







How is the Muslim Counselor's Experience in Implementing Single-Session Online Counseling on Adolescent?

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Abstract

Effective and efficient counseling service interventions are the goal of every counselor in providing psychological assistance to adolescents. This study aims at describing the Muslim counselors' experience in implementing single-session online counseling services focusing on solutions for adolescents. Before the researchers conducted this study, first of all, they were preparing instruments, and a list of questions, as an interview guide for data collection. After the data collection process, the researchers analyzed and interpreted the data. Data were analyzed using a qualitative approach through thematic analysis. The data were then classified into three sub-themes; Namely creating a safe and comfortable online counseling relationship, basic communication skills in online counseling, and time management in online counseling. The results show that relationship building in online counseling services requires counselors' acceptance, strategy, and self-disclosure. During the online counseling process, counselors need to apply basic counseling skills and specific techniques in solution-focused single-session counseling strategies. They are scaling questions, miracle questions, and exception questions. Time management in the implementation of online counseling is also a challenge for counselors. Flexible time needs to be managed properly so as not to hinder the counseling process.

INTRODUCTION

Online counseling today is a new trend in counseling services. Online counseling is an option for counsees to get psychological help services for several reasons, including: fear of negative counseling stigma following counseling (Joyce, 2012); hesitant to show real identity for privacy reasons (Chester & Glass, 2006; Buchanan et al., 2007; Shaw & Shaw, 2006); living in areas far from psychological services (Backhaus et al., 2012); emergency conditions such as the covid-19 pandemic (Wind et al., 2020). In addition to these reasons, online counseling has also been shown to be as effective as face-to-face counseling (Barak et al., 2009; Drago et al., 2016). Some research proves that online counseling using video conferencing is effective for depression (Berryhill et al., 2019), anxiety (Rees & Maclaine, 2015), drug use (Dugdale et al., 2019), stress (Kim et al., 2018), increasing self-disclosure (Prabawa et al., 2018), and academic honesty (Prabawa & Antika, 2021). Not only that, the counsees also expressed high

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satisfaction with online counseling services, so online counseling can be used as an alternative to face-to-face counseling services (Backhaus et al., 2012).

There are 3 basic attitudes of counsellors that cannot be forgotten, including in online counseling, namely congruence or genuineness, empathic understanding, and unconditional positive regard (Neukrug, 2015). Online counseling using video conferencing is the closest mode to face-to-face counseling. Counsellors can see verbal and nonverbal language although not as freely as in face-to-face counseling (Barak, 1999; McCord et al., 2011). Nonetheless, counsellors still aim to understand and provide a service that is as comfortable as possible to achieve counseling goals. Counsellors can show empathy using emoticons, smiles, or warm words (Prabawa & Antika, 2021).

On the other hand, online counseling has its own challenges in relation to religious traditions. Religion-based counseling has its own characteristics and uniqueness in viewing human beings, achieving the goal of well-being, as well as in the practice of counseling services. According to the Islamic view, the essence of a human being is created by Allah in a state of difficulty and given trials to measure his patience and faith. Allah says in the Quran Surah Al Balad verse 4 which means, "We have certainly created man into hardship" (Ali, 2004). Then, in the Quran Surah Al Baqarah verse 155 the meaning, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient" (Ali, 2004). Referring to these verses, it can be learned that the problems experienced by adolescents should be resolved properly in order to get happiness and psychological well-being. Therefore, they need to be given distinct interventions to increase their positive character and focus on optimizing their potential and self-development.

Counseling is an alternative intervention given to adolescents. Counseling refers to an interpersonal relationship that involved a form of interpersonal interaction between a congruent, knowledgeable as well as skillful individual (counselor) to understand and assist another individual (client) in solving his issues. The pattern of therapeutic relationships in helping clients is reinforced in the Al-Quran Surah Al Asr verses 1-3 which means, "By the 'passage of' time! Surely humanity is in 'grave' loss, except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance" (Ali, 2004). The verse can be used as a foundation by the counselor that the importance of helping counselees through guidance, direction, and good communication, one of which is advice. Through good and professional communication, it is hoped that it can reduce the problems experienced by clients.

As a counselor, there are several principles that are widely practiced by counselors all over the world. The main three as promoted by Carl Rogers are empathy, congruence, and unconditional positive regard. Empathy involves the ability to emotionally understand what another person is experiencing. Essentially, it is putting you in someone else's position and feeling what they must be feeling. Congruence also refers to genuineness. Being congruent is being in touch with and genuine about own experience - with ourselves and with our client. Being congruent means staying connected with self, client, space and time and to share a persistent thought or feeling. The counselor who practices unconditional positive regard towards his client has deep and genuine caring for the client.

On the other hand, problems also arise in the field of education. In other words, students are less open about the problems they face because they are afraid of teachers when they do personal counseling. Students need comfort in mediation because the issues they face are usually also privacy issues (Naini et al., 2021). Some scholars argue that the ability of the Islamic community online to give instant access to Islamic teachings has accelerated the information delivery of major issues, and has created new discourses, where the power of the traditional sources of religious authority could be decentralized and contested by the general public (Eltantawy, 2012). In short, counselors can use online counseling.

The media used in conducting online counseling can be e-mail, web-based counseling, telephone, instant messaging and video conferencing (Bloom & Walz, 2003; Goss & Anthony, 2003; Kraus, 2010). Murphy & Mitchell (1998) and Hastuti (2021) state that there are two types of online counseling services, asynchronous and synchronous. Some studies that have examined online counseling in Indonesia are. Prabawa et al., (2018) which developed a cyber counseling website with a realistic approach, Hidayah (2020) who developed a Cognitive Behavior Therapy (CBT) cyber counseling website and Prabawa & Antika (2021) again studied Android-based online counseling with a Reality approach.

