

Integration of Conventional Counseling Within Islamic Counseling Practices In Islamic Boarding Schools In North Sumatra

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ABSTRACT

This study attempts to ascertain how Islamic counseling is implemented at Islamic boarding schools in North Sumatra in comparison to conventional counseling. Qualitative descriptive research is what this study is. Interviews and observation are the methods utilized to obtain data. The respondents in this study are BK teachers in Islamic boarding schools located in North Sumatra. Specifically, the respondents are BK teachers employed by the Medan Islamic Center Foundation, Al-Khoir Islamic Boarding School, Darul Mursyid Islamic Boarding School, and Muhammadiyah Kwala Madu Islamic Boarding School. The findings of this study show that: (1) Guidance and counseling have been implemented in Islamic boarding schools in North Sumatra; BK teachers with counseling and guidance certifications have carried out programs and services that have been planned by field needs; individual and group counseling has been implemented the most frequently. Every Islamic boarding school has a unique emphasis that is modified to meet the requirements of the pupils. In order to create programs and field learning plans, the BK teachers assessed the needs of their pupils using a Problem Revealing Tool (AUM) and a questionnaire that was given to them. (2) The moral growth of pupils is the main goal of the application of Islamic guidance and counseling in North Sumatra's Islamic boarding schools. The services offered by BK teachers are designed to strengthen and instill religious teachings in students, drawing inspiration from the Al-Quran and Hadith. By incorporating religious beliefs into the counseling process, BK teachers use the Islamic counseling approach of "Providing Advice, Bi Al-Hikmah, Mau'izatul Hasanah, Mujadalah, and Warnings" to address student issues.

Keywords: BK Teachers, Conventional Counseling, Islamic Boarding Schools, Islamic Counseling.

A. INTRODUCTION

One of the sciences that uses psychology as a basis for implementation is counseling. Among the various disciplines, the one that has a close relationship with counseling is psychology, in fact it can be specifically said that counseling is an application of psychology, especially when viewed from the objectives, theories used, and the process of its implementation. Therefore, the study of counseling can be called counseling psychology. Viewed from the counseling process, Counseling psychology is a specialized branch of psychology that studies various aspects involved in the counseling process. These aspects include characteristics; counseling, counselors, clients and their problems, various conditions that support and hinder counseling, and methods or approaches in counseling (Bastomi, 2017).

The enthusiasm to provide Islamic content to science also received a response from Muslim scientists in counseling. In QS Al-Isra verse 26 explains that fellow human beings must care for each other. This is one of the bases of the Qur'an which is the basis for counseling to provide assistance to someone who is facing a problem. While what is meant by Islamic Counseling is the process of providing assistance to individuals, so that they are aware again of their existence as creatures of Allah who should be in harmony with the provisions and instructions of Allah, so that they can achieve happiness in the world and in the hereafter (Musnamar, 1992).

In traditional Islamic boarding schools as educational and religious teaching institutions, generally the learning process is carried out in a non-classical manner, where a kiai teaches Islamic religious knowledge to students based on books written in Arabic. The students sit in a circle or sit in front of the kiai (teacher) known as the halaqoh method and the students live in pondok or dormitories, the conventional counseling process and Islamic counseling have not been implemented properly. On the other hand, in schools such as Tsanawiyah and Aliyah madrasahs which are both under the guidance of the Ministry of Religion, conventional counseling and Islamic counseling are already known and implemented as part of the student education process.

Islamic schools or Islamic boarding schools as one of the formal educational institutions under the Ministry of Religious Affairs of the Republic of Indonesia which plays a role in understanding the substance of the current articles and in accordance with the quality of Islamic education. As stated in Law Number 20 of 2003, the General Training Framework contains Islamic characteristics, values that bring benefits and success to all creatures (in accordance with the idea of rahmatan lil'alam). The capacity of Public Instruction to foster abilities and form a magnificent national personality and civilization in relation to the teaching of national life, targets the development of students' abilities to become people who accept and fear God Almighty, have honorable, healthy, capable, skilled, creative, independent people, and become citizens who are based on sound and capable. Then again, it is also stated that Public Schools are the rule of the majority and are reasonable and unbiased.

