

Implementation of spiritual guidance and counseling for students at Jamilurrahman Islamic high school bantul

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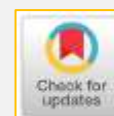
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ABSTRACT

Education is an effort to improve the quality of humans to become pious people. Thus, the provision of guidance and counseling is not only based on psychological and sociocultural principles, but also must understand that humans are creatures of Allah the Exalted. The purpose of this study was to determine the implementation of spiritual counseling guidance carried out at Madrasah Aliyah Jamilurrahman Bantul, Yogyakarta. This research is a field research, researchers use descriptive qualitative research. The objects of this research are school principals, student affairs and counseling guidance teachers. Data collection techniques in this study are interviews, observation and documentation, as for technical data analysis through data reduction, data presentation and conclusions. The results of this study started from school preventive efforts, violations that occurred in the form of minor violations. Handling problematic students is carried out through dialogue directed at understanding religious values. The impact of spiritual counseling guidance indicates a change in behavior for the better. The supporting factor for spiritual counseling guidance is that teachers are given the opportunity to develop themselves and support school residents. As for the inhibiting factors, there are still school residents who do not understand the function of counseling guidance and there are still parents who lack response to student problems that violate school rules.

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Introduction

Education is a means to develop the potential of individuals as human beings with the goal of living optimally and as part of society, while also possessing moral and social values as a guide to life. Education is an effort to enhance the quality of human beings to become pious individuals. Therefore, the provision of guidance and counseling should not only be based on psychological and sociocultural principles, but should also understand that humans are creatures of Allah Almighty. Spiritual guidance and counseling assist individuals in developing their innate nature as religious beings, having noble character, and overcoming life's challenges with religious conviction (Yusuf, 2009). Through this spiritual guidance and counseling, students are directed to cultivate positive attitudes in overcoming the challenges they face in order to achieve happiness in accordance with Islamic teachings.

In the context of spiritual counseling services related to guidance and counseling, Kartadinata emphasizes the importance of developing a connection in spiritual counseling that is always linked to guidance. Essentially, the foundation of spiritual counseling is placing the client at the center of attention in counseling services, being aware that they are creatures of Allah who possess dignity. The use of counseling services rooted in spiritual values is related to efforts to integrate religious teachings into the counseling process (Kartadinata, 2011). Islamic guidance and counseling are processes of providing assistance to individuals (counselors) so that they realize their existence as creatures who should live in harmony with the provisions and guidance of Allah, thus achieving happiness in both this world and the hereafter (Rahman, 2018). The purpose of spiritual guidance and counseling is to provide services that help enhance students' abilities and develop their spiritual awareness to overcome the problems they face. Students who have spiritual awareness with a positive attitude are believed to have a beneficial influence on their behavior and other aspects of personal life (Yusuf, 2007). Referring to the essence of Islamic guidance and counseling, as knowledge of internalizing Islamic teachings in the context of self-propagation, individual obligations, and communal obligations derived from the Qur'an and the sayings of the Prophet, and *ijtihad* to realize truth, justice, and uphold the innate humanity of Muslims in the reality of life (Kusnawan, 2020).

The purpose of implementing spiritual counseling services is to enable students to overcome various problems they face, to have positive attitude competencies, and to lead a smooth and good life so that they can achieve happiness in accordance with the teachings of Islam derived from the Qur'an and Hadiths (Saprudin, 2019). Islamic guidance and counseling are efforts to help individuals learn to develop their *fitrah* or return to *fitrah*, by empowering their faith, intellect, and will that Allah SWT has bestowed upon them to learn the guidance of Allah and His Messenger, so that the *fitrah* within the individual can develop correctly and firmly according to Allah's guidance (Sutoyo, 2013). Therefore, spiritual guidance and counseling services aim to equip students with the ability to solve problems they face by prioritizing religious values.