The use of online counseling has its advantages and disadvantages. The advantages are that it can be accessed anywhere and anytime, which allows users to meet in real-time. It is also cost-effective, and time-saving (Asrowi, 2012; Hidayah, 2015; Prabawa et al., 2018). Then the primary weakness is that the users must have stable internet access (Prabawa et al., 2018; Prabawa & Antika, 2021). Therefore, in this study, the online counseling used is synchronous type. Synchronous type of online counseling by using text message media also uses an approach or strategy that is similar to previous studies. The current study uses a solution-focused single-session counseling approach. This approach allows a counseling process to solve problems as soon as possible by taking advantage of the existing potential and opportunities to achieve the desired solution (Walters & Corey, 2012).

The brief counseling model does have many advantages. The advantages such as quickly-handled problems and the counselor's emotional environment comfortability (Bambling et al., 2008). Another study, state that a solution-focused counseling approach can help adolescents solve their problems through online counseling programs (Kit, et al., 2017). However, the study also noted the main limitations of conducting online counseling. They are the obstacles in capturing counselees' non-verbal language, which is needed to picture between the counselees' non-verbal language and what they speak (Walters & Corey, 2012).

Similar research was also conducted by Osei-Tutu et al., (2020). This study examined premarital counseling offered in Christian and Muslim settings in four urban centers in Ghana. The results of the study offer important insights into religion-based premarital counseling in Ghana. Premarital counseling is used to help people approaching marriage examine their readiness for marriage, values, and expectations. Then, research conducted by Mahmood & Abdallah (2020) examines the insights of how Muslim counselors experience and overcome value conflicts in counseling Muslim LGBT clients. The results of the study explain that Muslim counselors experience conflicts related to the actions and intentions of their clients that conflict with religious beliefs. Thus, the focus of the research to be carried out is different from previous research, where this research will focus more on the experiences of Muslim counselors in conducting online counseling, where research results regarding this matter are still very limited.

Besides offering a number of advantages, online counseling conducted by Muslim counsellors also has challenges. Online counsellors also have challenges in the aspect of religiosity, just like Muslim counsellors. Zayed (2014) stated that Islamic counseling practices are different from other counseling practices. In Muslim countries such as Malaysia, there has been a lot of research trying to develop Islamic counseling. Zakaria & Mat Akhir (2017) presented the theory and implementation model of Islamic counseling in Malaysia. Referring to this research, this study seeks to further examine how online counseling is implemented by Muslim counsellors in Indonesia. This research will reveal the uniqueness of the implementation of online counseling conducted by Muslim counsellors in Indonesia. Furthermore, Flasch & Fulton (2019) asserted that research on spiritual counseling should consider the cultural environment in which the counseling is provided. The research opens up the insight that in Indonesia there is also a need to develop Islamic counseling models and practices because the majority in Indonesia embrace Islam.

The implementation of Islamic online counseling also takes into account the comfort and trust of the counsellor. Counseling in general considers the relationship between counsellors and counsellors of different genders to be normal. However, in the practice of Islamic counseling, gender differences between counsellors and counsellors are considered. This condition is relevant to the results of research by Askar et al., (2022) which suggests that the use of technology in the academic guidance process has proven to be effective for Muslim students. This is because the use of technology through online counseling can provide distance between counsellors and Muslim counselees. The technology used can facilitate Muslim counsellors not to be in direct contact with counsellors of the opposite sex (not mahram) so that a sense of security, comfort, and trust arises.

Rationale of the Study

Counselors play a very important role in helping their clients to overcome or manage their symptoms with guidance. They could also help in developing strategies and skills such as coping mechanisms in order to minimize as well as manage the psychological effects of the issues. Other than becoming an active listener, the counselor should be able to help the clients in managing their stress by turning it from a disturbance into a motivation. The ability to develop resilience and inner strength among those affected by mental health issues would certainly enable them to prevent themselves from further self-destruction.

In general, a counselor serves as a helping hand to those who face psychological issues and they need somebody else to assist them in trying to overcome or even solve their issues. They need someone who has counseling knowledge, acquires related skills and techniques and most important of all is a counselor with a good personality. A counselor with good personality will keep the trust and will try his best to be a helping hand. Suri, (2021) added that Muslim counselors are able to show good morals (QS Al Qalam verse 4), are not prejudiced against others (QS Al Hujurat verse 12), and have good behavior to help others (QS Al Qashash verse 77). Thus, Islam urges Muslims to develop a good personality to be role models to their fellow beings. Therefore, this study seeks to describe the experience of Muslim counselors in doing online counseling.

Objective

This study aims at describing the Muslim counselors' experience in implementing single-session online counseling focusing on solutions to adolescent services. The functions of Muslim counselors are closely related to their goals in life, personality, and character. Nobody could deny that their responsibility to help their clients in achieving their psychological balance and well-being is a big contribution to the client's current and future life. It is already Islamic in nature. Not only his own life but also his family, society as a whole, and most important is his *aqidah*. Barak et al., (2009) suggests that online psychological help can use synchronous or asynchronous types. The focus of this study is to see the counselors' experience in applying the online counseling model with a brief counseling approach, especially in exploring the counselee's emotional condition and some communication problems that arise in online therapeutic interactions as well as how the counselor's strategy in overcoming some of these obstacles.

