

THE WORKS OF A MA'RIFA AS A PHENOMENON OF SPIRITUAL COUNSELING IN HANDLING NON-POSITIVISTIC PSYCHIC PROBLEMS

Hajir Tajiri,¹ Umi Rohmah,² Fathin Anjani Hilman³

¹UIN Sunan Gunung Djati Bandung, Indonesia

²Institut Agama Islam Negeri Ponorogo, Indonesia

³UIN Sunan Gunung Djati Bandung, Indonesia

email: Hajir.tajiri@uinsgd.ac.id

Abstract: *Life's problems cannot always be solved only with a rational approach. Sometimes there are some problems the client perceives as confusing, unrelieved illness, loss of valuables, and spiritual disturbances. This situation encourages them to go to the Ma'rifa in the hope of getting help. It is why clients who come to the Ma'rifa at the Tasikmalaya Mubarak Foundation do. The purpose of this study is to identify the steps of the Ma'rifa in helping clients who experience non-positivistic difficulties in their lives and to confirm the way of handling the Ma'rifa as a spiritual counseling model. That is what the Ma'rifa does, which begins by asking the client to convey his life problems and encourages him to reflect on past mistakes. Then the client is asked to repent, commit to doing good deeds, and want to carry out the practice suggested by the Ma'rifa. This stage generates some problems of non-positivistic life that are successfully solved. The perspective of spiritual counseling guidance states that efforts to handle life problems by involving religious beliefs held by the Ma'rifa in helping non-positivistic clients' life problems are one model of spiritual counseling. Thus the results of this study contribute to the development of spiritual counseling, especially in the Muslim community.*

الملخص: لا يمكن حل مشاكل الحياة دائماً فقط من خلال نهج عقلائي. في بعض الأحيان يكون هناك عدد من المشاكل التي يراها العميل على أنها مرض محير ومرض غير مريح

وفقدان الأشياء الثمينة والاضطرابات الروحية. هذا الموقف يشجعهم على الذهاب إلى خبراء الحكمة على أمل الحصول على المساعدة. هذا ما يفعله العملاء الذين يأتون إلى خبراء الحكمة في مؤسسة korabuM ayalamkisaT. الغرض من هذه الدراسة هو التعرف على خطوات خبير الحكمة في مساعدة العملاء الذين يعانون من صعوبات غير إيجابية في حياتهم، وتأكيد طريقة التعامل من قبل خبير الحكمة كنموذج للإرشاد الروحي. هذا ما يفعله خبير الحكمة، والذي يبدأ بمطالبة العميل بنقل شكاوي حياته وتشجيعه على التفكير في أخطاء الماضي، ثم يُطلب من العميل التوبة والالتزام بعمل الخير ويريد تنفيذ الممارسة التي اقترحها خبير الحكمة. تؤدي هذه المرحلة ثمارها، وقد تم حل بعض مشاكل الحياة غير الإيجابية بنجاح. ينص منظور الإرشاد الإرشادي الروحي على أن الجهود المبذولة للتعامل مع مشاكل الحياة من خلال إشراك المعتقدات الدينية التي يتبناها خبراء الحكمة في مساعدة مشاكل حياة العملاء غير الوضعية هي أحد نماذج الإرشاد الروحي. وبالتالي فإن نتائج هذه الدراسة تساهم في تنمية الإرشاد الروحي وخاصة في المجتمع الإسلامي.

Abstrak: Masalah hidup tidak selamanya dapat diselesaikan hanya dengan pendekatan rasional. Kadang-kadang ada sejumlah masalah dianggap klien sebagai sesuatu yang membingungkan, penyakit yang tidak kunjung sembuh, kehilangan barang berharga dan gangguan roh. Keadaan ini mendorong mereka untuk mendatangi ahli hikmah dengan harapan mendapatkan pertolongan. Hal ini seperti yang dilakukan oleh klien yang datang ke ahli hikmah di Yayasan Mubarak Tasikmalaya. Tujuan dari penelitian ini adalah untuk mengidentifikasi langkah-langkah ahli hikmah dalam membantu klien yang mengalami kesulitan non-positivistik dalam hidupnya, dan untuk mengukuhkan cara penanganan oleh ahli hikmah sebagai model konseling spiritual. Bahwa apa yang dilakukan ahli hikmah, yang diawali dengan meminta klien untuk menyampaikan keluhan hidupnya dan didorong untuk merenungkan kesalahan masa lalu, kemudian klien diminta untuk bertaubat, berkomitmen untuk melakukan perbuatan baik dan mau menjalankan amalan yang disarankan oleh ahli hikmah. Tahapan ini membuahkan hasil, beberapa masalah kehidupan non-positivistik berhasil diselesaikan. Perspektif bimbingan konseling spiritual menyebutkan, upaya penanganan masalah hidup dengan melibatkan keyakinan agama yang dianut oleh ahli hikmah dalam membantu permasalahan

hidup klien non-positivistik merupakan salah satu model konseling spiritual. Dengan demikian hasil penelitian ini berkontribusi terhadap pengembangan konseling spiritual khususnya pada masyarakat muslim.

Keywords: ma'rifa, spiritual counseling, non-positivistic problems.

