THE EFFECTIVENESS OF ISLAMIC COUNSELING SERVICES IN THE MEANINGFULNESS OF LIFE OF ORPHANS

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Abstract	The purpose of this study is to determine the meaning of life of orphaned and orphaned students at school and to determine the effectiveness of Islamic counseling services through Islamic counseling services. This research uses quantitative. The population in this study were all students of Ikhlasiyah Guppi Muslimin class XI-1, which amounted to 31 people. The sample in this study were orphaned and orphaned students of Ikhlasiyah Guppi Muslimin using a stratified random sampling technique in determining the sample so as not to overlap with other groups with a sample size of 5 people. Both variables in this study were measured using the meaningfulness of life scale with self-concept. This study uses experimental research with the experimental type (pretest-posttest design). The data collection tool used in this study is a Likert scale. The data analysis technique used is a paired sample T-test. Paired sample T-test is a method to see if a group's improvement is significant after being given a service or treatment. SPSS results through the paired sample T-test test show that in the equal variances assumed column, the Sig (2-tailed) value is 0.001 <0.05, which means that assertive training through Islamic counseling services increases the meaningfulness of life in orphans and orphans.
Keywords	Guppi Muslimin, Islamic Counseling, Orphans

INTRODUCTION

The meaning of life is diverse and special, meaning that it can only be fulfilled by the individual concerned and cannot be equated with the meaning of life for other individuals, especially for an orphan. This condition creates a sense of discouragement, a feeling of fear in facing reality, and unpreparedness to become a child who must be more independent tends to have a negative self-concept and how individual efforts to develop a meaningful sense of self (Devi Sukma W et al., 2022).

The meaning of life is something that is considered important, and is coveted and gives special value to a person. If successfully found and fulfilled, it will cause this life to be felt as meaningful and valuable and can be used as a purpose in life (Effendi & Haryati, 2022). Loss of meaning in life can be experienced by anyone, including orphans and orphans. The loss of meaning in life will make an individual have no clear direction and purpose in life, and they do not know what to do (Muhammad Suhaimi Bin Azizan, 2021). Failure to find and understand the meaning of life will lead to frustration and emptiness. This is followed by the emergence of negative emotions such as feeling empty, arid, feeling aimless, feeling meaningless, bored, and apathetic. The negative emotions that arise will weaken the individual's attitude toward facing life's difficulties (Nail Mazaya et al., 2023).

A person who cannot overcome his problems, does not know what the purpose of his life is, does not have something to value, and does not engage in an activity that makes him feel meaningful will end up in a state where he has lost the meaning of his life. Someone who does not find the meaning of life is those who perceive life negatively, and they fail to find social obligations that can make them experience the emptiness of life (Napltupulu et al., 2007).

Finding and gaining meaning in life for orphans and orphans is very important. This is expected to give happiness the right direction so that they can face all the difficulties of life. (Rizqiyah, 2017) The state that shows the extent to which a person has experienced and lived the meaningfulness of life will appear when individuals begin spiritual maturation, namely at puberty. If this meaningful life motivation is fulfilled, then individuals will feel a meaningful life. Conversely, if this desire for a meaningful life cannot be fulfilled, then the individual will experience life without meaning (Oktavia & Zainudin, 2022).

Orphans also experience a transition period like other normals. Erratic mental turmoil in search of their identity makes them experience a more complex crisis than other normals. as with teenagers in general (Suseno, 2013). Adolescence is the most interesting period to study because there are so many problems faced. Along with the development of the Age and civilization, adolescents face increasingly complex problems. Almost all adolescents experience a period of crisis, as do orphans (Muchlas, 2012). Emotional distress in adolescents who are orphaned can inhibit their personal development by displaying a closed attitude, acting angrily, or otherwise displaying indecision and indecision (Aprilia et al., 2020). Quite a lot of orphans and orphans are raised not by their biological parents for a variety of different reasons. The behavior of these orphans makes educators/caregivers responsible for guiding, fostering, and maintaining these orphans with demeaned children will grow positively and directly to what is expected (Silvi Nur Indah Putri, 2020).

