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Islamic Counseling and the Implementation of Rational Emotive Counseling to Improve Self Confidence (Analysis of Integrative Counseling)

Yuliyatun

IAIN Kudus, Jawa Tengah, Indonesia

yuliyatun@stainkudus.ac.id

Abstract

This paper aims to describe the Islamic counseling model and the application of emotive rational counseling in helping to build confidence. Presenting a case counseling example to build individual confidence. this paper presents a relation of meaning in Islamic counseling with an emotive rational approach. The writing is descriptive qualitative in the example of the implementation of counseling to students with the problem of low self-confidence to the impact on weakening motivation to learn and feelings of inferiority in the midst of social interaction. Through analysis of integration of counseling the paper presents simultaneously the concepts of emotive rational counseling and Islamic counseling, so that it will enrich the scope of practical and theoretical meaning in the field of Islamic guidance counseling. The model of counseling integration and evaluation results on the development of students who become counselee shows that Islamic counseling can be carried out comprehensively in an effort to potential reasoning power (rational thinking) and at the same time emotional power properly in responding to a problem.

Keyword: Islamic counseling, rasional emotive counseling, self-confidence, integrative, counseling, counsely

Introduction

Self-convidence is the basic attitude that will help a person to actualize and express himself in life both for self-development and social life development. Self-

confidence becomes an important point for every individual how he exists and is active. Weak confidence, will hamper the movement and activity and development of one's self and social. Self confidence is one of the keys to the success of an individual's life, because without self-confidence, individuals will not succeed in interacting with others (Al Uqshari, 2005).

The issue of self-confidence is not just a matter of not being used to, but feelings of shame, fear of being wrong, and various other negative feelings that prevent them from acting. When referring to the concept of positive thinking therapy, negative feelings can be caused by negative thoughts about themselves. The way of thinking and the results of negative thoughts will also affect one's feelings (Elfiky, 2009).

Islamic counseling exists to provide a comprehensive view of understanding human problems from various aspects of the human dimension. Through a complete understanding of the psychological aspects of human beings, both in the elements of spirituality, qalbiyah, reason, and will, Islamic counseling is intended to help humans to be able to synergize these elements and function to form self-balance. With a balance of personality based on the belief that God created man with all the strengths and weaknesses, as well as positive self-potential, it can help build good self-confidence.

Research on the application of emotive rational therapy in Islamic counseling has been carried out by other researchers. It's just still in the form of a thesis, as was done by Nasirotul Ahadiyah with the title "Islamic Guidance and Counseling with Emotive Rational Therapy (RET) to Handle Anxiety of a Wife Due to Cheating Husband in Manaruwi Bangil Village" (2019). This study describes the process of applying emotive rational therapy to assist the counselee in dealing with anxiety caused by cheating husbands. Researchers take a rational approach to addressing her husband's behavior so as not to fall into feelings of anxiety and sadness due to infidelity.

Research by displaying the emotive rational application in the Islamic counseling frame refers to the character of emotive rational therapy which helps the counselee to be able to potential the ability of rational and objective thinking in responding to a problem. It is intended that counselees do not fall into irrational ways of thinking which generally tend to emotional responses so that

the impact on the emergence of anxiety. It is this anxiety that ultimately impacts the counselee's inability to think clearly and solve problems properly.

The emotive rational concept which has the potential for positive abilities and the ability to develop forward for each individual can be synergistic with the concept of Islamic counseling which includes the empowerment of positive human potentials with the potential of reason. Therefore, it is important to formulate two approaches to counseling, namely Islamic counseling with emotive rational counseling as integrative counseling to further expand the theoretical and practical scope of Islamic counseling guidance. Because so far, in various literal studies of Islamic counseling, the discussion is more on the religious aspects as the scope of Islamic counseling.

Islamic counseling in the view of researchers, is more than just the scope of religious aspects, but also includes psychological aspects that can be used as a basis for individual understanding in order to develop into a person who is able to potential all psychological potential, namely the potential of thinking, feeling, and managing the will in the direction positive. For this reason, the title of this paper adopts researchers to present an integrative counseling model, or in the language of the counseling as counseling with an eclectic approach in Islamic counseling and emotive rational counseling.

