ISLAMIC COUNSELING IN A PHILOSOPHY PERSPECTIVE

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Abstract: *this paper aims to describe Islamic counseling from a philosophical perspective. However, Islamic counseling cannot be separated from the philosophical foundation as a foundation in analyzing the ontology, epistemology and axiology of Islamic counseling. This paper uses a library research approach, where data is obtained and collected from literature studies. Analysis of the data in this paper requires the author's important role in interpreting the data. In the end, the material object of Islamic Counseling philosophy is the same as the object of philosophy in general, namely everything that exists. Islamic counseling study methods can be done by; Normative, Historical, Linguistic, Contextual, Traditional, Critical, Hermeneutic Approaches.*

Key Words: Philosophy, Islamic Counseling, and Islamic Education.

Introduction

The four Caliphs who are commonly known as *Al Khulafa 'ar-Rashidun*, as well as the caliphs of the *Ummayyah* and *Abbasiah* dynasties exerted all their energy and strength in building a society with scientific civilization. They encourage and develop related sciences, starting with the Science of *Qiroah*, *Tafseer*, compiling Hadith to philosophy and other sciences. A rare figure who confirmed his intention in translating writings from Greek and *Suryani* (Syiriac), finally started a new tap on the flow of Philosophy scholarship which was continued by Al Kindi, Alfarabi, Ibn Sina, Suhrawardi and other philosophers.

After philosophy at the beginning grew out of the translation process, a second movement was born, namely annotation and synopsis or summarization beyond the translated text by expressing its content using the pure Arabic model. They are both consistent and constant, although sometimes

one appears temporally before the other. Sometimes, synopses grow before annotations about a time, whether about collective life or about individuals. Sometimes annotations grow before the synopsis because in the annotations there are surpluses and details of explanation, as well as centralization. Usually the two are consistent and alternate. Both are born in every age and every philosopher builds on both.[1] Synopsis relations with annotations are identical to structural and analytical relationships. Synopsis is identical with structure and annotation is identical to analysis. The two of them are praxis that have been constant side by side in harmony from the development of philosophy to the end. Both of them express the constructs of scientific developments that have developed to date.

In the context of Islamic Counseling science, like it or not, philosophy provides a logical and speculative ontological, epistemological and axiological picture of science. Therefore, this paper attempts to explore a little about the philosophical views on the foundation of Islamic counseling. It is intended that Islamic counseling can have strong fundamentals in outlining the objectives and foundations of Islamic counseling. In the end, Islamic counseling can be measured and tested for its correctness in its application as a field of scientific development.

The working context of Islamic Counseling in Indonesia has similarities to the area under which Islamic Education works in general, so that the objectives of Islamic counseling are in line with the objectives of Islamic education. Permendikbud number 111 of 2014 concerning Guidance and Counseling in Primary Education and Menengan Education states that guidance and counseling are part of education. However, the context of Islamic counseling work compared to the position of study and administration teachers lies in the realm of optimal self-development. Meanwhile, field teachers focus on developing subjects. Therefore, both of them are both in the field of education to deliver national education goals.

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[1] According to an ideal, not a limitation, Al-Farabi summarizes Plato's Nawamis and Aristotle's Book of Poems as he has also annotated adages and words of wisdom. As for Ibn Sina, he annotated Al-Umm and Apologia. He has critical notes on the margins of the Soul Book. Ibn Rushd has done a synopsis of wise words, adages, syllogisms, dialogues, proofs, sophistry, rhetoric and poetry, namely all books of logic. Likewise, he has synopsised all the books on cosmology and physics: The Song of Nature, Heaven and World, Reality and Mortality, Transcendental News, and the Spirit as he did a synopsis of Plato's Book of Metaphysics and Republika.

Theoretical Framework

The word "philosophy" has become popular in our contemporary thinking, but not in our classical tradition which prefers the term "wisdom" which is formed by complementary sciences, namely "*wisdom sciences*".[2] If some of the earlier people used the word "philosophy", then specifically what is meant is Greek philosophy[3] and is generally referred to as the term "first philosophy".[4]

According to Harun Nasution, philosophy comes from a Greek word composed of two words, namely: *philein*, which means love and sophos, which means wisdom.[5] So, philosophy is the love of wisdom (wisdom) or freedom. In line with Harun Nasution, Tobrani expressed the opinion that philosophy means the love of truth (*al-haq*) and wisdom (*al hikmah*).[6] The use of the term "love" is not another term such as inventor, owner and guardian, describing the humble attitude of philosophers to their limitations in their pursuit of truth and wisdom. Even though he has thought systematically, radically and universally, he still cannot find, reach, possess, master truth and wisdom. He only acquires truth and wisdom in a relative and temporal manner. Meanwhile, the real thing remains out of reach. He belongs to the Absolute, Most Just, Most Wise, namely Allah SWT. Many are aware of their limitations, the philosophers only hope, admire, and deeply love the truth and the essential wisdom. This behavior is wisdom (wisdom, wisdom).

