

Implementation of Islamic Communication Principles in High School Counseling Guidance in East Kalimantan

Ida Suryani Wijaya,¹ Muhammad Tahir,² Rega Armella,³ Andi Muhammad Abdi⁴

^{1,2,3,4}Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda
*correspondence: idasuryaniwijaya@uinsi.ac.id

ABSTRACT

The purpose of carrying out this research is to find out how the implementation of the principles of Islamic communication in the implementation of guidance and counseling and the supporting factors and inhibiting factors. This study uses a type of qualitative research with field research research methods (Field Research). The data source for this research is the subject where the data is obtained, namely the respondent. The main data sources come from interviews and observations of high school guidance and counseling teachers in East Kalimantan. Data collection techniques used are interviews, observation and documentation. The results of the research will be analyzed using a qualitative descriptive method. The results showed that the implementation of the principles of Islamic communication in Guidance and Counseling for Senior High Schools in East Kalimantan was running effectively which was proven by the delivery of guidance and counseling messages which contained the principles of counseling guidance, including: good and true words (Qaulan Sadidan and Qaulan Ma'rufa), communicative words (Qaulan Balighan), light words (Qaulan Masyura'), gentle words (Qaulan Layyina), and noble words (Qaulan Karima). The supporting factors in the implementation of counseling guidance are adequate and competent human resources, visible and invisible facilities and infrastructure, forms of cooperation between parents and the school, as well as periodic supervision. The inhibiting factors of the implementation of counseling guidance are the knowledge gap and the background of the students.

Keywords: Principles Islamic Communication, Islamic Counseling Guidance, High School

A. INTRODUCTION

Guidance and counseling is a school facility that functions to provide services for students in the form of handling various learning and school problems to developing students' interests and talents to the fullest (Keskinoglu & Ekşi, 2019; Lubis, 2011). This is in line with the theory that guidance is a service provided to someone so that that person can achieve maximum development both in terms of thinking, acceptance and adjustment to himself and his environment. The main target of counseling services is students, where students are provided with services in the form of guidance both individually and in groups with various guidance models, namely increasing academic achievement, student self-adjustment, self-independence, increasing student emotional maturity, developing social attitudes, reducing academic anxiety, reducing aggressive behavior, and developing positive characteristics (Maghfira Septi Arindita et al., 2022; Rosyada et al., n.d.). In this regard, the Governor of East Kalimantan issued Regional Regulation No. 03 of 2010 concerning the Implementation of the East Kalimantan Education System. Articles 5 and 28 concerning the needs of educators and education staff in education units state that senior secondary education units have at least a guidance and counseling teacher/counselor. Not surprisingly, this provides a strong foundation for the implementation of the guidance and counseling program, especially in East Kalimantan High Schools (SMA).

In the process of implementing counseling guidance services, several factors determine the success of the program, one of which is the communication between the counselee and the counselor. Communication between these two parties must be carried out continuously and systematically so that the results of guidance and counseling services can run optimally (Bastomi, 2017; Roziq, 2018). Good communication will determine whether a guidance counseling service is implemented effectively or not. Communication is one of the main elements in the process of implementing counseling guidance services. Interactions that occur between counselees and counselors in an open, honest and accurate manner will determine the results of implementing counseling guidance to reveal problems, constraints and consultations needed for students (angga, cucu suryana, ima nurwahidah, 2014; Chandra et al., 2019). Communication is a basic need for counselees and counselors to continue the process of innovating various methods, media and strategies in implementing counseling guidance services.

