

Developing e-Counselling System

(Topic: Counselling Through Online Portal in Islamic Perspective)

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Abstract: This paper introduces a Web-based Counselling System, a non-profit online counselling web portal that was built to provide a platform for counselors to reach out to the general public. We examine the background that induced the conceptualization of the portal, the system's architecture and design as well as the implementation of the working system. The paper closes with an evaluation of the system. Counselling aim is to help a person to talk about emotions and thoughts that they may not have been able to express before, or address important matters they have put off, which always seems to return. Islam tells its followers to attain personal well-being through its system of spiritual and religiosity. This paper explore on how to council process of face boldly between professional counselors with client for make human affair, to identify self-potential and develop source of human internal for take as true and self-responsible toward Allah bless.

Keywords: Counselling, advices, Business Model Canvas, ICT, JAIS, IIUM.

I. INTRODUCTION

Problem can be best defined as a matter or situation regarded as unwelcome or harmful and needing to be dealt with and overcome. Problem can also know as trouble, crisis, or difficulties. Lots of walks of life nowadays are having this kind of condition in order to present their day better. This condition will be faced by all people in this world because as we know, Allah SWT give hardness to test and indicate that He love His khalifah either we as a Muslim or non-Muslim. It depend on us on how we as His slaves face and respond against the problem that He give based on what kind of obstacles we have to face without considering ages and different background. Here we are giving counselling and advice services to all people that have any type of problem such as puzzles, problem that are to rich, uncertainties, dilemmas, disputes and complexities. Hence, system that we create is absolutely for people whom are really in need to have some motivation and spirit booster about their difficulties by maximizing the usage of technology that we have today.

II. PROJECT BACKGROUND

This project is to establish the usage of our latest technology in giving advice and motivation to people who are in need. Counselling is given to those people after they ask question in the website. Our aim of this system is to make user to feel comfortable to tell and ask people about their hardness, which will give impact for their whole life. Professionals and counselors are ready to give their best services in term of giving happiness to others. Meanwhile, other user can also give their opinion or suggestion based on their experiences before.

III. PROBLEM STATEMENT

Trustworthy from the users to use our system that will be functioned sooner is one the obstacles that we have to face because it might have some difficulties to get trustworthy from people. It will take long period to make sure that people believe what we can provide to them in aspect of guidance, develop motivation and open up their mind to accept other. Statically, women experience depression at twice the rate of men. This 2:1 ratio exists regardless of racial or ethnic

background or economic status. The lifetime prevalence of major depression is 20-26% for women and 8-12% for men. [1] Conventionally, they usually use manual counselling and getting advice from the expert face to face. In these present days, people are having lots of things to do rather than go to counselors, but now, technology gives advantage for people so that they can easily ask and tell their story through online. Via online, they do not have to make an appointment, go to the counsellor's firm, waste their energy, money and time. This will be easier for working people, housewives, or everyone just to post it online anytime anywhere.

IV. OBJECTIVES

Our main objectives toward this system is that people that have a problem regarding any matters, they can easily write in the website and there will have people to answer and give their suggestion, view and motivation. As we know, untreated depression is the number one risk for suicide among youth. Suicide is the third leading cause of death in 15 to 24 year olds and the fourth leading cause of death in 10 to 14 year olds. Young males age 15 to 24 are at highest risk for suicide, with a ratio of males to females at 7:1 [2]. Next, it will make users feel comfortable because it is accessible everywhere at any time without limit. Thus, this advantage will not interrupt their routine life such as working time, spending time with family and so on. The amount of people that have mental disorder will be decrease because of stress that they face after long time and many people will help them through online either in group or personally. The user will feel relieve after they get the respond from others especially from professionalize in the site. This matter will enhance them to do better and improve their life style in all aspects. Ask forgiveness and give forgiveness are also medium for them to accept, give and take in any hard situation. It is crucial pathway to create the positive effect between other authorities which will give impact in their physical health, psychological mental and so on. Islamic psychology is considered forgiveness of people in three parts: people to themselves, people to others, God to people.

V. LITERATURE REVIEW

Islamic counselling and psychotherapy is a rule that is unclearly defined generally. Information that is available on this topic is often limited in quantity and perspective to form the theoretical basis necessary to constitute a model of intervention for Islamic Counselling for the client this situation is commonly experienced as an inability on the side of the practitioner to fully understand him/her. Given that Islamic counselling is not yet in a form where it is actual implementation can be monitored, it first requires guidelines that can be integrated into a theoretical framework, a purpose to which this article is directed.

