

Applying Qur'anic contemplation in counseling

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Abstract

The intent of this research project was to explore the use of Quranic contemplation practices in counseling. In Islamic terminology, Quranic contemplation known as Tadabbur Al-Quran. Referring to this objective, this research is on the continuum between basic research and applied research. The research method that has been applied mix method between quantitative and qualitative approaches. Integrating the two methods were considered appropriate for pragmatism paradigm adopted in this research. Based on the results of the research found that: Quranic Contemplation in Counseling that applicable on four general phases, namely: Exploration, Reading Scripture, Developing, and Supplication. In particular, at each session consists of seven steps, namely: (1) build engagement counselee to open his/her heart to accept the Quran as a "heart medicine", the instructions for the peace of mind and happiness in life; (2) exposing the problems of the counselee; (3) identify the norms adopted counselee; (4) guiding the counselee for contemplations with Quran in the order: recited, guiding understand the meaning of the verse, raised the focus on words related to the problem, the main message conveyed paragraph, reflecting the message of verses in everyday life; and expand the discussion; (5) made a commitment to change the behavior of current and future; (6) invited to join in the spiritual community; and (7) guided prayer.

Keywords: Quranic Contemplation, Quranic Counseling, Contemplation Counseling

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Introduction

Application of Quranic contemplation in counseling is a space for integration (incorporation) between counseling and spirituality and religious. The merger is like "knitting" the two regions that touch the mental health. Indeed, this integration is entering a large flow of the 21st Century counseling spirit as has been buzzed by Miller (2003), Dahlan (2005), Cashwell & Young (2005), and Lines (2006). The integration spirit has fueled the new various terminology and praxis, which was later called spiritual counseling. In fact, the strong tendency of this integration has pushed the idea that spiritual serve as the fifth force in counseling and psychotherapy (Surya, 2008).

Historically, the integration between counseling and spirituality has a long trajectory of development stories. The root of integration barriers occurs along conflict both side. This historical conflict affects to counselor views and actions in the counseling process. Negative views of counselors towards spirituality and religious of client will affect to the counselor sensitivity about spirituality and religious of client. If a counselor bias towards spirituality and religious beliefs of clients, then it is not likely the client will do the counter transference the counseling process because they do not receive appropriate services.

Recognizing the possibility of counterproductive from the counseling process as a result of the historical conflict, theorist and experts in counseling and psychotherapy emphasize the importance of a bridge to connect between spirituality and religious with counseling. As the obstacles, the bridge also has a long history. Miller (2003) mentions three bridges with religious counseling. First, as well as counseling, religious can help individuals to change, grow, and contribute positively to society. Religious can also encourage individuals to function within the framework of a higher life. Second, as well as religious, counseling can also help individuals to develop a sense of self and maturity. Third, as well as counseling, religious can help individuals develop their potential.

History records that the bridge integration that connects counseling and spirituality had led to several phenomena, such as the establishment of a professional group, the opening level of the program and apprenticeship, the publication of journals, numbers of research, publication of textbooks, opening treatment centers, and spread literature about the theory of integration religious spirituality and counseling.

One finding of the research is counseling using Scriptures. Along with it, Farnsworth, Hidnson (1982) had argued about the emergence of the debate about sin or not to use the Scriptures in counseling. However, the application of intervention counseling and psychotherapy through Scripture growing quite rapidly. The term that arises then is Scripture Counseling, namely a space counseling by using God's word or the word of God or gods (Mack 1998; McCarron-Benson, 2004; Garzon, 2005; Tan 2009).

Tan (2009) refer to this as the inspiration of counseling or by God (inspired of / by God). One technique of Scripture counseling is reading Scripture). Denis (2006) describes the "Reading Scripture has been as appropriate regularly in religious counseling, both for spiritual edification and as a source of teaching on how to live." As a religious text, Scriptures are rich with spiritual history and moral virtues as learning and guiding to live from God.