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[2] Humans find it difficult to restore writing about objects that have been written repeatedly in works such as *al-Turats wa al-Tajdid, Mawqifuna Min al-Turats al-Qadim* (Tradition and Renewal: Our Attitudes Toward Classical Tradition), Cairo: *al-Markaz al-'Arabi Li al-Bahts wa al-Nasyr*, 1980, and Beirut: Dar al-Tanwir, 1981; or in papers such as "Our Cultural Attitudes" in Philosophy in the Realm of Contemporary Arab, Some Thought of the 1st Arab Philosophy Congress organized by Ardaniyyah University, December 1982, p. 13- 42; al-Mustaqbal al-'Arabî (Future of Arabia), p. 66-91 June 1985; "Tradition of Our Philosophy" in Dirasat Islamiyyah, Cairo: al-*Anjilu al-Mishriyyah*, 1981, p. 107-144; Fushûl, First Edition, General Conditions of Cairo columnists, 1980. This object remains the object of study in a wider and more universal area in the book *Min al-Naql Ila al-Ibda, Muhawalah Li I'âdah Binâ` 'Ulûm al- Hikmah* (From Text to Innovation: The Reconstruction of Philosophical Sciences).

[3] Al-Kindi: Treatise on the Quantity of Aristotle's Books and Its Demands on the Production Process of Philosophy; Al-Fârâbî: About Issues That Should Be Asked Before Studying Philosophy, Philosophical Problems and their answers, Aristotle's Philosophy, Parts of Aristotle's Philosophy, Levels of Philosophy Parts, Beginning Position and Final Position.

[4] Al-Kindi: Risalah (Surat) Al-Kindi Kepada al-Mu'tashim Billah Tentang Filsafat Pertama

[5] Harun nasution, *Muhammad Abduh dan teologi rasional Mu'tazilah,* (Penerbit Universitas Indonesia, 1987), p. 3

[6] Tabrani Rusyani, *Pendekatan dalam proses Belajar Mengajar*, (Remaja Rosdakarya: Bandung, 1989), p. 2-3

Before going further to talk about the understanding of the philosophy of Islamic education, it is better if we first disclose what philosophy is. There are two different opinions regarding the origin of the term "philosophy" by etymology. The first opinion states that philosophy comes from Arabic philosophy. This opinion was expressed among others by Harun Nasution. According to him, philosophy comes from the Arabic word *falsafa* with the scales *fa'lala, fa'lalah, and fi'lal.* Thus, the noun *falsafa* is philosophy and philosophy.[7] However, the Indonesian language calls it "philosophy", even though this term is seen from the root word not derived from the Arabic word philosophy, nor from the English word philosophy. Does the term "philosophy" in Indonesian come from the words fil (English) and safah (Arabic), which when combined become philosophy? This is what Nasution questioned. This question is reasonable to ask, because Nasution wants to emphasize that the term philosophy comes from Arabic. Philosophy should be expressed, not philosophy.

The second opinion states that the term philosophy comes from the English words philo and sophos. Philo means love, and sophos means knowledge or wisdom. This opinion is mostly expressed by English-language writers, such as Louis O. Kattsoff.[8] According to him, philosophy comes from the Greek language which entered and is used as Arabic, which is derived from the word philosophia. Philo means love, while sophia means wisdom.[9] However, even though the word philosophy comes from Greece, it does not mean that the Ancient Greeks were the first pioneers of philosophical thought in the world. Prior to Ancient Greece, there were other countries such as Egypt, China, and India which had long philosophical traditions, although they did not use the word philosophia for the same purpose.[10]

Philosophy is also called the mother of science, the mother of science. According to Will Durant, the philosophy is represented by marines seizing the coast to land infantry troops. The infantry was a science. After that science is what penetrates the forest, divides the mountains, dives into the oceans and so on. After surrender is made philosophy goes away. Philosophy is like azan and knowledge is like prayer.[11] Philosophy is also called the supreme art, the highest

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[7] Harun Nasution , *Falsafat Agama* (Cet. VIII; Jakarta: Bulan Bintang, 1991), p. 3.

