



## Islamic Guidance and Counseling in Developing Self-Reflection (*Muhasabah An-Nafs*) Among The Elderly

Reghifa Khalimatus Syadiyah, Komarudin, Ema Hidayanti,

Widayat Mintarsih

UIN Walisongo Semarang

[reghifakhsy@gmail.com](mailto:reghifakhsy@gmail.com)

---

**Corresponding Autor:** Reghifa Khalimatus Syadiyah

**Article History:** **Recived:** 2025, 08, 30; **Revised:** 2025, 09, 30; **Accepted:** 2025, 10, 20.

---

**Abstract:** This study examines the role of Islamic Guidance and Counseling in fostering *muḥāsabah an-nafs* (self-reflection) among the elderly at the Rumah Pelayanan Sosial Lanjut Usia Klampok (RPSLU), Brebes Regency. Using a descriptive qualitative approach, data were collected through participant observation, semi-structured interviews with religious counselors, social workers, and five elderly informants, as well as activity documentation. Data analysis followed Miles & Huberman's model: reduction, presentation, and conclusion drawing, supported by triangulation to ensure validity. The results indicate that the Islamic counseling program was implemented on a scheduled basis (twice a week) and combined religious lectures, group counseling sessions, and individual follow-ups. The majority of participating elderly demonstrated improvements in *muḥāsabah*, reflected in increased awareness of worship, better practice of prayer and ablution, and more frequent self-reflection; however, some participants showed no significant change due to cognitive, physical, and motivational barriers. The study concludes that Islamic counseling interventions are effective in enhancing *muḥāsabah* among the elderly when accompanied by personalized approaches and improved counselor capacity. Continuous monitoring and methodological adaptations are recommended for elderly individuals with specific limitations.

**Keywords:** Islamic Guidance and Counseling; *muḥāsabah an-nafs*; Elderly

## INTRODUCTION

The elderly stage is a phase of life marked by significant changes in physical, psychological, and social aspects. Older adults often experience declining physical condition, weakened memory, reduced productivity, and feelings of anxiety or loneliness due to limitations in daily activities (Jahju Hartanti, 2022; Santoso & Lestari, 2008). At this stage, they enter a period of decline, characterized by physical, psychosocial, emotional, and personality changes (Hurlock, 1998; Siregar, 2015). According to the WHO, the elderly category includes individuals aged 60 and above, although the exact threshold varies across countries (Kasrida, 2018).

Based on data from BPS (2023), Indonesia has entered an ageing population structure since 2021, marked by the proportion of elderly (60 years and older) reaching 11.75% in 2022, an increase of approximately 4% compared to 2010. This rise is reinforced by an increase in life expectancy from 69.81 years in 2010 to 71.85 years in 2022, which has serious implications for healthcare, social welfare, and spiritual support (BPS, 2023). These changes affect the special needs of the elderly physical, psychological, social, and spiritual which, if unmet, may trigger feelings of

insecurity, dependency, and loss of life meaning (Mufid, 2020; Mulyadi, 2015; Wangsanata et al., 2020).

In the realm of religiosity, health limitations and restricted understanding often hinder optimal worship, affecting spiritual quality and inner peace (Hidayanti, 2013). At the same time, the elderly face psychological challenges, such as fear of death, feelings of loss, and emotional distress due to the loss of peers. This situation indicates that in their later years, older adults require spiritual guidance that can help them reorganize themselves and maintain inner tranquility (Himawanti et al., 2020).

Islam places great emphasis on the practice of *muhāsabah an-nafs*, or self-reflection, which involves evaluating one's deeds, recognizing personal shortcomings, and improving one's relationship with Allah SWT. In old age, this practice becomes increasingly important to lead a meaningful life and prepare for the end of life (Latifa, 2018; Syukur, 2006). However, not all elderly individuals are able to engage in *muhāsabah* consistently. At this point, Islamic guidance and counseling becomes relevant as a form of support that helps the elderly build spiritual awareness, strengthen psychological well-being, and foster motivation in worship (Komarudin, 2017; Sutoyo, 2013). This guidance not only benefits individuals but also provides opportunities to develop intellectual, faith-based, and moral potentials, as emphasized in Islamic counseling theories (Musmanar, 1992; Riyadi & Adinugraha, 2021; Safa'ah et al., 2017; Sudirman, 2007).

