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### **Urgency of Islamic Guidance and Counseling in Madrasah (Case Study: MAN 2 Model Medan)**

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**Abstract:** Human beings are expected to give assistance to each other in accordance with their capability and capacity as human beings themselves providing motivation to stay patient and trust in facing this journey of life. If it can be done by humans, God promises the slightest activities undertaken in this world would be rewarded by Allah. Problems of students revealed through instruments of ICM in the field of education and learning problems occupied first ranking, where 17% of the 360 students had problems of education and learning, then the problem of physical and health at the second with 16% of the 360 students experience physical problems and health, and at the third is 15% of the 360 students had problems of religious and moral values.

**Keywords:** Islam, guidance, counseling, madrasah

#### **I. Introduction**

As long as the human beings live in this world, they will always face many problems in their life. Nevertheless, man has been honored with a number of potentials such as physical, brain and spiritual. By utilizing these potentials, ideally people will be able to resolve the whole problem of their life. However, these potentials do not have any meaning, when man does not have the skills in his solving problems. Nevertheless, many cases can be found in this life that an individual is reluctant, even unable, to solve a problem wisely. Very often found that a decision taken instead creates new problems, even bigger than the previous issue. Therefore, Islamic counseling is one way to help people to avoid the problems that plague humans do negative to get back to nature activities as desired by Allah which can be seen in Quran in Surah Al-A'raf verses 1-3:

وَالْعَصْرِ  
إِذَا الْإِنْسَانُ نَفْسٍ خُسْرٍ  
إِلَّا الْكَافِرِينَ تَاسْتَوُوا وَغِيْلُوا  
الْمُتَلَبِّخِينَ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالْعَمْرِ

Meaning: "For the sake of time. Really man in loss, except those who believe and do good deeds, edify each other in order to follow the truth and advised each other in order to practice patience." Human beings are expected to give assistance to each other in accordance with their capability and capacity as human beings themselves providing motivation to stay patient and trust in facing this journey of life. If it can be done by humans, God promises the slightest activities undertaken in this world would be rewarded by Allah.

In Indonesia, the reality shows that Muslims in Indonesia is the majority of the approximately 85% compared by other religious community. For Muslims, the approach of the Islamic aspects is a way to practice the teachings of Islam. Islamic counseling is a service which does not only seek mentally healthy and happy life but also demanding Islamic Guidance Counseling toward life of salafah, an inner feeling and serene as always close to Allah. Generally, counseling is one component of education given that counseling is an activity of the help and guidance provided to people in general and students in particular in schools madrasah in order to improve their quality. It is particularly relevant when it is seen from the formulation that education is a conscious effort aiming to develop the personality and potentialities (talents, interests, and abilities). Personality regards to behavioral problems or mental attitude and the ability includes academic and skill. Personality and capability level of someone is a picture of the quality of the person concerned. All students in Madrasah Aliyah Negeri 2 Medan are Muslim and also the teachers as well as administrative staffs. It is a momentum for counselors in this school to implement their. In addition, it is found the uniqueness of the material presented including worship, *tauhid*, moral and *mu'amalat*.

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23 | Page

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*by* Tarmizi Situmorang

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**Abstract:** Human beings are expected to give assistance to each other in accordance with their capability and capacity as human beings themselves providing motivation to stay patient and trust in facing this journey of life. If it can be done by humans, God promises the slightest activities undertaken in this world would be rewarded by Allah. Problems of students revealed through instruments of AUM is the field of education and learning problems occupied first ranking, where 17% of the 360 students had problems of education and learning, then the problem of physical and health at the second with 16% of the 360 students experience physical problems and health, and at the third is 15% of the 360 students had problems of religious and moral values.

**Keywords:** Islam; guidance; counseling; madrasah

### I. Introduction

As long as the human beings live in this world, they will always face many problems in their life. Nevertheless, man has been honored with a number of potentials such as physical, brain and spiritual. By utilizing these potentials, ideally people will be able to resolve the whole problem of their life. However, these potentials do not have any meaning, when man does not have the skills in his solving problems. Nevertheless, many cases can be found in this life that an individual is reluctant, even unable, to solve a problem wisely. Very often found that a decision taken instead creates new problems, even bigger than the previous issue.

