

Islamic Group Counseling

by Pak Rohmat 4

Submission date: 15-Apr-2023 12:02AM (UTC+0700)

Submission ID: 2064571874

File name: Islamic_Grouping.pdf (3.89M)

Word count: 210

Character count: 631

Islamic Group Counseling using Socratic Dialogue To Develop Emotional Intelligence

Fajar Rosydi, Rohmat Suprpto, Niken Dwi Saputri

Institut Agama Islam Negeri Kudus, Universitas Muhammadiyah Semarang, Universitas Negeri Malang, Indonesia

fajarrosyidi@iainkudus.ac.id, rohmat@unimus.ac.id, nikendwisa@gmail.com

Abstract

High emotional intelligence is very important for individual success. This study aims to improve the emotional intelligence of students by using Islamic group counseling using Socratic dialogue. To achieve this goal, this study uses a single subject design. Three female students and two male students were selected as research subjects using purposive sampling technique. Data on the level of procrastination in the baseline 1 (A1), intervention (B) and baseline 2 (A2) phases were obtained from the emotional intelligence observation sheet. The results showed that each student's emotional intelligence increased after the intervention of Islamic group counseling with the Socratic dialogue technique.

Keywords: Islamic Group Counseling, Socratic Dialogue, Emotional Intelligence

Intruduction

The intelligence possessed by individuals played an important role in living life successfully. This is what drove a person to get an education. Education is one of the main keys in developing the functions of individual to develop optimally (Kurnia & Wahono, 2021). Some individuals feel proud if successful in the academic field. This is called academically intelligent. It is increasingly recognized that to achieve high achievement in learning, one must have a high IQ (Intelligence Quotient). However, in reality, in the learning process in the world of education, it is found that individuals who cannot achieve learning achievements that are equivalent to their intelligence abilities.

There are still many abilities in individuals besides academic intelligence. For example, moral intelligence, intrapersonal intelligence, or interpersonal intelligence. There are still many people who are not proud if they have good moral intelligence, intrapersonal intelligence or interpersonal intelligence. According to (Goleman, 2008) which states that pure people only have high academic intelligence, they will tend to be anxious, critical, tend to withdraw from life, seem cold and find it difficult to express their annoyance and anger appropriately.

Research conducted by Goleman in 1995-1998 showed that intellectual intelligence only contributed 20% to the success of a person's life. While the rest, that is 80% depends on emotional intelligence, social intelligence, and spiritual intelligence. Even in someone's success at work, intellectual intelligence only contributes 4% (Anggraeni et al., 2021).

World psychologists have mapped human intelligence which consists of intellectual intelligence, emotional intelligence and spiritual intelligence. These three intelligences were personal intelligences that were inherent in individuals and were needed by individuals to improve their own quality in living life, including in the learning process (Noor & Hanafi, 2017).

Emotional intelligence has an influence on student achievement. Emotional intelligence was able to train the ability to manage feelings, the ability to motivate oneself, regulate moods and be able to empathize and cooperate with others. This intelligence supports a student in achieving his goals and ideals (Anggraeni et al., 2021).

Cases are often encountered such as: unsatisfactory student learning achievement. This was not because IQ intelligence is lacking or below average, but because students have less emotional intelligence. Lack of emotional intelligence, indicated by lack of self-awareness, lack of self-regulation, lack of motivation, lack of empathy, and lack of social skills (Saraswati, 2010)

High emotional intelligence was very important for individuals. In this case, students need to have high emotional intelligence (Angelica, Graha, & Wilujeng, 2007). With high emotional intelligence, students were able to manage themselves well personally, socially, studying and career. For this reason, it was necessary to have a service to improve students' emotional intelligence. Counseling as an alternative to improve emotional intelligence.

Group counseling could be an alternative service that could be implemented by counselors to solve counselee problems in group settings effectively and efficiently. Group counseling is essentially individual counseling services that are carried out in group (Ani, 2019). Through groups, individuals will achieve goals and relate to others in innovative and productive ways (Gladding, 1994). Furthermore, Islamic counseling as a form of assistance to individuals in order to develop their potential or religious nature optimally. This was done by internalizing the values contained in the Qur'an and Hadith into themselves so that they could live in harmony. (Rozikan & Fitriana, 2017).

