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THE EFFECTIVENESS OF GROUP GUIDANCE WITH THE UKHUWWAH ISLAMIYAH APPROACH TO IMPROVE ADOLESCENT SELF-ESTEEM

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ABSTRACTS

This research was motivated by DM Triguna Padang High School students' low self-esteem, which made them not respect themselves. Adolescents with low self-esteem will feel dissatisfied with themselves, withdraw from the environment, be sensitive, put themselves down, and be excessively egocentric. This research aims to analyze the effectiveness of group guidance using the khutbah Islamiyah approach to increase teenagers' self-esteem. The research method used was a quasi-experimental model experiment with a static group comparison design. The population in this study was 220 students, and the sample for this study was 10 students. The research instrument was the Adolescent Self-Esteem Scale, which was proposed using a Likert scale measurement. The data was analyzed using descriptive correlation statistics with the help of SPSS version 25.00. The study results showed that teenagers' self-esteem before treatment was in the low category, while after treatment, it was in the high category. There was an increase in teenagers' self-esteem before and after being given group guidance treatment using the khutbah Islamiyah approach. In this way, group guidance using the khutbah Islamiyah approach can provide effective results for efforts to increase or develop self-esteem in teenagers. This is evidenced by teenagers increasingly having general, social, and personal self-confidence.

A. INTRODUCTION

Adolescence is one of the most critical periods in human life because individuals experience rapid physical and psychological growth and development. According to Hurlock (1996: 206), adolescence has a broader meaning that includes individual maturity mentally, emotionally, and physically. To help adolescents achieve high *self-esteem*, parents have a considerable role (Ardimen et al., 2018); this is in Santrock's opinion (2007: 187), the family has a significant influence on the development of adolescent *self-esteem* where with warm relationships and full of familiarity established in the family will increase *self-esteem* adolescent. Parents have a significant role in helping adolescents to help develop *self-esteem*. However, some adolescents do not get the warmth and intimacy of the family and are forced to separate from the family due to several reasons, such as deceased parents, socioeconomic and abandoned children, so their needs are not met reasonably. Orphans and abandoned children are the responsibility and care of the government and private sector in an institution called an orphanage.

The orphanage becomes a new family, and surrogate parents are responsible for meeting the needs of adolescents, including forming adolescent *self-esteem*. Although orphanages play a role in replacing parents, this is certainly different from the natural family; the difference lies in the more significant number of family members and lack of love and attention. This is estimated to lower the self-esteem of adolescents living in orphanages. Furthermore, Geldard and Geldard (2012) explained that self-esteem is strongly influenced by the ability to interact by adjusting to the community environment.

Adolescents with *low self-esteem* will feel dissatisfied with themselves; this dissatisfaction results in children becoming withdrawn from the social environment, excessive stimulation, chronic depression, self-degrading, hyperactivity, excessive egocentricity, and chronic anxiety (Dachmiati & Amalia, 2017; Hurlock, 1996). In addition, according to research conducted by Hermivia Olva (2013), the overall self-esteem of adolescents at the Aisyiyah orphanage in Padang City is relatively low, with a percentage of 40%. Suppose a child's self-esteem is to be improved. In that case, children should do several things: find themselves to have a more realistic self-concept, recognize and understand their strengths and limitations, set goals for the future, and make and implement plans to obtain them (Geldard & Geldard, 2012). Then, according to Ahmadi (2009: 34), group guidance using the Ukhuwah Islamiyah approach will create strong self-confidence in every teenager because this group guidance will form a brotherhood that can unite hearts without seeing differences, make friends sincerely and well without having to take advantage of worldly and material needs. (Budiasningrum, Utami, Mahendika, Vanchapo, Velyna & Pranajaya, 2023).

DM Triguna High School is an upper secondary school in Padang City; students in this school are orphans and orphans from various regions in West

Sumatra and even from outside West Sumatra. With this condition, all DM Triguna Padang High School teenagers are orphanage children. With these conditions, researchers are interested in developing *adolescents' self-esteem* in this school. Based on observations dated May 2, 2023, show that adolescents living at DM Triguna Padang High School are less able to build good relationships with others outside the orphanage; this can be seen when they are invited to get acquainted and talk. They look shy and anxious to speak to others outside the orphanage. Based on initial interviews, it was revealed that most of the *teenagers' self-esteem* in this school is still low. Most adolescents rarely participate in group guidance activities with an approach because there is no counselor on special duty in this orphanage, so group guidance is expected to increase *adolescent self-esteem*.