Islamic counseling encourages and directs clients/counselees to trust/surrender to Allah, return all problems to Allah and at the same time ask for His guidance and help to resolve every problem faced. In this case, Allah is made the Almighty Counselor, who can provide strength and peace of mind, and also places spiritual counseling as the highest counseling. In the ability of his efforts, the counselee is directed to do self-counseling, namely asking for Allah's guidance on the problems faced, by always remembering Allah and getting closer to Him and asking for His strength and pleasure. Islamic Counseling is a service to assist clients to understand the current situation (situation and condition) they are facing. In this case, they are helped to formulate the problems they are facing and at the same time diagnose the problem. Furthermore, helping clients to find alternative solutions to the problem themselves. Counselors only show alternatives that are adjusted to the intellectual level of the client concerned (Akhyar, 2010).

Administration of guidance and counseling is very important in student learning interactions, this is because of the effort to help students in dealing with problems through administration of direction and guidance. The qualifications of ustad/ustadzah who also serve as BK teachers who are not from the field of guidance and counseling have an impact on the low professionalism of BK teachers in organizing various Islamic guidance and counseling services in Islamic boarding schools. In order to be able to carry out quality guidance and counseling services, BK teachers must have pedagogical competence, personality competence, social competence and professional competence. Such matters will be difficult to realize if the attention of the Ministry of Religion from the central level to the regions is not shared in the responsibility. Therefore, in addition to the presence of professional Islamic BK teachers, the presence of supervisors in the field of guidance and counseling in Islamic boarding schools is an inseparable part. In the context of regional autonomy, the government at the provincial and regional levels has been given authority in accordance with Article 10 paragraph 2. This provision also applies to regulate and manage Guidance and Counseling teachers who are known to have low qualifications and competencies. If the problems surrounding the existence of BK teachers are not resolved as early as possible, it is feared that the duties and functions of BK teachers will never succeed in solving the problems of students in Islamic boarding schools in the North Sumatra region. Of course, it will also have an impact on the quality of graduates from Islamic boarding schools as problematic students, both in terms of scientific quality and moral quality. For this reason, serious and in-depth studies and research are urgently needed, so that the root of the problem and solutions can be found that can be offered as an effort to improve the implementation of Islamic guidance and counseling services in Islamic boarding schools.

Based on the background of the problem above, problems were found in the implementation of Islamic guidance and counseling services in Islamic boarding schools in North Sumatra. This problem is based on the knowledge and understanding of the guidance teachers implementing guidance and counseling services, the character of Islamic guidance and counseling services is a special concern related to the Islamic boarding school environment which basically has an Islamic learning system. Various problems related to the implementation of Islamic guidance and counseling services in the North Sumatra Islamic boarding school environment are certainly related to the qualifications and competencies of guidance and counseling teachers (hereinafter referred to as BK) in carrying out their duties in providing Islamic guidance and counseling services. Problems will arise in terms of BK teachers' mastery of Islamic guidance and counseling techniques, the ability of guidance teachers to communicate Islamic guidance and counseling services in Islamic boarding schools properly.

The above conditions certainly threaten the existence of Islamic guidance and counseling services in Islamic boarding schools which are known to have an Islamic learning system. The existence of several speculative accusations regarding the existence of guidance and counseling services does not affect student achievement can obscure the influence of these services in the world of education. In fact, there have been many studies that discuss this and have been proven to affect student achievement and interest in learning in Islamic boarding schools. Based on this, it is necessary to explore in depth how the implementation of Islamic guidance and counseling services in Islamic boarding schools in North Sumatra, as well as exploring the competence of Islamic guidance and counseling service teachers in Islamic boarding schools to revive Islamic guidance and counseling services. This is an interesting study to conduct research in order to solve the above problems to get answers. Based on this thinking, it is necessary to conduct scientific research.

B. LITERATURE REVIEW

Counseling

Well-being counseling focuses on a holistic approach to improving clients' quality of life.

The book emphasizes the importance of preventive and health-promoting approaches to counseling, with the goal of helping clients achieve balance and overall well-being.

- a. **Holistic Approach:** Well-being counseling views individuals holistically, considering the physical, emotional, social, and spiritual aspects of their lives.
- b. **Prevention and Health Promotion:** The primary focus is on preventing problems and promoting good mental health, rather than just intervening when problems have already occurred.
- c. **Theory and Research:** The book presents theories and research that support the well-being approach to counseling, as well as practical techniques that counselors can apply.
- d. **Counseling Practice:** Provides guidance on how to apply the principles of well-being in everyday counseling practice, including strategies to help clients develop healthy lifestyles and cope with life's challenges.