Research with a similar theme has indeed been found by many researchers, although it is still in the form of thesis research. The theme of Islamic Guidance and Counseling with the application of emotive rational counseling has been done by several thesis researchers with different counselee focuses, such as Islamic counseling guidance with emotive rational therapy to deal with selfish attitudes in adolescents by Layyin Fuadah (2015), Islamic guidance and counseling with emotive rational therapy to deal with depressed children. (Ainiyah, 2015).

Research results in journal articles also found researchers in the writings of M. Ahmud and M. Thahir with the title "Islamic Counseling with Rational Emotive Behavior Techniques for Women Drinking Liquor" (Ahmud 2013). The results of this study describe the stages of counseling and the results in building the rational thinking of women who drink alcohol so that they leave the habit. In research with the same theme can also be found in his writings Azmi Mustaqim with the aim of increasing counselee self awareness (Mustaqim 2017).

In contrast to previous research, Mustaqim's research presents the character of Islamic counseling despite using rational emotive behavior techniques (REB). So here Mustaqim is able to formulate integrative counseling by conducting Islamic and technical counseling REB in building counselee's rational thinking ability.

Each research focuses on technical implementation and still presents a separate discussion. Although the theme features Islamic counseling with emotive rational therapy techniques, it has not yet provided an explanation and analysis of the relationship of meaning and integration between the two approaches to counseling, namely Islamic counseling and emotive rational counseling. This paper attempts to uncover the meeting point of the concept of empowering the potential for rational thinking ability both in the concept of Islamic counseling and in emotive rational counseling. To facilitate understanding, researchers present examples of cases in counseling that increase student confidence (IAIN Kudus).

This paper presents an example of a student phenomenon with the problem of self-confidence which is motivated by the thought of self-helplessness in the midst of association. Like students who researchers find and provide counseling, namely the weakening of self-confidence to mingle with friends of the opposite sex. That is because the traumatic experience of being refused a statement of interest in a daughter's friend. The incident had an impact on a closed attitude and withdrew from the association with friends, especially with his daughter's friend. Cases of low self-confidence were also found in students in lecture activities, especially in discussion activities and paper presentations.

About increasing student confidence has also been studied Arum Setiyowati (2014) by using game techniques. Arum's research results show that the phenomenon of self-confidence in students is an attitude that will affect the activity of the learning process in their lectures. It really requires the role of supporting lecturers to provide counseling that will increase student confidence.

The results of counseling conducted by researchers on several students with self-confidence issues are important researchers present in this paper for researchers to explain the application of emotive rational therapy integrated with Islamic counseling. Islamic counseling, in substance aims to help the counselee or individual to understand themselves and understand the root of the problem that

causes it to be in a state of difficulty in solving a problem. Through Islamic counseling, a person also needs to understand his environment, and his duty as a servant of God accompanied by confidence and determination to return all problems to Allah

Method

This paper describes qualitatively about Islamic counseling activities by integrating emotive rational counseling techniques in building counselee confidence. Case study research on students who perceive themselves as unattractive because of rejection from the opposite sex, and students with weak self-perceptions and are not able to present themselves the best in college activities..

The collection of data was carried out through a direct counseling process with students through interview techniques and observation of behavioral symptoms after counseling. Because students who are observers also attend lectures in class that researchers are capable of, making it easier for researchers to observe and evaluate the counseling results.

While in the analysis of research results researchers used a qualitative and comparative approach with some previous research results that have a similar theme but the focus is different. Comparisons are also conducted by researchers to analyze the concept of rational thinking in emotive rational counseling and the potential for reason to think rationally which is also the basis of thought in Islamic counseling. This needs to be known that Islamic counseling actually helps the counselee to be able to understand themselves and the positive potentials for self-development, one of which is the potential for rational thinking, as Allah creates reason in humans.

There are several research results that present a discussion of Islamic counseling and the application of emotive rational therapy. Each study only presents a counseling process with the application of emotive rational techniques. It's just not yet present in-depth analysis related to the relationship of meaning and the concept of Islamic counseling with emotive rational concepts, so that integrative counseling can be formulated in the scientific realm of Islamic counseling guidance.