Islamic communication is used in counseling guidance so that the guidance counseling program is based on religious principles, namely the Qur'an and Sunnah. This is important so that students are able to involve religion in their education and equip students to interact

with each other and expect the pleasure of Allah SWT. In the view of Islam, the purpose of communication is so that humans can achieve a peaceful and comfortable standard of living. This is contained in the principles of Islamic communication, namely qaulan adhima (words that contain lies), qaulan balighan (words that leave an impression on the soul), qaulan kariman (noble words), qaulan layyinan (gentle words), qaulan maisuran (light words), qaulan ma'rufan (good words), and qaulan sadidan- true words. By using these principles, it is hoped that the guidance and counseling service process can take place effectively, namely communicating correctly, kindly, noble, leaving an impression on the soul, soft and light. This shows that the principles of Islamic communication indirectly include the principles of guidance and counseling services, namely the principle of confidentiality, the principle of volunteerism, the principle of modernity, the principle of independence, the principle of activity, the principle of dynamism, the principle of integration, the principle of normativity, and (9) the principle of expertise (Fadhilah & Santoso, 2014; Rupani et al., 2012). Based on this explanation, the researcher formulated the problem, namely 1) how to apply the principles of Islamic communication in counseling guidance in high schools in the East Kalimantan region, 2) What are the inhibiting and supporting factors for the application of Islamic communication in counseling services in schools?

B. METHOD

This research is a qualitative-research using field research methods (Field Research). The data source comes from the subject where the data was obtained. If researchers use questionnaires or interviews in collecting data, the data source is called a respondent, that is, a person who responds to answers to the researcher's questions, both written and oral questions. Primary data from this study were obtained from answers to interviews and observations of high school guidance and counseling teachers in East Kalimantan. This study used descriptive qualitative data analysis techniques. Qualitative descriptive analysis technique is an analysis technique that concentrates on the description of research results which in this study came from respondents which in the guidance counseling teacher study were directly involved in the implementation of counseling guidance in schools. With this, it can be obtained how to implement counseling services for high schools in East Kalimantan (Pilpel & Gindi, 2019). In analyzing qualitative data, these steps are not always carried out sequentially, but are the preparation and organization of data for analysis; engage in initial exploration of data through the coding process; use the code to develop more general descriptions of data and theme descriptions; represent findings through narration and

visuals; make meaningful interpretation of the results by reflecting personally on the impact of the findings and the literature that may have informed the findings and ultimately, behavioral strategies to validate the accuracy of the findings (Creswell, 2016). Validity, from this perspective, is enhanced by the researcher using well-defined and well-defined procedures and strategies. In line with and closely related to the notions of reliability, objectivity and generalization, validity is centralized as an important indicator of the quality of research in the positivist/post-positivist tradition.

C. RESULTS AND DISCUSSION

This research took four schools in East Kalimantan which are administratively namely Kutai Kartanegara, East Kutai, West Kutai, as well as 2 (three) city administrative areas, namely: Balikpapan and Samarinda. East Kalimantan Province is one of the provinces in Indonesia with a fairly wide area coverage, reaching 16,732,065 ha. Most of the territory of East Kalimantan Province is land with an area of 12,734,692 ha. This vast expanse of nature makes East Kalimantan Province have greater opportunities to manage the natural resources in it. Then, in terms of government administration, East Kalimantan Province is divided into 7 (seven) regencies, namely: Berau, Kutai Kartanegara, East Kutai, West Kutai, Paser, North Penajam Paser, and Mahakam Ulu, and has 3 (three) city administration areas, namely: Balikpapan, Bontang, and Samarinda. The description of education in East Kalimantan is as follows.

Table 1. East Kalimantan Province School Data

Number	Areas	TK	KB	TPA	SPS	PKBM	SKB	SD	SMP	SMA	SMK	SLB
	Kutai											
1	Kartanegara	379	178	10	5	15	3	476	151	52	45	5
2	Samarinda	208	200	17	9	21	2	224	97	43	52	14
3	Balikpapan	152	272	15	46	17	5	190	75	28	33	4
4	Kutai Timur	187	135	7	19	18	2	230	89	24	25	3
5	Paser	148	71	2	6	8	1	223	76	17	12	1
6	Berau	96	112	5	14	9	1	166	57	19	14	1
7	Kutai Barat	122	52	0	0	6	1	203	59	22	14	1
	Penajam											
8	Paser Utara	74	70	9	4	5	0	108	35	10	10	1
9	Bontang	55	38	19	36	17	1	57	27	11	14	6
	Mahakam											
10	Ulu	40	31	0	0	1	0	39	16	7	2	1
Total	1461	1159	84	139	117	16	1916	682	233	221	37	
Total	6065											