[8] Louis O Kattsoff, *Pengantar Filsafat*, terj. Soejono Soemargono (Cet. VI; Yogyakarta: Bayu Indra Grafika, 1989), p. 11

[9] Oemar Amin Hoesin, *Filsafat Islam* (Jakarta: Bulan Bintang, 1961), p. 14.

[10] Endang Saifuddin Anshari , *Ilmu, Filsafat, dan Agama* (Cet. VII; Surabaya: Bina Ilmu, 1987), p. 80-82.

[11] Ibid. Tabrani Rusyani, *Pendekatan dalam proses..,*p. 3.

knowledge, or the art of life, knowledge about life. It is like the top of the highest mountain so that it can clearly and comprehensively see the reality below.

From the many definitions of philosophy put forward, it can be said that experts have formulated philosophy differently. This indicates that philosophy is difficult to define. Therefore, Mohmmad Hatta and Langeveld suggested that philosophy not be defined.[12] Let someone define philosophy according to his own connotations after he studied philosophy. In addition, "almost all definitions depend on the way people think about the philosophy", according to Abubakar Aceh.[13] However, no matter how difficult the definition of philosophy is, the understanding of it as a starting point is still needed.

In that context, the author is more inclined to Sidi Gazalba's opinion, which defines philosophy as thinking deeply, systematically, radically, and universally in order to find the truth, essence, or essence of everything that exists.[14] From this understanding, there are five elements that underlie a philosophical thought, namely;

1) Philosophy is a science that relies on the use of reason (reason) as its source. Intellect is used as a source of philosophy because philosophy is an activity and thought process.

2) The goal of philosophy is to find the truth or essence of everything that exists.

3) The material object of philosophy is everything that exists. Everything that exists includes "things that are visible" and "things are not visible". What is visible is the empirical world, and what is not visible is metaphysics. Some philosophers divide the material objects of philosophy into three parts, namely, those that are in reality, those that are in the mind, and those that are in possibility. Meanwhile, the formal object of philosophy is a comprehensive, radical, and objective point of view about what is there, so that its nature can be known.

4) The methods used in philosophical thinking are profound, systematic, radical, and universal. Profound means not just thinking, but thinking seriously and not stopping before what is thought can be resolved. Systematic means using certain rules that are specifically used in logic. Radical means dipping to the core or root of the problem. Universal

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[12] Ahmad Tafsir , *Filsafat Umum: Akal dan Hati sejak Thales sampai James* (Cet. I; Bandung: Remaja Rosdakarya, 1990), p. 8

[13] Abubakar Aceh , *Sejarah Filsafat Islam*, p. 9.

[14] Sidi Gazalba , *Sistematika Filsafat*, Jilid I (Cet. II; Jakarta: Bulan Bintang, 1967), p. 15.

means that philosophy is not specific to certain groups or regions, but crosses ethnic, geographic, cultural and social boundaries.

5) Because philosophy uses reason as its source, the resulting truth can be measured through its logic. This paradigm can be accepted by all groups as long as the arguments put forward are correct. This truth will be refuted by other truths that have logical arguments as well. Thus, philosophical truth is tentative and relative.

Shortly, philosophy can be formulated that philosophy is the effort of humans with their minds to understand, explore, and explore radically, integrally, and systematically about divinity, the universe, and humans. Thus, it can produce knowledge about its nature that can be achieved by human reason and how human attitudes should be after achieving the desired knowledge.

After the definition of philosophy can be formulated, the following discussion will emphasize the term of Islamic counseling. According to several experts, Islamic / religious counseling can be presented as follows:

First, Achmad Mubarok argues that what is meant by religious counseling guidance is assistance that is mentally spiritual in nature. It is hoped that through the power of faith and devotion to God, a person is able to overcome the problems he is facing himself.[15] Mubarak also mentioned that what is meant by Islamic counseling is *Al-Irsyad Al-Nafs* which is defined as psychological guidance, a term that has a fairly clear content and can even be broadly used.[16] Psychiatric guidance is not limited to abstract in nature, but trains the counselee to be able to acquire noble morals.

Second, the notion of Islamic Counseling, according to Tohari Musnamar, is the process of giving assistance to individuals to realize their existence as God's creatures who should live in harmony with Allah's provisions and instructions, so that they can achieve happiness in the world and the hereafter.[17]

Third, Az-zahrani in his book entitled Therapeutic Counseling, explains that:

Counseling in Islam is one of the various human tasks in developing and shaping the ideal human being. Counseling is a mandate given by Allah to all His Apostles and Prophets. With this counseling mandate,

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[15] Achmad Mubarok, *Al-Irsyad An-Nafsy: Konseling Agama Teori dan Kasus* (Jakarta: Bina Rena Pariwara, 2000), p 5

[16] Ibid.