Muslims also practice this integration through reading the Quran. One of them is Ahmad Al-Qadi in the Akbar Clinic in Florida USA. In 1984, Al-Qadhi reported the results of his research that simply listening to the reading of passages of the Koran, a Muslim, whether they speak Arabic or not, can feel the changes are huge physiological, such as decreased depression, sadness, and even be able to acquire tranquility , rejecting various diseases, and feel the other changes to 95% (Badri, 2000; Akhmad, 2014). Ahmad Quadri, a psychiatrist at the Mental Health Center, Aurangabad India, also practice therapy through treatment by encouraging dialogue to clients using the verses of the Quran that are adjusted to the symptoms of psychological disorders experienced by patients.

Pedak (2009) concludes that readers reading Quran with able to improve the quality of positive emotions. This is because the impulse does not only come from the sight but also of hearing. In addition, reading Quran with meanings will have a positive effect on intelligence and emotion. Salim (El-Shakir, 2014) explains that a person feels calm up to 65% when listening to the reading of the Qur'an and only 35% when listening to the Arabic language which is not from the Quran.

Integration Quran in counseling has also been done by Shaima Ahammed in 2010. His article entitled "Applying Quranic Metaphors in Counseling", which is in the International Journal for the Advancement of Counselling, Volume 32, Number 4, December 2010(8). Ahammed describes the application of the Quranic metaphor in counseling that the value of Quranic metaphors as therapeutic tools in counseling.

In the context of the Quranic integration history in counseling in Indonesia, there were ever done by Rakov & Uman (2005) and Sutoyo & Hall (2006). Rakov & Uman (2005) concluded that the counseling Quranic approach can develop social relationship skills. Sutoyo & Hall (2006) concludes that the Quranic Counseling approach can improve the religiosity associated with understanding, which was originally conceived wrong turn into the correct understanding.

Al-Quran is the Scripture that the entire contents related to human behavior. Al-Quran also talks about how the development of noble character and instantly provide direct guidance on the development. Hussain (2011) explains that, "The Quran offer section with the human psych and exemplifies the challenges to behavioral change and character development through its narratives, analogies, and direct guidance."

As The Word of Allah (Kalamullah), The Quran has the power to affect humans. His influence not just on the visible behavior from individual and communal, even influence will enter the halls of atoms and blood cells in the human body although only by listening alone. Al-Kaheel (2011) explains that the voice of the Quran were read by a person or another person is able to influence the damaged cells and restore balance. Al-Kaheel (2011) explains that the chant verses of the holy Quran create a group of frequencies that reach the ear then moves to the brain cells and influence through electromagnetic fields these frequencies generated in these cells. Furthermore, in response to the electromagnetic field will modify vibrations. Changes in the vibration is what is perceived and understood repeatedly during read or recited the Quran.

Since derived more than fourteen centuries ago the Quran had called itself by various names that indicate the function to ensure human happiness. The Quran called Bashirah (clear insight and evidence) because it implies and evidence of a clear and deep so that it can be used as guidelines by humans. The Qu'an also called Hudan (guidance) and Rahmah (mercy). The Quran also called Mau'izhah (a good advice) because it contains lessons and advice for all the good and forbid all that is evil. The Quran also called Syifa (healing) for all forms of disease in the chest, such as ignorance, doubt, hypocrisy, indifference, lust urge to break the rules of Allah and illness doubts about science and faith. The mention Syifa not only the so-called separate but coupled with Hudan and Rahmah repeatedly in several verses. The purpose of coupling the two functions that are repeated is to strengthen and assure that the Quran actually have superiority in guaranteeing human happiness.

One way to make The Quran as a source of human happiness is through pathway or technique called Tadabbur. An individual who may benefit from Tadabbur in his life, it will always control himself because it possesses always being watched by God (muraqabah). In other words, an individual who has muraqabah nature is someone who is likely to have a character that is muhsin highest degree in religious person above degrees muslim and mu'min. Someone who has muhsin character will always act within the framework of the goodness and glory for self-control and good integrity.

Essentially, Tadabbur the Quran is pathway of contemplation through the verses of the Quran with the purpose of awakening the integrity of the self that can encourage people toward the glory of the summit, and happiness in her life. Kartadinata (2011) explains that integrity is the most significant impulse in man because it will bring people to the direction of improvement and self improvement. This push allows humans have an awareness of alternative actions; see the decisions taken as a manifestation of the freedom of self, and not as a mechanistic behavior. Encouragement like this brings people towards a healthy mental development. Yusuf, S., & Nurihsan, J. (2005) explains that mental health is how a person think, feel, live a daily life, look at yourself and others, and evaluate various alternatives and make a decision.

