
GUIDANCE AND COUNSELING FAMILIES IN PERSPECTIVE HASAN LANGGULUNG

RITA INDAH YATI, IBDALSYAH, HASBI INDRA

Abstract

Rita Indah Yati
Universitas Ibn Khaldun

Ibdalsyah
Universitas Ibn Khaldun

Hasbi Indra
Universitas Ibn Khaldun

Email
rita_iyati@yahoo.co.id

Family is the main and foremost stone in building a country. Today there has been degradation (decrease) in divinity and sacredness of the family institution. The emergence of various problems that threaten the destruction of family ties as in the majority of today's families, such as divorce, domestic violence, sexual abuse, and drug abuse. The focus of the problem in this research is the extent to which the idea of family guidance and counseling following Hasan Langgulung complete with contributive solutions in order to establish guidance and counseling families with quality in the country. This type of research is the library research, which took the research material from several books that support research. The approach used is the approach of the literature. The main data source or object libraries are materials in the form of writings Hasan Langgulung, while secondary data are books or research results that are related to the issues studied. Based on the research results, the conclusion of thought and the concept of guidance and counseling of Hasan Langgulung family are based on the teachings of the Qur'an and the Sunnah of the Prophet, Peace Be Upon Him, where counseling is one part of the activities of da'wah and tarbiyah. Therefore, it must always be oriented to direct towards the values of kindness. One aspect of the propaganda that could be acculturated, in this case the application method, between counseling and preaching is an aspect tazkiyah, especially tazkiyah al-nafs.

Keywords : *Guidance, Counseling, Family*

A. Introduction

1. Background

Historical development of family counseling in the world comes from mainland Europe and the United States. In the beginning of the 20th century came from Europe, but more extensive development in the '60s and beyond, is in the United States.

While the history of the development of family counseling in Indonesia buried by the extensive development of guidance and counseling in schools. Guidance and counseling in school during the '60s and even today, is perceived as a necessity.

No doubt that every field of life and human activities requires guidance, including personal life, family, and community. Therefore, guidance and counseling services are not only needed in education field, but also in the community. With the guidance and counseling, could help people to find their way out from their problem and also identify and develop the potential within them. So it is very influential in the effort to improve the quality of Indonesian human resources.

In the perspective of *Hasan Langgulung*, guidance and counseling is

one branch of *hisbah* in Islam.¹ In terms of *syara'*, *hisbah* means command to do kindness (*makruf*) that seems abandoned, and a ban on defiance already seen performed, and improving relations between mankind. The goal is to seek the pleased of Allah, and helps people looking for something to encourage and develop them in terms of physical, psychological, social, and keep them from damage and destruction.²

As the word of Allah, in Al Qur'an Surah Ali Imran [3] Ayah 104:

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

Hisbah is a social process of teaching and learning that occurs between a skilled person in certain field (*muhtasib*) and someone who require *hisbah* (*muhtasab'alaih*) that resulted in human relationships in a professional manner where advise counseling in righteousness and patience on the deeds where *hisbah* applied (*muhtasabfih*).³

¹ Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, Jakarta: Gaya Media Pratama, 2002, p. 177.

² Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 179.

³ Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 179-180.

Guidance and counseling is a profession that is useful when it is done by someone who can carry it out properly. That is why the Prophet Muhammad Peace Be Upon Him, looked at counsellor as the most noble person, and counseling itself is considered as *jihad* in the path of Allah God Al Mighty.

As the word of Allah, in Al Quran Surah Fushshilat [41] Ayah 33:

And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

2. Relevant Research

As far as the author's knowledge, studies or research on the concept of guidance and counseling according to *Hasan Langgulung* family has not been found, but more about the concept of Islamic education.

1. Thesis written by *Agus Sukirno* entitled "*Strategi Konseling Individual Berbasis Nilai-nilai Al-Qur'an Untuk Mengembangkan Akhlak Mulia Siswa*" (Individual Counseling Strategies -Based on values of Al-Quran, for Developing Noble Moral of Students), Post Graduate Student of Indonesian

Education University in Bandung, Guidance and Counseling Program 2010, contains how the effectiveness of individuals counseling strategies based on the values of Al-Qur'an to improve and develop the morals of students.

2. Thesis entitled "*Pengaruh Partisipasi Bimbingan dan Penyuluhan Terhadap Peningkatan Kuantitas dan Kualitas Pendidikan Agama Islam Analisis Teoritis dan Empiris di SMU Bina Insani, SMU PGRI 4 dan SMU Negeri 7 Kota Bogor*" (Influence of Guidance and Counseling Participation Against Improving Quantity and Quality of Islamic Education - Analysis of Theoretical and Empirical in SMU Bina Insani, SMU PGRI 4 and SMU Negeri 7 Bogor City) written by *Ujang Ruhiat*, Post Graduate Student University of Ibn Khaldun, Bogor, Master of Islamic Education Program in 2003, with the findings that there is the influence of the participation of school counselor to increase the quantity and quality of Islamic Religion Education in schools using the model $Y = F(X) + E$ in a study in which Y is a variable increase in the quantity and quality of Islamic

Religion Education, X is a participation of school counselor variable, E is other factor that is institutions and infrastructure, and F is the effect.

