

DEVELOPMENTAL GUIDANCE AND COUNSELING IN A FAMILY SETTING (An Islamic Psychological Approach)

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Abstract

This article puts forward an idea of implementation of developmental guidance and counseling principles with Islamic perspectives in raising children in a family. Some concepts of Islam closely related to the implementation of developmental guidance and counseling in a family cover concepts of human nature, purpose of human creation, potencies of human, human characteristics, disaster happened to human, and death of human. As for implementation of developmental guidance and counseling for children, it should start from the smallest unit of society, that is, family. The role of family in helping a child to develop his/her potentials is very important because a child is born to and brought up by parents. A child learns to develop in his/her environment. He/she also learns how to interact with the environment properly from his/her parents. Although the role of a family is very significant, not every family is able to play the role well. This is probably because of the mistakes in choosing spouses, feeding the family, and educating the child. This could probably because of a role model crisis and lack of parent observation. Considering the weaknesses, a preventive idea in the form of developmental guidance and counseling is suggested. This idea can be applied by a family to help develop the biological, psychological, social, and faith potentials of a child. Therefore, the child can grow and develop optimally in line with their age level and in accordance to the will of his/her Creator.

Key words: developmental guidance and counseling, Islamic guidance and counseling, human potentials

Introduction

A family is the basis for the formation of a child physical, psychological, and faith potentials. An offspring develops, is born, and is nurtured in a family (father and mother). In a family, a child learns to know the names of things around him/her and the people around him/her. He/she also learns how to interact with things and people correctly. From the

family a child learns how to develop his/her conscience and to control his/her emotions. It is from the family too that a child knows God and worships Him. This is achieved through the role models and teachings from the parents and family members in everyday life. It is therefore understandable to say that a family is a part of a success key for the future of a child.

Although the role of a family is important, not every family understands and is able to play its role well. This may be because of (1) the mistake in choosing spouses. The mistake may result in unexpected child, (2) the mistake in feeding the family. In this case, the child is fed with illegal drink/food. The child as a result tends to think badly, (3) the mistake in educating and choosing the education for the child. The mistake prevents the child's potential from growing optimally, (4) the role model crisis of the family especially the parents. The crisis causes a child not to have a definite example or correct reference in developing him/herself, (5) the lack of supervision from parents. Due to the lack of supervision, the child grows without any clear direction because he/she is always swayed by what is happening around him/her.

By considering the above mistakes of family guidance and its possible consequences, this paper suggests a preventive idea in the form of developmental counseling. The idea can be applied by a family to help develop the biological, psychological, social, and faith potential of the child. It is hoped that the child will grow and develop optimally according to their age level and according to the will of The Creator. This paper is written for that purpose and is based on the psychological and religious principles.

Psychological and religious approach is considered very important remembering that the subjects of the counseling are human beings who are the creatures of Allah- Allah

knows the strengths and weaknesses of human beings. Allah surely knows the potentials of human beings and how to develop them correctly. Allah of course knows the essence of the problems faced by human beings and the best way to solve them. Psychology provides theories related to the guided subjects. Psychological theories are usually used to understand human beings and to understand verses of the Quran which are related to human beings.

Developmental Guidance and Counseling

1. Definition of Developmental Guidance and Counseling

Blocher (1974: 6-7) who writes a book entitled "Developmental Counseling" states that there is no solid definition found on the developmental counseling. However, the essence of developmental guidance and counseling is found as an effort to help individuals to achieve freedom, to fully aware of themselves, and to have appropriate ways in responding to the influences of the environment.

Schmidt (1999: 31) defines developmental guidance and counseling as follows:

... activities and services that are designed to help student focus on the attainment of knowledge and skills for developing healthy life goals and acquiring the behaviors to reach these goals. Sometimes these activities can be delivered in large or small group guidance sessions. At other times they are designed especially for targeted audiences in small group counseling sessions.

The above definition means that (1) developmental guidance and counseling is a form of assistance, (2) the assistance can be in the form of giving knowledge or skills, (3) the goal is that the assisted individuals attain healthy life, (4) the way is by caring and empowering the potentials owned by the individuals properly, and (5) the assistance can be individual or in groups.