Consider the objectives, counseling and contemplation have in common is touching of mental health and reach happiness and peace in life. Similarly with Quranic contemplation the verses of the Quran through Tadabbur. Thus, they can give a rift to complementary each other. The problem, how to apply Quranic contemplation in counseling.

Method

The research method was applied in this study is the Mixed Method both quantitative and qualitative. Integrating the two methods in the study also considered appropriate for the research paradigm is pragmatism, which is both practical and stresses the usefulness or expediency. Cresswel (2007) explains that "In pragmatism, the approach may combine deductive and inductive thinking, as the researcher mixes both qualitative and quantitative data." Teddlie & Tashakkori (2009) explains that "Mixed methodologists working primarily within the pragmatist paradigm and interested in both narrative and numeric data is and them analyzes."

A quantitative approach has been used to test the effectiveness of the service. Category quantitative research design used was Quasi-Experimental with the first type of interpretable Nonequivalent Group Design, namely the pretest-posttest design. According Sugiyono (2013), this design is almost the same as the pretest-posttest control group design. The difference is only in the experimental group and the control group was not chosen randomly.

Selection of this type based on the findings at the time of Quranic contemplation is designed to develop more low teens patience status in State Islamic School (MAN) 1 in Bandung City. Results of a preliminary study on the status of adolescent placing 60 out of 357 of teens on a low patience status in all dimensions and aspects. Based on these findings, it was decided to place the 30 adolescents in the experimental group and 30 adolescents in the control group.

The qualitative approach used the Naturalistic Inquiry method with phenomenology strategy. The purpose of the strategy in accordance with an aspect phenomenology sought, namely the experience of counselors and students. McLeod in Heppner (2008) explains that "The purpose of phenomenology is" to produce description of the phenomena of everyday experience. Thus, arriving at an understanding of the essential structures of the 'thing itself', the phenomenon."

The strategy used in the design of mixed method is a triangulation design model data transformation (Triangulation Design: validating Quantitative Data Model). Creswell (2007) explains that by using this strategy, researchers can perform data analysis separately but then the data is transformed, compared, and interrelated one with the other data. Final procedure of this strategy is to interpret all quantitative and qualitative data.

The study was conducted in four stages. First, a preliminary study with a review of literature on the integration of counseling with Quranic contemplation. Second, validating the hypothetical rational framework by four experts. Third, empirical validation through a quasi-experimental methods and design nonequivalent control group pretest-posttest and qualitative analysis and interpretation through phenomenology strategy. Fourth, dissemination and publication.

The rational validation forum recommends a framework as a guide for applying the Quranic contemplation in counseling. In detail, the framework contains some important things, among: First, Quranic Contemplation implemented in classroom guidance services. Second, the intervention process is done in seven sessions over seven weeks. Third, interventions implemented in the duration of 2x45 minutes. Fourth, each session consists of five stages, including: Appetizer, Exploration, Quranic Recitation, Development, and Supplication. Fifth, the counseling process should be different from the academic study of religion (Majelis Ta'lim or Pengajian).

Appetizer is a process to establish an atmosphere of counselee engagement by opening they hearts in need of Allah, accept and believe in the Holy Quran as the word of Allah containing heart medication and instructions for the peace of mind and happiness in life. Hearts are in control of God. He is tossing and turning hearts according to His will.

Exploration is a process to exposing problems of life continued to identify norms adopted by counselee to the problems. This identification gives benefits as it will provide a snapshot of student religious spiritual capacity, mainly related problem behavior as a result of its inability to resolve the problems.

Quranic recitation is a process to guiding counselee to contemplate or reflect on the verses of Al-Quran through a process of Tadabbur. Furthermore, guiding the counselee to contemplate the verses of Al-Quran through Tadabbur process begins with listening Murattal (sound of the Quran) chanted by Reciter, Misyari Rashid Al-Efasi and Nasir Qithami. At the same time, the counselee reading is being to listened or heard through Mushaf or book of the Al-Quran. Furthermore, guide counselee to understand the meaning of the verse, conveying key messages of the Quran verses, reflect the Quran verses to the daily life; and discussion.