3. Problem Formulation and Objectives

The problem formulations of this research are:

1. How does the concept of guidance and counseling according to *Hasan Langgulong*?
2. What are the cornerstone concept of guidance and counseling of *Hasan Langgulong* family?
3. How does the concept of guidance and counseling *Hasan Langgulong* family in family problems?

The purposes of this research are:

1. To find the definition and the nature of family guidance and counseling.
2. To determine the extent to which the roles and contribution of *Hasan Langgulong* in the effort to update family guidance and counseling.
3. To determine the nature of *Hasan Langgulong* thought and its likeliness to be the ideal alternative solution to alleviate various short comings

and weaknesses in today's family guidance and counseling.

4. Research Method

This type of research is the library research, which took the research material from several books that support the research. The approach used is the literature approach, collecting sources of library, as well as the review of the literature that has relevance value, to describe and analyze the phenomena, events, social activities, attitudes, beliefs, perceptions and thought of someone individually thus obtaining the identification, analysis, and synthesis of data and then provide interpretation of concepts, policies, and events that directly or indirectly observable from the object under study. The main data source or object libraries are materials in the form of writings *Hasan Langgulong*, while secondary data are books or research results that are related to the issues studied.

B. Literature Review

1. Definition of Family Guidance and Counseling

Guidance is only one part of education.⁴ Quality education is the education that integrates three main

⁴ Ainur Rahim Faqih, *Bimbingan Dan Konseling Dalam Islam*, Yogyakarta: UII Press, 2001, Cet. Kedua, p. 3.

areas of activity in synergy, namely the field of administrative leadership, instructional and curricular field, and the field of student fostering (guidance and counseling). Education that only carrying out administrative and teaching by ignoring the guidance field will probably only produce individuals who are smart and skilled in the academic aspect, but lack the ability or maturity in psycho-socio-spiritual aspect.⁵

The term “*bimbingan*” is a translation of the *guidance* (in Bahasa).⁶ Shertzer and Stone interpret guidance as: “... *process of helping an individual to understand himself and his world*”.⁷ While Myers express that guidance requires individual atmosphere in order to choose one among the few remedies to deal with the problem.⁸

It could be said that the guidance is a process, which is continuous and not instantaneous or incidental activities. Guidance is a series of stages that a systematic and planned activities directed to the achievement of objectives.

Counseling is a translation of the word counseling (English). Counseling (counseling) is an integral part of the guidance. Counseling also is one of the techniques in guidance and counseling is the core in guidance.

H. B. English & Englis suggested that counseling: “...a relationship in which one person endeavors to help another to understand and to solve his adjustment problems.” The definition indicates that counseling is a process of relationship between individuals. This relationship occurs because the individual is experiencing a problem and cannot solve alone, whereas other individuals who have the qualifications and experience and adequate training, help with the problem to be solved.⁹

Mortensen states that counseling is the process of interpersonal relationships in which one person helps the others to improve understanding and proficiency in finding the problem. In this sense clearly shows that counseling is a meeting situation or interpersonal relationships (counselor and counselee or client) where the counselor helps the counselee to gain an understanding and

⁵ Syamsu Yusuf, L.N dan A. Juntika Nurihsan, *Landasan Bimbingan dan Konseling*, p. 4.

⁶ Elfi Mu'awanah dan Rifa Hidayah, *Bimbingan Konseling Islami*, Jakarta: Bumi Aksara, 2009, p. 53.

⁷ Syamsu Yusuf, L.N dan A. Juntika Nurihsan, *Landasan Bimbingan dan Konseling*, Bandung: PT. Remaja Rosdakarya, 2010, p. 6.

⁸ Attia Mahmoud Hana, *Bimbingan Pendidikan Dan Pekerjaan*, Jakarta: Penerbit Bulan Bintang, 1978, p. 51.

⁹ Kusno Effendi, *Proses Dan Keterampilan Konseling*, Yogyakarta: Pustaka Pelajar, 2016, p. 15.

proficiency in finding problems that they faces.¹⁰

Thus family counseling are efforts to provide assistance to the individuals as a leader/member of the family so that they are able to create an intact family and harmonious, empower themselves productively, able to create and adapt to the norms of the family, as well as contribute/participate actively in achieving happiness in family life.