The focus of Islamic spiritual guidance and counseling, besides providing improvement and healing at the mental, spiritual, or emotional level, as expressed in the word of Allah: '*wayuzakkihim*' (and purify them), then continues the quality of guidance and counseling material to Education. Development by instilling values and revelation as guidelines for life, individuals will acquire divine discourses on how to overcome problems, anxieties, and worries, establish good and beautiful communication relationships, both vertically and horizontally (Amin, 2010). Thus, spiritual counseling conducted as an effort to improve spiritual mental health based on religious values to achieve a better life.

The importance of providing guidance and counseling services in the school environment lies in the effort to facilitate the development of more positive attitudes and behaviors in students, while also reducing the negative effects of detrimental influences. In this regard, religious knowledge plays a central role in shaping personalities, attitudes, and constructive character to reduce incidents of deviant behavior in adolescents, often resulting from a lack of understanding of religious aspects. Early religious education should ideally be integrated into the family environment, with parents or family members serving as the main pillars in imparting religious knowledge to their children (Salahudin, 2010). The development of students' religious attitudes should begin by strengthening their spiritual awareness, which will ultimately shape their religious attitudes. This process can be facilitated through guidance and counseling services in schools, as an integral part of the formal education process (Hasrul, 2022).

Spiritual guidance and counseling research has been widely conducted, research

addressing the increase in problematic behavior among contemporary students, becoming an important impetus and urgent need for spiritual counseling for students. The aim is to guide students towards Islamic identity, formulated through the teachings of the Qur'an and Hadith as the primary sources of Islamic values shaping the spiritual dimension of students (Bahiroh, S., & Suud, 2020). Spiritual counseling in Islam presents methods in preventing and overcoming problems, constantly changing personal perspectives, strengthening mental and spiritual aspects, and reinforcing behaviors with high values (Wajdi, 2016). Both studies highlight the importance of counseling guidance to form Islamic identity and strengthen the mental and spiritual aspects of students.

Research addressing factors causing students' problems has also been conducted; adolescents often face issues stemming from external factors (Yuniati, Ani, 2017). Factors such as family influence, parental attitudes, deviant peer behavior, television shows, films, videos, and other negative factors in social life can affect their behavior (Handayani, & Ghufron, 2020). Despite good teaching provided at school, some problems faced by students are difficult to avoid due to influences outside the school environment (Saputra, R., & Komariah, 2020).

Based on the research conducted by Bahiroh and Wajdi, it discusses students' behavior and spiritual mental reinforcement, as well as the research conducted by Yuniati, Handayani, Saputra, and Komariah, which discusses external factors causing student problems. The difference of this research from previous studies is that it emphasizes more on the implementation of spiritual counseling and guidance in enforcing discipline at Madrasah Aliyah Jamilurrahman..

This research addresses the implementation of spiritual guidance and counseling in addressing problematic students who violate school regulations. Madrasah Aliyah Jamilurrahman itself is a school that upholds high spiritual values such as honesty, discipline, and noble character. Every member of the school community, including teachers, staff, and students, is expected to behave according to Islamic teachings. Similarly, parents are also directed by the school to synchronize the educational, guidance, and parenting patterns of students at home or outside of effective learning hours to apply Islamic values. The resolution of every issue that arises in the school, whether related to the curriculum, teaching, school regulations, or the discipline of school members, always prioritizes a religious approach by referring to the evidence from both the Qur'an and the hadiths of the Prophet, including addressing student disciplinary violations and the guidance efforts carried out by guidance and counseling teachers that also emphasize Islamic teachings.

Madrasah Aliyah Jamilurrahman is located in the complex of Jamilurrahman Islamic Boarding School in Wirokerten Village, Banguntapan District, Bantul Regency, Special Region of Yogyakarta Province. Established since 2017, it implements a full-day school system and separates the school between boys and girls. Currently, it has 150 students. The flagship program of Madrasah Aliyah Jamilurrahman is the Quran memorization (tahfidz) program, and several students successfully graduate by memorizing 30 Juz every year

Madrasah Aliyah Jamilurrahman emphasizes Islamic values in every program and learning activity process. Regarding the enforcement of school rules in general, it has successfully directed students to behave according to Islamic teachings. However, there are still students who violate school regulations such as coming late and skipping classes. This study aims to analyze how spiritual guidance and counseling are implemented at Madrasah Aliyah Jamilurrahman in Bantul, Yogyakarta.

