

# THE URGENCE OF ISLAMIC COUNSELING IN OVERCOMING VIOLATIONS OF STUDENT DISCLAIMERS IN NURUL FALAH ISLAMIC BOARDING SCHOOL LABUHAN BATU SELATAN REGENCY

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## Abstract :

The violations that students in Islamic boarding schools often experience are a significant problem that educators need serious attention to. However, in reality, in Nurul Falah Islamic Boarding School, many students still violate the applied discipline. So that the researcher wanted to find out how to use the field in the Nurul Falah Islamic Boarding School and how to overcome the violations of the rules that had been implemented in the Nurul Falah Islamic Boarding School. This research method is qualitative with a phenomenological approach. Phenomenology The data collection techniques in this study were carried out in three ways: observation, interviews, and documentation.

**Keywords :** *Islamic Counseling, Violations, Code of Conduct.*

## Abstrak :

Masalah pelanggaran yang sering dialami oleh para santri di pondok pesantren merupakan masalah penting yang perlu mendapat perhatian serius dikalangan pendidik. Namun Pada kenyataannya di Pondok Pesantren Nurul Falah masih banyak terdapat santri yang melanggar kedisiplinan yang telah diterapkan. Sehingga peneliti ingin mencari tahu bagaimana penerapan tata tertib di Pondok Pesantren Nurul Falah dan Bagaimana cara mengatasi pelanggaran tata tertib yang telah diterapkan di Pondok Pesantren Nurul Falah. Metode penelitian ini kualitatif dengan pendekatan fenomenologi. Fenomenologi Adapun teknik pengumpulan data pada penelitian ini dilakukan dengan tiga cara yaitu: observasi, wawancara dan dokumentasi.

**Kata Kunci:** *Konseling Islam, Pelanggaran, Kode Etik*

## INTRODUCTION

Islamic boarding schools are traditional educational institutions that have been operating in Indonesia for a long time since Western schools have not developed. This educational institution has a unique teaching system. Cadre development or education is provided by teachers (kyai) using a specific apprenticeship system. Islamic boarding schools become complex because they have a location that is generally separated from the surrounding life. The complex at the pesantren consists of several buildings: the caregiver's residence,

a surau or mosque, a teaching place (madrassa class, which also often carries the connotation of a school), and a dormitory as a place for students to live.

Islamic boarding schools have all aspects of life and have values in which it is to foster quality human beings in science, faith and charity, and Islamic boarding schools are educational institutions for adolescents in the transitional period of children who experience changes in their physical, personality, intellectual and role in the environment. So that the process of adolescent development greatly affects their behavior.

The problem of violations that are often experienced by students in Islamic boarding schools is an important problem that needs serious attention among educators or commonly referred to as *ustadz* and *ustadzah*. This matter is very important and must be considered because the problems experienced by students will have a bad impact, both on students and on their environment which will cause discomfort in learning and be alienated in their studies. The students finally really need help from the supervisor so that what is experienced by the students, such as students who are not disciplined, violates the rules. A counseling approach is needed to deal with students who violate the rules. (Muawanah, 2012: 24).

According to (Lubis, 2007: 80) explains that Islamic counseling guidance is a process of providing assistance to individuals to re-realize their existence as God's creatures who should live in harmony with God's provisions and instructions, so that they can achieve happiness in this world and in the hereafter.

In this study, we will discuss the counseling that occurred at the Nurul Falah Islamic boarding school. According to the first observation that the author made, this *pesantren* is guided by the Qur'an and Hadith which are the instructions for building students' awareness and surrendering everything to Allah.

In general, Islamic boarding school counseling has a role and function to provide services or assistance carried out by a counselor (*kyai*, supervisor, teacher/*ustadz*, certified counselor) given to students (clients), so as to obtain peace, peace, and welfare that is not materialistic. but rather spiritually or psychologically so that students can be happy in the world with that peace and can be happy in the hereafter by following the directions of the straight path (the Qur'an) through the advice of the *Kyai*. The Nurul Falah Islamic boarding school which will be studied provides services to overcome the problems of its students which are carried out by the *ustadz* who is the supervising teacher at the boarding school. The students who have problems at this *pesantren* are given advice and knowledge so they don't repeat their mistakes.