Overall, the book provides insight into how counselors can support clients in achieving well-being through an approach that is grounded in theory, research, and best practice.

Counseling Process

- a. **Characteristics of Counseling:** Concerning the basic principles and goals of counseling, and how the counseling process works to help individuals deal with problems and reach their potential.
- b. **Characteristics of Counselors:** Focusing on the qualities and competencies that counselors must have, including communication skills, empathy, and knowledge of counseling techniques.
- c. **Characteristics of Counselees:** Referring to the characteristics and needs of individuals undergoing the counseling process, including their background, motivation, and goals in counseling.
- d. **Counselee Problems:** Various types of problems or challenges faced by counselees that are the focus of counseling, such as personal, social, or emotional problems.
- e. **Supporting and Inhibiting Conditions:** Factors that can support or inhibit the counseling process, such as the environment, social support, and psychological conditions.
- f. **Counseling Methods or Approaches:** Various techniques and approaches used in counseling, such as cognitive-behavioral counseling, humanistic counseling, and others, and how these approaches are applied to help counselees.

This provides an overview of the important elements in counseling and how they interact with each other in the counseling process.

C. METHODS

This article is based on research that used qualitative methods and descriptive study types to find out how Islamic counseling was implemented in North Sumatra's Islamic boarding schools in comparison to conventional counseling. BK teachers at Islamic boarding schools in North Sumatra, specifically those at the Medan Islamic Center Foundation, Al-Khoir Islamic Boarding School, Darul Mursyid Islamic Boarding School, and Muhammadiyah Kwala Madu Islamic Boarding School, are the respondents who provided the data for this study. Interviews and observation were the methods of data gathering that were employed. The following methods were used to guarantee the authenticity of the data:

1. Prolonging the duration of the researcher's fieldwork.

2. Intensifying the observational process.
3. Performing triangulation
4. Utilizing relevant reference materials.

The Miles & Huberman model served as the researcher's guide for the data analysis method.

D. RESULTS AND DISCUSSION

4.1 Implementation of Guidance and Counseling Services in Islamic Boarding Schools in North Sumatra.

a. Islamic Center Foundation of North Sumatra

The establishment of guiding and counseling services is founded on research conducted at the Islamic Center Foundation of North Sumatra. In the absence of subject instructors, BK teachers provide conventional counseling services during their leisure periods. During this period, additional counseling services, including informational services, group advice, content services, placement, and distribution services, are offered. Moreover, prior to providing classical services to children, BK instructors consult with their homeroom teachers regarding the issue. The Islamic Center of North Sumatra has a robust collaborative framework between its personnel and BK educators for addressing student concerns. Saiful Akhyar defined guidance as the assistance offered by a counselor—an individual proficient in providing such support—to clients, individuals, or students, enabling them to understand, accept, and address their challenges while fostering their personal development to achieve happiness and well-being in their lives (Akhyar, 2010).

During periods when subject professors are absent, guidance and counseling teachers provide information and content services in a conventional manner, guided by assessments of student needs. They provide individual counseling to students in the guidance and counseling office. Prayetno delineated Individual Counseling Services, which offer students direct, face-to-face support to surmount challenges and progress in their life. The objective of offering students personalized counseling sessions is to assist them in surmounting their challenges. Prayetno (2015) posits that individual counseling services function as a mechanism for advocacy and relief.

The BK room at the Islamic Center Foundation is presently available, based on study findings. Some students voluntarily visit the BK teacher in the BK room when issues arise; others are not compelled to do so. Students frequently consult the BK teacher in the BK room with career inquiries, major selection, and university choices, even in the absence of specific problems, tailored to their own talents and abilities. This enables the MTs BK instructor and MA BK teacher to tailor their approach to the students' potential and capabilities, so averting erroneous decision-making.

