Development of Creativity and Innovation in Guidance and Counseling: A Sufistic Approach

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Article Information	ABSTRACT
 Correspondence Author: Muhamad Rifa'i Subhi, Email: muhamadrifaisubhi@iainpekalongan.ac.id 	This research aims to obtain an alternative paradigm in the development of creativity and innovation guidance and counseling based on the sufistic approach. To this end, a qualitative approach was applied. The content analysis technique comprising open coding, axial coding, and selective coding was applied. The open coding stage was used to identify, classify, and decompile important data. In the axial coding stage, findings from the open coding stage were linked to broader categories to obtain better picture. The selective coding stage was used as the process of selecting core categories and developing them into more systematic concepts by integrating all findings. The results showed that spirituality is a potential ability that exists in individuals. This ability is manifested in the practice of worship as a form of servitude to Allah. The worshipping experience can be utilized as a therapeutic process in guidance and counseling. Some of the practices of worship included *salat*, reading al-Qur'an, zakat, *dzikr*, *salawat*, and *shukr*.
	Keyword: Creativity; innovation; guidance and counseling; sufistic approach
	ABSTRAK
	Penelitian ini bertujuan untuk mendapatkan paradigma alternatif dalam pengembangan kreativitas dan inovasi bimbingan dan konseling berdasarkan pendekatan tasawuf. Penelitian menggunakan pendekatan penelitian kualitatif. Teknik analisis menggunakan teknik analisis konten yang ditempuh melalui tahap *open coding*, *axial coding*, dan *selective coding*. Tahap *open coding* digunakan untuk mengidentifikasi, mengelompokkan, dan mendekompilasi beberapa data penting yang sedang dipelajari. Tahap *axial coding* digunakan untuk menghubungkan berbagai temuan yang diperoleh dari tahap *open coding* ke pengaturan yang lebih jelas dengan menghubungkan antar kategori ke dalam kategori yang lebih luas. Tahap *selective coding* digunakan sebagai proses pemilihan kategori inti dan mengembangkannya menjadi konsep yang lebih sistematis dengan mengintegrasikan semua temuan. Hasil penelitian menunjukkan bahwa spiritualitas adalah kemampuan

potensial yang ada pada individu. Kemampuan ini diwujudkan dalam praktik ibadah sebagai bentuk penghambaan kepada Allah. Pengalaman ibadah dapat dimanfaatkan sebagai proses terapi dalam bimbingan dan konseling. Beberapa praktik ibadah yang dimaksud adalah sholat, membaca al-Qur'an, zakat, *dzikr*, shalawat kepada Nabi Muhammad SAW, dan *shukr*.

Kata kunci: Kreativitas; inovasi; bimbingan dan konseling; pendekatan tasawuf

INTRODUCTION

Spirituality is something that is high on human beings. Spiritual experiences serve as a major source in maintaining human personal health. Spiritual experiences may help individuals to tolerate and overcome negative emotions and thoughts. They are believed to have a positive role in human life, and are able to open their conscience and take courage to examine themselves (Bonab & Koohsar, 2011). There is a relationship between religious and spiritual values and commitment in solving life problems. Solution to the problem leads to internalization of religious and spiritual values that affect their perception (Nelson et al., 2011).

Previous study shows that spiritual experience during guidance and counseling is a universal experience. Since it plays significant role in the guidance and counseling processes, counselors' spiritual and religious competence may significantly influence their ability to facilitate their clients' spiritual disclosure. Spiritual competency is also supported by ACA as an important aspect and an ethical professional guide for counselors on how to integrate religion and spirituality in guidance and counseling (Brelsford & Ciarrocchi, 2013).

Previous studies have proven that religious practice (worship) is a central element of every religion. This practice reflects the strength of one's faith and religious observance. Studies in the Western context have shown the need to discuss religious issues in the implementation of guidance and counseling practices (Hamjah & Muhamad Arib, 2015) Worship is one of the important components in the Islamic teachings. The application of worship aspects in guidance and counseling is as important as the implementation of worship in the life of a Muslim. Spiritual intervention is suitable to be applied in guidance and counseling services because religion and spirituality are part of the counselee's problem that can also be used as part of the counselee's solution (Hanin Hamjah et al., 2017).