There were many strategies in group counseling. Such as The lecture, Socratic debate, Humor, creativity, Self-disclosure. Socratic debate strategy or technique was a technique where the counselor and counselee argue (Nisa, 2016). The direct application of the Socratic debate technique in the counseling process was to carry out a question and answer process, where the counselor asks the counselee related to his beliefs without blaming the counselee's beliefs (Octovi, Dewi, & Suciati, 2017). When irrational beliefs were found in the counselee, the counselor could ask questions that allow the counselee to explore his beliefs until the counselee realized that his beliefs were not irrational and could be self-defeating so that he was aware of the need to replace these beliefs into rational and logical ones.

Method

The method in this research used the experimental method, the research method used to find the effect of certain treatments under controlled conditions (Creswell, 2012). The research design in this study used a single-subject design with an A-B-A design. The A-B-A design was a research design whose data processing results could be used to investigate change, in this case emotional intelligence.

Design A-B-A showed three conditions, namely A1 (baseline 1), B (intervention), and A2 (baseline 2). Post-intervention measured were removed or maintenance. A2 (baseline 2) is intended as a control intervention so that it was possible to conclude that there was a functional relationship between Islamic group counseling with the Socratic Dialogue technique and emotional intelligence. Therefore, it could be obtained results that explain that changed in the level of emotional intelligence are caused by the intervention that has been given and not from other factors. The purpose of adapting and using this single subject design was to control and determine that the intervention of Islamic group counseling with the Socratic Dialogue technique has caused changes in increasing emotional intelligence.

Sampling was done through purposive sampling technique. Samples were taken with several criteria for selecting subjects. The first was recorded as a student of Islamic Counseling Guidance at IAIN Kudus. And the second indicated low emotional intelligence based on measurements using an emotional intelligence scale. The research subjects consisted of five students of Islamic Counseling IAIN Kudus, there were three women with the initials AA, AM and IK and two men with the initials MW and YW.

The research instrument in this study used a data collection instrument, namely emotional intelligence scale, emotional intelligence observation sheet, reflection sheet, and assignment sheet. The research procedures carried out were: (1) the preparation stage, including: (a) compiling and revising the treatment materials, (b) testing the instrument, (c) determining the research subject, (2) the implementation stage, including: (a) implementing the baseline (A1) namely observation, (b) carrying out the intervention, (c) conducting observations at the baseline (A2), (3) the final stage, including (a) data analysis and (b) writing of results. This study uses data analysis in the form of graphic visual analysis with the split middle method. Visual data analysis was the result of interpreting the data depicted in the graph of the development of emotional intelligence.

Theoretical Review

Group Counseling with Socratic Dialogue

Group counseling was the process of providing assistance which was carried out through counseling interviews by an expert (called a counselor) to several individuals who were experiencing a problem (called a client) in which there were dynamics of social interaction that could develop intensively in a group atmosphere which leads to the resolution of the problems faced. by each client (Prayitno & Amti, 2008)

(Berg, Landreth, & Fall, 2017) stated that group counseling is a dynamic, interpersonal and intrapersonal process that solves problems and their implementation results from individual feelings and behavior with group members. This group consists of several people whose function was to seek increased awareness of themselves and others so that they could be better at dealing with a problem.

Group counseling focused on the process of interpersonal relationships and problem solving strategies between group members who were aware that thoughts, feelings and behavior were experiencing a problem. (Corey, 2012). Group counseling was designed for prevention, development, and improvement. Group Counseling was a dynamic interpersonal process centered on conscious thought and behavior (Rosyidi, 2021).

According to (Jacobs, Masson, Harvill, & Schimmel, 2012) group counseling was carried out in three stages, namely: 1) The Beginning Stage. This stage was the stage of group formation for group introductions, topic discussions or discussing the problems that were being experienced by each group member, group goals, what was expected in the group, setting group rules, and the level of comfort sharing in groups. 2) The Working Stage. This stage was the core stage of the process of implementing group counseling that focuses on goals among group members. During this stage, members learned new material, thoroughly discuss various problem topics, assisted in problem solving, became emotionally involved among group members, and many different dynamics could be occurred, as members interact in several different ways. 3) The Closing Stage. This stage was the closing or final stage of implementing group counseling. During this stage, members share what members have learned, how the changes were felt, and between group members apply what they have learned during the group counseling process to help change for the better.

Socratic dialogue used questions to help others expand their view of a particular problem and then gain new views according to the concept. The Socratic dialogue technique was intended to help individuals found useful information that could be used to find alternatives and gained a better understanding of concepts.