Discussion of Theory

Islamic Counseling and Developing of Human "Fitrah" Potential

Islamic counseling, practically not different from the concept of counseling in general, which is an activity to provide psychological assistance to individuals or groups in solving and solving problems. Counseling as an activity helps think about and understand the problems of a person or group in dealing with life's problems. As stated Prayitno that counseling is the process of providing assistance carried out through interviews by an expert (counselor) to individuals who are experiencing a problem (counselee) and lead to the top of the problem (Sukardi, 2008).

C. Patterson (1959), suggested that counseling is a process involving interpersonal relationships between a therapist with one or more counsees where the therapist uses psychological methods based on systematic knowledge about human personality in an effort to improve health about human personality in an effort to improve mental health counseling. If this definition is examined further, then some of its prominent features will be seen: (1) as a process, (2) can be done with one or more counsees, (3) counselor must be prepared professionally, and (4) interpersonal relationships whose mainstay is joint effort.

If counseling is defined as described above, then in Islamic counseling the definition is perfected with an Islamic perspective on counseling activities that are oriented towards activities that help the development and self-understanding of individuals in solving a problem with an Islamic approach. Hamdani Bakran Adz Dzaky, say that Islamic counseling as an activity in providing guidance, lessons, and guidelines to individuals who ask for guidance to be able to develop the potential of his mind, mentality, faith and belief and can overcome life and life problems properly and correctly independently. Based on *Al-Qur'an* and *As Sunnah Rasulullah SAW* (Adz-Dzaky, 2001).

Ainur Rahim Faqih, mention the term Islamic guidance and counseling as a process of providing assistance to individuals to re-realize their existence as creatures of God that should be in religious life always with the provisions and instructions from God, so as to achieve the happiness of life in this world and the hereafter (Faqih, 2001).

Likewise with Zulhammi (2013), mention Islamic guidance and counseling as a process of providing assistance continuously and systematically to individuals or groups of people who are experiencing physical and mental difficulties to be able to understand themselves and be able to solve the problems they face so that they can live in harmony in accordance with the provisions and instructions Allah and His Messenger for the achievement of worldly and ukhrawiah happiness.

From some of the definitions above, Islamic counseling is more inclined to the activities of helping individuals comprehensively which will lead to self-understanding and positive potentials as God has bestowed through the potential of nature in humans. This is reminiscent of the definition of Islamic counseling according to Anwar Sutoyo which mentions as activities to help individuals to re-realize the roles and tasks of humans in accordance with their function of harmony (Sutoyo, 2013). Through counseling, a counselor is expected to be able to develop the counselee's nature to become a self that is more able to interpret life because Allah created man to become the caliph of Allah on the earth (QS. Al-Baqarah: 30).

Islamic counseling with the meaning as a medium for the development of human nature still requires concrete understanding, especially related to human nature. There are several definitions of human nature. Fitrah can be mean sacred, and the basic qualities that make the uniqueness of human character as a creature created by Allah Almighty that is different from God's the other creatures (Mujib 2002). In the perspective of Islamic psychology, human nature is a creature that has the potential for the ability to think, the ability to live and experience spiritual experiences, as well as the tendency to have a religion, or have the need to know and be close to Allah swt.

Achmad Mubarak also discusses human nature both in terms of its creation and religious nature in itself (Mubarak 2002). Mubarak quoting verses from al-Quran (al- Hijr: 30) as the foundation that humans are created to carry the true nature (potential) of diversity (*hanif*) where humans do not deny it even though humans may ignore and not acknowledge it. The complexity of factors and the process of life's journey, there are some people who can develop their natural potential, not a few who ignore it. So it is not surprising that humans often face various life problems and problems that cannot be solved by themselves. This is because humans are not aware of and can not potential positive potential that should make it a person who is able to think, interpret and appreciate, so that he

can recognize and solve problems. In this condition, humans need the help of others to return to their awareness of understanding themselves and their life processes that are laden with problems.

The final results of Islamic counseling, interesting for researchers to quote from view Syamsu Yusuf (2004) regarding religious counseling that aims to help individuals have attitudes, awareness, understanding, and behavior that reflects: 1) have an awareness of the nature of oneself as a servant of Allah and at the same time as the caliph of Allah on earth; 2) understand and accept one's own condition (strengths and weaknesses) in a healthy manner; 3) have healthy habits; 4) creating a functional family life climate; 5) committed to practice religious teachings (worship) both *hablum minallah*, *hablum minannas*, and with the natural environment; 6) have a positive attitude towards learning and working; 7) understand the problem and deal with it naturally, steadfastly, and patiently; 8) able to change perceptions or interests; 9) able to take wisdom (lessons) from disaster or any event; 10) able to reduce emotions and control them and self-introspection.

