

Guidance and Counseling on Student Congregational Prayer Discipline at Madrasah Aliyah Islamic Center Bin Baz Yogyakarta

Suhartono ^{a,1,*}, Havidz Cahya Pratama ^{b,2}, Faiz Naufal ^{c,3}

^{a,c} Sekolah Tinggi Ilmu Tarbiyah Madani Yogyakarta;

^b Universitas Muhammadiyah Purwokerto;

¹suhartono.abuhasna@gmail.com; ² havidz.cahya@gmail.com; ³faiz.syafaat98@gmail.com;

*Correspondent Author

ARTICLE INFO

Article history

Received:

13-06-2024

Revised:

21-08-2024

Accepted:

02-11-2024

Keywords

Counseling guidance;

Discipline;

Congregational Prayer;

Student

ABSTRACT

Education aims to improve the quality of individuals to become pious individuals. Therefore, providing guidance to students must not only follow psychological and sociocultural principles, but must also pay attention to the fact that students are creatures created by Allah Ta'ala. Madrasah Aliyah Islamic Center Bin Baz Yogyakarta, as an Islamic boarding school-based educational institution, applies guidance and counseling to the discipline of congregational prayer. This research aims to evaluate the implementation of guidance and counseling at the institution. The method used is field research with a descriptive qualitative approach. Research subjects included school principals, student affairs, and guidance and counseling teachers. Data collection techniques consist of interviews, observation, and documentation, while data analysis is carried out through data reduction, data presentation, and drawing conclusions. The research results show that the implementation of counseling guidance begins with preventive efforts from the school, where the violation that occurs is being late in attending congregational prayers. Handling problematic students is carried out through dialogue directed at understanding religious values. The impact of counseling guidance can be seen in positive behavioral changes. Supporting factors in counseling guidance include opportunities for teachers for self-development and support provided by the school community. On the other hand, the challenges faced include a lack of understanding of the function of guidance and counseling among the school community and a lack of response to the problem of students who are late for congregational prayers.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Education aims to improve the quality of human beings to become individuals who are devout and pious. Therefore, the implementation of guidance and counseling should not only be based on psychological and sociocultural principles, but it must also take into account that humans are creations of Allah Ta'ala. Spiritual guidance and counseling play an important role in helping individuals develop their natural religious disposition. This principle is significant

because humans are essentially beings with a spiritual dimension. Thus, guidance and counseling can help individuals develop noble character and overcome various life problems based on their religious beliefs (Yusuf, 2009). Guidance and counseling direct students to develop a positive attitude in facing challenges to achieve happiness in life in accordance with Islamic teachings.

The Islamic spiritual guidance and counseling approach not only focuses on healing mental, spiritual, psychological, and emotional issues—as mentioned in the Quranic verse: "wayuzakkihim" (and purify them)—but also emphasizes the enhancement of the material quality in educational guidance and counseling. Instilling divine values as a life guide helps individuals gain spiritual insights to deal with problems, anxiety, and unrest. Furthermore, it also supports the creation of good and harmonious communication, both in the vertical relationship with God and the horizontal relationship with fellow humans (Amin, 2010). Therefore, guidance and counseling implemented as an effort to improve mental and spiritual well-being is grounded in religious values to achieve a better life.

Providing guidance and counseling services at schools is essential as support for developing students' positive behavioral attitudes and minimizing detrimental actions. In this regard, religious knowledge plays a key role in shaping personality, attitude, and character, and helps prevent deviant behaviors among teenagers caused by a lack of religious understanding. Ideally, religious education should be nurtured from an early age, beginning within the family environment, which respects parents or family members as the primary pillar to strengthen religious knowledge for adolescents (Salahudin, 2010). The development of religious attitudes in adolescents is supported by strengthening religious awareness, which will form from religious attitudes. Thus, this process can be realized through guidance and counseling services as part of the perfection of formal education (Hasrul, 2022).