Emotional Intelligence

Various opinions have been expressed by education experts regarding emotional intelligence. Salovey states, EQ was a person's ability to recognize one's emotions through self-awareness skills, manage emotions with intelligence by maintaining emotional harmony and expression, motivating oneself, recognizing other people's emotions, and skills in building relationships (Salsabila & Indrawati, 2019).

Daniel Goleman as the figure who popularized this theory suggested that emotional intelligence was a human ability in the form of emotional skills that would shape character, including the ability to control oneself, empathy, modification, enthusiasm, patience, perseverance, and social skills (Kurnia & Wahono, 2021).

According to (Goleman, 2008) emotional intelligence has a scope of discussion, including:

-
- a) Self Awareness. Self-awareness was continuous attention to one's inner self, the used of this term refers to someone's introspective and self-reflecting attention to their experiences. Awareness to recognize feelings when they hit, was the foundation of emotional intelligence. Self-awareness in an educator was able to recognize oneself, distinguished oneself from others, have imagination and reality between right and wrong, distinguished one's own emotions and those of others.
- b) Self Regulation. Self-control was a process to align the individual with himself and the environment so as to achieve happiness in life. Self-control was the same as adjustment. Self-adjustment was an individual's behavioral response to overcome the needs, tensions, frustrations and conflicts that existed within him, maintaining harmony between the demands that existed in him and the environment. Goleman defined self-control as the ability to deal with emotional storms generated by a certain awareness, rather than being controlled by lust. Self-control aims to maintain emotional balance, not suppress emotions, because every feeling has value and meaning. Self-adjustment consists of intrapersonal (personal) and extrapersonal (social) elements, both of which support the process of personality functioning.
- c) Self Motivation. Motivation was a process that described the intensity, direction, and persistence of an individual to achieve his goals. Various emotions could be seen when motivating yourself, such as: enthusiasm, passion, self-confidence, optimism, and hope. In shaping student persistence, an educator could practice delaying student desires. Students were needed to be accustomed to completing assignments to the best of their ability according to their conditions. Creating a positive climate by avoiding coercion on students, because it would lead to an anxious attitude that results in an attitude of dependence on educators and external guidance and instructions from others.
- d) Empathy. Empathy was a person's effort to respond to other people's circumstances with that person's perspective, so that an attitude of understanding, serving, developing what other people need. The ability to read other people's feelings will increase and increase educators' knowledge of their own emotions. Because emotions are rarely expressed in words (90% of emotions are non-verbal), the key to empathy is the ability to read non-verbal messages, such as; tone of voice, gestures, facial expressions, and so on. Those who were good at reading other people's emotions were considered to have high awareness. Therefore it was important to regularly communicate one's feelings to others.

e) Social Skill. Social skills were the ability to understand and act wisely in human relationships. Fostering relationships with others would hone the educator's ability to control emotions and skills to recognize the emotions of others. Healthy social skills were a balance between sensitivity to self and social phenomena, and utilizing both in an integrated manner. This combination were important to avoid attitudes as social chameleons.

Faith could educate one's emotions, true faith was not only beneficial for itself in a vertical form, namely *hablu min Allah*, but could apply it horizontally in social life, namely *hablu min an-nas* which could be realized with a stable emotional attitude towards oneself or others. In various verses, the sentence worshiping Allah (*iman*) was always coupled with the command to do good things to others, for example the command to pray (vertical dimension) was always accompanied by the command to pay zakat (horizontal dimension).

In the Qur'an, emotional intelligence activities were often associated with the heart. Therefore, the main keywords of EQ in the Qur'an could be traced through keywords (heart) and of course with other terms that were similar to the function of the heart such as soul, intuition, and several other terms. The existence of emotional intelligence was explained very clearly in the following few verses.

So do they were not walk on the earth and have hearts which they could understand or have ears which they could hear? For verily it was not the eyes that are blind, but that was the heart in the chest. (Q.S.al-Haj/22:46)

And verily We have made for the contents of Hellfire most of the jinn and humans, they have hearts, but they did not use to understand (the signs of Allah) and they have eyes (but) they did not use to see (signs of Allah's power), and they have ears (but) they did not use to hear (the signs of Allah). They were like cattle, they are even more misguided. They were the ones who are negligent. (Q.S.al-A'raf/5:179)

So have you seen a person who took his lusts as his God, and Allah has let him astray according to His knowledge and Allah has sealed off his hearing and his heart and put a cover over his sight? So who will guide him after Allah (let him go astray). Then why don't you take a lesson? (Q.S.al-Jatsiyah/45:23).

