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The Language Style of Prospective Counselors in Islamic Perspectives: Implications for Career Counseling

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Abstract

Cultural diversity, especially language style becomes a color in everyday social life, this is important considering the exchange of knowledge (transfer of knowledge) and values (transfer of values) of each individual depends on the verbal ability of humans in explaining everything that is experienced. The main issue that has become an obstacle in the world of Guidance and Counseling to this day is the demand for Counselor performance which must be improved but not accompanied by the ability to use language properly and correctly. The purpose of this study is to determine the language style of prospective counselors in the IKIP Siliwangi environment, West Java. An ethnographic study was chosen as a research model that aims to describe the language style of counselors in the Islamic perspective and their implications in career counseling. The data analysis technique used is thematic ethnography to thoroughly describe the language style of prospective counselors in an Islamic perspective that influences their application in the career counseling process. Based on the results of observes conducted, the authors found several findings including research subjects preferring the use of socially-formed language and applying it in daily life including in the learning process rather than considering it in an Islamic perspective such as (1) *Tauqiify*, (2) *Ishtilah*, (3) *tauqiify* and *ishtilahy*.

Keywords: Career Counseling, Language Style, Islamic Perspectives

Introduction

Cultural diversity, especially language style becomes a color in every social life, this is important considering the exchange of knowledge (transfer of knowledge) and values (transfer of values) of each individual depends on the verbal ability of humans in explaining everything that is experienced. The development of culture as diversity and cultural identity cannot be separated from the uniqueness in communication between individuals and groups around it. Communication as a basis for conducting counseling activities is often hampered by ways of communication between individuals who have different cultural backgrounds, for example, intercultural meetings in a Guidance and Counseling can be hampered because of different language accents even though in general using Indonesian the same one.

The main issue that has become an obstacle in the world of Guidance and Counseling to this day is the demand for Counselor performance which must be improved but not accompanied by the ability to use language properly and correctly. Referring to the definition of language according to Keraf (1997), namely as a means of communication between individuals and groups in the form of sound symbols and produced by human speech tools. Although human speech is not the only medium of communication, verbal language is a media that can be absorbed quickly and can produce meaning for the viewer. Various kinds of assumptions by experts explore the importance of choosing the right language in order to expedite the process of service delivery, Prof. Sunaryo Kartadinata in his seminar at Malang State University, for example, emphasized that the process of receiving information in the provision of services by counselors was only done as a ritual, and was not seen as an activity of understanding something positive.

Walgito (2010) career counseling is an activity in the form of communication carried out by the counselor towards counselees with the aim of helping to solve students' career problems and facilitate student career development through career education/position both now and in the future.

Career counseling not only provides position guidance but has a broader meaning, which is a process that involves communication arranged by using a structured language perspective so that the intentions in the counseling process can be digested as much as possible.

From the Islamic perspective, the language used in communication is an inseparable part of human life because all our steps are always accompanied by communication. The communication in question is Islamic communication, that is, moral or ethical-moral communication. Communication with the morality of *al-karimah* means communication that originates from the *Quran* and Hadith (the Sunnah of the Prophet). In the Qur'an, it is very easy to find concrete examples of how God always communicates with His servants through inspiration. To avoid mistakes in receiving messages through these verses, Allah also gave freedom to the Messenger of Allah to reduce His revelations through the sightings of *hadith*. Both the *hadiths* are *Qouliyah* (words), *Fi'iliyah* (deeds), *Taqrir* (approval) of the Apostles, then coupled with the birth of commentators so that through their hands a large number of commentary books are collected. The theory of language in the perspective of Islam was first formulated by Arabic linguists who in Islamic literature are known as Ibn Faris and Ibn Jinny, both scholars and linguists formulated three language criteria as an intermediary for communication among people, Taufiq (2016) describe language in an Islamic perspective. (1) *Tauqifi* or inspiration which is a view based on the principle of idealism. This perspective emphasizes that language and ideas reach humans with the will of the creator or God. In the counseling process, an ideal counselor communicates with ideas conveyed based on his religious experiences (2) *Ishtilahiyis* a view of language based on the principle of materialism, meaning that language is essentially created by material beings, in this perspective the communication built by the counselor is absolutely based on social experiences in which the counselor has his own identity that shapes the language style itself, (3) *tauqiify* and *ishtilahy* This theory is based on the principle of dualism which means a counselor has a synthesis of views from the two previous views which assume that the nature of something is composed of religious and material aspects. The religious aspect, in this case, is God, as the immaterial creator. The material aspect is that humans are His material creatures.