Therefore, Islamic counseling is one way to help people to avoid the problems that plague humans do negative to get back to nature activities as desired by Allah which can be seen in Quran in Surah Al-Asr verses 1-3:

وَالْعَصْرِ ۝  
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكُفْرٌ ۝  
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

Meaning: "For the sake of time. Really man in loss, except those who believe and do good deeds, edify each other in order to follow the truth and advised each other in order to practice patience". Human beings are expected to give assistance to each other in accordance with their capability and capacity as human beings themselves providing motivation to stay patient and trust in facing this journey of life. If it can be done by humans, God promises the slightest activities undertaken in this world would be rewarded by Allah.

In Indonesia, the reality shows that Muslims in Indonesia is the majority of the approximately 85% compared by other religious community. For Muslims, the approach of the Islamic aspects is a way to practice the teachings of Islam. Islamic counseling is a service which does not only seek mentally healthy and happy life but also demanding Islamic Guidance Counseling toward life of *sakinah*, an inner feeling and serene as always close to Allah. Generally, counseling is one component of education given that counseling is an activity of the help and guidance provided to people in general and students in particular in schools/*madrasah* in order to improve their quality. It is particularly relevant when it is seen from the formulation that education is a conscious effort aiming to develop the personality and potentialities (talents, interests, and abilities). Personality regards to behavioral problems or mental attitude and the ability includes academic and skill. Personality and capability level of someone is a picture of the quality of the person concerned. All students in Madrasah Aliyah Negeri 2 Medan are Muslim and also the teachers as well as administrative staffs. It is a momentum for counselors in this school to implement their. In addition, it is found the uniqueness of the material presented including worship, *tauhid*, moral and *mu'amalah*.

## **II. Methodology**

### **2.1 Guidance Counseling**

Guidance counseling, byname counseling and guidance, the process of helping individuals discover and develop Reviews their educational, vocational, and psychological potentialities and thereby to Achieve an optimal level of personal happiness and social usefulness. The concept of counseling is Essentially democratic in that the Assumptions underlying its theory and practice are, first, that each individual has the right to shape his own destiny and, second, that the are relatively mature and experienced members of the community are responsible for ensuring that each person's choice shall serve both his own interests and Reviews those of society. It is implicit in the philosophy of counseling that Reviews These objectives are complementary rather than conflicting. The function of Reviews those who guide children and young people is not to effect a compromise between the requirements of individuals on the one hand and the demands of the community on the other. It is rather to orient the individual toward Reviews those opportunities afforded by his environment that can best guarantee the fulfillment of his personal needs and aspirations. Guidance, in this sense, is a pervasive activity in the which many persons and organization take part. It is afforded to individuals by Reviews their parents, relatives, and friends and by the community at large through various educational, industrial, social, religious, and political agencies and, particularly, through the press and broadcasting services. A part of such guidance may be the giving of information that enables others to Increase the scope of Reviews their exploratory behavior. The guidance counselor, for example, may provide information about a person's own abilities and interests as determined by psychological tests or about educational opportunities and the requirements of various occupations. The competent counselor does not attempt to solve people's problems for them, however; the counselor tries instead to clarify the person's own thinking.

Professional counselors and counseling psychologists are commonly found in institutional settings such as high schools and colleges, private industry, community agencies, Prisons, and the military, as well as in private practice. Often they are called on to help individuals deal with the grief of unexpected tragedies.

The formulation of a fairly comprehensive guidance can be seen in the following formula:

1. Guidance is an attempt to help the optimal development of the individual,
2. Assistance is provided in situations that are democratic,
3. Assistance provided mainly in the determination of objectives to be achieved by the development of the individual as well as decisions about why and how to respond to it,
4. Assistance is provided by increasing the ability of the individual so that he himself can make informed decisions and solve their own problems.