Based on data obtained from the principal of Ikhlasiyah GUPPI Muslimin in February-March 2023, it was revealed that among the five orphans and orphans in Ikhlasiyah GUPPI Muslimin, many of them experienced a very deep feeling of inferiority. Even though they had some inherited wealth and had achieved some accomplishments, they still felt dependent on others. Feelings of loneliness and empty thoughts are their constant companions, while their emotional stability has not reached a steady level. They also tend to be easily suspicious of others' intentions and have difficulty establishing good relationships with those around them, which is reflected in their lack of respect and tendency to argue. When considering these issues, several aspects need to be understood in depth to understand the root causes and consequences of the feelings of inferiority and social problems experienced by these orphans and orphans. First, the children's inheritance and achievements, while they may have given them a sense of pride and self-worth, were not enough to overcome their feelings of inferiority. This suggests that material wealth and achievement are not the only things needed to feel meaningful and valued. Secondly, a sense of dependence on others is a major barrier to developing self-confidence. These orphans and orphans tend to feel that their success and happiness depend entirely on the help of others. They feel lonely and have no control over their own lives, which ultimately hinders their personal and social development.

Third, the feelings of loneliness and empty thoughts experienced by these children reflect a lack of strong emotional connections with their surroundings. The loss of their parents or nuclear family has caused an emotional void that is difficult to fill. This sense of loss affects their self-

perception and results in a lonely feeling that pervades their daily lives. Fourth, unstable emotional stability is a challenge for these orphans. They tend to experience intense emotional fluctuations and find it difficult to regulate and express their emotions appropriately. This emotional instability can affect their social interactions, leading to suspicion and a lack of ability to establish healthy relationships with others. Fifth, their lack of respect and tendency to argue may be a form of self-defense that arises in response to their feelings of inferiority. In an attempt to protect themselves from feelings of vulnerability, they tend to adopt a defensive stance and display a lack of respect for others. All in all, these issues point to the need for emotional support, care, and guidance for these orphans and orphans. A holistic and comprehensive approach should be adopted to help them overcome feelings of low self-esteem, develop greater emotional stability, and improve their ability to form healthy relationships. In addition, it is important to remove social stigma and provide an inclusive environment where orphans and orphans feel accepted and valued without discrimination.

Research results (Nasution, 2019) show that orphans and orphans tend to have a meaningless life due to the loneliness they experience and a negative understanding of themselves because they feel they have no motivation and purpose in life. Many things can be done to change the appreciation of life towards a more meaningful direction, such as attending lectures about life, deepening religion (religion), meditation, yoga, and Islamic counseling. Islamic counseling in Arabic is called al-Irsyad or al-Istiyrah, and the word guidance is called at-Taujih. Based on this word, the balance and counseling are translated into at-Taujih wa al-Irsyad or at-Taujih wa al-Istisyarah. Etymologically, the word irsyad means a-huda, ad-Dalalah, in Indonesian means guidance, while the word istisyarah means thalabah minh al-masyurah / an-nashihah, namely asking for advice, consultation. DESMIATI Eka's research results explain the level of validity and reliability, including a very high level. The normality test is abnormal, while the average of the control class and the experimental class using the t-test is normal (EKA, 2021). Research Results Dede Nurwan Explains Foster children who feel bored with activities at the orphanage have begun to realize that there are still many activities that can be done to reduce boredom while in the orphanage, namely by participating in Marais training, reading books, watching movies, and doing school assignments (Nurwan, 2019). Herman Beni's research on Islamic spiritual guidance increased the condition of the elderly's peace of mind. Then, the methods, media, facilities, or materials provided in Islamic spiritual guidance services are adjusted to the conditions of the elderly so that they influence the condition of the elderly's peace of mind (Beni, 2021). Agung Budiarjo Muhammad's research explains that Islamic

guidance and counseling services as a process of supporting Islamic social character affect the character of students at LKSA Izzatul Jannah. It is proven that Islamic guidance and counseling services and the application of Islamic values can change the character of students who were initially not good to be better than before. The characteristics formed are religious (honesty, discipline, hard work), adaptive (tolerance), and interested talent expertise (Muhammad, 2021).

