



Group Counseling in the Perspective of Islamic Counseling: Halaqah Mentoring Vs Group Guidance

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Abstract. This research explores the comparison between two counseling approaches, namely halaqah mentoring in Islam and conventional group counseling, to understand how they can complement each other in achieving the holistic well-being of individuals. Halaqah mentoring, a traditional method in Islamic education, emphasizes spiritual and moral development, while conventional group counseling is more oriented towards psychological problem-solving and individual skill development. This comparison highlights the differences in goals, techniques, and cultural context between the two approaches. Despite the fundamental differences, research shows that the two can be integrated to provide more holistic support for individuals, especially in contexts that require a holistic approach. The research method used was a literature review with a qualitative approach, using content analysis techniques to synthesize findings from various sources. The results show that Islamic counseling with halaqah mentoring presents an approach that integrates Islamic values into the counseling process, while conventional group counseling offers a more directed and structured approach. By understanding the strengths and weaknesses of each approach, counselors can optimize their use to best support individuals in diverse contexts.

Keywords: Halaqah mentoring, Islamic counseling, conventional group counseling, understanding of Islamic teachings, spirituality.

Abstrak. Penelitian ini mengkaji perbandingan antara dua pendekatan konseling, yaitu pendampingan halaqah dalam Islam dan konseling kelompok konvensional, untuk memahami bagaimana keduanya dapat saling melengkapi dalam mencapai kesejahteraan holistik individu. Pendampingan halaqah, metode tradisional dalam pendidikan Islam, menekankan pada pengembangan spiritual dan moral, sedangkan konseling kelompok konvensional lebih berorientasi pada pemecahan masalah psikologis dan pengembangan keterampilan individu. Perbandingan ini menyoroti perbedaan tujuan, teknik, dan konteks budaya antara kedua pendekatan tersebut. Meskipun terdapat perbedaan mendasar, penelitian menunjukkan bahwa keduanya dapat diintegrasikan untuk memberikan dukungan yang lebih holistik bagi individu, terutama dalam konteks yang membutuhkan pendekatan holistik. Metode penelitian yang digunakan adalah kajian pustaka dengan pendekatan kualitatif, menggunakan teknik analisis isi untuk mensintesis temuan dari berbagai sumber. Hasil penelitian menunjukkan bahwa konseling Islam dengan pendampingan halaqah menghadirkan pendekatan yang mengintegrasikan nilai-nilai Islam ke dalam proses konseling, sedangkan konseling kelompok konvensional menawarkan pendekatan yang lebih terarah dan terstruktur. Dengan memahami kekuatan dan kelemahan masing-masing pendekatan, konselor dapat mengoptimalkan penggunaannya untuk memberikan dukungan terbaik bagi individu dalam konteks yang beragam.

Kata Kunci: Pendampingan halaqah, konseling Islam, konseling kelompok konvensional, pemahaman ajaran Islam, spiritualitas.

1. Introduction

Halaqah mentoring is one of the traditional methods in Islamic education that is now applied in various modern contexts, including in Islamic counseling. It focuses not only on knowledge transfer but also on personal and spiritual development, which is in line with

the main objectives of Islamic counseling. Research by Al-Hussaini (2021) showed that the halaqah method enhances the spiritual and emotional intelligence of participants, creates an environment conducive to personal and collective growth, and also found that social support in halaqah helps reduce stress and

increase self-confidence among participants, especially among university students.

Several studies have shown that the halaqah method is highly effective in shaping character and improving psychological well-being. For example, research conducted by Al-Hussaini (2021) in Malaysia found that halaqah participants showed significant improvements in aspects of spiritual and emotional intelligence after attending this mentoring program for six months. Halaqah is often used as a means to increase spiritual and religious awareness. Research by Al-Afifi (2020) in Indonesia showed that participation in halaqah consistently increased religious awareness and spiritual commitment among Muslim adolescents. Research by Ahmad and Ibrahim (2021) showed that the halaqah approach in Islamic counseling can strengthen the counseling process by providing a structure that supports spiritual and emotional growth.