Several previous studies have confirmed the positive role of Islamic guidance and counseling in enhancing self-acceptance, discipline, and religiosity, although most have focused on students and adolescents (Faqihudin, 2022; Habibah & Sucipto, 2020; Isa hamidiyah, 2019). Research on spiritual care for the elderly has shown significant effects on spiritual and psychological well-being (Darzinia et al., 2024; Haruns et al., 2025). However, similar studies in Indonesia remain limited, particularly those highlighting *muhāsabah an-nafs* as an instrument of Islamic guidance and counseling. Elderly groups, who face more complex spiritual and psychological challenges, have received relatively little academic attention.

This study was conducted using a descriptive qualitative approach through observation, interviews, and documentation at the Klampok Elderly Social Service Home, Brebes Regency. Observations indicated that Islamic guidance and counseling were routinely implemented through mental guidance activities, group counseling, and religious development sessions. Participating elderly demonstrated improvements in worship awareness and self-reflection, although variations were observed due to differences in health conditions, educational backgrounds, and emotional states. These findings highlight the contribution of Islamic guidance and counseling in fostering *muhāsabah an-nafs*, even though the outcomes were not uniform across individuals.

Furthermore, it is important to note that the elderly are an integral part of Muslim families. Their spiritual and psychological conditions influence the emotional climate, value transmission, and intergenerational family resilience. In the digital era, when families face moral challenges, changing communication patterns, and risks of value disintegration, the practice of *muhāsabah an-nafs* through Islamic guidance and counseling serves as an essential means not only for the individual well-being of the elderly but also for strengthening overall resilience within Muslim families. Within this framework, the study not only emphasizes the effectiveness of Islamic counseling for the elderly but also underscores its contribution to building family resilience in the digital age.

**METHOD**

This study employed a qualitative approach with a descriptive-psychological design. This approach was chosen as it is suitable for gaining an in-depth understanding of social situations and depicting reality as it occurs, particularly regarding the experiences of the elderly participating in Islamic guidance and counseling. From a psychological perspective, the study examined how the inner experiences of the elderly influence their beliefs and religious practices, thereby revealing the contribution of guidance and counseling in fostering *muhāsabah an-nafs*. The research subjects included elderly beneficiaries at the Klampok Elderly Social Service Home, spiritual counselors, and facility administrators, selected purposively based on their active involvement in the activities.

Primary data were collected through in-depth interviews and participant observation during counseling sessions held twice a week, while secondary data were obtained from institutional documents and activity records. Data analysis followed the interactive model of Miles & Huberman, consisting of data reduction, presentation, and conclusion drawing. Data validity was ensured through source and technique triangulation, member checks, and prolonged researcher engagement in the field.

Limitations of the study arose from the physical conditions of some elderly participants, which made lengthy interviews unfeasible. To address this, the researcher conducted multiple short interviews supplemented by continuous observation.

**RESULT**

This study found that the Islamic guidance and counseling services implemented at the Klampok Elderly Social Service Home (RPSLU) play a significant role in shaping the practice of *muhāsabah an-nafs* among the elderly.

**Implementation of Islamic Guidance and Counseling Services**

The findings indicate that the implementation of Islamic guidance and counseling at the Klampok Elderly Social Service Home (RPSLU) takes place through three main forms: religious lectures, group counseling, and worship accompaniment. Religious lectures are provided routinely to enhance the elderly’s understanding of Islam, group counseling serves as a space for sharing experiences and mutual support, while worship accompaniment functions to habituate the elderly in performing religious obligations according to their abilities.

The materials delivered focus on *aqidah* (creed), worship practices, morals, and *muhāsabah an-nafs*, with an emphasis on self-reflection and preparation for the end of life. Guidance is conducted by religious counselors in collaboration with social workers, who act not only as content providers but also as facilitators in building emotional closeness with the elderly.

