KONSELING RELIGI

Reviewing Islamic Counseling Through The Concept of Religious Coping

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Abstract

Reviewing Islamic counseling through the concept of religious coping. The results of field studies obtained results regarding the process of Islamic counseling work on Muslim client. Data was obtained through interviews conducted with two speakers, each of whom was a practitioner of Muslim psychology who carried out Islamic counseling services and a Muslim client. Processing data through testing the validity of data with data/source triangulation techniques. Data analysis using the Miles & Huberman model. The Islamic counseling work process is then explored through the concept of religious coping. In reviewing the concepts of religious coping, all stages in the series of processes of Islamic counseling work include the use of the concept of positive religious coping in all different types of religious functions. However, there is a concept of belief/faith/fitrah as an aspect targeted in Islamic counseling that cannot be correctly explained through the concept of religious coping.

Keywords: Islamic counseling, religious coping, belief, faith, fitrah

Introduction

According to Taylor (2011), a person experiencing stressful or traumatic events will usually turn to religion or God for comfort and insight. In this regard, there is a pretty interesting research from Cornell (2015) to see things that allow a person to use religion in the face of stressful life. The result indicates that in fact, religious capital (capital religion) plays the most influential role in determining a

person's use of religious coping (coping religion) compared with chronic life stress and other resources such as income and education.

How can religion help someone in facing the stress of life? Some study results state that religion has a function of meaning (Clifford Geertz, in Pargament, Koenig, and Perez, 2000), control, comfort, intimacy (Pargament, Koenig, & Perez, 2000), and life transformation functions (Pargament, 1997, in Pargament, Koenig, and Perez, 2000). In addition, religion provides a system of beliefs and way of thinking about the incidence of stressful that can reduce the distress and assist individuals in finding the meaning of each event stressful that they experienced, as well as providing a source of social support (Laubmeier, Zakowski, & Blair, 2004, in Taylor, 2012); Religion has the effect of social support as well as function as a power source intrapersonal (Cornell, 2015). Religion has a very strong influence on the attitude of its adherents, as evidenced by the function and role of religion with regard to motivation, ethical values, and expectations. Religion is also a source of answers to human problems because with religion humans always try to pursue salvation both in the world and the hereafter (Ramli, 2016).

Various studies on religion/religiosity and mental health have been carried out. The majority of empirical data states that religious commitment encourages health (Koenig & Larson, 2001; Koenig, McCullough, & Larson, 2001; Mueller et al., 2001; Seybold & Hill, 2001; Koenig, 2009 in Zarzycka & Rydz, 2014); Religious commitment has a positive correlation with a good frame of mind, existential coherence (Saraglou, 2002; Piedmont, 2005, in Zarzycka & Rydz, 2014), personal adjustment (Morris, & Hood, 1994, in Zarzycka & Rydz, 2014). Religion is often positively associated with subjective well-being, thus religion can be used in strategies for making positive meanings (Park, 2005).

A great concern to the religious issue with regard to the implementation of the counseling/psychotherapy and mental health marked increase in interest for integrating theology, religion, and spirituality with psychology. The emergence of a number of types, titles, and organizations that explicitly incorporate these components illustrate those concerns. The birth of Lay Christian counseling, Nouthetic biblical counseling, Christian psychology, Christian soul care, Christian counseling, and pastoral counseling in America, as well as the formation of AAPC (The American Association of Pastoral Counselors) reflects this (Garzon, 2009, in Walker, 2012).

The views are based on the religion/religiosity was actually already recognized and reflected in the professional codes of scientific institutions and renowned professionals in the world, both representing psychologists, counselors, and the leading psychiatrists. According to D'Andrea and Sprenger (2007), a code of ethics for counselors has been established by a number of professional counseling organizations to ensure that every person who seeks treatment is accepted as an individual. Professional counseling promise to not only accept clients, but are committed to improving their understanding of what the client believes about the meaning of life, morality, and life after death, which is important and profitable aspects of the counseling process (Nickle, 2011). Nickles (2011) also stated that in 1995 the problem of "religious or spiritual" has been incorporated into the DSM-IV as one of a list of issues that may be complaints of clients in counseling, creating the need for counselors to have the skills to deal with clients who have problems religious or spiritual. In addition, The Council for Accreditation of Counseling and Related Educational Programs (CACREP) stated that religious preference as client diversity dimensions included in the curricular standards under the auspices of the Social and Cultural Foundations.