Islamic counseling is the process of assisting individuals to realize their existence as creatures of Allah who should live in harmony with Allah's provisions and instructions to achieve happiness in the world and the hereafter. Islamic counseling is one of the various human tasks in fostering and forming ideal human beings. With this counseling mandate, they become valuable and useful for humans, both in matters of religion, the world, meeting needs, solving problems, and others (Alwi, 2017). Islamic counseling, in terms of the counseling process, is an ongoing face-to-face meeting (face to face) between two people or more (or more than two people). The first party is the counselor who deliberately assists and services the counselee professionally, while the second party is the counselee who helps to solve the problem. Furthermore, Akhyar explained that counseling is a process that aims to find peace of life in the world-afterlife can be achieved through efforts that always make Allah a backrest in behavior so that every action that is born always gets the protection and help of Allah SWT (Lubis, 2010). The higher the self-concept that adolescents have, the higher the meaningfulness of their lives. Conversely, the lower the self-concept, the lower the meaningfulness of life (Nail Mazaya & Ratna Supradewi, 2023). The application of Islamic-based humanistic, existential counseling in research aims to make respondents able to know themselves, choose their way of life, and be responsible for their own life choices. Seen during the individual counseling process. The foster child realized that the impact of the conflict he experienced was detrimental to himself, and he decided to make peace with his friend. (Nurwan, 2019b).

Referring to the above exposure, the problem discussed in this study is "Is there an effect of Islamic counseling on increasing the meaning of life in orphans and orphans?" The purpose of this study is to determine the effectiveness of Islamic Counseling in increasing the meaning of life for orphans and orphans.

METHOD

The research approach used in this research is quantitative. It is said to be quantitative research because it uses a lot of numbers and emphasizes numerical analysis, which is then analyzed by appropriate statistical methods. Quantitative research is a systematic scientific study of parts and

phenomena and their relationships (Hardani et al., 2020).

This study uses a type of experiment (pretest-posttest design. The definition of the pre-test and post-test design is a method that is designed twice in conducting research, namely the pre-test (before being given treatment) and post-test (after being given treatment) researchers can obtain and see whether there is a difference obtained by orphans before and after being given services more accurately (Hardani et al., 2020), The following table will be attached from the pretest-posttest.

Table 1. Pretest-Posttest Design

Group	Pre-test	Treatment	Postest
Experiment	O1	X1	O2
Control	O1	X2	O2

Description

X1: providing treatment in the form of group counseling based on assertive training

X2: form of treatment is simply left

O1: pre-test (before treatment)

O2: posttest (after treatment)

The sample is part of the population that is selected and representative (representative) of the population. Sample withdrawal in this study was carried out using a stratified random sampling technique. Stratified random sampling is a procedure or way of determining a sample by dividing the population into several strata so that each stratum becomes homogenous and does not overlap with other groups or between one group with a stratified/layered one, which is often called a rank order (Yusuf, 2013). The population in this study were all students identified by the inventory of orphans in the class from one class, namely class IX, which consisted of 31 students. The researcher drew a sample of 5 people.

The tool used by researchers uses a scale instrument, namely the Likert scale measurement. In practice, scale-making is based on three indicators, namely, freedom of will, desire for a meaningful life, and meaning of life.

The meaning of life scale is followed by a choice type form, and the item type is given four answer choices. The scale score of each statement is obtained from the subject's answer, which means supportive (favorable) value, namely, SS (Very Suitable) is given a value of 4, S (Suitable) is given a value of 3, TS (Not Suitable) is given a value of 2, and STS (Very Inappropriate) is given a value of 1, Meanwhile, for statements that do not support (unfavorable) have an answer value of SS (Very Suitable) is given a value of 1, S (Suitable) is given a value of 2, TS (Not Suitable) is given a value of

3, and STS (Strongly Disagree) is given a value of 4.