Bastomi elucidated that the objective of guidance and counseling corresponds with the BK Teacher's declaration at the Islamic Center of North Sumatra, which enumerates the functions of Islamic guidance and counseling as follows: (1) Preventive function: this pertains to aiding individuals in preserving their well-being or circumventing problems prior to their emergence. The remedial function, which entails aiding individuals in addressing their challenges. The third function is that of a preserver, aiding individuals in maintaining previously unwanted situations (containing difficulties) that have subsequently been ameliorated (resolved) from reverting to undesirable states (recreating problems). The development function involves aiding persons in maintaining and enhancing positive environments and conditions to prevent deterioration or the emergence of discomfort (Bastomi, 2017).

Interviews with BK BK teachers indicate that counseling and guidance services are prioritized according to the difficulties identified in the field. Educators in business and

knowledge utilize AUM (Problem Revealing Tool) sociometry and questionnaires to identify student challenges, although they prioritize the contextual circumstances in the field. BK teachers address service delivery, incidentals, and student requirements in accordance with the challenges encountered by students. Consequently, it may be asserted that when providing services, assessments of student needs are considered. Program design (daily, weekly, monthly, semester, and annual) is informed by questionnaires, sociometry, AUM, and an analysis of field circumstances and challenges, grounded in needs assessment and RPL for advice and counseling. Interviews with BK teachers indicate that the Islamic Center Foundation of North Sumatra has achieved an 85% implementation of guidance and counseling services. Serving another individual is an action undertaken with the aim of enhancing their circumstances and eliciting satisfaction in the recipient. To serve another individual or entity, one must aspire to improve their condition or enhance their happiness compared to their previous state. In other words, there exists a possibility that the individual receiving therapy will experience improvement and enhanced happiness. If there is no direction to enhance the well-being or satisfaction of the recipient, it cannot be classified as service. Daily at the Islamic Center, customized services are provided voluntarily by the visiting BK instructor, informed by the insights gathered from interviews with BK educators. Daily, a minimum of seven students are provided service. Prayetno (2015) asserts that the idea of voluntariness is essential in counseling and guidance, as students are more inclined to disclose their challenges and discover answers when they perceive their issues are being openly addressed. Monthly, semesterly, and annually, the Islamic Center Foundation of North Sumatra assesses its guidance and counseling program by generating a report that delineates its achievements and shortcomings. This evaluation facilitates the provision of supplementary guidance and counseling services to the pupils. The evaluation of the guidance and counseling program's implementation in schools encompasses four factors: (1) student components (input); (2) program components; (3) aspects of the program's implementation process; and (4) elements of the program's implementation outcomes (output).

The establishment of guidance and counseling services at the Islamic Center Foundation of North Sumatra has garnered favorable responses from students and has significantly influenced their attitudes and behavioral modifications at the Islamic boarding school. Students perceive that BK teachers provide support in career coaching, identifying their interests and talents, choosing a major, picking a college for Madrasah Aliyah graduates, and making decisions.

b. Al-Khoir Islamic Boarding School

Interviews conducted with BK teachers at Al-Khoir Islamic Boarding School reveal that guidance and counseling services have been instituted. Al-Khoir Islamic Boarding School employs three guidance counselors, consisting of two females and one male, catering to a total student body of 350. The BK educators of Al-Khoir Islamic Boarding School have met the standards, with each BK educator accountable for 150 students. This suggests that Al-Khoir Islamic Boarding School have a sufficient number of guidance counselors for the children under its care.

The implementation of guidance and counseling services at Al-Khoir Islamic Boarding School is based on a needs assessment of the students. The creation of programs employing questionnaires and AUM (Problem Revealing Tools) aims to evaluate real-world circumstances, identify common daily challenges, and subsequently provide services to students encountering difficulties, as well as those capable of uncovering their talents and interests (career guidance). This signifies that BK educators not only

address students' challenges but also aid children in uncovering their potential through career counseling. The similar principle pertains to the evolution of the Development function; specifically, aiding individuals in maintaining and augmenting advantageous occurrences and environments to ensure they continue helpful or enhance, hence averting potential issues (Bastomi, 2017).

Interviews with BK teachers at Al-Khoir Islamic Boarding School reveal that BK teachers collaborate with musrif and student affairs to conduct weekly Islamic Personal Development (BPI) sessions, similar to group guidance centered on religious discussions, which facilitates students' self-awareness and fosters positive personality development. The implementation of this Islamic Personal Development substantially assists BK teachers in student management. Saiful Akhyar asserts that Islamic Counseling is highly helpful in instilling Islamic principles in students. This Islamic principle will strengthen pupils, preventing them from engaging in behaviors that detract from educational objectives, specifically towards those possessing a sound and mature mental disposition. Intellectually, emotionally, attitudinally, and spiritually well and mature (Akhyar, 2010). Students who cultivate morals will exhibit commendable behavior towards themselves and others (Akhyar, Neliwati & Pardede, 2020).