Language in western theory, Fodor (1974) says that language is a system of symbols and signs. What is meant by a symbol system is the relation of symbols with conventional meanings. Whereas what is meant by the sign system is that the relationship between sign and meaning is not conventional but is determined by nature or certain characteristics possessed by the object or situation in question. Then Bolinger (1981) shows that meaning as a function of language is the

relationship between reality and language. While reality includes everything that is outside of language. Reality may be realized in the form of language abstraction because there is no language without meaning. While the meaning is the result of the relationship between language and reality.

Why this is important. Vogel & Wester (2007) said that one of the main obstacles to the success of the counseling process is the doubt and the lack of skill of the counselor in instilling the values expressed through communication methods that cannot be well received by the counselee. Special attention for education activists, especially those focused on counseling as a discipline that uses verbal skills as one of its strengths, in other studies about the failure of the counseling process, it can also be seen that there is miscommunication in its implementation, as Azmi's findings (2016) confirm 38% - 60 % of teenage parents (counselees) claim to be dissatisfied with the counseling process provided by the counselor, this paradigm will tarnish the image of counseling because the counseling process will be seen as an activity of formality.

Various kinds of issues are present in the world of Guidance & Counseling, the process of continuity in counseling and service delivery is still a major problem that must be constantly addressed for better quality. Apart from the process, the language used by the counselor as a medium for conveying information is sometimes digested differently by the counselee's perception, whether the language contains positive or negative meaning, the counselee has the right to interpret the results of the communication process. Uhlenback (1982) explains further from the purpose of using language properly can bring together a more comprehensive and structured meaning. Whereas according to Keraf (1997) basically, language has certain functions that are used based on one's needs, namely as a tool to express themselves, as a tool to communicate, as a tool for carrying out social integration and adaptation in certain environments or situations, and as a tool to exercise social control.

In the counseling process, the use of language is the most vital thing to interpret every process in communication. The same technique, the same approach, will get different results if it is done by different counselors and counselees too, why is that. Because each individual has a different way of expressing themselves, the counselor has his own language style that is obtained from the process of its development, as well as counselees who can express themselves differently also through the meaning of the language received. This is

to maintain effectiveness in the results of the counseling process itself which according to Harahap (2014) that the counseling process carried out in schools has been going well, therefore the language style undertaken by the counselor must consider the counselee's state in interpreting any information received so that counselee is able to digest positively in every process of counseling or other services.

Method

An ethnographic study was chosen as a research model that aims to describe the language style of counselors in the Islamic perspective and their implications in career counseling. In addition, this research model also serves to clear up the bias towards open manifestations and gray manifestations of culture (Hanurawan : 2016).

The subjects of this study were students with the initials ESK as prospective counselors in the IKIP Siliwangi Cimahi environment, West Java, with the characteristics set by the researchers based on certain criteria. In-depth interviews and documents as archives were chosen as data collection tools because they were in accordance with the objectives or research questions based on interview guidelines for the research subjects that were tailored to the research needs.

The data analysis technique used is thematic ethnography in an effort to thoroughly describe the language style of prospective counselors in an Islamic perspective that influences their application in the career counseling process. According to Hanurawan (2016) the thematic entail analysis technique is done through procedures; (1) the researcher makes categories according to the research objectives contained in the interview data and other documents, (2) the researcher gives a table to the categories that arise during the data collection process, and (3) the researcher draws conclusions from the results based on the results of the formulation of these categories. Validation of conclusions is confirmed through the study of participants or members of academic groups in order to obtain relevant and natural results.