According to *Sofyan S. Willis*, family counseling is an attempt to help individual family members to actualize its potential or anticipate problems they experienced, through a system of family life, and try to get positive behavioral changes at the individual that will have a positive effect also on other family members".¹¹

2. Objectives Family Guidance and Counseling

Objectives family counseling is to help the family in fostering a harmonious family through knowledge, insight, and skills given to the heads of the family (mother and father).

3. Principles Family Guidance and Counseling

The principles of family guidance and counseling can be formulated as follows:

1. The principle of happiness in the world and the hereafter

Family guidance and counseling aimed at efforts to help people achieve happiness in the world and the hereafter. In this case the happiness in the world as a means of happiness hereafter.

As the word of Allah, in Al-Qur'an Surah Al-Baqarah [2] Ayah 201

"Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

As the word of Allah, in Al-Qur'an Surah Al-An'am [6] Ayah 32

And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?

2. The principle of *Sakinah, mawaddah and rahmah*

Marriage and family formation as well as development intended to achieve family conditions that *sakinah, mawaddah hwarahmah*, families that are

¹⁰ Tohirin, *Bimbingan Dan Konseling Di Sekolah Dan Madrasah (Berbasis Integrasi)*, Jakarta: RajaGrasindo Persada, 2008, p. 22.

¹¹ Sofyan S. Willis, *Konseling Keluarga (Family Counseling)*, Bandung: Penerbit Alfabeta, 2009, p. 88.

peaceful, loving and affectionate. Thus family guidance and counseling seeks to help individuals to create a life of marriage and family that are *sakinah, mawaddah and rahmah*.

As the word of Allah, in Al-Qur'an Surah Ar-Rum [30] Ayah 21:

And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you, affection and mercy. Indeed, in that are signs for a people who give thought.

3. The principle of communication and deliberation

Pacify family which based on love and affection will be achieved when the family always have communication and discussion. With emphasis on communication all the hearts and minds will be understood by all parties, so there is nothing, which prop and hidden.

As the word of Allah, in Al-Qur'an Surah Ali Imran [3] Ayah 159:

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask for givenness for

them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

As the word of Allah, in Al-Qur'an Surah Asy-Syura [42] Ayah 38:

"... and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend."

Not only in order to prevent the emergence of the problem, in an effort to solve the problems of marriage and family life was the principle of communication and deliberation it was important to run, even if there should be a third party that is trusted by all parties to be a peacemaker between them.

As the word of Allah, in Al-Qur'an Surah An-Nisa [4] Ayah 35:

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will

4. Principle patience and resignation

Everyone wants happiness with what he did, including in running the marriage and family life. However, not always the result of human endeavor

effort in line with expectations. For that family guidance and counseling to help people, first of all to be patient and resignation in the face of the problems of marriage and family life, because to be patient and put their trust to gained clarity and thought, not hasty and impetuous in making decisions, and with thus the final decision will be fetched better.

As the word of Allah, in Al-Qur'an Surah An-Nisa [4] Ayah 19:

O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

5. The principle of benefit (beneficiaries)

The journey of family life is not always as smooth as expected, often encountered a stumbling block and a sharp pebble that ruin family life journey to be a mess. In family life has always tried to put forward in the search for benefits (beneficiaries) as much as

possible, both for the individual members of the family, for the family as a whole and for society in general, including in the life of humanity.

As the word of Allah, in Al-Qur'an Surah An-Nisa [4] Ayah 128:

And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls are stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

4. Methods and Techniques Guidance and Counseling

In the counseling profession many methods have been created by experts counseling of various schools of thought. Among His theories include:¹²

1. Theories of Counseling

a. Psychoanalysis approach

Sigmund Freud, 1896, as the founders of this school expressed his view that the structure of the human psyche consists mostly of natural unconsciousness. Structure of personality according to *Freud* composed of id, ego and super ego. Id is a biological aspect

¹² Sofyan S. Willis, *Konseling Keluarga (Family Counseling)*, p. 92-112.

that has energy to activate the ego and super ego. While the super ego role is to control so that ego would perform act according to the morals of society. In addition, the super ego serves to inhibit impulses, id especially sexual drive and aggressiveness is contrary to morals of society.

b. Gestalt therapy

This therapy was developed by *Federick S. Pearl (1894-1970)* which is constituted by four schools namely psychoanalysis, phenomenologist, and existentialism and psychology gestalt.

According *Pearls* individual was always active as a whole. The individual is not the sum of the parts or organs alone. A healthy individual is balanced between multiple bond organism to the environment. Because it is a conflict between social presence with biologics is a basic concept gestalt therapy.

c. Behavioral therapy

Behavioral therapy come from two concept directions i.e. *Pavlovian* and *Skinnerian*. In the beginning, this therapy was developed by *Wolpe, 1958*, to address the treatment of neuroses. The biggest contribution of behavioral counseling is the introduction of scientific methods in the field of psychotherapy. Namely how to modify

behavior through environmental engineering resulting in a process of learning to change behavior.