### **2.2 Islam**

The term of *Islam* in the discourse of Islamic studies from Arabic, means safe, prosperous and peaceful. The word Islam is derived from *salima* and transformed into *aslama* which means surrender. Thus the ultimate meaning in the language of Islam is submission, safety, and peace. Islam is a religion revealed by Allah SWT to the Prophet Muhammad to be submitted to all of human beings. Islam religion is the last religion and refinement of earlier religions. If we look at in terms of the teachings of Islam, Islam is the religion throughout human history, the religion of all the prophets and messengers who've been sent by Allah. Terminologically, Ibn Rajab formulates Islam as the submission and the obedience to Allah SWT. It is manifested in the form of deeds. Syaikh Ahmad bin Muhammad Al-Maliki al-Shawi defines Islam as the rule to bring intelligent person towards welfare or happiness of his life in the world and hereafter. Religious counseling, according to Achmad Mubarak, is an assistance that is mental, spiritual, which is expected through the power of faith to god in other that someone is able to overcome his own problem in this life. It can be concluded that the task of the counselor helper is to lead and show the way to the counselee to counselee can walk into a better direction to follow in accordance with the desired by Allah.

### **2.3 Islamic Counseling**

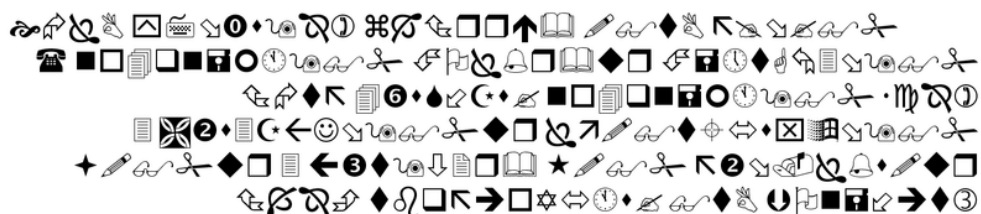
Islamic counseling, according Tohari Musnamar, is the process of relief for the individual to be aware of its existence as a creature of God and should lives in accordance with the provision and instruction of God to achieve happiness in this world and in the hereafter. Az-Zahrani, in his book Counseling Therapy, explains that: Counseling in Islam is one of a variety of human tasks in building and shaping the ideal man. Counseling is a mandate given by God to all the Messengers and Prophets for this then they would be so valuable and beneficial to humans, both in matters of religion, the world, fulfillment, problem solving, and others. Sukmadinata states that counseling divides into two, namely: long-term goals and short-term goals. The long term goal is that the learners achieve optimal development, while the short-term goal is:

1. A better understanding of himself surroundings and his own development direction.
2. Having the ability to choose and determining their ways to make the right decisions for themselves and their environment,
3. Ability to adapt well,
4. Having the productivity and well being.

According to Soetjipto, the goal of guidance and counseling services are in accordance with education, as stated in the Law on National Education System (UUSPN) 1989 (Act No. 2/1989) namely the creation of fully intelligent human being in Indonesia, the faithful, and devoted to God Almighty and noble character, knowledge and skills, spiritual and physical health, steady and independent personality, and a sense of civic responsibility and nationality. According to Aswadi, Islamic counseling has some functions:

#### a. Preventing

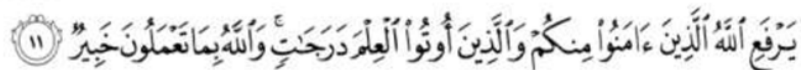
Prevention means an attempt to avoid anything that is not good or abstain from the prohibitions of Allah. Prevention function is expected to help the learner/counselee in anticipating the possibility of the problem and working to prevent it, so that the learner/counselee does not has an experience problem in life. The teachings of Islam strongly encourages people to be exercised before the fall on issues that are considered *dholim*. Similarly, the substance of Islamic guidance counseling refers to everything from the Quran and *Hadith* putting that prevention is one of the functions to be realized and it can be seen in AL Quran Surah Al-Ankabut, 29: 45.



Meaning: "Read what has been revealed unto you, That Al Book (the Qur'an) and establish *shalat*. Indeed prayer restrains from shameful and unjust. and Indeed remembrance of Allah (prayer) is greater (primacy of the other cults). and Allah knows what you do."