Developmental guidance and counseling is viewed by Myrick (1993: 8-11) as one of four guidance and counseling approaches-although ngijh it is admitted that there is an overlap between one approach and the other. They are (a) crisis approach, emphasizing on helping to solve various problems which disturb someone's welfare, (b) remedial approach, focusing on the effort to compensate weaknesses. This approach is basically the same as the remedial approach, (c) preventive approach, emphasizing on preventive efforts, for example the guidance to overcome or avoid ones from extra marital pregnancy, drug abuse, and (d) developmental approach, focusing on developing individuals' potentials.

2. Principles of Developmental Guidance and Counseling

Myrick (193: 34-37), Muro and Kotman (1995: 50-53) based on the definition of developmental guidance and counseling of some experts, finally formulate principles of developmental guidance and counseling as follows:

a. Developmental guidance and counseling is needed by every child. Therefore, the program

of developmental guidance and counseling should provide continues assistance, support, and meaningful experience for the development of a child Every child needs to understand him/herself, to have a good self control, to have maturity in interacting with the environment, to be able to make a decision, to be able to solve problems by considering the existing values in the society, and to be able to understand his/her own strengths and weaknesses.

b. Developmental guidance and counseling focuses on lessons for a child. There is a tendency that modern schools tend to be more specialized. They provide special teachers to teach reading, playing musical instruments, and physical skills. A counselor is a specialist for growth and development. He/she works by focusing on the effort to help the development of intelligence, feeling, growth, and development by emphasizing on human learning and human learner. This means that counselors are members of a team which consist of parents, teachers, administrative staffs, and other specialists. Their job is to focus on knowledge and skills to help a child learn. Students who face problems have to study. Those who are slow in learning must be assisted to be able to learn as much as possible. All students have to be involved in the learning process.

c. Developmental guidance and counseling involve every school

- staff. It is admitted that a successful developmental guidance and counseling program requires a serious effort from every school staff. Cooperation among people who have special knowledge and skill on individual counseling, group counseling, assessment, and child development is necessary. A counselor is an important part of a dynamic process which motivates the involvement of teachers and administration staffs.
- d. An organized and planned curriculum is an important part of developmental guidance and counseling. This means that the curriculum of mathematics, science, and social science should contain a goal that can help normal growth and development. The curriculum needs to support the development of child's intelligence, emotion, and physical. The curriculum implementation should at the same time help the development of self esteem, achievement motivation, decision making, goal setting, planning, problem solving skills, communication skills, and responsible behaviors.
 - e. Developmental guidance is related to self-acceptance, self-understanding, and self-enhancement. In helping a student with a problem, a counselor has to plan an activity which can help him/her understand how actually he/she is, to be able to accept him/herself, and to be aware of his/her strengths and weaknesses. For example, the counselor plans group counseling in three meetings to discuss the best thing that they have to do. The counselor can also plan an individual counseling to discuss one's strengths and weaknesses.
 - f. Developmental guidance and counseling focuses on encouragement process. A counselor should create a joyful atmosphere to help the children's development according to the developmental stage. The counselor should also be trusted by the child. Referring to Dinkmeyer & Dreikurs, Murro and Kotman point out the characteristics of a counselor as a motivator:
 - 1) Being able to place a child as he/she is
 - 2) Presenting him/herself as an individual with faith so that children will also grow as a faithful person
 - 3) Believing in the child's ability so that the child becomes self-confident
 - 4) Appreciating a child's work which has been successfully completed, so that it encourages the child to try better
 - 5) Using groups to support and encourage the child's development
 - 6) Involving the child in group activities so that he/she is convinced that he/she can develop there
 - 7) Helping the development of child's skill continuously and psychologically can support the child's success