[17] Thohari Musnamar, *Dasar-Dasar Konseptual Bimbingan dan Konseling Islam* (Yogyakarta:UII Pres, 1992), p. 5

they become so valuable and beneficial to humans, both in matters of religion, the world, meeting needs, solving problems, and so on.[18]

Fourth, Lahmuddin Lubis argues that Islamic guidance is the process of providing assistance from a guide (counselor / helper) to the counselee / helpee. In the implementation of providing assistance, a guide / helper must not force the will to oblige the counselee / helpee to follow what he / she advises, but only provide direction, guidance and assistance, which is given more focused on assistance related to mental / mental and not related to directly material or financial.[19]

Fifth, according to Saiful Akhyar, Islamic counseling in terms of the counseling process is a face-to-face meeting between two or more people (or more two people). The first party is the counselor who deliberately provides assistance, services to the counselee in a professional manner, while the second party is the counselee who is helped to solve problems. Furthermore, Akhyar explained that counseling is a process that aims to find peace in life both in this world and in the hereafter. Peace of life in the hereafter can be achieved through efforts that always make Allah as a foundation in behavior, so that every action that is born always gets the protection and help of Allah SWT.[20]

If the five opinions about Islamic counseling guidance above are connected with one another, various basic principles of the concept of Islamic counseling guidance will be found. First, the main dimension that is worked on by Islamic counseling guidance is the spiritual / inner dimension of the individual to be able to reassure the heart to become an ideal person / human, through the process of tazkiyatun nafs (soul cleansing). Second, Islamic counseling helps individuals (counselee) to be able to experience a balanced life, namely between life in the world and life in the hereafter, as expressed by Saiful Akhyar Lubis. Third, Islamic guidance and counseling is only limited to "help", meaning that there is change or no change in attitude and behavior in the counselee (*Musytarsyid*) does not lie in the greatness and mistakes of the counselor (*Murshid*) because his job is limited to helping, conveying, and facilitating, then change. behavior depends on the guidance and willingness of the counselee. Fourth, Islamic counseling aims to place humans in accordance with the purpose and function of the human being created which, according to

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[18] Musfir bin Said Az-Zahrani, *Konseling Terapi* (Jakarta: Gema Insani Press, 2005), p.16.

[19] Lahmuddin Lubis, *Bimbingan Konseling Islami* (Jakarta: Hijri Pustaka Utama, 2007), p. 1.

[20] 20Saiful Akhyar, *Konseling Islami Dalam Komunitas Pesantren* (Bandung: Citapustaka Media Perintis, 2015), p.63.

Tohari Musanamar, restores human existence as a caliph who has righteous duties. Fifth, Islamic counseling guidance can be carried out with various services that are tailored to the context and circumstances, and are relevant to the content presented to the counselee. Sixth, Islamic counseling is not only limited to religious matters (*ukhrawi*), but also relates to various forms of material dimension activities related to human attitudes and behavior.

Research Methode

This research is a qualitative research. In accordance with the object of this thesis study, this type of research belongs to the category of library research, namely, first, by recording all findings regarding the Definition of Religion and counseling guidance on each research discussion obtained in the literature and sources. Both elaborated data about religion on guidance and counseling as a reciprocal relationship. Third, assess the urgency of Religion in the implementation of counseling guidance.

Result anda Discussion

a. Scope of Islamic Counseling Philosophy

The discussion about the scope of Islamic Counseling philosophy is actually an answer to the question, what is the object of Islamic Counseling philosophy? This is an ontological study of the philosophy of Islamic Counseling as a science. As has been stated in the introduction to this chapter that every science has certain objects that will be the target of investigation (material objects) and which will be viewed (formal objects). The difference between one science and another lies in the point of view (formal object) it uses. This object is being questioned over and over again without knowing any stopping points. The material object of Islamic Counseling philosophy is the same as the object of philosophy in general, namely everything that exists. Everything that exists includes "things that are visible" and "things are not visible". What is visible is the empirical world and what is not visible is metaphysics. Meanwhile, the formal object of Islamic Counseling philosophy is a comprehensive, radical, and objective point of view of Islamic Counseling in order to know its essence.

Since only formal objects can make Islamic Counseling philosophy different from others, this discussion will be emphasized on its formal object. In this context, the author divides the formal object of Islamic Counseling philosophy into two frameworks, macro and micro. The purpose of the macro here is to see the philosophy of Islamic Counseling from a theoretical-philosophical point of view, while the purpose of the micro is to see the object

of the Islamic Counseling philosophy from a practical pragmatic point of view in a process of its implementation.