The research location is Ikhlasiyah GUPPI Muslimin school. Primary Source Questionnaire: Design and distribute questionnaires to orphans who have participated in Islamic counseling services to measure the level of meaningfulness of their lives before and after receiving such services. The questionnaire may include questions about changes in their perceptions, understandings, and attitudes toward life and Islamic views. Secondary sources: Search for relevant scientific publications, journal articles, or books that discuss Islamic counseling, orphan welfare, or meaning in life. These publications can provide more in-depth research and perspectives on the topic. Data collection techniques using questionnaires and questionnaires. Data Analysis Techniques Data analysis techniques that can be used for the effectiveness of Islamic counseling services in the meaningfulness of life of orphans are Pre-Post Comparison Analysis Using this technique can compare data on the meaningfulness of life of orphans before and after receiving Islamic counseling services. You can use relevant tests or questionnaires to measure changes in their perceptions, understanding, and attitudes toward life and Islamic views. Statistical analysis, such as a t-test or paired t-test, can be used to evaluate significant differences between scores before and after the service.

FINDINGS AND DISCUSSION

Findings

In this study, the meaning of life scale scores from the pre-test and post-test will be described. To get a clearer picture of the meaning of life scores of Ikhlasiyah Guppi Muslimin orphans and orphans, the following shows the pre-test and post-test scores on orphans and orphans. The test given at Ikhlasiyah Guppi Muslimin aims to identify the needs and potential of each child, as well as understand their background and conditions more deeply. The main purpose of these tests is to develop the right program and approach to providing the best service for orphans. The types of tests given may include:

a. Psychological tests measure psychological aspects such as intelligence, emotional stability, social skills, and learning abilities. These tests help the staff and counselors at Ikhlasiyah Guppi Muslimin to understand the individual psychological characteristics and needs of the children.

b. Skills Tests to evaluate children's skills and potential in different areas, such as art, music, sports, or academics. The results of these tests can help in discovering children's special interests and talents and planning appropriate education and training programs.

c. The Neighborhood Test involves assessing the environmental conditions in which children live, such as safety, cleanliness, and accessibility to education and health facilities. The results of this test help Ikhlasiyah Guppi Muslimin understand the social and environmental context of the children so that they can provide appropriate support.

By engaging the right tests, Ikhlasiyah Guppi Muslimin can provide holistic and coordinated services to orphans and children. This approach helps them to overcome the challenges and difficulties they face and helps them grow and develop in a balanced way in their lives.

Table 2. Pretest and Posttest Score of Class XI-1

Absentee	Pre-test	Post-test
1	65	81
2	63	84
3	66	84
4	69	85
5	67	79
Average	66	82,6

From the pre-test and post-test table scores above, it is found that the pre-test score on the meaningfulness of life, namely with an average of 66. After being given the intervention of Islamic counseling services, the average score (post-test) increased to 82.6.

After knowing the pre-test and post-test values from the test results, the next step is to test the normality of the meaning of life value data. The following is a table attachment for normality testing.

Table 3. Normality Testing Results

	Tests of Normality					
	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Meaning of Life Pre-Test	.127	5	.200*	.999	5	1.000
Meaning of Life Post-Test	.312	5	.127	.881	5	.314

The results of normality testing show two methods used to test data normality, namely the Shapiro-Wilk method. In the table given, there are results of normality testing for the variable "meaningfulness of life" before and after the test, with a sample group of 5. The Shapiro-Wilk method

is used to test the normality of data on the variable "meaningfulness of life" before the test (pre-test). This method is one of the methods used to test whether data is normally distributed or not. The test results with the Shapiro-Wilk method show a test statistic of 0.999 and a degree of freedom of 5, with a significance value of 1.000. The very high significance value (1,000) indicates that we failed to reject the null hypothesis (H0), which states that the data is normally distributed.

Therefore, based on the results of the Shapiro-Wilk test with a significance value of 1.000, we can conclude that the data on the variable "meaningfulness of life" before the test (pre-test) is normally distributed, obtained the following results;

Meaningfulness of Life Pre-Test:

Statistik Shapiro-Wilk: 0.999

Df (Degrees of Freedom): 5

Significance Value: 1.000

Based on normality testing, it was found that the distribution of the meaning of life data in the pre-test did not show a significant deviation from the normal distribution. This can be seen from the significance value, which is greater than the commonly used significance level (usually 0.05). Therefore, the meaning of life data on the pre-test can be assumed to be normally distributed.