Source: Basic Education Data Directorate General of Early Childhood Education, Basic Education and Secondary Education Ministry of Education, Culture, Research and Technology

This indicates that the high participation of the school-age population in senior high school education is not matched by the suitability of the age of students with the age group that should enter senior high school. This condition is caused by the presence of students in SMA/SMK/MA who are staying in grades or repeating or it is also caused by the age of the students being younger than the age group who should be entering high school. Likewise the APK and APM achievements in districts/cities reflect disparities in the quality of education in East Kalimantan. The areas that should be prioritized for improving education services are Mahakam Ulu, Paser, Kutai II - 28 Kartanegara, Berau and West Kutai districts because the APK and APM values have always been the lowest in the last five years. Apart from that, the disparity in education services can also be seen in terms of the availability of educational facilities and infrastructure as well as the adequacy of teaching staff. East Kalimantan has a limited teaching staff at the high school level, where the teacher to student ratio for SMA/MA/SMK in East Kalimantan is 14.5 which means that one teacher teaches approximately 14-15 students. There are several areas with small teacher-student ratios such as in Mahakam Ulu, West Kutai and East Kutai. On the other hand, there are also areas with very high teacher-student ratios such as Samarinda City, Balikpapan City, and Kutai Kartanegara Regency.

1. SMA Negeri 3 Balikpapan

The implementation of the principles of Islamic communication in guidance and counseling at SMA Negeri 3 Balikpapan is well implemented and running as it should. The application of the principles of communication has not led to the principles of Islamic communication because the school is not an Islamic style but a public school. SMA Negeri 3 Balikpapan puts forward a way of communicating that strives for heart-to-heart interactions so that it can be easily understood and implemented in the future. Not only BK teachers who carry out counseling guidance, but also all school members take part in implementing counseling guidance services. While maximizing human resources in guidance and counseling services, the school fully supports them by providing adequate facilities.

The above is supported by the results of interviews related to the principles of Islamic communication as follows: 1) Qaulan Sadidan (True, straight, honest words): the results of the interviews show that the guidance and counseling services of SMA Negeri 3 Balikpapan have applied the concept of honest or true words to open thoughts which is then able to solve the existing problems. The above argument was reinforced by interviews conducted with class XII students who stated that the guidance and counseling teacher had carried out the

principles of saying the right, straight and honest words. 2) Qaulan Balighan: the results of the interviews show that the implementation of memorable words has been carried out to make students memorable. The application of counseling guidance services, counseling guidance teachers are very aware of providing guidance by paying attention to the background of students. 3) Qaulan Maysuri: The results of the interviews show that counseling at SMA Negeri 3 Balikpapan is very familiar with providing counseling guidance services with easy or light words in order to provide comfort for students to think and express.

The above arguments are supported by the statements of students who argue that the provision of guidance and counseling services provides a more relaxed, more free comfort so that it opens the minds of students. 4) Qaulan Layyina: The results of the interviews show that counseling at SMA Negeri 3 Balikpapan applies gentle words, which is an obligation for guidance and counseling teachers in carrying out counseling services. This statement was reinforced by students who revealed the provision of gentle counseling services to penetrate and make an impression on the hearts of students. 5) Qaulan Karima (noble words): The results of the interviews show that counseling at SMA Negeri 3 Balikpapan has implemented noble words in which the guidance services provided do not use harsh words or drop the counselee at all. This is supported by the observations made by the researchers that the counseling teacher provides services with respect, courtesy and courtesy to students. This argument is reinforced by the statements of students who argue that guidance and counseling services are very friendly by providing all kinds of options so that students find it easier to make decisions. 6) Qaulan Ma'rufa (kind words): The results of the interview show that the services provided at SMA Negeri 3 Balikpapan have implemented good words which are proven that with good words students who initially feel disappointed, confused, and sad are able to leave with a better feeling. This statement is supported by student statements which reveal that students can be more open and do not harbor problems.