The counseling program is implemented regularly, alternating among religious counselors, generally twice a week, with a format comprising lectures, group counseling, and individual follow-ups. Elderly participation varies: some are actively engaged, while others face constraints due to physical or cognitive factors;

**Table 1.** Summary of the Implementation of Counseling Services

| Component | Brief Description                                      | Data Source                         |
|-----------|--|-------------------------------------|
| Frequency | Generally twice a week (lectures + counseling)         | Documentation, Observation          |
| Format    | Group lectures, group counseling, individual follow-up | Observation, Facilitator Interviews |

|              |   |                             |
|--------------|---|-----------------------------|
| Participants | Active group, passive group   | Attendance List, Interviews |
| Facilitators | Local religious teacher (Ustadz) + social worker/facility counselor | Interviews, Documentation   |

These findings emphasize that program structure and regularity are key elements of success in the context of spiritual care. Religious routines serve not only as a means of worship but also as a medium for maintaining life meaning and psychological balance among the elderly (Ilmi et al., 2024). This aligns with (Sutoyo, 2013) view that Islamic guidance and counseling extends beyond enhancing cognitive understanding, encompassing affective and spiritual dimensions as well. Through a structured and continuous approach, the elderly are able to reorganize their thoughts, attitudes, and behaviors in accordance with Islamic values in facing old age, while also gaining a reflective space to strengthen spiritual awareness and cultivate inner peace.

### Kondisi *Muhāsabah* pada Lansia

The majority of informants demonstrated improvements across four key indicators: daily reflection, ritual quality, participation in collective worship, and introspective capacity.

**Table 2.** Summary of indicators before and after guidance per informant (Source: Field data)

| Informant   | Initial Condition (Participation)            | Post-Program Condition (Participation)              | Worship Improvement (Ablution/Prayer)  | Reflection                         | Notes                   |
|-------------|--|---|--|------------------------------------|-------------------------|
| Informant 1 | Sporadic attendance, often forgets prayers   | More consistent attendance, remembers short prayers | Improved ablution & prayer performance | Increased, regular <i>dhikr</i>    | Significant improvement |
| Informant 2 | Frequently absent, low motivation            | Regular attendance, active in Q&A                   | Improved, more precise                 | Significant increase               | Significant improvement |
| Informant 3 | Independent but with chronic illness         | Participation decreased due to health               | Not significant                        | Not significant                    | Stagnant/decline        |
| Informant 4 | Regular participation but passive            | More actively engaged                               | Minor improvement                      | Increased, begins daily reflection | Moderate improvement    |
| Informant 5 | Frequent participation, declining enthusiasm | Regained enthusiasm, regular <i>dhikr</i>           | Clear improvement                      | Significant increase               | Significant improvement |

This improvement reflects the function of *muhāsabah* as a self-regulation mechanism. Elderly individuals who can articulate mistakes and plan corrective actions demonstrate a balance between ritual and reflective dimensions. This aligns with the Islamic psychotherapy framework emphasizing the integration of spiritual practice and personal introspection (Cucchi, 2022). These findings also support Sukandar (2025), who asserts that *dhikr* is not merely a ritual but functions as a psychospiritual therapy that enhances mental health and psychological well-being among the elderly (Sukandar, 2025).

Moreover, elderly involvement in collective worship activities, such as congregational prayers and group *dhikr*, strengthens the social aspect of *muhāsabah*. Prasetiya (2023) indicates that congregational worship not only deepens individual spirituality but also fosters strong social bonds among the elderly (Prasetiya et al., 2023). This demonstrates the dual function of *muhāsabah*: as a means of self-reflection and as a mechanism for enhancing social networks and emotional support within the care facility.

However, variations in responses were still observed among the elderly, indicating that the effectiveness of *muhāsabah* is not homogeneous. Factors such as self-awareness, spiritual motivation, and environmental support influence the extent to which elderly individuals can consistently engage in reflection and self-improvement.

In conclusion, the *muhāsabah* condition among the elderly shows significant improvement in several key aspects. Nonetheless, continuous guidance and support are necessary to ensure optimal introspective processes. Furthermore, internalized *muhāsabah* practices among the elderly can serve as spiritual exemplars for their families. The values of perseverance, patience, and self-reflection demonstrated by the elderly have the potential to strengthen intergenerational Muslim family bonds, a contribution increasingly relevant for maintaining family resilience.

### Factors Affecting the Effectiveness of *Muhāsabah* Among the Elderly

The effectiveness of *muhāsabah* among the elderly is influenced by various internal and external factors. Based on the study findings, these factors can be categorized as either supportive or inhibiting the optimal practice of *muhāsabah*.