Shuler & Durodoye (2007) suggest that there are three points in competencies that must be trained by counseling professionals listed in the Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) as a special division of the American Counseling Association (ACA). Among them stated that counselors must assess the importance of religion on therapeutic issues, must accept religious or spiritual themes in counseling, and must use religious and spiritual beliefs according to client preferences to achieve goals (Nickles, 2011).

Indonesian society is a society that lives in a state religion and guarantees religious freedom and recognizes the Almighty God as stated in the Indonesian state philosophy Pancasila and the Constitution of 1945. Religion and acknowledge God Almighty is even already a tradition Indonesia. Their religious tradition is actually even by M. Amin Abdullah (Mubit, 2016) has been ingrained in the history of human life. For example, Europe and America with the Christian tradition, the Middle East with Islamic tradition, China with Confucian tradition, Thailand with Buddhism, Hinduism India with tradition, and many other traditions.

Based on data from the Central Bureau of Statistics (2010), the majority of Indonesia's population to Islam (207 176 162 or 87.180% of the total population. Furthermore, based on data from the Pew Research Center (2017), in population size range of 2015 to 2060, is projected to be a Muslim religious groups the fastest growing large, with estimates of the percentage change of 70%. Of the 49 countries with a majority Muslim population, Indonesia is the country with the largest number of Muslims, ie 87.2%.

According to Abu Raiya & Pargament (2011), Islam is very positive role in the lives of Muslims. Al-Ghazzali (2001) in Ghobari & Akbar (2011) also stated that Muslims centuries ago using Reliance on God (trust, belief in God) as a coping strategy to deal with challenging life events. However, empirical studies on Muslims still relatively rare (Abu Raiya & Pargament, 2011), the study of religion and mental health is mostly done in a Christian context, but little is done in countries Islami (Vasegh S, Mohammadi MR 2007)

Here are some results of research regarding the belief or the Islamic faith and mental health: Stress and trauma-based race is not common among Muslims (Abu highway and Abu Bader, 2008, in Humeidan, in Ahmed and Amir, 2012). Faith Islami provide comfort, sense of identity, spirituality, and a community of followers (Abu Raiya & Pargament, 2010, in Aisha UTZ, in Ahmed and Amir, 2012), in the Islamic perspective, the physical and mental health is considered as a gift from God, and that trust must be maintained. Most young Muslims to experience that their religion is a source of strength and a way to gain social support. Individuals who identify as "Muslim" considers religion as an integral aspect of their lives and rely on religion to positive coping strategies (Humeidan, in Ahmed and Amir, 2012).

As for some of the results of research on religiosity and mental health, both Islamic religious or religiosity on Muslims in Indonesia are as follows: religiosity can predict mental health of Moslems (Affandi and Diah, 2011); Islamic religiosity shows that the religious person can not be separated with a spirituality that is the experience of closeness to the Creator. Islamic religious offering welfare or happiness that leads to a meaningful life is not just more experienced positive feelings than negative feelings and experience of subjective life satisfaction. Islamic religiosity shows that the religious person can not be separated with a spirituality that is the experience of closeness to the Creator. Islamic religious offering welfare or happiness that leads to a meaningful life is not just more experienced positive

feelings than negative feelings and experience of subjective life satisfaction. Islamic religious concepts like this can generate interest seekers true happiness (Mayasari, 2014); There is a relationship between religiosity of Islam: the mental health of the elderly. In this study refers to the appreciation of the religion of Islam (Munib, 2015); teenage morality (Reza 2013); mature coping behavior (Lestari & Purwati, 2002).

Regarding the issue of religion, mental health and the implementation of counseling in Indonesia, in 2017, the author conducted a study to explore the therapeutic process of Islamic counseling for Muslim clients. By discussing the process of Islamic counseling work for Muslim clients through a review of the concepts of religious coping, we can better understand whether the work process can facilitate someone to be able to cope with life stress? The results can better understand the client's needs during the counseling process.