In macro terms, the scope of Islamic Counseling philosophy is the formal object of philosophy itself, namely seeking information radically about God, man and nature, which ordinary knowledge cannot reach.[21] Like philosophy, educational philosophy also examines these three objects based on their three branches: ontology, epistemology, and axiology.[22] With this, it is not uncommon for works on educational philosophy to contain the objects of discussion about philosophical systems or schools applied in the world of education. For example, Imam Barnadib in his book Philosophy of Education: Systems and Methods, using the framework used by Theodore Brameld, presents three philosophical systems used in education, namely progressivism, essentialism, and perennialism.[23] These three philosophical systems or schools are discussed regarding their views on God, nature, and humans from the point of ontology, epistemology, and axiology. The same thing was done by Mohammad Noor Syam in the Philosophy of Education and the Basic Philosophy of Education of Pancasila by suggesting four philosophical schools in education, namely progressivism, essentialism, perennialism, and reconstructionism.

The study of the philosophical object of Islamic Counseling is based on a school or educational philosophical system, as stated in the above works, because these works see the philosophy of education linearly with a macro perspective, seeing the relationship between philosophy and education. Meanwhile, on a micro level, the objects of Islamic Counseling philosophy study are things that are factors or components in the process of implementing education. There are generally five factors or components of this education, namely the purpose of education, educators, students, educational tools (curriculum, educational methods and assessment), and the educational environment.[24]

Muzayyin Arifin stated that studying the philosophy of Islamic education means entering into an arena of fundamental, systematic, logical, and comprehensive (universal) thinking about education, which is not only motivated by Islamic religious knowledge, but requires us to study relevant

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[21] Endang Saifuddin Anshari , *Ilmu, Filsafat, dan Agama*, p. 87-88 dan 92

[22] Imam Barnadib, *Filsafat Pendidikan: Sistem dan Metode* (Cet. IX; Yogyakarta: Andi Offset, 1997), p. 16

[23] ibid

[24] Sutari Imam Barnadib , *Pengantar Ilmu Pendidikan Sistematis* (Cet. XV; Yogyakarta: Andi Offset, 1995), p. 35-45.

sciences. This opinion provides an indication that the scope of the Islamic Counseling philosophy is the problems contained in Islamic education and counseling activities, such as the problem of Islamic Counseling objectives, the problem of counseling teachers or counselors, curriculum, methods, and the environment. Therefore, in studying the philosophy of Islamic Counseling, a person will be invited to understand the concept of the objectives of Islamic Counseling, the concept of a good counseling teacher / counselor, the concept of curriculum, and so on which are carried out in depth, systematically, logically, radically, and universally based on the demands of the Islamic religion, especially based on al - Qur'an and al-Hadith.

In relation to the scope of this Islamic Counseling philosophy, Muzayyin Arifin further said that the scope of his thinking is not about matters of technical operational nature of education, but all things that underlie and color the style of the system of thought called philosophy. Thus, in general, the scope of the discussion of the philosophy of Islamic education is deep, fundamental, systematic, integrated, logical, comprehensive and universal thinking about these concepts starting from the formulation of Islamic counseling goals, curriculum, counseling teachers / counselors, methods, environment, and so on

Islamic Counseling Philosophy is an application of Islamic philosophy to study and analyze all educational problems. So, what is the subject of study in the Islamic Counseling philosophy does not only concern the issue of education, but first it must be studied what is the content of Islamic philosophy. Islamic philosophy must discuss the nature of reality, the nature of knowledge, and the nature of values. Therefore, Raharjo said that philosophy has the following goals:[25]

1) Inspirational, namely the purpose of educational philosophy which states utopian ideals for human education, both formal and informal education;
2) Analytic, namely finding and interpreting meaning in conversation / language and educational practice;
3) Prescriptive, namely the purpose of educational philosophy to provide clear and precise guidelines for educational practice;
4) Investigation, namely the purpose of educational philosophy to investigate the adopted educational policies and practices.

