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Viewing Person-centred Approach to Counselling from an Islamic Perspective

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ABSTRACT

Studies have shown that person-centred approach to counselling is effective in helping various groups of clients. It has been almost thirty years after the departure of Carl Rogers (1902-1987), yet, the approach remains influential in counselling. In Malaysia, it becomes one of the most practised counselling approaches among counselling practitioners. As the theory was developed in the United States and represents the Western secular worldview, it is necessary to look into its philosophy and concepts from the Islamic perspective. This is due to the reason that many counselling practitioners and clients in Malaysia are Muslims. Hence, the article aims to discuss the main features of the person-centred theory, such as its philosophy, view of human nature, the origin of an individual's problem, and counsellor's personal qualities, and review them from an Islamic perspective. The writer refers to the Quranic verses and Hadith of the Prophet Muhammad (saw). It could be concluded that as one of the Western-based theories, the approach does not associate the view of human nature and potentialities with the concept of the soul, the purpose of creation, and accountability on the Day of Judgement. However, its emphasis on the importance of the counsellor's personal qualities in bringing about positive changes in the client aligns with Islamic teaching.

Keywords: Person-centred approach to counselling, Western secular worldview, main philosophy, counsellor's personal qualities, Islamic perspective

INTRODUCTION

Person-centred theory of counselling views counselling is an example of a constructive personal relationship. The aim of the counselling approach is to assist individuals toward a greater degree of independence and integration (Rogers, 1977). The objective is not merely to solve clients' presenting problems. It is to facilitate clients in their growth process so that they can better cope with present and future problems. Individuals will experience psychological growth through a relationship with another person who is caring, understanding, and accurate. Similarly, a relationship with a counsellor who is congruent, accepting unconditionally, and empathic facilitates therapeutic change for the client. These three characteristics of a counsellor are the main ingredients for a successful therapeutic relationship between counsellors and clients (Rogers, 1957).

Although the approach was known as nondirective counselling and developed by Carl Ransom Rogers in the 1940s, it was further established as client-centred therapy (1950s) and person-centred therapy in the 1970s. The approach was later expanded to education, industry, group, conflict resolution, and world peace in the 1980s. A meta-analysis study wrote that the person-centered approach significantly reduces psychological distress as a substantial part of humanistic and experiential therapies (Elliot et al., 2013). The approach's effectiveness in helping various groups of clients has been proven by research, similar on average to other therapy approaches such as Cognitive Behavioural Therapy. A result of a five-year study for clients with common mental health problems, such as anxiety and

depression, showed that the effectiveness of the therapy is not limited to individuals with mild to moderate symptoms of recent onset but also people with moderate to severe symptoms of longer duration (Gibbard and Hanley, 2008). Rogers' three core conditions of empathy, unconditional positive regard, and congruence are associated with positive outcomes (Norcross and Lambert, 2019). At the same time, a more recent study conducted in Indonesia found that after undergoing client-centred counselling for seven sessions, a schizophrenic patient developed a more positive evaluation of himself (Diarfah, 2021).

The uniqueness of person-centred counselling as compared to other psychotherapeutic approaches is characterised by its emphasis on the personal qualities of the counsellor, i.e., genuineness, unconditional positive regard and empathy, and egalitarian counsellor and client relationship (Rogers, 1957). Besides that, the counsellor is not in a position to evaluate the client or his behaviour as it is assumed that positive changes and personal growth will eventually take place if the counsellor is non-judgemental and non-directive. In other words, in the safe, non-judgmental atmosphere of person-centred counselling, the client tends to be more open and genuine, get in touch with their inner selves, achieve a greater understanding of self and others, and experience self-directed growth (Rogers, 1961).