Method

In this field research, data was obtained through interviews conducted with two speakers. The first speaker was a Muslim psychology practitioner who carried out Islamic counseling services (H). The second speaker was a Muslim client who received Islamic counseling services (R). Data is processed by testing the validity of data with data / source triangulation techniques. Data were analyzed by using the model of Miles & Huberman (1984), including: a) Reduction of data; b) Presentation of data in the form of narrative text. c) Draw temporary conclusions then verify back to the field so that it can be a reliable conclusion.

Theoritical Review

Islamic Counseling

Dharamsi & Maynard, in Ahmed & Amer (2012, Chapter 8, p. 139) suggest that the term "Islamic counseling" signifies that it is based on knowledge related to Revelation. This relationship attracts many Muslims to Islamic counseling and makes Islamic counseling meaningful and credible. Such an approach is more meaningful to Muslims than just sensitive to share experiences on Muslim identity (although such work is also very valuable).

Dharamsi & Maynard added, considering that not all Muslims are religious or are practicing, and that the person has the possibility of experiencing a change of belief and has various relationships with his beliefs, then the therapeutic in question is not about Islamic advice, but about counseling in a form that allows the client is in "psychological and spiritual space", so that forms like this allow clients to find "answers" for themselves in the context of their own lives - and make it possible to work on issues such as relationships, depression, loss, and spiritual or religious dilemmas without being judged or flooded by the advice of others.

Furthermore, Bakran (2008, p. 189) means counseling in Islam as an activity to provide guidance, lessons and guidelines to individuals who ask for guidance (clients) about how to develop their potential mind, mentality, faith and beliefs. In addition, how to cope with the problems of living independently, well, correctly based on the Qur'an and the Sunnah of the Prophet Muhammad.

Meanwhile, Sutoyo (2015, p.22) said that the essence of Islamic counseling is an effort to help individuals learn to develop *fitrah* and /or return to *fitrah*, by empowering faith, thought, and willingness given by Allah to understand the guidance of Allah and the Messenger. Thus, the nature (*fitrah*) develops correctly and firmly according to the guidance of Allah SWT. According to Anwar Sutoyo, the intent of fitrah in the Qur'an is 30:30, with reference to some of the opinions of scholars as follows: a) *Fitrah* is a belief about the oneness of Allah SWT, which God has implanted in every human being; b) *Fitrah* is acceptance of the truth and stability of individuals in their acceptance; c) *Fitrah* is a condition of human self-creation that makes it potential so that it is able to know God and His shari'a.

Based on the above understanding, Sutoyo (2015) states that Islamic counseling is an activity that is "helpful". Indeed the individual himself who need to live according to God's guidance (the straight path) to save them. Since the counselor's position is helpful, the individual must actively understand, while carrying out Islamic guidance (the Qur'an and the Sunnah of His Messenger) to be safe and obtain true happiness in the world and the hereafter, not misery and destitution in the world and the hereafter.

Religious Coping

According to Pargament & Raiya (2007), religious coping is a coping method related to the Sacred to understand and deal with negative life events. This religious coping emphasizes several things, namely: 1) Religious coping has the following functions: finding meaning in life, increasing intimacy with others, finding identity, increasing self-control, reducing anxiety, and helping the transformation process; 2) Religious coping involves various aspects which include: aspects of behavior, emotions, relationships, and cognition; 3) Religious coping is a dynamic process that changes over time depending on the context and circumstances; 4) The process of religious coping leads to results that help or even harm the individual. Hal ini bergantung pada jenis koping apa yang digunakannya, positif atau negatif; 5) In practice, it is possible to have additional dimensions depending on problems that are considered sacred or holy by the user; 6) For users, especially those who experience critical life problems, religious coping provides information to improve religious understanding regarding health and well-being.

Even though it is related to religiosity, religious coping has different constructs. Multidimensional construct that can give positive or negative results depending on the sort of religious coping were used.

