



AN ANALYTICAL STUDY OF COUNSELING COMMUNICATION STYLE IN THE HADITH NARRATING THE 100-MURDERER STORY

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Abstract

Hadith, as the second source of Islamic teachings, is full of scientific values in communication and counseling. This study aims to examine the counseling communication style in the hadith and analyze the story of the repentance of the murderer of a hundred people as an example of application in counseling. This study uses a library research method, a type of study of revelation texts with a sociological and interpretive approach. The data analysis technique for this study uses the content analysis method. The results of the study identified eight styles of counseling communication in the hadith of the story of the repentance of the killer of a hundred people, namely empathetic communication, firm and clear communication, supportive communication, communication providing direction, inspiring communication, communication using stories, reflective communication, and positive communication. In today's contemporary context, this communication style can be applied to clients who come from various backgrounds (cultural, social and economic), dealing with complex problems, online counseling and is also suitable for use in efforts to empower clients.

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Keywords:

Counseling Communication Style; Hadith of Repentance; Killer of 100 People

Abstrak

Hadis sebagai sumber kedua ajaran Islam sarat dengan nilai-nilai keilmuan komunikasi dan konseling. Kajian ini bertujuan untuk mengkaji gaya komunikasi konseling dalam hadits dan menganalisis kisah taubat pembunuh seratus orang sebagai contoh penerapan dalam konseling. Kajian ini menggunakan metode penelitian kepustakaan (library reserach) jenis studi teks kewahyuan dengan pendekatan sosiologis dan interpretatif. Teknik analisis data kajian ini menggunakan metode analisis isi (content analisis). Hasil kajian mengidentifikasi delapan gaya komunikasi konseling dalam hadits kisah taubat pembunuh seratus orang, yaitu komunikasi empatik, komunikasi tegas dan jelas, komunikasi mendukung, komunikasi memberikan arahan, komunikasi menginspirasi, komunikasi menggunakan kisah, komunikasi reflektif dan komunikasi positif. Dalam konteks kontemporer hari ini, gaya komunikasi ini dapat diterapkan untuk klien yang berasal dari berbagai latar belakang (budaya, sosial dan ekonomi), menangani masalah yang kompleks, konseling daring dan juga sesuai digunakan dalam upaya memberdayakan klien.

Kata Kunci: Gaya Komunikasi Konseling; Hadis Taubat; Pembunuh 100 Orang

Introduction

Effective communication is a key component in the counseling process, where the interaction between the counselor and client determines the success of therapy. In the contemporary context, communication styles in the field of counseling are very important for building strong therapeutic relationships, understanding client problems, showing empathy so that clients feel comfortable, avoiding miscommunication, motivating clients, and strengthening clients' self-identity. However, there are various problems that arise regarding the communication style used by counselors, which can hinder the admission process. One of the main problems that counselors often encounter in counseling is communication errors. For example, counselors who do not listen actively can make clients feel unappreciated and lose trust. Inability to provide space for clients to talk or being too quick to provide solutions before understanding the client's problems can also reduce the effectiveness of counseling. In addition, using language that is too technical can cause confusion in clients, making them feel uncomfortable communicating (Tuasikal, 2024; Nihayah, 2019)

Nonverbal communication also plays an important role in counseling interactions. Counselors who are insensitive to nonverbal cues such as clients' facial expressions and body language may miss important information that can help in understanding the client's emotional state (Mazidah, Nelisma, & Silvianetri, 2022). This suggests that good communication skills must include the ability to read and respond appropriately to nonverbal signals. Cultural aspects are also very influential in counseling communication. Counselors need to show empathy and understanding of the client's cultural background in order to build a relationship of mutual trust³. Lack of sensitivity to cultural differences can create distance between the counselor and client, thereby hindering the counseling process (Nusa & Esfandari, 2024).