Method

The research method is a scientific approach used to obtain data with specific objectives and purposes, and the characteristics of scholarship include rational, empirical, and systematic aspects. This research is a field study, and the researcher employs qualitative descriptive research. Descriptive research is a type of research that involves documenting the steps of a subject, phenomenon, or social setting in narrative form. The collected data and facts are presented in the form of words or images.

This research was conducted at Jamilurrahman Islamic Senior High School in Wirokerten village, Banguntapan sub-district, Bantul regency, Yogyakarta Special Region Province. The subjects of this research were the school principal, student affairs department, and guidance and counseling teachers. The data collection techniques in this study were interviews, observations, and documentation, using data analysis techniques through data reduction, data presentation, and conclusion drawing.

Results and Discussion

School Preventive Efforts

Jamilurrahman Islamic High School undertakes preventive efforts to minimize violations of school regulations, activities include;

- a. School rules socialization is conducted at the beginning of each semester, which can help students and parents understand the rules to be followed, comprehend the consequences of violations, and foster student responsibility to create a conducive learning environment.
- b. The etiquette session is held at the beginning of every semester, where students are taught the ethics of seeking knowledge, including clarifying intentions in learning, showing respect towards teachers, and valuing knowledge and intellectual wealth. Students are also taught concentration and discipline in seeking knowledge. The session involves scholars and religious figures to provide examples and role models for students, encouraging them to follow in their footsteps in both seeking and practicing knowledge. The etiquette session in seeking knowledge not only influences academic development but also shapes a good, responsible, caring, and morally upright personality.
- c. Routine advice after the Dhuhr prayer, religious advice is given by teachers alternately every day after the congregational Dhuhr prayer at the school mosque, students are directed to always remember the greatness of Allah Ta'ala's blessings, to earnestly pray, to contemplate the bad deeds that have been done to seek forgiveness from Allah. Students are also directed to have high learning spirit, earnestness, and patience in seeking knowledge.
- d. The advice of a homeroom teacher, a substitute for parents during school, is important. The advice from the homeroom teacher can build a strong emotional bond so that students feel comfortable talking or discussing a problem. Homeroom teacher advice is not only related to academic issues but can also be for personal development, social skills, increasing student motivation in learning, and building self-confidence.
- e. The posting of guidance and counseling function posters and posters addressing current issues, such as bullying behavior, includes definitions, forms, consequences, and efforts to prevent bullying. Posters become an effective means of conveying information to the school community, through which they can stimulate emotions, motivate, raise awareness, and influence the behavior of those who read them.

The preventive efforts undertaken at Madrasah Aliyah Jamilurrahman greatly contribute to the creation of a conducive school environment that supports learning development, minimizes violations, reduces the potential for conflicts and non-compliance,

and helps students understand school rules and consequences if violated. This is in line with the concept of counseling guidance, namely preventive efforts before problems arise, which is also a form of group guidance.

Handling Troubled Students

Handling problematic students requires an appropriate, planned, and school policy-based approach that is fair, starting from problem identification, understanding students' backgrounds, fostering openness with students, changing mindsets, and efforts to build students' personalities. Violations of discipline at Madrasah Aliyah Jamilurrahman that occur include minor violations such as arriving late, skipping classes, and untidiness in dressing. According to Komalasari, individual problematic behaviors in behavioral counseling are divided into two categories. Namely, excessive behavior and deficit behavior. Meanwhile, behaviors such as being late to school, not doing assigned tasks by teachers, and skipping school are considered as behaviors that can be categorized into deficit behavior (Komalasari, 2014)

In handling problematic students, Madrasah Aliyah Jamilurrahman implements a collaborative approach, where guidance and counseling teachers work together with class guardians and student affairs departments, involving parents in resolving these issues. Starting from the data collection process, which includes initial information gathered from class guardians, student affairs departments, parents or guardians, as well as observations conducted by the guidance and counseling teachers themselves.