The verses above clearly illustrate to us that the factor of emotional intelligence played a role in determining the existence of human dignity in front of Allah.

Discussion

The results of the measurement and intervention of the subjects during the baseline (A1), intervention (B), and baseline (A2) were presented in the individual analysis. The purpose of individual analysis was to determine the development of each subject. The results of the measurement of the observations of the five research subjects respectively during the baseline (A1), intervention (B), and baseline (A2) are presented in table 1.

Table 1. Results of Observation of Emotional Intelligence for Each Subject

No	Client	Baseline(A1)			Intervnsi (B)						Baseline (A2)		
		Session 1	Session 2	Session 3	Session 1	Session 2	Session 3	Session 4	Session 5	Session 6	Session 1	Session 2	Session 3
1	AA	28	31	34	45	46	49	49	51	58	62	65	71
2	AM	30	30	33	40	43	45	47	52	56	63	66	72
3	IK	32	33	33	41	43	44	48	53	57	63	65	72
4	MW	28	31	31	42	44	47	50	52	55	64	66	73
5	YW	27	28	30	43	45	47	49	51	59	63	64	74

In addition to measure through observations at each baseline (A1), intervention (B), and baseline (A2), measurements were also made using an emotional intelligence scale. The measurement results using the emotional intelligence scale before and after the intervention were presented in table 2.

Table 2. Results of filling out the emotional intelligence scale before and after the intervention

Client	Before Intervention	After Intervention
AA	58	132
AM	65	136
IK	60	137
MW	61	136
YW	64	138

In table 2, it was known that each subject experienced could increase in emotional intelligence. Furthermore, the results of the observations of each subject were described in the form of a graph and analyzed using the split middle method.

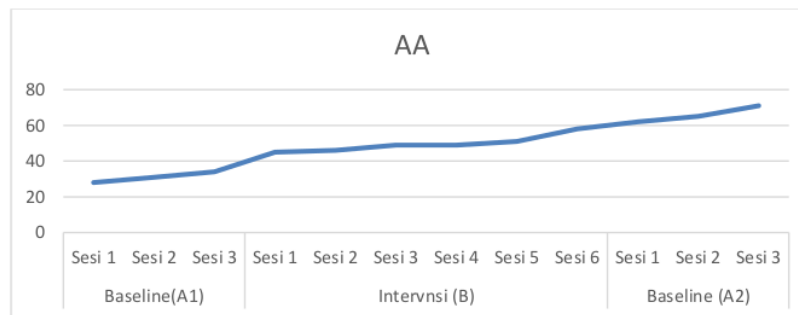


Figure 1. Graph of the development of the level of emotional intelligence of subjects AA

Figure 1 showed the emotional intelligence of AA which has a slight increase in (A1). In (B) there were a more drastic increase than before, and in (A2) it was known that there was a tendency to increase in emotional intelligence. In the analysis, the estimation conditions for the direction of (A1), (B), and (A2) were increasing (+). The tendency of stability in (A1) obtained emotional intelligence values of 28, 31 and 34. In (B) emotional intelligence values obtained 45, 46, 49, 49, 51, and 58. In (A2) emotional intelligence values obtained 62, 65, 71. The trend of positive stability (trend) from variable (A1) to variable (B) becomes stable (A2). The trace data (A1) went up (+), (B) went up (+),

and (A2) went up (+). Stability and range levels (A1) 28-34, (B) 45-58, and (A2) 62-71. The level changed in (A1) is 28-34 (+5), (B) is 45-58 (+13), and (A2) is 62-71 (+9).

The number of variables changed in the analysis between the conditions of AA subjects was one variable, namely emotional intelligence. The change in directional trend and its effect on (A1) showed a low increase. Meanwhile (B) and (A2) experienced a more drastic decrease than (A1). This showed that the intervention has a positive effect on the changed variables. The change in stability (A1) was included in the low category. In (B) and (A2) the changed in stability was included in the high category. Changed in the positive stability of the variable (A1) to the variable (B) to be stable (A2). This showed that the emotional intelligence of AA subjects has increased.

