



THE DIALECTICS OF SUFI COUNSELING AND MAINSTREAM COUNSELING IN BULLYING CASES

Susi Erliani

Bimbingan Konseling Islam, UIN Sunan Gunung Djati Bandung
sserliani@gmail.com*

Article Info

History Articles Received:
21 October 2024

Accepted:
09 December 2024

Published:
20 December 2024

Abstrak

Berdasarkan hasil penelitian yang dilakukan, dapat disimpulkan bahwa konseling sufistik dan konseling mainstream memiliki pendekatan yang berbeda namun saling melengkapi dalam menangani permasalahan psikologis seperti bullying. Konseling sufistik memberikan penekanan pada aspek spiritual, yang dapat membantu individu untuk menemukan kedamaian batin, mengembangkan rasa empati, dan memahami peranannya dalam masyarakat secara lebih mendalam. Sementara itu, konseling mainstream lebih menitikberatkan pada pemahaman psikologis dan perilaku individu, yang membantu dalam memberikan strategi praktis dan intervensi berbasis bukti untuk mengatasi perilaku bullying. Rekomendasi dari penelitian ini adalah agar kedua pendekatan tersebut dapat digabungkan atau diterapkan secara komplementer di lingkungan sekolah untuk menangani permasalahan bullying. Konseling sufistik dapat digunakan untuk memperkaya pengalaman emosional dan spiritual siswa, sementara konseling mainstream dapat memberikan pendekatan yang lebih praktis dalam mengubah perilaku dan memberikan solusi konkret. Selain itu, penting bagi pihak sekolah untuk meningkatkan pelatihan bagi konselor dan tenaga pendidik terkait metode konseling sufistik, serta memberikan ruang untuk pendekatan berbasis nilai-nilai agama dan spiritual sebagai bagian dari pengembangan karakter siswa. Hal ini tidak hanya akan membantu mengatasi masalah bullying, tetapi juga akan memperkuat fondasi moral dan etika siswa dalam interaksi sosial mereka.

Kata Kunci: bullying, dialektika, perbedaan, persamaan, konseling mainstream, konseling sufistik;

Abstract

This study concludes that Sufi counseling and mainstream counseling, while distinct in their approaches, can be effectively integrated to address psychological issues such as bullying. Sufi counseling prioritizes the spiritual dimension, fostering inner peace, empathy, and a profound understanding of one's role within the broader societal context. In contrast, mainstream counseling is grounded in psychological theory and practice, focusing on the behavioral and cognitive aspects of individuals, thereby providing evidence-based interventions and practical strategies for managing bullying behaviors.

The findings of this study suggest that a complementary application of both counseling approaches within the school environment is highly beneficial for addressing bullying. Sufi counseling can enhance students' emotional and spiritual well-being, while mainstream counseling offers a more pragmatic approach to modifying behaviors and implementing concrete solutions.

Additionally, it is recommended that schools invest in specialized training for counselors and educators in Sufi counseling techniques. Creating space for approaches rooted in religious and spiritual values as part of character development programs would not only aid in addressing bullying but also reinforce the moral and ethical foundation essential for students' social interactions.

Key Words: Sufistic counseling; mainstream counseling; bullying; difference; equality

Introduction

Guidance and counseling are essential components of support services, each serving distinct yet interrelated roles. Counseling, a specific technique within guidance services, is often regarded as synonymous with guidance due to its critical role in the developmental process. It is a therapeutic technique that extends beyond mere behavioral modification, targeting deeper, more fundamental shifts, particularly in attitude (Prasetya, 2015). Although "guidance" and "counseling" are distinct terms, they share interconnected meanings. According to Prayitno and Atmi, as cited in the Journal of Fahrul et al. (2019), guidance refers to the process of providing expert assistance to individuals in developing their inherent abilities in accordance with established norms. In contrast, counseling specifically aims to assist individuals in overcoming personal challenges, ultimately leading to the resolution of these issues.

Within the domain of counseling, various approaches have been developed to address the psychological and emotional difficulties faced by individuals. Two prominent methodologies are Sufi counseling and mainstream counseling. While both approaches strive to promote psychological well-being, they are grounded in different philosophical and practical frameworks. This article explores the dialectical relationship between Sufi counseling and mainstream counseling, examining their implications for contemporary counseling practices. To begin, it is crucial to understand the origins and foundational principles of each approach. Sufi counseling is rooted in the Islamic mystical tradition, which emphasizes the individual's quest for meaning, existence, and connection with the divine. This approach prioritizes profound self-awareness, introspection, and the pursuit of spiritual wisdom as essential pathways to achieving inner peace.

In contrast, mainstream counseling is more experiential and closely aligned with modern, evidence-based psychological theories and practices. It focuses on the development of specific problem-solving skills, behavioral regulation, and adaptive coping mechanisms. The differences between Sufi counseling and mainstream counseling are substantial, particularly in the methodologies employed and the underlying approaches. Sufi counseling often incorporates meditation, introspection, and profound dialogue between the counselor and client. The primary aim is to assist individuals in uncovering their inner depth and attaining spiritual enlightenment. In contrast, mainstream counseling typically utilizes techniques such as cognitive-behavioral therapy, talk therapy, and structured psychological interventions to address immediate psychological concerns.

Regarding the goal of spiritual achievement, it is essential to acknowledge that humans are not immune to error, whether intentional or unintentional. Intentional behaviors are those actions in which individuals are fully aware of their harmful nature at the time they commit them. One such form of deviant behavior is bullying. Bullying represents a deviation from typical behavior patterns and is characterized by aggressive actions, which include impolite treatment and the use of violence or coercion to influence others. This behavior is often repeated or has the potential to recur, and it may involve an imbalance of power or coercion. Bullying can be specifically targeted at individuals based on characteristics such as race, religion, gender, sexuality, or ability (Murti, 2019).