To check whether the results of the observations that the researchers made were proven correct and valid, the researchers took the initiative to conduct interviews with school principals and counseling guidance teachers regarding what factors were inhibiting and supporting the implementation of guidance and counseling services in schools, especially in the implementation. Among these factors, among others. Supporting factors include adequate and competent human resources, in this case also counseling teachers at SMAN 3 Balikpapan who are graduates of Pure Counseling and Counseling Education (Psychology). Cooperation and support between school leaders, school members, and parents of SMAN

students 3 Balikpapan, the Principal of SMAN 3 Balikpapan also intensely conducts ongoing discussions with the BK team and makes long-term plans, School facilities and infrastructure both real and unreal, System support and adequate data collection tools, There is continuous evaluation related to guidance and counseling services. Inhibiting factors include the absence of special hours for BK teachers so that they do not run optimally, according to the BK teacher's statement, the reason why there is or not a special program for BK makes the implementation less than optimal because the service is not comprehensive to students, this is because during special hours are abolished, only students/I who really want to do guidance visit the counseling room, the rest are not, colleagues, this is said to be one of the inhibiting factors because of the lack of understanding of colleagues related to guidance and counseling so that sometimes there are still some who are indifferent in guidance and counseling services however, over time these inhibiting factors can be overcome.

2. SMA Negeri 1 Sebulu Kutai Kartanegara

The implementation of counseling guidance at SMA Negeri 1 Sebulu Kutai Kartanegara is the same as the previous school which has implemented the principles of Islamic communication and counseling guidance well. The following is the result of an interview related to the principles of Islamic communication in counseling guidance at SMA Negeri 1 Sebulu Kutai Kartanegara : 1) Qaulan Sadidan, The results of the interviews show that school members, especially teachers, are to be role models with honest and true and straight words. This statement is supported by the argument of the counseling teacher who thinks that guidance and counseling services in schools have implemented honest, straight and true words. However, specifically do not really understand scientifically. This is evidenced by the recognition of students who revealed that guidance and counseling teachers always use words that are honest, true and straight. 2) Qaulan Balighan, the results of the interviews show that school members are aware that memorable words can influence students' attitudes. Counseling guidance teachers in interviews stated that the qaulan balighan principle has been running in counseling guidance services in schools aiming to embrace students. The statement above is reinforced by the results of interviews with students which contain that students receive memorable and communicative words so that they can help and motivate. 3) Qaulan Maysura, the results of the interview show that the school has understood light words, namely words that are easily understood by students. Reinforced by the counseling guidance teacher who stated that light words must always be present in counseling guidance services to make it easier for students to understand what the guidance and counseling teacher conveys. Reinforced by students who stated that with light words from the

counseling teacher, students became more free and dared to express their problems or their heart's outpouring.

4) Qaulan Layyina, the results of the interviews showed that the counseling teacher said that to protect students, they had to use gentle words so that students could easily understand them. This was reinforced by students who stated that the counseling teacher in providing services always spoke gently so that problem solving could be done coolly without being rude or even condescending. 5) Qaulan Karima, the results of the interview show that the counseling teacher as well as the religious teacher is aware that noble words (polite, respectful and polite) must be implemented when providing guidance and counseling services. In addition, the observation results show that when the interview begins the guidance and counseling teacher speaks politely, respectfully and politely. And reinforced by the statements of students that counseling guidance teachers always speak politely and respectfully, although sometimes interspersed with jokes. 6) Qaulan Ma'rufa, the results of the interview show that the counseling teacher has carried out counseling services by using good words, besides that qaulan ma'rufa does not only refer to good words but also words that bring kindness or benefit. This statement is reinforced by the arguments of students who state that the teacher has carried out good words.