Literatures Review

Definition of Language in Islamic Perspective

Judging from the classical literature, some linguists define language from an Islamic perspective based on the verses of the Holy *Qur'an*. Etymologically having the meaning of collecting, *qira'ah* means gathering letters and words with one another in a neat utterance. According to Aziz (2016) Language in the Islamic perspective is a tool to express human thoughts and feelings. So humans can not be separated from language while still alive and interacting with other humans. Allah interacts with his servant through the language in the book, the *Qur'an*.

The definition of language in an Islamic perspective has been widely adopted by world intellectual figures such as Avram Noam Chomsky in his work *Language and Problems of Knowledge* (1988) that the language composed in communication consists of reason, hearing, vision, mouth, throat, etc. Language is obtained from the learning process as the opinions of two Islamic linguistic experts Ibn Faris and Ibn Jinny (Taufiq: 2016), namely (1) *tauqiify* theory, or inspiration of God which is a view and is based on the understanding of idealism, (2) *muwadha'ah* or *ishtilahy* or views which is based on the understanding of materialism. This means that language is essentially created by humans who are material, and (3) *tauqiify* and *ishtilahy* assume that language originated occurs *tauqiify* also *ishtilahy*, is a synthesis of the two previous views. This view is based on dualism, which considers that the nature of something is composed of spiritual and material aspects.

Basically, language in an Islamic perspective is an inspiration obtained in individual religious experiences and is applied in a social communication so as to cause a way or style of language in communicating, both maximizing reason, thought, hearing, etc., to support a good communication style in the counseling process.

Definition of Career Counseling

Kidd (2007) career counseling a process that was then called "vocational guidance." His work focused on the early career decision-making process, with the central proposition that individuals should engage in a process of

true reasoning to achieve a good match between their own characteristics and the demands of a job.

Cochran (1997) argues that career counseling can be distinguished from other forms of counseling by focusing particularly on narratives that deal with future career development. Cochran also emphasizes the value of helping clients actualize an ideal narrative, achieving what they would ideally like to do.

This involves wholeness (constructing a coherent story), harmony among values and activities, a sense of agency (being proactive and responsible for one's actions), and fruitfulness (progress in managing one's career). So career counseling is a process of interaction carried out by counselors and counsees in understanding and formulating problems together by utilizing guidance and counseling services using the strategies that have been established without understating the communication processes in them.

Implications of Language in Islamic Perspectives as a Communication

Tool in Career Counseling

According to Mujiyati (2017) the language generated in the counseling process gives a meaning that the relationship of language in counseling has its own influence for the counselor in the success of counseling. This is due to the fact that language is a means to express thoughts so that the self-reflection of the language is shown. Language is a means of thinking and communication for individuals, so communication skills can be defined as skills using language.

The success of the counseling process is inseparable from the diagnosis made by the counselor through the process of communication between individuals and groups of counsees. In the context of career counseling, the language used must be able to deliver the counselee to the desired career goals. Walgito (2010) describe career goals that can be achieved if the counselor can communicate in good languages during the counseling process, namely; (1) The counselee can understand and assess himself, (2) Recognize and understand the values that exist within him, (3) know the types of work-related to one's potential, know the types of education and training in certain fields, (4) find obstacles that may arise in themselves, and (5) plan for the future. These goals can be achieved if,

in the counseling process, the counselor can explain solutions with communication and the use of language that is good and right.

The view in the writer's thinking that a good language style in the counseling process is viewed from an Islamic perspective if the counselor adopts the opinions of Islamic linguists according to Ibn Faris and Ibn Jinny (Taufiq: 2016), namely (1) *Tauqiify* or inspiration which is a view based on the principle idealism. This perspective emphasizes that language and ideas reach humans with the will of the creator or God. In the counseling process an ideal counselor communicates with ideas conveyed based on his religious experiences (2) *Ishtilahy* is a view of language based on the principle of materialism which means that language is essentially created by humans of material nature, in this perspective communication is built by The absolute counselor is based on social experiences in which the counselor has his own identity that forms the style of language itself, (3) *tauqiify* and *ishtilahy* this theory is based on the principle of dualism which means a counselor has a synthesis of views from the two previous views which assume that the nature of something composed of religious and material aspects.

