gives birth to human behaviors. If the *akhlaq* is bad (*madzmumah*) it will give birth to negative behaviors. Otherwise, if it is good (*mahmudah*), it will give birth to good behaviors. Behavior is a form of real actions of human. So, it can be said that it is as one aspect or indicator for us to know someone's character or personality.

In the Humanistic psychology, Abraham Maslow describes several criteria regarding positive behaviors. Maslow said that positive behaviors are the

actualization of positive personality, reflected in positive behaviors (Sjarkawi, 2006: 35). Positive behavior is reflected in the following six indicators:

1. Independent, namely the behavior that shows independence, which means the ability to solve a problem, to adjust to the environment, and to think as well as take action without depending on others.
2. Discipline, namely the ability to do an action in accordance with a certain time limit appropriately, and the ability to regulate themselves to do their duty and responsibility.
3. Confidence, which is the feeling of conviction, belief and determination to face a problem and responsibility that must be carried out without feeling pessimistic or inadequate.
4. Open-minded, the behavior that shows openness to knowledges; ability to convey ideas and problems to other people, as well as to share what they want to do.
5. Creative, a spontaneous act, loaded with alternative views as often found among the children; the behavior that is not monotonous and being able to display new things in everyday life.
6. Responsible, the awareness of what must be done and the commitment to what has become her task and role both for themselves and to others. Responsibility makes one realize and accept all the consequences of what he does.

In this research the six positive behaviors above can be developed in the context of positive behaviors of *santris* as part of the stages of forming their good mental personalities, such as the discipline of worship done in congregation or alone, diligence in carrying out the duties of the *pesantren* (responsibility), being helpful, having mutual respect, patience in tasks and learning, frugality, accepting what he receives (*qana'ah*), actively follows learning, sensitivity, and concern for the environment.

The formation of positive behavior is the target of education and counseling activities in shaping the good behaviors (*al-akhlaq al-karimah*). The positive behavior is born of the noble character that has been formed in every individual. And this is very much related to the individual's ability to control lust (the will in one's self). In this case, Al-Ghazali, as quoted by Arifin and Zaini

(2014) suggests two ways in training to control lust, namely the learning process and shari'ah, and resisting anger when it reaches its peak.

In the learning process, someone gets education, training and habituation. Through learning she also gains knowledge and understanding to apply in daily activities. Resisting anger is also very related to the ability to control the lust, angry emotions.

The important thing in Al-Ghazali's thinking related to the practice of counseling to form positive behaviors is the method of the moral improvement through the physical oriented training (*mujahadah*) and spiritual-oriented training (*riyadhah*) (2000, p. 283-239). *Akhlaq* in Al-Ghazali's view is a reflection of one's soul which is reflected in both outwardly and spiritually attitudes and behaviors. Therefore, whether consciously or unconsciously, one's morality can be seen in their behavior. However, *akhlaq* is not formed instantly. The formation of *akhlaq* requires learning, training, habituation, and even coercion so that it becomes accustomed to proceed to form a noble character.

Focus in Research

Santri Problems: Targeted Subjects of Sufistic Counseling Services

Pesantrens are as one of the informal educational institutions that have gained the people's trust to make students (*santri*) become individuals who have moral characters and have the determination to hold the principles of Islamic teachings. Through the accompaniment of the *Kyai*, *pesantren* have been able to shape the religious and independent character of the *santris* (AF. Ubaidillah, 2016, *Al-Wijdan Journal*, Vol.1 No.1 November 2016).

Santri in general are those who are in the developmental age of children and adolescents. In *Pesantren Bait As-Shuffah* the *santris* range from the ages of 9-12 years, and 12-18 years. Some are even 20 years old. Age differences are striking when seen from the age range of children to late adolescents. In the developmental psychology, this age falls into the age category that is still unstable and processes to form an identity.

In that period they are full of problems and easily influenced by the environment (Jahja, 2011, p. 235). No wonder the development of communication

tools is one of the conditions that have a big impact on children and adolescents. On the other hand, that period also becomes the very vital page of age for the formation of character. If children and adolescents are conditioned in a good religious educational environment, it will help them to learn to be persons who behave positively according to the process of planting values.

