

# IMPLEMENTATION OF ISLAMIC COUNSELING SPIRITUAL PERSPECTIVE IN CLASS IIB CORRECTIVE INSTITUTION LUBUK PAKAM NORTH SUMATERA

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## Abstract

*This study discusses the Implementation of Islamic Counseling Perspective Spirituality in Class IIB Lubuk Pakam Penitentiary. This study uses qualitative research methodology. The results of this study are that the Implementation of Islamic Counseling Perspective Spirituality is 1) making a plan by determining the time, material, and material, and 2) the implementation is by implementing what has been planned, for example with the title "The Importance of Learning Tauhid" namely the reasons why learning tauhid are; a) Because Allah created us to believe in Him, b) The requirement to enter heaven must be to believe in tauhid, c) Tauhid is the reason for the elimination of sins (mistakes), d) Tauhid is the reason for the arrival of tranquility, e) Good deeds are not accepted until someone believes in tauhid, f) Tauhid is the reason for the multiplication of goodness or multiplication of rewards, g) Tauhid is the reason for guidance and a sense of security, and h) Tauhid is the reason for getting the intercession of the Prophet sallallahu 'alaihi wa sallam.*

**Keywords:** *counseling, islamic, tauhid.*

## Introduction

Psychological and spiritual problems are often a major challenge for prisoners in correctional institutions (prisons). Many of them experience feelings of hopelessness, deep regret, anxiety, and depression due to their imprisonment and alienation from their families and social environment. This situation requires a counseling approach that not only

focuses on the psychological aspect, but also touches on the spiritual dimension as an important part of the recovery and coaching process.

In this context, Islamic counseling with a spiritual approach can play an important role as a rehabilitation method for prisoners, especially for those who are Muslim. The spiritual approach in Islamic counseling combines the principles of the Qur'an

and Hadith with psychological methods that focus on aspects of peace of mind, repentance, patience, and hope for Allah's forgiveness. Through this counseling, it is hoped that prisoners can improve their mental condition, accept the past sincerely, and prepare themselves for reintegration into society after their sentence.

Islamic counseling emphasizes that individual problem solving is not only psychological but also spiritual, because a person's well-being involves a connection with Allah SWT (Tobroni, 2010). In Islamic counseling, a spiritual approach is at the heart of the recovery process, where clients are directed to understand and give meaning to life through religious teachings, such as tawakal and dhikr. Islamic counseling uses the concept of repentance and tazkiyah al-nafs (purification of the soul) as a way for individuals to improve themselves.

The spiritual approach in counseling focuses on the dimension of human relationships with transcendent or divine aspects. Elkins et al. (1988) stated that spirituality involves the search for meaning and purpose in life, as well as the belief that individuals are connected to something greater than themselves. In the context of Islamic counseling in prisons, spiritual aspects such as prayer, dhikr, and study of the Qur'an are applied to provide peace of mind for prisoners.

Spiritual guidance for prisoners helps them deal with psychological

stress, guilt, and anxiety during their sentence. The program also plays a role in building hope and an optimistic attitude for social reintegration after leaving prison.

Islamic psychology teaches that humans consist of physical, mental, and spiritual elements. When someone makes a mistake or sins, their soul becomes unbalanced. Al-Ghazali in the concept of tazkiyah al-nafs states that the purity of the soul must be maintained so that someone can achieve true happiness (Aliah Hasan, 2008). In correctional institutions, Islamic spiritual counseling helps inmates build awareness of sin and redemption through worship and introspection.

According to research by Fahmi & Syukron (2020), spiritual-based counseling in correctional institutions functions to minimize psychological stress and strengthen religious aspects. Islamic counseling in prisons uses the mauidzah hasanah (good advice) method to bring prisoners closer to Allah SWT and prepare them mentally to return to society with better behavior.

This counseling also provides space for prisoners to have an emotional and spiritual dialogue with the supervisor or counselor, so that they can reflect on their mistakes and plan for self-improvement. The end result is expected to be not only a change in behavior, but also an increase in faith and peace of mind for prisoners.