INTRODUCTION

The reality shows that religion and belief are still needed in human life. Religion and belief have given them the ability, strength, and experience to solve their problems and in helping others. Specific rituals and prayers have been proven to provide a way to overcome many problems in human life, such as being free from serious illnesses, crucial and critical situations, eliminating anxiety, fear, and panic, and growing courage, all of which are pursued with religious beliefs. It makes religion in Indonesia so functional and preserved. Several institutions of spiritual development, education, religious training, and spirituality exist in Indonesia.

Religion has made a person a professional, especially when a person can pursue religious spirituality and succeeds in reaching the peak of knowledge and experience (peak experience), meeting the essence, and gaining the gift of knowledge and wisdom. Then this spiritual satisfaction is not only enjoyed alone, it does not make itself selfish but grows a sense of wanting to share and be helpful to others. At first, it was just a try, then it turned out to be very helpful, many people came to ask for help and finally officially established a relief agency for those in need. It is what happened to the figure of the *Ma'rifa* in Tasikmalaya Mubarak Foundation, Tasikmalaya, Indonesia.

From a scientific perspective, assistance services to people in need, especially psychologically and spiritually, are called spiritual counseling, and the perpetrators are called spiritual counselors. Spiritual counseling is part of the practice of healing and problem-solving with a psychological and spiritual focus. According to Lesmana,¹ counseling is a helping activity carried out by someone who is educated and trained so that the person he/she helps can

¹ Jeanette Murad Lesmana, *Dasar-dasar Konseling* (Jakarta: UI Press, 2013), 3.

overcome his or her life problems. Spiritual counseling is a process of assisting clients to develop their nature as religious beings and behave following religious values such as having noble character, behaving gently and peacefully, overcoming the problems they face according to their understanding and beliefs, and the practices of ritual worship that they adhere to.²

Methodologically, spiritual counseling is carried out through several stages, including the stage of client awareness about the nature of the problem experienced as a step in the assessment stage and the stage of awareness of the importance of healing and the mechanisms that are carried out in healing and rehabilitation or a solution as a stage of giving treatment. The counseling approach has characteristics that begin with problem identification and the introduction of the core problem, the stage of determining the relevant counseling techniques, and the stage of applying the technique to help the counselee face the problem.³ Likewise, spiritual counseling, if it is said to be a counseling approach, must go through the stages that characterize the counseling.

Spiritual counseling is also a process of the counselor and counselee relationship, determined by several conditions. Counseling as a helping relationship usually subscribes to the person-centered approach's theory and practice. It could be said that a helping relationship is enough to get constructive changes to occur in clients. The core conditions of such relationships are empathic understanding, congruence or genuineness, and respect for clients' capacity to lead their own lives. The counselor helps clients set and achieve goals in some regions of their lives. The counselor is committed to their growth, including the social, emotional, spiritual, and intellectual aspects of their being.

Referring to the actual counseling as above, the counselors agree and regard counseling as mainly a helping relationship. Spiritual counseling is not separated from that understanding. According to the framework of person-centered counseling, counselors have to think systematically about human development and their practice of counseling. It is vital because counselors must constantly make

² Syamsu Yusuf LN, *Konseling Spiritual Teistik* (Bandung: Rizki Press, n.d.), 6.

³ Berni Curwen, *Brief Cognitive Behavior Therapy* (Los Angeles: Sage Publication Ltd, 2008), 30–31.

decisions and choices about how to view client behavior and treat and respond to them during a counseling session. Ray Colledge said the counselor has to own knowing competence about basic assumptions underpinning theory, competence in explanation of the acquisition of helpful and unhelpful behavior, competence in explanation of the maintenance and perpetuation of helpful and unhelpful behavior, competence in explanation of how to help clients change their behavior and consolidate any gains once counseling is over.⁴

Then, how is the phenomenon of the *Ma'rifa* who always and often asked helping from a human with life difficulties? *Ma'rifa* is a term for an expert man because of his knowledge and his in-depth spiritual competence and its application in coping with life difficulties. Grammatically, *Ahl al-hikmah* (hikmah expert) is Arabic and consists of two words: *ahlun* and *hikmah*, *ahlun* which means expert, *hikmah* as in the Indonesian language dictionary is mean: wisdom from Allah, extraordinary or supernatural, deep meaning and benefits.⁵

Hikmah is a supernatural ability possessed by people close to their God. *Ahlul-hikmah* can also be interpreted as people who always practice the knowledge of wisdom, namely spiritual practice in the form of verses from Al-Qur'an, certain prayers, *wirid* and *hizib* lop in Arabic, and balanced with inner behavior to get closer to Allah and cleanse the soul of various diseases of the heart.⁶

The counseling of *Ma'rifa* is a new phenomenon in spiritual counseling. There are not many studies that reveal the existence of *Ma'rifa*. Several studies and research in the West have acknowledged the existence of postmodernist schools of thought in counseling. These schools are focused on counseling that uses spiritual, religious, or transpersonal approaches.⁷ However, research on this issue is

⁴ Ray Colledge, *Mastering Counseling Theory* (New York: Palgrave Macmillan, 2002), 3.

⁵ Pusat Bahasa Depdiknas, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2002), 301.

