

Exploration Of The Implementation Of Islamic Guidance And Counseling Services At Darul Mursyid Modern Islamic Boarding School In South Tapanuli, Indonesia

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Abstract

This study aims to explore the application of Islamic guidance and counseling carried out by ustadz at Darul Mursyid Modern Islamic boarding school to alleviate problems faced by students related to learning. Specifically, this study explores the Placement and Distribution services that make this Islamic boarding school one of the best Islamic boarding schools in North Sumatra with outstanding academic achievements where many of its students graduate to prestigious universities both abroad and within the country. The informants of this study were Islamic boarding school students who received placement and distribution services at the 2nd grade Madrasah Aliyah level and ustadz who were given the task of carrying out Islamic guidance and counseling. The results of the study revealed that with the implementation of Islamic guidance and counseling, the placement and distribution aspects carried out by the ustadz made the students of this Islamic boarding school more confident in developing their academic potential. The results of the implementation of Islamic guidance and counseling make students more enthusiastic to compete so that their academic achievements become extraordinary. This can be seen from the science championships that they always win and the college entrance graduations that increase from year to year.

Keywords

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Background of the study

Islamic boarding schools as a formal educational institutions have an active role in realizing Islamic values, values that bring benefit and prosperity to all beings, democracy, egalitarian and humanist. The existence of Islamic boarding schools as educational institutions is expected to be able to bring fresh air in the midst of the moral crisis and character of modern times (Asrohah, 2011; Izfanna & Hisyam, 2012). Islamic boarding school does not only accommodate people who study Islam (Diniyah) but also have to pay more attention to the satisfaction aspect for their service users, in this case the students or female students and their parents. Students do not only expect religious and general education services but also expect an increase in emotional intelligence, comfort, good accommodation and a harmonious relationship between school administrators, teachers (in Islamic boarding schools male teachers are called *ustadz* and female teachers are called *ustadzah*) and employees (Rofiaty, 2019). In contrast to educational institutions in general, in Islamic boarding schools, students are required to stay in the Islamic boarding school for 24 hours. All activities are starting from waking up, until the night before going back to sleep. The policy is considering the students who study in Islamic boarding schools come from various regions. Another reason is that with the stay of the students for 24 hours at the Islamic boarding school, it will make it easier for the *ustadz* or Islamic boarding school manager to apply discipline and carry out other activities as a whole. The attachment of students to the environment and culture of the Islamic boarding school often creates its own problems for students. This relates to the ability of students to adapt to a new environment, especially for new students in the first year. The unpreparedness and inability of students to adapt often make students experience stress, considering the age of students who are in their teens. Some experts argue that adolescence is a period of stress in the journey of life where the main source of stress at this time is a conflict or conflict between domination, rules, demands of parents and the need for teenagers to be free or independent from these rules. There are many reactions to adolescent adjustment are negative; it is a teenager's efforts to get the freedom he wants. Very common symptoms of this adolescent adjustment difficulty include: truancy from certain lesson hours, being stubborn, lying, not doing assignments, not depositing rote memorization, breaking rules and so on (Himmah & Desiningrum, 2018; Kumalasari & Ahyani, 2012). The characteristics of a person experiencing stress can be seen from the symptoms, both psychological and physical such as: 1) Physical Symptoms, including: headache, stomach pain. 2). Hypertension (high blood pressure), heart disease or palpitations, insomnia (difficulty sleeping), easily tired, cold sweats, lack of appetite, and frequent urination. Then the psychological symptoms, including: restlessness or anxiety, unable to concentrate on studying or working, apathy (ignorance), pessimism, loss of sense of humor, silence in a thousand languages, lazy to study or work, often daydreaming, and often angry and aggressive (Aqib, 2012). For this reason, the adaptation process both with the environment and with oneself is a source of conflict for various problems that arise in the Islamic boarding school environment (Abdurrahman, Lubis, & Lubis, 2018). The description of various phenomena of the students in the educational process at the Islamic boarding school, the application of various services as contained in the operational scope of the counseling and guidance, becomes a necessity to be carried out on the students. Guidance and counseling services are so important in the students' learning process; this is because students are also adults in small forms who cannot be separated from various problems (Zuhdi, 2019). Efforts to help students solve these problems are through counseling and guidance services. Guidance and counseling is an activity that comes from human life, in fact shows that humans in their lives often face various problems, some can be solved by themselves and some need the help of others in solving them. Likewise with students as students, in their lives there are various problems that arise in themselves, all the problems faced require a solution, because the problem is something that hinders and narrows the possibility of achieving success. For that we need help and guidance by someone who is an expert to solve it, because if there is no expertise or do not master the field, what is desired will not reach the target properly, then one form of assistance provided is in the form of assistance provided by the supervisor teacher/counselor of the school/madrasah (Mulyadi, 2016). Based on the results of the grand tour held at the Darul Mursyid Modern Islamic Boarding School (PDM) Sidapdap Simanosor Sipirok, the scope of the implementation of guidance and counseling has not been fully implemented. The field of guidance which includes the fields of personal, social, study, career, and religion is more dominated by the implementation of guidance in the field of content mastery. In fact, students as human figures who are intact and still unstable need more than just tutoring. They also need guidance in personal, social, career and even future views about marriage. Furthermore, in terms of service implementation, at the Darul