#### a. Development

According to Aswadi, the purpose of this function is the one that guided development can be enhanced his talent. The development is to create a conducive learning environment, which facilitates the development of learners/counselee through the development of collaborative networks.. Aswadi takes on the basis of Q.S. Al-Mujadalah, 58: 11

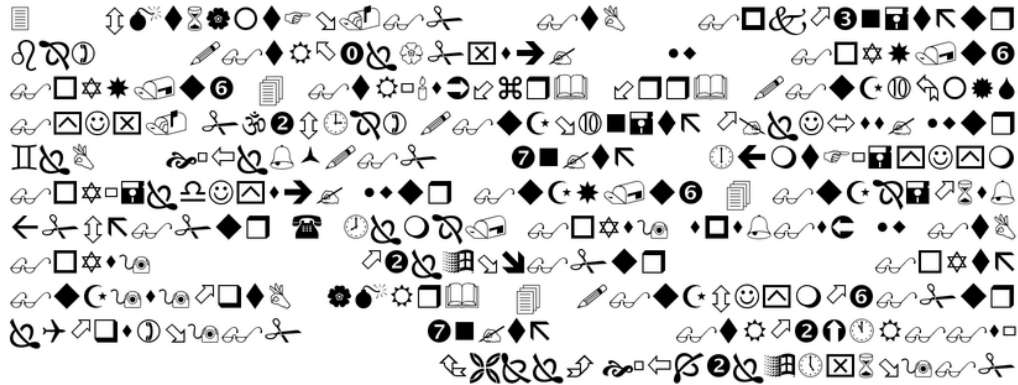


Meaning: "... Allah will exalt those who believe among you and those who were given some degree of knowledge. and Allah knows what you do." From this verse, it can be taken information about their development function, which is expected to be improved counselee guided accomplishments or talents. In this case, the function of the development can be exemplified in the improvement and addition to its proximity with *tawadhu* 'to the commands of Allah, then Allah will raise in rank and broadcast its name, so that the state would be able to develop his personality in accordance with the relevance and circumstances faces.

#### c. Distribution

Within this portfolio, the man who guided directed to something good deed and adapt to the talent and potential. Distribution function can be interpreted as an attempt to help the counselee to plan education, work and future careers, including picks specialization program, which according to the abilities, interests, talents, skills and personality traits. It is as hinted in the QS. Al-Baqarah, 2: 286





#### d. Improvements

This improvement means to address an act that had already fallen into disobedience and effort in improving. Counselor or teacher guidance and counseling treats a counselee in order to have a rational mindset and has the right feeling, so counselee is willing to plan and carry out productive and normative acts. It should also be linked to Al-Qur'an or the street held counseling, Aswadi takes on the basis of Q.S Yusuf: 87

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ  
اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

It means: "O my children, Go ye, then seek news of Joseph and his brother and do not despair of the mercy of God. Surely none despair of the mercy of God, but the unbelievers ". Improvement is to cope with an act that has been already done and repairs should also be linked to the Al-Qur'an. In this case, the repair functions can be exemplified in one's efforts so as not to despair with her efforts. One must be able to float and avoid pessimistic but should be optimistic attitude in dealing with problems. Aswadi takes on the basis of Q. S. Al-Nisa ' / 4: 110

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ  
غَفُورًا رَحِيمًا ﴿١١٠﴾

It means: "And whoever is doing evil and persecuting him, then he ask forgiveness of Allah, he found Allah is Oft-Forgiving, Most Merciful". God will have mercy, forgive His people would repent even though he had been doing injustice to do evil, but he was trying to repair for all the mistakes he did.

### III. Discussion

The term of "problem" means the gap between expectation and reality. According to Prayitno, "The problem is the barriers and obstacles on the way of life and development that would interfere with the achievement of happiness". Soekanto explains in general that the problems are faced by someone related to the personal problems that includes feelings, values, physical condition, the harmonization of social problems faced at home and at school. Problem is different with the complaint. Complaint is usually the result of a problem that is not clear or is not resolved. Complaints that one feels can be a sign that someone is having an unrecognized problem or unsolved problem. The problem can be described as a state of either the visible or invisible in which the expected with reality does not match. Regarding the problem, Islam describes in the Qur'an Surah Asr verses 1-3:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ خَسِيرٌ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ  
وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾

It means: "For the future, the real man is really in loss except those who believe and do righteous deeds, and counsel-advised in order to honor the truth".