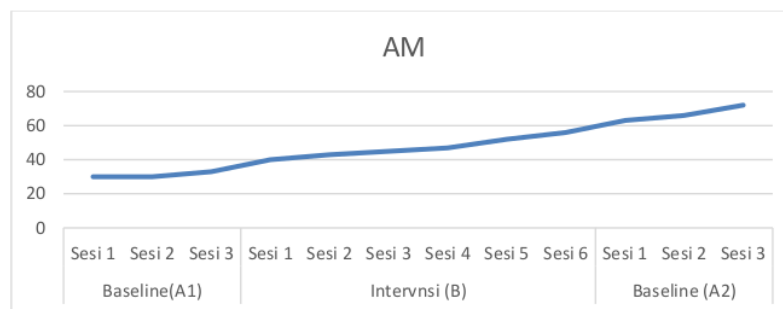


Figure 2. Graph of the development of the level of emotional intelligence of subjects AM

Figure 2 shows AM's emotional intelligence which experienced a slight increase in (A1). In (B) there was a gradual increase, and in (A2) it was known that there was a tendency to increase emotional intelligence. In the analysis, the estimation conditions for the direction of (A1), (B), and (A2) were increasing (+). The tendency of stability in (A1) obtained emotional intelligence values 30, 30 and 33. In (B) emotional intelligence values obtained 40, 43, 45, 47, 52 and 56. In (A2) emotional intelligence values obtained 62, 66, and 72 The trend of positive stability (trend) from variable (A1) to variable (B) becomes stable (A2). The trace data (A1) went up (+), (B) went up (+), and (A2) went up (+). Stability and range levels (A1) 30-33, (B) 40-56, and (A2) 63-72. The level change in (A1) is 30-33 (+3), (B) is 40-56 (+16), and (A2) is 63-72 (+9).

The number of variables changed in the analysis between conditions of AM subjects was one variable, namely emotional intelligence. The changed in directional trend and its effect on (A1) showed a low increase. Meanwhile (B) and (A2) experienced a more drastic decrease than (A1). This showed that the intervention has a positive effect on the changed variables. The changed in stability (A1) was included in the low category. In (B) and (A2) the change in stability was included in the high category. Changed in the positive stability of the variable (A1) to the variable (B) to be stable (A2). This showed that the emotional intelligence of AM subjects has increased.

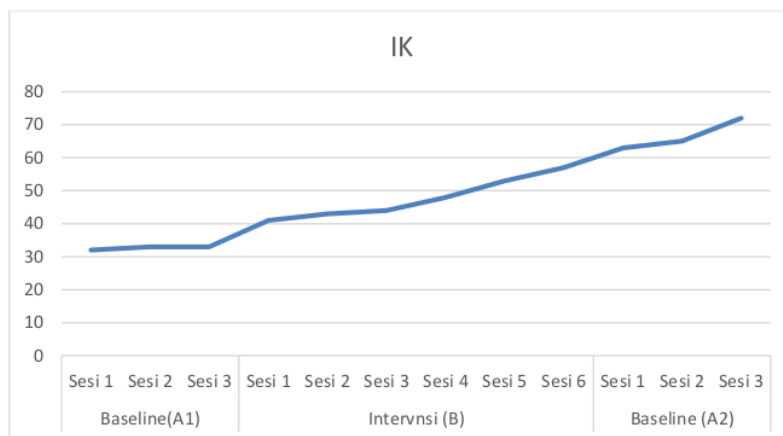


Figure 3. Graph of the development of the level of emotional intelligence of subjects IK

Figure 3 shows the emotional intelligence of IK which experienced a slight increase in (A1). In (B) there is a gradual increase, and in (A2) it was known that there was a tendency to increase emotional intelligence. In the analysis, the estimation conditions for the direction of (A1), (B), and (A2) were increasing (+). The tendency of stability in (A1) obtained emotional intelligence values 32, 33 and 33. In (B) emotional intelligence values obtained 41, 43, 44, 48, 53 and 57. In (A2) emotional intelligence values obtained 63, 65, and 72. The trend of positive stability (trend) from variable (A1) to variable (B) becomes stable (A2). The trace data (A1) went up (+), (B) went up (+), and (A2) went up (+). Stability and range levels (A1) 32-33, (B) 41-57, and (A2) 63-72. The level changed in (A1) is 32-33 (+1), (B) is 41-57 (+16), and (A2) is 63-72 (+9).