Bullying is a pervasive issue that can occur in any setting, particularly in educational and community environments. In recent years, incidents of bullying have not only continued but have also escalated, especially among adolescents (David, 2016). The National Commission for Child Protection reported 339 cases of violence in schools in 2011, with 82 resulting in fatalities. Additionally, a study by bullying intervention expert Amy Huneck revealed that between 10% and 60% of students in Indonesia reported being taunted, ridiculed, ostracized, punched, kicked, or pushed at least once a week. A survey conducted by the Ministry of Social Affairs of Indonesia from 2016 to 2017 found that 84% of children aged 12 to 17 had either experienced or been involved in bullying. Furthermore, during National Children's Day, the Indonesian Child Protection Commission (KPAI) highlighted bullying as the most frequently reported issue in Indonesia, with 41 out of 161 reported cases in 2018 being related to bullying.

Several studies have explored various methods for addressing bullying and have developed strategies to mitigate its impact. Research by Hendra Krisnadi Darmawan demonstrated that the implementation of role-playing techniques led to a 25.3% reduction in bullying behaviors among 8th-grade students at SMP Negeri I Tempel. In this study, role play positioned students as perpetrators, victims, or bystanders, allowing them to directly experience the effects of bullying, thereby fostering empathy and reducing aggressive behavior (Hendra, 2015).

Additionally, a study by Arum Fitriana found that assertiveness training, as a form of Islamic counseling, effectively reduced bullying behaviors among students at SMP Negeri 15 Yogyakarta. This training involved introducing various facial expressions to help students understand how to express themselves appropriately. By teaching students to recognize which expressions to use or avoid, the training contributed to a 9.39% reduction in bullying behavior (Arum, 2016).

This approach primarily focuses on specific behavioral changes and addressing identified problems. However, a convergence between Sufism and mainstream counseling exists, which warrants further exploration. For instance, both approaches emphasize the importance of a trusting and supportive relationship between counselor and client. Additionally, both recognize that individuals possess the inherent ability to overcome personal challenges and difficulties. Consequently, integrating elements from both approaches could lead to a more holistic and comprehensive counseling framework.

Nevertheless, a significant gap exists in the practical implementation of such an integration. Despite the promising potential of these theories, the Sufi approach is often still regarded as separate or irrelevant to mainstream psychological counseling practices, particularly in conventional settings such as schools or more traditional counseling institutions. This discrepancy arises from the differing paradigms of the two approaches: mainstream counseling prioritizes evidence-based techniques and measurable outcomes, while Sufi counseling focuses on the spiritual dimension, which can be difficult to quantify within a scientific framework.

Additionally, a lack of mutual understanding between counselors specializing in Sufi counseling and those trained in mainstream methods presents another challenge. Many counselors have not been exposed to Sufi approaches or lack the expertise to integrate them into their practice effectively. Conversely, some Sufi counselors may struggle to apply evidence-based psychological techniques in their sessions, which creates an imbalance in the application of optimal methodologies. As a result, clients may receive solutions that feel incomplete or not entirely relevant to their unique challenges.

To bridge this gap, further research is essential to explore how these two approaches can complement each other without undermining their respective strengths. By understanding the dialectical relationship between Sufi counseling and mainstream counseling, counselors can develop a more comprehensive framework that supports individuals in their search for meaning, personal growth, and psychological healing. This research should also explore how counselor training can be adapted to incorporate both approaches in diverse contexts, taking into account cultural differences and the specific needs of individuals in an increasingly global and multicultural society.

The gap between these approaches underscores the need for a more inclusive model of counselor education, one that integrates modern psychological techniques with spiritual approaches to enrich the counseling experience for clients. The urgency of this integration becomes more pronounced as the complexity of psychological challenges faced by individuals in contemporary society intensifies. Rapid social changes, increased life pressures, and the rise in cases of stress, depression, and existential anxiety necessitate a more comprehensive approach to psychological support. In this context, combining the spiritual focus of Sufi counseling with the psychological and behavioral aspects of mainstream counseling could provide a more adaptive and well-rounded solution for individuals confronting mental and emotional difficulties.

The holistic approach discussed here extends beyond viewing the individual solely from a psychological standpoint, incorporating both spiritual and existential dimensions into the recovery process. Sufi counseling offers individuals a space for deeper self-awareness through introspection and spiritual reflection, which can facilitate a profound understanding of life's meaning and personal purpose. In contrast, mainstream counseling, with its evidence-based techniques and structured interventions, provides practical strategies to address the psychological and behavioral challenges clients face. The integration of these two approaches can create a more comprehensive counseling process, allowing for a fuller understanding and resolution of the issues at hand.

Additionally, the synthesis of Sufi counseling and mainstream counseling offers a more adaptable framework for addressing diverse client needs. In certain circumstances, clients may require spiritual guidance, while in other instances, more structured, evidence-based interventions may be necessary. By incorporating both approaches within a single counseling framework, counselors can tailor their approach to meet the specific needs of each individual, potentially accelerating the recovery process and yielding more effective outcomes.

Furthermore, the two approaches can mutually enhance and complement one another. Sufi counseling provides the spiritual depth that can help clients achieve inner peace, while mainstream counseling equips individuals with practical tools for managing stress and anxiety through techniques such as cognitive-behavioral therapy and stress management. By combining the strengths of both approaches, the counseling process can offer a more holistic experience, focusing not only on resolving psychological problems but also on fostering personal growth and long-term well-being.

Therefore, the imperative to integrate Sufi counseling and mainstream counseling becomes increasingly evident, as this integration can contribute to a more effective and relevant counseling system. Such an integrated framework ensures that the counseling process not only addresses existing psychological issues but also offers the spiritual and emotional resources necessary to promote client growth, resilience, and overall life satisfaction.

Method

The research method employed in this study is library research (*studi kepustakaan*). Library research is a type of inquiry that primarily relies on literature review as the main source of information and data. This approach involves the systematic examination of books, journals, scholarly articles, previous research reports, and other relevant sources to gather comprehensive and in-depth information on the topic under investigation. Furthermore, the study aims to establish a solid theoretical foundation that can aid in addressing the key issues central to the research focus.

Procedure of Library Research

This study follows a structured procedure, outlined as follows:

1. Selection of Research Topic

The initial step involves selecting a relevant and urgent research topic within the context of the issue under study. The topic is chosen based on the identification of emerging phenomena and the recognition of gaps or limitations in existing studies. In this research, the focus is on comparing and integrating Sufi counseling and mainstream counseling in addressing psychological issues, specifically bullying in school environments.