It is as found in the Bait As-Shuffah Pesantren which has many *santris* with a variety of different behavioral problems. Some of them meet the standards of behavior, which means not conspicuous in their behavior when they make mistakes. There are also students with weak motivation and self-confidence. Some of them have strong self-confidence but are slow in understanding, and there are students who have strong self-confidence and motivation, but not directed in their learning process.

Other problems include the very striking gap among the *santris*, as seen from their age differences. This surely requires monitoring and assistance, because sometimes there happens some behavior outside the control such as the abuse by the old and the childish attitudes by the younger. This leads to the practices such as bullying. Besides, sometimes there are also santri who initially likes to do some less commendable thing, such as stealing her friends' money, or dependence on smartphones (leading to pubbing, namely psychiatric disorders dependent on smartphones).

In the pesantren students' activities can be monitored. However when they are in the school, it is undeniable that there are chances for them to be able to access various communication tools which are popular among teenagers today. Moreover, nowadays teachers at school give the assignments requiring the use of smartphones, and this can become the chance for students to access various informations from the internet and social media. Like students in Pondok Pesantren An-Nahdliyah As-Shuffah the *santris* go to the schools which are located far from the pesantren environments such as in Madrasah Ibtidaiyah (MI), MTs and SMA Pamotan. If there is no guidance and counseling on their dynamics and development, they will be easy to experience various fluctuations and self-internal conflicts in responding to the social conditions outside the pesantren which tend to be uncontrolled.

The phenomenon may also cause children to fall into the hedonism offered through the game and news of social media, and also cause uncertainty in their

views and behavior. Such uncertainty happens because they have not yet gotten a source of knowledge that builds their personality. Psychologically their mentality is still unstable and in the process of looking for a model identity that gives direction to the right principle of life. For example, let's call him Fulan, a junior high school student, who at the beginning of his staying in Pondok Pesantren Bait As Syuffah An Nahdliyah, has been addicted to the games. After being given continuous guidance and counseling actions, he has undergone gradual changes until he recovers from the games addiction.

Assistance in the Pesantren As-Shuffah

Assistance is as an effort that continuously and systematically facilitates individuals, groups or communities in overcoming problems and adjusting to the difficulties of life experienced so that they can overcome these problems and achieve life changes in a better direction. (Pulih Foundation, 2011, in <https://kamuspsikososial.wordpress.com/tag/definisi-pendampingan/>).

Mentoring is a process of reciprocal interaction (not one-way) between individuals/groups/communities accompanying and those assisted. It aims to motivate and organize them in developing the resources and their potencies and does not cause dependence towards those who accompany (Pulih Foundation, 2011). Mentoring can be done in various forms and situations with approaches that are both formal and non-formal, individual, group and community.

Mentoring activities have become a tradition in any pesantren in general where the *kyais* or clerics are responsible for all learning activities. Not only providing religious teachings for santri, but also a kyai struggles how to make such various religious knowledges an attitude and the basis of actions for the *santris* in everyday life. In the theory of education the learning process aimed to shape the students' character must be able to cover the three aspects, namely cognitive, affective, and psychomotor (Azzet, 2011). Science, attitude and actions become the reflection of *santris*' personality and moral character.

Regarding the variety of *santris*' problems as mentioned above, mentoring is not only learning but also full of counseling activities. The pesantren manager often finds *santri*'s problems which later become the basis for consideration to provide the counseling both directly to the students concerned and serve as a discussion theme in routine learning activities in pesantren. The aim is none other

than to form santri's personality who is able to display positive behavior that is strong, independent, responsible, creative, disciplined, and confident.

The messages of life are specifically conveyed in the learning of classical books in the field of Sufism, and sometimes also mentioned in that of fiqh, Arabic or during the prayer times. The goal is to become an afterthought and the values of knowledge received by students who have problems to be able to reflect and to apply the understanding in the better behavior. While for the other *santris*, it can be a learning to shape positive attitudes and behaviors.