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One of the goals of counseling in correctional institutions is to prepare prisoners for social reintegration. A spiritual approach plays an important role in building their motivation to improve themselves and live in a better way after release. According to Kurniawan (2019), spiritual-based coaching programs not only improve mental health but also encourage sustainable changes in mindset and behavior.

Overall, the spiritual approach in Islamic counseling in correctional institutions has an important role in supporting psychological recovery, building faith, and preparing for the social reintegration of prisoners. This counseling helps prisoners achieve peace of mind and overcome emotional stress while serving their sentences. The implementation of Islamic spiritual counseling needs to be supported by competent instructors and well-planned programs so that the results are maximized.

This theoretical study provides a strong framework for understanding the importance of the spiritual aspect in Islamic counseling and how its application can help prisoners improve themselves and contribute positively to society after their release.

In addition, in prison environments, there is often limited access to conventional counseling services that only emphasize psychological aspects. The spiritual approach in Islamic counseling is here

to complement this counseling model, by providing space for prisoners to get closer to God and find new meaning in their lives. Various studies have shown that spirituality can provide mental and emotional strength, especially for individuals who experience severe life stress.

However, the implementation of this approach in prisons still faces various obstacles, such as the limited number of counselors who are competent in Islamic counseling and the challenge of building trust between counselors and prisoners. Therefore, further research is needed to understand how the spiritual approach in Islamic counseling is applied in correctional institutions, as well as the extent to which this approach is effective in improving mental health and forming positive behavior in prisoners.

Thus, this study is important to provide deeper insight into the implementation of Islamic counseling in prisons and how a spiritual approach can contribute to the process of fostering prisoners, both during their sentence and after returning to society. In addition, the results of this study are expected to be a reference for the development of prison counseling policies and to enrich counseling methods based on religious values and spirituality.

## Methodology

This type of research is qualitative research, namely field research, with the aim of explaining phenomena as deeply as possible through the deepest possible data collection. (Kriyantono, 2008, pt. h. 56) Qualitative research is a process of research and understanding based on methods that investigate social phenomena and human problems. (Iskandar, 2009, pt. h. 11) This qualitative research is often called a naturalistic research method, because the research is conducted in natural conditions. (Sugiyono, 2014, pt. h. 1) Qualitative research can be research on a person's life, history and behavior as well as on the role of organizations, social movements and reciprocal relationships. (Corbin, 2003, pt. h. 4)

Data collection in this study was carried out using three methods commonly used in qualitative research, namely interviews, observations and documents. (Heck, 2004, pt. h. 226-227) In detail, data collection in the study entitled "Implementation of Islamic Spiritual Counseling Perspective in Class IIB Penitentiary, Lubuk Pakam, North Sumatra" is: a) interviews, b) observation, and c) documentation.

## Result and Discussio

The results of this study, the researcher discusses several points, namely: 1) History of Corrections as a place of research, 2) History of the Arisalah Al-Khairiyah Foundation as a cooperative institution in the implementation of spirituality in Islamic counseling, and 3) Implementation of Spirituality in Islamic Counseling. The details are as follows:

### History of Corrections

Class IIB Lubuk Pakam Penitentiary, North Sumatra Regional Office is located at Jalan Jendral Sudirman No. 27, Lubuk Pakam Pekan Village, Lubuk Pakam District, Deli Serdang Regency, North Sumatra Province, 20517 (<https://lapaslubukpakam.kemenkumham.go.id/profil/tentang-satuan-kerja/sejarah-pemasyarakatan>, diakses pada 16 Oktober 2024).



Corrections are part of an integrated criminal justice system that enforces law in the field of treatment of Prisoners, Children, and Inmates in the pre-adjudication, adjudication, and post-adjudication stages. The implementation of Corrections as part of an integrated criminal justice system is based on a system called the

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Corrections System which is a system regarding the direction and limits and methods of implementing the Corrections function in an integrated manner between officers, Prisoners, Children, Inmates, and the community.