2. Exploration of Information

During this phase, the researcher conducts a comprehensive search for information related to the chosen topic. This includes identifying and reviewing relevant reference sources such as books, academic journals, and articles that address both counseling approaches. The goal is to gain a deeper understanding of the principles, characteristics, and methods employed in both Sufi and mainstream counseling, while also pinpointing areas that warrant further investigation.

3. Determining Research Focus

After exploring the available information, the researcher refines and specifies the focus of the study. This helps ensure that the research remains aligned with the original goals and facilitates a more targeted analysis. In this case, the focus is on comparing the two counseling approaches in the context of addressing bullying, with particular attention given to how their integration can create a more holistic and effective approach.

4. Data Collection

Data for this study is gathered from a variety of relevant literature sources, including books on counseling theories, psychological research journals, and articles examining the application of Sufi counseling in psychological contexts. The collected data also includes findings from previous research related to both Sufi and mainstream counseling. To ensure the quality of analysis, the references selected must meet criteria of relevance and credibility.

5. Reading and Analyzing Data Sources

After collecting the data, the researcher carefully reads and critically analyzes the available

literature. Each source is examined to identify key ideas, relevant concepts, and significant findings that support the research objectives. This process aims to deepen the understanding of the topic and uncover new insights that contribute to the overall research focus.

6. **Making and Organizing Research Notes**

In this phase, the researcher organizes notes from each data source. These notes serve as the foundation for further analysis and help in structuring the gathered information systematically. The researcher identifies patterns and findings related to the similarities and differences between Sufi counseling and mainstream counseling, as well as potential ways to integrate these approaches for optimal outcomes.

7. **Writing the Research Report**

The final step involves drafting the research report, which presents the analysis and conclusions drawn from the study. The report is structured according to established academic guidelines, adhering to methodological standards. It discusses the findings from the literature review, integrates key insights, and provides recommendations for integrating both counseling approaches. The report emphasizes clear argumentation, systematic presentation, and the use of credible references to support the conclusions.

Data Analysis Process

The data analysis process in this research employs content analysis techniques to identify key themes, concepts, and comparisons between Sufi counseling and mainstream counseling. Content analysis allows for a systematic approach to reviewing and interpreting the collected literature, aiming to uncover relevant patterns and insights. The researcher will analyze the data by comparing the fundamental principles of both counseling approaches. This includes examining the core values, methods, and techniques utilized in Sufi counseling, which often emphasizes spiritual reflection, and mainstream counseling, which is grounded in evidence-based practices and psychological frameworks. The goal is to explore how these approaches address psychological issues, with a particular focus on bullying in school environments.

Additionally, the analysis will focus on identifying how the integration of Sufi counseling and mainstream counseling could offer a more comprehensive approach to managing and preventing bullying. By studying the practical application of both approaches in a school setting, the researcher aims to understand the potential benefits and challenges of combining spiritual and psychological methods to support students in overcoming bullying-related difficulties.

Through this analysis, the researcher seeks to draw connections between the theoretical foundations of both counseling approaches and their real-world applicability, ultimately providing insights into how an integrated counseling model can be developed to address psychological issues like bullying more effectively.

Number and Types of References Used

This research incorporates a diverse range of sources to ensure a comprehensive analysis of the topic. The references include 10 main books focusing on counseling theory, psychological frameworks, and the application of Sufi counseling, providing foundational knowledge and detailed insights into both approaches. In addition, 15 journal articles are included to offer a deeper understanding of both mainstream and Sufi counseling practices, particularly their applications in addressing psychological issues such as bullying.

These articles provide evidence-based insights and are essential for comparing the effectiveness of the two counseling approaches. Lastly, 5 related research reports are used, consisting of previous studies and research findings on bullying interventions, the role of counseling in schools, and the potential for integrating spiritual and psychological practices in addressing behavioral issues. By using these varied sources, the research ensures that the information is both accurate and relevant. The diversity of references allows for a well-rounded perspective on the integration of Sufi and mainstream counseling, aiming to provide practical recommendations for effectively addressing psychological challenges in school environments, with a specific focus on bullying.

Results

A. Dialectics

Dialectics is a philosophical concept that has drawn significant attention from scholars throughout history. One of the earliest contributors to the understanding of dialectics was Plato, who regarded it as the method through which individuals test their ideas by engaging in questioning and argumentation, ultimately leading to a deeper understanding and the acquisition of true knowledge (Wahid, 2021).

Aristotle, another classical Greek philosopher, expanded on this idea, presenting dialectics as a process in which statements are tested through refutation and proof, aiming to reach the truth. However, it was the 19th-century German philosopher Georg Wilhelm Friedrich Hegel who made perhaps the most significant contribution to modern dialectics. Hegel viewed dialectics as a dynamic process involving the opposition of thesis, antithesis, and synthesis, through which understanding progresses. According to Hegel, every concept or idea (thesis) encounters an opposing idea (antithesis), and through this conflict, a higher level of understanding (synthesis) emerges. This framework profoundly influenced Marx's development of dialectical materialism.

Karl Marx and Friedrich Engels applied dialectics to explain the evolution of societies and history. They introduced dialectical materialism, an analytical approach that emphasizes the internal contradictions within social systems and the transformations that arise from them. For Marx and Engels, historical change occurs through class struggle, where the conflict between the ruling class and the oppressed class drives societal development (Marandika, 2018).

In contemporary philosophy, dialectics continues to be a key area of study. Thinkers like Jürgen Habermas and Slavoj Žižek have adapted dialectical theory to address modern issues. Habermas uses dialectics to explore the dynamics of communication in contemporary society, while Žižek applies it to analyze cultural and political phenomena.

Beyond philosophy, dialectics has found applications across various fields. In sociology, it is used to examine social conflict and change. In psychology, dialectics helps in understanding the internal contradictions within a person's thoughts and emotions. In political analysis, it provides insights into the conflicts of interest and power dynamics within political systems and society.