METHODS

Research Design

This research method uses a Consensual Qualitative Research (CQR) design (King et al., 2006). Before the researchers conducted this study, first of all, they were preparing instruments, and a list of questions, as an interview guide for data collection. During the study, a Forum Group Discussion (FGD) was held at the beginning and the end of the counseling service. In

the initial FGD, the study chairman gave a briefing to the counselor who would carry out a solution-focused single-session online counseling service. The final FGD was carried out after the counselor carried out counseling services to reach consensual results.

Sample and Data Collection

The subjects of this study were 9 Muslim counselors. The qualifications of counselors who become research subjects are at least a graduate of the Guidance and Counseling Bachelor's Program and have the knowledge and skills to apply solution-focused single-session counseling. The specific educational background of counselors varies. Counselors provide online counseling services through chat messages (WhatsApp), telephone, and video calls to adolescents aged ranging from 12 to 21 years. Data were collected by interviewing the counselors who were selected as research subjects. Interviews were conducted by referring to the interview guide which consisted of six questions (Bambling et al., 2008). The data that has been collected is then analyzed.

First, the researchers conducted a preliminary study to confirm that the prospective subjects were the right target and met the criteria. The sampling method is purposive sampling with criteria for this research subject are: (1) Muslims who graduated from the Guidance and Counseling Department; (2) have attended a single-session counseling training or workshop; (3) Guidance and Counseling teachers who have provided online counseling services by applying the principle of brief counseling, especially the solution-focused single session strategy. Based on these criteria, the researchers conducted telephone interviews with 9 respondents.

Nine subjects were interviewed for about 30 to 45 minutes, or a maximum of 60 minutes, and recorded both audio and text. Recorded data collection results were then followed up with data analysis and interpretation. Then the data were classified into several categories following the field or theme, namely: (1) creating a safe and comfortable online counseling relationship; (2) basic communication skills in online counseling; and (3) time management in online counseling. The analysis process was carried out by identifying the counselors' experience data in implementing solution-focused single-session online counseling. Once identified, the data were then reviewed and classified following the theme or field.

Data Analysis Techniques

Data analysis was carried out qualitatively through thematic analysis by classifying data referring to the study conducted by King et al., (2006). The data that has been collected were then classified into several categories following the field or theme. The themes were categorized into three classifications, namely: (1) creating a safe and comfortable online counseling relationship; (2) basic communication skills in online counseling; and (3) time management in online counseling. The analysis process was carried out by identifying the counselors' experience data in implementing solution-focused single-session online counseling. Once identified, the data were then reviewed and classified following the theme or field.

RESULTS AND DISCUSSION

Results

This study succeeded in interviewing 9 Muslim counselors who fit the research sample criteria. The interview lasted approximately one hour and was conducted directly or indirectly by telephone. Based on the interviews, it can be analyzed that the research results regarding Muslim counselors' experiences in implementing single-session online counseling are classified into several significant sub-themes. Following are the sub-themes of the interview results, namely creating online counseling relationships, fundamental communication skills in online counseling, and online counseling time management.

Creating Online Counseling Relationship

As every counselor knows, getting the counselee to talk deeply without first building a relationship is a great way to toward the therapeutic process. The online counseling process between counselors and counsees begins with building a therapeutic relationship. In this relationship, every counselor always tries to make a good relationship based on Islamic values such as using appropriate clothes, being professional, and focusing on the counselee's face to see their expression and their problems. For example, subjects AT, ZN, dan MT for the opening they trying to be professional by having a structuring process, free talk, and direct focus on the topics. From AT, she try to help counselee feel comfort by said about her credibilitas as counselor to said:

“...So the relationship is just between me and you, you trust me, I will be able to openly express what you feel, and so far they have been so long in text”

Some respondents such as ZN, HA, SU, WI, and BE in this process make rapport. To build a good relationship at the beginning of counseling, respondents should have a special strategy, for example applying certain modalities to convince the counselee to gain trust. In this case, respondent ZN said:

"...when I did the (offline) counseling, I had a habit of starting the counseling process like a magical word. It also turned out that when I did online counseling, apparently I typed that too, whether it was just like getting carried away, but when I read this (chat), it's like I have the same structure..."

Meanwhile, MN respondents said:

“... well, it's true, that's what I mean when it comes to direct (offline) counseling, it only takes a few moments, and it opens immediately if this (online counseling) it has to be like, what I said the opening was a little longer...”

In addition, when doing online counseling, respondents HA and WI keep using informed consent and explaining the procedures for the counseling process so that counseling services can still run effectively and efficiently even in an online setting. As stated by a WI respondent:

"...I always do the procedure like what I did in the lab, I asked them (the counsees) to fill out an informed consent in advance, then after that, I explained the process. The main thing is that it's clear that I will first explain what the (online) counseling procedure will be”

In line with this, the BE respondents said:

“...Initially, I still opened it formally, so when I was going to do (online) counseling, I was following the procedure. So that at that time the student can convey it in a better way, you know...”

Table 1. Counselor Strategies in Building Online Counseling Relationships

Aspect	Counseling Experience
Counselor strategies in starting online counseling	<ol style="list-style-type: none"> 1. Giving informed consent 2. Asking the counselee's activity 3. Opening with a neutral topic/problem-free talk 4. Pray for a while 5. Building a rapport 6. Using magical words 7. Conducting counseling structure
The counselor's strategy provides a sense of security and comfort in online counseling.	<ol style="list-style-type: none"> 1. Counselors are open to counsees 2. Ensuring the surrounding conditions and the readiness of the counselee 3. Choosing a place that is free of interference (noise and crowds) 4. Making a schedule following the counselors' and counsees' agreement 5. Cultivating confidence in the counselee 6. Counselors are fully present (attending) 7. Using Basic Counseling Skills to actively build relationships 7. Showing empathy and a warm attitude
Counselors' efforts to foster trust in online counseling	<ol style="list-style-type: none"> 1. Providing comfort to the counselee (the counselor accepts the counselee as is) 2. Demonstrating professionalism in counseling (delivering a code of ethics in counseling) 3. Making the counselee believe the counselor can help 4. Assuring confidentiality in counseling 5. Explaining online counseling procedures 6. Confirming that all information provided is only used for counseling purposes 7. Willing to ask the counselee's permission first if the problem requires a third party