Halaqah mentoring and conventional group counseling methods both aim to support individual development within the group, but there are significant underlying differences in approach, theory, and outcomes. Halaqah mentoring, which is often used in the context of Islamic education, emphasizes spiritual and moral development through more personalized and religious values-based interactions (Kamaludin et al., 2021). In halaqah, mentors act as facilitators who provide not only intellectual but also moral and spiritual guidance, creating an environment that supports the holistic development of participants (Amin et al., 2022). On the other hand, conventional group counseling methods focus more on psychological approaches based on Western psychological theories such as psychoanalysis, cognitive behavioral therapy, and humanistic approaches. These methods tend to use structured techniques such as open discussion sessions, social skills training, and role-playing to address participants' psychological or emotional problems (Brown & Smith, 2020).

The theoretical gap between these two approaches includes several key aspects: goals, techniques, and cultural context. First, the goal of halaqah mentoring is to achieve a balance between spiritual and intellectual development, while conventional group counseling is more geared toward psychological problem-solving and individual skill development (Hamid et al., 2023). Second, the techniques used in halaqah are more narrative and reflective, relying on stories, advice, and discussions based on sacred

texts, while conventional group counseling uses more structured psychological intervention techniques (Johnson et al., 2022). Third, cultural context also plays an important role; halaqah is more suitable for communities with a strong religious background, while conventional group counseling is more universal and can be applied to various cultural backgrounds (Al-Kandari & Al-Bustan, 2021).

A key theoretical issue in understanding this gap is how these two approaches can be integrated or adapted to complement each other, especially in contexts that require a holistic approach. The theoretical integration of these two methods is challenging due to fundamental differences in their underlying epistemologies and ontologies. For example, the religious value-based halaqah approach often views individual problems as part of a larger spiritual unity, whereas conventional counseling sees problems more as separate psychological issues that require technical intervention.

Based on the description of several studies above, the author wants to find out more about the concept of halaqah mentoring in its implementation and compare it with group counseling comprehensively.

Methods

This paper focuses on a *literature review* of the concepts of spirituality and religiosity connected to conventional counseling studies. This paper uses a qualitative approach to *library research* with *content analysis* techniques. According to Snyder (2019), the literature review is "a systematic, explicit, and reproducible method for identifying, evaluating, and synthesizing the existing body of completed and recorded work produced by researchers, scholars, and practitioners." The research steps are: 1) **Identification and Formulation of Research Problems:** by determining the topic or research problem to be reviewed. Researchers must formulate clear and specific research questions that can be answered through a literature review (Webster & Watson, 2020). 2) **Comprehensive and systematic literature search** using relevant academic databases such as PubMed, Google Scholar, or Scopus. Webster and Watson (2020). 3) **Study Selection:** After identifying relevant studies, the researcher should screen the studies based on the pre-defined inclusion and exclusion criteria. This is to ensure only studies that meet certain criteria are reviewed further

(Baumeister & Leary, 2019). 4) **Synthesize Findings:** The next step is to integrate the findings of the evaluated studies. Snyder (2019) suggests using an appropriate synthesis method such as meta-analysis for quantitative studies or meta-synthesis for qualitative studies to generate a comprehensive understanding of the topic under study. 5) **Report Preparation:** The final step is to compile a report that documents the literature review process, key findings, and research gaps. Webster and Watson (2020) emphasize the importance of presenting the findings clearly and systematically to be easily understood by readers.

Results and Discussion

1. Research Results

Group counseling in comprehensive guidance and counseling (BK) and halaqah system counseling in Islam have many similarities, but there are also significant differences in their approaches and goals. Group counseling in comprehensive guidance and counseling is an approach used by professional counselors to help a group of individuals with similar problems through open discussion and structured group activities. According to Corey (2020), group counseling helps members learn from others' experiences, provide emotional support, and develop important social skills. The session is usually guided by a trained counselor, who ensures that the discussion remains focused and productive and helps group members to achieve personal and group goals.

In contrast, halaqah system counseling in Islam focuses more on the spiritual and moral development of group members than on helping them overcome psychological problems. Halaqah, which means circle in Arabic, is a discussion group led by a mentor or scholar, often based on the study of the Quran and Hadith. According to research by Al-Hussaini (2021), halaqah serves not only as a place to discuss spiritual issues but also as a strong social support mechanism where group members feel safe to share personal experiences and get advice based on Islamic teachings. In halaqah, the learning process is two-way and participatory, allowing each member to contribute and learn from each other in an open and supportive atmosphere.