Dialectics is closely connected to art and culture, where conflict and contradiction serve as catalysts for creative expression. Artists and writers often draw on these elements to create complex and engaging works. In education, dialectics is employed as a method to stimulate critical and reflective thinking (Amirullah, 2014). This approach encourages students to examine different arguments and challenge their own beliefs. In business and management, dialectics is used as a problem-solving tool, enabling leaders and managers to approach issues from multiple perspectives and devise innovative solutions.

In the realm of ethics, dialectics offers a means of understanding the complexities of moral conflicts and dilemmas. By applying dialectical analysis, we can gain deeper insight into the moral values that guide human behavior. In science, dialectics helps illuminate the relationship between theory and practice, as well as shifts in scientific paradigms. It aids scientists in better comprehending both natural and social phenomena. While dialectics is regarded by many as a powerful analytical tool, some critics point out its inherent complexity and controversy in both understanding and application. Consequently, the meaning of dialectics continues to evolve, requiring ongoing reflection on its role in human thought and action (Afifi, 2022).

Overall, dialectics is a philosophical concept that has captured the interest of many scholars throughout history. From Plato to modern thinkers like Jürgen Habermas and Slavoj Žižek, dialectics has continued to develop and find relevance across diverse fields such as sociology, psychology, politics, art, culture, education, business, management, ethics, and science. Despite variations in interpretation and application, dialectics remains a central subject of study and discussion, helping us understand conflict, change, and complexity in human thought and action.

The definition of dialectics highlights how thinking evolves through disputes and the integration of opposing viewpoints. From Plato's emphasis on dialogue and argument to Hegel's framework of thesis, antithesis, and synthesis, dialectics illustrates how understanding deepens through the resolution of conflict. In the contexts of history, sociology, politics, and human thought, dialectics provides a foundation for understanding change, contradiction, and development across various aspects of life. Therefore, dialectics not only encompasses conflict and disputes but also offers the potential for synthesizing diverse ideas, fostering a more comprehensive understanding of the real world.

B. Sufistic Counseling

Sufi counseling integrates Islamic spiritual principles with modern counseling practices, offering a holistic approach to mental health by addressing spiritual, emotional, mental, and physical well-being. Rooted in Islamic mysticism, it seeks to foster an individual's quest for meaning, existence, and connection with God. This approach views spiritual health as central to achieving balance in life.

A cornerstone of Sufi counseling is its focus on deep self-understanding. Carl Jung, a prominent psychologist, posits that profound self-awareness is essential for personal growth and psychological healing. Sufi counseling aligns with this perspective, employing techniques such as meditation, contemplation, and introspection to facilitate self-discovery. Another defining feature is its transpersonal approach, which addresses spiritual dimensions of human experience. According to Abraham Maslow, the transpersonal aspect encompasses transcendent experiences that go beyond the ego, fostering a deeper understanding of life's purpose (Rosyad, 2021; Wilcox, 2018).

Sufi counseling employs diverse methods to support psychological well-being. Reflective interview therapy, inspired by Carl Rogers' humanistic principles, is a key practice. This method involves empathetic listening and reflecting on clients' thoughts and emotions, enabling them to achieve greater self-awareness. Additionally, expressive therapies such as art therapy provide clients with non-verbal avenues to explore and express complex emotions. Practices like yoga and meditation are also integral, enhancing mindfulness and emotional regulation.

Heightened self-awareness is a significant aspect of Sufi counseling, involving an in-depth understanding of one's motivations, strengths, and weaknesses. Carl Jung emphasized the

transformative potential of such awareness, which Sufi counseling nurtures through regular introspection and meditative practices. These techniques help individuals become more attuned to their inner thoughts and actions, fostering personal growth.

The counselor-client relationship is another vital component, as it creates a space for trust and meaningful dialogue. The emphasis on this dynamic ensures that clients feel supported and understood, laying the foundation for effective therapeutic outcomes (Pasiska, 2018). Through its integration of spiritual principles and psychological practices, Sufi counseling offers a comprehensive framework for addressing mental health challenges while nurturing spiritual and emotional resilience.

According to Carl Rogers' client-centered counseling theory, a strong and supportive relationship between the counselor and the client is a fundamental element in facilitating an effective counseling process. Similarly, in Sufi counseling, counselors work collaboratively with clients to identify personal goals and develop strategies for their achievement. In addition to the previously discussed characteristics and methodologies, Sufi counseling places significant emphasis on the integration of high moral and ethical principles.

Islamic values such as compassion, justice, and kindness form the foundation of Sufi counseling practices. Therefore, the objective of Sufi counseling extends beyond the attainment of psychological well-being; it seeks to cultivate a robust sense of character and morality in individuals. In this context, Sufi counselors often combine a variety of techniques and approaches to offer a holistic and sustainable counseling experience. These methods may include talk therapy, meditation, visualization, and other spiritual practices. By integrating these diverse approaches, counselors can help clients overcome psychological obstacles while fostering enhanced psychological well-being.

Furthermore, Sufi counseling underscores the significance of the counselor-client relationship, echoing the insights of Carl Rogers' client-centered theory. A positive, empathetic, and constructive relationship between counselor and client is essential for the success of the counseling process. Within the framework of Sufi counseling, this relationship serves as the cornerstone for joint efforts aimed at helping clients identify their personal objectives and formulate strategies for their realization (Saputro, 2018).

Beyond the techniques employed, Sufi counseling emphasizes adherence to high moral and ethical standards. The integration of Islamic values such as compassion, justice, and kindness, remains integral to the counseling approach. As such, Sufi counseling aims not only to promote psychological well-being but also to guide individuals in developing strong character, moral integrity, and spiritual depth. In practice, Sufi counseling integrates an array of therapeutic techniques to ensure a comprehensive approach to mental health and personal development. These methods may include reflective interview therapy, expressive art therapy, and various spiritual practices. By incorporating these diverse strategies, counselors support clients in addressing psychological challenges and attaining both improved mental health and spiritual growth.

In conclusion, Sufi counseling represents a unique approach that synthesizes Islamic spiritual principles with contemporary counseling practices. Its core characteristics include profound self-awareness, a transpersonal perspective, and an emphasis on heightened self-consciousness. The techniques employed in Sufi counseling encompass reflective interview therapy, expressive art therapy, and spiritual practices, all aimed at fostering psychological well-being, cultivating moral integrity, and nurturing spiritual connections.