- 8) Recognizing and focusing the attention on the child's strengths and assets
 - 9) Utilizing child's interest to support teaching and learning activities
- Developmental guidance and counseling appreciate sequential development rather than just an end result. A developmental counselor understands that children are in the process to be. Then their physical development will undergo changes before reaching maturity. Therefore, in planning and evaluating activities for the children the counselor always refer to the level of age development. He/she prioritizes sequential progress rather than just the end result.
- g. Developmental guidance and counseling is related to initial identification to child's special needs. For this, the counselor and teachers work together to understand the child's needs. If the needs are ignored, they can cause problems which need fixing in the future.
 - h. Developmental guidance and counseling is related to applied psychology. For a long time, educators have been observing the result of the measurement of aptitude, interest and attitude, and child and adult's personalities. Educators have also been observing how children use and develop their abilities for their future.
 - i. Developmental guidance and counseling has a strong foundation on child psychology, child development, and learning theory. If the counselor is really a developmental follower, the guidance program is planned by always considering its suitability with the age level and child's needs. Therefore, the counselor borrows terminologies and refers to theories of child psychology, child development, and learning theory.
 - j. The program of developmental guidance and counseling is arranged sequentially and flexibly. In order that developmental guidance and counseling run effectively, it needs to be planned sequentially and flexibly in facing individual differences.

Human Beings in the Quranic Perspective and Its Implication to Developmental Guidance and Counseling

1. Human Beings according to the Quranic Pertive

The study of *maudhu'i* Quranic interpretation which discusses human beings reveals that human beings in the Quranic perspective are as follows:

a. The Material of Human Being

According to general medical theory, human beings are created from "sperm cells" and "ovum" (Harun Yahya, 2003: 60). The Quran informs that human is made of dirt, essence of dirt, *nutfah*, essence of weak water (essence of

cement). The first human (Adam) was created by Allah from “dirt”, “*al-Ardh* “ (earth), “*at-tiin* “ (dirt), “*turba*” (dirt), and “*shalshalin* “ (dry clay) and “*sulalatin min tim*” (the essence of dirt). Human is not created through the process of father and mother. It is also not created through the process of cement turning into *nutfah*. Apart from dirt, another component is “soul” which is created by Allah (Quran, 15-29-30).

b. Allah’s Purpose in Creating Humans

From the day they were born to the day they die, humans are not supposed to only have fun. They have orders and rules to be obeyed and prohibition to be avoided. There is a purpose behind the creation. There is *hikmah* and advantages behind the purpose. There is a secret behind what is ordained by Allah, which is not always easily understood by hi man-, (Quran, 3: 185, 4: 78, 21: 35).

Humans who live on this world are not just let free to play and have fun. On the hereafter, *they* will be asked about: (1) how they have spent their life, (2) what they did when they were young, (3) how they earned and spent their wealth, and (4) how they applied their knowledge. This is based on the following Hadits:

The Messenger of Allah says: “On the Judgment Day, the feet of a slave will not move until they are asked about four matters: about how they spent their age, how they spent their young age, how they earned and spent their wealth, and how they applied their knowledge” (Narrated by Turmudzi).

After they are asked about the four matters, they will receive reward/punishment from the Almighty God for what they have done in the world

There is a job humans must perform, that is as a caliph of Allah on earth. The caliph here is promoted and laid off by Allah to perform duties according to His rules and wills. The duties are in the field or authority according to what is given by Allah to them. Therefore, the essence of humans’ duties as Allah’s caliph on earth is to perform *amanah* (*responsibility*) according to what is taught by Allah and His Messenger. In performing the duty as a caliph, there are rules in the forms of orders and prohibitions which have to be obeyed. Performing the duties is reckoned to be *ibadah* (*worship*).

The purpose of human creation- to act as the caliph of Allah on earth and to worship Allah is not for the sake of Allah, but for human itself. It means that the benefits of performing *amanah* and *ibadah* according to Allah’s rules are for humans themselves, not for Allah.

c. Human’s *Fitrah* (Potentials)

Allah created humans and their *fitrah* (potentials). *Fitrah* is elements and systems given by Allah to every man. The elements include physical, psychological, soul, and faith. The potential “to believe in Allah” becomes a basis and core for the other three *fitrahs*. The faith potential is considered as the “basis” and “core” because when one’s *iman* (faith) develops and functions properly, the other *fitrahs* (physical, psychological, and soul) develop and function well,

too. Therefore, Islamic guidance and counseling focus on the development of fitrah of faith.