The Islamic Personal Development program was founded at the Al-Khoir Islamic Boarding School to facilitate individuals in fully actualizing their intrinsic potential, so enabling them to develop holistically and embody their values in everyday life. This is seen in the commitment to Allah's laws to fulfill the responsibilities of the caliphate on earth, alongside compliance with His commands in worship and abstention from His prohibitions. The objective of counseling is to assist the individual in becoming a more holistic person by enhancing their faith, Islam, and Ikhsan. Ultimately, it is posited that this would enable people to attain a fulfilling existence both on Earth and in the hereafter. The immediate objectives anticipated from this counseling model include (1) the cultivation of the individual's faith-nature to engender benevolent actions towards humanity (the significance and intent of divine creation of humans), (2) the enhancement of human characteristics, (3) the understanding of calamities that afflict humanity, and (4) the evolution of human nature (Akhyar, Abdurrahman, & Fahmi, 2022).

At Al-Khoir Islamic Boarding School, guidance and counseling are assessed by attendance records and semester reports submitted to the principal, outlining the programs that are operational and those that are not. Educators at the Islamic boarding school engage in the evaluation process, along with all other personnel committed to assisting students in achieving their full potential and cultivating moral values. A follow-up program customized to the needs of the students will be executed based on the evaluation results.

The guidance and counseling services offered by the Islamic boarding school are positively appreciated by the students, especially the weekly Islamic Personal Guidance program that addresses religious matters. Students readily approach the BK teacher when encountering challenges or requiring guidance on knowledge acquisition, major selection, college choices for Madrasah Aliyah graduates, decision-making, or identifying their hobbies and abilities. Students at the Al-Khoir Islamic Boarding School gain from guidance and counseling services, enabling them to enhance self-awareness, resolve issues, and fulfill their developmental tasks.

Islamic advice and counseling are a method employed to aid individuals facing challenges, enabling them to attain fulfillment in both this life and the hereafter, grounded in Islamic principles (Sutoyo, 2007). Similarly, the weekly Islamic Personal Development workshops facilitate character development for students in Islamic

boarding schools, alongside the support and counseling provided by BK teachers to their students.

c. Darul Mursyid Islamic Boarding School

The findings from interviews with BK teachers at the Darul Mursyid Islamic Boarding School indicate that the execution of guidance and counseling services is satisfactory. The facilities are deemed optimal due to their adequacy, which includes a BK room for individual therapy. The Darul Mursyid Islamic Boarding School employs 3 BK teachers and accommodates roughly 350 foster students. This indicates compliance with the stipulations outlined in Permendikbud No. 111 of 2014 regarding guidance and counseling, which mandates that the implementation of such services at SMP/MTs or equivalent, SMA/MA or equivalent, and SMK/MAK or equivalent is conducted by Counselors or Guidance and Counseling Teachers, with a prescribed ratio of one Counselor or Guidance and Counseling Teacher for every 150 Counselees or students (Permendikbud No. 111 of 2014).

The BK program at the Darul Mursyid Islamic boarding school is developed based on questionnaires and the AUM (Problem Revealing Tool), resulting in daily, weekly, monthly, and semester programs derived from needs assessments tailored to student requirements. The formulation of the RPL is predicated on questionnaires, AUM, and field circumstances. Nonetheless, the primary focus here pertains to field conditions and student issues both at the school and in the dormitories. The BK teacher collaborates with the dormitory staff, homeroom teachers, subject instructors, and other workers to address student issues. Commonly provided guidance and counseling services include individual counseling and group therapy. Individual counseling services are conducted in the BK room to uphold the notion of confidentiality. Students experiencing difficulties seek the BK teacher's assistance willingly, without any pressure from the BK instructor, in addition to requesting information regarding career guidance, major selection, and college choices for prospective graduates. Classical instruction is conducted biweekly at the Islamic residential school. Group guidance is conducted in the classroom, mosque, or hall, contingent upon the circumstances and issues arising from the students' requirements.