The number of variables that were changed in the analysis between the conditions of the IK subject was one variable, namely emotional intelligence. The change in directional trend and its effect on (A1) showed a low increase. Meanwhile (B) and (A2) experienced a more drastic decrease than (A1). This showed that the intervention has a positive effect on the changed variables. The changed in stability (A1) was included in the low category. In (B) and (A2) the change in stability was included in the high category. Changed in the positive stability of the variable (A1) to the variable (B) to be stable (A2). This showed that the emotional intelligence of IK subjects has increased.

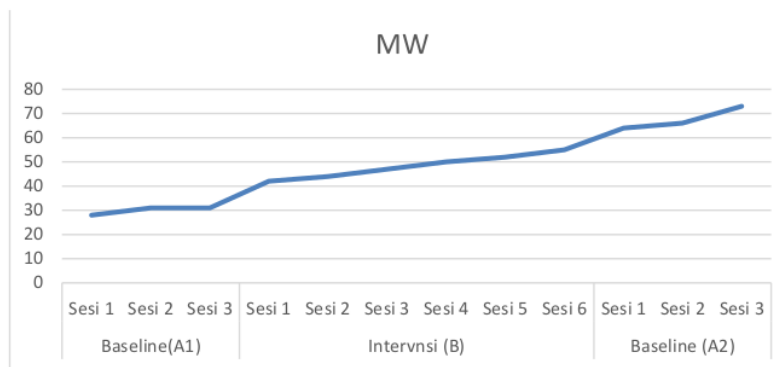


Figure 4. Graph of the development of the level of emotional intelligence of subjects MW

Figure 4 showed the emotional intelligence of MW which has a slight increase in (A1). In (B) there was a gradual increase, and in (A2) it was known that there was a tendency to increase emotional intelligence. In the analysis, the estimation conditions for the direction of (A1), (B), and (A2) were increasing (+). The tendency of stability in (A1) obtained emotional intelligence values 28, 31 and 31. In (B) emotional intelligence values obtained 42, 44, 47, 50, 52 and 55. In (A2) emotional intelligence values obtained 64, 66, 73. The trend of positive stability (trend) from variable (A1) to variable (B) becomes stable (A2). The trace data (A1) went up (+), (B) went up (+), and (A2) went up (+). Stability and range levels (A1) 28-31, (B) 42-55, and (A2) 64-73. The level change in (A1) was 28-31 (+3), (B) was 42-55 (+13), and (A2) was 64-73 (+9).

The number of variables that were changed in the analysis between conditions of MW subjects was one variable, namely emotional intelligence. The change in directional trend and its effect on (A1) showed a low increase. Meanwhile (B) and (A2) experienced a more drastic decrease than (A1). This showed that the intervention has a positive effect on the changed variables. The changed in stability (A1) was included in the low category. In (B) and (A2) the changed in stability is included in the high category. Changed in the positive stability of the variable (A1) to the variable (B) to be stable (A2). This showed that the emotional intelligence of the MW subject has increased.

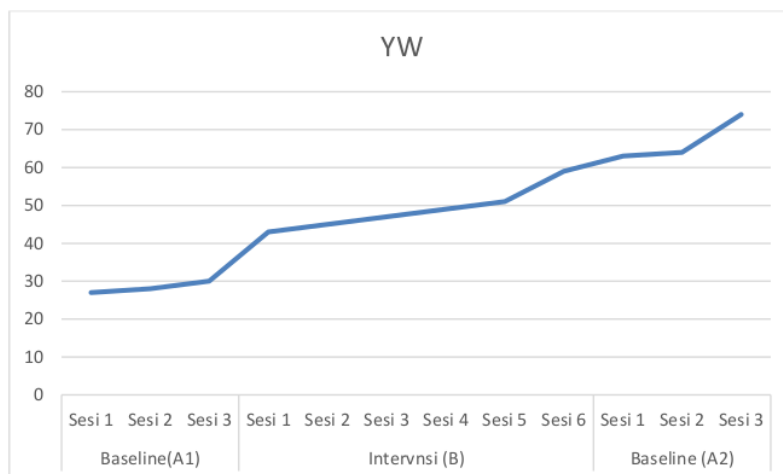


Figure 5. Graph of the development of the level of emotional intelligence of subjects YW