C. Mainstream Counseling

Mainstream counseling is an approach grounded in psychological principles and empirically validated practices within the domains of counseling and psychotherapy. It encompasses evidence-based methodologies wherein the techniques employed to assist individuals in addressing psychological and emotional challenges have been demonstrated to be effective. A defining characteristic of mainstream counseling is its structured, goal-oriented approach (Rahmawati & Bangun, 2021).

This approach is primarily informed by cognitive-behavioral theory, developed by psychologists such as Aaron Beck and Albert Ellis. Cognitive-behavioral theory underscores the significance of individual thought patterns and behaviors in shaping one's experiences and responses to external stimuli. Mainstream counselors employ techniques such as cognitive behavioral therapy (CBT), behavioral therapy, and interpersonal therapy to assist clients in recognizing and altering maladaptive thought patterns and behaviors.

Additionally, mainstream counseling emphasizes concrete problem-solving strategies. Solution-focused therapy, pioneered by Steve de Shazer and Insoo Kim Berg, posits that individuals inherently possess the resources necessary to confront and resolve the challenges they encounter. Within the framework of mainstream counseling, counselors work collaboratively with clients to identify specific goals and develop actionable strategies for their achievement.

The methods utilized in mainstream counseling encompass a wide range of techniques that have been empirically validated for their efficacy in addressing mental health concerns. Prominent among these are cognitive behavioral therapy, which focuses on identifying and modifying unhelpful cognitive patterns while fostering the development of adaptive coping mechanisms. Talk therapy, group therapy, and interpersonal therapy are also commonly employed to facilitate deeper exploration of psychological issues and promote therapeutic progress (Rahmi, 2015).

Furthermore, in mainstream counseling, the counselor-client relationship plays a pivotal role in the therapeutic process. Carl Rogers' client-centered theory highlights the importance of an empathetic, respectful, and non-judgmental relationship as a cornerstone of effective counseling. In mainstream counseling, this relational dynamic is crucial for the collaborative identification of personal goals and the formulation of strategies to achieve them. Additionally, mainstream counseling adheres to stringent ethical standards. Counselors are bound by a rigorous code of ethics that prioritizes client confidentiality and ensures that the services provided are always in the client's best interest.

In mainstream counseling practice, counselors often integrate a variety of techniques and approaches to deliver a comprehensive and sustainable counseling experience. The primary objective is to assist clients in addressing a range of psychological challenges, including stress, depression, anxiety, and relationship conflicts. Through the provision of support, guidance, and encouragement, counselors help clients identify effective solutions to their issues and work towards improved psychological well-being (Rahayu, 2022).

Beyond addressing immediate psychological concerns, mainstream counseling also aims to enhance adaptive skills and equip clients with strategies for managing future challenges. Counselors support clients in building resilience and fortitude by training them in essential skills such as communication, problem-solving, and stress management, all of which are integral to navigating everyday life.

A key aspect of mainstream counseling involves helping clients develop a deeper understanding of themselves, their needs, and their emotional landscape. By exploring an

individual's motivations, strengths, and weaknesses, counselors are able to assist clients in identifying personal goals and formulating tailored strategies to achieve them. In this process, counselors frequently employ structured, goal-oriented methods to facilitate the attainment of improved psychological well-being. Through ongoing support and strategic interventions, counselors enable clients to find effective solutions to their challenges and ultimately achieve enhanced psychological health.

D. Implementation of Sufistic Counseling and Mainstream Counseling in Bullying Case Phenomena

Bullying represents a significant challenge that can be addressed from multiple counseling perspectives. In the context of Sufistic counseling, the approach is deeply rooted in spiritual and transpersonal dimensions. A Sufistic counselor may address bullying by focusing on the spiritual relationship between the perpetrator and the victim, attributing the issue to a deficiency in spiritual awareness. From this perspective, the core of the problem is often seen as a lack of connection to spiritual values, such as empathy, respect, and the recognition of divine presence in human interactions.

Sufistic counseling, therefore, promotes the cultivation of spiritual wisdom such as compassion, forgiveness, and mindfulness of God's presence, which are believed to alleviate conflict and foster behavioral transformation. Through these principles, Sufistic counseling seeks to guide individuals toward a deeper understanding of their actions and a more compassionate approach to others. The emphasis is on personal spiritual growth and moral development as the means to address and resolve bullying behaviors.

In contrast, mainstream counseling typically addresses bullying incidents through a psychological and behavioral lens. Counselors often employ cognitive-behavioral techniques (CBT) to help both perpetrators and victims identify and challenge negative thought patterns that contribute to bullying behavior. By focusing on behavior modification, mainstream counseling aims to develop strategies for altering harmful behaviors and improving interpersonal interactions. In addition, techniques such as talk therapy and group therapy can be utilized to help individuals explore and manage their emotions, enhance social skills, and build self-confidence. These methods enable clients to process their experiences, develop healthier coping mechanisms, and foster more positive social interactions.

The fundamental distinction between Sufistic counseling and mainstream counseling in handling bullying lies in their underlying frameworks and approaches to problem-solving. While Sufistic counseling emphasizes spiritual transformation and the search for deeper meaning in bullying incidents, mainstream counseling prioritizes behavior modification and evidence-based coping strategies grounded in psychological theory. Despite these differences, both approaches share common goals of reducing harm and promoting healthier, more constructive relationships (Diponegoro, 2002).

For instance, both Sufistic and mainstream counseling recognize the importance of understanding the factors contributing to bullying behavior from distinct yet complementary perspectives, spiritual in Sufistic counseling and psychological-social in mainstream counseling. Both approaches emphasize the necessity of fostering a positive and supportive relationship between counselor and client, tailoring interventions to the unique needs of the individual.

When applying these counseling approaches, it is essential to acknowledge the individuality of each client. The most effective intervention may depend on the specific circumstances and

characteristics of the person involved. Therefore, integrating elements from both Sufistic and mainstream counseling, while considering the preferences and needs of the client, may provide a more comprehensive and adaptable strategy (Prasetyo et al., 2018).