1.1 Implementation of Halaqah Mentoring Islamic Counseling

Islamic counseling using the halaqah mentoring method is an approach that integrates Islamic values and teachings into the counseling process, using a halaqah (circle) structure to facilitate discussion and spiritual development. Halaqah has long been used in the Islamic educational tradition for learning and teaching the Quran, Hadith, as well as for religious and moral discussions. The implementation of counseling with halaqah mentoring is as follows:

1.1.1 Halaqah Group Formation

Participant Selection: Halaqah participants are selected based on similar needs and issues to ensure the relevance of the discussion and the effectiveness of group support. Participants usually consist of 5-10 people to maintain optimal group dynamics (Kamaluddin, 2021). **Determination of Mentors:** A mentor or facilitator is selected based on in-depth religious knowledge and the ability to lead discussions thoughtfully. The mentor is often a cleric or counselor who has an educational background in Islamic studies and counseling.

1.1.2 Session Structure and Format

Regular Sessions: Halaqah meetings are held regularly, e.g. weekly or bi-weekly, to provide continuity and allow for continued development. Each session usually lasts 1-2 hours. **Session Agenda:** Each session begins with an opening (recitation of the Quran and prayer), followed by discussion of a pre-determined topic, and ends with reflection and closing prayer. This structure helps to keep the participants focused and engaged (Aziz, 2021).

1.1.3 Interactive approach

Open Discussion: The halaqah sessions are based on open discussions where each participant is encouraged to share their views, experiences, and problems. This creates a supportive and non-judgmental environment (Yusuf, 2020). **Personal Reflection:** Participants are allowed to reflect and share their personal reflections related to the topic of discussion. This helps in the process of internalizing Islamic values and their application in daily life. The **use of Islamic Sources** is twofold. 1) **Quran and Hadith:**

Discussions in halaqah always refer to the Quran and Hadith to provide a strong spiritual and moral foundation. Examples from the life of Prophet Muhammad (SAW) are used to provide practical guidance. 2) **Book Studies:** In addition to the Quran and Hadith, various classical and contemporary books on Islamic ethics and morals are also used as discussion materials to enrich participants' understanding (Ali, 2020).

1.1.4 Specific Counseling Techniques

Muḥāsabah (Self-Reflection): This technique involves deep introspection where participants are invited to reflect on their actions and intentions, identify mistakes, and make a commitment to improvement. **Tarbiyah (Education and Coaching):** Halaqah also serves as a platform for tarbiyah, where participants are guided in the development of Islamic character through advice, learning, and example from mentors. **Islāḥ (Reconciliation and Repair):** In situations of conflict or interpersonal issues, halaqah is used for islāḥ, which is a process of mediation and reconciliation based on Islamic principles to achieve harmony and repair of relationships.

1.1.5 Evaluation and Follow-up

Spiritual Wellbeing Assessment: Periodically, participants assess their spiritual well-being, using questionnaires or interviews to evaluate progress and further needs. **Individual Follow-up:** In addition to group sessions, mentors also conduct individual sessions with participants who require special attention to discuss more personal and sensitive issues.

1.2 Counselor Roles and Functions

The roles and functions of counselors in halaqah mentoring are as follows: **1) As a Discussion Facilitator.** Counselors act as facilitators who direct and manage discussions in the halaqah. They ensure that each member has the opportunity to speak and share their views in an atmosphere of mutual respect and support. *"The role of the facilitator in a halaqah is to guide the discussion and ensure that it remains productive and aligned with Islamic teachings."* (Al-Hussaini, 2021). As a facilitator, the counselor is also in charge of keeping the discussion focused on topics that are relevant and in line with Islamic teachings.

2) As an Educator and Spiritual Guide. Counselors in halaqah function as educators who provide knowledge and insight into Islamic teachings. They also serve as spiritual guides who help participants develop a deeper understanding of the religion and how to apply it in daily life. Counselors provide guidance based on the Quran, Hadith, and other Islamic literature. **3) As an Emotional Support Provider.** One of the main functions of the counselor in halaqah is to provide emotional support to participants. *"The counselor provides emotional support, creating a safe space for participants to share their experiences and feelings without fear of judgment"* (Yusuf et al., 2020). Counselors create a safe environment where participants feel heard and valued. They help participants overcome emotional and psychological problems through advice based on Islamic values and counseling principles. **4) As a Conflict Mediator.** In situations where there is conflict between halaqah members, the counselor acts as a mediator who helps resolve disputes peacefully and by Islamic teachings. *"The counselor acts as a mediator in conflict situations, facilitating reconciliation and promoting harmony based on Islamic principles."* (Smith et al., 2020). They use the principles of islāḥ (reconciliation and repair) to mediate and help members reach a harmonious agreement. *"The counselor serves as an educator and spiritual guide, providing insights into Islamic teachings and helping participants apply these teachings in their daily lives."* (Rahman et al., 2020).