Guidance and counseling generally aims to develop healthy mental and personal well-being, which contributes to personal changes. Likewise, Islam encourages Muslims to achieve personal well-being through spirituality and religiosity. The Islamic approach provides a psychological approach to protecting human rational thought. The concept prevents people from thinking about their helplessness. In order to integrate the philosophy and practice of guidance and counseling in Islam, Islamic counselors need to have extensive Islamic knowledge as a guide to the practice of guidance and counseling. It also requires some classical literature about the treasures of Islam that can strengthen the concept of Islam (Zayed, 2014).

In daily life basis, Muslims use their belief in Allah as a coping strategy to overcome challenging situations. The survey results show that individuals use their belief in Allah during hardships such as natural disasters, economic difficulties, or health problems, among others. They believe that the final solution will depend on Allah's will, implying their awareness of Allah's presence in every solution to their problem. As such, they are able to build a cooperation with Allah to overcome problems. Having this view, individuals will likely build an active relationship with Allah in their daily life.

The results show that the counselee believes that internalization of religious and spiritual values is important for solving life problems. These religious and spiritual values can be utilized in guidance and counseling (Nelson et al., 2011). The results showed that there was a conceptualization of spirituality in the process of guidance and counseling. Spiritual experiences provide support and strength to heal counselees who and empower them in the process of growth towards self-transcendence. Several western theories that pay attention to the spiritual aspects include the satire model, the existential therapy, logotherapy, hypnotherapy and expressive arts therapy (Ching, 2014).

The results of other studies indicate that spirituality can be used as a healing tool for several counselees. In addition, counselors or therapists who are able to integrate traditional and non-traditional approaches in the use of spirituality can help the counselee maximize their spirituality (Ching, 2014). Previous studies also demonstrate the need for discussing religious practices in guidance and counseling. Among the types of religious practices referred to are *salat*, reading al-Qur'an, and *salawat*. The results showed that the implementation of worship in guidance and counseling can be used to support counselees

in decision-making process based on Divine values obtained from his spiritual experience (Hamjah & Muhamad Arib, 2015).

Another studies also support the idea that the spirituality bears aspects of positive psychology, including resilience, and the formation of a resilient personality (Brelsford & Ciarrocchi, 2013). Thus, the religious approach applied in guidance and counseling may positively affect counselees' emotions. Religious and spiritual elements have a positive contribution to the counselee's quality of life. The application of worship can help the counselee to be closer to God; to assess and improve themselves; to receive *qada wa qadar*; and to repent past mistakes, all of which are important in order to help the counselee to solve problems in life (Hanin Hamjah et al., 2017).

METHODS

This research applied a qualitative approach. The method used in this research was the library research method. The data were content analyzed using several stages: open coding, axial coding, and selective coding stages. The open coding stage was used to identify, categorize and decompile important data. It was used in identifying, categorizing, and describing in detail the main concepts contained in the text. The axial coding stage was used to connect various findings obtained from open coding into a new clearer arrangement by linking between categories into broader categories. In this step, the main concepts of guidance and counseling and Sufism were identified and interlinked to gain better picture. The selective coding stage was used as a process of selecting core categories and developing them into more systematic concepts by integrating all findings. At this stage, the main concepts of guidance and counseling and Sufism were reviewed by rearranging the findings systematically and developed by taking into account the aspects contained in the main concepts of guidance and counseling and Sufism (Strauss & Corbin, 1998).

RESULTS AND DISCUSSION

Based on the analysis and interrelationships between journals, the implication of this study is the development of an Islamic guidance and counseling practce model. In the first model, guidance and counseling process modified the theory and practice of conventional counseling and Islamic values. The modification aims to internalize Islamic values, Islamic ethics, and Islamic intervention and therapy by eliminating all matters that are not in accordance with Islamic law in the implementation of Islamic counseling.