Counselors who do not have effective communication skills will have an impact on the success of the counseling achieved. Among the negative impacts that arise from the counselor's inability to communicate effectively in counseling sessions, the first is preventing openness to clients. The counselor's inability to communicate well can hinder the client's self-disclosure. Clients may feel uncomfortable or unsafe to share their feelings and problems, resulting in an ineffective counseling process. Research shows that good communication skills from counselors can increase clients' levels of openness, so that they are better able to express themselves (Iskandar, Anas, & Zulfah, 2018)

Second, the relationship between counselor and client is weak. Poor communication can cause the relationship between the counselor and client to

become less harmonious. Counselors who are unable to build rapport or closeness with clients will have difficulty creating a supportive and safe environment for clients to talk. This can reduce the client's trust in the counselor and worsen counseling results (Nihayah, 2019). Third, errors in understanding and interpretation. Without adequate communication skills, counselors may misunderstand or interpret what clients say. These errors can lead to incorrect diagnoses or inappropriate advice, thereby exacerbating the problems faced by clients (Himsonadi, 2019). For example, if counselors do not listen carefully, they may miss important information needed to help the client.

Fourth, the counseling process is ineffective. The inability to communicate clearly can cause the counseling process to become directionless. Counselors may have difficulty gathering important information or summarizing problems well, thus hindering the search for solutions (Iskandar et al., 2018; Himsonadi, 2019). Without effective communication, the goals of the counseling session may not be achieved. Fifth, the emotional impact on clients. Clients who feel ignored or not understood by counselors may experience increased anxiety, frustration, or even depression. Dissatisfaction with the counseling process can make clients feel that they are not getting the support they need (Mulyani, Mahmuda, Prima, Sintia, & Aritonag, 2022). This has the potential to worsen the client's mental condition.

Islam places great emphasis on effective communication, which is reflected in the communication principles taught in the Qur'an and Sunnah. Effective communication in Islam is a process of conveying messages that not only aims to convey information, but also to build a good relationship between the communicator and the communicant. This communication must achieve the expected results and be in accordance with Islamic values. Several principles of effective communication have been explained in the Qoran, namely *Qaulan Sadidan*/QS. An-Nisa verse 9 (true and honest words), *Qaulan Balighan*/QS. An-Nisa verse 63 (clear and precise speech so it is easy to understand), *Qaulan Ma`rufan*/QS. An-Nisa verse 5 (good and polite words), *Qaulan Kariman*/QS. Al-Isra verse 23 (noble and respectful words), *Qaulan Layyin*/QS. Thaha verse 44 (gentle speech) (Hendra, 2017), and *Qaulan Maysuran*/QS. Al-Isra verse 28 (communication that is easily understood by everyone) (Kusnadi, Awaluddin, & Annur, 2021).

There are many theories and approaches, as well as counseling guidelines put forward by psychology and counseling experts, that can be applied in counseling sessions. However, within the Muslim community, Muslims have their own guidelines as a reference for counseling. Apart from the Koran, the hadith is the second reference as a guide to the lives of Muslims. The Qur'an and Hadith have a very important position as the main sources of Islamic teachings. The Qur'an is considered the greatest miracle of the Prophet Muhammad SAW, and it provides

instructions and guidelines for life for Muslims. The Qur'an is the main source, which contains many general teachings, while the Hadith, as the second source of teachings, explains the generality of the Qur'an. Hadith are also accepted by Muslims as a source of religious law and moral guidance after the Qoran (Anjani, 2023).

In the Islamic tradition, hadith are an important source that provides moral, ethical, and practical guidance for everyday life, including counseling. Among the hadith guidelines in counseling are listening with empathy and understanding (whoever does not love, he will not be loved) (Al-Bukhari, 2010), giving good and wise advice (religion is advice), maintaining confidentiality (whoever conceals the faults of a Muslim, Allah will cover his disgrace in this world and in the hereafter), be gentle and non-judgmental (indeed, gentleness is not in something but will decorate it and is not removed from something but will make it worse), and encourage and provide support (whoever relieves a believer's troubles in the world, Allah will ease his troubles in this world and in the afterlife) (Baqi, 2010).