From the beginning of its development, the person-centred approach has been applied to a range of clients; normal, neurotic, and psychotics (Farber, Brink and Raskin, 1996; Teusch, Bohme, Finke, and Gastpar, 2001). The approach has also been used extensively to train professionals and paraprofessionals who work with people in various settings. People in helping professions, for instance, nursing, medicine, and education, whose work often involves helping people in various crises, can utilize the therapeutic conditions (Kirschenbaum and Henderson, 1990). A survey of counselling practicum courses accredited by the Council for Accreditation for Counselling and Related Educational Programs (CACREP) in the United States found the person-centred approach the second most emphasised module after basic counselling skills training (Fitch, Canada and Marshall, 2001). The approach is strongly represented in Europe and continuing interest in South America, South Africa, and Asia (Kirschenbaum, 2004). The approach also serves as a basis or guideline to practise in the counselling relationship (Ministry of Education, Malaysia; 1984).

Previously, the approach was criticised for needing to be more suitable for working with clients from diverse cultures due to its lack of structure and emphasis on the decision-making process based on individual personal preferences (Corey, 2009). However, a study in Malaysia discovered that person-centred counselling brought about positive changes among Malay female university students (Mohamad et al., 2011). The changes experienced by clients within the twelve-session of counselling include a flow of emotion, high awareness of self, others, and experience, personal changes, self-directed behaviour, and spirituality. The finding is supported by another research in Malaysia that female clients with HIV undergoing person-centred counseling experienced personal growth characterised by religion, emotional changes, cognitive changes, plan of action, behavioural changes, and selflessness (Lourdunathan, 2013).

The person-centred approach is developed based on Western philosophy and is widely used by Muslim counsellors. Counselling services began in Malaysia in the late 1960s, especially in higher learning institutions, and many counsellor educators who taught in the counselling program were educated in the West. However, there needs to be more information regarding when the person-centred counselling and other counselling approaches started to be practised in Malaysia. Person-centred counselling is the most practised counselling theories among practitioners in Malaysia, followed by the Rational Emotive Behavioural Therapy and the eclectic approach (Mohamad and Rahman, 2011; Karim and Fatimah, 2019). Counsellors' preference to use Person-Centred Therapy over other theories in Malaysia is probably due to the clients' culture in Malaysia. The approach, characterised by listening,

empathy, congruence, and unconditional acceptance, makes it most compatible with the people in Malaysia (Karim and Fatimah, 2019). Therefore, it is necessary to evaluate whether it aligns with Islamic teaching. Of its view of human nature, the origin of problems, and emphasis on the personal qualities of the counsellor, it was criticised that the concept of ‘unconditional positive regard’ as advocated in the approach leads the counsellor to be permissive of the clients’ behaviour. However, the behaviour is not to Islamic teaching (Badri, 2009). It is also argued that a counsellor or therapist cannot be acceptable as it leads to a ‘value-free’ approach to counselling, which is unsuitable for Muslim clients (Badri).

Hence, this article attempts to discuss this theory's philosophy and main concepts from the Islamic perspective. How does Islam view the philosophy of person-centred counselling? What does Islam say about the personal qualities of the counselor, i.e., genuineness, unconditional positive regard, and empathy? Is it true that person-centred counselling advocates the counselor to accept the client's behavior regardless of its consequences?

Definition of the Person-centred Counseling

The central idea or concept of the person-centred theory of counselling is that every individual has within himself or herself great resources for self-understanding and for altering his or her self-concept, attitudes, and self-directed behaviour. Person-centred therapy, also known as person-centred or client-centred counselling, is a humanistic approach that deals with how individuals perceive themselves consciously rather than how a counsellor can interpret their unconscious thoughts or ideas (Lees, 2018). Further, these resources can be tapped only if a definable climate of facilitative psychological attitudes can be provided. The facilitative attitudes are empathy, congruence, and unconditional positive regard, which are necessary and sufficient for therapeutic change (Rogers, 1986).

Person-centred approach to counselling operates based on the humanistic school of psychology. The underlying vision of humanistic philosophy is captured by the metaphor of how an acorn if provided with the appropriate conditions, will automatically grow in positive ways, pushed naturally toward its actualisation as an oak (Corey, 1996). This humanistic philosophy is expressed in attitudes and behaviours that create a growth-producing climate. According to Rogers, when this philosophy is lived, it helps people develop their capacities and stimulates constructive change in others. When empowered, individuals can use this power for personal and social transformation.