The Stifin test is administered at Darul Mursyid Islamic boarding school to assist BK teachers in assessing students' abilities and potential, identifying their talents, and guiding them in selecting a major, career path, and college for further education. According to Prayetno, counseling is a professional service rendered by counselors to clients through direct interpersonal interaction, aimed at fostering self-concept and self-confidence, which clients can utilize to enhance their future behavior (Prayitno and Erman Amti, 1999).

The assessment of guidance and counseling at Islamic boarding schools occurs after the semester's conclusion, evaluating the effectiveness of daily, weekly, monthly, and semester programs. The assessment is conducted by BK teachers, homeroom instructors, subject educators, dormitory supervisors, administrative staff, and section leaders to enhance the Darul Mursyid Islamic boarding school. Subsequently, after discussion, follow-up measures are implemented based on the conducted evaluation. The evaluation of guidance and counseling program implementation in schools encompasses four components: (1) Student components (input), (2) Program components, (3) Process components of guidance and counseling implementation, and (4) Output components of program implementation results.

The students' feedback on the implementation of guidance and counseling services in Islamic boarding schools is highly favorable, indicating that they find assistance in addressing their issues. It can be concluded that the implementation of guidance and counseling at Darul Mursyid Islamic boarding school positively influences student behavior, cultivates good morals and manners, promotes polite communication, and fosters personal improvement, while also fulfilling the developmental objectives of students in Islamic boarding schools.

d. Muhammadiyah Islamic Boarding School Kwala Madu

The research conducted at the Muhammadiyah Kwala Madu Islamic Boarding School indicates that the introduction of guidance and counseling services is effective. The BK instructor initially offers orientation services, then developing a BK program that involves disseminating information on guidance and counseling tasks and SOPs to all school officials and students. Following the provision of orientation services, the administration of the AUM (Problem Revealing Tool) and questionnaires is conducted to identify the issues encountered by pupils at the Islamic boarding school. Daily, weekly, monthly, and semester BK programs are developed to deliver guidance and counseling services following processing and analysis. The administration of guidance and counseling is crucial in student learning interactions, as it aids students in addressing issues through the provision of direction and support.

The execution of guidance and counseling services is predicated on needs assessment (student requirements) and the observation of situational and contextual factors in the field. The BK teacher's room is well equipped to offer individual counseling services, resulting in numerous students voluntarily seeking assistance there. Individual counseling services are frequently provided. Individuals assisting the BK teacher in managing students are themselves students, and it is essential to acknowledge the collaboration with other staff members, including homeroom teachers, subject instructors, and dormitory supervisors. Consequently, when issues arise with students in the Islamic boarding school or dormitory, the entire school staff shares the responsibility for addressing them, rather than solely relying on the BK teacher. At the Muhammadiyah Kwala Madu Islamic boarding school, all educators and staff participate in cultivating students' development tasks, enabling them to enhance self-awareness and foster commendable behavior as anticipated by teachers, parents, and the community. The collaboration of BK teachers and both formal and informal educators (dormitory staff) is highly effective, exemplified by convening sessions to address issues inside the Islamic boarding school.

The guiding and counseling services provided by BK instructors at Kwala Madu Islamic Boarding School include individual counseling and consultation services, conducted in a suitably designated room for BK teachers within the Islamic boarding school. Classical services, including information services, content services, and placement and distribution services, are typically conducted during periods when subject teachers are not engaged in teaching. BK educators seize the opportunity to offer traditional services to pupils. Students exhibit a highly favorable response to the availability of guidance and counseling services, expressing comfort and support from the presence of BK teachers, who serve as approachable confidants for discussing problems, job inquiries, academic matters, and social or religious issues. Students experience happiness and a sense of care at the Islamic boarding school, serving as a parental substitute in times of difficulty. Interviews and observations indicate that students are content and willingly seek help from BK teachers.

BK educators additionally ensure the incorporation of Islamic counseling principles during the counseling process. The implementation of guidance and counseling services at the Muhammadiyah Kwala Madu Islamic Boarding School has yielded a highly positive impact; numerous students have undergone significant improvement, acknowledged their errors, fulfilled their developmental responsibilities, made informed decisions regarding their lives, exhibited greater independence and accountability, gained self-awareness, and, crucially, developed a closer relationship with Allah SWT, as BK teachers consistently integrate Islamic values throughout the counseling process.