Group Guidance

1. Understanding Group Guidance

Group guidance is one type of counseling guidance service using a group format; this activity assists individuals in a group situation. Group guidance can be in the form of delivering information or group activities discussing educational, work, personal, religious, and social issues (Nurihsan, 2006, p. 23; Prayitno, 2017: 133).

2. Purpose of Group Guidance

Group guidance services are intended to prevent the development of problems or difficulties in counselors (students) (Nurihsan, 2011: 97). This opinion is in line with the formulation of Gibson & Mitchell (1995: 186), which explains that group guidance can also be organized to prevent the development of problems. According to Prayitno (2017: 134-135), the specific purpose of group guidance is to discuss certain topics that contain actual problems (hot) and are of concern to students.

3. Group Guidance Media

In group guidance, educational tools and media that can be used include focus, audio-video tapes, films, bulletins, brochures, magazines, books, and others (Nurihsan, 2006, pp. 23-24). Media use in group guidance services is an innovation and creation to create effective group guidance services to achieve service objectives.

4. Stages of Group Guidance

The group guidance process goes through several stages of activities: stage 1 formation, stage 2 transition, and stage 3 activities (Nurihsan, 2011, pp. 98-99). In more detail and operationally, Prayitno (2017: 150) describes the stages of group guidance divided into (1) the formation stage, (2) the intermediate stage, (3) the stage of activity, the conclusion stage, and (5) the closing stage. However, suppose this group guidance service uses a particular

approach or technique. In that case, the steps of the method must be integrated or connected with the stages of group guidance in general.

Ukhuwwah Islamiyah

a. Understanding *Ukhuwwah Islamiyah*

Ukhuwwah Islamiyah consists of two words "*ukhuwah*" and "*Islamiyah*". *Ukhuwah* comes from the root word *akhun* (أخ), meaning close friend or companion. The plural form is twofold: *ikhwat* (إخوة), which means sibling, and *ikhwan*, which means friend. The word *ukhuwah* implies equality, which eventually gives rise to brotherhood. The word *Islamiyah* comes from the word "Islam," which, in this case, provides/becomes the nature of *ukhuwah* so that it becomes an Islamic brotherhood or association / according to Islamic norms. *Ukhuwwah Islamiyah* is a picture of the relationship between Muslims as a bond of brotherhood, where one with another seems to be in one bond (Toto, 2001, p. 171).

b. Types of *Ukhuwwah Islamiyah*

Referring to the Qur'an and Sunnah, it can be found that *ukhuwah* is reflected in four things: 1) *khutbah ubudiyah* or brother of creaturehood and submission to Allah, 2) *ukhuwah insaniyah* in the sense that all humanity is brothers because they all come from father and mother, 3) *ukhuwah fi al wataniyyah* Just like *ukhuwah* because of the similarity of nature/propesi, *ukhuwah* because of the same nationality or ideology will run out if the joints of nationality and ideology fall apart.

c. *Ukhuwwah Islamiyah* Behavior

Ukhuwwah Islamiyah will not be realized without solid joints underlying it. If *ukhuwwah Islamiyah* is likened by the Prophet SAW to a concrete building, it is closely interrelated between one part and another. The joints of *Islamic ukhuwah*, according to Abuddin Nata (2008: 371), are (1) *husnulzhan* or *prejudice against fellow Muslim brothers*, (2) *compassion*, (3) *willingness to sacrifice*, (4) *tolerance*, (5) *deliberation*.

d. *Ukhuwwah Islamiyah* Method

The *Ukhuwwah Islamiyah* method developed for fellow humans, according to Abuddin Nata (2008: 381), describes the stages, namely: (1) *ta'aruf* has meaning as an effort to invite students to know and know a situation well and clearly, in the form of things concerning personality, existence or a condition; (2) *tafahum*, that is; an effort to invite students to understand and know in depth the situation clearly about something; (3) *ta'awun*, that is; efforts to invite students to give kindness or help something with kindness; (4) *tasamuh*, that is; efforts to invite students to make themselves better and do good to each other; (5) *tafakul*, that is; Efforts to

invite students to make individuals or others accountable with their respective actions.