⁶ Ahmad Wahyudin, "Kajian Epistemologi terhadap Ilmu Hikmah dan Penyimpangan Praktiknya dalam Masyarakat" (Jakarta, UIN Syarif Hidayatullah, 2020), 21.

⁷ John McLeod, *Pengantar Konseling Teori dan Studi Kasus* (Jakarta: Kencana, 2008), 411.

still limited. This condition opens up opportunities for studies and research on the existence of *Ma'rifa*.

The *hikmah* approach is close to the spiritual approach. The American Heritage Dictionary of the English Language⁸ defined spirituality as “concern with or affecting the soul concerning God”. Spirituality refers to a way of being in the world that acknowledges the existence and desire to be in a relationship with a transcendent dimension of God. Spirituality includes one’s capacity for creativity, growth, and value system development. The spiritual tendency is believed to move the individual toward knowledge, hope, love, transcendence, connectedness, and compassion.⁹

William Damon¹⁰ writes that spirituality and religious faith have a significant role in supporting adolescent purpose. Some research studies suggest a positive relationship between purpose and spirituality in adolescence. Some studies found that perceived purpose in life tends to increase with church attendance and personal prayer for adolescents. A study by Francis demonstrated a modest positive relationship between Bible reading and purpose in life for the same age group. Spirituality and religiosity predict higher scores on a well-known measure of purpose in life.

That explanation means that spirituality can be used in counseling. Even though the existence of spirituality can contribute to counseling power in problem copying, There are also supported by research about spirituality and counseling. Ulung Hasanah,¹¹ based on her research results, spiritual counseling interventions increased the quality of life-spiritual health in HIV/AIDS patients. Spiritual/religion has significant positive aspects in helping health professionals treat patients. Patients with HIV/AIDS need to facilitate their lives with happiness and pay attention to spirituality/religion/personal

⁸ Done C. Locke, Jane E. Myers, and Edwi L. Herr, *The Handbook of Counseling* (London: Sage Publication Ltd, 2001), 601.

⁹ Mihaela Frunza, Sandu Frunza, and Nicolae Ovidiu Grad, “The Role of Spirituality in Therapeutic Practices,” *Journal for The Study of Religions and Ideologies* 18, no. 53 (2019): 60–74.

¹⁰ William Damon, *The Role of Spirituality and Religious Faith In Supporting Purpose in Adolescence in Positive Youth Development and Spirituality* (West Conshohocken: Templeton Press, 2008), 210.

¹¹ Ulung Hasanah, Kusman Ibrahim, and Aat Sriati, “Effects of Spiritual Counseling on Spiritual Health-Quality of Life in Patients with HIV/AIDS,” *Nurse Media Journal of Nursing* 9, no. 1 (2019): 13–21.

beliefs. The spiritual aspect plays an essential role in improving the quality of life, so health professionals must use knowledge about religiosity and spirituality in professional practice with patients.

The world has given way to a new spiritual paradigm that has implications for spiritual counseling. In his writing, counseling within a New Spiritual Paradigm, Dennis Lines¹² said that postmodernism had brought an altered outlook that many find unsettling—secularisation, moral relativity, and pluralism. Many founders of humanistic psychotherapy have emerged from religious backgrounds, but most have moved on in their thinking to accommodate the altered outlook and the dilemmas of their clients living in the new spiritual paradigm.

According to Dennis,¹³ spirituality in counseling means using various approaches to assist clients in exploring meaning and purpose in life. As clients express their issues and concerns, counselors must listen actively to themes and narratives that will facilitate the exploration of the client's choices. Considering the spiritual influences in a person's life will assist the counselor in understanding the client more fully, responding to his or her needs, and providing resources and options compatible with the client's interests and aptitudes.

Now, how with the phenomenon of *Ma'rifa*? As a practitioner in helping, he owns basic argument. *Hikmah* approaches growth in Indonesia, which combines Islamic religion on one side and culture and tradition on another side. The religion basic refers to the Qur'an and al-Hadith as Surah Lukman verse 2, Surah al-Baqarah verse 121 and 151. These verses say hikmah means wisdom, benefit, magical power, antidote, and others. Therefore, it is natural in the *hikmah* of the *wirid* that many take excerpts from the verses of al-Qur'an. For example, by practicing Surah al-Hadid, a person can become as strong as iron, anti-sharp weapons, and immune; With Surah Yusuf can be used as a charming science, al-Insyirah becomes a practice of *Laduni* science and al-Fatihah for all kinds of purposes. The other argument is from the tradition inherited from an ancestor in belief.

¹² Dennis Lines, "Counseling within a New Spiritual Paradigm," *Journal of Humanistic Psychology* 42, no. 3 (2002): 102–23.

¹³ Dennis Lines, *Spirituality in Counseling and Psychotherapy* (India: SAGE Publication Ltd, 2006), 2.

Rusyda said that Allah gave the knowledge of *hikmah* to his servants, who were always close to him. It is the abilities beyond regular habits given by Allah to the apostles, commonly referred to as miracles. While those given by Allah to *auliya* are called the term *karamah*, while those given by Allah to ordinary people who sometimes still like to do evil but try to cleanse their hearts, souls, and minds; ability beyond the ability of humans in general that God gave him, this is called the knowledge of *hikmah*.¹⁴ Therefore, the research questions posed are shown below: What steps for handling the *Ma'rifa* give helping can look like spiritual counseling and become one of the spiritual counseling models? How do the *Ma'rifa* steps help clients with their life difficulties in the Tasikmalaya Mubarak Foundation? What kind of life difficulties were handled by the *Ma'rifa*? What were the forms of handling, and how were the results achieved?