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[25] [25] Dawam Rahardjo, *Pemikiran Pendidikan Islam, Kajian Tokoh Klasik dan Kontemporer.* Fakultas Tarbiyah IAIN Wali Songo bekerjasama dengan Pustaka Pelajar. Semarang, 1999), p. 24

Furthermore, Muzayyin Arifin said, when viewed from its function, the philosophy of Islamic Counseling is the basic thought that underlies and directs the process of implementing Islamic counseling. Therefore this philosophy also provides an overview of the extent to which the process can be planned and in the scope and dimensions of how the process is carried out. In addition, he also said that Islamic counseling philosophy is also tasked with making criticisms of the methods used in the Islamic counseling process and at the same time providing basic directions on how these methods must be utilized or created to be effective in achieving goals.

b. **Study Methods in Islamic Counseling Philosophy**

This discussion is an epistemological issue of Islamic counseling philosophy that questions how to study Islamic counseling philosophy, or in other words what methods can be used in conducting Islamic counseling philosophy studies. A discussion regarding a field of study is incomplete if it is not accompanied by a review of its study method. The method in this context is defined as a means of finding, testing, and compiling data, which is necessary for the development of an Islamic counseling philosophy. Therefore, the existence of a study of methods for developing an Islamic counseling philosophy is an absolute prerequisite.

In principle, all methods that can be used in the study of philosophy can also be used for efforts to develop an Islamic counseling philosophy. Basically, there are three methods that can be used in philosophical investigation, namely contemplative, speculative, and deductive.[26] These are the main and key methods frequently used. However, because philosophy has developed in such a way, especially thanks to its contact with scientific science, it is not uncommon for philosophy to adopt the methods of this scientific knowledge.

1) Normative Approach. The normative approach is often called a doctrinal approach.[27] The purpose of this approach is to study Islamic counseling philosophy by building, concocting, and formulating a thought in Islamic counseling philosophy by searching for its doctrinal-theological foundations from the revelation of the Koran or Al-Sunnah. All religions, including Islam, according to Amin Abdullah have "hardcore". To be able to trace and search for "hardcore", a normative approach is needed that

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[26] Mohammad Noor Syam, *Filsafat Pendidikan dan Dasar Filsafat Pendidikan Pancasila* (Cet. II; Surabaya: Usaha Nasional, 1984), p. 24-26.

[27] A. Mukti Ali , *Metode Memahami Agama Islam* (Jakarta: Bulan Bintang, 1991), p. 32.

seeks to find a doctrinal-theological basis for diversity.[28] Abdullah further emphasized that because it departed from the text contained in the holy book, the normative approach was always literal, textual, and scriptual in style.[29]

2) Historical Approach. The historical approach is used in Islamic counseling philosophy by adopting the methods used in Islamic historical research. The purpose of this approach is that Islamic counseling philosophy is studied based on the sequence and time span that occurred in the past. According to Imam Barnadib, the historical approach in educational philosophy is also called "philosophical historiko". This approach makes the detection of the questions asked, which ones have received answers from educational philosophers throughout history. The historical approach will reveal the philosophical concepts and theories of education put forward by figures throughout history.[30] According to Nourouzzaman Shiddiqi, the share of Historical Science in studying human behavior lies in its methods. The salient character of the historical approach is about the significance of time and historical principles. Everyone is a product of the past and always undergoes a process of change and development on an ongoing basis in an unbroken chain. A study with historical analysis would presumably produce two main elements, namely the concept of periodization and historical reconstruction which includes genesis, change and development.[31] With this Shiddiqi actually wanted to emphasize that periodization in the historical approach is an important thing. Then the historical approach must contain one of the three aspects of historical reconstruction, namely aspects of origin (origin), change (change), and development (development).

3) Language Approach (Lingusitik). The language approach used in the study of Islamic education philosophy usually emphasizes two categories, namely language analysis and concept analysis.[32] Language analysis is an attempt to make interpretations involving opinions or opinions regarding

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28 28 M. Amin Abdullah, *Studi Agama: Normativitas atau Historisitas?* (Cet. II; Yogyakarta: Pustaka Pelajar, 1999), p. 9.

29 Ibid, p. Vi.

30 Imam Barnadib , *Filsafat Pendidikan: Sistem dan Metode*, p. 89-90.

31 Nourouzzaman Shiddiqi , "*Sejarah: Pisau Bedah Ilmu Keislaman*" dalam Taufik Abdullah dan M. Rusli Karim (Eds.), *Metodologi Penelitian Agama: Sebuah Pengantar* (Cet. I; Yogyakarta: Tiara Wacana, 1989), p. 69-89. Reloaded by tittle "*Pisau Bedah Ilmu Keislaman*" dalam Nourouzzaman Shiddiqi, Jeram-Jeram Peradaban Muslim (Cet. I; Yogyakarta: Pustaka Pelajar, 1996), p. 8-27.