Figure 5 showed YW's emotional intelligence which experienced a slight increase in (A1). In (B) there was a gradual increase, and in (A2) it was known that there was a tendency to increase emotional intelligence. In the analysis, the estimation conditions for the direction of (A1), (B), and (A2) were increasing (+). The tendency of stability in (A1) obtained emotional intelligence values 27, 28 and 30. In (B) emotional intelligence values obtained 43, 45, 47, 49, 51, 59. In (A2) emotional intelligence values were obtained 63, 64, and 74. The trend of positive stability (trend) from variable (A1) to variable (B) became stable (A2). The trace data (A1) went up (+), (B) went up (+), and (A2) went up (+). Stability and range levels (A1) 27-30, (B) 43-59, and (A2) 63-74. The level changed in (A1) is 27-30 (+3), (B) is 43-59 (+16), and (A2) is 63-74 (+11).

The number of variables that were changed in the analysis between the conditions of YW subjects was one variable, namely emotional intelligence. The changed in directional trend and its effect on (A1) showed a low increase. Meanwhile (B) and (A2) experienced a more drastic decrease than (A1). This showed that the intervention has a positive effect on the changed variables. The changed in stability (A1) is included in the low category. In (B) and (A2) the change in stability is included in the high category. Changed in the positive stability of the variable (A1) to the variable (B) to be stable (A2). This showed that the emotional intelligence of the YW subject has increased.

This study aimed to increase emotional intelligence by using Islamic group counseling with the Socratic Dialogue technique. The intervention in the form of Islamic group counseling with Socratic dialogue technique was given to five students who had low emotional intelligence. Before the intervention using Islamic group counseling with the Socratic dialogue technique was carried out, the emotional intelligence of the five subjects was in the low category and after being given an intervention using Islamic group counseling using the Socratic dialogue technique, the emotional intelligence of the five research subjects experienced a significant increase, although the increase varied between each subject.

Islamic group counseling with the Socratic Dialogue technique is able to increase students' emotional intelligence because in the intervention process students are required to be aware of aspects of emotional intelligence and implement them in the form of more positive behavior. In this study, more positive emotional intelligence behavior was demonstrated by self-awareness, self-control, self-motivation, empathy, and social skills.

The measurement of the effectiveness of Islamic group counseling with the Socratic Dialogue technique in this study was carried out by looking at the results of visual analysis with the split middle method which has been described in the research results starting from baseline (A1), intervention (B), and baseline (A2) which were shown by graphs. Based on the data from visual analysis, it could be seen that there was a decrease in the level of emotional intelligence using Islamic group counseling with the Socratic Dialogue technique, this was caused by several factors, including the impact of the research design used, namely single subject design (SSD), intervention with Islamic group counseling Socratic dialogue technique and the condition of the subject itself. The description above has proven that Islamic group counseling using the Socratic Dialogue technique was effective for increasing students' emotional intelligence.

Conclusion

Islamic group counseling Socratic dialogue technique was effective for increasing students' emotional intelligence. The increase in emotional intelligence was due to the intervention of Islamic group counseling with the Socratic Dialogue technique which focuses on changing attitudes and behaviors about self-awareness, self-control, self-motivation, empathy, and social skills. This changed was carried out through the stages of self-observation, dialogue, and learning new skills to become an emotionally intelligent individual.

References

- Angelica, T. L., Graha, A. N., & Wilujeng, S. (2007). PENGARUH KECERDASAN INTELEKTUAL, KECERDASAN EMOSIONAL, DAN KECERDASAN SPIRITUAL TERHADAP KINERJA KARYAWAN DI TRANSFORMER CENTER KOTA BATU. *Journal Riset Mahasiswa Manajemen (JRMM)*, 6(1), 1–7. <https://doi.org/https://doi.org/10.21067/jrmm.v6i1.4469>
- Anggraeni, L., Lubis, D. R., Binawan, U., Spiritual, K., Intelektual, K., & Prestasi, I. (2021). SPIRITUAL DENGAN INDEKS PRESTASI MAHASISWA PROGAM, 9(1), 136–139.
- Ani. (2019). Group Counseling of Trait and Factor Model Improves Career Decision Stability of Students of BPI IAIN Pekalongan. *KONSELING RELIGI Jurnal Bimbingan Konseling Islam*, 10(2), 245–264. <https://doi.org/http://dx.doi.org/10.21043/kr.v10i2.5653>
- Berg, R. C., Landreth, G. L., & Fall, K. A. (2017). *Group Counseling* (6th Editio). New York: Routledge. <https://doi.org/https://doi.org/10.4324/9781315157757>