The humanistic philosophy of person-centred theory is familiar to Islamic viewpoints. Islam recognises human beings' unique and extraordinary potential, leading to her appointment as the Vicegerent of Allah. As stated in the Qur'an in surah al- Baqarah (2); verse 30;

“And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."(Quran 2:30)

The above-mentioned Quranic verse indicates that humans were created with good potential, and Allah (The Creator) knows the best about potential. Among the potentials of human beings is to be resilient and perseverant amidst life challenges. An individual born is among 200-300 million sperms that struggle and compete to survive during conception. The success of surviving among millions of other sperms in the complicated process manifests that individual's potential to survive and to become the selected ones. Humans are the best creation of Allah.

“And certainly did We create man from an extract of clay. Then We placed him as a sperm drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made

the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators". (Quran 23: 12-14)

The potential of human beings is also highlighted in the following verses of the Quran;

"And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

They said, "Exalted are You; we do not know what You have taught us. Indeed, it is You who is the Knowing, the Wise." (Quran 2: 31 and 32)

The verses show that individuals are created with the capacity to learn, develop and adapt to the environment. Islam views human beings as having the potential to grow and improve themselves. Learning is one of the individual's inborn capacities. In addition to that, Islam also acknowledges a human's capacity to change and improve oneself. As mentioned in one of the hadith of the Prophet Muhammad SAW narrated by Muslims:

"...every child is born in the state of fitrah (clean and pure).." (Sahih Muslim 2658)

But at the same time, humans tend to make mistakes in life. This is mentioned by the Prophet Muhammad saw;

"Every son of Adam makes mistakes, and the best among them are those who repent.." (Sunan Al-Tirmizi, 499)

The capacity of human beings to change and improve themselves is highlighted in the following Quranic verse;

"Except for those who repent after that and correct themselves. For indeed, Allah is forgiving and Merciful" (Quran 3: 89).

The above verse indicates that human beings tend to make mistakes but can also repent to Allah and correct themselves. Philosophically, person-centred theory and Islam postulates a strongly positive view of human potential. The difference is that the former does not emphasise the relationship with the Creator of human beings. In contrast, the latter always relates the human capacities as a result of God's creation of human beings in the best manner. Islamic perspective also views humans as intelligent thinkers, problem solvers, and leaders; they still make mistakes as humans.

View of Human Nature

Person-centred theory, as postulated by Carl Rogers, maintains that people are trustworthy, resourceful, capable of self-understanding and self-direction, able to make constructive changes, and can live sound and productive lives (Corey, 1996). A common theme of Rogers' early writing, which continues to permeate all of his work, is a basic sense of trust in the individual's ability to move forward constructively. Individuals can guide, regulate, and control themselves, provided certain definable conditions exist. This positive tendency of human beings is called the actualising tendency, which always serves as the motivating drive. The capacity distinguishes whether an organism is alive or dead (Nelson-Jones, 1995).

This positive view of human nature has significant implications for counselling. Person-centred counselling believes in the capacities of individuals to make constructive conscious choices in life. Each client has the potential to be self-actualised which means "to be that self which one truly is" (Rogers, 1961, p. 166). This innate potential is materialised during the process of counselling. When counsellors

are able to experience and communicate their realness, caring and non-judgemental understanding, significant changes are most likely to occur in the clients.

To understand the nature of man from the Islamic perspective, one needs to understand the origin of man's creation. According to al-Ghazali, man is made from both material and spiritual elements. The material elements refer to the physical part of human beings, which consists of blood, flesh, and bone. In contrast, the spiritual part of human beings refers to the spirit, desire, and mind. Allah creates human beings with the ability to think, move, feel, and desire. In terms of human nature, man has, i.e. angelic and evil tendencies. Man can be both constructive and destructive. Human beings' evil or boastful nature is driven by lust and Satanic whispers (Kamal, 2000).