In addition to the learning activities, the *kyais* also provide group and individual guidances both preventive and curative (counseling), direct reprimand when finding santri behave negatively, habituating behaviors and good habits, and exemplifying the everyday behavior. The entire activities become a scope in the effort to form the character and personality of the santri.

The essence of mentoring pesantren in shaping the positive behavior of santri refers to three main objectives.

To form the openness of the santri's views

Apart from various models of students' psychic impact caused by their background, there needs to be an attempt to approach the sufistic counseling that strengthens the santri's mentality, their wisdom towards the knowledge they have learned, both before and after at the Pesantren Bait As Syuffah. The following are some of the steps in the sufistic counseling approach conducted by the pesantren's counselors.

First, emphasizing to the santri, all the knowledge that teaches positive behaviors refers to the Asy'ari's theology and the fiqh of asy-Syafi'i or one of the four schools. One of the concepts of positive behavior that has become this sufistic counseling approach, is derived from al-Ghazali's view. In this first approach, the santri are emphasized on positive and ritualistic habits which have taken place in the As Syuffah environment which refer to the teachings of AhlusSunnah waljama'ah (Aswaja) An Nahdliyah. Of course, the teaching system does not use a theoretical approach, but emphasizes the applicative aspects of positive behavior and the normative principles of Islamic science in the pesantren tradition.

Secondly, it teaches the santri to learn lessons from various parties, inside and outside the pesantren. Because every learning that teaches the meaning and wisdom of life will be useful for strengthening their personality. In addition, the students are also taught to take lessons of life outside the materials from their tutors. Therefore, with this second approach, the tutors do not teach any personality or form it based on any scientific sources that must accord with the learning standard of Pondok Pesantren Bait AsSyuffah An-Nahdliyah. PP. in the pesantren, the *santris* are encouraged to be able to integrate the principles of truth and of forming positive personalities that come from many sources that strengthen the wealth of open and democratic views.

Third, supporting and strengthening their views which already accord with positive behaviors (*akhlaq mahmudah*) and universal ethical principles. It is also better that in every dialogic learning, the tutor always reinforces the views of the santri and gives some fundamental ideas and reinforces the arguments and experiences of the santri among the others.

Fourth, emphasizing the santri not to be emotional while responding to different views. Therefore, the tutor emphasizes the understanding of the santri intelligently, fundamentally, and in the way that does not give priority to temporary desires and places the problem in the context that gives blessings to life in the world and the hereafter.

Forming the Scientific Character of AsSyuffah's Santris

In shaping the scientific character of the santri, the Pesantren AsSyuffah has taught the santri the sciences which are in accordance with the holy cosmological relationship between man, God and others, all elements of the universe. This holy relationship must be maintained by the students of Bait AsSyuffah An-Nahdliyah.

Strengthening the spiritual character through dzikran (reciting names of Allah)

Dhikr to always remember Allah Almighty is an icon in the Sufistic counseling approach. For generations it has been also an icon in developing the scientific character of the santri in any pesantren. Especially in the Pesantren As-

Shuffahthe model of dzikiran practiced is that of reciting *aurad* and *shalawat* after the five prayers. This is more emphasized in every Maghrib and Shubuh prayer.

In dzikir things to be emphasized are: *first*, seeking the *ridha* of Allah; *second*, maintaining the cosmological holy relationship with God; *third*, opening the awareness of this holy relationship so that it is actualized in the context of universality; *fourth*, opening up the awareness of the heart of choosing the principle of truth that comes from God; *fifth*, forming the mental balance and strengthening the physical growth. In this case, *dhikr* acts as a method for individuals to get holistic health because it contains spiritual activities to get peace. The process of *dhikr* by focusing one's attention to God Almighty helps her have psychological and spiritual health (Sukmono, 2018, pp. 157-166).

