

Design Thinking of Islamic Counseling Service Inspiration of Prophet's Hadith

Muhammad Riyyan Firdaus

Department of Religious Studies, Faculty of Ushuluddin
UIN Sunan Gunung Djati Bandung, Indonesia
m.riyyan.firdaus@gmail.com

Abstract

This study aims to discuss the inspiration of the hadith of the Prophet in the implementation of counseling. This research method is qualitative through literature and field studies with the hadith thinking design approach. The results and discussion of this study include counseling during the pandemic, the Prophet Saw. role models in counseling, and innovations in Islamic counseling services. This research concludes that the hadith of the Prophet. has inspirational messages in a creative counseling process on Islamic counseling services through media platforms that are widely used in the contemporary era.

Keywords: Design thinking; Islamic counseling; Hadith.

Introduction

Online learning policies during the Covid-19 pandemic are the main solution so that the learning process can continue. However, in its implementation, there are obstacles and shortcomings (Pawicara & Conilie, 2020). For students, boredom during lectures online can be felt because it is too monotonous, the intonation is less varied, and they cannot interact directly with friends and teachers. Loneliness affects learning boredom (*burnout*) (Sanjaya, 2020). Saturation of learning occurs as a result of demands for students to always comply with the rules of the tasks assigned to students. This saturation of learning will greatly impact students for the continuity of their education. The behavior shown by someone who experiences his boredom is irritable, easily hurt, and easily frustrated (Hidayat, 2016).

Counseling in an Islamic perspective can be interpreted as a part of worship or charity that Muslims must do to get close to their creators (Diniaty, 2013). The perfection of Islamic teachings keeps valuable treasures that can be used to help solve problems in human life. Operationally, these treasures are contained in the concept of Islamic counseling and are practically reflected in the process of face to face relationship or a personal

contact between a professional and competent counselor in his field and a client (counselee) who is facing or struggling to complete his life to realize the mandate of Islamic teachings (Anwar, 2019). Islamic counseling as an approach that directly touches human psychic life is not new, but it has been around since the first time the Prophet Muhammad carried out his apostolic task (Rozikan, 2017). Thus, Islam is the best concept to be applied to the implementation of counseling and also as a means of enhancing spirituality.

Based on the explanation above, the writer tries to compile a research formula, namely the formulation of the problem, research questions, and research objectives (Darmalaksana, 2020a). The formulation of the research problem is, there is an inspiration to the hadith of the Prophet in the implementation of counseling. The research question is, how to inspire the hadith of the Prophet. in the implementation of counseling. The purpose of this research is to discuss the inspiration for the hadith of the Prophet. in the implementation of counseling. This research focuses on "Islamic Counseling" services amid the Covid-19 pandemic.

Research Methods

This research method is qualitative with literature study and field studies (Darmalaksana, 2020c). While the analysis in this study used a design thinking approach (Darmalaksana, 2019). The design thinking approach procedure (Darmalaksana, 2020d) is show figure 1.

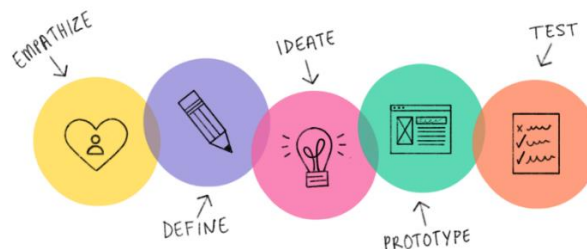


Figure 1 Prosedur Design Thinking

The design thinking procedure in Figure 1 includes the empathize, define, ideate, prototype, and test phases (Henriksen et al., 2017).

1. The empathize phase is used to understand the problem. Empathy is carried out through the process of observing, engaging through conversations, and in-depth interviews. The purpose of this phase is to understand the problem thoroughly (Darmalaksana, 2020d; Steinke et al., 2017).
2. Phase defines the problem for clarity of the problem. Researchers apply the power of thinking to understand problems. Once the problem is

clearly understood, the researcher can move to the next stage to generate ideas for solving the problem. The definition phase ends by clearly defining the scope of the problem (Darmalaksana, 2020d; Steinke et al., 2017).