One of the hadiths that creates effective communication values in providing assistance (counseling) sessions is the hadith regarding the story of the murder of 100 people which was narrated by Bukhari and Muslim. This hadith tells the story of the process of providing assistance (counseling) to people who are sinful (problematic) because they have killed many people. This murderer realized that the sins he had committed made his heart uneasy and wanted to get out of this problem. He then looked for someone who could help provide guidance and direction so he could get out of this problem. A consultation dialogue occurs between the provider of assistance (counselor) and the person requesting assistance (client) exactly the same as the principles of guidance and counseling.

According to Nelson-Jones (2008), there are two main categories of counseling skills: communication and action skills and thinking skills. Communication and acting skills involve external behavior, and thought skills involve the counselor's internal behavior (Hariko, 2024). The counseling process that involves the counselor and client in the counseling session contains a communication process. Communication skills is one of the main skills that counselors must master to carry out counseling practice. The success of counseling is largely determined by the effectiveness of communication between the counselor and client. Communication in the counseling process is a form of dialogue between the counselor and the client to achieve a common goal, namely finding the client's problem and being able to find a way to resolve the problem (Fitroti & Laela, 2015).

Effective communication skills need to be mastered by a counselor in the counseling process. Counselors who are able to implement effective communication in their counseling sessions will be able to explore client problems comprehensively,

and this will influence the achievement of the counseling goals that have been set. We have not found any articles or research that discusses the analysis of effective communication regarding the hadith of the murder of 100 people, let alone communication in relation to counseling. In fact, this hadith contains many effective communication values that can be used in counseling sessions. If this style is applied by counselors, good counseling results will be achieved. Therefore, the author is interested in studying more deeply the effective communication styles contained in the hadith of the murder of 100 people.

Method

This study is a qualitative study with a descriptive analysis approach. The descriptive analysis approach aims to describe and analyze data without changing it, but providing an in-depth interpretation. The step taken is to identify elements of communication style (such as empathetic, giving direction, supporting, inspiring, etc.) in the hadith. The method used in this study is the library research method. Literature review is a series of activities related to methods of collecting library data, reading, recording, and processing research materials (Zed, 2014). Type of study of revelation texts with a sociological and interpretive approach. The study of revealed texts is the study of the texts of the Quran or other books that discuss certain issues according to the focus you want to study (Hamzah, 2019). In this study, the hadith text is used, namely the hadith regarding the story of the repentance of the murderer of 100 people, as a primary source and other sources related to the theme of this study as secondary sources. The data analysis technique in this study uses the content analysis method. Text analysis is in the form of language expressions, which consist of a unity of content, form, and situations of use. Meanwhile, discourse analysis includes complete language, both spoken and written, in the form of a series of sentences that are related to each other and form a single meaning (Hamzah, 2019). The text and waxana analysis in this study are in the form of written text contained in the hadith of the story of the repentance of the killer of 100 people. Decision-making is taken inductively; that is, conclusions are drawn from something general to something specific.

Results and Discussion

The story of the repentance of the killer of 100 people in the Hadith:

عن أبي سعيد الحذري رضي الله عنه قال رسول الله صلى الله عليه وسلم: كَانَ فِيْمَنْ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَسَأَلَ عَنْ أَهْلِ الْعِلْمِ فُدَلَ عَلَى رَاهِبٍ فَأَتَاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لَا. فَقَتَلَهُ فَكَتَلَ مِائَةً. ثُمَّ سَأَلَ عَنْ أَهْلِ الْأَرْضِ فُدَلَ عَلَى رَجُلٍ عَالِمٍ فَقَالَ لَهُ إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ وَمَنْ يَحْوُلُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ انْطَلِقْ إِلَى أَرْضِ كَذَا وَكَذَا فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ تَعَالَى فَأَعْبُدِ اللَّهَ مَعَهُمْ وَلَا تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّمَا أَرْضُ سُوءٍ. فَأَنْطَلِقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ. فَأَخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللَّهِ تَعَالَى. وَقَالَتْ مَلَائِكَةُ الْعَذَابِ