To check whether the results of the observations that the researchers made were proven correct and valid, the researchers took the initiative to conduct interviews with school principals and counseling guidance teachers regarding what factors were inhibiting and supporting the implementation of guidance and counseling services in schools, especially in the implementation. Among these factors include: Supporting factors including good cooperation between counseling teachers, subject teachers, school leaders at SMAN 1 Sebulu, and parents of students so that students' problems can be resolved, teachers, students and the environment are predominantly Muslim so that in basically they themselves basically understand the concept of Islamic communication and know what the religion of Islam wants, BK teachers at SMAN 1 Sebulu also usually make home visits to conduct discussions with the parents of these students so they can find solutions to student problems, adequate school facilities and infrastructure

Inhibiting factors include the counseling teacher at SMAN 1 Sebulu who is a graduate of Islamic Religion teacher who is not a graduate of Counseling Education, but he understands the principles of communication in Islam, lack of counseling guidance staff at school, household background, economy, and education of students' parents which makes it a little difficult for the counseling teacher to understand the psychological condition of

students, there are no specific hours for counseling services, counseling services are only carried out sometimes when there are free hours. This is not routinely done for students. Only students who need guidance and experience problems at school visit the BK room, it often happens that some students are not open to the BK teacher and do not understand what the BK teacher is saying, so there are still some students who don't care and continue to do bad things even though have provided guidance to BK teachers.

3. SMA Negeri 2 Linggang Bigung Kutai Barat

Not unlike the previous school, the implementation of the principles of Islamic communication in guidance and counseling at SMA Negeri 2 Linggang Bigung Kutai Barat went well and as it should. This can be seen from the teachers being role models by maintaining speech with students. The following are the results of interviews related to the principles of Islamic communication in counseling guidance at SMA Negeri 1 Sebulu Kutai Kartanegara, namely 1) Qaulan Sadidan, the results of the interviews show that the school uses the right, straight and honest words in not only counseling guidance but also in daily life of students and teachers alike. This is reinforced that the counseling guidance teacher has implemented these principles, 2) Qaulan Balighan, the results of the interviews show that schools have implemented qaulan balighan well so that students are motivated. This is also reinforced by the statement of the counseling teacher who continues to make every effort to students to get maximum results. In addition, students stated that the counseling teacher had implemented the qaulan balighan principle which made students not hesitate to complain. 3) Qaulan Maysura, the interview results prove that the school through the principal makes qaulan maysura the key to success in providing guidance and counseling services to make it easier for students to understand the problem. This statement was supported by the counseling teacher who stated that he had applied light words so that students could easily understand the delivery from the guidance counselor. This is in line with what was said by students who said that the BK teacher had implemented it which was not only carried out in class, but also in class and outside the class.

4) Qaulan Layyina, the results of the interviews show that the school considers soft speech as something that must be applied not only to guidance and counseling services but also to all components or activities at school. The BK teacher, through interviews, said that giving gentle words would give a feeling of affection and be treated well. 5) Qaulan Karima, the results of the interviews show that schools through guidance and counseling services have implemented Qaulan Karima. BK teachers treat students like their own children. With harsh words sometimes will hurt the heart. Reinforced by students who said that their teacher

never used harsh or inappropriate words. 6) Qaulan Ma'rufa, the results of the interview show that the counseling teacher certainly applies good and appropriate words to be heard and does not cause offense to students. The above statement was emphasized by students who stated that the BK teacher set an example of how to behave and say good things. The BK teacher is very careful in determining vocabulary in explaining what students experience.