The role of counseling in Islamic boarding schools is also a means of shaping behavior and controlling adaptive traits that will be taken by students (clients) so that their personality or identity can be determined and then directed. The role of Islamic boarding school counseling is not only to shape children's behavior, but also to foster the interests and talents of students who can compete with advances in general science so that they can become alumni who are not only highly educated in religion, but also in general science that is no less competitive. In addition, counseling in Islamic boarding schools also has a role

in changing the personality of students (counselees) in behavior (behavioral) and subconsciously (psychotherapy).

In addition, in line with its function and role, pesantren as an educational institution is a continuation of family education. As for the limitations of parents in educating their children, it makes parents to send their children to schools and pesantren. In line with the interests and future of children, sometimes parents are very selective in determining where to educate their children, as well as parents who send their children to Islamic boarding schools. They are also selective about the pesantren that their children will enter.

Parents feel calmer and believe their children are in the pesantren environment. Apart from the effective teaching and learning process, they also feel confident that children who live and study in Islamic boarding schools will be more disciplined, obedient and socially maintained when compared to children who study elsewhere. This is because in the pesantren environment various rules and regulations are applied.

In the first observation, the researcher saw that the Nurul Falah Islamic boarding school already had a code of conduct that had long been applied in the pesantren, so that the santri who lived in the pesantren environment could live with behaviors that reflected a disciplined and orderly attitude. In addition, the students need a lot of guidance so that after leaving the boarding school they become human beings who are more faithful and pious to Allah swt.

As an educational institution, the Nurul Falah Islamic boarding school also has regulations imposed on its members with the aim of controlling the behavior of its members and limiting the behavior of a person. The rules and regulations applied by Islamic boarding schools such as the obligation to attend congregational prayers, students who leave the boarding school location must obtain permission from the boarding school administrator, are prohibited from bringing electronic goods, and so on. The regulations in the pesantren make the students who live in the pesantren environment more disciplined and directed. In fact, at the Nurul Falah Islamic Boarding School there are still many students who violate the discipline that has been applied.

Arabic literature explains that the word counseling is called *al-Irshad* or *al-Istisyarah*, and the word guidance is called *at-Taujih*. Meanwhile, Guidance and Counseling was translated into *at-Taujih wa al-Irshad* or *at-taujih waal-Istisyarah*. (Lubis, 2007: 79)

*Ershad* means *al-Huda*, *ad-Dalalah*, in Indonesian it means: guidance, while the word *Istisyarah* means: asking for advice or consultation. The word *al-Irshad* is often found in the Qur'an and hadith as well as books that discuss the study of Islam.

Etymologically, the term counseling comes from the Latin, namely "*consilium*" which means "with" or "together" which is combined with "accepting" or "understanding". (Prayitno and Erman Amti, 2013: 99).

Counseling is basically an activity of giving advice with or in the form of suggestions and suggestions in the form of communicative talks between the counselor and the client, where counseling comes from the client's side due to ignorance or lack of knowledge so that he asks the counselor for help in order to

provide assistance. guidance. (Adz-Dzaky, 2004: 180)

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(Lubis, 2007: 85) considers that Islamic counseling guidance must go through a process for providing assistance to individuals so that they can re-realize 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.

According to the Big Indonesian Dictionary, the third edition of the code of conduct comes from two words, namely order and order. While orderly is orderly according to the rules, neat. The rules that must be obeyed or implemented are called rules.

Rules according to (Suryosubroto, 2010: 86) are provisions that regulate daily school life and contain sanctions against violators. Obeying school rules is an obligation for its citizens because it is part of the school system and not just a school complement.

According to (Poerwadarminto, 2007: 906) governance means "rules, rules and arrangements". Orderly means "rules that must be obeyed. According to (Langgung, 1986: 87) order means the existence of arrangements and rules in the relationship of one part to another.

The researcher concludes that the order is a collection of rules that must be obeyed and obeyed in an institution. For those who violate the rules will be subject to sanctions that have been determined. The code of conduct aims to realize the school program as an educational center with an orderly atmosphere and the creation of school resilience. An orderly school atmosphere is an atmosphere in which school programs run well in accordance with the curriculum and the expected multi-education is achieved.

According to (Daulay, 2001: 15) that the purpose of the santri are students or students who study at Islamic boarding schools to explore and study Islamic religious knowledge. The place where students or students live is called a boarding school.