The school does not directly implement punishment or sanctions against students, but instead uses a dialogical approach. The handling of issues applied at Madrasah Aliyah Jamilurrahman by guidance and counseling teachers aims to build close counseling relationships with students and assist them through spiritual counseling services to understand the Sharia provisions supported by explanations of the meanings of Quranic verses and the sayings of the Prophet. This helps students understand and realize that what they have done is not only a violation of school rules but also inconsistent with Islamic teachings. This is in line with Hikmawati's thoughts regarding the importance of counseling centered on religious commitment for clients who are mature enough to live their lives based on religious values towards happiness in this world and the hereafter (Hikmawati, 2015). Counseling is a process aimed at guiding individuals to live in accordance with the Quran and Sunnah (Bakran, 2021)..

The counseling and guidance teacher also involves parents in handling student issues to collaborate in overcoming problems. Parental involvement is done when counseling has been conducted at least three times by the counseling teacher but it is felt to have not yet impacted the student's behavior, thus requiring mutual understanding. This is in line with Suryabrata's thought that in counseling, understanding each other is necessary, with personality psychology occupying a central position, as knowledge in this field will provide invaluable preparation (Suryabrata, 2012).

The approach is in line with the views expressed by (Ferdiansyah, M., & Efrianto, 2018) and (Lumongga, 2013), which emphasize the importance of persuasive and restorative approaches in dealing with students facing behavioral issues (Triana et al., 2023). While the enforcement of rules and behavioral norms is crucial, schools are also considered to have a responsibility to assist students in recovering from inappropriate behavior through a more supportive approach.

Thus, guidance and counseling services at Madrasah Aliyah Jamilurrahman prioritize a collaborative, dialogical, and restorative approach in addressing students facing behavioral issues, aiming to build a strong counseling relationship and assist students in overcoming problems while developing better behaviors.

The steps of spiritual counseling guidance, which begin with building trust and are

followed by discussing problems and seeking solutions together, demonstrate a holistic approach to assisting students. Ongoing monitoring and evaluation processes are conducted to ensure changes in student behavior and to provide further assistance if needed.

The handling of students is in accordance with the regulations stipulated in Permendikbud No. 111 of 2014, which outlines the comprehensive stages in guidance and counseling approaches. This view is also supported by Sudrajat, who emphasizes the importance of conducting guidance and counseling services according to procedures. The process includes case identification, problem identification, diagnosis, prognosis, treatment, evaluation, and follow-up, indicating a structured and solution-oriented approach to problem resolution (Sudrajat, 2011)

Based on data from guidance counseling teachers over the past three months, there were 22 students or approximately 15% of the total number of students who received guidance because of violating rules by skipping classes, arriving late, and untidy attire. Meanwhile, those who received warnings from the student affairs department were 7 students or 5% of the total of 150 students. The handling pattern for students who violate the rules is counseling by guidance and counseling teachers. If guided at least three times and involving the students' parents but still not showing behavioral changes, the issue is referred to the student affairs department for further action by imposing sanctions on the students. The sanctions applied at Jamilurrahman Islamic High School are phased from verbal warnings, written warnings, scorching, and expulsion from school, but until now the sanctions given to new students are only verbal warnings and written warnings, not yet reaching scorching or expulsion from school. Generally, the handling of problematic students through spiritual counseling guidance at Jamilurrahman Islamic High School is going well, students understand the purpose and objectives of school regulations so as to reduce the number of regulation violations.

Impact of Spiritual Guidance and Counseling

The impact of spiritual counseling guidance services at Jamilurrahman Islamic High School provided to students has a positive effect on changing their thoughts, perspectives, and behaviors. Counseling teachers and class guardians always collaborate to assist students facing issues by providing guidance and advice based on Islamic principles. These changes include improvements in discipline in attending school, active participation in lessons, building better relationships with parents, and school friends.

This behavior change does not occur instantly, but rather requires a sufficient amount of time as it is related to individual aspects and characteristics of each student. However, spiritual guidance and counseling services have been proven to have a positive impact on many students, helping them avoid violating regulations (Muchamad Chairudin, 2023). This is in line with Prayitno's belief that guidance and counseling help individuals become useful beings in their lives, with various insights, perspectives, interpretations, choices, adjustments, and appropriate skills related to themselves and their environment (Prayitno, 2008).