Self-esteem

e. Understanding *Self Esteem*

Self-esteem is self-acceptance related to the teenager's perception that he is worthy, valuable, capable, and helpful no matter what happens. The growth of feelings of ability and worth is at the core of self-esteem". Self-esteem is a collection of beliefs or feelings about ourselves or our perception of ourselves about motivations, attitudes, behaviors, and emotional adjustments that affect ourselves. From this description, it can also be stated that *self-esteem* is concerned with (a) the ability of individuals to understand what can be done and what has been done, (b) setting goals and directions in their own lives, (c) the ability not to feel envious of the achievements of others.

f. Characteristics of Self-Esteem

The characteristics of self-esteem are divided into two forms: low self-esteem (low self-esteem) and high self-esteem (high self-esteem). The characteristics of low self-esteem, namely showing low self-esteem, feeling afraid of new experiences, not believing in one's abilities, tend to avoid further and risky things, and overreact to failure; want to be perfect, so it is challenging to face failure.

g. Factors affecting the growth of self-esteem

The factors that affect *self-esteem* are (1) parents, (2) peers, (3) friends, (4) achievements, (5) self.

Relevant Research

Some relevant research used as the basis for developing this research is (1) Reska et al. (2022). Application of Islamic-Based Group Guidance Services to Increase Self Esteem in Students, (2) Budiasningrum, R. S., Utami, R. J., Mahendika, D., Vanchapo, A. R., Velyna, T., & Pranajaya et al. (2023). Improving Student Self Esteem Through a Cognitive Behavior Therapy Approach with Self Instruction Techniques, (3) Ardimen, A., Neviyarni, N., Firman, F., Gustina, G., & Karneli, Y. (2019). Group Guidance Model with Muhasabah Approach, (4) Yuliastini, N. K. S., & Mahaardhika, I. M. (2019). Effectiveness of Group Counseling Services Self-Management Techniques to Improve Student Self-esteem, (5) Ardimen, A., Natalia, D. Y., Tas'adi, R., & Dovita, R. (2018). The Effectiveness of Group Guidance Services on the Quality of Social Interaction of Foster Children.

B. METHOD

The contents of the study method are data collection techniques, data sources, methods of data analysis, correlation tests, and so on, written in Constantia 12 font. This chapter can also include scientific formulas for data analysis/correlation tests.

This type of research is experimental, which uses *quasi-experimental* methods with *static group comparison* designs (Muri, 2005). The subjects of this study were ten teenagers from DM Triguna Padang High School. The experimental group sample was given treatment through group guidance with a *khutbah Islamiyah approach*, while the control group sample was given treatment through conventional group guidance. The comparison of *self-esteem* scores before and after treatment was analyzed using the *Wilcoxon rank test* with the help of the SPSS program version 25 to see the effect of group guidance on *the khutbah Islamiyah approach*. Data collection techniques used in this study include research instruments like *the Adolescent Self-Esteem Scale (SSER)*. The *self-esteem instrument* was tested on grade XI students of SMA DM Triguna Padang, which was not a sample of 55 people. The statistical test performed to measure the instrument's validity is Pearson correlation analysis or *product moment* by correlating the score of each item with the total score. A statement item is valid if a positive relationship exists between the item's item score and the total score. The design of this study is as follows:

E 01 X 02

K 03 - 04

Information:

E= Experimental Group

K= Control Group

X= Treatment

(Joseph, 2005:234)

C. RESULT AND DISCUSSION

Overview of *Adolescent Self-Esteem*

The *self-esteem* profile of DM Triguna Padang High School adolescents is generally in the low category. In certain aspects, it is in the very high, high, quiet, and shallow categories. This gives an idea of the condition of adolescent *self-esteem*. The profile is as follows.