1.3 Group Dynamics in Counseling

When the dynamics of halaqah counseling are evaluated from the perspective of conventional counseling, several aspects can be observed and analyzed in greater depth. Conventional counseling often refers to counseling approaches that are based on psychological theories and clinical practices that have been proven effective in diverse counseling settings. Let us review some aspects of halaqah counseling dynamics from the perspective of conventional counseling:

1.3.1 Structure and Approach

In conventional counseling (Corey, 2016), there is a strong emphasis on structure and a systematically organized approach. A counseling session usually begins with contracting, initial assessment, development of

therapeutic goals, intervention, and evaluation. However, in halaqah, although there is a structured framework with Quranic recitation, discussion, and reflection, the approach is often more flexible and open. This can be challenging for conventional counselors in evaluating and managing a more structured counseling process.

1.3.2 Interaction Between Counselor and Counselee

In conventional counseling, the interaction between counselor and counselee is often more formal (Rogers, 1951), where the counselor acts as an expert providing guidance and direction to the counselee. However, in halaqah, interactions are often more egalitarian, where the counselor acts more as a discussion facilitator and mentor who guides participants in the exploration and understanding of Islamic teachings (Rahman, 2018). This indicates a shift in the counselor's role from authoritarian to collaborative.

1.3.3 Approach to the Problem

In conventional counseling, counselees' problems are often addressed through psychotherapeutic approaches based on psychological theories such as psychoanalysis, cognitive-behavioral, or narrative therapy (Beck, 2011). On the other hand, in halaqah, participants' problems are often addressed through a spiritual and moral lens informed by Islamic teachings (Ali, 2018). This reflects differences in the understanding of the root causes of problems and approaches to their solutions.

1.3.4 Assessment and Evaluation

In conventional counseling, the assessment of the counselee and evaluation of therapeutic progress are often done in a structured manner using tested assessment tools (Sommers, 2018). However, in halaqah, evaluation is often more subjective and based on changes in participants' behavior and spiritual understanding. This can pose challenges in objectively measuring the effectiveness of the therapy (Yusuf, 2021).

1.3.5 Sustainability and Follow-up

In conventional counseling, sustainability and follow-up to the changes

achieved are often clearly stipulated in the therapy plan (Egan, 2013). However, in halaqah, participants' sustainability in living Islamic teachings and applying learned values may depend more on internal motivation and group support. This highlights the importance of cultural and social factors in maintaining positive change over the long term.

1.4 Pros and Cons

Halaqah mentoring and group counseling are two different approaches to assisting individuals in their personal and spiritual development. Each approach has its advantages and disadvantages, which can be seen from the perspective of effectiveness, depth of interaction, and sustainability.

1.4.1 Pros of Halaqah Mentoring

Spiritual Depth, Halaqah mentoring offers a spiritually deep environment, focusing on the understanding and application of Islamic teachings in daily life. Discussions in halaqah often include self-reflection, muhasabah, and learning from the Quran and Hadith. Halaqah mentoring provides a rich context for Islamic teachings and spiritual values. Research by Al-Hussaini (2021) found that halaqah mentoring was able to improve participants' spiritual and emotional intelligence. "Mentors in halaqah play an important role in providing guidance and support to participants. They not only provide religious knowledge but also guide participants in understanding and addressing their personal issues in a way that is by Islamic values." (Al-Hussaini, 2021)

Strong Emotional Support: Halaqah usually consists of participants who have close relationships and support each other. This creates a safe environment where participants feel comfortable sharing personal experiences and get emotional support from fellow members and mentors. "The atmosphere formed within the halaqah gives them a sense of security and comfort to talk about their personal issues. They felt listened to and supported by the group members and benefited from the advice and positive outlook of the mentors." (Rahman et al., 2020)

Deep Personal Engagement: Halaqah mentoring provides an opportunity for deep personal engagement between mentors and participants. Mentors not only give religious

advice but also guide participants individually in character and spiritual development.

1.4.2 Weaknesses of Halaqah Mentoring

Limited Knowledge of Counselors, Mentors in halaqah do not always have a formal educational background in counseling or psychology. This may result in limitations in providing professional guidance regarding complex psychological or emotional issues.