Based on statements from BE and MT in conducting online counseling, at the stage of building a relationship, the counselor continues to carry out the same procedure when opening face-to-face counseling. Delivering structuring such as role limits, time limits, and the principle of confidentiality is applied to provide comfort to the counsees during online counseling. According to respondents, creating a good relationship in online counseling is certainly a challenge because it is hard to achieve attachment. One is that some counsees prefer face-to-face counseling to online counseling and vice versa. MT conveyed that:

“...online counseling is possible for some counsees, who find it difficult to speak directly, if (the counseling is done) via chat, there are some people who are even more comfortable. So when they are offered to meet in person or via chat, some people are more comfortable via chat, because it is more convenient for them to express words, indirectly. But, some feel that it isn't enough, it's better when it's face-to-face...”

Fundamental Communication Skills Online Counseling

In the counseling process, communication is an essential skill for counselors. Our respondents have an experience with it and explain the supporting factors and the types of their communication skills in online counseling. In addition, they explain some obstacles and solutions during the online counseling communication process and the use of media used as can be seen in table 2.

Table 2. Counselors' Experience in Applying Basic Online Counseling Skills

Aspect	Counselors' Experience
Online Counseling Supporting Factors	<ol style="list-style-type: none"> 1. Counselors' honesty 2. Counselors' openness 3. Counselors' encouragement 4. Application of basic communication skills techniques in counseling 5. Solution-Focused Brief Therapy Techniques (scaling, prompting questions) 6. A convenient way of communication (chat, telephone, video) for the counselee. 7. The use of emoticons
Inhibiting Factors of Online Counseling	<ol style="list-style-type: none"> 1. The counselee does not directly feel the counselors' presence and acceptance 2. The counselee is reluctant to open 3. Counselors find it hard to encourage counsees to be completely involved in the counseling process. 4. Even the counselor has difficulty in full standby during the session 5. There is a long pause/duration of time in responding to the counseling session so communication is less efficient 6. Counseling activities are carried out together with other activities 7. Long counseling time. 8. Misinterpretation of the counselee's statement 9. Can't see the counselee's body language 10. Signal obstacle
Counselor strategies to help counsees communicate their emotions	<ol style="list-style-type: none"> 1. Using basic counseling skills such as open-ended questions, acceptance, leading, probing, a reflection of feelings, counseling approach, structuring, and rapport 2. Using media such as emotion, images/links, 3. Changing the medium of conversation via telephone/video call 4. Motivating and directing the counselee to be open 5. Counselors are also open to counsees
Applying basic counseling skills	<ol style="list-style-type: none"> 1. Applied basic counseling skills are leading, exploring feelings, clarification, accepting, scaling, probing, rapport building, paraphrasing, attending, and affection 2. Conveying basic counseling skills via text messages in easy-to-understand language 3. Paying attention to the intonation of speech 4. Using emoticons 5. Showing an expression to respond to the counselee's statement 6. Encouraging the counselee to be open (deliver guarantees of confidentiality, discuss procedures)
Communication problems that arise in online counseling	<ol style="list-style-type: none"> 1. Barriers from the counselor himself 2. Counselors' communication skills via text message 3. The use of exception questions and miracle question techniques is not understood by the counselee 4. Difficulties in formulating specific goals of counseling 5. Bad signal 6. Can't see the client's gesture 7. Can't respond directly to the counselee (physical touch) 8. Counsees' self-disclosure is not optimal 9. A long pause/duration in responding to the counseling session 10. The direction in counseling discussions is lacking
Online Counseling Media	<ol style="list-style-type: none"> 1. The way to communicate: Chat, Phone, Video Call 2. Communication media: Whatsapp application, Instagram application, Line application, Google forms, videos, article links 3. Communication features: underline, bold, voice note, emoticon

How to use media	<ol style="list-style-type: none">1. Using features at the right time2. Using a user-friendly application3. Adapting to the media selected by the counselee4. Using acceptable language for the counselee5. Changing the communication media if obstacles are found6. Using emoticons7. Using the Whatsapp chat feature as a pre-counseling session
Effectiveness Level of Online Counseling Media	<ol style="list-style-type: none">1. Helping to explain to the counselees about their condition2. Saving time3. Communication media must be adjusted to the level of the problem so that it will be effective4. The use of communication via Whatsapp and telephone is the right choice

In carrying out online counseling, respondents realized that there were things that supported and hindered the process. In addition, online counseling can be carried out because it can provide comfort for the counselee. The following is AT's statement regarding this:

“...If we go online, for example, they can go directly without indeed sometimes setting an appointment time. They are just becoming more expressive; they can also share their lengthy chats...”

Another respondent, MT conveyed the same thing regarding the counselees' who feel comfortable in online counseling,

“... if (it is conducted) via chat, there are some people who are even more comfortable. So when, for example, we offered them to choose between meeting in person or via chat, some people are more comfortable via chat, because it is more convenient for them to express like, by words...”

More specifically, based on the counselors' experience, the perceived barriers are in line with those presented, as expressed by WE:

“...umm I think there is a slight problem in the motivation to make the person concerned feel the process more, sir...”

“Why it is difficult because we can not fully capture their body language..”