Determining whether mainstream counseling or Sufistic counseling is better suited for addressing bullying requires careful consideration of the situation and the personal preferences of the client. Each approach has distinct advantages and limitations. Mainstream counseling, grounded in psychological and behavioral frameworks, utilizes scientifically validated techniques to address bullying. This approach offers direct, structured solutions through methods such as cognitive-behavioral therapy (CBT) and talk therapy, which are effective in managing behavioral issues.

Conversely, Sufistic counseling offers a more holistic and profound approach, focusing on the spiritual and transpersonal dimensions of human experience. By incorporating spiritual practices such as meditation, introspection, and the cultivation of values like compassion and forgiveness, Sufistic counseling enables individuals to address the deeper, often unconscious psychological causes of bullying behavior and promote lasting transformation.

In practice, a combined approach may be the most effective strategy. For example, counselors might begin with mainstream techniques to provide immediate support and tangible solutions while simultaneously incorporating Sufistic practices to nurture spiritual growth and facilitate deeper personal transformation.

In a dialectical context, the integration of mainstream and Sufistic counseling offers a broader and more nuanced perspective on bullying. While mainstream counseling emphasizes psychological and behavioral solutions, grounded in evidence-based methodologies like CBT and talk therapy, Sufistic counseling delves into spiritual and transpersonal realms, addressing aspects of bullying that are often overlooked by traditional psychological approaches. Integrating these two counseling styles creates an opportunity for a more comprehensive understanding of bullying and its resolution. Mainstream counseling offers structured, immediate interventions, while Sufistic counseling encourages individuals to explore the deeper psychological roots of their behaviors and engage in spiritual practices for long-term healing.

Discussion

The dialectical relationship between mainstream and Sufistic counseling creates a robust framework for addressing bullying incidents. By harnessing the strengths of both approaches, counselors can provide personalized support that meets the unique needs of individuals. Each bullying case brings its own context and challenges, highlighting the necessity of tailoring intervention strategies to resolve issues, enhance well-being, and promote a safe, inclusive environment.

Within the framework of comprehensive Guidance and Counseling (BK) programs, Sufistic and mainstream counseling offer complementary perspectives on psychological challenges like bullying. Sufistic counseling, grounded in Islamic spirituality, emphasizes inner peace, empathy, and a spiritually rooted understanding of one's role in the community. Mainstream counseling, on the other hand, relies on psychological theories, behavioral analysis, and therapeutic methods to address behavior modification, emotional regulation, and evidence-based problem-solving.

This integration within the BK framework acknowledges the need for multifaceted approaches. By combining the structured, scientifically validated techniques of mainstream counseling with the spiritual depth of Sufistic counseling, a more holistic support system emerges.

This system addresses not only psychological and emotional challenges but also the moral and spiritual dimensions of personal growth, fostering balance and resilience in individuals.

Sufistic counseling enhances the counseling process by promoting spiritual growth, soul purification, and a stronger connection with God. In a school setting, where character-building and ethical development are crucial, Sufistic counseling complements the mainstream approach by filling the gaps often left in moral and spiritual aspects. Its techniques, such as *dhikr* (remembrance of God), *tafakur* (contemplation), and self-reflection, equip individuals with tools to cultivate inner peace and a sense of purpose. This approach proves particularly impactful for bullying-related issues. Victims often experience diminished self-esteem and a sense of directionlessness. By integrating Sufistic counseling, counselors can help individuals rebuild their confidence and reconnect with their intrinsic positive values. This complements mainstream methods that address immediate behavioral and psychological concerns.

The synergy between these two approaches ensures a multidimensional pathway to healing and growth. Addressing both immediate challenges and deeper spiritual needs, this balanced methodology not only aids recovery but also fosters resilience and personal transformation. Ultimately, the integration of mainstream and Sufistic counseling in the BK framework equips individuals with the tools to navigate adversity while nurturing a holistic sense of well-being.

Mainstream counseling provides a structured and practical approach to psychological challenges, particularly for bullying victims. Through evidence-based methods like Cognitive Behavioral Therapy (CBT) and other therapeutic techniques, individuals are guided to replace negative thought patterns with constructive ones. This helps manage anxiety, improve self-confidence, and build essential social skills, enabling victims to engage more positively with their environment.

The widespread acceptance of mainstream counseling, especially in educational settings, is due to its scientific grounding and practical interventions. Within the comprehensive Guidance and Counseling (BK) framework, mainstream counseling acts as a practical foundation for implementing strategies in everyday life. It complements character-building efforts by integrating well-researched, structured techniques into broader developmental goals.

Integrating Sufistic and mainstream counseling within the BK framework offers a comprehensive strategy for addressing issues like bullying. By combining these approaches, counselors can address the psychological and behavioral dimensions of individuals while incorporating spiritual elements that promote inner peace and resilience. This dual-focus approach empowers individuals to recover and grow both emotionally and spiritually.

For instance, in bullying cases involving psychological trauma, mainstream counseling offers tools like stress management and anxiety reduction techniques. Simultaneously, Sufistic counseling can nurture the victim's spiritual strength through practices like *dhikr* and introspection, fostering solace and resilience. This combined approach provides a well-rounded framework that not only resolves immediate psychological challenges but also promotes long-term emotional and spiritual well-being.

A tailored counseling approach is crucial for addressing bullying effectively. Each individual's unique background, experience, and preferences dictate the choice of methods. While some may resonate with the spiritual depth of Sufistic counseling, others might prefer the structured, evidence-based techniques of mainstream counseling. Flexibility in combining these methods allows counselors to deliver the most effective support, ensuring the needs of each individual are met comprehensively.

In the school context, implementing Sufistic and mainstream counseling requires careful adaptation to the institution's values and culture. Schools have a responsibility to create a safe and inclusive environment, making it essential for counseling services to address psychological issues and support character development. This involves tailoring counseling strategies to align with institutional norms and actively involving the school community, teachers, staff, and administrators in fostering a nurturing atmosphere.