In the second model, guidance and counseling is carried out by integrating conventional counseling techniques with traditional Islamic techniques, as long as the two techniques are not in conflict. The scientific thought chosen must be in line with the Islamic worldview. In formulating this integrative model, counselors must have extensive knowledge both in the discipline of counseling and Islamic studies. In the third model, the guidance and counseling process is purely carried out based on Qur'an, Sunnah, and some literature from Muslim scholars. In practice, Muslim counselors will link the problems faced by the counselee with the verses of al-Qur'an and Sunnah in completing them. As a complement, Muslim counselors also adopted the Sufism way of life developed by Muslim scholars, including al-Ghazali, Ibn al-Miskawaih and Abd al-Qadir al-Jailani (Zakaria & Mat Akhir, 2017).

These three models basically put forward the spiritual and religious values that play an important roles in human life. This shows that spiritual values must be seen as potential resources in guidance and counseling. The results found that the application of worship is important in guidance and counseling and has implications for the counselee. It helps counselees control their behavior, obtain peaceful mind, control emotions and become more diligent in worship (Hanin Hamjah et al., 2017).The application of worship in guidance and counseling helps counselees to get closer to Allah. It also develops *taqarrub* feelings to Allah and also represents gratitude for all the blessings bestowed on the counselee. They may experience changes after applying worship into counseling processes. Furthermore, applying worship in guidance and counseling process allows counselees to control emotions better, as worship helps prevent anxiety, sadness and various types of psychological disorders (Hanin Hamjah et al., 2017).

If a number of the above have been done, then the individual can get closer to Allah so that there appears gratitude (*shukr*) for all the favors he has gained, including being free from the problems being faced. *Shukr* is an important thing that must be possessed by a Sufi, because in it there is a strong magnet so that the presence of Allah in him becomes lasting. In other words, if *shukr* is not present in a Sufi, then automatically what has been "gifted" by Allah through his spiritual experience will disappear. In addition, *shukr* in the view of Sufism can also lead the Sufi to act real in internalizing his spiritual experience in daily life (Khalil, 2015).

There is great power in a prayer, which is expressed by a Muslim before, during and after his activities. Prayer becomes its own strength in strengthening individual psychological behavior. This is confirmed by research from (Baharuddin & Ismail, 2015) which confirms that in humans there are 7 domains of spiritual intelligence that can be utilized in changing human psychological conditions. The seven domains are *al-ruh, al-qalb, al-nafs, al-aql,* faith, worship and morality (Subhi, 2014, 2017, 2020; Subhi et al., 2019; Subhi & Alfiah, 2018; Subhi & Widiyanti, 2018).

The practice of Guidance and Counseling using the sufistic approach can be seen in its implementation in solving several psychological problems that arose after the end of the Covid-19 pandemic. It is known that the post-covid-19 pandemic left a variety of new problems, including traumatic events which are shocking experiences that leave a deep impression on individuals, so that they can damage physically or psychologically (Hyatt-Burkhart & Lopez Levers, 2012; Lynch, 2019).Trauma, experienced by those who have experienced a traumatic event, is a response that is emotionally very stressful and cognitively "surprising", always involving a confrontation with an experience or series of experiences that shakes trust. A person can be free from trauma if he has high resilience. Resilience refers to the characteristics of an individual being able to "get back up" after experiencing traumatic events (Chen & George, 2005; Greeff & van der Merwe, 2004; Subhi & Widiyanti, 2018).

Resilience is a universal capacity that allows individuals, groups or communities to prevent, minimize or counter the negative effects of disasters or misfortune. It is influenced by many factors, including external support, personal strength, and social skills (Grotberg, 1995; Subhi & Widiyanti, 2018).Efforts to develop resilience depend on three factors within the individual: "I Have, I Am, and I Can" (Grotberg, 1995)."I Have" is a source of resilience related to the individual's meaning of the amount of support given by the social environment. "I have" has several qualities that contribute to the formation of resilience. "I Am" is a source of resilience related to the personal strength possessed by individuals, which consists of personal feelings, attitudes and beliefs. Some of the personal qualities that affect "I Am" are loved and liked by many people, love, empathy, and care for others, proud of themselves, responsible for their own behavior and accepting the consequences, confidence, optimistic and hopeful. "I Can" is a source of resilience related to what individuals can do with regard to social and interpersonal skills, including communication skills, problem

solving, managing feelings and impulses, measuring their own and other people's temperaments and building trusted relationships (Grotberg, 1995; Subhi & Widiyanti, 2018).