Hence, from the person-centred counselling perspective, the individual is good and tends to actualise themselves. Given the facilitative conditions of a counsellor or a partner, an individual can place complete trust in his or her organismic intuitions. He or she does what feels right after weighing all available information without relying much on the past and social conventions. Whereas, according to the Islamic perspective, man tends to be good. But he is also influenced by his desire, mind, and soul. In other words, man is potentially good but with some limitations. Man can think and decide but is accountable for his decision in the Hereafter.

A man also has the natural tendency to serve and worship God. This refers to man's spiritual need to submit to his Creator and to fulfill his responsibilities as a servant to the Creator. A man will find harmony and peace if he fulfills the natural tendency. On the other hand, if man disconnects himself from God and neglects the spiritual need to obey His teaching, man tends to be in despair and disharmony.

Due to the characteristics of man's tendencies, the Prophet Muhammad was sent as the Messenger of Allah to bring the message of Islam and be a role model to mankind. Al-Quran and Hadith of the Prophet became the guidance for mankind. As stated in Surah Al-Baqarah;

This is the Book about which there is no doubt, a guide for those conscious of Allah. Who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter are confident [in faith]. Those are upon [right] guidance from their Lord, and it is those who are successful. (Quran 2: 2-5)

The above Qur'anic verses refer to Al-Qur'an as the Book of guidance to those who believe in Allah. The believers believe in the unseen (which refers to the existence of Heaven and Hell, reward and punishment by God, The Day of Judgment, the existence of Allah, Angels, the Holy Books, and Prophets) perform daily prayers, and pay Zakah. The verse also mentions the believers as those who believe in the message of the Prophet, and they uphold the belief. Those believers are regarded as receivers of guidance from Allah and the most successful.

The spiritual dimension of man, limitation of man's abilities, responsibilities as God's servant, and accountability are the concepts that differentiate Islamic perspectives from person-centred theory of counselling which elucidates limitless human potentials, worldly and internal locus of evaluation. In Islamic perspective, self-actualisation is not just about achieving one's potential in an individual's life. It refers to those who believe that He is the Creator and Sustainer and lives according to the purpose of his creation, i.e., to serve Allah and to gain His blessings (Badri, 2009).

Why Does Man Have Problems?

According to the person-centred theory, humans have the innate potential to grow, sustain and actualise. During infancy, humans live by their organismic valuing process. The organismic valuing process refers to the individual as being true to himself or herself. As individuals move into childhood, there is a solid need to be loved and valued by parents and significant others. Children learn to behave in specific ways to obtain love and approval from their parents. Love or approval offered by their parents can be conditional or unconditional. If the love is unconditional, the child can express his or her potential and accept inner feelings. On the other hand, where acceptance and love are conditional, that is, on behaving in a certain way, or the child is withdrawn when they exhibit particular behaviour, he or she learns to define himself according to parental values. Only when an individual has positive self-regard when approved of by parents and significant others conditions of worth develop (Dryden and Mytton, 1999). Rogers used the term 'conditions of worth' to describe how the child's self-concept is shaped by parental influence. Self-concept is the self as perceived, or what a person refers to as 'I' or 'me' (Nelson-Jones, 1995). For instance, when a child is praised or accepted for 'working hard', but rejected or scolded for being 'too nice'. The distortions in self-concept caused by exposure to conditions of worth result in incongruence.

The individual's self-concept operates in the same way during adulthood. In making evaluations about issues, individuals could be guided by their internal feelings on the issues or by externally defined sets of beliefs and attitudes. The individual's evaluation of the issues is called the organismic valuing process. Relying too much on external evaluations is equivalent to continued exposure to conditions worth. Person-centred counselling believes that authentic people would make decisions based on an internal locus of evaluation. The decision is not only valid for themselves but for others too.