Some other inhibiting aspects were also expressed by SU. We can not see how the expression looks in its entirety, so when we say that we are relieved, we can say how relieved we are but we can not read from the physical directly.

“...Then they can not even catch how sincere we are, they can't even help expressively either...”

“...And even more so, if we write a text, for example, sometimes we may also read it with a different intonation. In the end, the capture might also be different...”

"...signal..., the signal is really slow when I'm sitting in one place, the signal is lost, then I should move to a place where the signal is good"

In addition, the things that hinder the counseling process are faced by respondents with great efforts to help the counselee in expressing himself. Counselors overcome this by using basic communication skills to help counsees feel comfortable, safe, and open about themselves. As stated by ZN:

"...(it is about) how to get him to believe or something, yes, I did it many times, I said many times to them that they had to underline this, I said many times that I invited him to collaborate in the third counseling, Well Then I say honestly that I have to know first about their condition when I don't know about their condition and about what they are worried about, and about their story, then I can't analyze it. Later I can't find it, what is it, find the best way for them together, so they should tell me more about their condition."

The following is SU's statement regarding the obstacles he experienced:

"Then he (the counselee) also can't understand how sincere we are. He can't even help expressively. He can't even look at our body language to the fullest, and we need sentences to build his confidence so that we can sincerely help. And even more so, in some cases, if we write a text, for example, we might read it with a different intonation. In the end, what they convey from our message might also be different (from what we mean)."

Online Counseling Time Management

Time management of online counseling services is another obstacle that can become a boomerang if the counselor cannot manage it properly. The respondents have a few experiences which can be seen in table 3.

The following are the opinions of WE regarding the provision of solution-focused single-session online counseling services:

"Feeling the benefits of effective single session counseling, an accurate and fast response will also help counselors to help many people. Since it doesn't take a long time so I think implementing online single-session counseling will be very effective"

MT also support this statement:

"Well then I think it's quite helpful for uh, um typical people who want it fast, so it's like asking what's your immediate problem, what do you want, how do you want it to be done, like that, umm in my opinion (that's what) SSC (is)"

Based on the statements of the two respondents, they emphasized that counselors who carry out online counseling services experience the benefits in terms of time to help counselees' problems, including those who want a short counseling process. As stated by AT:

"The result is that they are usually (say), thank you, ma'am, for listening. (It seems like they) feel (the counseling is) meaningful, besides that, (the counselee) feels relieved, (and) feels satisfied that we helped him"

Table 3. Counselors' Experience In Online Counseling Time Management

Aspect	Counselors' Experience
Counselors' opinions on the provision of solution-focused single-session online counseling services	<ol style="list-style-type: none"> 1. Helping the counselees much 2. Financially friendly 3. Short time 4. Efficient, accurate, and fast 5. Beneficial 6. Very much needed nowadays 7. Specific live solution flow
The process and results of online counseling applied	<ol style="list-style-type: none"> 1. Helpful because it is effective and efficient 2. Need cooperation with the counselees 3. Making counselees more active 4. Having an impact on time 5. Positive response 6. In terms of the process, it is time-efficient, but the results are not comprehensive (it does not even touch the core of the problem) 7. The process and the results are very effective. 8. The application of the Solution-Focused Brief Therapy technique in online counseling can help the counselee feel more comfortable
The difference between online counseling and face-to-face counseling	<ol style="list-style-type: none"> 1. Limitations in the implementation of online counseling prevent counselors from providing optimal services 2. Body language is not visible 3. Draining the mind to run effectively 4. There is a long pause/duration of time in responding to the counseling session so communication is less efficient 5. Eye contact and face-to-face can not be recognized 6. Taking a long time in the opening process 7. Conditioning takes quite a long time 8. The counselee is reluctant to open up 9. Difficulty in managing time 10. Lack of attachments 11. Distracted by the surroundings
Time management in online counseling	<ol style="list-style-type: none"> 1. The average time allocated for providing online counseling is 7 am - 10 pm 2. Unsatisfactory time allocation 3. Flexible time management (according to the client's circumstances) 4. It is not time-consuming so it can be done while doing other activities 5. It becomes unmanageable due to differences in standby time of both parties (counselor and counselor) 6. Running according to the agreement or promise (implementation via video conference or cell phone)

In contrast, WE stated that one of the online counseling evaluations reported that counselors could not see the counselee's body gestures.

"For the evaluation, sir, because I didn't see his body gestures directly."

Another statement expressed by WE is that achieving a comfortable evaluation process requires good cooperation with the counsees. One of which is developing good relationships involving counselors and counsees. The following statements from WE:

"...The evaluation of this process also needs help from the counselee who has a good cooperative nature. Then for follow-up, I think it's even more convenient to use online because it can take a long time to see the changes experienced by the counselee....".

Based on the answers of several respondents above, it can be said that most of them think that the evaluation of the process and the evaluation of the results varied. Many respondents express positive results from the counselee because they think the counselor has helped them overcome their problems. The difference between online counseling and face-to-face counseling also presents many things that have been described by several respondents, such as the lack of direct understanding of the counselee's body language or gestures, the perceived lack of attachment, and the issue of time that makes online take a long time. In contrast, when offline, it only needs one time to finish one session. As respondents, SU, MN, and ZN described:

"In my opinion, the difference is as well as an obstacle, we can't see the body language, facial expressions and see in-depth towards the counselee in expressing the problem or in taking solutions..."

"...Then the second in terms of umm, in terms of time, in my opinion, online (session) is longer (than the offline session) because the conditioning during the chat as what you have said that (it) conveys the counsees' emotions that changed, I think (that I am) more able when it is direct (counseling) than online (counseling), online (counseling) takes more time".