Depending on the Quality of the Mentor, effectiveness of halaqah mentoring largely depends on the quality and expertise of the mentor. If the mentor is inexperienced or unable to facilitate the discussion properly, the benefits of the halaqah may be diminished (Yusuf, 2021).

Not Focused on Specific Issues, Halaqah tends to focus on general discussions of Islamic teachings and spiritual development, and so may be less effective in addressing specific issues or the unique life contexts of individual participants (Ali, 2019).

1.4.3 Advantages of Group Counseling

Directed Professional Approach: Group counseling is conducted by counselors who have formal training in counseling and psychology (Corey, 2019). They can provide directed professional guidance and solutions that are based on the principles of psychology.

Deeper Understanding of Personal Issues: In group counseling, participants have the opportunity to explore their personal issues with support from the counselor and fellow group members (Yalom, 2005). This allows for a deeper understanding of individual problems and their resolution strategies.

Variety of Techniques and Approaches: Group counselors can use a variety of techniques and approaches in counseling sessions, such as role-playing, psychodrama exercises, or cognitive-based therapy (Gladding, 2019). This can increase the effectiveness in dealing with a wide range of issues.

1.4.4 Weaknesses of Group Counseling

Lack of Spiritual Depth: Group counseling may place less emphasis on spiritual aspects and religious teachings compared to halaqah mentoring (Ali, 2020). This can be a drawback for individuals seeking a deeper

understanding of the religious aspects of their lives.

There is not always support between members: Although group counseling can create a supportive environment, interactions between participants are not always harmonious (Corey, 2016). Interpersonal conflicts or incompatibilities between group members can disrupt the counseling process.

Reliance on Schedule and Accessibility: Group counseling requires a regular schedule and a suitable physical location for group meetings (Gladding, 2019). This can be a barrier for individuals who have time or mobility constraints

2. Discussion

Group counseling in comprehensive guidance and counseling (BK) and halaqah system counseling in Islam have many similarities, but there are also significant differences in their approaches and goals. Group counseling in comprehensive guidance and counseling is an approach used by professional counselors to help a group of individuals with similar problems through open discussion and structured group activities. According to Corey (2020), group counseling helps members to learn from others' experiences, provide emotional support, and develop important social skills. The session is usually guided by a trained counselor, who ensures that the discussion remains focused and productive, and helps group members to achieve personal and group goals.

In contrast, halaqah system counseling in Islam focuses more on the spiritual and moral development of group members than on helping them overcome psychological problems. Halaqah, which means circle in Arabic, is a discussion group led by a mentor or cleric, often based on the study of the Quran and Hadith. According to research by Al-Hussaini (2021), halaqah serves not only as a place to discuss spiritual issues but also as a strong social support mechanism where group members feel safe to share personal experiences and get advice based on Islamic teachings. In halaqah, the learning process is two-way and participatory, allowing each member to contribute and learn from each other in an open and supportive atmosphere.

Group counseling in comprehensive counseling often takes a more scientific and structured approach, using psychological techniques that have been proven effective such

as cognitive behavioral therapy (CBT) and solution-oriented therapy. These techniques are designed to help individuals identify and change their negative thought patterns and behaviors, as well as develop more effective coping strategies. According to Gladding (2020), group counseling in comprehensive counseling also integrates practical activities such as *role-playing*, open discussions, and reflection sessions to help group members apply what they learn in their daily lives. The counselor acts as a facilitator who guides the discussion, teaches new skills, and encourages group members to support and learn from each other.

On the other hand, halaqah counseling places more emphasis on the spiritual and religious aspects of the counseling process. This approach is particularly relevant in Muslim communities where religious teachings play an important role in daily life. Research by Rahman et al. (2020) showed that halaqah members often experience improvements in spiritual and emotional well-being after participating in regular halaqah sessions. In halaqah, mentors or scholars not only act as facilitators but also as role models who provide advice based on Islamic teachings. Halaqah sessions often begin with a recitation and interpretation of the Quran, followed by a discussion on how the teachings can be applied in the context of daily life. This provides an opportunity for group members to relate religious teachings to their personal experiences and seek solutions that are in line with Islamic values.

One of the main differences between these two approaches is their focus and goals. Group counseling in comprehensive BK focuses on improving the mental and emotional health of group members, to help them overcome psychological problems and improve their social skills. Halaqah counseling, while also concerned with the emotional well-being of group members, focuses more on spiritual and moral development. The main objective of halaqah is to strengthen group members' faith and commitment to the teachings of Islam, as well as to help them develop a deeper understanding of their religion.