Thus, researchers can emphasize that Islamic counseling, not just to help counsees solve problems that are momentarily in accordance with the problems being faced by the counselee. But it is also oriented towards achieving a comprehensive awareness of the counselee on the importance of understanding themselves and their potential to have an impact on the formation of an independent character, responsible, and confident of one's abilities because every human being has been blessed by God with positive potentials both in terms of thinking ability and diversity.

Therapy of Rational Emotive

The approach of Rational Emotive counseling refers to efforts to help the counselee to change irrational thinking into rational thinking. The style of irrational thinking according to an emotive rational approach that results in the emergence of anxiety that ultimately the individual becomes hampered his self development. Emotional rational perspective indeed mentions that humans have the potential to think rationally and honestly. On the other hand, humans also have the potential to think irrational and evil.

The Rational Emotive approach was introduced by Albert Ellis in 1955. Ellis believes that every individual has a tendency to care for himself, be happy, think and say to love, join with others, and grow and actualize himself (Corey 2013). On the other hand, humans also have tendencies toward self-destruction, avoiding thinking, slowing down regretting endless mistakes, superstitions, intolerance, perfectionism and self-deprecation, and avoiding growth and self-actualization (Corey, 2013).

Ellis' statement about the negative side of humans that has an impact on anxiety and negative feelings in humans in responding to life events that are consensually seen by society as a sad event. For example, termination of employment, friendship or unfulfillment of hope, dissolving people in feelings of sadness and despair. Ellis revealed that emotive rational therapy covers all aspects of human psychology which includes aspects of emotions, cognition and behavior. By characterizing efforts to rationalize individual ways of thinking, counseling with an emotive rational approach aims to improve and change attitudes, perceptions, ways of thinking, beliefs and irrational counselee views to be rational, so that he develops himself and achieves optimal self-realization. Eliminating emotional disturbances that can damage themselves such as hate, guilt, anxiety, anxiety, and anger as a result of irrational thinking, as well as training and educating counselees in order to deal with the reality of life in a rational manner and arouse self-confidence, values, and self ability (Willis, 2009).

Application of emotive rational therapy can be done in the handling of anxiety problems, inability to establish relationships in social relationships or close friends, neurosis disorders, or problems related to self-confidence. All problems are motivated by the existence of negative thinking and excessive emotional responses that give birth to irrational ways of thinking.

The characteristics of emotive rational theory regarding human behavior and thought are formulated in the A-B-C concept. A concept which means Antecedent Event, namely events, facts, behavior, or attitudes of other people that occur inside and outside the individual. The concept of B as Belief, is the individual's belief and value of an event. This belief includes two, namely rational beliefs (rB) which means that beliefs are appropriate, reasonable, and productive. Second, irrational beliefs (iB), which means beliefs that are unreasonable, wrong, emotional, and unproductive. Furthermore, the concept of C, namely Emotional Consequence, means that the emotional consequences either in the form of happy

or emotional barriers received by individuals as a result of reactions in relation to the antecedent event.

The concept above, according to Ellis, that each individual will respond to an event (A) through the intermediary Belief (B) both in rB and iB. If the way to respond through rB, then the emotional effects or consequences tend to be normal and normal. Conversely, if the way to respond through iB, the emotional consequences tend to be excessive and give birth to anxiety, narrow thinking, and can lead to neurotic disorders.

Herefore, to overcome excessive and unreasonable emotional responses, Ellis gave rise to the concept of D (Desputing), as a therapeutic technique for a counselor to neutralize irrational thinking to lead to rational thinking. The task of this counselor is more educative to guide individuals to understand an event by functioning their rational thinking abilities and give birth to positive and optimistic attitudes and behaviors so as to avoid the possibility of anxiety, low self-confidence, and other neurotic disorders.