This principle, besides being taught normatively, is also taught contextually. These approaches are strengthened by the *muhasabah* and *muraqabah* contemplation models. Through that process, *dhikr* can function as a problem-solving technique through conditioning the peace heart (Sukmono, 2018). That is what God said in the Quran, surah al-Ra'du: 28 that "by *dhikr* remembering Allah the heart will be calm." This calmness is the basis for every individual to be able to think clearly and enlighten the heart so that they can direct the way of thinking and behave correctly in facing the problems of life (al-Sakandari, in Bahreisy, 2010).

The mentoring model with the emphasis on habituation, enlightening the santri's views in the learning activities, as well as the explicit approach through the strengthening of prayer, remembrance and the practice of the Prophet's prayer has shown significant development. The condition of the santri's behavior which was initially weak in terms of discipline, environmental awareness and sensitivity, low self-confidence, has undergone changes slowly and their personality does develop much better. This can be seen from their discipline to participate in all the pesantren's activities, awareness and sense of responsibility towards school works, boarding duties and awareness of maintaining environmental cleanliness.

Discussion

Analysis The Sufistic Counseling to Forming Positive Behavior of Santri

The sufistic counseling model in the assistance applied in the Pesantren As-Shuffah An-Nahdliyahin shaping the positive behavior of the *santris*, essentially refers to the three main principles of the as-Shuffah's model of assistance. The first principle, optimizing the intellectuality, which means the power of positive thinking skills so that it will give birth to positive attitudes and behaviors. The *santris* are given the understanding of their duties and human responsibilities as the servants as well as the vicegerent of Allah on earth, their duty as *santris*, learners, with the social duties. It also includes the importance of optimizing the understanding and reasoning to be able to read natural phenomena and integrate them with personalities in order to give birth to positive behaviors, such as being independent in learning, not disturbing others, loving to help friends, active in discussion activities, focusing on learning activities in the pesantren or school.

The second principle, optimizing the heart. The human heart (*al-qalb*) is a psychic role that is able to control freedom of thought and desire of the soul, to be directed at the spiritual consciousness to achieve unity with God. In the concept of al-Imam al-Ghazali's sufism there are the spiritual stages of *takhalli*, *tahalli*, and *tajalli*. In the Pesantren as-Shuffah, *takhalli* becomes part of the *Kyai's* principle in training the *santris* to empty themselves from negative traits and behaviors, such as laziness, grumbling, bullying, irritability, being easy to angry, disrespectfulness, egoism, sleeping after prayer shubuh and Asr time, and so on.

Along with the effort to eliminate their negative nature and behavior, the tutor also familiarizes and conditions them with positive traits and behaviors, such as arousing enthusiasm and learning motivation, motivating congregational prayers and memorizing together, giving the assignment of hand writing the holy verses of the Koran, and other assignments related to learning, joint meal and discussion or meeting, cottage service, and so on.

In the process of *takhalli* and *tajalli* it is hoped that the *santri* experience the *tajalli* through changes in self-awareness of every day's attitudes and behaviors, sensitivity to the environment, awareness of learning needs, recitation, and daily worship. Thus the three processes will direct them to the formation of a mental personality that is in accordance with the principle of the virtue of achieving the divine consciousness.

The third principle, optimizing the soul. *An-nafs* is the psychological element of human which functions as the will or impulse, the desire for something. The human will become the driver that gives birth to the motivation to act and to move. The human will can be directed to something positive and can also be directed to something negative. In Sufism, there are levels of the nafs, namely *an-nafs al-ammarah bilsu* (leading to evil), *an-nafs al-lawwamah* (full of regret), *an-nafs al-muthmainnah* (being to calm), nafs al-radliyah, nafs al-mardliyah (diridlai Allah), nafs al-shafiyah (holy), and nafs al-baqiyah (eternity).

The three principles mentioned above are actualized in various pesantren activities as described above. Because santri are in the age of children and adolescents, giving advices, reminding habituating positive behaviors into continuous assistance techniques in the hope that they will get used to and give birth to a reflection of positive behavior in daily activities.