The Correctional System is organized in order to provide protection guarantees for the rights of Prisoners and Children and to improve the quality of personality and independence of Inmates so that they realize their mistakes, improve themselves, and do not repeat criminal acts, so that they can be accepted back into the community, can live normally as good citizens, obey the law, are responsible, and can actively play a role in development and at the same time provide protection to the community from repeating criminal acts.

In accordance with Law Number 22 of 2022 concerning Corrections, it provides a direction for affirming regulations regarding the rights and obligations of prisoners, children and inmates.

- 1) Regulations regarding the implementation and provision of Community Service, Guidance, and Guidance programs, as well as the implementation of Care, Security and Observation;
- 2) Regulations regarding support for intelligence activities in the implementation of security and surveillance functions;
- 3) Regulations regarding the code of ethics and code of conduct for

Correctional Officers and guarantees of protection of the rights of Correctional Officers to receive security protection and legal assistance in carrying out their duties.

(<https://lapaslubukpakam.kemham.go.id/profil/tentang-satuan-kerja/sejarah-pemasyarakatan>, diakses pada 16 Oktober 2024)

### Background to the Establishment of the Ar-Risalah Al-Khairiyah Foundation

The Ar Risalah Alkhairiyah Foundation is located at: Jl. Medan – Tanjung Morawa KM 13, Gang Darmo, Desa Bangun Sari, Kec. Tanjung Morawa, Kabupaten Deli Serdang–Sumatera Utara (<https://yayasanarrisalah.com/ind/lat-ar-belakang-pendirian-yayasan/>, diakses pada 18 Oktober 2024).

In 2001, a Saudi Arabian da'wah activist sponsored by the Jakarta Da'wah and Taklim Institute (L-Data) made a da'wah visit to North Sumatra. The visit resulted in a strong interest and desire to play an active role in intensive and systematic da'wah in the region in particular and in Indonesia in general, starting from the spirit of "innamal mukminuuna ikhwah."

After conducting intensive communication with several parties, both individuals and institutions, in 2002 the desire was realized with the establishment of the Ar-Risalah

Foundation witnessed by notary Mhd. Afdhal Ghazali, and the person concerned along with several Indonesians sat as the Foundation's Advisors. In the same year the Foundation organized the Ma'had 'Aly As-Sunnah (As-Sunnah Dakwah Academy) educational unit as a forum for implementing the cadreship of da'i and human resources who have competencies relevant to the needs of da'wah.

Initially, the organization of Ma'had 'Aly As-Sunnah was the only activity. Over time and the development that had shown results in 2005, the Arrisalah Foundation began to expand the scope of activities by empowering cadres fostered by Ma'had 'Aly As-Sunnah. Responding to the development of applicable regulations, in 2008 the status of the Foundation was upgraded to a legal entity, changes in the position holders and organizational structure of the Foundation were also carried out, where alumni cadres of Ma'had 'Aly As-Sunnah were given the mandate to carry out greater responsibilities and authorities. In accordance with the decision of the Minister of Law and Human Rights of the Republic of Indonesia Number: AHU-4823.AH.01.02. In 2008 the name of the Foundation became the Arrisalah AlKhairiyah Foundation (<https://yayasanarrisalah.com/ind/lat-ar-belakang-pendirian-yayasan/>, diakses pada 18 Oktober 2024).

In 2008, the Foundation's Trustees attempted to procure land for the development of the foundation's programs and activities. Next, in 2009, the Foundation's Trustees attempted to build dormitories and classes as supporting facilities for the Foundation's activities, especially in the field of education, which until now has become the forerunner of the Assunnah Islamic College and precisely in 2010 the construction was completed and occupied.