The purpose of behavioral counseling is to help clients dispose of old responses that is self-destructive, and learn new responses that are healthier. Moreover, the goal of behavioral therapy to acquire new behaviors, eliminate maladaptive behaviors and to strengthen and maintain the desired behavior.

d. Frankl logo therapy

The goal of therapy is the logo so that to the problems faced, client could find the meaning of the suffering of life and love. With the discovery, client will be able to help themselves, to be free from such problems.

The technique of logocounseling, still a part of psychoanalysis genre, but adopts existentialism. Regarding counseling techniques, using all the techniques that works for the case at hand.

e. Rational Emotive Therapy (RET)

This theory was developed by an existentialist *Albert Ellis, 1962*. This theory believes that humans are subject to the self-conscious and aware of the objects that it faces. Human are lifeform that are doing and developing, and an

individual in a unity that matters, freeman, thinking, passionate, and have wills. RET resists the psychoanalysis genre by saying that the events and experiences of individual causes emotional disturbances. Emotional disturbances occur due to thoughts that are irrational to the events and past experiences.

This therapy aims to improve and change attitudes, perception, thinking, beliefs and client views of the irrational becomes rational so that they can develop themselves and achieve optimal self-realization.

RET counseling services consist of individual and group services. While the techniques used more than RET are: assertive training (train and retain), socio-dramas (a short play about the life), self-modeling (counselor becomes a model and client promise to follow), engineering reinforcement (giving reward), social modeling, systematic desensitization, relaxation, self-control, discussions, simulations, homework assignment, and bibliography (provide reading material).

2. Application of Counseling Theories

Applications of counseling theories on family counseling practice is a must. Virtually every counseling theory is no practice for individual counseling. However, counselors often have difficulty in the application by a single theory, because human behavior cannot be seen from one side only. Because it uses multi theory is a natural thing. In studying or observing human behavior, especially in the practice of counseling.

a. Centralized Approach On Clients

Roger stressed that individual clients in the membership of the group will achieve self-confidence, which he said that the members of the family can trust him. This could happen if the main existing conditions namely: honesty, authenticity, understanding, maintainance, acceptance, appreciation positively and learn actively. In family counseling, the counselor function is as a facilitator, which is to facilitate open and direct lines of communication if it is found in the life of the family communication patterns have been messy even cut off completely.

A counselor was crucial to the openness of family members in each session. Counselors do not approach the family members as an expert who will

explain the planned treatment. But he tried to dig up existing resources within the family is that family members have the potential to evolve to use to solve the problem of individuals or families. And the essence of that member of the family is the architect for themselves. Counselor's attention to respect is high for potential families that used to define themselves. Thus, family counseling is the process of weaving of all members of the family to grow and find himself.

b. Existential Approach in Family Counseling

In counseling existential aspects such as making choices, accept responsibility freely, the creative use of the anxiety, and the study of the meaning and value, are the things that are fundamental in therapeutic situations in family counseling.

In existentialist principle used in family counseling, using cognitive methods, behavioral, and oriented towards action.

The basic assumption of the family is that family members shape his destiny through the choices they made on their own. Family life is none other than due to the reduced willingness of members to experience, feel the personal world view of other family

members. The direction that we pursue in counseling the family is the family members decided to change the structure of family life as conformed to their own vision.

c. Gestalt Approach Family Counseling

Gestalt theory give attention to what is said by members of the family, how they say, what happens when they say it, how utterances in relation to his actions, and whether they are trying to finish his work.

Which is further emphasized in this approach is the involvement of the family counselor. Therefore, it is important for the counselor is listening to sounds and their emotions. Counselors do encounter in counseling families as full participants, as a friend, as a person who believed in the encounter between fellow. Counselors bring personality, life experiences into the reaction and family counseling encounter. The counselor is familiar with them and try to understand and feel their hearts content.

d. Family counseling according to *Adler* approach

Adler thought that problem in a person is essentially a social nature, since it is given great importance to the relations between human beings, which

occurs as the psychological dynamics of individuals which is usually the case in the family.

The basic aim of this approach is to facilitate the improvement of children's relationships and improve relationships within the family. One of the most important assumptions is that family counseling should be followed voluntarily of family members.

e. Rational-Emotive family counselling

The goal of rational-emotive therapy (RET) in families counseling basically the same as those applied in individual or group counseling. Family members helped to see that they are responsible for making a nuisance of themselves through the behavior of other members seriously. They are encouraged to consider how due to their behavior, thoughts, emotions have made others in the family to emulate.