Following the objectives and problems above, this research uses a case study with a qualitative approach, limited to the locus where the research is carried out and cannot be generalized. However, as a social fact that has been successfully formulated, it can be rationally justified and supported by the views of previous researchers and experts in the field. Data collection was carried out by employing in-depth interviews with wisdom experts and five clients with different problems. The research was carried out in stages, from general to detailed, so that the data collected was complete and saturated. The collected data is then analyzed qualitatively by presenting data, providing interpretation, linking with theory, analyzing with theory, and drawing conclusions.

THE PROCESS OF THE *MA'RIFA* IN HELPING CLIENTS

People often come to the *Ma'rifa* to consult and seek solutions to problems. They come from various places in Indonesia. Their arrival was encouraged because of the information they got from mouth to mouth through conversation, as well as from the evidence they got from people who had visited and experienced changes, improved career fate, or recovery from an illness after receiving copying services from the *Ma'rifa*. For example, the confession of someone

¹⁴ Rusyda Nurbaini Hasyim, *Penglaris Dalam Perspektif Kyai Ilmu Hikmah* (Surabaya: UIN Sunan Ampel, 2018), 25.

who says that after getting advice and practice from *Ma'rifa*, I do not feel anxious anymore in doing business, I am sure my business will develop and progress, mainly because I used to practice the directions and instructions from the *Ma'rifa*, such as giving charity and giving food to orphans. So I come here for a consultation.¹⁵

The *Ma'rifa* is generally continuous in carrying out their profession for years in their profession and never get bored or give up. They also feel satisfied and prosperous in living the life of their profession. Various people who come with various types of problems are consulted, ranging from career problems, illnesses that do not heal, and mate problems such as the problem of determining the right time to get married. Some are simply asked to pray so that it is always smooth in carrying out this life. There are no obstacles or avoiding calamity.¹⁶

There are different ways that the *Ma'rifa* assists when compared to other helpers, namely in his spiritual strength and supernatural abilities. Prayer but not just giving a prayer, as well as in giving certain other practices, there is a deep belief based on knowledge and spiritual experience, as well as the experience of getting knowledge from the teacher through the diploma process. In serving the client, the steps taken by the *Ma'rifa* are to trace the problem's track record, which depends on the type of client problem.

However, the *Ma'rifa* will take a different step on another occasion. He does not touch the sick body part or give him drinking water that has been prayed for but asks the client to reflect and remember the events or behavioral experiences that may be causing the problem. It seems that the *Ma'rifa*, with a myriad of wisdom, knowledge, and experience that he has is always ready to be able to read, conclude the source of the problem, determine the handling of problems, and various practice recipes that must be done by his client when the problem wants to be helped and solved. Determining a solution depends on the accuracy of the diagnostics of the occurrence of the problem. Regarding this problem, what is needed in handling the problem is a high awareness of the client to accept the effects of his actions. Moreover, he needs to admit his actions, regrets them, and the need commitment from the patient to improving himself,

¹⁵ Interviewing with a visitor on Wednesday, 3 March 2021.

¹⁶ Interviewing With Bahrul, ahli hikmah on Saturday 10 April 2021.

repent, ask forgiveness from the Almighty, and apologize to those who have been wronged. On that basis, as a helper, the *Ma'rifa* will help handle problems through prayers.

When the *Ma'rifa* give help to his client, the step that he does, the first he will ask his client to tell him what is his or her problem, how long he felt sick and difficulty, why he came here, What events have you experienced so far, and has a medical doctor examined you? This stage is the stage of diagnosing the problem carefully so that the correct information is obtained. When the client is pleased, the client tells all his experiences and events.

While the *Ma'rifa* asks anyone who has a problem the disease is not cured, various doctors and examinations have been carried out, but the doctor's conclusion is not found. The *Ma'rifa* asked him to reflect on past events that may have been done. Then, the client talks and reflects and recalls the event that correlates with his old brother and his parents. He always promises to do charity to his old brother if he has goodwill. He says if he is successful and gets advantages, he will build a house for his brother. However, after his dream happens, he forgets it. Then, till he was sick, he used most of his therapy, but his sickness did not heal. When he gets advice from the *Ma'rifa*, he is instructed to recall and remember his event. He feels that promise constitutes the source of disease. Then he actualizes his promise. He built a house for his old brother till his brother was pleased. The feedback from that charity makes his heart calm and easy. Suddenly he gets away and takes medicines out of his suffering.¹⁷

The second fact is the experience of a man who got stolen a set of materials to search for work (identity card, proposal for work, certificate of study from primary school till graduate school, and money in pocket Rp. 100.000,00). He suffers tested with tribulation and confusion. Someone gives him information about the helper who helps him. Based on this information, he quickly goes to the *Ma'rifa* and conveys his problem. The *Ma'rifa* says to him, you have to pray more, and you have to recite al-Quran surah Yasin forty-one times, and each meets *mubiin* you have to pray, "oh my God I surround my money in pocket Rp.100.000,00, it is can be searched in another moment with working, but my other materials include certificate study, there are my rights, and symbols of my struggle in life, I ask

¹⁷ Interview with a near brother of Bahrul on Tuesday 20 April 2021.