3. Ideate phase for the solution of predefined problems. Researchers make it possible to use logic critically, creatively, and innovatively. The ideation phase includes a concept map, frame of mind, and prototype design. In particular, a prototype with a new view as a solution (Darmalaksana, 2020d; Steinke et al., 2017).
4. Prototype phase from innovation ideas to materialized products. The more realistic the prototype idea, the better it will be realized. Researchers can identify deficiencies in prototypes for more innovative designs so that they can repeat the manufacture of better products (Darmalaksana, 2020d; Steinke et al., 2017).
5. The test phase is feedback to the previously designed prototype. Testing allows repeating the empathy process more desirably. Feedback from this phase will help improve the prototype until it is ensured that problems are handled appropriately (Darmalaksana, 2020d; Steinke et al., 2017).

Results and Discussion

The results and discussion through the design thinking approach are below.

1. Counseling during the Pandemic

The term counseling has been used widely as an activity thought of helping a person solve his problem (Ludin, 2010). Since the Covid-19 pandemic, learning has been carried out at home online (Pawicara & Conilie, 2020). The continuous online application certainly has a psychological influence on the condition of lecturers and students (Widiyono, 2020).

The design thinking approach is expected to be able to find solutions to various problems that arise during the Covid-19 pandemic on psychological conditions, including the implementation of counseling. This approach offers empathy, position problems clearly, and looks for creative ideas (Steinke et al., 2017). Even though the government policy recommends to stay at home and work from home, it is presumed that higher education institutions make a policy to resolve this problem (Kusnayat et al., 2020).

The reality that occurs in the field is that students are less able to do good study habits. Starting from doing assignments using OSS (Overnight Speeding System), not following online lectures properly, not being able to find other material sources, difficulty discussing online with peers, difficulty dividing time between doing assignments at home and doing

class assignments, never make a list of learning activities and so on (Harahap, 2020). Counseling is a process of helping individuals by a professional staff named counselors so that they (clients) understand themselves, make decisions, and solve problems (Diniaty, 2013).

2. The Prophet Saw. Role Models in Counseling

Hadith is something that was relied on by the Prophet, in the form of words (qaul), deeds (af'al), statements (taqir), and others (Soetari, 1994). The hadith of the Prophet is agreed to be the second source of Islam after the Qur'an (Darmalaksana et al., 2017). The Prophet himself was a Messenger with the character of the Qur'an (Darmalaksana, 2020b).

Effective counseling activities encourage Islamic counselors to have several conditions in carrying out counseling services, one of which is a religious foundation. The religious foundation in counseling implies that the counselor is a helper (Riska Damayanti, 2018). This is alluded to in a hadith narrated by Bukhari (Meimunah S. Moenada, 2011).

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا مُعْتَمِرٌ عَنْ حُمَيْدٍ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا قَالُوا يَا رَسُولَ اللَّهِ هَذَا نَنْصُرُهُ مَظْلُومًا فَكَيْفَ نَنْصُرُهُ ظَالِمًا قَالَ تَأْخُذُ فَوْقَ يَدَيْهِ

Having told us Musaddad had told us Mu'tamir from Humaid from Anas radliallahu 'anhu said; Rasulullah shallallahu 'alaihi wasallam said: "Help your brothers who do wrong (persecution) and who are wronged". They asked: "O Messenger of Allah, clearly we understand helping people who are wronged but how should we help those who do wrong?" He said: "Hold his hand (so as not to do injustice)" (Al-Bukhari).

This hadith has support in various hadith books. Among others, Shahih Bukhari No. 6438, Chapter Someone swears 'this is my brother' while lying, for fear of murder, Sunan Tirmidhi No. 2181, Chapter Prohibition against the wind, Musnad Ahmad No. 11511, Chapter Musnad Anas bin Malik Radliyallahu 'Anhu, and Musnad Ahmad No. 12606, Chapter Musnad Anas bin Malik Radliyallahu 'Anhu.

Based on the hadith above, it can be seen that the target of assisting is someone who is wronged or someone who is in trouble. Likewise, the target is someone who is forgetting and doing wrong to others. The role of the counselor is to return him to his position as a believing Muslim, which has implications for calm and tranquility. This then becomes the main goal in the process of Islamic counseling discourse (Meimunah S. Moenada, 2011).