Religious Function in Religious Coping

Religious coping is based on a functional view of religion and its role in coping (Pargament, Koenig, and Perez, 2000). The functions of the religion are: 1) Meaning (function of meaning). Religion plays an important role in finding meaning for life experiences that are miserable, confusing or difficult to understand. Religion helps people understand and interpret certain events that happened (Clifford Geertz, 1966, in Pargament, Koenig, and Perez, 2000); 2) Control (control function). When an individual is faced with an event beyond his capacity, religion provides various ways to control and control the event; 3) Comfort (comfort function). Religion serves to reduce the worry of events or disasters that might occur at any time; 4) Intimacy (function of intimacy). Religion provides a way to build social solidarity and social identity. 5) Life transformation (transformation functions of life). Religion helps make the decision to transform life. In this case, individuals change old values with important new sources (Pargament, 1997 in Pargament, Koenig, and Perez, 2000).

Based on the function of the religion, Pargament describes several religious coping methods that can have a beneficial or detrimental effect on the user, namely:

1. Function of finding meaning in the use of religion as coping, including: a) Benevolent Religious Reappraisal: religion helps redefine the stressor as something that is full of goodness and benefits; b) Punishing God Reappraisal: redefining the stressor as a punishment from God due to sin; c) Demonic Reappraisal: redefining the stressor as an act of satan or witchcraft; d) Reappraisal of God 's Power: redefining that stressful situations occur because of God's power.

2. The control function in the use of religion as coping consists of: a) Collaborative Religious Coping: controlling the problem by involving God; b) Religious Coping Active: actively giving control to God in dealing with problems; c) Passive Religious Coping: passively waiting for God to control the situation; d) Pleading for Direct Intercession: controlling the problem by asking God to give a miracle; e) Religious Coping Self-Directing: own initiative to control the problem rather than asking God for help.

3. Gaining comfort and closeness with God in the use of religion as coping: a) Seeking Spiritual Support: seeking comfort and security through God's compassion and help; b) Religious Focus: conducting religious activities to divert focus from the stressor; c) Religious Purification: seeking God's forgiveness through religious activities; d) Spiritual Connection: feeling closeness with God; e) Spiritual Discontent: confused and dissatisfied with relationships with God when experiencing stressful situations; f) Marking Religious Boundaries: limiting religious behavior that is acceptable and that is not in accordance with his beliefs.

4. The function of religion to gain intimacy with others and closeness to God: a) Seeking Support from Clergy or Members: seeking comfort and security through compassion and care from people in religious organizations and places of worship; b) Religious Helping: trying to provide spiritual support and comfort to others; c) Interpersonal Religious Discontent: confused with confusion and dissatisfaction with relationships with people involved in religious organizations or places of worship when experiencing stressful situations.

5. The function of life transformation, consisting of: a) Seeking Religious Direction: seeking religion to find the direction of the new purpose of life because the purpose of long life does not help; b) Religious Conversion: seeking religion to make major changes in life; c) Religious Forgiving: seeking God's help to eliminate anger, pain, and fear that destroys peace.

Religious Coping Type

All religious coping methods can be grouped into two types, namely:

1. Positive religious coping reflect the relationship that creates comfort with higher power. For example, seeking God, seeking relationships and spiritual support, and accepting religion as something that is full of kindness. The use of this type of coping shows: feelings of spirituality, a safe relationship with God, a belief in the meaning of life, and a feeling of connecting with others spiritually (Pargament, Smith, Koenig & Perez, 1998 in Pargament & Raiya, 2007). This type of religious coping assesses religion and spirituality as a great support and can improve physiological and psychological abilities in response to external stressors (Pargament, 1997 in Ahmad, 2016, in Husnia & Wardhani, 2018). The use of positive religious coping tends to be advantageous to deal with stressful events (Ano & Vasconcelles, 2005).

2. Negative religious coping reflects pressure, conflict, and the struggle for higher power. This interpersonal struggle contains a negative emotional charge towards Higher Power. For example, anger, questioning God's authority, and feeling ignored. Individuals show an insecure relationship with God, have an unpleasant view of the world, and feel a religious struggle in their search for something significant (Pargament, Smith, Koenig & Perez, 1998 in Pargament & Raiya, 2007, in Husnia & Wardhani, 2018). Negative religious coping faces negative events accompanied by feelings of isolation or feelings of problems with God (Pargament, 1997 in Ahmad, 2016, in Husnia & Wardhani, 2018).