(Mughist, 2008: 148) explains that santri have two meanings, namely, in a narrow sense, santri are students who are still studying in Islamic boarding schools by excluding teachers or ustadz as clerics' assistants. In broad terms, santri are defined as people who study in pesantren, both santri in the first sense and ustadz, both those who still live in the pesantren and those who have become alumni who live outside the pesantren.<sup>16</sup>

The researcher concludes that the definition of santri is a person who studies Islamic religious knowledge in Islamic boarding schools, a place of education for students to study Islamic religious knowledge, including being taught knowledge of monotheism, fiqh, fiqh usul, interpretation, tasawuf, morality, Arabic rules, and knowledge of other skills.

At the age of a teenager someone will experience shock, as well as what happened to the students of Pondok Nurul Falah, many of them also experienced this. Sometimes teenagers feel that they are unable to solve the problems they face, so they feel indecisive, confused and shaken. As a result of the shock on the adolescent self that causes negative influences from outside himself, especially a teenager does not yet have a solid foundation to reject these negative influences, so that is what causes a teenager to commit a violation.

Based on an interview with one of the students at the Nurul Falah Islamic boarding school, namely Nurhalimah Harahap (17 years), the violations that are often committed by the students of the Nurul Falah Islamic Boarding School include not participating in congregational prayers in the mosque, leaving the cottage environment without permission, bringing electronic devices such as cellphones in the pesantren environment, meeting with the opposite sex secretly, correspondence, and other violations of rules committed by students.

Based on the results of an interview with one of the teachers of the Nurul Falah Islamic Boarding School, the researcher obtained information that this supervising teacher had found two students of the opposite sex doing correspondence, it was clear that this was a violation of the rules of the pesantren. So that the boarding school ustadz who can handle students who violate the rules gives advice to the students concerned.

In addition to the interviews above, during the first observation at this pesantren, the researchers found various problems faced by the students. Researchers found many students who have not been able to adapt to friends and the environment. It is the same with individuals in general, that individuals (students) sometimes cannot adapt to other friends, causing fights or hostility among friends. Santri which on average consists of early teens, exploring adolescence, and late teens can also be an unstable period that needs to be paid attention to.

This inability to adapt is due to the age factor that is in puberty (search for identity) and their behavior which is a wrong or irrational reaction to the learning process, many students are also unable to adapt to the surrounding environment (pesantren). Students who are not used to accepting the differences that exist in themselves and their peers will make it difficult to get along.

At the age of teenagers, students should be able to develop moral values because they already have experience while in the pesantren environment. The good values that exist in the pesantren should be able to influence the students' personalities. The values obtained from the environment, some will settle and affect their behavior, so it can be said that parents (who are in the Islamic boarding school environment, namely Kyai) have an important role in the moral development of students, both directly and indirectly. Directly, namely how the Kyai educates, disciplines, and instills moral values to his students. So according to the researcher, Islamic counseling is very important to be applied more deeply in this pesantren, in this case, the counselor is the kyai or pesantren supervisor.

In the first observation, the researcher also found various problems faced by students, such as skipping school because they woke up late, sleeping in class, and even students smoking in class. Things like this really need the role of Islamic

counseling to make the personality of the problematic students better.

According to the researcher, the data above shows that Islamic counseling is so important to be applied to overcome the problem of students who violate the rules of the pesantren, so that researchers are interested in studying further about "The Urgency of Islamic Guidance and Counseling in Overcoming Violations of Discipline of Santri at the Nurul Falah Islamic Boarding School. Tanjung Marulak, South Labuhanbatu Regency.

## RESEARCH METHOD

This writing uses qualitative writing methods, because the data collected in the form of words. This data in question comes from interviews, observation in field, notes, personal documents and other (Moleong, 2005: 11).

This research method is qualitative with a phenomenological approach. Phenomenology etymologically comes from the word "phenomenon" which means visible reality, and "logos" which means science. So in terms of terminology, phenomenology is a science that is oriented to get an explanation of visible reality. (Moustakas, 1994: 26)

Phenomenology is part of a qualitative methodology, but it contains historical value in its development. (Salim Ms, 2006: 167) The phenomenological approach refers to experience as it appears in consciousness, phenomenology describes what a person receives, feels and knows in his direct awareness and experience, and what emerges from awareness is called a phenomenon. Phenomenology aims to know the world from the point of view of people who experience it directly or related to the nature of human experience, and the meaning attached to it.