"...The most basic difference in my experience is attachment. I, umm, personally think (that), well, when counseling, offline counseling makes me able to attach to my counselee....".

From the statements by the respondents, many complained about the difference between online counseling services and offline counseling (face-to-face). Most of the respondents said they were unable to achieve the counseling goals because body language, eye contact, and face to face were very difficult to achieve attachment.

In terms of time management, the very diverse experiences of some respondents are often an obstacle or even an advantage. Counselors have provisions to arrange online counseling time according to each counselor's activities. The followings are statements of some respondents who gave time allocation to carry out online counseling with counsees by respondents WE and AT:

"Ah, at that time, I allocated more time so (it was) from noon to evening".

"In the chat, err I usually go late in the afternoon until late at night after around 7 PM".

Another respondent stated that it is possible to find a certain schedule. Because they are Islamic counselors, the schedule has arranged counseling schedule is scheduled not during pray hours. WE said that:

"at that time I allocated more time from so from midday to asr. Or from maghrib to 9 pm or 10 pm so the counselee at that time I gave it in the afternoon or at night if this also helps the counselee who has a job and I also have responsibilities so the initial sensitivity as well as the time contract at the beginning is also an important part of implementation of online counseling, so the counselee is safe the counselor is comfortable so the counseling session is also safe."

Unfortunately, they face obstacles because the counselor or the counselee was not standing by in the counseling session. As described by respondents WI:

"Yeah, umm, we don't know whether they (the counsees) were standby or not. I think the time management is still lacking, isn't it?"

"...it turns out that we should make a contract. Like when we should start and when we should finish. We as the counselors are looking for a place that is free from distractors in our environment"

However, other respondents state that it is good to implement online counseling because they have flexible time. As stated by respondents ZN, MN, and B:

"When I have time, (I can be) flexible, sometimes I open my WA chats again late at night, when my kids are asleep, at half-past 10..."

"...I'm looking for a schedule when I'm free and so is he ...".

"Err..., I had an appointment, beforehand..."

Based on this experience, the problem of time management provides a "pause" which is often perceived as an obstacle by respondents because it allows a barrier to establishing a facilitative relationship between the respondent and the counselee. This flexibility needs to be managed so that the counselor and counselee do not wait for each other.

Discussion

The findings in this study show that building effective working relationships or alliances are the most common and essential therapeutic factor in counseling (Wampold & Imel, 2015). Some researchers have emphasized that effective relationship formation is the most important criterion for measuring counselors' expertise in counseling (Hill et al., 1997). An effective relationship is formed when the counselor can appreciate and respect the counselee, thus creating a sense of security and trust in the counselor. This condition is emphasized in the word

of Allah QS An-Nisa verse 86 which means, “*and when you are greeted, respond with a better greeting or at least similarly. surely allah is a ‘vigilant’ reckoner of all things*” (Ali, 2004). This condition is also because the disclosure of counselee problems and their relationship to privacy may be experienced by online counseling counsees. One reason is perhaps that they do not have to reveal their character directly (Cartreine et al., 2010; Situmorang, 2020).

Convenience in face-to-face counseling makes counselors need to make more efforts to ensure counsees feel comfortable and safe when conducting online counseling to achieve attachment. It is relevant to Petrus & Sudibyo (2017) argument that one of the weaknesses of online counseling is the dynamic growth in the counseling process. So, to achieve dynamics, the counselors sometimes conduct self-disclosure as a stimulus for the counselee and show his complete presence for the counselee so that the counselee feels accepted and can be open to convey problems. Ahmad (2013) and Kurnanto (2016) a sense of comfort and trust arises if the counselor provides attending (QS Al Furqon: 63); Ask (QS Huud: 76); and Empathy (Al-Baqarah: 155). Ozer (in Seda Donat Bacıoğlu, 2019) states that counselors have neither positive nor negative tendencies towards online counseling. In the process of building a therapeutic relationship, the therapist needs to be self-aware and aware of some of the religious and cultural factors that can affect the client-therapist relationship. Having a basic knowledge of these factors will assist the therapist in relationship building, assessment, communication strategies, and therapeutic interventions (Rassool, 2021).

The distinctiveness of Muslim counsellors in opening online counseling is when they greet the counselee by using "salam" and inviting prayer before starting counseling. The typical greeting from Muslim counsellors is "assalamualaikum". Nasution & Nasution (2017) assert that the use of greetings in Islam means praying for safety, being given grace, blessings, rewards, and congratulations for those who are successful and successful in life. This is relevant to the purpose of counseling to provide hope, find solutions, success, and independence in life (De Geest & Meganck, 2019; Mulawarman & Suharso, 2018). The prayer commonly used by Muslim counsellors in starting activities is "Al-fatihah". Prayer is used to gain spiritual strength that can increase self-confidence or optimism in achieving goals. Rassool (2021) added that remembering God in counseling practice will form a trusting relationship between the counsellor and the counselee. When compared to counseling in general, counseling practices of Muslim counsellors have additional spiritual aspects in the counseling process. Zakaria & Mat Akhir (2017) call counseling that adds spiritual aspects such as Islamic values, ethics, interventions and therapies to the counseling process modified counseling. Modified counseling practices are often used in Muslim-majority countries such as Malaysia.