You oh my God back to me, for my future life.” He prays and recites the Holy Qur’an from time 20.00 (after Isya pray) until time 04.00 (before shubuh pray) sincerely and hopefully. The miracle occurred. One day he got information that the bag contained a certificate of study from primary school till graduate study, an identity card, a proposal, and a work searching card from ministry to working. All of it was met. He is happy, praises Allah, and directly bows down to the earth. After that, he was curious and opened his bag. It turned out that everything was complete, but his money was lost.¹⁸

The third fact is the story of the 41-year-old woman complaining that her whole body is weak and helpless. Besides that, she is extremely lazy, so she is reluctant to do positive things, is reluctant to raise her hand, and reluctant to step her foot. Her default demands always to rest. She suspected someone had sent her witchcraft. This condition lasted for months until she decided to resign from her job and retire early as a civil servant. She also came to the *Ma'rifa* and performed *ruqiyah* on her, reading the protection and treatment verses. In addition, it is recommended to do good deeds, give charity and perform Umrah if there is a fee to fulfill it.

Based on the description above, some traces of the *Ma'rifa* in assisting clients who experience non-positivistic problems in their lives can be seen in the following table:

Track Record of the *Ma'rifa* in Providing Helping

Steps of Helping	
Assessment Regarding the complaints and problems being faced	
Client track record	
Client 1	The pain in his body didn't go away. Various doctors have been contacted, medical procedures have been taken. The results of the examination that he suffered from nothing
Client 2	His bag was stolen, even though it contained very valuable personal documents. Confused looking for a solution, what to do so that it can be found again
Client 3	The body feels sluggish, not energetic, and very lazy to do activities, including to worship. She even decided to retire early from work at the age of 40
Treatment is in the form of advice and orders for self-reflection, <i>Istighfar</i> and repentance, and Goodness that must be practiced	

¹⁸ Interview with Bahrul, ahli hikmah on Saturday 10 April 2021.

 Client track record

Client 1 The client remembered his promise in the past to his siblings, that with his perseverance he would help his elder brother build a house, but after a long time, that promise has never been fulfilled. From what he realized he also asked forgiveness from Allah and was determined to fulfill his promise
He also plans to visit his brother, apologize, and will fulfill his promise to build a house

Client 2 The client remembers the actions that have been considered wrong so far, he is disappointed and frustrated with the learning process he has attended, he feels he has failed and learning is useless, the textbooks he once owned are all sold out, and he almost has no evidence of having studied. Sources are disappointed because they have been unemployed for too long.
For what he has done, he regrets and is committed to buying back books that are useful for his life
He regrets and repents and does good by reading Yasin forty-one times

Client 3 The client feels that her career so far has caused someone's jealousy, but she does not know who has disturbed her feelings. She suspected that her friend had done something that made her suffocate for a long time.
From what she realized she asked forgiveness from Allah and committed to doing good deeds

 Success

 Client track record

Client 1 Recover from illness

Client 2 Managed to find the lost item

Client 3 Heal and healthy with the new spirit

THE WORKS OF THE *MA'RIFAIN* SPIRITUAL COUNSELING PERSPECTIVE

Correlating with the use of spirituality, it is relevant to Dennis.¹⁹ The consideration that spiritual influences in a person's life will assist the counselor in understanding the client more fully, responding to his or her needs, and providing resources and options compatible with the client's interests and aptitudes. As the literature review explains, spiritual counseling is a helping relationship process that a professional counselor conducts with the counselee. Which counselor uses spirituality or faith is counselee has owned and with

¹⁹ Lines, *Spirituality in Counseling Dan Psychotherapy*, 21.

use counselor's competence, and then by counselor competence occurring his counselee understanding about problem source and aware with what he has to do to stop it.

From the perspective of spiritual counseling, the steps of a *Ma'rifa* in helping show aspects can be explained. Helping relationships, mode of thought, counselor quality, counselee problem, counseling method, and effectivity. The first, helping relationship context, since counselee coming to *Ma'rifa* are drawn that counselee belief to a *Ma'rifa* competence, belief to his honesty and keep the confidentiality of the problems presented by the counselee to the counselor. In other words, the counselee will perceive each speaking, advice, and direction from the counselor. Counselee ready to hear, give attention and do all instruction of counselor. Otherwise, the counselor also pleased to respond to the counselee and do the best service is given.

The second is the mode of thought of the *Ma'rifa*. Counselors prioritize attention on counsees, making the counselee a capable human figure who can be introduced with a way of understanding, realizing, and solving problems with the counselee's self-centeredness. The emergence of problems with the counselee occurs because the counselee's mind does not know what to do, starting from recognizing the problem and solving it. This mode of thought is in line with one of the popular counseling paradigms called the client-centered approach, a counseling paradigm that counseling experts generally recognize. Nevertheless, in spiritual counseling, the main characteristic lies in generating and introducing spiritual power that can be revived, grown, and empowered by the counselee. In counseling by the *Ma'rifa*, spiritual existence can be explained as within a person lies faith that can affect growth and development. If his faith grows, it will give the counselee strength, power, insight, and way of solution.