لَمْ يَعْمَلْ خَيْرًا قَطُّ فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ فَحَكَّمُوهُ بَيْنَهُمْ. فَقَالَ قَيْسُوا مَا بَيْنَ الْأَرْضَيْنِ فَإِلَى أَيِّهِمَا كَانَ آدُنِي فَهُوَ لَهُ. فَقَاسُوا فَوَجَدُوهُ آدُنِي إِلَى الْأَرْضِ الَّتِي أَرَادَ فَتَبَيَّنَتْهُ مَلَائِكَةُ الرَّحْمَةِ.

قَالَ قَتَادَةُ : فَقَالَ الْحَسَنُ : ذُكِرَ لَنَا، أَنَّهُ لَمَّا أَتَاهُ الْمَوْتُ نَأَى بِصَدْرِهِ

From Abu Sa'id al-Khudri r.a., Nabiyyullah Muhammad SAW said, "Once among the people before you, there was someone who killed 99 people. Then he asked about the person on earth who had the most knowledge, and he was shown a monk (a Jewish scholar). So he came to him and said that someone had killed 99 souls; was there any repentance for him? The monk answered, Nothing. So he killed the monk, so that he had killed a hundred souls. Then he asked again about the person on this earth who had the most knowledge. Then a scientist was shown to him. He said that he had killed a hundred souls. Is there any repentance for him? The scholar answered, 'Yes, who stands between himself and repentance? Go to such a country, because there are people who worship Allah. Worship Allah with them; do not return to your country, because it is a bad country.'" The man set off, so that in the middle of the journey, death took him. The angel of mercy and the angel of punishment disagree about him. The angel of mercy said, 'He came in a state of repentance by turning his heart towards Allah.' The angel of punishment said, 'In fact, he has not done any good at all.' So an angel came to them in human form and placed the body in the middle of them. The angel said, 'Measure the two countries; whichever is closest, it is his.' They measured it, and as a result, it came close to the land they wanted to go to, and then the Angel of Mercy took it." Qatadah said, "Al-Hasan also said, 'It was told to us that death overtook him while he was leaning out his chest (to the land he was going to).'" (Salim, 2017).

In the words of the Prophet Muhammad SAW, who said, 'There were people before you', this expression is absolute without any clearer boundaries regarding what people are meant. Meanwhile, in the history of Imam al-Bukhari, it is said, 'Once among the Bani Isra'il, there was a man who killed 99 people'. Based on this, it is absolutely understood that Imam Muslim's history is in the context of Imam al-Bukhari's history, which provides a more detailed explanation. Based on this information, it can be seen that the man in question was from Bani Isra'il (Salim, 2017). From the words of the Prophet Muhammad SAW, which read, "Killed 100 souls," it can be understood that the murder was carried out based on hostility and persecution. The attitude of the perpetrator of the murder, who shows regret and wants to repent, is an indication that the murder was carried out based on hostility. The man then felt sorry for the crime he had committed. This is what prompted him to look for a path to repentance. In a hadith narrated by al-Bukhari, it is said that sin is what can worry your heart, and you feel hate if it is known to other people (Mujib & Mudzakir, 2002).

The regret felt by this cold-blooded murderer moved his heart to seek out knowledgeable people for advice in an effort to find a way out of his guilt. If this incident is analyzed, similarities can be found with people who have big problems who are looking for a counselor for counseling to find a way out of the problem, because the meaning of counseling itself is a relationship between two people, namely the counselor and the client, which aims to provide assistance to solve the problem. faced by clients (Evi, 2020). Counseling processes actually existed during the time of Rasulullah SAW but were not called counseling. The process, actors, and forms of activities are the same as those of counseling known today. The murderous man's efforts to find people with knowledge were to ask for guidance towards better change. This story as a form of activity and process is exactly the same as counseling, so the elements of counseling contained in this story can be identified as follows:

Table 1. Components of Counseling in the Story of the Killer of 100 People

No	Elemen	Event Explanation	Analytical Counseling
1.	Consciousness and Remorse	The perpetrator realizes the mistake he has made and feels sorry.	The client feels there is a problem in his life.
2.	Seeking Guidance	The perpetrator seeks guidance from people who are considered knowledgeable to ask for advice.	Clients look for counselors to do counseling.
3.	Wise Advice	The wise person the perpetrator met gave the right advice.	Professional counselor
4.	Environmental Change	The wise man asked the perpetrator to change his residence.	Solutions from counselors so that clients can be steadfast.
5.	Strong Intentions	The perpetrator shows a strong intention to change and improve himself.	The results of counseling will be effective if the decision results come from the client's self-awareness; the counselor only shows the way.

- | | | |
|--------------------------|---|---|
| 6. Grace and Forgiveness | The perpetrator gets God's extensive mercy and forgiveness. | The characteristic of Islamic counseling is that it always includes Allah SWT in its counseling sessions. |
|--------------------------|---|---|
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The forms, conditions, processes, and stages that occurred in the story above show that there has been an effort to find a solution to the problem by the client (the perpetrator of the murder). The reason that moved his heart to look for a wise person to ask for counseling (guidance and advice) was because he had a problem (sin) that made his heart restless and needed to find a solution (curative function) to his problem so that his heart could return to calm (problem resolved). This story shows several components of counseling, namely: there is a process, there is a subject, there is an object, there is a method, and there is a goal. Thus, the events contained in this story can be said to be a counseling service that occurred between a wise man and the perpetrator of the murder.

In counseling, effective communication skills are required by a counselor. Communication plays a very important role in the counseling process. The following is some analysis of the role of communication in the story of the repentance of the killer of 100 people.

Table 2. Analysis of the Role of Communication in the Repentance and Counseling Process

No	Role	Counseling Communication Analysis
1.	Expressing Regret	Honest and open communication can convey feelings and thoughts clearly.
2.	Seek Advice and Guidance	Through communication, a person can seek advice and guidance from more experienced people.
3.	Give support	Effective communication allows counselors to provide moral and emotional support to clients.
4.	Building Trusted Relationships	The counseling process requires a relationship based on trust between the counselor and client. Open and honest communication helps build this trust.
5.	Motivate for Change	Through inspirational and motivating communication, counselors can help individuals

		find strong reasons to change. Tell inspirational stories, offer praise, and emphasize the positive benefits of change.
6.	Provide Instructions and Directions	Counselors use communication to provide clear instructions and direction regarding the steps that need to be taken.
7.	Overcoming Obstacles and Fears	Effective communication helps individuals identify and overcome the obstacles and fears they face.
8.	Assessing Progress	Communication plays a role in assessing the progress an individual has made during the repentance process. Counselors and clients can discuss periodically to evaluate changes that occur and adjust the approach if necessary.
9.	Overcoming Internal Conflict	Through communication, individuals can overcome internal conflicts they feel, such as guilt, shame, or doubt.
10.	Strengthening Commitment	Communication helps strengthen an individual's commitment to continue undergoing the process of repentance. By continually reminding individuals of the purpose and reasons behind repentance, counselors can help individuals stay focused and motivated.

An analysis of the communication styles contained in the story of the repentance of the murderer of 100 people identified various communication styles used to convey messages, provide advice, and help the perpetrator in his repentance process. Here are some communication styles that can be identified in the story:

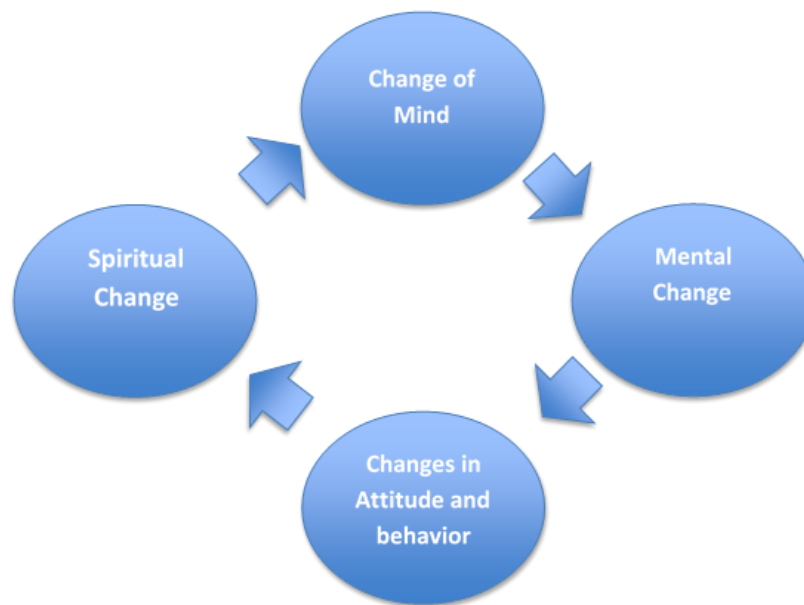
Table 3. Communication Styles of Counseling Communication in Hadith

No	Process/Event	Communication Style
1.	Knowledgeful people listen with empathy and don't judge directly.	Empathic Communication
2.	The advice given by the wise man to the murderer is firm and clear. They convey what should be done without hesitation, like suggesting to move to a better place and join the righteous.	Strong and clear communication
3.	A wise man shows moral support by giving the killer hope that he can still get forgiveness and	Communication Support

	improve himself. It gives a boost to the spirit and the belief that change is possible.	
4.	Specific instructions are given to the killer about practical steps to take, such as leaving a bad environment and looking for a better environment. It's a form of communication that focuses on solutions.	Communication Gives Command
5.	The story itself is conveyed in an inspiring way, showing that no sin is too great to be forgiven if one truly repents and tries to change. It inspires others not to give up on God's mercy.	Communication Inspires
6.	The use of real stories as an effective means of communication in conveying moral messages and important values is a real example of the importance of repentance and forgiveness.	Communication Using Stories
7.	Through this story, the killer is invited to reflect on his actions, realize his mistakes, and think about the steps that need to be taken to correct himself.	Reflective Communication
8.	The advice given focuses on the positive aspects of repentance and change, such as the extensive grace of God and the possibility of becoming a better person in a new environment.	Positive Communication

There are eight styles of counseling communication in the hadith of repentance of the killer of 100 people. This style of communication is very supportive of the effectiveness of a counselling session. The eight styles of communication that have been identified are empathic communication, strong and clear communication, supportive communication, guidance communication, inspirational communication, story-based communication, reflective communication and positive communication.

The eight successfully identified counselling communication styles from the story of a 100 man killer's repentance are very effective in counseling. Effective communication is communication that produces a change of mind, mental change, change of attitude and behavior, and spiritual change.



Source: Wulur & Pratama, 2021

Figure 1. The Influence of Effective Communication

A change of mind will change the way we look at things from negative to positive, and positive thoughts have a huge impact on a person's life. Mental change is a form of receiving messages that can touch the emotional aspects that make a person feel happy, calm, and peaceful. A change in attitude and behavior is a sign that the communication that is transmitted with a message has meaning, so it can influence a person's attitude through his behavior and his life. Spiritual change is the hardship in meaningfulness of every life experience and directing yourself to the better with a clean soul and closer to his Lord (Wulur & Pratama, 2021).

The eight styles of counseling communications successfully identified in the 100-person murderer repentant hadith also conform to the principles of communication in Islam, namely, Qaulan Sadidan (spoke the truth), Qaulan Maysura (spoken words), Kaulan Layyinan (communicated gently, persuasively, understood the speaker, and controlled emotions), Qulan Kariman (great words, contents, messages, ways, and purposes are always good, respectful, and reflect praised and noble morals), Qulaulan Ma`rufan (speaks wise, contains good expressions, friendly, not gross, and not offensive), and Qaulan Baligha (clear and clear words) (Na`imah & Septiningsih, 2019).