Table 1. Adolescent Self-Esteem Profile

Category		F	%
Very High	246 - 290	6	3
Tall	199 - 245	12	5
Keep	152 - 198	80	36
Low	105 - 151	114	52
Very Low	58 -104	8	4
Total		220	100

Based on Table 1, it is known that the *self-esteem* profile of adolescents shows that of the 220 students who were sampled in the study, as many as 114 people (52%) had a low category, 80 people (36%) were in the medium category, 12 people (5%) were in the high category, six people (3%) were in the very high category. Eight people (4%) were in the deficient category. This provides information that *self-esteem* is mainly in the low and medium categories. Then, when viewing the *self-esteem* of adolescents based on *general, social, and personal aspects*, it can be described that the *self-esteem* of adolescents of SMA DM Triguna Padang for *the general* aspect is in a low category with a score of 110, *the social* aspect is in a low category with a score of 120 and *the personal* aspects at a low level as well with a score of 108. Thus, it can be seen that the *self-esteem* of DM Triguna Padang High School adolescents from various aspects has a low category that makes adolescents not confident both inside school and outside school.

Results of Self-Esteem Before and After Treatment

The *self-esteem* data on the *pre-test* of each adolescent in the experimental group before and after being given treatment are presented as follows.

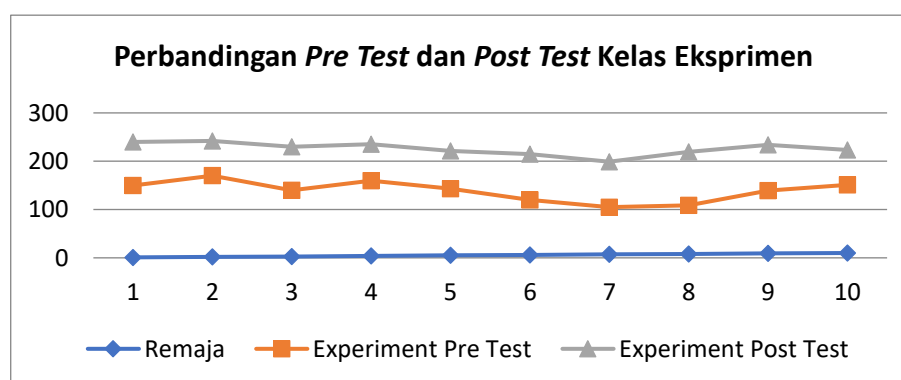


Figure 1. Comparison of *Pre-Test* and *Post-Test* Experimental Class

Based on Figure 1 shows that the pre-test results of ten adolescents who are members of the group guidance group with the khutbah Islamiyah approach are in a low category with scores of 150, 170, 140, 160, 143, 120, 105, 109, 139, and 151. At the same time, the pre-test results of the ten teenagers were in the high category with scores

of 240, 242, 230, 235, 221, 215, 199, 219, 234 and 223. Adolescent *self-esteem* has increased after implementing group guidance services with the khutbah Islamiyah approach. This is because adolescents have received new information related to *self-esteem* based on the topics that have been discussed. Then, the results of *the pre-test* and *post-test self-esteem* of adolescents in the control class are presented as follows.

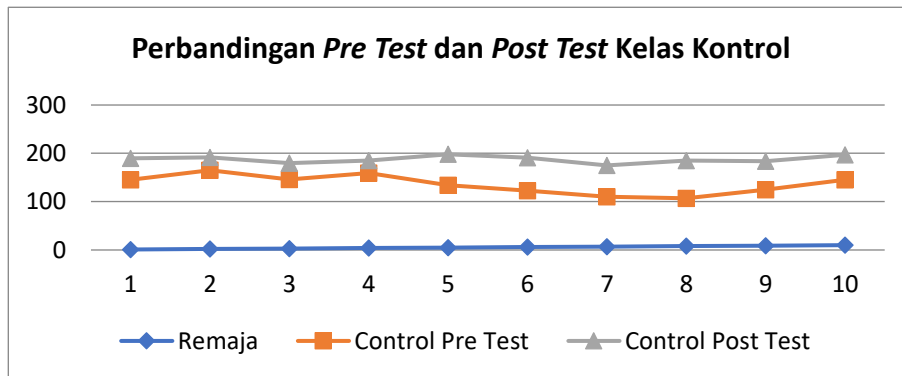


Figure 2. Comparison of *Pre-Test* and *Post-Test* Control Class

Based on Figure 2, it can be seen that the *pre-test results* of ten adolescents who are members of conventional group guidance are in a low category with scores of 145, 165, 146, 159, 134, 123, 110, 107, 125, and 145. At the same time, the pre-test results of the ten teenagers were in the medium category with scores of 190, 192, 180, 185, 198, 191, 175, 185, 184, and 197. From the comparison of *pre-test* and *post-test* control classes, it can be concluded that there is an increase in *adolescent self-esteem* in the control class but only in the moderate category.