Spirituality and life in the counselee have a strong relationship. It is correlated by more research that suggests a positive relationship between religion or spirituality and world life. Studies by Francis and

Burton²⁰ and Francis and Evans²¹ found that perceived purpose in life tends to increase with church attendance and personal prayer. Then, a study by Francis²² demonstrated a modest positive relationship between Bible reading and purpose in life for the same age group. Spirituality and religiosity predict higher scores on a well-known measure of life purpose. Students with religious beliefs tend to score higher on the Chinese version of that test.²³ Characteristics of these and other studies, however, would lead us to believe that there is still much more to be known about the associations between spirituality and youth purpose.²⁴

Third, counselor quality, the quality of the *Ma'rifa* is determined not only by method or technique but also by his charismatic or spiritual power. From the point of view of personality and competence, the *Ma'rifa* constitute typical of a not crazy man. He is a person that continuously adds his knowledge and spirituality and works hard, doing *wirid* and *dzikir*. Buya Yahya²⁵ says, he is not boring with increasing his knowledge and must continue to devote himself to getting other worship. The temptation for a pious person to spread knowledge is worship, but sometimes he forgets he does not have a particular time for Allah. However, there must be a particular time for Allah in the form of *wirid-wirid*, the practices taught by the prophet, which are practiced, daily *wirid*, routines that never break, consistent (*istiqamah*), whether *wirid* night prayers, *shalawat*, *dhikr*, at least like *ratibul-hadad* every evening after maghrib.

Buya Yahya (chief of Al-Bahjah Foundation) says the miracle of the *Ma'rifa* is based on his perseverance and cleanliness of his heart, with which Allah almighty gave him privilege (the uniqueness, the

²⁰ Damon, *The Role of Spirituality and Religious Faith In Supporting Purpose in Adolescence in Positive Youth Development and Spirituality*, 210.

²¹ Richard M. Lerner, Robert W. Roesner, and Erin Phelps, *Positive Youth Development and Spirituality From Theory to Research* (Pennsylvania: Templeton Foundation Press, 2008), 211.

²² Damon, *The Role of Spirituality and Religious Faith In Supporting Purpose in Adolescence in Positive Youth Development and Spirituality*, 210.

²³ M. Lerner, W. Roesner, and Phelps, *Positive Youth Development and Spirituality From Theory to Research*, 211.

²⁴ M. Lerner, W. Roesner, and Phelps, 211.

²⁵ Buya Yahya, "Perbedaan Ahli Hikmah Dan Dukun" (Cirebon: Youtube.com, 2017), https://www.youtube.com/watch?v=_fs72qW4Dx4.

great skill in spiritual and in helping human beings. He can see what is hidden in his performance, home, and feeling.

The fourth is the counselee problems. The client came to ask for help from the *Ma'rifa*, meaning that the client intended to study and learn wisdom from them. This is done because the client believes that by practicing wisdom, all affairs, both social and economic affairs, can be achieved because they consider the knowledge of wisdom to have the power to accelerate desires pragmatically. Among the forms of knowledge of wisdom include practice in the form of verses from Al-Qur'an, specific prayers, *wirid* and *hizib*, which are solely used as an effort to get closer and ask for help from Allah Swt. Practices in the form of reading remembrance and prayers that are effective in providing secret spiritual power, obtained through intention, the presence of a teacher (the *Ma'rifa*), certified, fasting, *wirid*, and *istiqamah*.

There are typologies of clients with a non-positivistic problem as the desire to heal diseases that are not healing, loss of valuable things, cancer disease, business carrier, and disturbance of spirits. Then, the way of the *Ma'rifa* in helping them with advice-giving and rituals done by the client. The progress of science cannot destroy the human mind and culture, including the traditional Muslim community in Indonesia. They come to the *Ma'rifa* even though they are shy. Among them, some are educated. Some officials also want to be promoted or feel their position is threatened by coming to the *Ma'rifa*. Some artists come to the *Ma'rifa* to be loved by their fans or to make their appearance special. Traders come to the *Ma'rifa* so that their business is lucky, their customers are many, or so they can beat their competitors by asking for blessings, special prayers, or *talisman*.²⁶

HELPING METHOD

The existence of a counselor is a stimulus for remembering the client about potency on his own. As a stimulus, the counselor will ask the client what difficulty in the counselee's life is? The *Ma'rifa* says that it is possible I can help you. The counselor also say why do you want to visit me? In general, the client answered I desired a way out of my problem. I have anxiety and fear, and I am not able to

²⁶ Interview with Bahrul, ahli Hikmah on Friday 26 April 2021.

self-solving. My arrival this time is because I want to ask you as an expert, the man who has a supernatural ability, able to accurately see my condition with daydream and rituals that ease and smooth my business. In counseling, it is labeled as interviewing method. The goal is to investigate the source of the problem.