In summary, that Emotional Rational counseling aims to improve and change attitudes, perceptions, ways of thinking, beliefs and views of the irrational counselee to be rational, so that he develops himself and achieves optimal self-realization. Eliminating emotional disturbances that can damage themselves such as hate, guilt, anxiety, anxiety, and anger as a result of irrational thinking, as well as training and educating counselees in order to be able to face the reality of life rationally and generate self-confidence, values, and abilities self (Willis, 2009).

There are several techniques in Emotional Rational Therapy according to several counseling figures (Ahmud 2013). Counseling technique is meant by cognitive techniques, which are techniques used to change the counselee's way of thinking. Dewa Ketut explained that there were four major techniques in cognitive techniques:

a) The Technique of Teaching

In Rational Emotive Behavior Therapy, counselors take a more active role than students. This technique gives the counselor the freedom to talk and show something to the counselee, especially showing how the illogical thinking directly causes emotional disturbances to the counselee.

b) The Technique of Persuasive

Convincing the counselee to change his view because the view he put forward is not true. The counselor immediately tries to convince, put forward various arguments to show what is considered by the counselee is not true

c) The Technique of Confrontation

Counselor confrontate the logic of the counselee's thinking and bring the counselee towards more logical thinking.

d) The Technique of Assesment

Counselor gives the task to the counselee to try to do certain actions in real situations. For example, assigning counselees to get along with community members if they feel excluded from the counselee's association.

Discussion

Description of Case : The Problem of Student Self Confidence

According to Goleman (Rahayu, 2013: 62), self-confidence is a strong awareness of one's own worth and ability. Someone with strong self confidence makes him able to face various challenges and has the stability that he is able to reach a goal. Self-confidence is able to encourage someone to progress and develop and always try to improve themselves (Elfiky, 2013).

Conversely, someone who has low self-confidence, will be behind the shadows of others, fear, anxiety and unwarranted anxiety (irrational) in looking at a problem. Such is the case with a traumatic student who is in a relationship with his daughter's friend. Once the researchers accompanied a student who felt inferior, unsure of himself to be able to establish relationships with the opposite sex. There is a negative self-assessment that he is not an attractive type of man. These inferior thoughts and feelings make them more often withdraw from relationships, and passive in class activities both in learning and outside of learning.

Likewise, some students who do not have the courage and freedom of activity in lecture activities because of feelings of shame, fear of being wrong, and not sure of their ability to perform their best in lectures. This finally weakens the confidence that should be able to deliver it to become an inspiring, energetic, and

happy student to discuss various problems that generally tickle her curiosity about the development of science..

Lina and Klara (2012) stated that there are several characteristics of individuals who have proportional self-confidence including: 1) Belief in competence or self-ability, so that it does not require praise, recognition, acceptance, or even respect for others; 2) Not motivated to show conformity to be accepted by other people or groups; 3) Dare to accept and face the rejection of others, and dare to be yourself; 4) Having good self-control; 5) Having an internal locus of control (looking at success or failure, depending on one's own efforts and not easily giving up on fate or circumstances and not expecting help from others); 6) Having a positive perspective on yourself, others and situations outside yourself; 7) Have realistic expectations of yourself, so that when expectations are realized he is still able to see the positive side of yourself.

The case of students who were assisted in rebuilding their confidence was motivated by traumatic factors with the rejection of the relationship with a friend of the opposite sex. After a long period of friendship, but after students (counselees) expressed the desire to establish relationships that are more than just friends, his friend actually cut off communication and friendship.

The incident caused the counselee in shock and thought that he was a person who was not attractive. Moreover, the counselee feels that the condition of him who experiences difficulties and fluency in verbal communication as one of the causes that makes him have no appeal for his daughter's friends. Since the incident, the counselee has become more silent and not free to interact with friends. Counselees also often feel shaky when they want to talk, especially in discussion forums. The counselee assumes that he does not have the ability to attract friends of the opposite sex and is not like student friends in general who can be assertive and convincing others.

The Counseling Process

The counseling process takes place as in the counseling stage, which starts from the initial stages, explores the problem, and follows up on the discussion of the problem to produce a solution. Starting from the awareness and willingness of the counselee to consult with researchers (counselors), to resolve the discomfort of the counselee on the problem. In this case the counselee has realized his

psychological problems that no longer have confidence in him to be able to freely actualize in the midst of social interaction. In fact it affects the passivity in lectures.