-
- Corey, G. (2012). *Theory And Practice Of Group Counseling*. Thomson Brooks. <https://doi.org/https://doi.org/10.1016/B978-012673031-9/50018-6>
- Creswell, J. (2012). *Educational Research Planning, Conducting and Evaluating Quantitative and Qualitative Research*. New York: University of Nebraska Lincoln Pearson.
- Gladding, S. T. (1994). *Effective Group Counseling*. North Carolina: ERIC Counseling and Student Services Clearinghouse.
- Goleman, D. (2008). *Emotional Intelligence*. Jakarta: PT. Gramedia Pustaka Utama.
- Jacobs, E., Masson, R. L., Harvill, R. L., & Schimmel, C. J. (2012). *Group Counseling: Strategies and Skills*. California: Brooks/Cole.
- Kurnia, H., & Wahono, J. (2021). PENGARUH KECERDASAN EMOSIONAL TERHADAP PRESTASI BELAJAR PENDIDIKAN PANCASILA DAN KEWARGANEGARAAN SISWA SMA NEGERI 5 YOGYAKARTA. *AoEJ: Academy of Education Journal*, 12(1), 82–97.
- Nisa, W. C. (2016). THE IMPLEMENTATION OF RATIONAL EMOTIVE BEHAVIOR COUNSELING WITH SOCRATES. *Jurnal BK UNESA*, 6(1), 1–6. Retrieved from <https://jurnalmahasiswa.unesa.ac.id/index.php/jurnal-bk-unesa/article/view/14120/12861>
- Noor, F., & Hanafi, Z. (2017). THE ROLE OF EMOTIONAL INTELLIGENCE IN MEDIATING THE RELATIONSHIP BETWEEN EMERGING ADULTHOOD AND ACADEMIC, 14(1), 145–168.
- Octovi, C., Dewi, L. S., & Suciati. (2017). Analisis Kualitas Pertanyaan pada Penggunaan Model Discovery Learning disertai Dialog Socrates. *Pancasakti Science Education Journal*, 2(2), 158–162.
- Prayitno, & Amti, E. (2008). *Dasar-Dasar Bimbingan dan Konseling*. Jakarta: Rineka Cipta.
- Rosyidi, F. (2021). Strategi Pengembangan Toleransi Masyarakat melalui Konseling Kelompok dengan Pendekatan Konseling Singkat Berfokus Solusi. *Community Development: Jurnal Pengembangan Masyarakat Islam*, 05(1), 34–46. <https://doi.org/http://dx.doi.org/10.21043/cdjpmi.v5i1.9641>
- Rozikan, M., & Fitriana, S. (2017). PENGUATAN KONSELING ISLAMI MELALUI PERJALANAN TASAWUF DALAM MERAH KEBAHAGIAAN INDIVIDU. *KONSELING RELIGI*, 8(1), 173–192. Retrieved from [https://journal.iainkudus.ac.id/index.php/konseling/article/view/Muhamad Rozikan dan Siti Fitriana](https://journal.iainkudus.ac.id/index.php/konseling/article/view/Muhamad%20Rozikan%20dan%20Siti%20Fitriana)
- Salsabila, W. K., & Indrawati, E. S. (2019). HUBUNGAN ANTARA KECERDASAN EMOSIONAL DENGAN PROKRASINASI AKADEMIK PADA MAHASISWA JURUSAN SEJARAH FAKULTAS ILMU BUDAYA UNIVERSITAS DIPONEGORO. *Jurnal Empati*, 8(4), 773–780. Retrieved from <https://ejournal3.undip.ac.id/index.php/empati/article/view/26522>

Saraswati, S. (2010). UPAYA MENINGKATKAN KECERDASAN EMOSIONAL MAHASISWA JURUSAN BIMBINGAN KONSELING FIP UNNES SEMESTER I TAHUN AKADEMIK 2009/2010 MELALUI LAYANAN KONSELING KELOMPOK. *Jurnal Penelitian Pendidikan*, 27(1). <https://doi.org/https://doi.org/10.15294/jpp.v27i2.174>

Islamic Group Counseling

ORIGINALITY REPORT

0%

SIMILARITY INDEX

0%

INTERNET SOURCES

0%

PUBLICATIONS

0%

STUDENT PAPERS

PRIMARY SOURCES

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off