Meaningfulness of Life Post-test

Statistik Shapiro-Wilk: 0.881

Df (Degrees of Freedom): 5

Significance Value: 0.314

Based on normality testing, it was found that the distribution of the meaning of life data on the post-test also did not show a significant deviation from the normal distribution. This can be seen from the significance value, which is greater than the commonly used significance level (usually 0.05). Therefore, the meaning of life data on the post-test can also be assumed to be normally distributed.

Based on the test results in the meaning of life pre-test, there is no evidence strong enough to reject the assumption that the data comes from a normal distribution. It can be interpreted that the meaning of life data before the test tends to follow a normal distribution. As for the "meaning of life" variable after the test (post-test), the test results using the Shapiro-Wilk method show a test statistic of 0.881 and a degrees of freedom of 5, with a significance value of 0.314. Based on the test results, in the meaning of life post-test, there is no evidence strong enough to reject the assumption

345

that the data comes from a normal distribution. It can be interpreted that the meaning of life data after the test tends to follow a normal distribution.

Table 4. Homogeneity Test Results

Test of Homogeneity of Variances		Levene Statistic	df1	df2	Sig.
Questionnaire Results	Based on Mean	.428	1	8	.531
	Based on Median	.031	1	8	.865
	Based on the Median and with Adjusted df	.031	1	6.672	.866
	Based on Trimmed Mean	.394	1	8	.548

In the context of the homogeneity test, the basis for decision-making depends on the results of the statistical analysis performed. The homogeneity test is used to determine whether the variances between two or more groups of statistical data are the same or significantly different. The following is a table attachment of the homogeneity test results using SPSS Version 26. From the homogeneity test data analysis table attachment, it is found that the significance value is $0.531 > 0.05$, so the data is homogeneously distributed.

The data analysis above shows that the data is normally distributed, and the data is homogeneously distributed, so the researcher will conduct a paired sample test. The following is an attachment to the paired sample test data.

Table 5. Paired Samples T-Test

		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference Lower	Upper	t	df	Sig. (2-tailed)
Pair 1	Pre Test - Post Test	-16.60000	3.28634	1.46969	-20.68052	-12.51948	-11.295	4	.000

Paired Samples Test — Paired Differences

In the context of the t-test, the basis for decision-making is based on the results of statistical analysis conducted to compare two groups of data or to test the difference between the sample mean and a known value or with the mean of another group. The results of the analysis show that the hypothesis stating that Islamic counseling is effective in increasing the meaningfulness of life in orphans and orphans can be accepted that before being given Islamic counseling, clients have a lower level of meaningfulness of life, feel inferior, refuse to engage in contact with others, feel useless

and become a burden to others After being given Islamic counseling there is an increase in the meaningfulness of life and at the time of follow-up, the level of meaningfulness of life can still survive and be effective,

The asymptotic significance of the meaning of life variable between the pre-test and post-test is 66 with p <82, and there is a significant difference between the pre-test and post-test. From this comparison, it means that there is a visible difference in clients related to the meaningfulness of life variable. This means that Islamic counseling is quite effective in increasing the meaningfulness of life in orphans and orphans in a short period, which is approximately one month.

The meaning of life is things that are considered very important and valuable and provide special value for a person so that it is worthy of being a goal in life (the purpose in life). The definition of the meaning of life shows that the meaning of life also depends on the purpose of life, namely the things that need to be achieved and fulfilled. Given that the meaning of life and the purpose of life cannot be separated, for practical purposes, the meaning of life and the purpose of life can be equated. The meaning of life and the purpose of life in everyday use are often equated in meaning, even though they contain different connotations. The meaning of life is more indicative of what should be achieved (Erfiana, L. R. 2013).

Discussion

Islamic counseling is a process of providing assistance carried out by an expert to someone or several individuals or groups, both children, adolescents, and adults, so that the person being guided can develop his independent abilities by utilizing individual strengths and existing facilities and can be developed based on applicable norms. Meanwhile, Islamic Counseling is the process of providing individuals with the ability to live in harmony with the provisions and instructions of Allah to achieve happiness in life in the world and the hereafter. Thus, Islamic Counseling is a guidance process as well as other guidance activities, but in all its aspects, based on Islamic teachings, meaning based on the Al-Quran and Sunnah of the Apostle (Efa, 2017).