Development is a process to make a commitment to change the behavior of current and future as well as provide opportunities for experiential learning for the sake of mental reinforce the reality of everyday life, both in the aspect of faith hearts, in perspective (mindset), oral speech, and action. Next, build a spiritual community and others as a follow-up.

Supplication is a process to guiding of prayer, begging, hoping, confidential talk and complained to God for guidance and is given the power of the soul, happiness, and peacefulness. Prayers are recited aloud with great insistence and fervently.

Results and Discussions

Referring to the results of empirical validation, Quranic contemplation were effective to develop patience character of adolescent. But, instead it will be exposed. These results are quite as a gateway to know in depth the dynamics that occur in the application of Quranic contemplation in counseling.

Through data collection and analysis techniques in the process of intervention qualitatively, obtained several findings, specifically the supporting factor for effectiveness of application Quranic contemplation in counseling are: First, recitation of the holy Quran verses that touches the heart Human interest to the Holy Al-Quran and how ability the Holy Quran to influence people, both physiologically and psychologically actually been found by numerous studies. Recitation from the Holy Quran not merely as a space for personal development but also provide therapeutic effects. Some of the same research by making Al-Quran as the object of study have proven the effect of the Holy Al-Quran. In the 1984, in the study long enough to know the effect of the Holy Quran against human physiological when experiencing stress, Elkadi (1984) concludes that the research results: "According to the available data there is definite and obvious stress reducing effect of the Quran on the various organs of the body, possibly through the central and autonomic nervous system. The specific physiologic changes achieved by the Holy Quran vary from one organ to the another. Reviews These include relaxation of skeletal muscles with reduction of the electrical potential in muscles monitored; reduction of the sweat production with decrease of electrical conductivity of the skin; relaxation of the smooth muscles in blood vessels with vasodilation and Increased blood flow and perfusion in the test areas; as well as reduction of heart rate and Increased of skin temperature. Reviews These were only the function which In These studies were measured."

In addition to the relaxation effects found through the Holy Quran against human physiological function, which attract Elkadi research are mechanisms of treatment of the respondents. Elkadi provides two mechanisms of treatment, namely: First through the meaning of the Holy Quran, both to those who understand them even provide the translation did not understand the Arabic text. Secondly, by way of uttering a sound reading of the quran, both to those who understand its meaning and to which no understand of meaning it. Elkadi (1984) explains that: "Within the Quran itself, there appears to be a different verse of the Holy Quran, where there is more stress reduction of verses promising reward (verses of Targheeb) and less stress reducing effect of verses promising punishment (verses of Tarheeb)."

Badri (2000) confirmed the findings Alkedi, that simply listening to the adding of passages of the Holy Quran, a Muslim, whether they speak Arabic or not, can feel a huge physiological change, such as decreased depression, sadness, can even obtain tranquility, resisting diseases, and feel the other changes up to 95%.

Nawsherkhan, et.al (2010) also describes the results of research on the mental and spiritual relaksani through the recitation of Al-Quran. He concluded, "Relaxation level of group "A" was high, but low level for group "B"; exhaustion level for group "A" was low and it was high for group "B"; aggressive mode level was zero (nothing) in group "A" but for group "B" aggressive mode was present in the form of emotionality; the thoughts and dreams of group "A" were positive, high, and useful, but the thoughts and dreams of group "B" were negative, low, and useless."

Second, telling story of inspirational figures contained in the Holy Quran for character development. Storytelling is fundamental in learning and counseling. For countless generations, the human race has used storytelling as a way to share information, educate, and prepare the next generation. Sawyer (Myers, Tollerud, Jeon, 2012) explains that, "The use of storytelling as a teaching method Dates back to at least 4000 B.C. and the ancient Egyptians. "The method or a story told in the learning has an extremely long period of use since ancient times been used by humans. It was also said by Zabel (Myers, Tollerud, Jeon, 2012) that the great masters such as Homer, Plato, Jesus, Li Po, and Gandhi using the history/stories, myths, stories, parables, and stories personal to teach, illustrate, and guide his students to think. Also, explained that, "Indigenous Storytellers use stories to provide cultural and historical Contexts that serve as social cohesiveness for the entire tribe."