And also we can find in Al Quran Surah Al Baqorah: 286



Meaning: "Allah does not burden a person but according to his ability. He gets the reward (of virtue) were earned, and he got the punishment (of the crime) was doing. (They Pray): "Our Lord, Thou our laws if we forget or fall into error. Our Lord, Thou impose on us a heavy burden as You impose on people who are before us. Our Lord! thou problem is to us what we could not bear it. Forgive us, and bless us. You are our Helper, so help us against the unbelievers." (Al-Baqarah: 286).

The above verse illustrates that every human life must have problems, and Allah does not burden them with the burden of a problem that cannot afford for them to bear. The problems experienced by students of MAN 2 Model Medan can be seen from the results of interviews with the school counselor as follows: "To encompass the problems of students in MAN 2 Model Medan, we uses two instruments, the first instrument is *Alat Ungkap Masalah* (AUM) in General Series for senior high school published by Prof. Dr Prayitno, et all and the second instrument is a questionnaire consisting of *aqidah*, worship, morals, *muamalah*. From the interview above, it can be explained that for the principle of need assessment for students in MAN 2 Model Medan, school counselors together are using two instruments namely AUM and special Questionnaire Religion.

#### a. AUM

AUM is the abbreviation of *Alat Ungkap Masalah*. AUM comes from Mooney Problem Checklist (MPCL) made by Roos L. Mooney and developed by Prayitno. AUM is an instrument that is standard consisting of two types namely AUM with a general serial and AUM with a special serial for learning or called by AUM PTSDL. In the classification, it has three classifications namely AUM for junior high school, AUM for senior high school and AUM for society. AUM used in MAN 2 Model Medan is AUM with General Serial. AUM has revealed all the problems consisting of 225 statements regarding to: Physical and Health (JDK), Personality (DPI), social relationships (HSO), Economy and financial (EDK), career and employment (KDP), Education and learning (PDP), religion, values and morals (ANM), Youth Relationships (HMM), circumstances and relationships within the family (KHK), leisure time (WSG).

The lay out of *Alat Ungkap Masalah* (AUM) with general series of students in MAN 2 Model Medan as follows:

**Table. I:**  
Lay Out *Alat Ungkap Masalah* (AUM)

NO.	STATEMENT	NO. STATEMENT	NUMBER OF STATEMENT
1	2	3	4
1	Physical and Health (JDK)	001, 002, 003, 004, 005, 016, 017, 018, 019, 020, 031, 032, 033, 034, 035, 046, 047, 048, 049, 050, 061, 062, 063, 064, 065.	25



2	Personality (DPI)	076, 077, 078, 079, 080, 091, 092, 093, 094, 095, 106, 107, 108, 109, 110, 121, 122, 123, 124, 125.	20
3	Social relationship (HSO )	136, 137, 138, 139, 140, 151, 152, 153, 154, 155, 166, 167, 168, 169, 170	15
4	Economic and finance (EDK)	181, 182, 183, 184, 185, 196, 197, 198, 199, 200, 211, 212, 213, 214, 215.	15
5	Career and Job (KDP)	006, 007, 008, 009, 010, 021, 022, 023, 024, 025, 036, 037, 038, 039, 040.	15
6	Education and Learning (PDP)	011, 012, 013, 014, 015, 026, 027, 028, 029, 030, 041, 042, 043, 044, 045, 051, 052, 053, 054, 055, 056, 057, 058, 059, 060, 066, 067, 068, 069, 070, 071, 072, 073, 074, 075, 081, 082, 083, 084, 085, 086, 087, 088, 089, 090, 096, 097, 098, 099, 100, 101, 102, 103, 104, 105	55
7	Religion, value and moral (ANM)	111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150.	30
8	Youth relationship (HMM)	156, 157, 158, 159, 160, 171, 172, 173, 174, 175, 186, 187, 188, 189, 190	15
9	Situation and relationship within the family (KHK)	161, 162, 163, 164, 165, 176, 177, 178, 179, 180, 191, 192, 193, 194, 195, 206, 207, 208, 209, 210, 221, 222, 223, 224, 225.	25
10	Leisure time (WSG)	201, 202, 203, 204, 205, 216, 217, 218, 219, 220	10
Total			225

From the tables above, it can be seen that the problem areas of education and learning occupy rengking first, where 17% of the 360 students had problems of education and learning, then the problem of physical and health ranks second with 16% of the 360 students foster experience problems with physical and health, and the third level is 15% of the 360 students had problems foster religious and moral values. The lower the percentage the perceived problem is the problem of young couple and marital relations as well as economic and financial.