Mursyid Modern Islamic Boarding School is the types of counseling services that are often carried out by both supervising teachers and ustadz are content mastery services, learning services and distribution and placement services. Although, the group learning activities are carried out, they are not part of the series of approaches and techniques that exist in counseling and guidance services. On the other hand, the academic achievement of the Darul Mursyid Modern (PDM) Sidapdap Simanosor Islamic boarding school students, Saipar Sipirok District, is very satisfying. Among several achievements at the national level, Raja Akbar won the gold medal in Best Theory & Over All Mathematics Olympiad (KSM) at MTs. Wangsa Adya, OSN Finalist in the field of Astronomy at the SMA / MA level. Winda Astari Siagian is a silver medal winner at MA level in Mathematics Olympiad (KSM) and there are dozens of other national level achievements. Furthermore, achievements at the provincial level such as those achieved by Olympiad Science, M. Anwar Ibrahim is 1st Place in Economics Olympiad (OSP), M. Anwar Ibrahim is the 1st Place in Economic Olympiad at MA level in Madrasah Science Competition (KSM), Abu Syukri Alamsyah gets 2 Silver Medals in Geoscience Competition, Iman Hafandy is the 1st place in the Economics Olympiad (MEE) and hundreds of other students with championship levels in the exact and social sciences. Based on the grand tour of the implementation of counseling and guidance services at the Darul Mursyid Modern Islamic boarding school Simanosor Sidapdap, it can be seen that the academic achievement of students is not directly proportional to the counseling and guidance services provided by the supervising teacher and the ustadz at the Islamic Boarding School. This means that even though the students have not been fully exposed to counseling and guidance services, the achievements they get are amazing. This of course raises various hypotheses. Do the ustadz who act as teachers in their efforts to educate the students have implemented the elements of counseling and guidance services without ever knowing that what they are doing is a form of Islamic counseling service, or if the counseling service is fully implemented so that the academic achievement of the students will exceed what has been they got before?. For that reasons, this study aims to photograph how the implementation of counseling and guidance services that have been carried out at the Darul Mursyid Modern Islamic Boarding School Sidapdap Simanosor. Of course, this research has strategic value and is important considering the many negative stigmas aimed at Islamic Boarsing School and sstudents who only master the hereafter (religion), but they lack achievement in the field of science. Based on the background and identification of the problems above, the problem to be studied can be formulated: How is the implementation of Islamic guidance and counseling services at the Darul Mursyid Modern Islamic Boarding School?

Literature Review

According to Lahmuddin Lubis (2007), Islamic guidance is a process of providing assistance from a counselor (counselor/helper) to the counselee/helpee. In the implementation of the provision of assistance, a mentor/helper may not force the will to oblige the counselee/helpee to follow what he or she is advised, but merely provide direction, guidance and assistance, which is given more focused on assistance related to mental/psychological and not related to mental health, material or financial directly. From this understanding of Islamic Guidance, it is concluded that the task of the counselor is to direct and show the way to the counselee so that the counselee can walk in a better direction to follow what God wants. Islamic counseling in Arabic terms is called irsyadul Islam. Lubis concludes that several limitations of Islamic counseling include (Lubis, 2015):

- a. Islamic counseling is an assistance service to the counselee so that the counselee is able to know, recognize and understand his or her situation in accordance with its essence, or re-understand the situation itself.
- b. Islamic counseling is a service to help the counselee to accept his situation as it is, its good and bad aspects, its strengths and weaknesses, as something ordained by Allah. Then he realized that as a human being he was obliged to try. His weakness is not to be constantly regretted, and the strength that is in him is not to make him forget himself. In other words, Islamic counseling aims to encourage and direct the counselee to submit to Allah, consult all problems with Allah and at the same time ask for His guidance and help to solve every problem he faces.
- c. Islamic counseling is an assistance service to the counselee to understand the circumstances (situations and conditions) he is currently facing. In this case, he was helped to formulate the problem he was facing and at the same time to diagnose the problem.