Guidance and Counseling using the sufistic approach aims to develop counselees' resilience. Resilience can shape people based on caring relationships, and fulfill the need for belonging and stability (Goldstein & Brooks, 2013). Posttraumatic stress disorder (PTSD) is the main target that must be minimized by the counselees. PTSD is a classification of trauma and stressor disorders (Friedman & Resick, 2014). Efforts to overcome difficulties and develop resilience depend on the empowerment of three factors within the counselee, namely "I Have, I Am, and I Can", which are known to made up resilience. To be a resilient individuals, counselees should possess these three factors (Grotberg, 1995). The interaction between these three factors is influenced by the quality of the counselee's social environment. "I Have" is a source of resilience related to the individual's meaning of the amount of support given by the social environment to him. "I Am" is a source of resilience related to personal strengths possessed by individuals, which consist of personal feelings, attitudes and beliefs. "I Can" is a source of resilience related to what individuals can do with regard to social and interpersonal skills (Subhi & Widiyanti, 2018).

When examined further, these three factors are contained in the concept of Islam. First, "I Have" is a manifestation of the religious and spiritual beliefs that exist within the individual. The religious and spiritual environment that surrounds an individual greatly influences his belief in the support of those around him, including the belief that Allah is always with him in any circumstance, both in good health and when experiencing a traumatic event (Razali, 2013). Second, "I Am" is a manifestation of human nature as *khalifatullah*, which is the basic human potential as a servant of Allah (Adz-Dzaky, 2006). *Khalifatullah* in this case can be interpreted as God's representative on Earth in regulating everything that happens in the world. This includes managing oneself in understanding who one is, so that one can form personal strength consisting of personal feelings, attitudes and beliefs as a source of second resilience. Third, "I Can" is the actualization of *Iman, Islam* and *Ihsan*, which is the main foundation for a Muslim. *Iman* is a belief that pierces the heart, firmly full of confidence without being mixed with the slightest doubt. *Islam* is an attitude of surrender (submission, obedience) of a servant to his Lord by always carrying out His

commands and staying away from His prohibitions in order to achieve peace and life safety. *Ihsan* is the behavior of a servant who positions himself when worshiping Allah as if he can see Him, or as if he is always seen by Allah so that awareness arises in himself not to take action other than doing *Ihsan* (good) (Hamka, 1990; Subhi & Widiyanti, 2018; Sutoyo, 2013).

The three factors above can be obtained through the practice and appreciation of the values contained in the Qur'an, Al-Hadith, Ijma' and Qiyas, sources of Islamic law. In addition to these sources of law, there is also the spiritual life of the previous scholars as exemplified by the Prophet, known as Sufism. The essence of Sufism is teaching how to live to get closer to God. This is because the psychological construction of an individual can be formed based on the realization of his belief in Allah (Subhi & Widiyanti, 2018).Muslim uses belief in Allah as a coping strategy during hardships. The survey results show that individuals use belief in Allah in a variety of challenging situations including natural disasters, economics, health, and unexpected natural disasters (traumatic events). This shows the presence of God from finding solutions. This spiritual conditions may establish an active relationship between God and the counselee (Bonab & Koohsar, 2011; Subhi & Widiyanti, 2018).