Adolescents' self-esteem that is in the low category will have an impact on their daily lives, such as not believing in their abilities, often feeling disappointed, feeling unhappy with their circumstances, and being unable to build harmonious relationships with others (Fitra et al. & Irman, 2021). This is the opinion of Clemes and Bean (2001: 1). Adolescents with low self-esteem tend to spend a lot of their energy on things that affect their feelings, relationships with others, problems, fear, and excessive anxiety. In addition, according to Myers (2012: 67), individuals who have low self-esteem will have various problems in their lives, such as earning less, drug abuse, and more likely to be depressed.

Adolescent self-esteem must be improved in various ways so that daily life can run more effectively; according to Santrock (2003: 231), group activities and interactions built with others can meet the personal needs of adolescents, increase self-esteem, and get essential information adolescents need. One of the group activities that can be done is group guidance services, mainly carried out with various religious approaches (Rizkika, 2021). According to Tohirin (2007: 170), group guidance services assist individuals through group activities by utilizing group dynamics in discussing topics that help develop and problem-solve service participants. Increasing *self-esteem* is sought by discussing self-nature and

interaction with others to increase adolescent *self-esteem*. The implementation of group guidance services with the *khutbah Islamiyah approach emphasizes understanding self-image at the stage of activity using methods (ta'aruf, tafahum, ta'awun, Masamune, and Tafakul)* and utilizing dynamics so that adolescents obtain new information that is useful for increasing adolescent *self-esteem* (Muzaki & Saputra, 2019).

Adolescents with *high self-esteem* take pride in their work, feel able to influence others, and show a wide range of feelings and emotions (Clemes & Bean, 2002; Ikbal & Nurjannah, 2016). Adolescents who initially did not believe in their abilities felt disappointed with themselves, unhappy with their circumstances, and less able to establish harmonious relationships with others, have now begun to show changes in a more positive direction, where adolescents have begun to be confident with themselves, appreciate what is in themselves, happy with their situation and have been able to establish positive relationships with others. Adolescents with high *self-esteem* usually establish good relationships with others (Clemes & Bean, 2001; Nguyen et al., 2019) and are liked by others. Furthermore, Geldard & Geldard (2012: 56) suggest that adolescents with high self-esteem tend to have character: (1) have greater creative capacity, (2) tend to take an active role in community groups, (3) less burdened by doubts, fears, and doubts, (4) tend to worry less about differences in brand physical appearance to be able to accept differences and still feel positive about themselves.

Comparison of *Self Esteem* Before and After Group Guidance

Wilcoxon's signed rank test is performed because the sample is small, so it is not eligible to be tested with *paired t-test samples*. The data from the results in the experimental and control groups at SMA DM Triguna Padang are as follows.

Table 2. Wilcoxon Rank Test Results

School	Group	Z	Sig .	Interpretation
DM Triguna High School Padang	Pretest Experiments	-3,180b	,001	There is a difference Significant
	Posttest Experiments			
	Pretest Control	-.884b	,001	None difference
	Posttest Control			

Based on Table 2, it is known that there were significant differences in the experimental group after being given group guidance treatment with the *khutbah Islamiyah approach*. This can be seen from the sig value. (2-tailed) < 0.05, so H_0 is rejected, and H_a is accepted, with a Z value of -3.180. At the same time, adolescent

self-esteem data in the control group did not significantly differ after being given conventional group guidance treatment. This can be seen from the sig value. (2-tailed) > 0.05, H_0 is accepted, and H_a is rejected, with a Z value of $-0.884b$. For more details, you can see the following picture:

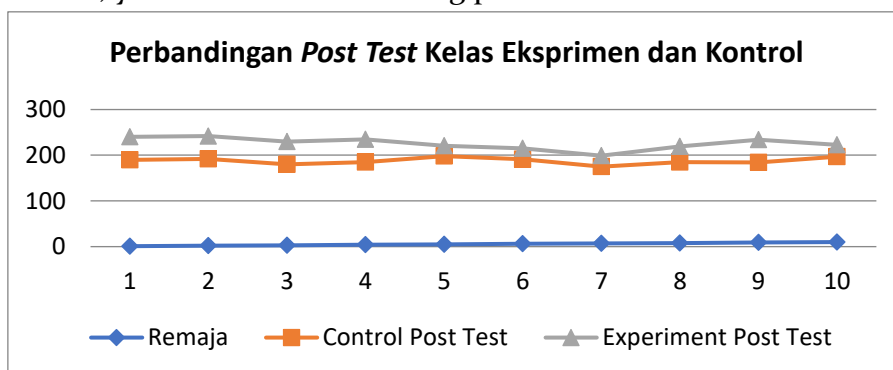


Figure 2. *Post-Test* Comparison of Experimental and Control Classes

Based on the figure above, it can be seen that the *experimental group's self-esteem* score increased significantly after being given group guidance treatment with the *khutbah Islamiyah approach*, along with an increasing understanding of self-nature and positive relationships with others. The purpose of group guidance (Prayitno & Erman Amti, 2004; Yuliastini & Mahaardhika, 2019) is to Train teens to control themselves, acquire social skills, and help them recognize and understand themselves in relationships with others.

Group guidance with a *khutbah Islamiyah approach* in the implementation at the stage of its activities using the *khutbah Islamiyah method* in the form of (1) *ta'aruf*, namely inviting and exploring adolescents to know themselves clearly and correctly both physically and spiritually based on the Qur'an, (2) *tafahum* Invite and explore adolescents to understand deeply about their potential that can be developed both in school and society, (3) *ta'awun* helps group members to give each other input and advice about low adolescent *self-esteem*, (4) *tasamuh* invites group members to apply and make themselves more valuable and spread mutual benefits and goodness, (5) *tafakul* Inviting teenagers to be responsible together in upholding the spirit of leadership or *khalifate fil ardhi*.

A *khutbah Islamiyah approach* is a practical approach to instill adolescent personality and spiritual intelligence; with this approach, children are expected to develop religious values and potentials in adolescent personalities. Therefore, self-esteem development efforts are believed to be very effective through religious methods by designing and making group guidance models with an *Islamic uhkuwwah approach*. In addition, a religious approach is a solid foundation to make adolescents become optimal and religious individuals.

There are several advantages and advantages (Purwanto, 2013: 239) of the

group guidance model with a religious approach, namely: (1) the material is filled with sources from the Qur'an and Hadith, (2) it includes Islamic values so that individuals see themselves as valuable teenagers, (3) this group guidance can be used as an effort to improve the character of students in school, (4) includes a spiritual dimension to develop human nature, (5) helps empower faith, reason, and abilities given by Allah SWT. For this reason, this group guidance must be developed in schools to increase self-esteem so that adolescents can develop their personalities in a more stable, trustworthy, able to control themselves in facing various challenges in their daily lives.

D. CONCLUSION

Based on the research conducted, it can be concluded that adolescent self-esteem in the control class before being given treatment was in the low category, while after being given conventional group guidance, treatment was in the medium category. At the same time, the self-esteem of adolescents in the experimental class from the pre-test results was in the low category after being given group guidance services with the khutbah Islamiyah approach was in the high category. Then, there is a significant difference between adolescents' self-esteem before and after being given group guidance services with the khutbah Islamiyah approach. Thus, adolescent self-esteem increased after being given group guidance services with a religious approach. Increasing adolescent self-esteem can be influenced by group guidance activities based on the Qur'an and Hadith by developing human nature as khalifatul fil ardhi to improve the intelligence of adolescents' lives in schools and communities.

E. SUGGESTIONS AND ACKNOWLEDGMENTS

Based on the study's results, BK teachers are expected to work together and learn from each other to improve their ability to carry out group guidance activities with various approaches to make adolescents more confident and able to interact with others. The researcher also thanked the DM Triguna Padang High School for providing permission, time, and information related to the research that the researcher had done.

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