Family counseling (RET) teaches family members to be responsible for their action and tried to change his reaction to a family situation.

Principles of behavioral namely reinforcement and modeling in the context of interaction in the family, by using role of therapeutic alliance, family assessment, and subsequently implement behavioral strategies.

3. Techniques of Family Counseling

a. Counseling Techniques in the Systems Approach

Systems of approach as offered by *Perez, 1979* developed ten family counseling techniques, namely:¹³

- 1) Sculpting is a technique that allows family members to declare to the other members, his perception of the problems the relationship between family members.
- 2) Role playing is a technique to provide a specific role to family members. The role is the role of others in the family, for example, children play a role as a mother. That way the child will be released or freed from feelings of condemnation, feelings of anxiety and others. Roles can then be returned to the actual circumstances if he is facing a mother's behavior that may be less she liked.
- 3) Silence when family members are in conflict and frustration because no one other member who likes to act violently, then usually they come before the counselor to shut up. This situation should be utilized counselor to wait behavioral

¹³ Sofyan S. Willis, *Konseling Keluarga (Family Counseling)*, p. 139-141.

symptoms will be the emergence of a new thought, a new response, or an expression of a new feeling.

- 4) Confrontation is commonly used to polarize opinions.
- 5) Teaching Via Questioning, to teach family members by asking questions.
- 6) Listening this technique used to be talk of a family member heard patiently by others.
- 7) Recapitulating (summarizing the talks), the technique used to summarize the counselor talks anxiously on every member of the family, so that way the possibility of talks will be more directed and focused.
- 8) Conclusion, in a phase of counseling counselor possibility to conclude interim results of the talks with the family. The goal is that counseling could continue progressively.
- 9) Clarification (purify / clarify the statement, feeling faint), which is a business counselor to clarify or clear up a statement of family members because it seems vague.
- 10) Reflection is the way the counselor to reflect the feelings expressed clients, either in the form of words or facial expressions.

b. Basic Ethics Counseling

There are two basic ethics that need to be in by the counselor, the ethics of which are prescribed by the *shari'ah* and ethics related special counseling. The ethics governed by *shari'ah*, for example: manners and laws relating to male and female relationships, manners of speech, hearing manners, dress manners, sat down manners, looked at the culture, and so forth.¹⁴

In relation to the counseling activities specifically, there are four basic ethical counseling, namely: confidentiality, openness, proportionate, and decision-making by clients themselves.¹⁵

c. Competence Counsellors

Directorate General of Higher Education, Department of Education, said there are four kinds of competencies are (1) pedagogical/academic competence, (2) personal competence, (3) social competence, and (4) professional competence. Each competency is a must-have in the attitudes and actions of a counselor (teacher guidance counselor). Expected by mastering a number of those

¹⁴ Cahyadi Takariawan, *Konselor Dakwah*, Solo: Era Adicitra Intermedia, 2012, p. 41-42.

¹⁵ Cahyadi Takariawan, *Konselor Dakwah*, p. 42.

competencies, counselors can improve the quality of education in Indonesia, especially the quality of its graduates.¹⁶

C. Analysis Family Guidance and Counseling Hasan Langgulung

Hasan Langgulung thinking about family guidance and counseling is not widely discussed in the works of his. Some of the books he wrote a set of papers in various seminars, panels, workshops, journals both domestically and abroad.¹⁷As the book "*Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*" (Transition Paradigm in Islamic Education and Social Science), published by Style Media Pratama of Jakarta, and "*Manusia dan Pendidikan*" (People and Education) published by Husna Pustaka Baru Jakarta. The themes written by *Hasan Langgulung* were about education and psychology, especially Islamic education.

But interestingly, *Hasan Langgulung* thought related to guidance and counseling more widely discussed by education experts in Malaysia, one of them like a book, "*Kaunseling Perkhidmatan*" (Preaching Hikmah

Approach), written by Amaludin AB. Rahman, published Yeohprinco Sdn. Bhd, Selangor. Indeed it was not too surprising since *Hasan Langgulung* spent more time in Malaysia.

According to *Hasan Langgulung*, the formation of family in Islam begins with the creation of a sacred relationship that weaves a man and a woman through marriage is lawful, meet the pillars and the terms of validity.¹⁸ Family is capable of being a beacon of hope to be the most strategic place in preserving their nature (i.e.to be a Muslim who performs his duty as *abid* and *khalifatullah fi al ardhi*) is a family-conscious existence as the foundation for their children.¹⁹

Marriage is so glorious from an Islamic perspective. But to live in a family life is not as easy as it started. It is therefore necessary planning and preparing themselves before marriage is the most urgent thing done by anyone who is getting married. The emergence of various problems that threaten the destruction of family ties as in the majority of today's families, because of a

¹⁶ Kusno Effendi, *Proses dan Keterampilan Konseling*, p. 39

¹⁷ Hasan Langgulung, *Pendidikan dan Peradaban Islam (Suatu Analisa Sosio-Psikologi)*, Jakarta:Pustaka Al-Husna, 1985, Cet. Ketiga, p. vi.