Research on guidance and counseling has been widely conducted, with a focus on improving problematic behavior among students today. This research emphasizes the importance of spiritual guidance and counseling as a response to the urgent need to help students shape their Islamic identity. This identity is developed based on the teachings of the Qur'an and Hadith, which are the primary sources of Islamic values that shape the spiritual dimension of students (Bahiroh & Suud, 2020). Spiritual counseling in the Islamic context provides an approach to prevent and address issues by changing personal perspectives, strengthening mental and spiritual aspects, and promoting noble behavior (Wajdi, 2016). Both studies highlight the importance of guidance and counseling in shaping Islamic identity and strengthening the mental and spiritual aspects of students.

Research on the factors causing problems among students shows that adolescents often face challenges triggered by external elements (Yuniati & Ani, 2017). Several main factors affecting adolescent behavior include family influence, parental attitudes, negative peer behavior, and negative content from media such as television, movies, and videos, all of which play a role in shaping their behavior (Handayani & Ghufron, 2020). Although education in schools can provide good guidance, external influences from the non-school environment often cause problems that are difficult to resolve (Saputra, R., & Komariah, 2020).

Studies by Bahiroh & Suud (2020) and Wajdi (2016) discuss student behavior and the strengthening of their mental and spiritual aspects, while studies by Yuniati, Handayani, Saputra, and Komariah focus on external factors causing student problems. The main difference between this study and previous studies lies in the emphasis of this research on the application of guidance and counseling concerning students' congregational prayers at

Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta. This research highlights how guidance and counseling are applied to address students who violate the congregational prayer program organized by the school. Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta is known for emphasizing spiritual values such as honesty, discipline, and noble character. All members of the school—teachers, staff, and students—are required to behave according to Islamic teachings. In solving various issues at the school, whether related to curriculum, learning, school rules, or discipline, a religious approach is always prioritized, referring to the teachings of the Qur'an and the Hadith of the Prophet. This is also reflected in the guidance and counseling approach implemented by teachers, which places more emphasis on Islamic teachings.

Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta is located in Sitimulyo Village, Piyungan District, Bantul Regency, Special Region of Yogyakarta. The school implements a pesantren system with separation between boys and girls. The main program at this madrasah is the memorization of the Qur'an, and every year several students successfully memorize all 30 Juz of the Qur'an. Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta emphasizes Islamic values in every program and learning activity. In terms of implementing discipline in congregational prayers, it has generally been successful. However, there are still some students who have not fully participated in the school program, such as being late for congregational prayers at the mosque. This research aims to analyze the application of guidance and counseling regarding student discipline in performing congregational prayers at Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta.

Method

This research is a field study that adopts a qualitative approach with descriptive methods. This descriptive approach is designed to explore and describe in depth certain subjects, phenomena, or social contexts through detailed narratives. The data collected, both in the form of words and images, aims to provide a clear and comprehensive picture of the research object. This research was carried out at Madrasah Aliyah Islamic Center Bin Baz Yogyakarta, with the main focus on the school principal, student affairs department, and guidance and counseling teachers. Data collection techniques used include in-depth interviews, direct observation and documentation studies. To analyze data, researchers apply data reduction techniques to filter relevant information, present data to organize results in a structured manner, and draw conclusions to draw valid inferences based on research findings. This approach is expected to provide comprehensive insight into the dynamics and processes that occur in the madrasah environment.

Result and Discussion

Spiritual counseling and guidance services are concrete steps to understand the importance of developing religious awareness. Kartadinata emphasizes the importance of establishing a relationship between spiritual counseling and guidance. The essence of spiritual counseling lies in focusing on the client as the center of service, with the understanding that they are creations of Allah with high value and dignity. A counseling approach based on spiritual values focuses on efforts to integrate religious teachings into the counseling process (Kartadinata, 2011). In Islamic guidance and counseling, the main goal is to help individuals (clients) recall their existence as beings who should live according to Allah's guidance, thus achieving happiness both in this world and the hereafter (Rahman, 2018).

Spiritual guidance and counseling aim to provide support that enhances students' abilities and deepens their awareness of spirituality, hoping to help them overcome various challenges

they face. When students develop spiritual awareness and adopt positive attitudes, it is expected that this will significantly impact their behavior and other aspects of their personal lives (Yusuf, 2007). In the context of Islamic guidance and counseling, this process is rooted in understanding the application of Islamic teachings in the context of *dakwah nafsiyah* (soul counseling), *fardiyah* (individual responsibility), and *fi'ah* (group or community), which are derived from the Qur'an, the Hadith, and the results of *ijtihad*. The primary goal of this guidance is to realize the principles of truth and justice while maintaining the natural disposition (*fitrah*) of a Muslim in daily life (Kusnawan, 2020).