To check whether the results of the observations that the researchers made were proven correct and valid, the researchers took the initiative to conduct interviews with school principals and counseling guidance teachers regarding what factors were inhibiting and supporting the implementation of guidance and counseling services in schools, especially in the implementation. Supporting factors include communication and teamwork between the counseling teacher, subject teacher and homeroom teacher at school to be responsive in detecting and helping students' problems, there is a good response from parents of students to the various obstacles students face in learning. Not only that, parents of students also accept and can work together if students have problems at school, the existence of regular school supervision indirectly provides motivation, direction and guidance on the process of implementing BK, Full support from the school (especially the principal) who is always directly involved monitoring the process of implementing counseling, there is cooperation between the school and external parties such as the West Kutai Police, Linggang Bigung District, etc. so that these parties periodically come to school to provide general guidance to students. This is also a good cooperation program so that when students have problems and the cases are serious, external parties can immediately handle them.

Inhibiting factors include inadequate infrastructure. This is marked by the absence of a special counseling room, so that so far counseling has been held only in the principal's room, sometimes the teacher's room is also used, and there is a lack of counseling teachers. This school has 3 counseling teachers, but this is still not as ideal as it should be, it is difficult to establish communication with parents of students because parents have limited knowledge of mobile phones. This makes it difficult for Bk teachers to establish communication so they have to go directly to the parents' homes to communicate with students who have problems, this school is a school where some of the parents of students are in the Mahakam Ulu area (New Regency), so students only live with grandparents his/her grandmother who is not the student's biological parent. This becomes an obstacle if these students have problems at school, during the covid-19 pandemic the counseling program was not implemented at all, only providing health guidance, so that counseling teachers did not absorb the various

obstacles students faced in terms of learning during covid, the implementation of counseling at this school did not run optimally, only just following the procedure, during the implementation of the BK, the teacher also never made archives/records of student visits.

4. SMA Negeri 2 Sangatta East Kutai

In general terms, SMA Negeri 2 Sangatta has implemented the principles of Islamic communication and guidance and counseling properly and is running as it should. 1) Qaulan Sadidan, the results of the interviews show that the counseling teacher has implemented the principles of Qaulan Sadidan because the students' characters are diverse, therefore, honesty is an asset in counseling guidance communication to students. 2) Qaulan Balighan, the results of interviews show that counseling teachers often apply this principle because students often make mistakes and then remain silent. 3) Qaulan Maysura The results of the interviews show that the principal realizes that this principle needs to be implemented when dealing with naughty children who cannot be given extensive advice. Therefore, light words are needed in providing guidance and counseling services. 4) Qaulan Layyina, the results of the interviews show that the counseling teacher has used gentle words when providing guidance and counseling services to students. This is supported by students who say that the counseling teacher at their school has used gentle words in guiding and directing so that students are more free to say what they feel. 5) Qaulan Karima, the interview results show that the counseling teacher has learned communication techniques to students which are similar to Qaulan Karima who must also be able to communicate politely and politely. 6) Qaulan Ma'rufa, the results of the interview show that the counseling teacher at school has applied good words in the sense of words that bring good or benefit. Not words that demean or discriminate against students or even rude. This is supported by the statements of students who feel the impact after providing services, namely students make decisions more easily and do not hesitate in solving problems.

To check whether the results of the observations that the researchers made were proven correct and valid, the researchers took the initiative to conduct interviews with school principals and counseling guidance teachers regarding what factors were inhibiting and supporting the implementation of guidance and counseling services in schools, especially in the implementation. Supporting factors include communication and teamwork between BK teachers, subject teachers and homeroom teachers at school to be responsive in detecting and assisting students with problems, systematically coordinating between teaching staff, for example BK teachers with students, curriculum and even school committees . This means that the BK programs must be mature in the curriculum implemented in schools, rooms for

counseling services. In addition, supporting facilities such as sofas, tables, chairs, cupboards and information boards needed by BK teachers. Inhibiting factors include the gap in knowledge and background of students. Based on the description that has been previously described, it can be concluded that the supporting factors are more dominant than the inhibiting factors.