¹⁸ Hasan Langgulung, *Manusia dan Pendidikan*, p. 290.

¹⁹ Fatkhur Rohman Syaifuddin, *Pendidikan Keluarga Sakinah Menurut Wahbah Zuhayli*, Tesis pada PPS UIKA Bogor, 2013, p. 140.

lack of planning and preparation themselves when getting married.

The emergence of various problems that threaten the destruction of family ties as in the majority of today's families. Referring to the study of the Bogor Agricultural Institute (IPB), a total of 6,000 school-age children throughout Bogor District has contracted LGBT. "It takes a holistic family strengthening program," he said in Jakarta, Thursday (11/2). He said that the intervention not only from the economic but more important is the passage of roles, tasks, and family functioning optimally and strengthening religious values and ethics that will be able to cast quality Indonesian human resources.²⁰

These symptoms can also destroy the institution of family and killed offspring. The family is the basic unit of a society and the subsequent formation of a nation. But the phenomenon of Lesbian, Gay, Bisexual and Transgender (LGBT) are transmitted to the whole world, including our country; he gives various effects to the family institution of which in nature customary. This condition will certainly lead to a sense of despair among other family members.

And also the potential to cause disputes among family members and relatives.

When one of the couple involved in LGBT, of course, will influence others. As a normal human being, at least they will be faced with emotional stress. If the partner's behavior that violates the natural disposition is not treated so he/she returned to normal, it will increase the potential for more severe mental distress to others. If there are children who grow up in a family involved, will certainly affect the children there.

Another fact that can be seen from the divorce rate in Indonesia increased from four to ten-fold. This is due to provisioning against potential mate was minimal. Year 2009 recorded 250 cases of divorce. Ironically, the majority or 70% of divorce cases in the religious court was the divorce, meaning wife asks for a divorce. (*Republika.co.id*, Jakarta) January 24, 2012 stated that the number of divorces rose drastically in Indonesian couples by 70%. This is reinforced statement from Religious Courts, the Supreme Court noted during the period 2005 to 2010 there was an increase of divorce by 70%.²¹

²⁰ *Republika. Co.id*, 24 Agustus 2016, pukul 10.00.

²¹ *Helmawati, Pendidikan Keluarga : Teoretis dan Praktis*, Bandung: PT. Remaja Rosdakarya, 2014, p. 4.

In 2010, there were 285,184 divorce cases throughout Indonesia. Cause of the separation of the couple if sorted from top three most widely due to factors of disharmony, as many as 91,841 cases, no responsibility as much as 78,407 cases, and economic issues as much as 67,891 cases. Divorce in a family will have an impact on children. Kids will receive less attention from both parents thus many children become strayed. Brawl cases caused by weak family economy problem, the lack of religious education, less harmonious family and parents who rarely at home, although the cause of the fight is very complex, that could be because of the sociological, cultural, psychological, as well as education policy in the broad sense, or a solid curriculum. However, the bottom line is all started from the family.²²

Info from *Detiknews* Tuesday, 12/20/2011, National Commission for the Child Protection states that the student brawls up by 128 cases, and as much as 82 students were killed. National Commission for Child Protection recorded 339 riot occurred in 2011 in Jakarta. This case increase by 128 cases compared to the year 2010. From

the analysis of the National Commission for Child Protection show that student brawls occurred due to lack of a sense of responsibility in children. In addition, the child is emotionally very reactive and easily disturbed emotionally. They tend to throw themselves on an activity without realizing the risks. Not only brawl, even cases of child sexual abuse is mostly done by people nearby.²³

Here the role of family guidance and counseling is necessary. In particular the family guidance to make faithful and devoted, positive, productive, and independent, through relations of individual and family system based Islamic teachings, then provide insights, abilities, and skills, to the family head and the prospective family head in the field of children's behavior and adolescents, and the primacy of the family system to anticipate the problems of the family.

Islam was very attentive to the family prior to the establishment. Attention is continuing after the family is formed, giving instructions to its members ways of cooperation between members to strengthen and uphold it in order to bear the primary responsibility

²² Helmawati, *Pendidikan Keluarga*, p. 4-5.