Furthermore, it helps the counselee to find their own alternative problem solving. Counselors are only limited to showing alternatives that are tailored to the counselee's intellectual level.

Counseling that incorporates Islamic teachings has been expressed by many figures in various literatures, such as:

- 1) According to H. Hamdani Bakar Adz-Dzaki stated that Islamic counseling is an activity of providing guidance, lessons and guidelines to individuals who ask for guidance (counselees) in terms of how a counselee should be able to develop the potential of his mind, his psyche, faith and belief and be able to overcome problems live and live properly and correctly independently with the paradigm of the Qur'an and As-Sunnah. There is a main basis on which Islamic teachings are the main support for Islamic Guidance and Counseling (Adz-Dzaky & Norma-Permata, 2001).
- 2) According to Rosjidan stated that religious counseling is a process of providing assistance to individuals or community groups with the aim of optimally functioning religious values in the community order so that they can independently make decisions to solve problems they face (Rosjidan, 2004).

The need for the presence of Islamic counseling and guidance was basically felt in the 1980s. This can be proven by holding a seminar on Islamic Guidance and Counseling I at the Islamic University of Indonesia (UII) on 15-16 May 1985. From this seminar I obtained a formulation of the definition of Islamic Guidance and Counseling is "a process in counseling and guidance carried out based on religious teachings Islam, to help individuals who have problems to achieve happiness in this world and the hereafter" (Sutoyo, 1995). Then it was followed up again at the National Workshop Seminar on Islamic Guidance and Counseling II which was hold at the Islamic University of Indonesia (UII) in Yogyakarta on 15-17 October 1987. The resulting formulation of Islamic Guidance and Counseling was that the process of assistance for problem solving, self-knowledge, adjustment , self-direction to achieve self-realization in accordance with Islamic teachings. According to Mubarak (2000), Islamic counseling is more directed to the context of Al-Irsyad Al-Nafs which is defined as psychological guidance, a term that is quite clear in its content and can even be used more widely (Mubarak, 2000). That is, Islamic counseling is a mental-spiritual aid where it is hoped that through the strength of faith and devotion to God someone is able to overcome the problems they are facing. Meanwhile, according to Tohari Musnamar, Islamic counseling is a process of providing assistance to individuals so that they are aware of their existence as God's creatures who should live in harmony with God's provisions and instructions, so that they can achieve happiness in the world and in the hereafter (Musnamar, 1992). Hikmawati explained that Counseling in Islam is one of the various human tasks in fostering and forming an ideal human being. Counseling is a mandate given by Allah to all His Apostles and Prophets. With this counseling mandate, they become so valuable and useful for humans, both in matters of religion, the world, meeting needs, solving problems, and others (Hikmawati, 2014). Islamic counseling in terms of the counseling process is a face-to-face meeting between two or more people (or more two people). The first party is a counselor who deliberately provides assistance, services to the counselee in a professional manner, while the second party is the counselee who is assisted to solve problems. Furthermore, Akhyar explained that counseling is a process that aims to find a peaceful life both in this world and in the hereafter. Peace of life in the world and the hereafter can be achieved through efforts that always make God a support for behavior, so that every action that is born always gets the protection and help of Allah SWT (Lubis, 2015). The essence of Islamic guidance and counseling is an effort to help individuals learn to develop the faith-fitrah and or return to the faith-fitrah, by empowering the natures (physical, spiritual, nafs, and faith) to learn and carry out the guidance of Allah and His Messenger. So that, the natures that exist in individuals develop and function properly and correctly. In the end, it is hoped that individuals will survive and obtain happiness in this world and the hereafter (Akbar, 1987). According to Langgulung (2002) that Islamic counseling is a teaching and learning process that takes place face to face between an expert in counseling psychology (counselor) and someone who needs a counseling process (client). There are used technical and professional techniques and methods that aim to help clients solve problems by dealing with these problems through direct methods, help clients understand themselves, understand their interests, invite them to accept the destiny that Allah has given them, practice making decisions guided by to the Shari'a of Allah, so that he himself seeks and wants what is lawful and leaves what is unlawful, he also sets for himself a realistic and lawful goal using his abilities as far as he is used to and is useful for himself