Spiritual counseling services aim to support students in overcoming various challenges, developing positive attitudes, and living a life that aligns with Islamic teachings derived from the Qur'an and Hadith, hoping to achieve happiness (Saprudin, 2019). Islamic guidance and counseling function as efforts to help individuals develop or return to their natural disposition. This process involves utilizing faith, intellect, and willpower granted by Allah Ta'ala, so individuals can understand and follow the guidance of Allah and His Messenger. The goal of this guidance is for the individual's natural disposition (*fitrah*) to develop optimally and stably according to Allah's teachings (Sutoyo, 2013). Thus, spiritual counseling services aim to help students handle problems while prioritizing religious values.

Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta takes preventive steps to minimize violations of the congregational prayer program at school. The activities carried out include:

1. **Dauroh Adab at the beginning of each semester:** In this program, students are taught the etiquette of seeking knowledge, which includes purifying intentions in learning, being respectful to teachers, and valuing knowledge and intellectual property. Students are also taught concentration and discipline in seeking knowledge and applying it. *Dauroh* involves scholars and religious figures who serve as role models for students, motivating them to follow in their footsteps both in seeking and practicing knowledge. The program not only affects academic development but also shapes responsible and caring individuals, building good character and attitudes.
2. **Routine advice after Dhuhr prayers:** Every day after Dhuhr congregational prayers in the school mosque, teachers take turns delivering religious advice to students. The advice focuses on reminding students of Allah's immense blessings, encouraging them to pray sincerely, reflect on past mistakes, and seek forgiveness from Allah. Students are also encouraged to develop a high spirit of learning, diligence, and patience in pursuing and applying knowledge.
3. **Class Advisor's Advice:** The class advisor, acting as a guardian while students are at school, can help build strong emotional connections with students, making them feel comfortable discussing issues. The class advisor's guidance is not limited to academic matters but also includes personal development, social skills, motivating students to learn, and building self-confidence.

The preventive efforts carried out at Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta greatly contribute to the creation of a conducive school environment that supports learning development, minimizes violations, reduces potential conflicts and non-compliance, and helps students understand the importance of congregational prayers at the mosque. This aligns with the counseling concept, which emphasizes preventive efforts before problems arise and is also a form of group counseling.

Addressing problematic students requires a proper, planned approach based on the school's policies, fairly starting with problem identification, understanding the student's background, building openness with the student, changing their mindset, and building their personality. Violations in the congregational prayer program at Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta involve students being late for prayers. According to Komalasari, problematic behaviors in behavioral counseling are categorized into two: excessive behavior and deficient behavior. Behaviors such as being late to school, not completing assignments, or skipping school fall into the category of deficient behavior (Komalasari, 2014).

In handling students with behavioral issues, Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta uses a collaborative approach. The guidance and counseling teacher collaborates with the class advisor, student affairs division, and pesantren (boarding school) staff. The process begins with gathering data through information from the class advisor, student affairs division, pesantren staff, parents or guardians, and observations made by the guidance and counseling teacher. Problem handling is done dialogically by building close guidance and counseling relationships and providing spiritual counseling services, which include explaining the religious regulations through the interpretation of Qur'anic verses and Hadiths. This aims to help students understand that their actions not only violate the school program but also contradict Islamic teachings. This approach aligns with Hikmawati's view on the importance of counseling that focuses on religious commitment for mature clients to live according to religious values and achieve happiness in this world and the hereafter (Hikmawati, 2015). Guidance counseling is a process that helps individuals live in harmony based on the Qur'an and Sunnah (Bakran, 2021).

In the process of addressing students' issues, the guidance and counseling teacher involves the parents in seeking solutions. Parents are called in after the guidance and counseling teacher provides counseling at least three times without observing significant behavioral changes, thus requiring mutual understanding. This approach aligns with Suryabrata's view, which states that understanding individuals is critical in guidance counseling, with personality psychology as the central aspect, as knowledge in this field provides valuable insights (Suryabrata, 2012). This approach is also supported by Ferdiansyah, M., & Efrianto (2018) and Lumongga (2013), who emphasize the importance of a persuasive and restorative approach to addressing student behavioral issues. While enforcing rules and behavioral norms is essential, the school also has a responsibility to support students in improving inappropriate behavior through a more supportive and constructive approach.

At Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta, spiritual guidance and counseling services adopt a collaborative, dialogical, and restorative approach in dealing with students' behavioral issues. This approach aims to build positive guidance and counseling relationships, support students in overcoming challenges, and encourage the development of better behavior. The spiritual counseling process begins by building trust between the counselor and the student, followed by discussions about the problems faced and a joint search for solutions. This approach reflects a holistic approach in supporting students. Furthermore, continuous monitoring and evaluation are conducted to ensure behavioral changes and provide additional support when needed.

The approach in handling students aligns with the guidelines set in the Ministry of Education and Culture Regulation No. 111 of 2014, which outlines comprehensive steps in guidance and counseling. This approach is also supported by Sudrajat, who highlights the importance of implementing guidance and counseling services in accordance with established procedures. The process includes case identification, problem determination, diagnosis, prediction, intervention, evaluation, and follow-up, reflecting a systematic and focused

approach to problem resolution (Sudrajat, 2011).

The handling of students who are late for congregational prayers involves counseling by the guidance and counseling teacher. If the student has been counseled at least three times and the parents have been involved but no behavioral change is observed, the issue is referred to the Mahkamah (Islamic court) for further action, which may include sanctions. Sanctions at Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta are staged, starting from verbal warnings, written warnings, scorching, to expulsion. However, so far, sanctions have been limited to verbal warnings and written warnings and have not reached scorching or expulsion. In general, the handling of problematic students through guidance counseling at Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta has been effective, with students understanding the purpose of the congregational prayer program, which has reduced violations.

Spiritual counseling services at Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta have a positive impact on changing students' thoughts, perspectives, and behaviors. Collaboration between guidance and counseling teachers, class advisors, and pesantren staff plays a significant role in providing guidance and advice based on Islamic principles to help students face problems. The changes include improved discipline in performing congregational prayers at the mosque.

Changing student behavior takes considerable time due to individual aspects and the characteristics of each student. Nevertheless, guidance counseling services have proven to have a positive effect on many students, helping them avoid behaviors that violate rules. This approach aligns with Prayitno's view, which states that guidance and counseling support individuals to become more useful in life by expanding their horizons, perspectives, interpretations, choices, adjustments, and relevant skills for themselves and their environment (Prayitno, 2008).

Proactive steps in developing Islamic character are recognized as an effective method to protect students from negative influences and encourage transformation and achievement within the school environment (Harisa, 2019). Observable behavior serves as an important indicator of counseling effectiveness in measuring its success. In the context of behaviorism, behavior is considered the result of a learning process that can be changed by regulating and creating the right learning conditions (Alwisol, 2012). Therefore, guidance and counseling services play a vital

Conclusion

The handling of students who are late for congregational prayers at Madrasah Aliyah Islamic Centre Bin Baz Yogyakarta is carried out through dialogue aimed at understanding religious values. The impact of counseling services on students shows improvements in behavior after attending the counseling sessions. Although this change requires time due to individual character differences, the service has had a significant impact in increasing students' compliance with the school's program, particularly with regard to congregational prayers.

Supporting factors for the implementation of counseling services include the opportunities provided by the school for counseling teachers to develop their skills, as well as continuous support from the school community. However, there are obstacles, such as a lack of understanding about the role of counseling services and the response to issues faced by students who violate discipline in congregational prayers. Therefore, there is a need for more intensive socialization regarding the role and benefits of counseling services to all school members.

By addressing these challenges and strengthening awareness of the importance of counseling, it is expected that the effectiveness of the program in improving student behavior and discipline will continue to grow.