²³ Helmawati, *Pendidikan Keluarga*, p. 5.

to accomplish, namely education, guidance and maintenance.²⁴

In the perspective of *Hasan Langgulung*, guidance and counseling is one branch of *hisbah* in Islam.²⁵ *Al-Hisbah* *lughawi* (language) is a *masdar* form of *hasiba* which means denial. As told; *utuhsiba'alaihi* means deny it (someone). *Al-Mawardi* in *al-Ahkam as-Sulthaniyyah* states that the word *al-hisbah* derived from *hasbuka* which means stop, because it is the authority of *al-hisbah* duty, to stop the infringer that reduce or deceptive human rights.²⁶

While the terminology (terms) according to *al-Mawardi*, *al-Hisbah* that govern actions in kindness when kindness is left vague, and prevent evil deeds if the unjust acts done clearly.²⁷

In terms of *syara'* *hisbah* means command to do good (*makruf*) that looks abandoned, and a ban on working of evil deeds, already seen done, and improve relations between human beings to one another. The goal is to seek the pleasure of Allah and helps people looking for something to

encourage and develop them in terms of physical, psychological, social, and keep them from damage and destruction.²⁸

Hisbah is the process of teaching and social learning occurs in an atmosphere of mutual meeting between a person skilled in the field (*muhtasib*) and someone who require *hisbah* (*muhtasab'alaih*) resulting professional humanitarian relations advising each other in truth and patience on deeds where that *hisbah* applicable (*muhtasab fih*).²⁹

This is different from *Hasan Langgulung*, who said that guidance and counseling that is a branch of *hisbah*. Guidance and counseling is a profession that is of useful when it is done by people who can carry it out properly. That is why the Prophet Muhammad, looked at the counsellor as most noble man, and counseling itself is considered as jihad in the path of Allah, God Al Mighty.

The leaders of the *ummah* in the early days of Islamic awakening did *hisbah* themselves, because kindness is plentiful, and have great reward. After the Islamic world expanded, then *Umar*

²⁴Hasan Langgulung, *Manusia dan Pendidikan: Suatu Analisa Psikologis, Filsafat dan Pendidikan*, Jakarta: Pustaka Al Husna Baru, 2004, Cet. Kelima (Edisi Revisi), p. 299.

²⁵Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 177.

²⁶Ibnu Taimiyah, penerjemah Rafiqah Ahmad dan Alimin, *Success Business With Sharia Al-Hisbah*, Jakarta: Migunani, 2008, p. 5

²⁷Ibnu Taimiyah, penerjemah Rafiqah Ahmad dan Alimin, *Success Business With Sharia Al-Hisbah*, p. 6.

²⁸Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 179.

²⁹Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 179-180.

bin Khathtab establish *hisbah* system, and he was regarded as a profession and specialism. He picked *muhtasib* (counselors) who are capable of guiding people to goodness in all areas. *Hisbah* run by the *caliph*, *amir*, merchants, businessmen, farmers, teachers, mosques imams, fathers, mothers, teens, husbands, wives, partners, relatives, and neighbors. *Hisbah* was run at homes, mosques, markets, schools, gardens, roads and factories. Usually, prompted by a common feeling, that it requires people to guide them toward the act that gave them happiness in this world and hereafter. So also given to ordinary people who are weak and leave what is right or tempted by Satan to highlight evil they've made.³⁰

Hisbah system is still running in the Islamic world until the end of the *Utsmaniyah* caliphate, where the power *muhtasib* was canceled, while duties distributed among the mundane functions carried out by the secular principle and the mundane purpose. Among these tasks are the regulatory provisions, feeds supervisors, labor inspectors, secure users, secure

environments, health-prevention, secure common courtesy, and others.³¹

According to *HasanLanggulung* between tasks *muhtasib* in the Islamic state in the modern world is the counselor education, vocational and psychological, behavior supervisor, social supervisor, etc., is the task at hand which is trying to help people to recognize themselves and guiding themselves towards development of capabilities and potential.³²

Fiqh experts disagree about the *hisbah* law. Some say that *hisbah* it is *fardhu'ain* for every man and woman. They use Ayah Meanings "The men and women believers become leaders in part to one another, they ordered to the kindness and forbid what is wrong." Also the word of Allah which means: "For the time, mankind is in loss. Except those who do good deeds, and they teach each other the truth, and teach one another in patience."³³

Some were experts *fiqh* found *hisbah* it *fardhu kifayah*, when some Muslims have to do it, then that obligation does not apply to others. If

³⁰Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 181.

³¹Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 183.

³²Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 183.

³³Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 180.

none do then that sin is the people who have the ability.