In the initial stages, it is the stage of building a relationship of intimacy and convincing the counselee of the confidentiality of identity so that the counselee feels comfortable and free to share the problems being faced. The counselee is a fifth semester student at IAIN Kudus.

In its position as a student, of course the issue of self-confidence will hamper self-development and achievement in studying. Especially in self-actualization activities that should be a necessity for a student. However, the point that the counselor appreciates is his attitude and strong drive to resolve self-deficiencies and self-confidence which hinder his self-development.

Entering the second stage, the counselor explores the problem and seeks to find the factors that cause the weakening of the counselee's self confidence through the chronology of the problem. At this initial stage, the counselor discovers that the counselee's self-confidence is weakened due to traumatic factors, namely experiencing a rejection of the counselee's invitation to have a serious relationship with a close friend. The rejection event had an impact on the emergence of the idea that the counselee is unattractive and does not have the ability to attract the opposite sex. These thoughts continue to affect the emotional state that is always anxious and finally be passive in the midst of social interaction.

Through discussion techniques (exchanging thoughts) and reinforcement, counselors discuss and have interactive dialogues with the counselee about the root of the problem and help the counselee to respond clearly and rationally to the reality at hand. A reality that is not in accordance with the expectations of the counselee who initially was so sure that the friendship will continue. In this stage, the counselor applies the concepts of A-B-C and D to emphasize to the counselee that a rejection or incompatibility of reality with the counselee's expectations should not be responded to emotionally and negative thoughts (iB). Although it has become a general consensus that failure, the attitude of environmental rejection affects sadness, feelings of failure, and weakened self-confidence, negative feelings and thoughts must be immediately shifted to reverse thinking which has more positive impact to determine the next attitude.

Associated with the counselee's self-perception as a person who is not attractive and results in low confidence and self-confidence, researchers convey that the attitude of excessive self-negativity is an attitude that should not be owned by a Muslim. A Muslim should believe and hold to the principle that Allah created humans as noble creatures compared to other creatures of Allah. There are advantages and disadvantages to each individual. When we realize that there are deficiencies, we also need to look at God's grace in ourselves, and be sure that God gives us an edge. This will be a driving force for rational thinking and positive thinking to shift to healthier alternative thinking.

The attitude of environmental rejection (close friends) to the counselee's desire is a reality that needs to be responded to clearly and is a phenomenon that does not have to be protracted. The researcher tells the counselee to always see the positive side of each event. In terms that are often used is to learn to take the "wisdom" of every life experience. Everything that has happened is a reality in which there is a will of God so that someone experiences it. Because behind everything that is thought, planned, dreamed of, and hoped for by humans, there is a Almighty Allah. The task of humans is to endeavor and think positively that whatever results from endeavor and hope, there will be a better decision from Allah for each of His servants.

The researcher also emphasized that the counselee's age still young was not passed through with negative feelings and thoughts to discourage the freedom of actualization and achievement. There are those who should be more grateful for their failure to establish a special relationship with their daughter's friend when they still have to study. The phenomenon was actually keeping the counselee's social patterns of interaction that might be more intensive with his daughter's friend. It will only distance the counselee from the possibility of negative influences due to the relationship especially.

In the counseling process, researchers use several techniques according to the needs and conditions of student counsees who are indeed cooperative and communicative. Some techniques besides discussion, also client-centered techniques are indeed researchers used to find out how far the counselee's self-understanding of the problem and its impact on the difficulties themselves interact in relationships, the impact of negative attitudes on development and self-confidence. This is important so that researchers can also convey views that can

lead the counselee to change his irrational way of thinking to be more rational and objectively respond to his problems.

The third stage, the counselor conducts conclusions and evaluations. Researchers directly asked the counselee about the results of counseling. The counselee becomes more open-minded and can accept the explanation of researchers related to self-potential that can not be ignored just because of failure on one side. The counselee becomes aware that there is wisdom and benefits that counselees should be aware of feeling disappointed and feeling "inferior" (low self-confidence) due to the attitude of rejection by their daughter's friends.