32 Imam Barnadib, *Filsafat Pendidikan: Sistem dan Metode*, p. 90-95

the meaning it has. The language referred to in educational philosophy is the rational aspect, not the emotional one. Language analysis in the language approach will focus on written sources as a source of data collection. The writings that have been documented are analyzed in language so that the meaning of the use of the language is known.

4) Contextual Approach. The purpose of the contextual approach here is an approach that tries to understand the philosophy of Islamic counseling in the social, political, cultural, etc. context in which Islamic counseling is located. He intends to explain situations and the development of an educational process that arise from these contexts. So, the contextual approach leads to more sociological-anthropological situations and conditions. The sociological and anthropological aspects of education are dissected in such a way in educational philosophy so that its relevance and acceptability are known to a predetermined educational goal. This approach essentially questions whether the sociological-anthropological process of education has been implemented in accordance with the philosophically formulated educational goals. Or vice versa, are the educational goals that have been formulated in accordance with the demands of society sociologically-anthropologically in the field.

5) Traditional Philosophical Approach. The purpose of this approach is that educational philosophy seeks to study the systems or streams that exist in it. Traditional philosophy is philosophy as contained in the systems, types and schools of philosophy.[33] So, a study of Islamic counseling philosophy with this approach always reveals the philosophical stream or system in Islamic counseling philosophy. Various schools of philosophy, ranging from traditional, modern, and contemporary, are looking for their thoughts on education.

6) Critical Philosophy Approach. In every religion there is always a doctrinal-theological aspect of sacredness and a cultural-sociological aspect of profaneity. The first aspect is based on textual arguments, while the second is based on contextual arguments. On the plain of reality, these two aspects are often confused and intertwined. Therefore, an effort to clarify through a critical-philosophical approach is needed. This approach is called by Amin Abdullah as Fundamental Philosophy *or al-Falsafah al-Ûlâ*.[34] This critical philosophical approach is different from the traditional

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[33] Ibid.

[34] M. Amin Abdullah , *Relevansi Studi Agama-Agama dalam Milenium Ketiga: Mempertimbangkan Kembali Metodologi dan Filsafat Keilmuan Agama dalam Upaya Memecahkan*

philosophical approach which studies philosophical schools such as rationalism, existentialism, pragmatism, materialism, spiritualism, and so on. The critical philosophy approach is more scientific, open and dynamic, which is different from the ideological, closed, and static philosophical schools. An inclusive approach to critical philosophy (like pure science), is not isolated and is not fragmented by a tradition. This approach has three main characteristics. First, the study of philosophy is always focused on the formulation of basic ideas (fundamental ideas) on the object of the problem being studied. Second, the formulation of these basic ideas can create critical thinking. Third, philosophical studies can thus form a mentality and personality that prioritizes intellectual freedom so that it is free from dogmatism and fanaticism.[35]

7) Hermeneutic Approach. According to Komaruddin Hidayat, every text is born in a discourse that has many variables, such as political, economic, sociological, psychological, and so on. With these variables, the text has the potential to generate misunderstanding among readers when trying to understand it. The process of understanding, interpreting, and translating a text always assumes that there are three subjects involved, namely the world of authors, the world of text, and the world of readers. Each of them is a point of its own vortex, although they all support each other. The problem becomes complicated when the distance of time, place and culture between the reader and two others, namely the author and the text, is so far. Religious texts that were born many centuries ago in the Middle East when present in contemporary Indonesian society are of course something foreign. It is this "alienation" that is the main concern of hermeneutics. The task of hermeneutics is how to interpret a classic text or a foreign text so that it belongs to us who live in a different era and place and cultural atmosphere.[36]

c. The Urgency and Function of Islamic Counseling Philosophy

The question that needs to be raised in this discussion is why study the philosophy of Islamic counseling? The answer to this question is an axiological answer, because the axiological aspect usually questions the use and function of a science. In general, Knight explained four urgencies to study educational

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Persoalan Keagamaan Kontemporter ''Ulumul Qur'an: Jurnal Kebudayaan Dan Peradaban, No. 5 VII/1997, p. 62-67.

[35] Ibid.

[36] Komaruddin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik* (Cet. I; Jakarta: Paramadina, 1996), p. 17.

philosophy, namely (1) helping educators understand the fundamental problems of education; (2) enable educators to be able to better evaluate the offers which are solutions to these problems; (3) equip educators to think clarifically about the goals of life and education; (4) provide guidance in developing a viewpoint that is internally consistent, and in developing an educational program that relates realistically to the broader global context.[37]

With a different tone, Imam Barnadib, who quoted Brubacher's opinion, said that the philosophy of education should be studied by those who deepen the knowledge of education and teacher training. The reason are;

1) Various educational problems always arise from time to time, which are the attention of each expert. Education is a human effort to improve the inner and outer welfare of a nation and society. Many writings were born by thinkers, and not infrequently one thought influences another's thinking. Philosophical ideas and solutions often arise from these thinkers. Therefore, educational philosophy needs to be studied.