Islamic counselling is not a new concept. When studying its historical location, a distinction may be made between cultural and professional modes of Islamic counselling. In the former, counselling is not an explicit exercise, but alluded to in the religion-cultural rituals of Muslim communities. In the case of the latter, we set Islamic counselling as a formal discourse, comparable with mainstream, predominantly western counselling paradigms.

Islamic Counselling:

If counselling is to be equated with giving advice and guidance then it dates back to the beginning of time, having an array of practitioners including shamans and sangomas, friends and family, prophets, priests and soothsayers. Islamic counselling in a cultural mode is not an explicit process. It manifests as part of ritual healing practices [3]. While these practices do not constitute formal counselling, it has been shown to hold the same therapeutic value as mainstream counselling approaches. This has been attested to by case studies drawn from the Negev, India and Morocco all in the psycho therapeutic validity and healing capacity of such practices.

Islamic counselling and psychotherapy from a professional perspective is of recent origin. Few scholars have addressed this area of study in a significant way, beyond assertions that Islamic counselling needs to be developed into a well-structured discourse that captures the breath and spirit of Islam in helping people. These contributions are usually directed at the presence of mainstream western counselling paradigms as a dominant force in counselling and social intervention.

Professional counselling and psychotherapy are two separate but closely linked disciplines that are for most part treated equivalently. They are generally understood as disciplines that involve help and healing, and by which counselors interact with clients to assist them to learn about themselves, deal with their environments, and understand the roles and responsibilities inherent in these relations. The role of emotions in causing psychological and emotional disturbances is

central to understanding and helping clients. Individuals are thus aided to recognize their potential, learn how to utilize this potential, and work towards removing obstacles that block full realization of their capabilities.

In professional terms, Islamic counselling would be a confluence of counselling and psychotherapy with the central tenets of Islam. This is acceptable in as far as it provides a broad purpose for Islamic counselling by linking it with an overarching intent of helping clients attain positive change in their lives. However, as counselling theories take on various philosophical positions such an analysis can become quite problematic. This is especially so given the nature and scope of Islam as a religious worldview, and debates on Islamic counselling that call for the rejection of western counselling theories. Application of Islamic principles to theories outside the realm of Islam or using concepts from mainstream counselling to inform an Islamic approach is therefore discouraged.

In such arguments it is often asserted that Western psychology is devoid of religion and foster distorted concepts of humankind that are rooted in materialism [4]. Counselling that is based on Islam is then forwarded as a feasible alternative. Writers of such positions do simultaneously concede that western psychotherapy and psychiatry has its merits in dealing with psychological suffering and behavior modification. What is proposed then is that Muslims use the positive aspects of western counselling, integrate it with the spiritual, and develop Islamic psycho-spiritual counselling methodologies that would facilitate positive change in Muslim clients.

Exploring the Qur'an, the history of the Prophet and his traditions, as well as the biographies of the Prophet's companions, will provide detailed instructions for implementing successful therapy. In the main, though, it is Sufism (tasawwuf), the mystical tradition of Islam, which is credited with providing the basis for Islamic psychology. It is forwarded as the main frame of reference from which to develop a professional Islamic counselling approach.

VI. CONCEPTUAL SOLUTION

E-Counselling is a concept of counselling where the technology is on our fingertips. The technology that we use is enhancement of counselling system rather than asking some questions about what we want to know about Islam. The targeted audience is Muslim and open at any ages who have problems to solve. Besides, it is also opens to other religions. This portal can be access through Jabatan Agama Islam Selangor (JAIS) website so that it is easier for anyone who visits this well-known website in Malaysia. This is due to the fact that people nowadays tend to have depression and afraid to share their problems. [5]

Figure 1 show the nine blocks of Business Model Canvas (BMC) based on the business proposed. Business Model Canvas is a simple tool for designing Innovative Business Models. Business Model Canvas is a simple graphical template describing the nine essential components: Customer segments, value propositions, channels, customer relationships (such as self-service or personal assistance), revenue streams, resources, activities, partnerships, and costs. [6] The following are the proposed nine blocks of BMC for e-Counselling.

Customer Segments:

The business proposed focus on people who ask questions regarding on their problems based on Islamic way. Based on the research studies in Malaysia have shown that the prevalence of mental health problems, which consists mainly of depression are higher in women than in men. Out of 972 respondents, 81 had depressive symptoms based on the survey scores, giving a prevalence of 8.3% among adult women aged 20 to 59 years old. [5] This counselling is for both genders and it is publicly post and audience who asked will get the answer through emails.

Customer Relationship:

For the customer relationship, this business needs to sustain a good customer and the counsellor. Some problems are privately asked and counsellor should remain silence about the matters and it is called *amanah*. Amanah is one of the responsible that the counsellor should hold to have trust from the customer.