Problem solving in sufistic counseling considers that the counseling process is not only based on the ability and skills of the counselor in providing counseling (advice, direction, management of counseling), but balanced with awareness and strengthening of spiritual ties between counselees and Allah SWT. This is as described by Jalaluddin in the Ahl-as-Shuffah theory as one of the theories of learning activity that takes place in the history of Islamic civilization. This theory is based on the principle of approaching oneself to God through self-purification by actualizing all the potential given by God to humans (Jallauddin, 2018, p. 375). Strengthening qalb through dhikrullah, strengthening the mind through thinking activities, and strengthening the nafs through regulating the will so that it is always inclined towards positive things.

Thus, the model of assistance for Pesantren is carried out on two dimensions, material and spiritual. Materially, the practice is done through the technique of giving advices, direct reprimand when they make mistakes, learning and other various dialogical counseling techniques. While spiritually it is through accompanying them in habituating worship activities.

The companion believes that to change the santri's behavior to be good cannot only rely on giving advices or habitual behaviors in accordance with any counseling techniques, but it is necessary to familiarize them to face directly to Allah Almighty through *dhikr* activities, praising the Prophet, reciting the Koran and other *sunnah* services. It also includes the companion's prayer and hope for

their *santris*, and their submission to Allah Almighty who is the only One who can give guidance to His desired servant (see in Surah al-Baqarah [2]: 272).

In Samsul Munir Amin's terms, the terms material/physical and spiritual are categorized as methods in the religious counseling, namely material and spiritual methods (2013, pp. 81-85). The material methods use tools that can be seen, heard, or felt by the counselee, namely by bodily and verbal. Through the bodily tools it is done with massages and touch that aims to calm the counselee. While through the verbal it is, for example, by dialogues, giving advices or expressions delivered verbally.

On the contrary, the spiritual method is done in the ways of prayers and the hope which emphasizes the activities of the heart, such as confidence and stabil belief in the help and ease of Allah SWT in solving problems. There is no any concrete effort can be done rather the belief in the secret and will of God that will give the best for all His servants. Still according to Amin, this spiritual technique will have a strong impact on the counseling because the power of prayer and belief in God touches directly on the soul and heart of the counselee.

Conclusion

The model of mentoring in the Pesantren as-Shuffah in shaping positive behaviors of the students is based on the Sufistic virtues with the counseling approach and based on this we call it the sufistic counseling based assistance. Sufistic principles that become guidelines in mentoring are actualized in the learning system, exemplifying, guiding, and empowering the *santris'* potential in various pesantren activities. Every aspect of their personality — the mind, heart, soul — becomes the core goal of the assistance so that the potential is actualized and forms the awareness of positive behaviors. The three main principles of sufistic values in the mentoring include empowering the potentials of the mind, empowering those of the heart, and empowering those of the soul.

Apart from the sufistic counseling model which emphasizes the spiritual side, we do not ignore other sides to be developed again. The further development needs to be strengthened in the side of the companion to be more intensive in exploring the problems of the santri especially in their personal matters. Because assistance is more likely to be general in nature and has not touched the personal side of the santri problem, which of course every santri is inseparable from

personal problems. The lack of the santri's openness to open a dialogue that will help them have more open personalities and self-awareness that activities in pesantren are a necessity.

Therefore, further research is certainly very necessary regarding the importance of exploring deeply the Sufistic counseling model that has been partially applied in pesantren. The unique model of counseling in pesantren which is different from any conventional counseling model will be an interesting theme of the sufistic counseling to enhance the scientific treasure of Islamic counseling.

References

Al-Quran and its Terjemahnya. 2012. Kementerian Agama RI. Direktorat Jenderal Bimbingan Masyarakat Islam. Direktorat Urusan Agama Islam dan Pembinaan Syariah

Achmad, Ubaidillah. "Kritik Psikologi Sufistik Terhadap Psikologi Modern: Studi Komparatif Pemikiran Al-Ghazali Dan Descartes (Upaya Memperkuat Bangunan Konseling Islam). *Jurnal Konseling Religi*. Vol. 4. No. 1. 2013.