The client who was having a bad experience in his life asks helping to the *Ma'rifa* and then says: after we convey the intention of coming, the *Ma'rifa* takes a moment, concentrates, and asks for direction from the almighty. After that, he will give advice and direction he got. The feedback from the *Ma'rifa* is sometimes he will only give a bottle of water that has been prayed, and then give it to the client to drink; time with giving advice, especially for a lazy client, want it easy only, while says if you want this magic own better efficacy to making a reasonable effort. I do not secure that this magic is practical. In counseling, it is labeled as giving treatment and, in another moment, selecting a specific method that is relevant to the problem characteristic. The uniqueness of the *Ma'rifa* helps lies in spirituality.

EFFECTIVITY

However, effective therapy, quality counseling, and psychotherapy are about a relationship, developing skills, learning techniques, and improving our concept of ourselves and the world around us. It is emphasized to the counselor or helper. However, if studied outcomes orientation, counseling effectivity can be explained as the counseling process can help relieve distress, build resilience, improve self-esteem, and ultimately improve lives. It also lies with the effectiveness of *Ma'rifa*'s spiritual counseling approach.

Effectivity of counseling comes from "common factors." The first common factor is therapeutic alliance. Carl Rogers²⁷ the factors necessary for developing the therapeutic alliance. The therapeutic alliance is also described as the relational factor in counseling that includes goal consensus, a collaboration of counseling-related tasks, and emotional bonding. The second is psychoeducation. It is a process of providing information to individuals in therapy. When

²⁷ Antonia S. Csilick, "Understanding Motivational Interviewing Effectiveness: Contribution from Rogers Clients-Center Approach," *The Humanistic Psychologist* 41, no. 1 (2013): 350–63.

people understand mental health conditions, the benefits of specific treatments, and research supporting coping techniques, they develop an internal locus of control to work toward mental and emotional wellbeing. Most clients know little about mental and emotional health or what to expect from therapy. Primary education of mental and emotional issues can lead to a better understanding of how techniques can be implemented to relieve distress and improve overall wellness. Participating in psychoeducation can have a positive impact on quality of life.

The other factor of counseling effectivity is correlated by the counselor. An effective counselor can identify negative thinking patterns that may be feeding feelings of sadness, depression, or anxiety. By encouraging the client to build upon personal strengths and suggesting skills to overcome self-inflicted feelings of hopelessness, a counselor can help the client develop a more positive attitude. A good counselor can assist the counselee in making positive changes in his/her relationships with others, helping him/her recognize behaviors that may contribute to a problematic relationship.

JUSTIFYING TO WORKS OF THE *MA'RIFA* AS A SPIRITUAL COUNSELING MODEL

This action (justifying the *Ma'rifa* works) refers to the counseling standard of person-centered counseling, emphasizing characteristics or traits of helping relationship patterns. In this pattern, the counselee comes to a counselor on his self-awareness, as he believes in the counselor's ability to cope with his problem. Then, in the counseling process, the counselor has the role of stimulus and helper in finding a way that needs the counselee and the final decision in the counselee's hand. This explanation also occurs for spiritual counseling before the central concept lies in counseling understanding, no other concept.

Some works of a *Ma'rifa* reflect signs that its activity has similar traits and fulfillment requirements with the rule of person-centered counseling. As explained above, visitors (counselee) come to a *Ma'rifa* (counselor) by bringing a sincere heart and the belief that a *Ma'rifa* (counselor) can cope with their problem. The counselor is good at spirituality and magic knowledge because he is near his God. Based on this trust, visitors (counselee) perceive each direct orientation and instruction given by a *Ma'rifa* (counselor).

In the counseling process, an excellent perception of the counselor constitutes the main requirement for success in counseling service.

A *Ma'rifa* (counselor) help visitors (client) by his-method as giving advice, *wiridh* (reciting of prayer words), advice about good deeds that he needs to do (charity), reciting the Holy Quran, asking for forgiveness from Allah (*istighfar*), give a healing media as water with pray, *azimat* and so on. Ineffective counseling is determined with an appropriate method and accurately. So that with the result. Its results were amazing. Visitors (counselee) recognized that their problems were helped, their business and carrier were successful, their disease was healed, and their commodity stolen was founded. It shows the counseling process is done goodly.

Justification for the works of the *Ma'rifa* as Spiritual Counseling

Approach Pattern	
Assumption	
<i>Ma'rifa</i> Work	A <i>Ma'rifa</i> assumes that the occurrence of a problem (illness and difficulties in life) is related to the causes that occurred in the past, including sins, actions that harm others and hurt others, as well as direct sins to Allah Swt. The solution to this problem is nothing but to cleanse oneself from sins and mistakes. Sins to Allah must be washed with <i>istighfar</i> and repentance and committed to doing good to erase these past mistakes. The goodness is in the form of practices in the form of <i>auradh-auradh</i> teachings of <i>karimah</i> of the scholars and social practices to others and especially to those who are hurt.
Spiritual Counseling	Spiritual counseling is a process of assisting clients so that these clients can develop their nature as religious beings and behave following religious values such as having noble character, behaving gently, and peacefully, and being able to overcome problems they face under their understanding, beliefs, and the practices of ritual worship that they adhere to (Samsul Yusuf LN, 2009)
Justified	The diagnosis of the Coherence of the <i>Ma'rifa</i> is focused on the causes of neglecting religious teachings in life and the solution is sought by cleaning the stains of sins that have been committed against others in the form of hurting or oppressing. In addition, multiplying this goodness is in line with the principles of theistic spiritual counseling as developed by Syamsu Yusuf
Nature of relationship	