According to Pargament (1998, in Mah, 2011, in Husnia & Wardhani, 2018) there are other types of religious coping based on how individuals understand relationships with God, namely: 1) Collaborative: Individuals solve problems by asking God for help too actively trying to find a solution. This means that he and God work together to solve problems; 2) Self-directing: Individual focus resources God has given him to make a decision and then solve its problems;

3) Differing: The passive individual waits for God's solution and surrenders all responsibility for resolving the problem to God. Although the three religious coping styles are related to positive results, collaborative coping styles often give more favorable results than the other two styles.

Discussion

We begin by examining the descriptive results. H (Muslim Psychologist who carried out Islamic counseling services) stated that the service is referred to as counseling Islam because as a Muslim, he has confidence that the values of Islam greatly help a person cope with the problems of life, and even make it grow in living her life. According to him the issue of life can be solved using guidance/Revelation from the Creator.

According to H, the process of implementing Islamic counseling begins by looking at the extent to which clients understand life based on Revelation. This can distinguish the advanced process between one client and another client. This difference in understanding results in different ways of looking at life. So the process does not begin with giving the verses of Revelation, because in reality each client is not necessarily able to go straight into that stage. The extent to which clients understand life based on Revelation can be seen by looking at how the client gives meaning to the problems they experience. Based on the client's meaning, it can be seen the extent of his understanding of life, consciousness what already appeared or not appear with respect to position itself and all the problems it faces in the presence of the Creator.

The next step is to do the first awareness process. The goal is that clients can see how the position of the problem with his position before God. Himself is a human being created by Allah, and Allah is the Creator. Thus, because it was created by Allah, Allah created the events in his life. There is a relationship between the problem / event experienced by his position as a creature and the position of Allah as the Creator. With this awareness, clients can realize that the events they experienced were not "coincidence" or not "self-error" (so that it often becomes a material remorse), because Allah created everything not dependent on the work of His creatures. The event that Allah created for him is a sign of the Creator, as a manifestation of His love. This awareness according to H can foster gratitude, hope and confidence that he is able to solve the problem by using the

potential given by Allah to him, and believe that Allah always helps him. Client gratitude can be an indicator that he is able to accept events/problems as part of life given by Allah.

The second awareness process aims to enable clients to measure how much the weight of the problem is compared to the function and role as a whole human being. The function and role of this human being relates to the purpose of Allah creating man on earth as stated in the Qur'an. Thus, the client needs to have a basic understanding of the purpose of Allah creating himself as a human being according to the Qur'an. Meanwhile, the life problems faced by the client need to be understood as a ladder so that they can be better in their journey of life, even in order to achieve happiness hereafter, by utilizing all the potential given by Allah according to its purpose and according to the purpose of creation. This growing awareness can complement the growth of the previous consciousness.

Armed with the awareness grown in the previous stage, then the client is invited to discuss (as a form of utilizing the mind) looking for various alternative solutions to problems.

Next is an interview with R (client). R (female) is the first child of two siblings. During the first grade of high school, R experienced the loss of his beloved father. A year after his father died, R was still sad, and when it is precisely the moment experiencing tremendous grief.

R: "I can't move on. I still mourned and still did not expect that the situation had come to me. I remembered. ".

In the process of implementing Islamic counseling, R is the client of Mrs. H. R explains how Mrs. H provides Islamic counseling services to him. The following are excerpts of the interview:

R: "The approach of Mrs. H, starting with acquaintances and chatting lightly, feels good talking to her, comfortable, and makes me open. I am often reminded and introduced about how to understand myself, invited to understand and think about getting to know my identity. And began to be reminded that I was indeed a weak creature, so was my father. My father was also a creature that could not be used as a place of refuge and a place of dependence because he could leave too. Then it was introduced that there is an extraordinary God and can be the only place to depend, namely the Creator, Allah.

I (Interviewer): "Did you immediately accept?

R: "I didn't accept it right away, but it aroused curiosity so I thought about it, my understanding had been ransacked. In the past, I thought that life was enough to just live, eat, drink, sleep, go to school, play, gather with parents, graduate from school, work or study, get married, have children, grandchildren, continue to die, like having no purpose in life. Not thinking that I was created had a purpose".