#### **b. Questionnaire**

The results of the use of its instrument of accession questionnaire regarding to religion can be seen from the table below:

**Tabel. 2**  
Tabulation of problem based on Questionnaire

No	Number of Item: Statement/Question	Frequency	Percentage	Ranking
1	2	3	4	5
1	1	3	0,83	25
2	2	237	65,83	3
3	3	212	58,89	4
4	4	201	55,83	6
5	5	246	68,33	2
6	6	297	82,50	1
7	7	209	58,06	5
8	8	0	0,00	29
9	9	179	49,72	8
10	10	198	55,00	7
11	11	60	16,67	15



12	12	62	17,22	14
13	13	67	18,61	13
14	14	172	47,78	9
15	15	0	0,00	29
16	16	0	0,00	29
17	17	2	0,56	27
18	18	14	3,89	22
19	19	0	0,00	29
20	20	47	13,06	17
21	21	4	1,11	24
22	22	12	3,33	23
23	23	22	6,11	21
24	24	35	9,72	20
25	25	43	11,94	18
26	26	56	15,56	16
27	27	97	26,94	11
28	28	113	31,39	10
29	29	42	11,67	19
30	30	74	20,56	12
31	31	0	0,00	29
32	32	0	0,00	29
33	33	0	0,00	29
34	34	2	0,56	27
35	35	0	0,00	29
36	36	0	0,00	29
37	37	0	0,00	29
38	38	0	0,00	29
39	39	0	0,00	29
40	40	0	0,00	29
41	41	0	0,00	29
42	42	0	0,00	29
43	43	0	0,00	29
44	44	0	0,00	29
45	45	0	0,00	29
46	46	0	0,00	29
47	47	0	0,00	29
48	48	0	0,00	29
49	49	0	0,00	29
50	50	0	0,00	29
51	51	0	0,00	29
52	52	0	0,00	29
53	53	0	0,00	29
54	54	0	0,00	29
55	55	0	0,00	29
56	56	0	0,00	29
57	57	0	0,00	29
58	58	0	0,00	29
59	59	0	0,00	29
60	60	0	0,00	29
61	61	0	0,00	29
62	62	0	0,00	29
63	63	0	0,00	29
64	64	3	0,83	25
65	65	0	0,00	29

c. Classification of problem can be seen from the following table:

**Tabel.3:**  
Tabulation of each problem based on the questionarie

No	Religion	Number of problem	Question	means	%
1	2	3	4	5	6
1	<i>Aqidah</i>	5	35	0,01	0
2	Worship	1782	10	4,95	50
3	Moral	424	10	1,18	12
4	<i>Muamalah</i>	498	10	1,38	14
Total		2709	65		

From the table above, it can be seen that the problem areas of worship ranked first, with 50% of the 360 students had the problem of which, do not fard prayer at the beginning of time, do not execute at prayer, do not implement the *Sumah*. Further problem is *muamalah* with the second rank 14% of the 360 students of the parenting experience, and at the third level is 12% of the 360 students r experiencing problem of morals. As for problems that are not perceived is a matter of faith where faith existing in students MAN 2 Model Medan based on questionnaires that are used are in accordance with what is promoted by the Quran and *Hadith*.

#### IV. Conclusion

Implementation of Islamic guidance counseling services at MAN 2 Model Medan includes five things: (a) planning services carried out by the Islamic guidance counseling school together with headmaster at the beginning of each new school year to hold regular coordination meetings to plan Islamic guidance and counseling program which is based on assessment of students and citizens through two types of instruments: AUM for senior high school and a questionnaire which has been prepared with regard to the religious field. Problems of students revealed through instruments of AUM is the field of education and learning problems occupied first ranking, where 17% of the 360 students had problems of education and learning, then the problem of physical and health at the second with 16% of the 360 students experience physical problems and health, and at the third is 15% of the 360 students had problems of religious and moral values.

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