The physical fitrah is a biological aspect which is prepared as the container of the psychological fitrah. The psychological fitrah in fact has a potential to develop the biological process. The potential is called the living potential (al-hayat). The living potential is not yet able to generate actual behaviors if it has not been powered by the psychological fitrah. The psychological fitrah is the essence of human character. The psychological fitrah lies in the material and immaterial worlds. The psychological fitrah is more eternal than the physical fitrah. The soul fitrah is also sacred. It fights for spiritual dimensions. It is able to exist and becomes actual behaviors when it integrates with physical fitrah. The soul fitrah is a combination between physical fitrah (biological) and soul fitrah (psychological). It has three main components: heart, intelligence, and desire which interact each other and is manifested in the form of personality. The tafsir (Quranic interpretation) study conducted by the writer when he was writing his dissertation in the Indonesian University of Education found that the "faith fitrah" works as a director and controller for the other three fitrahs (biological, soul, and psychological).

d. Human Characteristics

Based on the verses of the Quran and the explanation of the Messenger of God, there are unique characteristics of humans which are different from that

of other creatures. The characteristics are:

1. Humans are created by Allah. Humans comprise of two inseparable elements: *physical* and *divine soul* (intelligence and soul) (Quran, 39: 7). The physical is a biological aspect which is prepared as the container of the soul. The soul aspect is not found in a jinni, devil, and animal. With the soul humans are able to recognize Allah, have a subtle feeling, and have noble behaviors.
2. Since their early creation, humans have been equipped with "*religious fitrah*" which witnesses the oneness of God and is obedient to Him (Quran, 30: 30).
3. Humans are created by Allah and are equipped with intelligence which enables them to differentiate the rights from the wrongs.
4. Humans are created by Allah and are equipped with feelings which enable them to know the hidden and unseen things.
5. Humans do not know for sure what they will attempt in the future and what they will gain. However, they are required to make an attempt.
6. Created by Allah, humans are equipped with conscience (*fu'ad*) and heart (*qalb*). They are not like animals who are only equipped with hearing and sight. With their heart, it is possible for humans to think about what is outside the sensible worlds and its details. Then, they generalize them and produce general and comprehensive laws.

7. There was a place for humans before they were born, namely the backbone of the father. After they were born, they live on earth until the due day (Quran, 7: 24). There is also a place before birth, the womb of the mother. After humans are born then they die. Their place after they died is in the grave, before they proceed to the life in the heaven or hell (Quran, 6: 98).
8. For each individual, there are two angels who always follow him/her consecutively in front and behind him/her. The angles take care of him/her under Allah's order (Quran, 13: 11). Humans are not fully capable of taking care of themselves, because there are many things which are beyond their capacity. There are things that human thought are good, but are proven to disadvantage them. Humans' knowledge about themselves is also limited.
9. Humans are always observed by two angles who keep recording what they do, both the good deeds and the bad ones. The record will be shown to humans in the Judgment Day in the form of record book of deeds. Every individual will know what he/she has done and what he/she has overlooked during his/her life in the world.
10. Every individual will receive reward of what he/she has done (Quran, 20: 15 & Quran, 74: 38). For individuals who are afraid of Allah and is able to control their desires their place is in the heaven. If there in an individual

who is trapped in the hell, that is because of what he/she him/herself did (Quran 6: 70). Every individual who commits a sin will receive its consequence and is not able to transfer the consequence to somebody else.

e. Disasters Happening to Humans

A disaster is any undesired thing which happens to humans. Because a disaster is not desired, people see it as a problem. If it is looked closely, a disaster can be categorized into: (a) a disaster as a "reward" or "punishment" for the wrong doings, as a form of disobedience to Allah's guidance (Quran, 3: 54), (b) a disaster as a "warning" or "reprimand" for humans to immediately go back to the way that pleases Allah (Quran, 32: 21), and (c) a disaster as "test" from Allah to improve human's obedience to Him (Quran, 2: 155).

A disaster may happen to anyone. It may happen to a pious and to a criminal. If a disaster happens to a pious, it serves as a test for his/her faith. When a disaster happens to a criminal, it serves as a punishment from Allah. To know whether a disaster is a punishment, warning, or test from Allah, one can check his/her deed in his/her daily life and its compliance with the religious teachings.