The objects in this study include the first regarding the application of disciplinary rules at the Nurul Falah Islamic Boarding School, the two ways to overcome disciplinary problems that have been applied at the Nurul Falah Islamic Boarding School, the three obstacles faced by the Nurul Falah Islamic Boarding School in overcoming violations of the boarding school rules and regulations, fourth, the urgency of Islamic guidance and counseling in overcoming violations of Islamic boarding school rules and regulations.

The criteria for the subjects of this study were: (1) the head of the Nurul Falah Islamic Boarding School foundation (2) the tutors of the Nurul Falah Islamic Boarding School (3) the teacher council who taught at the Nurul Falah Islamic Boarding School (3) students who often violated the rules (5) students who repeated the same offence.

The data collection techniques in this study were carried out in three ways, namely: observation, interviews and documentation.

Data analysis in qualitative research is carried out before entering the field, while in the field, and after finishing in the field.

### 1. Analysis before going to the field

Qualitative research has conducted data analysis before the researcher entered the field. The analysis is carried out on the data from the preliminary study, or secondary data, which is used to determine the focus of the research.

## 2. Analysis in the field

Data analysis has been carried out since data collection took place, and completed data collection within a certain period. At the time of observation and interview the author was able to analyze what was found from the results of observations and interviews.

Activities in data analysis, namely data reduction, data display, and conclusion drawing/verification data.

## RESEARCH FINDING

### 1. Profile of the Nurul Falah Islamic Boarding School

The Nurul Falah Islamic Boarding School is located in Tanjung Marulak, Hutagodang Village, Kec. Sungai Kanan, South Labuhanbatu Regency. This pesantren was founded by Buya H. Sabaruddin Harahap (1940-1962).

The establishment of the Nurul Falah Islamic Boarding School in Tanjung Marulak was inseparable from Buya's strong attitude towards the ruling party at the time, which was guided by his political aspirations, which must be in accordance with his Islamic struggle. remaining Islamic parties.

Promise Manahan, which is famous for its Three Joint Agreements (TGS), because the village is located in three territorial areas, namely: Promise Manahan Tanjung Marulak, Hutagodang Village, Kec. Sungai Kanan, South Labuhanbatu Regency, Promise Manahan Sil, Dolok Tapsel Sub-district (now Paluta) and Kontakmanahan Kawat Bilah Hulu Labuhanbatu, always agree and are united in social, religious and cultural matters. with an area of approximately 25 mx 25 m to establish an educational institution named Pondok Pesantren Nurul Falah Darul Ula Tanjung Marulak.

This Vision it's Formation of students who have good character, excel in achievement as well as Muslim intellectuals who are Qur'anic. And the Mission it's:

- a. Educate by making the Qur'an and Hadith as the main foundation
- b. Organizing activities that support student achievement
- c. Educate students to become a generation that has a strong aqidah and has noble character

This Islamic boarding school uses the curriculum of the Ministry of Religion (Depag) and the Department of Education (Diknas) combined with the curriculum of Modern Islamic Boarding Schools.

### 2. Application of Rules for the Nurul Falah Islamic Boarding School

The rules of the Islamic Boarding School are as a reference for students to be active in Islamic boarding schools so that they know which things are allowed and which are not. Of course the rules are for the good of the students to get used to discipline.

Handling for students who violate the rules of action are adjusted to the violations committed. Initially, he was always reprimanded first, then given advice to remind the santri that what he had done was wrong. Giving this advice is expected to guide the students to be more aware that the rules are enforced for their own good, in order to train them to live disciplined lives.

Based on the observations of researchers at the Nurul Falah Islamic Boarding School related to Islamic guidance and counseling in overcoming disciplinary problems to students. The application of the regulations applied in the darul muta'allimin didayah is good. Based on the results of the author's interview with Ustadz Fauzi, namely:

The rules applied at the Islamic Boarding School are going well. The regulation is a reference for students to be active in Islamic boarding schools so that they know which things are allowed and what are not. Of course the rules are for the good of the students to be disciplined."

Based on the explanation above, it can be concluded that the implementation of discipline in Islamic boarding schools is good, there will be strict action for students who violate the rules, of course it is for the good of the students. As the order is a reference for students to carry out their activities in order to achieve the expected goals.