1. **Enabling Factors.** Several factors contribute to the successful implementation of *muhāsabah* among the elderly, including:
  - a. **Regular scheduling:** Elderly participants who follow the program consistently tend to demonstrate more stable reflective abilities.
  - b. **Facilitator sensitivity:** Caregivers who are attentive to the physical, emotional, and spiritual conditions of the elderly can adapt materials and methods accordingly, enhancing participant engagement. This aligns with Kamaruzzaman & Hidayati (2024), who found that combining *dhikr* therapy and progressive muscle relaxation significantly reduced anxiety among the elderly, particularly when facilitated with adequate social support. (Kamaruzzaman & Hidayati, 2024).
  - c. **Community support within the facility:** Active participation from peers and support from family or the care community strengthens elderly motivation to practice *muhāsabah*.
2. **Inhibiting Factors.** Several challenges may reduce the effectiveness of *muhāsabah*, including:
  - a. **Physical limitations:** Decreased stamina or hearing impairments restrict the elderly's ability to fully participate in sessions.
  - b. **Cognitive decline:** Elderly individuals with memory or concentration difficulties may struggle to absorb the material optimally.
  - c. **Low motivation:** Some elderly show limited interest in engaging in regular self-reflection.
  - d. **Limited facility resources:** Lack of adequate facilities or supporting materials may hinder program smoothness.

Interview data revealed variations in elderly experiences: some reported feeling calmer and more diligent in worship after counseling sessions, while others faced obstacles due to physical and

cognitive conditions. This narrative underscores that the practice of *muhāsabah* is highly dependent on individual conditions and social support.

These findings indicate that program adaptation is essential. (Anwar et al., 2024) emphasize that active participation is a prerequisite for the effectiveness of spiritual interventions. Thus, uniform counseling does not always produce uniform outcomes; service personalization is crucial in supporting the *muhāsabah* process among the elderly. This is further supported by (Haruns et al., 2025), who demonstrated that nature-based group counseling enhances spiritual well-being in personal, communal, environmental, and transcendental dimensions.

In the practice of *muhāsabah* among the elderly, family support is also a critical factor that cannot be overlooked. Elderly individuals who receive attention from children or grandchildren tend to have more stable spiritual motivation than those who lack such support. This indicates that the effectiveness of *muhāsabah* is influenced not only by counseling programs within the facility but also by family involvement as the closest social environment. In the digital era, this support can even be facilitated through simple technology, such as online communication, allowing families to remain emotionally present. Consequently, family factors and the use of technology further strengthen the relevance of *muhāsabah* in building intergenerational Muslim family resilience.

In synthesis, this study indicates that Islamic counseling services at the Klampok Elderly Social Service Home (RPSLU) are effective in strengthening the practice of *muhāsabah* among the elderly, particularly when implemented with regularity and relevance to life experiences. However, physical, cognitive, and motivational limitations constrain the outcomes achieved. Therefore, similar programs should adopt an adaptive approach tailored to individual needs. This also opens avenues for further research on sustainable, comparative, and contextual models of Islamic counseling.

## CONCLUSION

This study confirms that structured Islamic guidance and counseling at the Klampok Elderly Social Service Home (RPSLU) plays a crucial role in fostering *muhāsabah an-nafs* among the elderly. Through a combination of regular guidance and individual as well as group counseling, the majority of beneficiaries experienced improvements in spiritual engagement, particularly in self-reflection, enhanced quality of worship, and preparedness for old age with greater peace of mind. These findings demonstrate that Islamic counseling functions not only as a means to strengthen religiosity but also as an instrument to cultivate emotional stability and improve the quality of life among the elderly.

Nevertheless, the results also reveal variations in responses: some elderly individuals did not show significant development and even exhibited declines in their *muhāsabah* practices. This underscores that the success of guidance is highly influenced by individual conditions, including physical health, psychological state, and spiritual motivation. Consequently, this study contributes significantly to the literature on Islamic counseling by emphasizing the need for an adaptive, personalized, and contextual approach in supporting the elderly.

Practically, these findings suggest that Islamic guidance and counseling programs should continue to be developed with attention to the diverse conditions of the elderly, strengthening counselor capacity, and providing more intensive emotional support. Theoretically, the study enriches understanding of *muhāsabah* as a reflective mechanism within Islamic counseling, serving

as a reference for the development of spiritual intervention models for vulnerable groups across various social contexts.

Beyond individual well-being, spiritual accompaniment for the elderly also holds broader significance within Muslim families. Their example in maintaining self-reflection and consistent worship can serve as an inspiration for subsequent generations. In this way, Islamic counseling for the elderly indirectly reinforces religious values within the family, which is essential for preserving family resilience amid the dynamics of the digital era.