and others and gets himself right in doing what blessed by Allah, so that he enjoys happiness in this world and the hereafter (Langgulgung, 2002). Hallen (2002) The term Islamic guidance means "the process of providing directed and continuous assistance and systematic assistance to each individual, so that he can develop his religious nature" optimally, by internalizing the values contained in the Alquranul kariim and the Sunnah of the Prophet Muhammad. This understanding of Islamic counseling and guidance carries out the main task for counselors to provide a way of life for a child whose main emphasis is on changing the attitude and mentality of students towards faith and piety to Allah and being able to practice the teachings of Islam. The explanation that has been described above, at a glance there are similarities between conventional counseling guidance and Islamic Counseling Guidance, namely both providing psychological assistance to the counselee. However, the apparent is difference from the Saiful Akhyar's concept above shows that the spiritual concept and the material dimension are the main foundations in the Islamic counseling process. The pressure point of the spiritual dimension helps the counselee to fulfill spiritual needs that can make the individual towards a healthy person mentally through increasing self-awareness as a creature of God who always believes and fears Him. While, the fulfillment of the material dimension can be in the form of assistance is in solving problems of kasbiyah's life towards successful individuals.

Research Method

The method used in this study is a qualitative descriptive method with a research focus on the implementation of Islamic guidance and counseling. The selection of qualitative methods for this research is in accordance with the main issues raised and also in accordance with the characteristics of qualitative research. The informants in this study were all supervising teachers and clerics in the Darul Mursyid Modern Islamic boarding school. The data collection instruments consist of: observation, interview, and document study. The data obtained were then analyzed with three activity lines, namely data reduction, data presentation and conclusion drawing. The technique of checking and checking the validity of the data is based on the criteria, credibility, transferability, dependability, and confirmability, (Moleong, 2012).

Research Results and Discussion

The implementation of Guidance and Counseling at Darul Mursyid Modern Islamic Boarding School is carried out by Counselors or Guidance and Counseling Teachers with a ratio of one Counselor or Guidance and Counseling Teacher serving 150 Counselors or students. The task of the counseling guidance teacher is not only seen from the number of students handled but also by the implementation of 2 hours per week service in each group. This means that guidance and counseling teachers are required to carry out weekly classroom services in the form of basic services (Information services, Orientation Services, Content Mastery Services and Distribution and Placement Services). Basic services aim to help all counselees to obtain normal development, have a healthy mentality, and acquire life skills, or in other words help counselees so that they can achieve their developmental tasks optimally. In detail, the purpose of this service can be formulated as an effort to help counselees to (1) have awareness (understanding) about themselves and their environment (education, work, socio-cultural and religious), (2) be able to develop skills to identify responsibilities or a set of behaviors who are worthy of adjustment to their environment, (3) able to meet their own needs and able to overcome their own problems, and (4) able to develop themselves in order to achieve their life goals. The activities can be carried out by guidance and counseling teachers in basic service components include; needs assessment, classical guidance, group guidance, information media management, and other Islamic guidance and counseling services. It's just that the implementation of Islamic guidance and counseling can run well if the activity programs are able to be implemented evenly to all students according to a well-arranged schedule. According to the author's observations, the clerics at Darul Mursyid Modern Islamic Boarding School are sincere. Sincerity means that you will not feel the difference when you receive praise and insults, do not look at your deeds, and do not demand rewards. Sincerity is a sincere attitude, cleanses oneself, and purifies the heart from other than God. Tawadhu ' is an attitude that does not consider others ugly and considers him-self superior and always respects and accepts the truth from others. The faith paradigm characteristic of Islamic guidance and counseling at Darul Mursyid Modern Islamic Boarding School is implemented with a triadic counseling approach. Efforts to help solve student problems are not due to the responsibility of the task as a teacher, but rather to accountability to Allah. In the

explanation above, it is not only the reciprocal relationship between the client and the counselor, but the client's relationship with the counselor simultaneously with God. Counselor by ustadz is a field of worship; and for students as a means to get out of trouble.