The purpose of Allah to test humans is for Allah to know (a) who is actually serious and patient, (b) who is really faithful and who tells lies, (c) who is obedient and who is disobedient, (d) who has the best deed. The final goal is to prepare humans to bear the responsibility or trust to develop the world, to guide

humans, and affirm the words of Allah on earth (*khalifah fil ardh*).

There are three possible responsibilities that an individual must bear: (a) easy and can be accomplished, (b) cannot be accomplished by humans, (c) can be accomplished by humans but with a lot of struggles. However, Allah does not burden somebody except according to his/her capacity, he/she is rewarded for the good deeds he did, and is tormented for his/her crimes.

L Human's Death

Humans do not live on earth forever. There is an ending time of life which is called death (Al Hadits in Al-Gha7-qli, 1999: 26-27). Death happens when the soul and the body separate completely. There is someone whose soul is separated from the body temporarily. After that the soul is sent back to its container (physical) until the time for complete separation arrives. It happens to someone who is sleeping. There is also someone whose time of complete separation between the soul and body has arrived. After that, he/she is returned to the Creator (Quran, 6: 60).

Every living being will die (Quran, 3: 185). Allah creates humans. It is Allah who will decide the ending of their lives (Quran, 6: 2). When the time of death arrives, no one is able to delay it or to make it earlier even a second (Quran, 7: 34, 10: 49, 15: 5, 23: 4, 7: 34, 16: b 1). Nobody knows when, because of what, and where he/she will die (Quran, 31: 34). Death may occur to an offspring, baby, adolescent, adult, and elderly (Quran, 22: 5, 40: 67). After their death, on the due time humans will

be resurrected to be accounted for what they have done in the world. After that, they will receive reward/punishment (Quran, 11: 7).

Death is something definite for hi mans without considering their jobs. Death will come to humans even if they hide themselves in the most secret hiding place (Quran, 4: 78). When death comes, no one will be able to prevent it. A child will not be able to help his/her parents. Parents will not be able to help their children at all (Quran, 31: 33). However, death will not happen without Allah's will (Quran, 3: 145).

Before death occurs, Allah warns humans about several things: (1) check their preparation to return to Allah any time (Quran, 59: 18), (2) what should be prepared to return to Allah is *tagwa* to Allah, that is being obedient to His rules anytime, anywhere (Quran, 31: 33), (3) Hiimans must not worship other than Allah, (4) Humans must always apologize and repent to Allah (Quran, 2: 132, 3: 102). (5) People who die in apostasy belong to the infidel and all what they have done will be meaningless (Quran, 2: 217), (b) If someone feels he is about to die, he/she should leave a will to parents or family (Quran 2: 180, 5: 106).

2. The Implications of Humans in the Quranic Perspective in the Islamic Developmental Guidance and Counseling

From the basic concept of the nature of human beings according to the Quran presented above, the implications for the developmental guidance and counseling are summarized as follows:

HUMAN BEINGS ACCORDING TO THE QURAN AND THE IMPLICATION TO THE DEVELOPMENTAL GUIDANCE AND COUNSELING

| NO | HUMAN BEINGS IN THE ISLAMIC PERSPECTIVE | THE IMPLICATION TO DEVELOPMENTAL GUIDANCE AND COUNSELING |
|-----------|--|---|
| 1 | Humans do not exist by themselves. They are created by a creator, named Allah. Humans are the slaves of Allah. Humans must always submit and be obedient to Him. | Children should be introduced early that they are the slaves of Allah. They must always submit and be obedient to Him. |
| 2 | The first human (Adam) was created from dirt. His descendants are created by Allah from the essence of dirt which enters the mouth of parents through food. | To obtain quality children, one should begin with choosing the right spouses, that is one whose faith is right, born to a good family, and has good personalities. |
| 3 | Humans are created from sperm and ovum, the raw material of which is dirt. The sperm and ovum gradually develop into a complete human. | To obtain a good child, feed the family with good wealth in terms of its substance and the way to obtain it. |
| 4 | Allah creates hearing and sight. | <ul style="list-style-type: none">• Accustom children to feeling grateful to Allah every time they obtain pleasure however small it is.• Accustom children to using hearing and sight to listen and to see things which please Allah. |
| 5 | In creating the descendants of Adam, sending Messengers, giving sustenance, and sending torments, Allah involves other parties. | <ul style="list-style-type: none">• Accustom children to thanking to everybody involved in their success (parents, siblings, friends, and teachers).• Teach children a cooperative life which needs and respect each other |
| 6 | Humans are created to be khalifatul frII ardh (ruler of the world) and to be worshippers of Allah | <ul style="list-style-type: none">• Give students opportunity to bearing responsibility based on their level of development.• Accustom children to performing worship according to the religious rules.• Introduce the life oriented towards the hereafter not only the worldly life. |