As clients come to counselling, they are confused and anxious. They might also feel helpless, sad, worried, angry, or hurt. Their actualising tendency is blocked, and the organismic valuing process is silenced; therefore, their personal growth is stunted (Dryden and Mytton, 1999). The need for positive regard is overwhelming. There may be conflicts in their self-concept. Their authentic selves may differ from how they wish to be, their ideal selves. Their experience, in reality, may be different from their beliefs and expectations of how it should be. These discrepancies may serve as a stumbling block on the individual's personal growth path. At times they have to suppress their authentic self. They also rely on other people or society's introjected values, not their evaluations. Their inner organismic evaluations and potentials are abandoned or overlooked. Hence, at this stage, clients are in a state of vulnerability or incongruence. During the person-centred counselling process, counsellor is characterised by genuineness, unconditional positive regard, and empathy. In the safe and accepting climate of the sessions, clients can be in touch with their inner selves and evaluate their experiences, develop an acceptance of their self and experiences, and make their own decision (Nelson, 1995).

From the Islamic perspective, as humans, it is common to experience sadness, frustration, anger, or worry at times in life. An example is what happened to the Prophet of Yunus, as stated below;

And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." (Quran 21: 87)

In the above Quranic verse, Allah mentions the Prophet Yunus, who left his people when he was upset with their rejection of his teaching. Later, after a significant incident of being swallowed by a big fish, Yunus felt guilty, repented, and admitted that he had made a big mistake by leaving his people.

Sadness and grief will be experienced by individuals when their beloved ones pass away. The grief was also faced by the Prophet Muhammad SAW when his beloved wife (Khadijah) and uncle (Abu Talib) passed away within five to six weeks. Both individuals were the centre of his life. Khadijah was his loving wife and the mother of his seven children. Abu Talib was his uncle who raised, clothed, and fed him since he lost his grandfather Abu Mutalib when he was eight. Although Abu Talib had never accepted Islam as his religion, he was the primary guardian and supporter of his nephew, Muhammad SAW.

Thus, the Prophet Muhammad was greatly affected and hurt by the loss of two people who had sacrificed the most for him. The pain was so profound that he became quieter for a while. He came out of his home only every few days. Then, he realised he must be vital to his children, who lost their mother (Pickthall, 1998).

The story of Prophet Yunus and Prophet Muhammad showed that feeling frustrated, sad, or devastated is common among humans. According to the Islamic perspective, trials and afflictions are sent by Allah to test human beings, as stated in the following verses.

“You shall certainly be tried and tested in your possessions and your lives, and you shall certainly hear much that will grieve you...But if you patiently persevere and be pious, this will surely be of great resolution.” (Quran 3:186)

“And know that your (worldly) possessions and your children are but a test, and that it is with God with Whom lies your highest reward.” (Quran 8:28)

Therefore, we see that God tests the people through both adversities as well as a blessings; but regardless of the type of test, the believers are those who remain grateful to God.

In another verse, Allah states that He will not test people beyond the level that they may endure;

“Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with what we cannot bear. And pardon us, and forgive us, and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (Quran 2: 286).

Personal qualities of the Person-centred Counsellor: Genuineness, Unconditional Positive Regard, and Empathy

The terms ‘genuineness’ and ‘congruence’ here imply that counsellors are real and genuine, integrated, and authentic during therapy sessions (Rogers, 1961; Corey, 1996). The term ‘unconditional positive regard’ refers to a deep and genuine caring counsellor’s communication with the client as a person. The caring is not contaminated by evaluating or judging the client’s feelings, thoughts, and behaviour as good or bad. Counsellors communicate through their behaviour that they value their client as the client is. He or she is free to have feelings and experiences without risking the loss of the counsellor’s acceptance. The third counsellor’s quality is ‘empathy,’ which implies that counsellors can sense clients’ feelings as if they were in the client’s position without becoming lost in those feelings. They communicate their understanding of what is already known to the client. They also voice experiences of which the client is dimly aware. It goes beyond recognition of obvious feelings to a sense of the less clearly expressed feelings of the client. According to Corey (2001, p. 179), it is “*a deep and subjective understanding of the client with the client*”.

In viewing these counsellor's qualities from the Islamic perspective, the following verse is referred to:

“O you who have believed, let not a people ridicule [other] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith... “ (Quran 49:11)

The above verse indicates that Islam does not allow an individual to ridicule or insult another. This is because a ridiculed individual may be better than someone who does the insult.