Exploring Placement Service

After further exploring, it turns out that the flagship program in the type of Islamic guidance and counseling service is the implementation of the "Placement and Distribution" service to students so that they are able to place, channel and realize themselves in the right position. Exploring all the abilities, talents and interests possessed so that they can develop optimally and obtain satisfaction. In addition, this service will also provide convenience for teachers / clerics in class management and teaching programs. However, how this service is implemented requires an in-depth investigation. For this reason, in order to obtain data on the implementation of placement and distribution services at Darul Mursyid Modern Islamic Boarding School, the authors conducted interviews and document studies. The series of interviews related to this matter obtained the following results: The form of placement and distribution services is intended to place students in class, meaning the low students sit in the front, while the tall students sit in the back. This service has been carried out by the ustadz/homeroom teacher to make class maps. In addition to seating positions, distribution placement services are also carried out in the form of classifying students' talents and interests. The students who have achievements in exact fields such as mathematics, chemistry, and physics are grouped according to their interests and talents. In each of these student groups there is an ustadz who is in charge of fostering it. So from the start it was done so that later students could develop their abilities in their favorite subject areas. It has yielded results; several times the students of this Islamic boarding school have won the science Olympiad from the regional level to the national level. Based on the results of observations in the field, the statements of research informants were found to be facts. In the form of documents, it was found that there were groupings of students based on specialization in the field of science, such as mathematics study groups, biology study groups; physics study groups and chemistry study groups. Each of these study groups is guided by an ustad, apart from guiding this study group (specialization) the ustad also serves as a teacher like other clerics who work at Darul Mursyid Modern Islamic Boarding School. To obtain data on placement and distribution services for class XII students related to career distribution or majors at the university destination, interviews and document studies were conducted. Based on the results of interviews with research informants obtained the following data: This form of guidance has been implemented since eight years ago. Since the first time students enter, basic mathematics tests and other academic potential tests are carried out. After the students are declared to have passed, they are asked to choose what subjects they are most interested in. There is freedom for students to choose their favorite subject, as well as the results of the initial test when they enter. This is done so that the students' interest in the subject area is truly in accordance with their interests. The Islamic Boarding School is very committed to channeling the talents and interests of their students. To choose a place to study, instructions and explanations are also given in detail. This is done so that the students really choose the major according to their interests and academic capacity. After that, the students' academic documents are sent to the universities they are interested in through the achievement path so that the chances of graduation can be optimized achievement path. It is usually in their homeroom teacher will record what fields and where they will study. Regarding the distribution of students' talents and interests as well as assisting students in choosing universities, Darul Mursyid Modern Islamic Boarding School has implemented Islamic counseling and guidance services. However, in relation to the stages of implementing the placement and distribution services, the ustad is not well understood. In fact, in general, the guidance and counseling teachers as well as the clerics who carry out the placement and distribution services do not understand what they are doing as part of the form of Islamic guidance and counseling services. This activity only continues the program that has become a tradition from previous years. Distribution placement services within the scope of Islamic counseling and guidance are not only concerned with channeling the talents and interests of students and helping them choose a college as a continuation of their education level. Furthermore, this service is also intended to provide adjustments and maintenance to the condition of students (physical, mental, social conditions). The results of field observations of the use of placement and distribution services to direct the adjustment and maintenance of the physical, mental and social conditions of students have not been implemented. This is reinforced by the statement of the counseling and guidance teacher that his duties as a counseling and guidance teacher have not reached that far. According

to him, the most important thing is that the guiding principles of counseling have been implemented. Helping students to overcome their problems in learning has been carried out by teachers / clerics with various forms of activities. In an interview below, he stated that: We have implemented the guidance and counselling principles in terms of placement and distribution of students' talents and interests. Class maps have been made, study groups according to the talents and interests of students have been going well. Extra co-curricular activities have been carried out and so far are still going well....yes...I think related to this service has been going well (3) ¹ The distribution placement activity that you mean is already part of the Islamic boarding school program, sir. The participation of students in the Olympic competition is also a form of asking for talent. In terms of art, we also pay attention to the talents and interests of our students.....(8). ² Several things in the implementation of distribution placement services as part of Islamic counseling and guidance have not been the attention of counseling and guidance teachers and clerics at Darul Mursyid Modern Islamic Boarding School environment. The components of placement and distribution services such as professional counselors, selection of service targets or the potential and conditions of students/students, environmental conditions, implementation techniques and other aspects have not received serious attention. To obtain more complete data on the implementation of placement and distribution services, the authors searched the documents for the guidance and counseling teacher of Darul Mursyid Modern Islamic Boarding School. Specifically, there is no data was found in the form of documents on how these activities were carried out. The real evidence of the implementation of the placement and distribution service is evident from the documentation in the form of photos of activities, medals and trophies as evidence of the success of the placement service and distribution of students' talents and interests. Another document from the implementation of the placement and distribution service can be seen from the student class map. It can be seen on every part of the classroom wall displayed a class map; this is a guide for students in learning. Students who are small in stature and bespectacled occupy seats at the front, while those who are tall occupy seats at the back. In addition, a list of student study groups was also found in each class. Regarding this study group, interviews were conducted with several homeroom teachers. The results of the interview can be displayed as follow: The basis for grouping students in this study group is student achievement. Do not let smart students gather in one group with other smart students. As teachers, we created this study group based on their learning achievement (9). ³ With this study group, students can not only complement each other....it means that students who are smart help their friends who do not understand. They can also learn to socialize, help each other and care about the limitations of other friends' abilities. For students who are smarter, it can be a motivation to further improve their understanding, because they are the foundation of hope to be able to help. So the benefits can be felt by students (10). ⁴ These are some views of the results of interviews and document studies related to the implementation of placement and distribution services that the author explores at Darul Mursyid Modern Islamic Boarding School.