Alhamdulillah, thanks to the outpouring of blessings and grace from Allah ta'ala, the Arrisalah AlKhairiyah Foundation has so far graduated more than 1,000 alumni of Ma'had Aly Assunnah and STAI Assunnah, in addition to that, the foundation also continues to develop its da'wah, education and social programs to welcome the future with the advantages it has, among the breakthroughs made by the foundation: 1. Establishing the Assunnah Islamic College - Deli Serdang. 2. Establishing 6 Quran Houses for Women and Children. 3. Establishing the Attibyan Islamic Boarding School for MTsS and MA equivalents. 4. Establishing an Islamic TV Studio (Salam TV dan Radio Arrisalah FM). (<https://yayasanarrisalah.com/ind/lat-ar-belakang-pendirian-yayasan/>, diakses pada 18 Oktober 2024).

### **Implementation of Islamic Counseling Perspective Spirituality**

In this discussion, the researcher will discuss 2 topics, namely: 1) planning, and 2) implementation of the planning. The details of the discussion are as follows:

#### ***Planning a Spiritual Program from an Islamic Counseling Perspective***

Class II B Lubuk Pakam Penitentiary provides opportunities for its partners in creating spiritual programs, of course after the program has been created by its partners, then discussed together with both parties before implementing the program, the partner of the Penitentiary is the Ar-Risalah Al-Khairiyah Foundation. This is in accordance with the statement of Ustad Latiful Ilham Ujung who is responsible for the Ar-Risalah Al-Khairiyah Foundation;

“I, as the person in charge at the Ar-Risalah Al-Khairiyah Foundation in the Islamic counseling perspective spiritual program at Class II B Lubuk Pakam Prison, always discuss with the prison in making plans for this program. Our discussion model is that I am given the freedom to make the program and after I complete the program I discuss the program with the prison, if it has been approved by the prison, the program will be implemented, and of course this is under tight supervision from the prison (Latiful Ilham Ujung, Head

of the Dakwah Division of the Ar-Risalah AL-Khairiyah Foundation, interview results, October 18, 2024)”.

The planned program is to hold an Islamic study by determining 3 points, namely; 1) the schedule and time of the study, 2) the title of the study, and 3) the name of the speaker. This is in accordance with the statement of Ustad Latiful Iham Ujung as the person in charge at the Ar-Risalah Al-Khairiyah Foundation, namely;

“I determined 3 points in the program planning in the Prison in the Islamic Counseling Perspective Spiritual activity, namely, 1) the schedule and time of the study, 2) the title of the study, and 3) the name of the speaker (Latiful Ilham Ujung, Head of the Dakwah Division of the Ar-Risalah AL-Khairiyah Foundation, interview results, October 18, 2024).”

The details of the 3 points in the study are: 1) The schedule and time of the study are planned for every Wednesday of each week, namely at 10:00 WIB until finished, 2) the title of the study is planned to be: a) on Wednesday Week 1 with the title "study of the book of tauhid", b) on Wednesday week 2 with the title "Study of Tazkiyatunnufus", c) on Wednesday week 3 with the title "Study of the Book of Al-Kabair", d) on Wednesday week 4 with the

title "Study of the Book of Manhajiah Fi Tholiab Al-Ilmi", and e) on Wednesday week 5 with the title "Thematic Study", and 3) the names of the speakers in the study are; a) on Wednesday of Week 1 with the speaker "Ustad Latiful Ilham Ujung, S.Sos.", b) on Wednesday of Week 2 with the speaker "Ustad Irgan Khairul Mahfidz, S.Sos., M.Pd", c) on Wednesday of Week 3 with the speaker "Ustad Miswal Kiram Saragih, S.Pd.I.", d) on Wednesday of Week 4 with the speaker "Ustad Latiful Ilham Ujung, S.Sos.", and e) on Wednesday of Week 5 with the speaker "Ustad Yogi Arya Pratama, S.Sos.". The details can be seen in the picture below;

**JADWAL KAJIAN DI LAPAS KELAS IIB LUBUK PAKAM**

Jl. Sudirman No.27, Petapahan, Kec. Lubuk Pakam Kab. Deli Serdang, Sumatera Utara 20516