<i>Ma'rifa</i> Work	High trust from clients breeds a cooperative attitude from clients to listen, and follow advice from the <i>Ma'rifa</i> . This is shown by his sincerity to come to visit sometimes from far away That belief has implications for the sincerity of the client to practice the teachings that must be practiced
Spiritual Counseling	a helping relationship is enough to get constructive changes to occur in clients. The core conditions of such relationships are empathic understanding, congruence or genuineness, and respect for clients' capacity to lead their own lives. The counselor helps clients to set and achieve goals in certain areas of their lives. The counselor in this, committed to their growth, including the social, emotional, spiritual, and intellectual aspects of their being. (Ray Colledge, 2002).
Justified	Building a healthy counselor and counselee relationship is one of the keys to success in counseling
Helping Method	
<i>Ma'rifa</i> Work	A series of techniques or ways of building relationships, asking complaints and or problems, suggesting steps to get out of the problem
Spiritual Counseling	Advice giving, encouraging, asking to the client to say, asking the client to answer, helping to see the client's problem
Justified	What the <i>Ma'rifa</i> do is very much in line with one of the elements of spiritual counseling
Success conditions	
<i>Ma'rifa</i> Work	Respect and regard to the counselor, hearing and doing practice to pieces of advice of the <i>Ma'rifa</i>
Spiritual Counseling	Self-acceptance, Self-understanding, willingness to do,
Justified	Corresponding

CONCLUSION

The *Ma'rifa* works in helping clients with non-positivistic problems can be included in the spiritual counseling process. In this context, the *Ma'rifa* as counselor, client, and spirituality as counseling approach. All show that phenomena are spiritual counseling events. Several requirements were fulfilled well, including traits that become characteristics for counseling, such as person-centered counseling. The *Ma'rifa* counseling added discourses for spiritual counseling.

In the future, the spiritual counseling of the *Ma'rifa* is expected to become an alternative model for all problems, especially non-positivistic problems that the spiritual counseling approach can not

finish. It is because spiritual counselors of expert wisdom, besides using rationale in service, also optimize another potential in human beings. There are good effects from spiritual to the body, life expectance, and managing psychological problems.

REFERENCES

- C. Locke, Done, Jane E. Myers, and Edwi L. Herr. *The Handbook of Counseling*. London: Sage Publication Ltd, 2001.
- College, Ray. *Mastering Counseling Theory*. New York: Palgrave Macmillan, 2002.
- Curwen, Berni. *Brief Cognitive Behavior Therapy*. Los Angeles: Sage Publication Ltd, 2008.
- Damon, William. *The Role of Spirituality and Religious Faith In Supporting Purpose in Adolescence in Positive Youth Development and Spirituality*. West Conshohocken: Templeton Press, 2008.
- Depdiknas, Pusat Bahasa. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, n.d.
- Frunza, Mihaela, Sandu Frunza, and Nicolae Ovidiu Grad. "The Role of Spirituality in Therapeutic Practices." *Journal for The Study of Religions and Ideologies* 18, no. 53 (2019): 60–74.
- Hasanah, Ulung, Kusman Ibrahim, and Aat Sriati. "Effects of Spiritual Counseling on Spiritual Health-Quality of Life in Patients with HIV/AIDS." *Nurse Media Journal of Nursing* 9, no. 1 (2019): 13–21.
- Lesmana, Jeanette Murad. *Dasar-dasar Konseling*. Jakarta: UI Press, 2013.
- Lines, Dennis. "Counseling within a New Spiritual Paradigm." *Journal of Humanistic Psychology* 42, no. 3 (2002): 102–23.
- . *Spirituality in Counseling Dan Psychotherapy*. India: SAGE Publication Ltd, 2006.

- M. Lerner, Richard, Robert W. Roesner, and Erin Phelps. *Positive Youth Development and Spirituality From Theory to Research*. Pennsylvania: Templeton Foundation Press, 2008.
- McLeod, John. *Pengantar Konseling Teori dan Studi Kasus*. Jakarta: Kencana, 2008.
- Nurbaini Hasyim, Rusyda. *Penglaris Dalam Perspektif Kyai Ilmu Hikmah*. Surabaya: UIN Sunan Ampel, 2018.
- S. Csilick, Antonia. "Understanding Motivational Interviewing Effectiveness: Contribution from Rogers Clients-Center Approach." *The Humanistic Psychologist* 41, no. 1 (2013): 350–63.
- Wahyudin, Ahmad. "Kajian Epistemologi terhadap Ilmu Hikmah dan Penyimpangan Praktiknya dalam Masyarakat." UIN Syarif Hidayatullah, 2020.
- Yahya, Buya. "Perbedaan Ahli Hikmah Dan Dukun." Cirebon: Youtube.com, 2017. https://www.youtube.com/watch?v=_fs72qW4Dx4.
- Yusuf LN, Syamsu. *Konseling Spiritual Teistik*. Bandung: Rizki Press, 2010.