The goal to be achieved through Islamic counseling is that the fitrah given by Allah to individuals can develop and function properly so that they become kaaffah individuals and are gradually able to actualize what they believe in their daily lives, as well as being able to carry out a form of obedience to the laws of Allah in carrying out the duties of the caliphate on earth and obedience in worship by obeying all His commands and staying away from all His prohibitions. In other words, the purpose of this model of Islamic counseling is to increase the faith, Islam, and Ihsan

of the individual being guided to become a complete person, and in the end, it is hoped that they can live happily in this world and the hereafter (Rafiul Muiz et al., 2022).

This study aims to help orphans and orphans of Ikhlasiyah GUPPI Muslimin school improve their self-understanding according to the meaning of life. Convincing individuals of the meaning of life / human nature based on Islam, Allah's power, and also the importance of worship, helping individuals carry out the teachings of Islam properly and correctly, encouraging individuals to maximize faith, Islam, and ihsan.

In the opinion of Lantz et al. (Nurhaeni, D. S., & AR, A. M. F. 2019), Islamic counseling is quite effective in increasing the meaningfulness of life. Qualitatively, the results of the interventions provided show that there is an increase in the meaningfulness of life experienced by clients (Zamani & Al Baqi, n.d.). The results of the intervention at the post-treatment stage also appear to consistently remain at a high level of meaningfulness of life, just like the results at the follow-up stage, the increase and lasting effect of the results of Islamic counseling on the meaningfulness of life in orphans and orphans can be seen through the results of observations and interviews and the scale used. Positive changes in clients' thoughts, feelings, and behaviors related to the meaningfulness of life are caused by self-awareness and understanding of current conditions, the ability to choose and be responsible for the choices made, especially in terms of making decisions to become a more independent child.

The Islamic counseling approach that is trained can significantly affect the aspects of increasing the meaningfulness of life. The way the subject controls cognition and behavioral decisions can reduce the outward and symbolic aspects that the subject has. Another thing that supports the effectiveness of Islamic counseling training is the provision of Islamic counseling material, that is, by increasing the meaning of life in orphans and orphans. According to Frankl (Effendi & Haryati, 2022), there are three aspects contained in the meaning of life. These aspects include freedom of will, desire for a meaningful life, and meaning of life. It can be seen in Table 1.2. Based on this table, it is known that clients tend to have a low meaning of life after becoming an orphan, and when researchers provide Islamic counseling, there is an increase in the meaning of life.

In addition, researchers try to maximize the material provided in Islamic counseling so that it can make the results more optimal. In this study, there are three materials given to orphans and orphans who are incorporated in carrying out Islamic counseling services as follows:

First, the meaning of life is something that individuals have that is considered important and valuable and can provide special value to a person, so that it deserves to be a goal in life. Second, Freedom of will (The freedom of will) is the freedom that each individual has in determining a good attitude towards the condition of oneself and the environment, as well as to determine what is considered important for himself. Third, Desire to live meaningfully (the will to meaning). Each individual has the hope that he will become dignified and can be useful for himself and others and valuable in the eyes of God. Each individual also wants to be loved and love others because this will make individuals feel that they are meaningful and valuable. After getting these materials, the results of statistical analysis show that in this study, the treatment given in the form of an Islamic counseling approach can increase the meaningfulness of life. This research supports (Afnilaswati et al., 2021) that religious counseling is a professional assistance process carried out by trained and experienced counselors by integrating religious values into the counseling process. Some examples of application and integration of religious values in the counseling process are counseling with the muhasabah approach, gratitude approach, tazkiyatun nafs approach, tadabur al-Qur'an approach, dhikr approach, religious relaxation, and others.

CONCLUSIONS

This study focuses on the Islamic counseling approach in increasing the meaningfulness of life of orphans and orphans through an Islamic counseling approach. The results of data analysis can be concluded that in this study, there is a difference between pre-test and post-test scores on the subjects incorporated. So, it can be concluded that Islamic counseling training is effective in increasing the meaningfulness of life in orphans and orphans. The results of the analysis show that the hypothesis, which states that Islamic counseling is effective in increasing the meaningfulness of life in orphans and orphans, can be accepted.

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