<b>Pekan 1 (Hari Rabu)</b> Ustadz Latiful Ilham Ujung, S.Sos. (Kajian Kitab Tawhid)	<b>Pekan 4 (Hari Rabu)</b> Ustadz Latiful Ilham Ujung, S.Sos. (Kajian Kitab Manhajiah Fi Tholiab Al-Ilmi)
<b>Pekan 2 (Hari Rabu)</b> Ustadz Irgan Khairul Mahfidz, M.Pd (Kajian Taqdyrurrufuluk)	<b>Pekan 5 (Hari Rabu)</b> Ustadz Yogi Arya Pratama, S.Sos. (Kajian Tawhid)
<b>Pekan 3 (Hari Rabu)</b> Ustadz Miswal Kiram Saragih, S.Pd.I (Kajian Kitab Al-Kabir)	Pukul 10.00 WIB - Selesai

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Jika Membutuhkan Kajian Islami di (Masjid, Rumah Qur'an, Remaja Masjid, atau Mencari Khotib Jumat) **Bisa menghubungi**: 085765532089

### Implementation of the Islamic Counseling Perspective Spiritual Program

This Islamic counseling perspective spiritual program has been implemented since 2014 until now. In this study, the researcher presents a study that has been implemented and has been recorded by the researcher, namely a study presented by Ustad Latiful Ilham Ujung, S.Sos, namely about monotheism with the title "The Importance of Learning Monotheism",



The explanation from Ustad Latiful Ilham Ujung is as follows;

#### "Why is it important to learn Tawhid?"

There are eight reasons:

##### First:

Because Allah created us to obey Him.

In the verse it is mentioned,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I did not create jinn and humans except so that they would worship Me." (QS. Adz-Dzariyat: 56). The ulama say that the purpose of worshiping Allah is to monotheify Allah, which means

worshipping Allah alone and not being associated with Allah. As-Sudi rahimahullah said that there are worships that are beneficial and some that are not beneficial. The polytheists know Allah, but it is not beneficial because they still associate partners with Allah or commit shirk. (*Tafsir Al-Qur'an Al-Azhim*, 7:38)

**Second:**

The condition for entering heaven is to believe in monotheism.

From 'Ubadah bin Ash-Shamit radhiyallahu 'anhu, he said that the Messenger of Allah sallallahu 'alaihi wa sallam said,

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ ، أَلْقَاهَا إِلَى مَرْيَمَ ، وَرُوحٌ مِنْهُ ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ

*"Whoever bears witness that there is no god worthy of worship except Allah alone, without any partner, and bears witness that Muhammad is His servant and Messenger; and whoever bears witness that Jesus is Allah's servant and Messenger, and His word (i.e. Allah created Jesus with the word 'kun', -trans.) which was conveyed to Maryam and a spirit from Him; and whoever bears witness that Paradise and Hell are true; then Allah will admit him into Paradise regardless of his deeds."* (HR. Bukhari, no. 3435 dan Muslim, no. 28)

In the Muslim wording it is stated,  
أَدْخَلَهُ اللَّهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الَّتِي شَاءَ  
*"Allah will admit him to any of the eight gates of Paradise that he likes."*

From Jabir radhiyallahu 'anhu, the Prophet sallallahu 'alaihi wa sallam said,

مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ

*"Whoever dies without committing shirk against Allah in anything, he will enter heaven. Whoever dies while committing shirk towards Allah will go to hell."* (HR. Muslim, no. 93)

**Third:**

Tawhid is the cause of the elimination of sins (mistakes).

In the hadith qudsi from Anas bin Malik radhiyallahu 'anhu, Rasulullah shallallahu 'alaihi wa sallam said, Allah Ta'ala said,

يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقَرَابِ الْأَرْضِ خَطِيئًا ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقَرَابِهَا مَغْفِرَةً

*"O son of Adam, if you come to Me with the sins of the whole earth and then you do not shirk Me with anything, then I will come to you with forgiveness of the whole earth too."* (HR. Tirmidhi, no. 3540. Tirmidhi said that this hadith was hasan gharib. Al-Hafizh Abu Thahir said that this hadith was hasan).