Through the integration of Sufistic and mainstream counseling approaches, schools can promote holistic development among students, addressing not only their academic and psychological needs but also their moral and spiritual growth. By adopting this comprehensive approach, schools can create an environment that supports social, emotional, and spiritual well-being, contributing to a more inclusive and supportive educational setting.

The implementation of Sufistic and mainstream counseling in schools must be carefully tailored to align with the institution's prevailing values, culture, and policies. Each school operates within its unique environment, making it vital for counseling approaches to reflect the accepted norms and practices. Collaborating with school stakeholders, including teachers, staff, and administrators, ensures that counseling services support the school's educational objectives and contribute to the holistic character development of students.

Schools, as educational institutions, bear the responsibility of creating a safe, inclusive, and nurturing environment for all students. Counseling services play a pivotal role in achieving this goal by addressing the psychological, emotional, and spiritual needs of students. Beyond resolving immediate psychological issues, effective counseling also contributes to shaping students' moral and spiritual character, equipping them with the tools needed to navigate life's challenges inside and outside the school environment.

Offering a blend of counseling services that address both psychological and spiritual dimensions is key to fostering this holistic development. Sufistic counseling, with its focus on spiritual growth and inner reflection, helps students overcome emotional challenges by cultivating inner peace and a deeper connection with their values. Mainstream counseling, on the other hand, provides practical, evidence-based strategies to manage immediate issues like anxiety, depression, or interpersonal conflicts. By integrating these approaches, schools can create a supportive environment that promotes understanding, compassion, and resilience.

Sufistic counseling can also guide students toward a broader understanding of self, emphasizing their relationship with God as a source of strength and resilience. This spiritual foundation helps students build mental and emotional fortitude to face challenges, including bullying. Combining this with the structured techniques of mainstream counseling allows schools to address both the immediate and deeper aspects of students' well-being.

Balancing these two approaches equips schools to foster an environment where students feel valued and supported in their journey toward personal growth. Sufistic counseling instills strong moral and spiritual values, enhancing personal integrity and reducing behaviors like bullying. At the same time, mainstream counseling provides practical tools for emotional management and improving social interactions, enabling students to develop healthy relationships and social skills.

This integrated approach to counseling empowers students to excel not only academically but also in their personal and social lives. By addressing their psychological, emotional, and spiritual needs, schools can nurture well-rounded individuals who are prepared to contribute positively to their communities and navigate the complexities of life with resilience and integrity.

Conclusion

Dialectics, a foundational philosophical concept that has garnered significant attention from scholars spanning from Plato to contemporary figures such as Jürgen Habermas and Slavoj Žižek, remains a dynamic and evolving framework across diverse academic disciplines and practical fields. While interpretations of dialectics have varied throughout history, it continues to be a pertinent subject of inquiry and debate in modern contexts, influencing areas such as sociology, psychology, politics, the arts, culture, education, business, management, ethics, and science.

In the realm of counseling, distinct methodologies emerge in the application of Sufistic counseling and conventional approaches, particularly in addressing bullying. Sufistic counseling places emphasis on spiritual and transpersonal dimensions, offering a holistic perspective that transcends psychological boundaries. In contrast, mainstream counseling typically focuses on psychological and behavioral factors, often employing empirical methods to analyze and mitigate bullying behaviors. Despite these differences, both approaches converge in their recognition of the critical need to understand the root causes of bullying and to cultivate positive, supportive relationships between counselors and clients. By synthesizing elements from both frameworks, an integrative approach can be developed, aimed at addressing the complexities of bullying. This fusion enables a comprehensive strategy that not only aids individuals in overcoming challenges but also fosters healthier interpersonal relationships and promotes a safe, inclusive environment.

Recommendations

The dialectical interaction between Sufistic counseling and mainstream counseling offers a nuanced understanding of both direct and structured solutions within the counseling practice. Mainstream counseling, grounded in evidence-based psychological approaches, equips practitioners with practical tools and techniques to address a wide array of individual issues, including stress, anxiety, and behavioral disorders. For instance, through methodologies such as Cognitive Behavioral Therapy (CBT), counselors can assist individuals in identifying and restructuring negative thought patterns, replacing them with healthier alternatives. This approach offers immediate and clear solutions to psychological challenges, emphasizing behavioral modification and emotional regulation.

However, mainstream counseling often proves limited in addressing deeper, more existential concerns, such as spiritual development or a profound sense of self-awareness. This is where Sufistic counseling contributes a valuable perspective. Drawing from Islamic spiritual traditions, Sufistic counseling emphasizes inner peace, self-reflection, and a deepened relationship with the divine as fundamental strategies for navigating life's challenges. Through this approach, individuals not only confront psychological difficulties but also seek to discover a greater sense of meaning in their experiences, fostering enduring peace and tranquility. Concepts such as *tawakal* (trust in God) and *ikhlas* (sincerity) play a central role in Sufistic counseling, guiding individuals through healing and personal growth processes.

The integration of these two counseling approaches may represent the most effective method for addressing complex individual needs. Counselors might initially employ mainstream techniques to provide immediate relief and practical solutions to psychological difficulties. Subsequently, elements of Sufistic counseling can be incorporated to nurture the individual's spiritual growth and facilitate deeper personal transformation. In this way, Sufistic and

mainstream counseling not only complement one another but synergistically contribute to a more holistic approach in assisting individuals. This integrated methodology enables individuals to manage immediate psychological concerns while simultaneously fostering a deeper understanding of themselves and their relationship with God, thereby supporting a more comprehensive and enduring healing process.

Moreover, within this dialectical framework, counselors must remain attuned to the unique needs of those seeking assistance. Given the diversity of backgrounds and challenges among clients, the counseling approach must be adaptable and tailored to individual circumstances. By assessing both the psychological and spiritual dimensions of a client's condition, counselors can draw upon relevant elements from both Sufistic and mainstream counseling to craft a personalized and holistic strategy. This integrative approach not only provides practical solutions but also offers a profound and transformative experience, empowering individuals to address their problems while simultaneously growing and developing into more balanced individuals with a heightened awareness of the spiritual aspects of their lives.