### AUTHOR CONTRIBUTION

Reghifa Khalimatus Syadiyah: Conceptualization, Methodology, Data Collection, Investigation, Formal Analysis, Writing –Original Draft, Writing –Review & Editing, Visualization. The sole author conducted all research contributions. The author has read and approved the final manuscript.

### FUNDING

This study did not receive any funding from external institutions.

### DECLARATION OF CONFLICTING INTEREST

The author declares no relevant conflicts of interest concerning this research.

### ACKNOWLEDGMENT

The author expresses gratitude to the Klampok Elderly Social Service Home (RPSLU), Brebes Regency, the spiritual counselors, facility counselors, and all elderly participants who contributed to this study. Appreciation is also extended to academic supervisors, colleagues, and family members who consistently provided support, feedback, and motivation, enabling the successful completion of this research.

### BIBLIOGRAPHY

- Anwar, S., Siregar, S. M. F., Alamsyah, T., Muliadi, T., Marniati, M., & Khairunnas, K. (2024). The dhikr and the mental health of the elderly in Aceh, Indonesia. *Health SA Gesondheid*, 29. <https://doi.org/10.4102/hsag.v29i0.2456>
- BPS. (2023). Statistik Penduduk Lanjut Usia 2023 (Vol. 10). Badan Pusat Statistik. <https://www.bps.go.id>
- Darzinia, N., Visani, M., Khaleghian, H., & Khosravi, S. A. (2024). The effect of Islamic Spiritual Therapy on the Religious Orientation and Resilience of the Elderly Living in Nursing Homes. *Journal of Gerontology (Joge)*, 9(1).
- Faqihudin. (2022). *Upaya Meningkatkan Sikap Mubasabah Diri Siswa Melalui Bimbingan Rohani Islam di SMA SMART Ekselensia Indonesia Bogor*. [https://www.google.com/url?sa=i&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=0CAMQw7AJahcKEwiQ15yLr\\_79AhUAAAAAHQAAAAAAQAw&url=https%3A%2F%2Frepository.uinjkt.ac.id%2Fspace%2Fbitstream%2F123456789%2F61518%2F1%2FFAQIHUDIN-FITK&psig=AOvVaw2cnhjQOzSm4c5N](https://www.google.com/url?sa=i&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=0CAMQw7AJahcKEwiQ15yLr_79AhUAAAAAHQAAAAAAQAw&url=https%3A%2F%2Frepository.uinjkt.ac.id%2Fspace%2Fbitstream%2F123456789%2F61518%2F1%2FFAQIHUDIN-FITK&psig=AOvVaw2cnhjQOzSm4c5N)
- Habibah, U., & Sucipto, A. (2020). Building peer social support as a mental disorder solution for the blind. *Journal of Advanced Guidance and Counseling*, 1(1), 68.