References

- Adz Dzaky Hamdani Bakran .(2001). *Psikoterapi dan konseling Islam*. Yogyakarta: Fajar Pustaka Baru.
- Aep Kusnawan. (2020). *Bimbingan konseling Islam Berbasis Ilmu Dakwah*. Bandung: Simbiosis Rekatama Media.
- Alwisol. (2012). *Psikologi Kepribadian*. Malang: UMM Press.
- Anwar Sutoyo. (2013). *Bimbingan dan Konseling Islami (Teori dan Praktik)*. Yogyakarta: Pustaka Pelajar.
- Bahiroh, S., & Suud, F. M. (2020). Preventive counseling: a religious development program at boarding school in Yogyakarta. *Humanities & Social Sciences Reviews*, 8(2), 614–623.
- Fenti Hikmawati. (2015). *Bimbingan dan Konseling Perspektif Islam*. Jakarta: PT Raja Grafindo Persada.
- Ferdiansyah, M., & Efrianto, E. (2018). Pola guru bimbingan dan konseling dalam penanganan siswa bermasalah di SMA PGRI 4 Palembang. *Journal of Innovative Counseling: Theory, Practice, and Research*, 2(02), 91–94.
- Gantina Komalasari, dkk. (2014). *Teori dan Teknik Konseling*. Jakarta: Indeks.
- Handayani, H. L., Ghufron, S., & Kasiyun, S. (2020). Perilaku negatif siswa: bentuk, faktor penyebab, dan solusi guru dalam mengatasinya. *Elementary School: Jurnal Pendidikan Dan Pembelajaran Ke-SD-An*, 7(2).
- Harisa, A. (2019). The influence of counseling guidance and spiritual intelligence in developing students' Islamic personality. *Jurnal Pendidikan Islam*, 5(1), 75–86.
- Hasrul, H. (2022). Model intervensi konseling religius terhadap peningkatan sikap religius remaja sebagai pelajar pancasila: suatu kerangka konseptual. *Realita: Jurnal Bimbingan Dan Konseling*, 7(2), 1796–1803.
- Imas Kania Rahman. (2018). *Bimbingan dan Konseling Gestalt Profetik (konsep, Praktik Bimbingan dan Konseling Islami)*. Bogor: UIKA Press.
- Kartadinata, S. (2011). *Menguak tabir bimbingan dan konseling sebagai upaya pedagogis*. Bandung: UPI PRESS.
- Lumongga, D. N. (2013). *Memahami dasar-dasar konseling dalam teori dan praktik*. Jakarta : Kencana
- Prayitno. (2008). *Dasar-Dasar Bimbingan dan Konseling*. Jakarta: PT Rineka Cipta.
- Salahudin, A. (2010). *Bimbingan dan konseling*. Bandung: Pustaka Setia.
- Samsul Munir Amin. (2010). *Bimbingan dan Konseling Islam*. Jakarta: Amzah.
- Saprudin, U. (2019). Konsep bimbingan dan konseling spiritual: kerangka kerja untuk guru bimbingan dan konseling. *Jurnal Penelitian Bimbingan Dan Konseling*, 4(1).
- Suhartono et.al (Guidance and Counseling on Student Congregational Prayer Discipline at Madrasah Aliyah Islamic Center Bin Baz Yogyakarta)

- Saputra, R., & Komariah, K. (2020). Peran guru BK dalam mengatasi kenakalan siswa. *IJoCE: Indonesian Journal of Counseling and Education*, 1(2), 24–28.
- Sudrajat, A. (2011). *Mengatasi masalah siswa melalui layanan konseling individual*. Yogyakarta: Paramitra Publishing.
- Sumadi Suryabrata. (2012). *Psikologi Kepribadian*. Jakarta: PT Raja Grafindo.
- Wajdi, M. B. N. (2016). Spiritual counseling ss an alternative problem Solving. *Educatio: Journal of Education*, 1(2), 11–28.
- Yuniati, Ani, S. & J. (2017). Perilaku Menyimpang dan Tindak Kekerasan Siswa SMP di Kota Pekalongan. *Jurnal Bimbingan Konseling*, 6(1).
- Yusuf, S. (2009). *Program bimbingan dan konseling di sekolah*. Bandung: Rizki Press.
- Yusuf, S. L. N. (2007). *Konseling spiritual theistik (pidato pengukuhan jabatan guru besar tetap Ilmu Pendidikan Bidang Bimbingan dan Konseling pada fakultas Ilmu Pendidikan Universitas Pendidikan Indonesia*. Bandung: UPI.