2) A person who studies the philosophy of education will have views that extend beyond those discovered empirically or experimentally by science. From here he is expected to have the provision to critically review educational problems.

3) Based on the principle that philosophy is to think logically, coherently, regularly, and critically, philosophizing education means having this intellectual and academic ability. From here, studying educational philosophy means containing optimism in forming a good educator personality.[38]

Al-Syaibany specifically explained that studying Islamic counseling philosophy has several uses as follows.

1) Islamic counseling philosophy can help educational planners and implementers to form a healthy thinking about education.

2) Islamic counseling philosophy is the principle for determining various educational policies.

3) Islamic counseling philosophy can be used as a basis for evaluating the success of education.

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[37] George R. Knight, *Issues and Alternatives in Educational Philosophy* (Michigan: Andrews University Press, 1982), p. 3

[38] Imam Barnadib, *Filsafat Pendidikan: Sistem dan Metode* (Cet. IX; Yogyakarta: ANDI, 1997), p. 16.

4) Islamic counseling philosophy can be used as an intellectual foundation for those who are involved in the world of educational praxis. This support is used as guidance in the midst of the various schools or educational systems that exist.[39]

Islamic counseling philosophy can be used as a basis for efforts to provide educational ideas in relation to spiritual, cultural, social, economic and political issues.

In essence, Islamic counseling philosophy is a guideline and a guideline that can be used as a philosophical foundation for the implementation of Islamic counseling in order to produce a new generation with a Muslim personality. This new generation can gradually and relay in turn build and reconstruct the philosophy underlying their educational endeavors so as to bring greater results.

By seeing how important and strategic the position of educational philosophy is that it needs to be studied, Knight writes:

The task of educational philosophy is to bring future teachers, principals, superintendents, counselors, and curriculum specialists into face to face contact with the large questions underlying the meaning and purpose of life and education.[40]

After knowing how important and urgent Islamic counseling philosophy is, the next step is to know the function of Islamic counseling philosophy. Noor Syam, citing Brubacher's opinion, argues that educational philosophy has four functions, namely a speculative function, a normative function, a critical function, and a theoretical function. The speculative function emphasizes that the philosophy of education seeks to understand various educational problems, formulate, and find their relationship with the factors that influence education. The normative function of educational philosophy is to determine the direction and guidelines for education.

What educational goals will be determined, what model humans want to be printed, and what norms or values to be fostered are all determined by the philosophy of education. Educational philosophy performs a critical function, meaning that educational philosophy provides a basis for critical-rational understanding in considering and interpreting educational scientific data. Then, educational philosophy also always provides ideas, conceptions, analysis, and various theories for efforts to implement education. Educational philosophy always determines general principles for an educational practice.

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[39] Omar Mohammad Al-Toumy Al-Syaibany, *Falsafah Pendidikan Islam*, p. 33-36.
[40] George R. Knight, *Issues and Alternatives in Educational Philosophy*, p. 3.

To carry out some of the functions above, educational philosophy always tries to determine an educational goal, conducts critical studies of educational theories and other theories that have a significant influence on educational thought, conducts studies and studies on various educational problems, analyzes various philosophical schools which underlies the philosophy of education, and analyzes the terms and concepts used in the field of education.

In essence, Islamic counseling philosophy functions to direct and provide a basis for systematic, deep, logical, universal, and radical thinking on various problems experienced by Islamic counseling. Because the problems of Islamic education are solved philosophically, the solution is comprehensive, not partial. In this context, the function of Islamic counseling philosophy can be likened to a compass, which determines the direction and progress of Islamic counseling.

Conclusion

Philosophy of education has objectives that will generally direct educational theory. The objectives of Islamic counseling philosophy are inspirational, analytical, prescriptive, and investigative towards Islamic counseling.

Inspirational goals of education are the goals of educational philosophy in providing ideas and ideas for educational development. Analytical objectives are the goals of educational philosophy to analyze educational problems. Prescriptive goals are the goals of educational philosophy in providing direction for education. Investigative objectives are the goals of educational philosophy in examining educational policy.

The function of Islamic counseling philosophy is to formulate the development formulations of Islamic counseling philosophical concepts. Between philosophy, theory, and educational practice have a close relationship, but also have differences. This is because each has different objects, methods and systematics.

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