A distinctive feature of Muslim counsellors found in the counseling experience is the offer made by the counsellor to choose a counsellor of the same gender (male to male and female to female). The offer upholds the teachings of Islam that men and women who are not muhrim should not see each other in intimate nuances and are encouraged to lower their gaze. This is corroborated by the hadith and Surah An-Nur verses 30 and 31. The hadith states that, "Never should a man be alone with a woman unless he is with his muhrim" (Hasyim, 2005). Although in online counseling there is a distance that separates the two, they can still meet face-to-face through synchronous mode. Islamic teachings also explain that between men and women who are not muhrim to keep their eyes on each other. This is explained in Allah's word surat An-Nur verses 30-31 which means "Say to the men who believe: Let them restrain their gaze, and keep their private parts; that is more pure for them, Verily Allah knows best what they do. Say to the believing women: Let them restrain their eyes, and their private parts, and let them not show their adornment, except that which is (ordinarily) apparent from it. And let them draw their veils over their chests, and let them not show their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or the women of Islam, or the slaves

they own, or the male servants who have no desire (for women), or children who do not yet understand the female form. And do not tap their feet that they may discover the adornment which they conceal; and repent to Allah, O you who believe, that you may be fortunate."

Keeping the gaze in counseling practice with Muslim counsellors is certainly different from the general counseling provisions. Counseling in general recommends eye contact in the counseling process. Dowell & J.S. (2013) said that nonverbal language such as leaning forward and eye contact can increase the therapist's perceived empathy, therapeutic alliance, and credibility in counseling. Therefore, Muslim counsellors need to remain mindful of the therapeutic alliance and provide empathy through different strategies. Strategies that can be used to maintain therapeutic relationship and empathy in online counseling can be done by: 1) providing emojis that match feelings; 2) responding with subtle and soothing language; or 3) responding with warm language when providing written comments (Kraus, R., Stricker, G., & Speyer, 2010; Prabawa & Antika, 2021).

Muslim counsellors also pay attention to ethics in counseling related to the way they dress. Dress is already regulated in online counseling ethics, but in Islam there is an emphasis on Aurat. The important thing in dressing is to cover the aurat which should not be shown to the opposite sex. The suggestion is explained in the Qur'an letter al-A'raf verse 26 which means: "O children of Adam! Indeed We have revealed to you clothing to cover your aurat and adornment for you. But the garment of piety is better. Such are some of the signs of Allah's power. May they remember". Furthermore, it is confirmed by Kusmidi (2016) that the aurat in women is all limbs except the palms of the hands and the face, if men are included in the aurat is from the navel to the knees. Referring to this study, a person who conducts counseling should dress politely, neatly, and cover the aurat.

In table 2 shows online counseling can support the implementation of counseling because of the media that makes it easier for the counselee to get counseling services. Stoll et al., (2020) calls it increased access, availability, and flexibility of counseling services. Technology provides great access to counselees because it can reduce the problems of distance, time, and mobility barriers in face-to-face counseling (Price et al., 2022). Furthermore, online counseling can still help counselors to show openness, honesty, and encourage counselees for smooth counseling. Stoll et al., (2020) mentions that this can increase acceptance between counselors and therapists and show satisfaction with online counseling services.

In addition, some factors hinder the implementation of online counseling. According to Stoll et al., (2020) the barriers in online counseling are privacy, confidentiality, and security issues, then the ability of counselors and the need for special training, communication problems in technology, research gaps, and emergency problems. Some basic communication skills applied in online counseling such as acceptance, leading, paraphrasing, attending, the reflection of feeling, structuring, clarifying, summarizing is often used by the respondents during the online counseling process. More specifically for single session counseling, generally, the techniques applied are scaling questions, miracle questions, and exception questions. Ahmad (2013) found 15 verses related to basic communication skills, including: 1) Establishing Good Rapport (Surah An-Nisa verse 8); 2) Attending (Surah Al-Furqon verse 63); 3) Asking (Surah Huud verse 76); 4) Empathy (Surat Al-Baqarah verse 155); 5) Paraphrasing (Surat Al Mukminum verse 96); 6) Confrontation (Surah An Nahl verse 125); 7) Interpretation (Surah Ali Imran verse 159); 8) Management (Surah Al A'raf verse 199); 9) Clarification (Surah Ali Imran verse 66); 10) Facilitation (Surah Al Furqon verse 57); 11) Metaphor (Surah Al-Hajj verse 73); 12) Leading (Surah Ash Shu'ara verses 215-216); 13) Responding (Surah Al-Hashr verse 18); 14) Summarizing (Surah Al-Israa verse 28); and 15) Negotiation (Surah An-Nisa verse 114).

The respondents acknowledged that they implement these skills the same as face-to-face counseling services. The main difference was that it was delivered in written language. Stoll et

al., (2020), in his study, conveys that one of the online counselings is by using text-based media. Novella et al., (2022) emphasizes that there is no significant difference between the implementation and results of online counseling and face-to-face counseling, especially for college-aged counselees. The application of this technique is in line with Mulawarman & Suharso (2018) stating that the principle of brief counseling can help students go through three concise stages, namely: (1) helping the counselee explore the problem, (2) helping the counselee formulate the desired goals and results, and (3) helping the counselee to take an action plan following the goals he has made. This approach directs the counselee to set goals and perform some tasks to achieve change. During online counseling, however, the counselor conveys it through text messages and/or voice notes, telephone, or video calls.

In addition, the application of online counseling communication has challenges or problems. One of them is ensuring that the counselee feels the presence and acceptance of the counselor and the use of written language that requires skills to convey intention and purpose. Stoll et al., (2020) calls it a problem of communication and counselor competence that requires special training. A way, that respondents employed to overcome the problem, was by using certain emoticons as a medium for conveying messages. It is in line with Petrus & Sudibyo (2017) who state that counselors must possess high imagination skills and the ability to interpret written words or any forms of motion and animations used in the communication process.