The proactive steps in developing Islamic character in students are also recognized as a way to protect them from negative influences and to create transformation and improvement in the school environment (Harisa, 2019). Observable behavior is an indication of the counselor's concern as a measurement criterion for counseling success. In the concept of behavior, human behavior is the result of learning that can be changed by manipulating and creating learning conditions (Alwisol, 2012). Thus, spiritual counseling services play an important role in helping students overcome problems and achieve positive development in various aspects of their lives.

From the institutional perspective, schools also receive positive impacts from the

implementation of spiritual counseling guidance. Rules can be enforced to the maximum, the learning process runs smoothly, and spiritual mental guidance becomes easier. Schools can focus more on efforts to achieve the school's vision and mission and improve the memorization achievements of students, which is the flagship program of Jamilurrahman Islamic High School. Schools also find it easier to maintain Islamic values and the atmosphere of Islamic boarding schools as the school is located within the Jamilurrahman Islamic boarding school complex.

Factors Supporting and Inhibiting Spiritual Counseling Guidance

The supporting factors for the implementation of spiritual counseling guidance at Jamilurrahman Islamic High School are that counseling teachers are given the opportunity to learn and improve their professional abilities by attending training, seminars, and actively participating in counseling teacher meetings, as well as receiving guidance from experts in the field of counseling facilitated by the school (Zakarya, Hafidz, Martaputu, 2023). Another supporting factor is that the parents of students, teachers, and the majority of staff support the implementation of spiritual counseling guidance by providing positive responses.

The environmental factors of the school located within the Islamic boarding school complex also facilitate the implementation of spiritual counseling guidance at Jamilurrahman Islamic Senior High School. Supporting factors for the smooth provision of spiritual counseling guidance services include adequate counseling room facilities, active cooperation among various parties in the school, and student participation as peer counselors, which have helped create successful collaboration in the implementation of counseling services.

The inhibiting factor of implementing spiritual guidance counseling at Madrasah Aliyah Jamilurrahman is the lack of understanding among some individuals within the school community regarding the role of guidance and counseling teachers, which is sometimes misunderstood as disciplinary measures rather than assistance providers. However, the role of spiritual guidance counseling still holds significance in assisting students in developing religious and moral dimensions and overcoming issues through the understanding of Islam.

Guidance and counseling teachers also face challenges such as diverse student backgrounds, including varying educational histories, family socio-economic status, and residential environments (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). Uncontrolled social interactions outside of school hours, as well as parental education and upbringing patterns at home that are not synchronized with the educational patterns at school, also influence the process of student behavioral change.

There are still some parents or guardians of students who are less concerned about the violations committed by students, less responsive when invited to communicate to resolve disciplinary issues. This makes students less able to understand the meaning of school rules, thus hindering the process of behavior change as well.

Conclusion

The implementation of spiritual guidance and counseling at Jamilurrahman Islamic Senior High School begins with the school's preventive efforts through socialization activities of school regulations at the beginning of each semester, providing spiritual reinforcement after congregational Dhuhr prayers in the form of advice, discussions addressing the characteristics of seekers of knowledge at the beginning of each semester, routine advice from class guardians every week, and the posting of counseling posters addressing contemporary issues. The violations that occurred at Madrasah Aliyah Jamilurrahman are minor violations caused by a lack of understanding of the essence of the

regulations. Troubled student management is carried out through dialogue directed towards understanding religious values. The impact of spiritual counseling guidance for students who have undergone counseling shows an improvement in behavior. Although this change takes time due to individual differences in character, this service has a significant impact on increasing student engagement in adhering to school rules. Supporting factors for the implementation of spiritual counseling guidance at Jamilurrahman Islamic Senior High School include counseling teachers being given opportunities by the school to develop themselves, support from school members, and a supportive environment within the boarding school complex. As for the inhibiting factors, there are still school members who do not fully understand the function of counseling guidance and there are still parents who are less responsive to student violations of school rules.

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