4.2 Implementation of Islamic Counseling Guidance in Islamic Boarding Schools in North Sumatra

a. Islamic Center Foundation of North Sumatra

Interviews with BK teachers at the Islamic Center Foundation of North Sumatra indicate that the Islamic Guidance and Counseling technique is employed to assist pupils in addressing their issues. The Islamic guidance and counseling methodology employed by BK teachers involves imparting advice aimed at cultivating proper etiquette and politeness in alignment with the Qur'an. This includes adhering to Islamic principles by directing and advising students on modesty, respectful communication, and returning to their natural roles as students in Islamic boarding schools. According to Saiful Akhyar, the cultivation of morality in students fosters positive behavior for themselves and others (Akhyar, 2010). Counselors may also issue admonitions to redirect clients' problematic perspectives and behaviors towards a more favorable trajectory. This warning aims to make clients cognizant of the issues they have encountered and encourage them to resolve these difficulties (Lahmuddin, 2021). Warnings are issued during the counseling process, and individuals are prepared to acknowledge and recognize their errors, exemplified by the theft incident at the Islamic Center of North Sumatra. Counselors offer admonitions and effective instruction to students to prevent the recurrence of their errors. Counselors delivering counseling services are intended to foster a sense of satisfaction and security in clients, without imposing their will or resorting to verbal aggression. Consequently, counseling actions can proceed effectively, along with the character principles of Islam that promote love for peace (Khatim, 2018).

According to an interview with a BK educator at the Islamic Center Foundation of North Sumatra, the Islamic Counseling approach has been implemented by offering guidance in cultivating students' morals, etiquette, civility, effective communication techniques, and appropriate behavior. Alongside the Islamic counseling guidance approach, the BK teacher at the Islamic Center employs the Bil-Hikmah method to address students' issues at Islamic boarding schools, where hikmah signifies profound wisdom. It can be stated that the interview findings with the BK Teacher at the Islamic Center Foundation indicate that student issues are addressed by adapting to the specific circumstances and needs of the students.

b. Al-Khoir Islamic Boarding School

The interviews conducted with BK teachers at Al-Khoir Islamic Boarding School indicate that the Mau'izatul Hasanah and advisory methods are employed in the application of Islamic Counseling Guidance. Guidance is provided during the counseling process through individualized services that raise students' awareness of their actions, offering direction and advice with compassion, understanding, and care, while avoiding judgment to ensure students feel supported and secure in addressing their challenges. The guidance is applicable to other traditional services, enabling students to recognize their errors and amend inappropriate conduct. Islamic counselors

can address challenging clients by employing a religious advisory or guidance approach. Counseling can address issues associated with mental illness symptoms (neuroses and psychoses), familial, social, personal or personality challenges, learning difficulties, professional concerns, or religious matters (Lahmuddin, 2021).

A manifestation of *Mau'izatul Hasanah* provided to Al-Khoir students is the establishment of Islamic Personal Development (BPI), conducted weekly through group discussions encompassing religious topics, self-awareness, servitude to Allah, career development, social issues, and the cultivation of virtuous morals and student character. The Islamic counseling procedure can commence when the counselee acknowledges that their actions are inconsistent with the tenets of their faith, as imparted by the BK instructor at the Al-Khoir Islamic Boarding School. The increase in awareness and the motivation to resolve issues is where the counseling process can be effectively implemented to get optimal results.

Islamic counseling can be effective when there is a shared paradigm, full cooperation between the counselor and the client, and the client's readiness to address the challenges he encounters. In response to that heightened awareness, he vows to Allah SWT and to himself that he will not repeat his erroneous conduct and endeavors to adhere to religious teachings more diligently than before. This method is required by counselors from their clients during the counseling process, enabling clients who have erred to acknowledge their mistakes, feel remorse, and strive for improvement in the future. Such methods are pertinent to the concept of Repentance in Islamic teachings.