After the researcher collects the data, the next step is to analyze it with descriptive analysis from the results of interviews, observations and documentation. The data that has been obtained and presented by the researcher will be analyzed by the researcher in accordance with the research results which refer to the problem formulation. Below are the results of the researcher's analysis, namely as follows. As is well known, counseling guidance is an expert service by counselors (guidance and counseling teachers). Counselors themselves are one of the qualifications in the world of education, namely educational staff who have specificity in the field of guidance and assist counsees (in this case are students) in achieving their developmental tasks (Angga, cucu suryana, ima nurwahidah, 2014; Khairuddin, 2022). This effort is made so that what the guidance and counseling teacher conveys to students is conveyed properly and is able to touch the hearts of students so that later students are able to feel the benefits after attending guidance services and are able to freely express their opinions, especially regarding the needs of student development which includes an understanding of themselves, their environment, and the wider environment (Muslikah et al., 2021; Riyadi & Adinugraha, 2021). In connection with the communication process described earlier, within the scope of guidance and counseling it focuses more on messages and methods of delivering messages so that later they can be conveyed properly to students. In general, communication between the counselor and the counselee aims to explore information that is considered important by the counselor as an effort to solve problems. Therefore, a counselor must also have communication skills as a determinant of success in the counseling service process

Based on the results of interviews, observations and documentation that the authors found in the field, in general high schools in East Kalimantan have indirectly implemented the principles of communication in Islam which include a) Qaulan Sadidan, wherein all high schools in In East Kalimantan, the researchers carefully apply true, straight, and honest words in providing guidance and counseling in schools, b) Qaulan Balighan, words that are memorable, right on target, communicative, it is hoped that this communication can achieve the goal, then the style of speech and the message conveyed should be adapted to the psychological situation of the interlocutor. The Qaulan Balighan principle is also applied by

senior high schools in East Kalimantan, c) Qaulan Maysyura, in this case, communication must be able to touch the clarity of the meaning captured or information. The message conveyed must have clear meaning, simple, precise and straightforward language so that students can understand it, d) Qaulan Karima, Qaulan Karima, which are defined as noble words, namely speaking respectfully, politely and politely to the other person. In guidance and counseling services this is done so that students feel comfortable and are able to express what they feel, d) Qaulan Ma'rufa, Qaulan Ma'rufa, which is the last principle in Islamic communication, as for the meaning of this Qaulan Ma'rufa are words worth saying. On the other hand it also contains the meaning of words that bring kindness and benefit, e) Qaulan Layyina, Qaulan Layyina, meaning gentle words, with gentle words it is hoped that they can penetrate and leave an impression on the hearts of students (Nuryana & Fahmi, 2021; Suri, 2021).

If seen based on the results of interviews obtained by the author, overall high schools in East Kalimantan are not fully aware of the principles of communication in Islam because the schools used as research subjects are general-based schools. However, judging from the statements made by the informants, it implied that high schools in East Kalimantan implemented the principles of Islamic communication, such as good and true words, communicative, easy-to-understand words, speak softly, and kind words. Glorious (Al-Dousari & Prior, 2020; Wulandari & Al Kattani, 2020). The findings in the field also indirectly show that by applying the principles of Islamic communication, it has an impact on the guidance and counseling service program effectively. This can be seen from the various impacts felt by students in high schools in East Kalimantan where the subjects of this study were SMAN 3 Balikpapan, SMAN 1 Sebulu Kutai Kartanegara, SMAN 2 Lingsung Bigung Kutai Barat, SMAN 2 Sangatta. Among the benefits or impacts felt by students who take part in counseling services include students feeling the urgency of guidance and counseling, students being able to express themselves in issuing opinions, students being able to make decisions independently and not in a hurry, students able to solve problems independently (Abdullah, 2020; Prasanti et al., 2017).