I: Can R solve the problem immediately? ".

R: "Actually it's not, because it doesn't answer the problem directly. But I became hopeful that Allah is the Strongest who created us who can be a place to depend Allah created us with a purpose. Allah gives a disaster or any event has a purpose ".

I: "What was found by R from the problem finally, after discussing it with Mrs.H?"

R: "I was able to take lessons, be able to find Allah. If Allah did not give me the disaster, I consider my life to be ordinary, maybe by not finding my God (Allah), I don't know who I am. "

I: "With these findings, how does it feel?".

R: "I became convinced, had strength, that I could live because I had Allah. Then I began to think about what to do ".

I: "How come such beliefs arise, were you not sure beforehand?"

R: "Initially I already knew from the teacher of teaching or from school, but only to fill out the exam questions. Never thought of understanding Allah deeply and never attributing Allah to my life".

I: "How could R aware of it?"

R: "We talk a lot and read verses. The most remembered is Al-Ikhlas. Until now I still like the verse. In that verse, where Allah introduces Himself that Allah is the One, All beings depend on Allah, Allah does not have children and is not begotten, and there is nothing equal to Him. That became the material of my mind at that time. Furthermore, I want to know who Allah is, what the nature of Allah is, and what He wants. "

I: "How does R manifest that curiosity?".

R: "I read the Qur'an myself even though I did not immediately find the appropriate verse. But from all the verses in the Qur'an that I read, I can

understand the meaning and indeed explain Allah, whether from the story, the rules and whatever is in it, there is a relationship with God ".

I: *"So what are the new findings at that time and do you feel the effects until now? "*

R: *"I found my identity that I was created to be a servant of Allah. I began to think about the way to become a servant of Allah to be safe both in the world and after death. Reading Qur'an adds to my belief in life after death. After studying the Qur'an and getting to know Allah, I became convinced that I had a purpose in life, namely to slave to Allah to be safe in the world and in the hereafter. "I found that all of the Creator's desires were for my own safety. Therefore, growing desire for submissive to Allah because it was for my safety. I want to do every activity as Allah wishes. While there are problems, I really want to continue to follow what Allah's instructions to solve the problem.*

I: *"is the proof or reality?"*

R: *"The proof is from Allah's instructions. At that time I discovered that I had to work for a living. The main thing is imagined, whatever the work, the halal origin and according to Allah's instructions ".*

I: *"How many times did you meet with Mrs. H until R could accept that your father had died?"*

R: *"About two to three months, once a week or two weeks. But it gives energy to solve other problems as well ".*

When examined from the description of H and R, there is a match between the objectives H wants to achieve and what R experienced after attending Islamic counseling. In the initial stage, H only asks R to tell the problem and gives a view on the problem at hand to determine the extent to which R views his life, awareness of what arises regarding his position and all the problems he faces before the Creator.

From a series of discussions during the Islamic counseling process with H, R stated that she felt comfortable and made her open to expressing his problems and views on the issue. During the process, R's self-understanding and awareness grew. For R, that understanding and awareness is something new in her life, and has fostered gratitude, hope and confidence, and fostered an urge to try to overcome her problem. The following are: Allah isThe One who created her - she is a creature. As a being, she is weak, and finds that the Strongest is Allah,

therefore only to Allah should humans ask for help. Allah is the place to depend. In order for R to live properly and safely in the world and the hereafter, then she must align her life goals with God's goal of creating humans as stated in the Qur'an. There was a desire to know more about Allah, by studying and exploring the Qur'an. Be sure of the truth of the Qur'an, so that R is sure that there is an afterlife. God gives any disaster or incident to R because Allah has a certain purpose. R is grateful to find God through the disaster he experienced, because R knows who she is. Without finding Allah, R sees her life as ordinary. Growing confidence that R can be strong and can live because R has Allah. R believes that there is an afterlife, therefore the purpose of his life is salvation in the world and in the hereafter. In R there was a growing belief that Allah gave the potential to be able to solve her life problems. Besides that, R was convinced that Allah gave instructions and help to solve her problem. R can receive concern and grief over the events of her life as a part of life. R was encouraged to make a living in solving her life problems in accordance with Allah's instructions, and hoped only to Allah. In the end, R was able to find a solution that was comprehensive and able to handle it well, in fact, according to her to provide energy to solve other life problems.