The importance of genuineness, non-judgemental, and understanding, as postulated in person-centred approach, is in harmony with Islamic principles. Prophet Muhammad was a good role model of a counsellor in how he dealt with his Companions, followers, and enemies. He was sent as a Prophet to the world to present an ideal of good deeds and lofty character (Raba, 2001).

“That we have sent not thee (O Muhammad) but as a mercy to the whole of humankind, as a mercy to all the world.” (Quran 21:107)

“I was sent to bring love and blesses, not to curse.” (Riwayat Muslim)

"You do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness." (Sahih Al-Bukhari)

“Your companion (Muhammad) is not astray, nor perverted. (2) Nor does he (Mohammad) speak of (his own) desire. (3) It is only an Inspiration that is inspired” (Quran 53:2 - 4)

History of the Prophet showed that he had always been very kind and respectful to people, including men, women, or children, and people who opposed or did terrible things to him. He walked in a way that suggested his reverence of and humbleness before Almighty Allah. Criticism never angered him. He never revenged for himself. He would assert that he is Allah's servant and act as befits a servant of Allah.

He was patient, truthful, and magnanimous. He presented the highest example of human nobility. He used to speak little, but all purposeful. He disciplined himself by staying aloof from quarrels and quibbles. He never engaged in foul utterances or abuse. Even before prophethood, he was called *as-sadiq al-amin* (the truthful and trustworthy).

A desert Arab came and began to pass water into the mosque. The companions of Allah's Messenger shouted, "Stop! Stop!" but Allah's Messenger (may Allah's blessings and peace be upon him) said, "Don't interrupt him; leave him alone." They left him alone, and when he had finished, Allah's Messenger (may Allah's blessings and peace be upon him) called him and said to him, "These mosques are not suitable places for urine and filth, but are only for remembrance of Allah, prayer and recitation of the Qur'an," (Narrated by Anas bin Malik).

Following the hadith gives his character of forgiving, which can never be seen with anyone. Anas ibn Malik was under his service for 10 years and said: "I served the Prophet SAW at Madinah for ten years. I was a boy. Every work I did was not according to the desire of my master, but he never said to me: Fie!, nor did he say to me: Why did you do this? or Why did you not do this?" (Narrated by Abu-Dawood)

This evidence from the history of the Prophet Muhammad SAW and Quran manifests that the three personal qualities emphasised by person-centred approach to counselling align with Islamic teaching.

It is important to note that unconditional positive regard means recognizing the client's right to have feelings, not the approval of all behaviour (Rogers, 1961; Corey, 1996). If the counsellor discovers that a Muslim client is involved in a behaviour, not to Islamic principles, he or she should bring the client to reflect upon his behaviour. However, this should be done gently and diplomatically. As mentioned in the Quran;

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord knows most who has strayed from His way, and He most knows of who is [rightly] guided.”(Quran 16:125)

In this situation, the counsellor should use wisdom to allow the client to reflect upon his behaviour. If this is done in a genuine, accepting, caring and at the appropriate time, the client will be able to come to his realisation of his ‘unwise’ behaviour.

CONCLUSION

This writing discusses the basic philosophy and concepts in a person-centred approach to counselling and views those concepts from an Islamic perspective. The humanistic philosophy of the approach is familiar in Islam. Islam also believes that human beings are naturally good and have excellent potential. Yet, willpower, autonomy, and human potentialities have some limitations as they will be accountable on the Day of Judgement. As a result of the limitations, Prophets are sent to convey Islamic teaching and become a model of good character. Through the Prophet, Quran is sent as guidance to all human beings. The paper also discusses the view of human nature, the explanation of human problems, and the personal qualities of person-centred counsellors from the Islamic perspective. To conclude, person-centred theory differs from the Islamic viewpoint in its philosophy, especially as it does not relate human nature and potential with the concept of the soul, the purpose of creation, and accountability on the Day of Judgement. However, the counsellor's personal qualities emphasised in the approach are by Islamic teaching. They are beneficial concepts and recommended to be internalised in counselling practice.

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