c. Darul Mursyid Islamic Boarding School

The research findings about the application of Islamic Counseling Guidance at the Darul Mursyid Islamic Boarding School indicate the utilization of the advisory approach, *Bi Al-Hikmah*, and *Mau'izatul Hasanah* in addressing student issues. In offering guidance on the development of student ethics, positive dispositions, and etiquette. At the Islamic boarding school, there is collaboration among guidance counselors, student affairs personnel, homeroom instructors, subject educators, and dormitory staff in addressing student issues. One method deemed effective in addressing the challenges encountered by counselees is through "*hikmah*". This is crucial to ensure that the treatment or resolution of issues conducted by counselors or BK teachers achieves the desired objectives. Identify the appropriate moment and context, as excellent intentions or objectives alone are insufficient; they must be tailored to the circumstances and conditions. (Lahmuddin, 2021)

In accordance with the interview with the BK instructor regarding the management of student issues at the Darul Mursyid Islamic boarding school utilizing the *Bi Al-Hikmah* technique. attending to the circumstances and status of the students. The problem-solving conducted by the BK teacher can achieve the objectives and facilitate effective teaching. The BK teacher incorporates religious ideals into service provision to deter students from engaging in aberrant behavior that contravenes religious principles. The BK teacher, in delivering services, considers the appropriate timing and context, as good intentions or objectives alone are insufficient; they must be tailored to the circumstances and needs of the children at the Islamic boarding school.

The BK teacher at the Darul Mursyid Islamic boarding school employs the *Mau'izatul Hasanah* approach to address students' issues by instructing them on effective and courteous communication, promoting virtuous conduct, and guiding them on appropriate attire in accordance with Islamic law. The BK teacher effectively instructs pupils at the Islamic boarding school on religious teachings, fostering the development

of their moral character. Furthermore, during the counseling process, every Islamic counselor must cultivate the client's trust by demonstrating genuine sincerity in assisting them. If the counselor successfully instills confidence in the client, it signifies a significant advancement towards achieving greater success in subsequent meetings and steps. Given its vital role, Islamic Counseling is highly efficient in instilling Islamic principles in students.

d. Muhammadiyah Islamic Boarding School Kwala Madu

The research results indicate the application of Islamic guidance and counseling at the Kwala Madu Muhammadiyah Islamic Boarding School through the use of advise, Bi Al-Hikmah, Mau'izatul Hasanah, Mujjadi, and pringatan. The guidance provided by the BK instructor encompasses effective communication to prevent bullying in Islamic boarding schools, suitable etiquette as a santri, social skills, moral conduct, and appropriate concealment of private areas.

In addition to providing counsel, BK teachers employ the Mau'izatul Hasanah approach, which consists of guidance articulated by a counselor in accessible language, ensuring that the message is comprehensible, relatable, emotionally resonant, and pleasing to hear, while consistently eschewing violence, offensive language, egocentric behavior, and any content that may be deemed discriminatory or offensive to the counselee. The Mujadalah method is employed by counselors to address student issues at the Muhammadiyah Kwala Madu Islamic Boarding School. During dialogues with counsees, Islamic counselors facilitate two-way communication, allowing counsees ample time to articulate and discuss their problems.

A warning is issued to students at the Muhammadiyah Kwala Madu Islamic Boarding School to prevent the recurrence of such mistakes. The BK teacher instructs students on the notion of death, emphasizing that inflicting harm on others without seeking forgiveness results in sin and ultimately leads to death, so encouraging students to exercise greater caution in their conduct. Counselors may issue warnings as a method to redirect the perspectives and behaviors of problematic clients. This warning aims to raise clients' awareness of their issues and encourage them to seek resolution.

E. CONCLUSION

The results of this study indicate that:

1. The implementation of guidance and counseling in Islamic boarding schools in North Sumatra has been carried out, BK teachers who have educational qualifications in guidance and counseling have implemented programs and services that have been planned according to field needs, the most frequently implemented services are individual and group services. Each Islamic boarding school has its own focus adjusted to the needs of the students and santriah. BK teachers conduct need assessments in the form of Problem Revealing Tools (AUM) and questionnaires distributed to students and santriah to be analyzed in making field learning programs and plans,
2. The implementation of Islamic guidance and counseling in Islamic boarding schools in North Sumatra focuses on the moral development of students and santriah. The services provided by BK teachers have been implemented based on the Al-Quran and Hadith, this is done to instill faith and strengthen religious teachings to students and santriah. The Islamic counseling approach provided by BK teachers in dealing with students' problems is providing advice, Bi Al-Hikmah, Mau'izatul Hasanah, Mujadalah and warnings by including religious values during the counseling process.

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