If observed based on the concept of religious coping, all the objectives of the Islamic counseling work process established by H and all R experiences during the Islamic counseling process illustrate that the Islamic counseling work process actually facilitates the application of religious coping concepts. More specifically, it can facilitate the application of the concept of positive religious coping to all religious functions with different types of functions. For example: "R realizes her position as a servant of the Creator (finding identity). This illustrates that R has comfort and closeness with Allah as a result of using religious coping methods on the religious function of the type of spiritual connection. Furthermore, the goal is to build awareness that everything that happens is created by Allah with a specific purpose, not solely because of self-action (self-errors), according to the concept of religious coping describing religious coping methods in the function of the religion of the type of reappraisal of God's Power.

Efforts to build awareness that we are indeed weak, on the contrary only Allah the Most Powerful shows that only Allah has the right to be asked for help. According to the concept of religious coping, this illustrates religious coping

methods in the control function of collaborative religious coping and comfort spiritual seeking.

The realization that accepting what happened is the work of God, and there is a connection between the problem or event that he experienced with the work of God as The Helper. In the concept of religious coping, it can describe religious coping methods in the function of collaborative religious coping and religious coping methods in the function of seeking spiritual support.

Being able to be grateful for being able to recognize her identity as a servant of Allah, having a real purpose in life, having faith and having life force because of having Allah, can live her life as a manifestation of compassion from the Creator and an opportunity to rise on the next development ladder, illustrating religious coping methods on religious functions to find meaning in the types of benevolent religious reappraisal, religious coping methods on the function of the type of spiritual connection, and religious coping methods on the function of transformational types of seeking religious direction and religious conversion.

Conditions where the client (R) is motivated to use the potential given by Allah in solving all his problems, showing the existence of Self-directing as one of the styles of religious coping.

According Pargament, Smith, Koenig & Perez (1998) in Pargament & Raiya (2007), the use of positive religious coping reflects: the relationship that creates comfort and security with a Higher Power (God), the feeling of spirituality, belief in the meaning of life, and feelings connect with others spiritually. In addition, it can benefit users in facing stressful events (Ano & Vasconcelles, 2005), improve physiological and psychological abilities in response to external stressors (Pargament, 1997 in Ahmad, 2016, in Husnia & Wardhani, 2018).

From another point of view, the Islamic counseling work process carried out by H shows a process that according to Dharamsi & Maynard's terms, in Ahmed & Amer (2012) as a form of counseling that makes the client in a "psychological and spiritual space" so that so that it can be understood when the client (R) find answers to life on religious issues without being assessed or flooded with advice. When observed again, the process can also meet the counseling meanings in Islam according to Bakran (2008). R shows the changes, both in perspective, belief, and faith with regard to the problem it faces in particular and

life in general. R is also able to deal with the problem properly, correctly, and independently, and based on Allah's instructions.

In addition, it fulfills what was stated by Sutoyo (2015) regarding Islamic counseling. Islamic counseling makes the client learn to understand and simultaneously carry out Islamic guidance, as a manifestation of the development of fitrah and/or returning to fitrah. Fitrah according to him is the acceptance of the truth and stability of the individual in his acceptance, also as the state of creation of man who makes it potential - through that fitrah - humans are able to know God and their shari'a.

Conclusion

The whole process of Islamic counseling work done H facilitate the application of the concepts of positive religious coping. However, there are aspects that are targeted in the Islamic counseling process that cannot be explained correctly through the concept of religious coping. In this case, it is the possession of belief/faith as a human nature (fitrah) by which being able to know Allah and His shari'a and being able and firmly accepting the truth as experienced by R. The concept of religious coping explains about this belief only up to the level of cognition in the form of meaning (the function of meaning that helps individuals to understand and interpret certain events they experience). Therefore, it becomes interesting if further explore aspects regarding beliefs/faith/fitrah is based on the reviews the concept of psychology.

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