In addition, all school principals, high school guidance and counseling teachers in East Kalimantan also revealed that the guidance and counseling service program is not only focused on students with problems, but also provides a platform for students to be able to choose interests, as well as majors interested in going to college (Bastomi, 2017; Mustofa et al., 2020). Although specifically high schools in East Kalimantan do not know clearly and in detail how to conceptualize the principles of communication in Islam, but indirectly the

efforts made by the counseling teacher in conveying messages and the methods used also lead to the principles of communication in Islam itself. Based on the results of the interviews that the researchers obtained, the supporting factors in inhibiting the implementation of the principles of Islamic communication in the implementation of high school guidance and counseling in East Kalimantan, as a whole are described as follows. Supporting factors include adequate and competent human resources, as we all know, that HR is the key that determines development in a program or educational institution in particular (Rois, 2019; Sartika, 2019). The human resources referred to in this case include the educational background of the guidance and counseling teachers themselves, the forms of cooperation between school members, and what is no less important is the role of the leadership in the school which in this case is called the school principal.

Facilities and infrastructure, as for those that cover the realm of infrastructure facilities are divided into two categories namely, facilities and infrastructure that are visible in their form and those that are not visible. Communication and teamwork between BK teachers, subject teachers and homeroom teachers at school to be responsive in detecting and helping students with problems (Lubis, 2011; Naqiyah et al., 2022; Sujadi et al., 2020). The existence of periodic school supervision indirectly provides motivation, direction, guidance, and evaluation of the BK implementation process. Inhibiting factors include a lack of human resources in several schools, especially guidance and counseling teachers with a background in counseling education, there are still several schools that do not have a special room at school, there are no special hours for the guidance and counseling service program, there are some students who are less open to giving information to counseling teachers (Al-Thani & Moore, 2012; Hutman et al., 2016). So, this creates obstacles for counseling teachers to gather information from students, during the implementation of counseling, the teacher never makes archives/records of student visits, gaps in knowledge and background from the students' family environment, in some schools, During the pandemic, the counseling program was not implemented at all.

D. CONCLUSION

This research shows that the implementation of the principles of Islamic communication in High School Counseling Guidance in East Kalimantan is running effectively which is evidenced by the delivery of messages or methods of guidance and counseling messages that already contain the principles of Islamic communication. Broadly speaking, senior high schools in East Kalimantan have indirectly implemented the principles of communication in

Islam which include a) Qaulan Sadidan, in which all high schools in East Kalimantan that the researchers examined apply true, straight, and honest words in providing guidance and counseling at school, b) Qaulan Balighan, words that are memorable, on target, communicative, it is hoped that this communication can achieve the goal, then the style of speech and the message conveyed should be adapted to the psychological situation of the interlocutor. The Qaulan Balighan principle is also applied by senior high schools in East Kalimantan, c) Qaulan Maysyura, in this case, communication must be able to touch the clarity of the meaning captured or information. The message conveyed must have clear meaning, simple, precise and straightforward language so that students can understand it, d) Qaulan Karima, Qaulan Karima, which are defined as noble words, namely speaking respectfully, politely and politely to the other person. In guidance and counseling services this is done so that students feel comfortable and are able to express what they feel, d) Qaulan Ma'rufa, Qaulan Ma'rufa, which is the last principle in Islamic communication, as for the meaning of this Qaulan Ma'rufa are words worth saying. On the other hand it also contains the meaning of words that bring kindness and benefit, e) Qaulan Layyina, Qaulan Layyina, meaning gentle words, with gentle words it is hoped that they can penetrate and leave an impression on the hearts of students. The supporting factors for implementing the principles of Islamic communication in Counseling are adequate and competent resources, visible and invisible facilities and infrastructure and forms of cooperation between teachers and parents and the school. The inhibiting factors include the knowledge gap and the background of students.

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