Hasan Langgulung asserted, whatever the law, *hisbah* is a great act of worship, where there are many benefits for humans, sparing them from damage, improve their business and vacate the chest of their world and the hereafter. Therefore the person who ordered the goodness and forbid *munkar* seen as a *caliphof* His Messenger and charity is regarded as the noblest *jihadh* in Allah's path. Someone came to the Prophet, while he was in the altar and asked: "Who is the most excellentman, O Prophet." He said: "The best one is whom the most widely ordered the kindness, most prevent the unjust, most devoted to Allah, and most keeping relationship."³⁴

Objectives of family counseling, is to help Muslim families in fostering harmonious family through knowledge, insight and skills. *Hasan Langgulung*, also believes that the foundation of guidance and counseling is the Qur'an and the Hadith, which are sources of law in Islam.

If the view of the definition given by *Hasan Langgulung* of counseling

which is part of the *hisbah* in the *shari'ah* of Islam, which reward as those who call to the good and forbid from *munkar*, in other words as those who did proselytizing.

In *da'wah* there are at least four components (elements), namely:

1. *Tilawah al-Ayat (tazkir)*
2. *Ta'lim al-Kitab (ta'lim, 'idadfikri)*
3. *Ta'lim al-Hikmah ('idadwazifi)*
4. *Tazkiyah(Cleansing)*

According to *Hasan Langgulung*, one aspect of *da'wah* that could be acculturated, in this case the application method, between counseling and preaching is an aspect *Tazkiyah*, and even then only concerned with *Tazkiyah al-nafs*. The aspects of preaching such as *tazkir*, *taalim*, and *tadrib*, perhaps more correctly in terms of education in the broadest sense of the word.³⁵

From this it can be understood that *Tazkiyah* it aims to establish a new behavior that can balance between spirit, mind and body of a person as well.

Among the methods *Tazkiyah* are:³⁶ (1) *Shalah*, (2) Fasting, (3) Alms, (4) *Hajj*, (5) Reading of the Qur'an, (6)

³⁴Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam dan Sains Sosial*, p. 177.

³⁵Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam Dan Sains Sosial*,p. 206.

³⁶Hasan Langgulung, *Peralihan Paradigma Dalam Pendidikan Islam Dan Sains Sosial*,p. 205.

Recitation, (7) Engage in meditation on God's creatures, (8) Remembering death, (9) *Muraqabah*, *muhasabah*, *mujahadah* and *mu'atabah*, (10) *Jihad*, commanding the good and forbidding evil, (11) *Khidmah* and *tawadu'*, (12) Knowing the entrances of evil into the soul and to stop it, (13) Knowing the heart diseases and avoid it.

Hisbah is the capital of Islamic counseling. *Hisbah* is also an agency/institution that aims to improve human relations between each other with the aim of seeking the pleasure of Allah, help people, to encourage and develop them in terms of physical, social psychology, and keep them from harm, apostasy and perdition.³⁷

Hasan Langgulang also been proposed about the importance *hisbah* in conjunction with counseling and suggested that the sciences of *sharia* in counselor training program included in the educational curriculum at secondary school and university level.³⁸ Because *hisbah* in Islam have much in common with the concept of counseling.³⁹

Family *sakinah mawaddah warahmah* is an ideal family

circumstance that formed the basis of the Qur'an and Sunnah to achieve happiness in this world and in the hereafter. Family happiness toward the establishment of a happy and harmonious society can only be created if it has the human rights. And there is no better theory to say about human nature than the words themselves rather than the Creator itself that is God.⁴⁰

D. Conclusion and Recommendation

Based on the research results, the conclusion of thought and the concept of guidance and counseling *Hasan Langgulang* family based on the teachings of the Qur'an and the Sunnah of the Prophet, where *hisbah* is the capital of Islamic counseling, and counseling is one part of the activities of *da'wah* and *tarbiyah*. Therefore, it must always be oriented to direct towards the values of kindness. One aspect of the propaganda that could be acculturated, in this case the application method, between counseling and *da'wah* is an aspect *Tazkiyah*, especially *Tazkiyah al-nafs*.

Indeed, between counseling and *da'wah* is different. The scope of the *da'wah* was much more extensive than

³⁷ Amaludin AB. Rahman, *Perkhidmatan Kaunseling (Pendekatan Dalam Hikmah Berdakwah)*, Selangor: Yeohprince Sdn. Bhd, 2008, p. 26-27.

³⁸ Amaludin AB. Rahman, *Perkhidmatan Kaunseling*, p. 27.

³⁹ Amaludin AB. Rahman, *Perkhidmatan Kaunseling*, p. 52.

⁴⁰ Hasan Langgulang, *Manusia dan Pendidikan*, p. 288.

in counseling. Because it needs to be further investigated is the method of counseling can be applied in da'wah. Because it needs to be done is to modernize the field of guidance and counseling more modern by giving it a new dimension, namely spiritual dimension. But not only guidance and counseling, but theories in personality, even entire theories in psychology even if necessary throughout the social sciences should be modernized if he wants to continue to function and provide services to humans.

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