The story of the repentance of a 100-person killer has many implications that are relevant to modern counseling practices. Here are some of the main implications that can be taken from this story and applied in the counseling context:

Table 4. The Relevance of Counseling Communication in Hadith with Modern's Counseling

Aspect	Implications	Practice
Consciousness and Remorse	Counselors need to help clients become aware of and regret the actions they take. This is an important first step in the healing process.	Counselors can use reflection techniques and open-ended questions to help clients explore their feelings and realize the impact of their actions.
The Importance of Proper Support and Guidance	Clients often need guidance from someone who is knowledgeable and wise to help them find the right path..	Counselors should act as a source of understanding guidance, offering constructive and knowledge-based advice.
Empathy and non-judgment	Counselors should avoid judgmental attitudes and show empathy to clients, even if they've made a big mistake.	Using an empathic approach, consultants should listen to clients attentively and without prejudice, helping them feel heard and understood.
Advice that inspires change	The advice given should inspire and encourage the client to take concrete steps towards positive change.	Counselors can use inspiring stories to motivate clients by showing that change is always possible, no matter how great their mistakes are.
Environmental Change	A supportive environment is essential for behavioral change and healing.	Consultants can help clients identify elements in their environment that may hinder positive change and suggest measures to create or find a more supportive environment.
Emphasizes intention and effort	Strong intentions and constant efforts to change	Consultants should help clients set clear and

	are key to the recovery process.	realistic goals and support them in their efforts toward them, even if progress seems slow.
Acceptance forgiveness	and Forgiveness, both for yourself and for others, is an essential part of the healing process.	Counselors can work with clients to overcome guilt and build a sense of self-acceptance, as well as encourage clients to seek forgiveness if necessary.
Evaluation Adjustment	and Periodic evaluation of client progress is important to ensure that they remain on the right track.	Counselors should regularly evaluate client progress, provide constructive feedback, and make adjustments to the counseling plan if necessary.

Based on the table above, the counseling communication contained in the hadith of the repentance of the killer of 100 people is relevant to the implications and practice of modern counseling today. These implications and practices are also very relevant to Islamic perspective counseling because, in counseling sessions, it is very important for the client to have awareness and regret. Counselors also need to pay attention to appropriate support and guidance for clients, be empathetic and non-judgmental, and provide advice that inspires change in clients. Then you need to know that, apart from genes, environmental factors have a big influence on the client's life. Therefore, changes in the environment for clients also need to be considered. A good environment will tend to make clients better, whereas a bad environment will bring bad things to clients. Intention and effort also need to be emphasized for the success of counseling goals; this intention needs to be formulated together (counselor and client). Clients also need to build their self-confidence. This will be realized if the client can accept himself and receive forgiveness. Finally, the counseling process that has been completed needs to be evaluated, namely evaluating the client's progress and making adjustments to the next counseling plan.

Conclusion

The counseling communication style shown in this hadith about repentance for the murder of 100 people highlights important elements such as empathy, non-judgmental attitude, instilling hope, providing wise guidance, fostering a supportive environment, respecting intentions and efforts, and encouraging forgiveness. The

communication style contained in this hadith includes an approach that covers the client's emotional, intellectual, spiritual and social aspects, and this is very suitable to be applied in holistic approach counseling. In the context of this hadith, the communication style applied by the ulama can be identified as a holistic approach because paying attention to the overall needs and condition of the client (killer of 100 people) as a whole. By applying these principles, counselors can provide effective and meaningful support to their clients. It is hoped that the results of this research can contribute to counselors, especially Muslim counselors, to consider the use of effective communication in their counseling sessions. This research tries to analyze the communication style used in the hadith of the murder of 100 people. Future researchers can develop the results of this research more broadly, so that effective communication can actually be applied in counseling sessions.

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