The Analitic of The Integrative of Counseling

Basically, Islamic counseling has been comprehensively to be applied in an effort to increase the counselee's confidence. Because indeed in Islamic counseling can also be applied to a variety of counseling methods and techniques both discussion techniques, giving advice, debating well, and strengthening techniques. This refers to the rationale that originated in the Qur'an which mentions the method of preaching, namely in QS. Al-Nahl: 125.

Researchers mention the proposition of da'wah in Islamic counseling activities, because essentially Islamic counseling is also part of the da'wah activities (Basit, 2017). Islamic counseling can help individuals to get closer to Allah and be confident in Him for everything that happens to every human life. This is important to rebuild the counselee's confidence, raising awareness that Allah created humans as noble creatures, so humans should not degrade and minimize themselves.

In the scientific discourse, Islamic counseling as part of the scientific discipline does not rule out the possibility of collaboration and openness with other approaches in the discipline of counseling to strengthen the scientific building, especially in terms of the concept of rational thinking. Researchers see a meeting point in Islamic counseling with emotive rational counseling, namely in terms of activating the potential for rational thinking in humans. Rational thinking provides a way for individuals to look objectively at a problem and avoid the psychological problems of anxiety that will become the base of neurosis disorders.

The use of two or more approaches in counseling activities is a necessity to adjust the problem solving needs in counseling. Like Corey who mentioned integrative counseling can be done by involving two or more orientation approaches in counseling to form a model formula that is able to work effectively in helping counsees (2013). Corey integrating counseling approaches consisting of existential, gestalt and cognitive behavioral approaches and is known as an integrative counseling model Gerald Corey.

The integrative approach in this paper can be seen through the provision of counseling material in the Islamic approach (Islamic perspective on human relations, the phenomenon of reality, and the Will of Allah who knows best what is best for His servants).

Counseling cognitive processing as a form of Islamic counseling techniques that bases its concept on the functioning of the human mind in the rational ability to respond to phenomena. Many verses of al-Quran imply the command of Allah Almighty that humans want to think to understand the reality of nature as signs of the greatness of Allah. Rational thinking is one way for humans to understand the complexity of problems so they can mature themselves and not easily fall under neurotic conditions.

This explanation will strengthen the capture of the counselee's rationality that researchers also point to by applying the concept of A-B-C to the counselee to be able to change his irrational thinking into rational in responding to the counselee's problems. The concept of emotive rational also helps counsees understand problems actively, directly, persuasively, and philosophically, so that it is expected to be able to guide counsees to develop rational and objective ways of thinking.

As a Muslim, counseling activities do not merely focus on a rational application - such as the concept of A-B-C rational emotive - but also must return the counselee's awareness to the perspective of the principles of Islamic teachings that always links the role of Allah swt. This will help the counselee not to reduce himself too much when facing a failure or unfulfilled hope that has an impact on weakening self-confidence. This weakening of self-confidence is also essentially a form of a person's lack of confidence or doubt about the abundant grace of Allah for all His servants.

Thus, through Islamic counseling and the application of emotive rational techniques will help the counselee build rational thinking in understanding and responding to a phenomenon and reality of life. This will have an impact on the way the counselee responds to the reality of life not only from the emotional side, but also the rational side to maintain confidence in the positive side of himself and belief in God that God has set the path of goodness for each of His servants. This can be evaluated by the researcher counselee who has slowly been able to accept reality and rebuild his confidence in the interaction of social interaction and in lecturing activities.

Conclusion

The point of view of this paper that Islamic counseling help humans to develop of the competention of rational thinking. The concepts can be done by techniques that have been well established to unravel and systematize the techniques and procedures for implementing counseling based on concepts and theories that suit the needs of solving a problem. Emotional rational counseling that is oriented towards changing irrational thinking into rational thinking can integrate with Islamic counseling practices which also help counsees to develop the potential of thinking ability as Allah Almighty has bestowed through the creation of reason for humans. In Islam, the ability to think is the identity of human creation that distinguishes it from other creatures of Allah that are not created elements of reason that play a role in the activity of thinking.

The integration model in the world of counseling can streamline the counseling process to get more comprehensive results. Islamic counseling integrated with emotive rational counseling will have an impact to help counselors in developing practical Islamic counseling that is oriented to solving problems and at the same time strengthening the personality of counselee based on the principles of Islamic teachings.

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