3. Innovations in Islamic Counseling Services

Islamic counseling is a counselor's assistance service to clients or counsees to develop their ability to understand and solve problems and

anticipate the future by choosing the best alternative action to achieve the happiness of life in the hereafter under the auspices of the pleasure and love of Allah and to build their awareness to place Allah is the Supreme Counselor and at the same time leads him to do self-counseling (Lubis, 2010). The basis of Islamic counseling is al-Qur'an and hadith, because both are the source of all sources of guidance for the life of Muslims. From the Qur'an and the hadith, the objectives, ideas, and concepts of Islamic counseling will be found (Agatha, 2019).

The current situation is that counseling services are needed for psychological treatment as a result of the coronavirus and self-development (Saputra & Muharammah, 2020). One alternative is the implementation of online services by utilizing existing facilities (Pujilestari, 2020). These services can be provided with individual counseling services through online counseling. Counselors can conduct online counseling with a variety of counseling approaches and strategies (Harahap, 2020). Muslim counselors in the technical counseling process that can be used are not much different from that of the Prophet in carrying out his da'wah, namely bil hikmah, mauidloh Hashanah, and mujadalah. The methods that can be used also refer to one of the hadiths of the Prophet, namely "Whoever sees evil then change with his hands, if not able then change with your words, if not able then change with your heart, that's how weak faith is." So that in Islamic counseling, the counselor can act as a teacher, partner or friend to exchange ideas, parents, and models. To be following the objectives of the counseling itself, which is to restore the function of faith as a determinant in achieving happiness in this world and the hereafter (Diniaty, 2013).

Service implementation can be carried out by utilizing the internet network or online which has several different concepts as a forum for self-development (Saputra & Muharammah, 2020). Utilization online can be done by chatting or streaming video and audio (Sholihah & Handayani, 2020). The realization of this counseling service is one of the alternatives through podcasts where the method of implementation is by using audio, because it makes it easier for someone who only likes listening via audio and also this can save internet quota usage so that it is quite effective in its implementation. The podcast is currently one of the media that is booming or much in demand by the community so that counseling services can reach a wider range. Another service platform that can be used is Youtube. Where is its use through video as a medium that contains self-development. The provision of services through Youtube videos is carried out because there are functions and advantages of Youtube and also the Youtube platform is already familiar so it is hoped that it will facilitate its implementation. Another platform that can be done is through online conferencing applications, including: live at Instagram, Zoom conference, Google Meet, Skype, and also live at Youtube, where it is done through discussion which

is one of the solution steps (Saputra & Muharammah, 2020). Following Islamic counseling in the spiritual dimension, the counselee is assisted in being submissive to Allah by surrendering his problems to Allah, also asking for guidance, and his help and pleasure. For this reason, the counselee is directed to always get closer to Allah with real worship, both compulsory worship and sunnah worship, and then it can be carried out in concrete actions (Lubis, 2010).

The approach that directly touches a person's psyche to Islamic counseling is not something new, but it has been around since the Prophet Muhammad Saw. first carried out his apostolic task (Rozikan, 2017). Islamic counseling services are not only limited to solving a person's problems, but also directing him to understand himself so that he can build relationships horizontally, vertically, and also diagonally (Lubis, 2010). This also allows the counselee to develop his strength and abilities optimally even though he has to be at home (Sholihah & Handayani, 2020).

Conclusions

Hadith of the Prophet Saw. is an inspiration for a counseling service program according to design thinking through the empathize, define, ideate, prototype, and test phases. Prophet Saw. is a figure of a good counselor and great. Through the role models of the Prophet Saw., Islamic counseling services can be carried out on various media platforms so that a person's psychological problems can be overcome even during the Covid-19 pandemic. The design thinking approach encourages creative, innovative, and solution ideas. Through design thinking, Islamic counseling services have the potential to solve a person's problems and also get closer to the creator and find peace within himself. It is hoped that this research has beneficial implications for the recipients of the research results, especially Islamic counseling circles. This study has limitations in the preparation of innovative designs so that continuous testing is needed to find a more appropriate prototype. This study recommends the implementation of Islamic counseling services to be applied in a professional institution or for individual self-counseling.

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