<https://doi.org/10.21580/jagc.2020.1.1.5774>

- Haruns, K. H., Yuwono, D. P. S., & Saraswati, S. (2025). The Effectiveness of Nature-Based Person-Centred Group Counselling in Improving Spiritual Well-being Among Elderly. *Bulletin of Counseling and Psychotherapy*, 7(2), 1–10.
- Hidayanti, E. (2013). Optimalisasi Pelayanan Bimbingan Dan Konseling Agama Bagi Penyandang Masalah Kejehteraan Sosial (Pmks). *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 13(2), 361–386. <https://journal.walisongo.ac.id/index.php/dimas/article/view/59>
- Himawanti, I., Hidayatullah, A., & Setiyono, A. (2020). Happiness reconstruction through Islamic guidelines in blinds in The Muslim Blinds of Indonesia (ITMI) Central Java. *Journal of Advanced Guidance and Counseling*, 1(1), 39. <https://doi.org/10.21580/jagc.2020.1.1.5768>
- Hurlock, E. B. (1998). *Psikologi Perkembangan*. Erlangga.
- Ilmi, A. A., McKenna, L., Murphy, M., & Kadar, K. S. (2024). Spiritual care for older people living in the community: A scoping review. In *Contemporary Nurse* (Vol. 60, Issue 1). <https://doi.org/10.1080/10376178.2024.2310260>
- Isa hamidiyah, A. P. N. (2019). Bimbingan dan Konseling Islam Dengan Teknik Muhasabah Untuk Menanamkan Kedisiplinan Pada Seorang Siswa Yang Sering Terlambat di SMPN 1 Surabaya. *Skripsi*, 1–105. [http://digilib.uinsa.ac.id/29674/4/Alif Puji Ningrum Isa Hamidiyah\\_B93215094.pdf](http://digilib.uinsa.ac.id/29674/4/Alif%20Puji%20Ningrum%20Isa%20Hamidiyah_B93215094.pdf)
- Jahju Hartanti. (2022). *Bimbingan Kelompok*. UD Duta Sablon.
- Kamaruzzaman, A., & Hidayati, U. (2024). The Influence of Spiritual Therapy and Relaxation on Elderly Anxiety in Health Crisis Conditions. *Indonesian Journal of Islamic Counseling*, 6(1), 63–77. <https://doi.org/10.35905/ijic.v6i1.10717>
- Kasrida, A. (2018). *Kesehatan Lansia (Kajian Teori Gerontologi dan Pendekatan Asuhan pada Lansia)*. Intimedia.
- Komarudin, K. (2017). Mengungkap Landasan Filosofis Keilmuan Bimbingan Konseling Islam. *International Journal Ihya' Ulum Al-Din*, 17(2), 209. <https://doi.org/10.21580/ihya.16.2.1653>
- Latifa, N. F. (2018). *Terapi Muhasabah untuk meningkatkan rasa Empati Seorang Ibu dala hidup bertetangga di desa Doko kecamatan Doko Kabupaten Blitar*. UIN Sunan Ampel Surabaya.
- Mufid, A. (2020). Moral and spiritual aspects in counseling: Recent development in the West. *Journal of Advanced Guidance and Counseling*, 1(1), 1. <https://doi.org/10.21580/jagc.2020.1.1.5696>
- Mulyadi. (2015). Perkembangan jiwa dan keberagamaan pada orang dewasa dan lansia. *Jurnal Al-Taujih Bingkai Bimbingan Dan Konseling*, 01.
- Musmanar, T. (1992). *Dasar-Dasar Konseptual Bimbingan dan Konseling Islami*. UII Press.
- Prasetya, B., Dirgayunita, A., & Halili, H. R. (2023). Building Spiritual Resilience in the Elderly Through Religious Counseling Programs : the Case of Muhammadiyah Senior Care , Probolinggo. *DEVELOPMENT: : Journal of Community Engagement*, 2(2), 111–123.
- Riyadi, A., & Adinugraha, H. H. (2021). The Islamic counseling construction in da'wah science

- structure. *Journal of Advanced Guidance and Counseling*, 2(1), 11–38. <https://doi.org/10.21580/jagc.2021.2.1.6543>
- Safa'ah, S., Khasanah, Y. N., & Umriana, A. (2017). Peranan Bimbingan Konseling Islam Dalam Meningkatkan Moral Narapidana Anak: Studi pada BAPAS Kelas I Semarang. *Samma: Jurnal Studi Gender*, 12(2), 207. <https://doi.org/10.21580/sa.v12i2.1709>
- Santoso, A., & Lestari, N. B. (2008). Peran Serta Keluarga Pada Lansia yang Mengalami Post Power Syndrome. *Media Ners*, 2(1), 1–44.
- Siregar, E. V. (2015). *Hubungan Kecerdasan Emosi dengan Penerimaan Diri (Self Acceptance) pada lansia di Panti Sosial Guna Budi Bakti*. Universitas Medan Area.
- Sudirman, T. (2007). *Meditasi Sufistik*. Pustaka Irvan.
- Sukandar, W. (2025). “Dhikr as a Psychospiritual Therapy for the Elderly: A Phenomenological Study at the Elderly Boarding School of Madrasah Ibnu Mas’ud, Segamat, Johor, Malaysia.” *Jurnal Kajian Dan Pengembangan Umat*, 8(1), 97–108.
- Sutoyo, A. (2013). *Bimbingan dan Konseling Islami (Teori dan Praktik)* (Ed. 1). Pustaka Pelajar.
- Syukur, A. (2006). *Tasawuf Bagi Orang Awam (Menjawab Problematika Kehidupan)*. LPK-2 Suara Merdeka.
- Wangsanata, S. A., Supriyono, W., & Murtadho, A. (2020). Professionalism of Islamic spiritual guide. *Journal of Advanced Guidance and Counseling*, 1(2), 101. <https://doi.org/10.21580/jagc.2020.1.2.5919>