**Fourth:**

Tauhid is the cause of calmness.

This peace can be achieved with full trust in Allah and that is a form of monotheism.

Allah Ta'ala says,

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

*“And whoever puts his trust in Allah will surely fulfill his (needs).”*

(QS. Ath-Thalaq: 3)

People who depend on Allah will find peace because Allah will help and provide sufficiency, unlike if they depend on poor people.

In the hadith it is mentioned,

مَنْ التَّمَسَّ رِضَاءَ اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْنَةَ النَّاسِ وَمَنْ التَّمَسَّ رِضَاءَ النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ

*“Whoever seeks Allah's approval when humans do not like it, Allah will suffice him from human burdens. Whoever seeks the approval of humans, but Allah is angry, Allah will let him depend on humans.”* (HR. Tirmidhi, no. 2414. Al-Hafizh Abu Thahir said that this hadith is hasan).

#### **Fifth:**

Amalan tidaklah diterima sampai seseorang bertauhid.

Allah Ta'ala berfirman,

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

*“Whoever hopes to meet his Rabb, then let him do righteous deeds and do not associate anyone with anyone in worshipping his Rabb.”*

(QS. Al-Kahfi: 110)

Ibn Kathir Rahimahullah explained, "So let him do pious

deeds", meaning those that conform to Allah's law (following the instructions of the Prophet sallallaahu 'alaihi wa sallam, pen.). And "let him not associate anyone with anyone in worshipping his Rabb", meaning always hoping for Allah's face alone and not committing shirk towards Him. These are the two pillars of accepting worship, namely being sincere for Allah and following the instructions of the Prophet sallallaahu 'alaihi wa sallam." (Tafsir Al-Qur'an Al-'Azhim, 5:201-202)

#### **Sixth:**

Tawheed is because goodness is multiplied or rewards are multiplied.

Allah mentions about alms,

مَثَلُ الَّذِي يُنْفِقُ رِزْقًا فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةٌ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

*“The parable of (the income spent by) those who spend their wealth in the way of Allah is similar to a seed that grows seven spikes, in each spike a hundred seeds. Allah multiplies (rewards) for whom He wills. And Allah is All-Encompassing (His bounty) and All-Knowing.”* (QS. Al-Baqarah: 261)

Ibn Kathir explains the verse "Allah multiplies (rewards) for whom He wills", meaning that it

depends on his sincerity. (*Tafsir Al-Qur'an Al-'Azhim*, 2:261)

#### Seventh:

Tauhid is because of guidance and a sense of security.

Allah Ta'ala says,

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

*"Those who believe and do not mix their faith with injustice (shirk), they are the ones who are secure and they are the ones who are guided."* (QS. Al-An'am: 82).

When this verse was revealed, the companions asked the Messenger of Allah sallallahu 'alaihi wa sallam. They said,

أَيُّنَا لَا يَظْلِمُ نَفْسَهُ

*"Who does not wrong himself?"*

Rasulullah sallallahu 'alaihi wa sallam then said,

لَيْسَ هُوَ كَمَا تَظُنُّونَ إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*"It's not what you think. What is meant by unjust there is what Lukman said to his son, "O my son, do not commit shirk against Allah because shirk is a very great injustice."* (HR. Bukhari, no. 4776 dan Muslim, no. 124).

Ibn Kathir Rahimullah stated regarding Surah Al-An'am verse 82, "They are people who purify their worship only for Allah, do not commit shirk towards Him. They did not commit the slightest shirk. In return, they will feel safe on the Day of Resurrection and

will receive guidance in this world and the hereafter." (*Tafsir Al-Qur'an Al-'Azhim*, 3:569)

#### Eighth:

Tauhid is the reason for getting the intercession of the Prophet sallallahu 'alaihi wa sallam.