The three resilience factors above can be developed through Guidance and Counseling services with a sufistic approach. Counseling service generally aims to achieve healthy mental state and personal well-being that leads to personal change. Similarly, Islam encourages Muslims to achieve personal well-being through spirituality and religiosity. The problems faced by counselees have always been part of their social problems. The current practice of Guidance and Counseling only focuses on the solution of the client's problem and does not consider the wider picture, including problems related to the environment. On the other hand, the Islamic counseling model solves the problem of the counselee while taking the source and origin of the problem,i.e.,society and its environment, into account. In order to integrate the philosophy and practice of Islamic counseling, Muslim counselors need to have broad knowledge to provide guideline for the practice of providing guidance and counseling services. There is also a need for some classical literature on the repertoire of Islam that can strengthen the concept of Islam (Subhi & Widiyanti, 2018; Zayed, 2014).
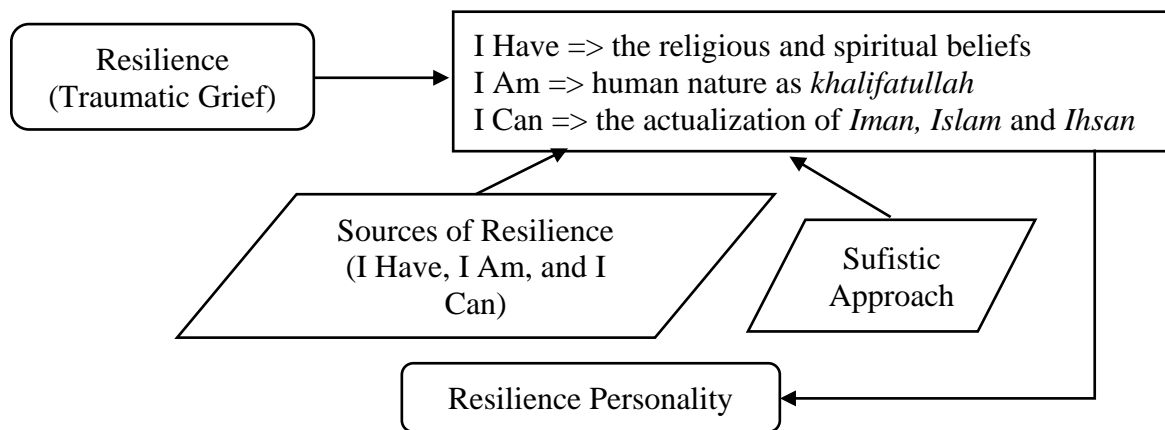
Figure 1. Development of Creativity and Innovation in Guidance and Counseling: A Sufistic Approach

Integrating sufistic approach into Guidance and Counseling services may reveal the counselees' religious and spiritual states. This integration process can be adjusted to the counselees who is or has experienced a traumatic event. In practice, The development of creativity and innovation in post-traumatic guidance and counseling is still built upon existing strategies or treatments, such as psychoeducation, parenting skills, relaxation, affective expression and modulation, cognitive coping, trauma narrative, in vivo mastery, and others (Cohen et al., 2006). The use of these techniques is filled with material about the teachings of Sufism, especially about the meaning of the three sources of resilience in the sufistic perspective above (Subhi, 2017; Subhi et al., 2019; Subhi & Alfiah, 2018; Subhi & Widiyanti, 2018).

CONCLUSIONS

The development of creativity and innovation in guidance and counseling used sufistic approach consisting of three models. These three models basically put forward the spiritual and religious values that can play an important part in human life. Spirituality is something that is high on human beings. Spiritual experiences provide a major source in maintaining human personal health. Spiritual experiences may strengthen an individual's tolerance and ability to overcome negative emotions and thoughts. Spiritual experiences have a positive role in human life, being able to open their conscience and take courage to examine themselves. In other words, spirituality is a potential ability that exists in individuals. This ability is realized in the practice of worship as a form of servitude to Allah. The experience of worship can be utilized as a therapeutic process in guidance and counseling. Some of the

practices of worship included salat, reading al-Qur'an, prayer, *salawat* to the Prophet Muhammad s.a.w., and *shukr*. The application of worship in guidance and counseling helps counselees to get closer to Allah. It also develops *taqarrub* feelings (closer) to Allah and also represents gratitude for all the blessings bestowed on the counselee.

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