Channels:

The process method will be delivering through online but the responds may took some time because there will be too many questions. This is one of the option that will be offered or else make appointment directly to meet available counselors. There are many instances in which face-to-face instructor-led training is still the best solution for teach. [8] The treasure of our being in this world is also produced by an injured life. If we had not been wounded, if we had not been injured, then we will not produce the pearl. [9]

Value Propositions:

It is believed that the value propositions offered by the proposed e-Counselling will attract more people to share their problems so that they can avoid depression. In addition, this problem solved matters will be enlighten people more about Islamic knowledge and they can learn too. In regards to behavior modification, counselling in Islam approaches through *Amr bil Maruf and Nahi anil Munkar* (ordering for acknowledged virtues and forbidding from sin; Al-Quran: Al-Imran, 03: 104) and it is based on community psychology approach but with an essence of prevention rather than curative approach.

Furthermore, counselling in Islam is macroscopic in nature, as a religion, Islam seeks to construct the entire society in compliance with the Will of Allah. Technology can be defined as the purposeful application of information in the design, production, and utilization of goods and services and in the organization of human activities. The system that we propose which is e-Counselling is an on-line platform where all contents, notes and quizzes can be easily stored, managed and retrieved online.

Key Activities:

The main reason on doing this project is to give advices to public who have problems and does not have opportunities that do not know how to solve or just wanted to share their problems through e-Counselors. This is also can be categorized as the alternative ways to seek counselors online without having problems to go the office and make appointments and such. It may comfortable to share because people tend to story to strangers because strangers would not judge compared to someone who knows us. Other than that, this advices will help to solve the problems by giving some solutions according to the Islamic way of life.

Key Resources:

Counselors or someone who expert on giving advices will answers on how to solve the problems though emails. The above-mentioned Islamic injunctions encourage the pursuit of a society with members who are cooperative, and complement each other. The absence of such a desired society is not the result of the times, but the people forming societies that lack the virtues prescribed by Islam. Islam's revolutionary concept of the change process through the change of societies can be outlined as social change that emanates from personal transformation. The essence of personal change is psychological fitness. In the process mentioned above, a person can easily acquire mental fitness because of socio-defensive processes as a man living inside.

Key Partner:

To ensure the success of e-Counselling Program, key partners and collaborators are needed that include the following government organizations.

- Jabatan Agama Islam Selangor (JAIS)

JAIS is one of the platform and the counselors that will collaborate with this portal because there are some experts on giving advices.

- International Islamic University Malaysia (IIUM)

IIUM is one of the institution that can contribute.

- Ustaz and Ustazah

There will be staffs from Jabatan Agama Islam Selangor (JAIS) who will give consultation.

- Government

If there were some cases that is serious, so the government will took part on how to prevent it by doing some campaign.

Cost Structure:

Some preparations are needed in order to overcome the costs issue that are going to be faced in future.

Maintenance of the laptops and website, cost for creating domains for the websites monthly payment of Wi-Fi and salary for the counselors, and also references that are going to be used by counselors. Consultation service by online system is

not enough. Since it is free, we suggested a premium service for those who wants to seek advices from counselors regarding on their matters. This premium service fees will be given to the counselors who consult their customers.

Revenue Streams:

This portal advice is for free and the source of revenue that can be made is through advertising on the main website. Premium service that we mentioned before will make some profits to the counselors and it will generate their income from there.

VII. CONCLUSION

It proposed that e-Counseling to be implemented, as a “Proof-of-Concept” with the collaboration of JAIS, this program will be handled by the expert counselors. Therefore, this website will be used for anyone who will access JAIS website. To wrap up, this paper has shown e-Counseling that should be conducted to measure the mental health of Muslims, especially to measure the relationship between mental health of Muslims and socio-defensive processes.

Key resources <ul style="list-style-type: none"> • JAIS • IIUM • Counsellors • <u>Ustaz</u> • government 	Key activities <ul style="list-style-type: none"> • Counselling • Advices 	Value proposition <ul style="list-style-type: none"> • Islamic advices • Technology-based advices 	Customer relationship <ul style="list-style-type: none"> • Councils • Get permit to answer question from viewer 	Customer segment <ul style="list-style-type: none"> • Men • Women • Age range 17-50 years • Person that suffer trouble
Cost structure <ul style="list-style-type: none"> • Maintenance • Wi-Fi • Salary 		Channels <ul style="list-style-type: none"> • Portal • Website • Facebook • Twitter 	Revenue <ul style="list-style-type: none"> • advertisements • Premium Counselling 	

Figure 1 : Business Model Canvas

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