Conclusion

The implementation of Islamic guidance and counseling services at Darul Mursyid Modern Superior Islamic Boarding School has not been formally implemented through an Islamic guidance and counseling approach. However, judging from the types of services available in the field, content orientation services, information services, placement and distribution services as well as content mastery services have been carried out by Ustadz. In general, the service content is contained in the teaching and learning process, the student championship program and tausiah activities outside formal learning hours. The implementation of the types of Islamic guidance and counseling services that is carried out among the students of the Darul Mursyid Modern Islamic Boarding School is not due to the understanding of the counseling and guidance teachers and

¹Interviewed with the teacher/*ustadz* on January 5th, 2020 at Islamic boarding school's environment

²Interviewed with the teacher/*ustadz* on January 5th, 2020 at Islamic boarding school's environment

³Interviewed with the teacher/*ustadz* on January 5th, 2020 at Islamic boarding school's environment

⁴Interviewed with the teacher/*ustadz* on January 5th, 2020 at Islamic boarding school's environment

clerics about the scope of counseling guidance services, but because the content and meaning of each service is in the teachings of Islam. Because the guidance and counseling teachers and clerics who carry out the process of fostering students at Islamic Boarding School's environment are Muslims, the content and meaning of coaching students are carried out in accordance with the guidance of Islamic teachings. The characteristics of Islamic guidance and counseling services at Darul Mursyid Modern Superior Islamic Boarding School can be seen from the orientation of student development carried out by counseling and guidance teachers and all clerics. The scope of orientation, information, placement and distribution services as well as content mastery services are carried out, not because of the demands for the implementation of the Islamic guidance and counseling program by Darul Mursyid Modern Islamic Boarding School, but because of a sense of responsibility to help students solve the problems they face in the learning process. On the other hand, it is also a form of incarnation of the form of piety to Allah. Giving help to students in solving the problems they face is a manifestation of Allah's commandment (tawhid dimension). There is a relationship between the queuing relationship as a client with the counseling and guidance teacher and ustad as a counselor and God as the ultimate goal of human service. The main factor inhibiting Islamic guidance and counseling services at Darul Mursyid Modern Superior Islamic Boarding School is the existence of the Santri Championship Program (PKS) which is used as a priority program. At this time the championship program in the field of science has become the legitimacy of the quality of an educational institution. This is in line with the institution's vision to become the best Islamic boarding school in Indonesia in terms of achievement and management at the end of 2018. It is proven that the achievements of Darul Mursyid Modern Islamic Boarding School in the field of science championships as well as legitimizing the science championship program are a benchmark for success. This means that other programs such as Islamic counseling and guidance programs are supplements or complementary. Another inhibiting factor is the implementation of the regulations contained in the Regulation of the Minister of Education and Culture (Permendikbud) No. 111 of 2014. The decision indicates the need for recruitment of guidance and counseling teachers with relevant educational backgrounds and accompanied by supervisors who provide direction, guidance and evaluation of the implementation of guidance and counseling as a whole (Minister of Education and Culture 2014). The supporting factor for the implementation of Islamic guidance and counseling services is the concept of guidance and counseling itself. As an academic with doctoral education, he understands the urgency of Islamic guidance and counseling in an educational institution. Besides that, the high level of public confidence in the quality of education managed by this Islamic Boarding School can be the driving force for the implementation of an Islamic guidance and counseling program which contains programs that can help students overcome their various learning problems in order to achieve better achievements.

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