- 7 There is a purpose behind the creation of the physical and psyche of humans.
 - Accustom children to using the physical and psyche according to their purpose, that is according to the purpose of their creation.
- 8 Humans are not created to only have fun. There are orders and prohibitions i which have to be obeyed.
 - Introduce children to what is ordered and prohibited by the religion
 - Accustom children to obeying orders and avoid prohibitions of Allah for even a small matter, such as eating, drinking, clothing, getting along with others, etc.
- 9 The duty of humans is to worship Allah throughout their age.
 - Accustom children to performing worship according to Allah’s rules since their early age.
 - Make family members role models for the worship and faith of the children. Provide opportunity and facility to worship at home or at school.
- 10 There are two kinds of acts of ibadah (worship) that humans must perform II mnhdhoh “(prescribed) and “ghairu mahdhoh “ (non prescribed)
 - Introduce children to the wisdom behind the prescription of various kinds of acts of worship.
 - Give children opportunity to figure out and feel the wisdom behind the acts of worship they perform.
- 11 Allah has ways to develop humans potentials (physical, soul, psychological, faith), so that the potentials develop well and will be useful for the life in the world and in the hereafter, that is through the acts of worship.
 - Accustom students to performing worship correctly so that their faith is nurtured.
 - Accustom children to fasting and giving alms so that their emotions develop well.
 - Keep children away from what is prohibited by Allah so that their physical, soul, and psyche develop well.
- 12 There are rules and regulation humans; have to obey. Humans are judged from their loyalty to Allah’s rules and regulations.
 - Send children to schools which have religious teachers who practice the same religion as that of the children, who is in charge of educating children according to their religion.
 - Educational assessment at schools and homes should evaluate not only knowledge but also behavior.
 - Reward and punishment should also consider loyalty to thereligion.

- 13 There is Allah's divine decree which must apply to all humans.
 - Introduce children that there is Allah's divine decree which must apply to all humans.
 - Accustom students to accepting Allah's divine decree submissively.
- 14 Human life will end at an unknown time.
 - Introduce children that life is not only here and now. There is an eternal life after this life.
 - Accustom children to doing good deeds as a provision for the life after death.
- 15 Every baby is born free of any sin and there is no descended sin.
 - Bear in mind that every human will be held accountable for what they have done in the world.
- 16 Every human, including the child of a polytheist, has had religious potentials since they were born, that is admitting the power of Allah and is submissive to Him.
 - The faith potential needs to be cared and nurtured by studying Allah's guidance and apply it in everyday life.
 - Family should provide facilities and educators for developing child's aspect of faith.
 - It is necessary to relate lessons to religion so that the child's faith grows stronger.
- 17 If faith potential does not develop, it may be because of the ignorance of parents in caring it or there is an intention of a particular party.
 - Family has to provide an atmosphere which enables the child's faith potential to develop optimally.
 - Children should be protected from anything that harms the faith potentials, such as drug abuse and free sex.
- 18 Allah has equipped humans with various potentials: senses, hearts, mind, feeling, the sending of Messenger of God who brought the Holy Books. Therefore, humans are capable of knowing Allah and are submissive to Him.
 - Children should be accustomed to using senses, heart, minds, and emotions for good things.
 - Children should be accustomed to studying the qauliyyah (the written) verses and the kauniyyah (the created) verses through teaching and learning.
 - Children should be accustomed to memorizing and applying the Hadits of the Messenger in everyday life.
- 19 Every child has a potential of easiness I of obeying the order of Allah and also I the nobleness of behavior as a reflection of the faith potential
 - Give children opportunity to perform religious duties since their early age.
 - Assessment to the education result at both schools and homes should evaluate not only knowledge but also behavior.