Ultimately, both Sufistic and mainstream counseling share a common objective when addressing issues such as bullying: to assist individuals in overcoming their challenges, enhancing interpersonal relationships, and cultivating a safe and inclusive environment. Despite their differing perspectives and methodologies, these two approaches can work in tandem to achieve the same ultimate goal.

References

- Abdullah, R. (2018). Modern psychology and Islamic ethics: Bridging the gap in counseling practices. *Indonesian Journal of Counseling and Development*, 3(1), 23-36.
- Afifi, I. (2022). *Jurgen Habermas; Senjakala Modernitas*. IRCiSoD.
- Ahmad, A. (2017). Integrating Islamic spirituality into counseling: A theoretical framework. *Journal of Islamic Counseling*, 5(2), 45-58.
- Al – Qur'an dan Terjemahannya. (2019). Jakarta: Kementrian Agama RI.
- Amirullah, T. (2014). Kritik sosial kepemimpinan dan perubahan sosial pada naskah demonstran karya N. Riantiarno: studi analisis wacana kritis.
- Arum Fitriana, "Pengaruh Latihan Asertive Sebagai Salah Satu Bentuk Konseling Islam Untuk Menurunkan Perilaku Bullying Siswa SMP N 15 Yogyakarta" (UIN Sunan Kalijaga Yogyakarta, 2016).
- Basyid, H. A. (2022). *Bimbingan Konseling Islam: Dakwah Responsif & Solutif*. Inoffast Publishing Indonesia.
- David C. Rettew dan Sara Pawlowski, "Bullying," *Journal Child and Adolescent Psychiatric Clinics of North America*, 2016, 2.
- Diponegoro, D. R. A. M. (2002). Psikologi Islam.
- Edwindha Prafitra Nugraheni, S.Pd., M.Pd., Kons, (2022) PENDALAMAN MATERI BIMBINGAN DAN KONSELING MODUL 5 STRATEGI LAYANAN RESPONSIF : Kementerian Pendidikan, Kebudayaan, Ristek, dan Teknologi.
- Faqih, A. R. (2001). *Bimbingan dan Konseling dalam Islam*. Yogyakarta: UII Press.
- Farida, & Saliyo. (2008). *Teknik Layanan Bimbingan Konseling Islami*. Kudus: STAIN Kudus.
- Hariri, A., & Fitriani, L. (2019). Professional ethics in Islamic counseling: Challenges and solutions. *Journal of Islamic Studies and Counseling*, 8(1), 30-42.
- Hasanuddin, *Hukum Dakwah* (Jakarta: Pedoman Ilmu Jaya, 1996), hlm. 37.
- Hendra Krisnadi Darmawan, "Mengurangi Perilaku Bullying Melalui Metode RolePlaying Pada Siswa Kelas VIII di SMPN I Tempel," *Jurnal Riset Mahasiswa Bimbingan dan Konseling* 7, no. 4 (Juni 2015).
- Hidayat, Fahrul, Arisatul Maulana, and Doni Darmawan. "Komunikasi Terapeutik dalam Bimbingan dan Konseling Islam." *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam* 16.2 (2019): 140.
- Marandika, D. F. (2018). Keterasingan Manusia menurut Karl Marx. *Tsaqafah*, 14(2), 229-322.
- Mohammad Hasan, *Metodologi Pengembangan Ilmu Dakwah*, (Surabaya: Pena Salsabila, 2013), 80.
- Murti dwi Pujiastuti, *Bullying dalam Perspektif Islam* (Jakarta: Grasindo, 2016): 91.
- Pasiska, P. (2018). Konsep manusia dan komunikasi dalam persepektif psikologi transpersonal dan Islam. *Interdisciplinary Journal of Communication*, 3(2), 273-292.
- Prasetya, Marzuki Agung. (2015). "Korelasi Antara Bimbingan Konseling Islam Dan Dakwah." *Addin* 8.2: 53674. H. 426.
- Prasetyo, B. D., Febriani, N. S., Asmara, W. W., Tamitiadini, D. D., Destrity, N. A., Avina, D. A. A., & Illahi, A. K. (2018). *Komunikasi pemasaran terpadu: pendekatan tradisional hingga era media baru*. Universitas Brawijaya Press.
- Rahayu, A. (2022). Psikologi Konseling Teori & Praktik.
- Rahmawati, R., Evi, A., & Bangun, Y. W. (2021). *Bimbingan Dan Konseling Multibudaya*.

- Rahmi, S. (2015). Pengaruh pendekatan perilaku kognitif terhadap tingkat penyesuaian diri siswa di kelas VII SMP Negeri 29 Makassar. *Jurnal Psikologi Pendidikan & Konseling Vol No.*
- Resume catatan kaki Susi Erliani (Mahasiswa Pascasarjana 2023 BKI UIN Bandung) pada PPG Daljab, 30 Juni 2022.
- Rosyad, R. (2021). *Pengantar Psikologi Agama dalam Konteks Terapi*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Santoso, H. (2018). Inclusion and diversity in counseling: Addressing cultural and religious differences. *Journal of Diversity in Education*, 6(3), 112-125.
- Saputro, H. (2018). *The Counseling Way Catatan Tentang Konsepsi Dan Keterampilan Konseling*. Deepublish.
- Susanto, A. (2021). *Filsafat ilmu: Suatu kajian dalam dimensi ontologis, epistemologis, dan aksiologis*. Bumi Aksara.
- Tarmizi, T. (2018). Bimbingan konseling islami.
- Thohir, Mohamad. "FILSAFAT ILMU BIMBINGAN DAN KONSELING ISLAM: INTEGRASI ASPEK ILMIAH DAN ILAHIAH." *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, dan Konseling Islam* 4.1 (2021): 41-58.
- Wahid, M. (2021). *Filsafat Umum: Dari filsafat Yunani kuno ke filsafat modern*. Penerbit A-Empat.
- Widodo, B. (2017). Cultural and social context in counseling: Understanding the impact of Islam in Indonesian schools. *Journal of Indonesian Educational Psychology*, 10(2), 87-102.
- Wilcox, L. (2018). *Psikologi kepribadian: Menyelami misteri kepribadian manusia*. Diva Press.