Adz Dzaky, Hamdani Bakran. (2006). *Konseling dan Psikoterapi Islam*. Yogyakarta: Fajar Baru Pustaka

Al-Ghazali, Abu Hamid Muhammad bin Muhammad bin Muhammad. Alih bahasa Kaserun. (2017). Indonesian translation, Misykat al-Anwar, Cahaya di Atas Cahaya. Jakarta: Tuross

Al-Sakandari, Ibnu 'Athailah, translated by Fauzi Faishal Bahreisy, (2012). *Terapi Makrifat, Zikir Penentrang Hati*. Jakarta: Zaman

Amin, Samsul Munir. (2013). *Bimbingan dan Konseling Islam*. Jakarta: Amzah

An-Najar, A. (2001). *Ilmu Jiwa dalam Tasawwuf Studi Komparatif dengan Ilmu Jiwa Kontemporer*. Translated by Hasan Abrori. Jakarta: Pustaka Azam

Arifin, Samsul, dan Ahmad Zaini. "Dakwah Transformatif Melalui Konseling: Potret Kualitas Kepribadian Konselor Perspektif Konseling At-Tawazun. *Jurnal Konseling Religi*. Vol. 9, No. 2, 2018

Jurnal Dakwah, Vol. XV, No. 1, 2014.
<https://media.neliti.com/media/publications/77862-ID-dakwah-transformatif-melalui-konseling-p.pdf>

Azzet, Akhmad Muhaimin. 2011. Urgensi Pendidikan Karakter di Indonesia. Yogyakarta: Ar-Ruzz Media

Chaplin, J.P., (translated by Kartini Kartono). (2004). Kamus Lengkap Psikologi, cet. IX, Jakarta: Raja Grafindo Persada

Dzawafi, Agus Ali. "Bimbingan dan Konseling dalam Terapi Sufistik". Jurnal al-Shifa, Vol. 02, No. 1, (Januari-June) 2011.
<file:///C:/Users/kings/Documents/Downloads/906-301-2173-1-10-20180726.pdf>

Frager, Robert. (2002). Translated by Hasmiyah Rauf. Hati, Diri, dan Jiwa, Psikologi Sufi untuk Transformasi. Jakarta: PT Serambi Ilmu Semesta

Jahja, Yudrik. (2011). Psikologi Perkembangan. Jakarta: Kencana

Jalaluddin. (2018). Psikologi Pendidikan Islam. Yogyakarta: Pustaka Pelajar

Mastur. "Mencari Bentuk Konseling Islam dalam Tradisi Sufisme". Volume VIII Nomor 2 Juli - Desember 2015

Mubarak, A. 2006. Pengembangan Healing dan Konseling Berbasis Psikologi Islam, (Online), (<http://mubarak-institute.blogspot.com>), diakses 10 August 2018

Mulyadi. (2016). Bimbingan Konseling di Sekolah dan Madrasah. Jakarta: Kencana

Munir, Samsul. (2010). Bimbingan dan Konseling Islam. Jakarta: Amzah

Sabiq, Zamzami. "Konseling Sufistik: Harmonisasi Psikologi Dan Tasawuf dalam Mewujudkan Kesehatan Mental". Jurnal Anil Islam Vol. 9. Nomor 2, December 2016

Samad, Duski. (2017). Konseling Sufistik. Jakarta: Rajawali Pers

Siregar, Alfin. "Struktur Kepribadian Menurut Ibn Miskawaih dan Implikasinya pada Layanan Konseling dan Terapi Islami. Jurnal Al – Irsyad. Vol. VIII, No. 1, 10 Januari – Juni 2018

Sjarkawi. (2006). Pembentukan Kepribadian Anak. Jakarta: Bumi Aksara

Sutoyo, Anwar. “Model Bimbingan dan Konseling Sufistik untuk Mengembangkan Pribadi yang ‘Alim dan Saleh’”. *Jurnal Konseling Religi*, Vol. 8. No.1 June 2017

Wilcox, Lynn. (2003). Translated by IG Harimurti Bagoesaka. *Ilmu Jiwa Berjumpa Tasawuf*. Jakarta: PT Serambi Ilmu Semesta

Yayasan Pulih, 2011,
in <https://kamuspsikososial.wordpress.com/tag/definisi-pendampingan/>