- 20 If there is an individual who deviates from Allah, the deviation is actually only temporary, because in a certain time (customarily in a difficult time) they will return to the faith potential. Do not be easily desperate if there is a child who temporarily is not willing to obey his/her parents and teachers' advice. They should not be hated and treated with hostility, because there is a possibility that one day he/she would realize that the teacher's advice is true.
- 21 To care for and nurture potentials, individuals have to be steadfast in Allah's religion. Try step by step to make children understand religious teachings and practice them correctly in everyday life
- 22 Every human is equipped with physical, soul, psyche, and faith. If the faith potential develops well the other potentials will be good and correct, too. What a teacher and parents have to do first is to implant the correct belief to children, that is the belief of the oneness of God.
- 23 Human potentials cannot develop well because of the devil's act which always deviates humans from Allah's way-the way of faith and piety. • Help children to be able to develop as humans who have faith, sincerity, piety, and submissiveness. With those characters, evil has no power to mislead humans.
- 24 Devil misleads humans by:
a motivating humans to accumulate wealth disregarding its legality
b. raising nonsensical dreams, expect the impossible, prefer imagining than thinking
c. encouraging people to perform worship but not according to Allah's way and not for Allah
d encouraging people to do what does not please Allah
e. deviating people from the righteous path (sin, polytheism, infidelity)
f. altering Allah's creation such as vasectomy, tubectomy, and tattoo
g. influencing people to consider something bad as good
• Accustom children to living moderately especially through the role model of teachers and parents.
• Keep children away from gambling and drug abuse.
• Implant to children the sincere habit in doing various activities.
• Implant the right belief and accustom them practice the right belief correctly in everyday life.
• Reinforce that the right is right and the wrong is wrong although some people do not like it.
• Implant to children the habit to accept submissively what is given by Allah. It is not necessary to alter what Allah has created if it does not comply with the religion.

- The ways to optimally develop individuals' potentials:
- a. Implant righteous principles early
 - b. using religion as the main reference in every step
 - c. always pray to Allah that he will keep us away from devil's temptation and also for getting guidance and strength in taking the right path
- Implant the habit to perform worship to family members and to do the good deeds correctly and steadfastly.
 - Facilitate every member of the family to understand religious rules correctly and comprehensively.
 - Facilitate every member of the family to study Quran and the Hadits and to apply them.
 - Teach students to memorize prayers in the Quran and the Hadits.
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Conclusions and Suggestions

It is concluded that (1) developmental guidance and counseling does not begin from childhood It begins as early as when someone chooses his/her spouse, (2) to obtain a quality offspring, one has to feed the offspring with legal food in term of its substance and the way it is obtained, (3) the primary mentors are parents and immediate family members, (4) what the mentors can do is to implant the right faith and its consequences, to help children to understand the religion, to help children practice the religion for small and big matters according to the level of development, accustom children to behaving in line with the religion, to pray for the children to be enlightened and well behaved, (5) the media that can be used as models are parents and immediate family members, peers, stones in the Holy Book, films with moral values according to children's level of development, and (6) the final goal is that the children's potentials (physical, soul, psychological, and faith) develop optimally and finally the children enjoy true happiness in the world and in the hereafter.

It is suggested that (1) young people who are about to get married choose their spouse whose faith is right, who is born to a good family, knowledgeable, and well behaved This is considered important since parents are the main and first mentor for children. If one of the parents do not have one of those aspects, they may find difficulties in bringing up their children, (2) married couple should feed their children with legal food (both its substance and the way it is obtained), because food is the raw material of an offspring. Food also influences one's mind and behavior towards goodness or badness (depending on the quality of the food). One should make him/herself and all of his/her family members as good role models. People should always advise each other for goodness and give sufficient support for the development of children's potentials (physical, psychological, soul, and faith) according to needs and level of development.

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