Abu Hurairah radhiyallahu 'anhu said, someone asked the Messenger of Allah sallallahu 'alaihi wa sallam,

يا رسولَ الله ، مَنْ أَسْعَدُ النَّاسَ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَقَدْ ظَنَنْتُ - يَا أَبَا هُرَيْرَةَ - أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ مِنْكَ ، لِمَا رَأَيْتُ مِنْ جِرْصِكَ عَلَى الْحَدِيثِ ، أَسْعَدُ النَّاسَ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ ، مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ، خَالِصًا مِنْ قَلْبِهِ ، أَوْ نَفْسِهِ.

*"Say, O Messenger of Allah, who will be happy because you will receive your intercession on the Day of Judgment?"* The Prophet sallallahu 'alaihi wa sallam answered, "O Abu Hurairah, I feel that no one has asked me about this apart from you. What I see is that this is because of your enthusiasm for studying hadith. Those who will be happy with my intercession on the Day of Judgment will be those who say laa ilaha illallah sincerely in their hearts." (HR. Bukhari, no. 99)

The word 'tauhid' in Arabic is mashdar (noun) which comes from the verb:

وَحَدَّ - يُوجِدُ - تَوْجِيدًا

wahhada – yuwahhidu –tauhidan, means to make something into one. [Lihat Lisânul ‘Arab, Bâb wa ha da; At-Ta’rîfât, hlm. 96; Al-Hujjah, 1/305, 306]

As for religious terms, tawhid means believing in the existence of Allah, uniting Allah Subhanahu wa Ta’ala with rubûbiyah and ulûhiyah, and believing in all of His names and attributes. [Lihat Lawâmi’ul Anwâr, hlm. 57; Al-Qaulus Sadîd, hlm. 16; At-Tanbîhât as-Saniyyah, hlm.9; dan Al-Qaulul Mufid, 1/5]

This activity is not mandatory for all prisoners, only for those who want to participate and are not forced, only Muslims are required because this is spiritual in Islamic counseling. The implementation of this activity is in the Mosque located in the Prison Complex, and uses a loudspeaker. When the material is delivered, people outside the mosque can hear it. In this case, there are several people who listen and see the good behavior of the prisoners who participate in this program and this is certainly because of Allah's guidance they entered Islam. According to information obtained by researchers in the implementation of this program, there have been 12 people who have converted to Islam consciously without any coercion from any party, this is in accordance with the statement of Ustad Latiful Ilham as a spiritual speaker at the Prison.

“Alhamdulillah, with Allah's permission, since the spiritual study was held with an Islamic counseling perspective in this prison, 12 people have converted to Islam and have said the two sentences of the Shahada, and this is certainly because Allah then listened to the delivery of Islamic Counseling material from the mosque directly or from the good morals practiced by the congregation who participated in the Islamic counseling, in the pledge to convert to Islam, the 8 people did not have any coercion or pressure at all and it was purely their own desire (Latiful Ilham Ujung, Head of the Dakwah Division of the Ar-Risalah AL-Khairiyah Foundation, interview results, October 18, 2024).”

### **Conclusion**

The conclusion of this study is that monotheism means believing in the existence of Allah, ascribing the oneness of Allah Subhanahu wa Ta’ala with rubûbiyah and ulûhiyah, and believing in all of His names and attributes. The main command for humans is to believe in Allah. And worship is only called worship if it is accompanied by monotheism. Without monotheism, worship is not called worship. For example, with worship, prayer is not called prayer until someone has purified themselves. This already shows the urgency of

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monotheism. Likewise, shirk can damage deeds as hadath does, making someone's purified state damaged. Therefore, it is very important to understand shirk because shirk is a dangerous trap. May Allah save us from it.

The researcher would like to express a thousand thanks to all parties for their physical and non-physical assistance in completing this research, especially to the STAI As-Sunnah academic community who have assisted in completing this research.

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