### **3. Handling of Violations of the Rules of the Nurul Falah Islamic Boarding School**

Discipline is a series of rules that are enforced as guidelines for discipline. The rules and regulations applied at the Nurul Falah Islamic Boarding School are a reference in carrying out the duties, obligations related to the activities and programs of the Nurul Falah Islamic Boarding School. These rules are expected to help students to be more disciplined in their behavior, because they contain rules that are prohibited and allowed. However, not infrequently either. the students violate the rules that have been made, so this needs to be handled by the pesantren. the boarding school should adjust the actions such as what is done in accordance with the violation of the rules carried out

Based on the results of interviews with Husni Mubarak, say's:"The handling of students who violate the rules is carried out by the caretaker of the boarding school. The actions given to violators of the order vary, depending on the violations that the students commit. Usually, those who obey the order are given a warning first and then advised. Then it is identified what violations the students committed, so that appropriate action can be taken according to the violations they committed." that the handling for students who violate the rules varies, the handling is adjusted to the violations committed. it's just that every violation that is committed is usually given advice, direction, guidance first. After that, action can be taken and then adjusted to the violation of the rules, the purpose of which is for the good of the santri.

### **4. Obstacles in Handling Santri Discipline Violations**

To achieve discipline is not easy, of course there are obstacles faced, such as students who continue to commit violations even though they have received previous treatment.

When conducting interviews with the caretakers of the boarding house, the researcher asked the question: "were there any changes after being given an act of violation?"

Here are the answers from the cottage caretaker:"To change 100 percent or not, some students, even though they have been given action, still repeat, then



the pesantren continues to take action, especially if repeated violations can have bad consequences, the students will make a letter of agreement, and even get summoned." parent".

## **5. The Urgency of Islamic Counseling in Overcoming Violations of Rules at the Nurul Falah Islamic Boarding School**

Counseling is basically an activity in which there is the provision of advice in the form of suggestions, suggestions, and directions in the form of communicative talks between the counselor and the client, in which the client is given advice, direction by the counselor which could be due to ignorance or lack of knowledge. knowledge so that he asks a counselor for help in order to provide guidance.

The definition of Islamic counseling is the process of providing assistance to individuals so that they are aware of their existence as creatures of God who should live in harmony with God's provisions and instructions, so that they can achieve happiness in the world and the hereafter. (Thohari Musnamar, 1992). So it can be concluded that the purpose of Islamic counseling is as an effort to help individuals achieve happiness in the world and the hereafter. In other words, to become a Muslim who gets a happy life in this world and the hereafter. To achieve this goal in the counseling process, it is necessary to build individual independence as a Muslim person.

The handling of violations of the rules at the Nurul Falah Islamic Boarding School is carried out by the caretakers of the Pondok. So every student who has a problem will be handled by the caretaker of the cottage. Whether it's problems related to violations of the rules and problems between students. The caretaker of this cottage will then provide advice in the form of direction, guidance to help students with their problems. The caretaker of the boarding school is not only tasked with handling students who violate the rules, but also as a place for consultation for students who feel they have complaints.

Handling for students who violate discipline is carried out in stages, and adjusted to the violations of the tartib carried out. The reprimand given to the students then proceeds to advice. And if after giving advice the violation is still carried out, it will continue to give punishment, a letter of agreement, and continue to call parents. The advice given is usually done face to face so that students realize that their actions were wrong so that awareness arises and will not commit further violations. Because the violations he committed could cause his parents to be disappointed because they were not disciplined by the rules. This is where the role of the caretaker of the boarding school against students who violate the rules of the pesantren, giving advice to help raise awareness for students about their needs.

Violations committed by students with many factors, such as being depressed by circumstances, problems with fellow friends, so that violations arise from them. The purpose of Islamic counseling given to students is to help students who have problems that cause them to violate the rules, then so that with the advice given it is hoped that awareness will arise so that they do not violate again.

## Conclusion

The handling of students who violate the rules varies, the handling is adjusted to the violations committed. It's just that every violation that is committed is usually given advice, direction, guidance first. After that, action can be taken and then adjusted to the violation of the rules, the purpose of which is for the good of the santri.

The handling of violations of the rules at the Nurul Falah Islamic Boarding School is carried out by the caretakers of the Pondok. So every student who has a problem will be handled by the caretaker of the cottage. Whether it's problems related to violations of the rules and problems between students. The caretaker of the boarding school provides advice in the form of direction, guidance to help students with their problems. The caretaker of the boarding school is not only tasked with dealing with students who violate the rules, and as a place for consultation for students who feel they have complaints. The caretaker of the boarding school has a role to play against students who violate the rules of the pesantren, giving advice to help students become aware of their needs..

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