Table 3 shows that time management has become an influential thing in the implementation of online counseling, especially single session focused solutions. It is in line with a study conducted by King (in Novella et al., 2022) that the biggest problem experienced by adolescents during online counseling is identified due to time constraints. Examining the counselors' experience, the results of interviews with 9 respondents who have different statements regarding time management during online counseling are solution-based.

This single-session online counseling activity gave an impression to the respondents, especially in terms of time which were considered very effective. In line with the statement by Kelly & Lees-Oakes (2021) that online counseling is quite effective because of distance constraints, while the problems faced by counselees need to be addressed immediately. Therefore, online counseling that applies a single session is believed to be very useful and helpful for both counselors and counselees. In line with the results of the study conducted by Mansyur et al., (2020) that online counseling is a strategy that can be used by adolescents who need counseling for a short time.

The interesting thing that characterises the practice of single-session online counseling by Muslim counsellors is the time contract. Muslims have an obligation to perform worship five times a day, so during worship time it is recommended to leave all worldly work. This is corroborated by the word of Allah in Surah An-Nisa' Verse 103 which means, "And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times". Referring to this, it is recommended for Muslim counsellors to make a time agreement with the counselee so as not to carry out counseling at or near the time of worship. If counseling is conducted during the time of worship, it is recommended to give a pause and continue after the worship is over. This time contract and worship conditions can be conveyed by the counsellor at the beginning of counseling (structuring stage). Similarly, Day & Sparacio (1980) stated that structure is the establishment of mutual understanding and agreement between the counsellor and the client regarding the characteristics, conditions, procedures, and parameters of the counsellor. Structure should be used to help achieve counseling goals. One of the structures in counseling is the time limit. Time limit serves to determine the time duration and implementation time for counseling. Time limits are important during single-session online counseling because it is only conducted in

one session. This is corroborated by De Geest & Meganck (2019) who said that time limits provide clarity of steps that focus on counseling goals.

This is in line with the goal of single-session online counseling which directly focuses on finding problem solutions. Considering the process and results, online single-session counseling services also provided different answers from each respondent. The result was that the counsees experienced being helped because they were willing to share the problems, they were facing even though it was online. In line with the results of a study conducted by Vongtangswad et al., (2017) stating that counsees can vent their burdens so that they become more relieved through online counseling. It was supported by the results of the study conducted by Vongtangswad et al., (2017) stating that it could hinder the dynamics of online counseling including limiting communication and causing misinterpretation of messages. Hanley (in Asri, et al., 2020) mentions there are three steps to achieve an online therapeutic alliance. Haryati (2020) considers online counseling is aimed at solving problems because psychological contact does not get enough space in paying attention to facial expressions, counsees' body language, and verbal cues. As stated by Haryati (2020) the counselor can provide even 24 hours a day to provide opportunities to reach the counselee widely. Vongtangswad et al., (2017) considers communication through typing that can take a long time, resulting in a disrupted communication flow. Yurayat & Seechaliao (2021) describes it as a platform for online counseling to be a communication channel that can provide flexibility of time and place for counsees. Vongtangswad et al., (2017) claim that the online counseling process can hinder the flow of correspondence because the counselor needs to wait for a reply from the counselee. Koutsonika (2009) states that online counseling is not a simple process. Instead, it is a complex process with many different and challenging issues with its characteristics. It also deals with ethics, technology use issues, educational background, skills, legal issues, business, and management issues.

Implications

The results of the study are expected to have implications for the process of online counseling services in schools. The experience of each Muslim counselor in conducting online counseling may be different. However, by knowing and understanding how the online counseling experience is carried out by Muslim counselors, it can be known what kind of framework is needed by counselors when conducting online counseling.

Limitations and Suggestions for Further Research

Limitations in this study are that the results cannot be generalized widely and this study is not comprehensive because it only focuses on the experience of counselors in conducting online counseling and its development. Thus, the researchers recommend further research. For future researchers, more specific studies regarding online counseling services sessions and the effectiveness of its services can be good issues to study. In addition, future researchers can use research methods whose results can be generalized in a broad scope. Then future researchers can focus on the competencies or skills needed by counselors in providing online counseling. Future researchers can also choose subjects from academics and practitioners to find differences in the competencies of counselors.

CONCLUSION

Referring to the data, the researcher can formulate some conclusions. The process of building rapport requires specific strategies and the use of informed consent. The counselor's self-disclosure is also very influential on the counseling relationship. The counselor needs to show full acceptance (attending) so that the counselee can open up. The assistance process can also run well when the counselor applies basic counseling skills and specific techniques in brief

counseling. The brief counseling techniques applied in online counseling services are scaling questions, miracle questions, and exception questions. Online counseling has a challenge for counselors, namely regarding time management. Flexible time needs to be managed properly so that it does not become an obstacle in the implementation of online counseling services.

Currently, it is booming and widely echoed related to 21st-century learning. It is also often associated with the demands of students' skills that must meet the critical, creative, communicative, and collaborative elements. Considering that the students faced by counselors today are generation Z and alpha, counselors need to keep moving dynamically and adaptively. One of them is to provide counseling services by utilizing technology as one of the characteristics of 21st-century learning. Therefore, to improve professionalism on an ongoing basis, counselors need to constantly develop various skills to provide professional counseling services both face-to-face and online. So that in the end, counselors can help students achieve optimal development.

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AUTHOR CONTRIBUTION STATEMENT

MW, ER has prepared research designs, collected data at the study and also has provided guidance, instructions, criticisms, and advice in the preparation of research designs and supervision during the research process. DM, PA, MT, AF has compiling verbatim, analysed data, prepared and arrange research results.

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