In addition, the structure and dynamics of the groups in these two approaches are also different. Group counseling in comprehensive counseling usually has a more formal and organized structure, with a clear schedule and agenda for each session. The counselor is

responsible for ensuring that the discussion remains focused and that every group member has the opportunity to participate. In contrast, halaqah tends to have a more flexible and informal structure. Halaqah sessions can be tailored to the needs and interests of group members, and discussions often develop organically based on topics that arise during the session. Research by Yusuf et al. (2020) suggests that this flexibility makes halaqah more accessible and relevant to group members, especially in the context of diverse communities.

These two approaches also have different methods of measuring success and effectiveness. In comprehensive counseling groups, success is often measured through formal assessments and questionnaires that evaluate changes in group members' mental and emotional health. The study by Smith et al. (2020) shows that the use of these formal assessments helps counselors to gauge the progress of group members and adjust their interventions as needed. In contrast, success in halaqah is often measured through more qualitative indicators, such as improvements in religious behavior, a better understanding of Islamic teachings, and an increased sense of community and social support among group members. Research by Al-Afifi et al. (2020) showed that halaqah members often reported improvements in their spiritual and emotional well-being after participating in regular halaqah sessions.

While there are significant differences between group counseling in comprehensive counseling and halaqah counseling, the two approaches also share important similarities. Both focus on empowering individuals through group support and active participation, and emphasize the importance of social and emotional engagement in the counseling process. Both approaches also emphasize the importance of a safe and supportive environment where group members can share their experiences without fear of judgment or criticism. According to Gladding (2020), these group-based approaches are highly effective in helping individuals feel supported and accepted, which in turn can improve their mental health and overall well-being.

Overall, group counseling in comprehensive counselling and halaqah counseling each offer unique and valuable approaches to help individuals overcome their problems and achieve better well-being. These

two approaches can complement each other and be used together to provide more holistic and effective support for individuals in various contexts. By understanding the strengths and weaknesses of each approach, counselors and practitioners can be more effective in designing interventions that suit the needs and values of their counselees.

The study by Rahman et al. (2020) explored the dynamics of halaqah counseling for college students. They found that the counseling process in halaqah created a safe and supportive environment where participants felt comfortable sharing their experiences (Rahman et al., 2020). Another study by Al-Hussaini (2021) highlighted the role of mentors in halaqah counseling dynamics. They found that mentors have a significant influence in improving participants' spiritual and emotional intelligence. Mentors in halaqah play an important role in providing guidance and support to participants. They not only provide religious knowledge but also guide participants in understanding and addressing their personal issues in a value-based manner. Thus, from the research mentioned above, we can see that the dynamics of halaqah counseling reflect some important aspects of conventional counseling practices, including the creation of a supportive environment, the active role of mentors, and the challenge of using technology to increase accessibility. This evaluation provides valuable insights into the effectiveness and relevance of halaqah counseling in the context of conventional counseling.

Conclusion

Group counseling in comprehensive guidance and counseling (BK) and halaqah system counseling in Islam have many similarities, but there are also significant differences in their approaches and goals. Group counseling in comprehensive guidance and counseling often takes a more scientific and structured approach, using psychological techniques that have been proven effective such as cognitive behavioral therapy (CBT) and solution-oriented therapy. In contrast, the halaqah system counseling in Islam focuses more on spiritual and moral development. The counselor acts as a facilitator who guides discussions, teaches new skills, and encourages group members to support and learn from each other. One of the main differences between these two approaches is their focus and goals. In addition, the structure and dynamics of the

groups in these two approaches are also different. The two approaches also have different methods of measuring success and effectiveness. While there are significant differences between group counseling in comprehensive counseling and halaqah counseling, the two approaches also have important similarities. Both focus on empowering individuals through group support and active participation, and emphasize the importance of social and emotional engagement in the counseling process. Overall, group counseling in comprehensive counselling and halaqah counseling each offer unique and valuable approaches to help individuals overcome their problems and achieve better well-being. These two approaches can complement each other and be used together to provide more holistic and effective support for individuals in various contexts. By understanding the strengths and weaknesses of each approach, counselors and practitioners can be more effective in designing interventions that suit the needs and values of their counselees.

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