Third, prayed fervently at the end of the session that touches the heart. Young & Cashwell (2014) explains that the counselors in the United States thought that the use of prayer in the spiritual guidance and counseling sessions is considered vital. Although it had been a debate quite warm, practitioners counseling discovered in a variety of research that prayer has a position that is frightening basic or

foundational in all religions practiced in the West (Western theistic religion) and by some adherents of Eastern religions (Eastern Religion). Clearly, prayer is a part of an individual's life. But some counselors neglect prayer as part of the individual's life. Most believe that prayer is an element of fear of the client. They argue that he is not a pastor or priest counselor so no need to touch on areas such inconveniences.

Some forms of prayer can be integrated in guidance and counseling sessions. Paloma & Pendleton (Miller, 2003) divides prayer in four forms, among others: (1) meditative, prayer is related to worship; (2) ritualistic, which is associated with ritual prayer; (3) petitionary, namely prayer to ask for something in particular; and (4) colloquial, which is a prayer in the form of a conversation Higher Power (who deified / honored / are considered to have a high position) as expressing gratitude or for guidance. McCullough and Larson (Miller, 2003) adds intercessory prayer as a form of the fifth one, ask for healing for others. The fifth type of prayer can be practiced by a counselor or clients both inside and outside the session. Miller (1993) explains that the counselor and the client can mutually agree on what prayer would be applied in accordance with the needs of the problems being faced.

Fourth, school counselors whose competently to applying Quranic contemplation in counseling. In each implementation guidance and counseling, the most crucial aspect is the competence of the counselor. Whatever approach and guidance and counseling models are applied, the competence of counselors into aspects of absolute existence. Competence counselor is the point or the most important point in the implementation of a program or model or framework of guidance and counseling, both at school and outside of school. counselors are key actors or key person in school counseling program.

Competence of counselor is very important in the implementation of any approach or model of guidance and counseling. Similarly, in the applying Quranic contemplation in counseling counselor as implementer should be given training beforehand. Even during the implementation of the guidance counselors are supervised and evaluated. Because, in guidance and counseling services that are integrated with spirituality, counselors are required to have general and specific competencies for the role was very crucial. School counselor competencies highly influential in providing navigation to the counselee to contemplate and reflect on the message in verses of the Holy Quran to a happier life and peace.

Some of the competencies required by the counselor in the application of Quranic contemplation in counseling is (1) integrity, (2) understand the spiritual resources counselee, (3) have faith in the Quran as a guide for life, and (4) understand the rules of language Arab, although only slightly.

Apart from all these competencies, Al-Lahim (2004) explains that the first and foremost key to contemplate the Holy Quran is the love of the Holy Quran (hubbul Quran). Loving of Holy Quran starting from the heart. Related love of the heart to the Holy Quran, there are two things that should be noted, that: (1) actually, heart is an instrument for the understanding and the mind; (2) real heart is in the hand of God Almighty that there is no partner for Him. Faith in the truth of the Holy Quran grew into a passion. While the place of love in the heart. The heart of God was at hand.

Other findings from the applying Quranic contemplation in counseling, that these applications will not be effective if: (1) having doubts fundamental counselee (skepticism) to the truth of the Holy Quran; (2) counselee impaired or hearing impairment; (3) counselee impressive in the early counseling sessions with shyness and lack confidence or may fear for counselees who cannot read the Holy Quran; (4) counselors who have a negative view of Islam or Islamic less knowledge and insight; and (5) counselor not have integrity between religious knowledge with everyday behavior with the counselee.

Conclusions

This study has found that the Quranic contemplation in counseling proven effective to develop the patinece character. This study managed to find the factors that support the effectiveness of the application. This study only tested with nonrandom in a quasi-experimental design. Further research can be tested with random design in a pure experiment. In addition, In addition, this study only develop characters patient. Various characters associated with various verses in the Quran is recommended for further study.

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