Discussion

Based on the results of observes conducted in the IKIP Siliwangi environment with ESK research subjects as prospective counselors, the authors found several findings including (1) The research subjects did not inspire *Tauqiify* which is a view based on the principle of idealism. The subject of the study did not emphasize that language and ideas reach humans with the will of the creator or God. In the counseling process, an ideal counselor communicates with ideas conveyed based on his religious experiences, (2) The research subject does not base his views on the principle of materialism, which means that language is essentially created by material beings, in this perspective communication is built by the counselor absolutely based on social experiences in which the counselor has a distinctive identity that forms the language style, or in an Islamic perspective called *Ishtilahy*, and (3) The research subject does not emphasize the principle of dualism which means a counselor has a synthesis of views from the two previous views that assume that the nature of something is composed of religious and material aspects. The religious aspect, in this case, is God, as the immaterial

creator. The material aspect is that humans are His material creatures and in the Islamic perspective are called *Tauqiify* and *Ishtilahy*.

The research subjects prefer the use of socially-formed language and apply it in everyday life including the learning process. This is due to the need for social language that is practiced in everyday life so that it influences the choice of language and tends to cling as a cultural identity. The impact of disability in language on daily activities will lead to the inability of a counselor to transform positive values on the counselee which is very influential in the success of the counseling process. In the Islamic perspective, a counselor must adhere to the principle of (1) idealism, which means belief in something that is considered true by the individual concerned by originating from religious experience, education, culture, and habits. Idealism grows slowly in a person's soul, and is manifested in the form of behavior, attitudes, ideas or ways of thinking, (2) Materialism is basically all things consisting of matter and all phenomena are the result of material interactions or which are said to really exist, and (3) dualism in language means that religious and material aspects are mutually sustainable so as to create a unique language style formed based on experience and social observance.

Tabel 6.1 Languages in Islamic Perspective

Islamic Perspective	Philosophy
<i>Tauqiify</i>	Idealism
<i>Ishtilahy</i>	Matrialisme
<i>Tauqiify dan Ishtilahy</i>	Dualism

The perspective of western linguists turns out to be relevant to Islam in looking at the style of language used with a specific purpose and purpose wrapped in a communication. In Chomsky's (1988) view the communicative approach takes a different form. The communicative approach according to him is directly related to human psychology and transformative-generative theory which he put forward. Communicative approach, according to him, includes language distinction in his theory, namely competence, performance, deep structure, surface structure, and communicative competence. The transformative-generative theory has emphasized that there are three aspects to all languages that help achieve successful communication, namely: syntactic aspects, phonological aspects, and semantic aspects. From these three aspects, it can be seen the extent of one's language skills. The theory of transformative-generative language

competence is the basic ability of human language which includes the ability to implicitly understand as many sentences as possible.

A communicative approach is an approach in language learning related to the processes carried out by humans in the form of spoken language to gain knowledge and a means to exchange ideas (Setiyadi : 2016). The communicative approach in its implementation to career counseling includes four elements, namely: *al-mursal* (in this case mursal is a counselor in the career counseling process), *ar-risaalah* (content), *qonat al-itthisaal* (the means used to interact), *al-mustaqbil* (recipient of the treatise/inspiration). In this view, the counselor maximizes the means of communication within himself such as limbs including physically and spiritually. Chomsky is a theorist who reflects the ability of reason, discusses the problem of language and its acquisition, and its relationship to human reason and knowledge. According to Chomsky, the focus of language theory is an attempt to mark abstract abilities possessed by the speaker, allowing the speaker to use grammatically correct sentences in a language.

Implications of Language Theory in Career Counseling

Chomsky's generative transformation theory (Susawati : 2018) explains the generative transformation grammar is a linguistic theory which states that the goal of linguistics is to discover what is great in the human ability to understand and produce grammatical sentences. Sentences are considered as basic units, and the relationships between elements in sentence structures are described in terms of abstractions called phrase structure grammar and transformation rules as well as theories contained in generative grammar. He provides guidance on problem-solving, and invites dialogue in the context of career counseling that is developing at this time.

According to Keraf (1997) Language is a communication tool between community members in the form of sound symbols produced by human speech tools. Some might object by saying that language is not the only means of communication. They show that two people or parties who conduct communication using certain methods that have been mutually agreed upon. Fodor (1974) says that language is a system of symbols and signs. What is meant by a symbol system is the relation of symbols with conventional meanings. Whereas what is meant by the sign system is that the relationship between sign

and meaning is not conventional but is determined by nature or certain characteristics possessed by the object or situation in question. Bolinger's (1981) explanation shows that meaning as a function of language is the relationship between reality and language. While reality includes everything that is outside of language. Reality may be realized in the form of language abstraction because there is no language without meaning. While the meaning is the result of the relationship between language and reality.

In the career counseling process, the use of language is the most vital thing to interpret every process in communication. The same technique, the same approach, will get different results if it is done by counselors who have different competencies in applying the language, why is that. Because each individual has a different way of expressing themselves, the counselor has his own language style which is obtained based on the principles of idealism, materialism, and dualism. Likewise with counselees who can express themselves differently also through the meaning of the language received.

The negation of Language Theory in Islamic Perspective

Various theories of language style certainly have a unique domain and feature even though linguists discuss language in the same context as language style from the perspective of DeVito (1997) can cause distortions in the career counseling process for example :

- a. Language style between religious groups. Counselors who have different religious backgrounds from counselees will provide different perceptions in understanding a religious message delivered in the career counseling process.
- b. Language styles between different subcultures. In career counseling, a counselor can communicate based on the background of his profession by using languages that are generally accepted by counselees who work as police officers.
- c. Communication between a subculture and a dominant culture. For example, counselors and counselees adrift between ages that are too far away, in terms of understanding the language style of the counselor is very prone to convey something that is not relevant to the social conditions of younger counselees and interpret a language as a process of conveying the intent alone without interpreting what is said by the counselor.

- d. Communication between different sexes. Of the several distortions that often occur in career counseling, counselors and counsees of different sexes will cause unequal perceptions in interpreting things, for example, a female counselor who has more different ways of managing language style and tends to highlight the elements of affection.

The perspective of intercultural communication emphasizes that language is the result of social processes that are formed based on certain agreements, this is slightly different from the perspective of Islam which is one level higher in interpreting a language before it is formed in social agreements namely, (1) Understanding language as an inspiration obtained through religious activities, (2) Language style is formed by social activities according to intercultural theory as the only factor in language style formation, and (3) Language style is formed and influenced by two perspectives that is religious and social activities so as to form a new language style.

Conclusion

Answering the formulation of the problem regarding the language style of the counselor in the counseling process which is viewed from an Islamic perspective can be said as a form of da'wah with the aim of instilling new philosophies in the counselee through the counseling process. The delivery of messages in the counseling process is certainly affected by the counselor's skills in managing language well, in this case, the Islamic perspective proposes several hypotheses about language style that refer to, (1) Tauqiify or inspiration which is a view based on the principle of idealism. This perspective emphasizes that language and ideas reach humans with the will of the creator or God. In the counseling process an ideal counselor communicates with ideas conveyed based on his religious experiences (2) Ishtilahy is a view of language based on the principle of materialism which means that language is essentially created by humans of material nature, in this perspective communication is built by The absolute counselor is based on social experiences in which the counselor has his own identity that forms the style of language itself, (3) tauqiify and ishtilahy this theory is based on the principle of dualism which means a counselor has a synthesis of views from the two previous views which assume that the nature of something composed of religious and material aspects.

The author's next recommendation might be to examine the language style of professional counselors in counseling practices who have experienced many counseling practices with a variety of counselees with different cultural backgrounds. For counselors, it is important to be more sensitive to the counselor's language style in conducting the counseling process by considering the cultural and philosophical aspects of the counselee.

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