

The Implementation of Guidance and Counseling Services at Islamic Senior High School

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Abstract

Any guidance and counseling services at school will affect students' development. Thus, all counseling programs at school must be in line with the school vision and missions to emerge innovations in problem-solving so that finally the counseling programs can result changes in students' behavior and obtain public trust for the school. Regarding this background, the present study attempted to describe the implementation of guidance and counseling services at a senior high school level. It was a qualitative study which involved 9 subjects, namely one school counselor, a school principal, two subject teachers, two guardians, and three students selected using snowball and purposive sampling techniques. Their data were collected using interviews and analyzed using an interactive qualitative model, covering data collection, data reduction, data presentation, and conclusion drawing. The results were 1) the guidance and counseling model implemented at the Islamic senior high school was focused on Islamic counseling which emphasized religious aspects in its services, 2) both school counselors and subject teachers collaborated and provided services which were based on religious teachings, and 3) the collaboration increased public trust to school and resulted better counsellor performance. In conclusion, the guidance and counseling services at the school run well due to the collaboration between counsellors and stakeholders, not to mention the strategic counseling.

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INTRODUCTION

Counselors are expected to show their prime role in carrying out services and coordination with all school elements, including subject teachers and school principal as a means of assisting students with optimal development (Robert W. Simmons, 2020).

Some common school problems demanded to school counselors are bullying, aggressiveness, lack of confidence, lack of information, and other coordination. Therefore, they must do some innovations to enhance their mental health in coping with the whole obstacles for the success of guidance and counseling programs (Nicole, et al., 2019). Counseling programs are designed based on students' need analysis results and include some guidelines, such as rationale, vision and missions, need descriptions, program components, service areas, operational plans, theme or topic development, program master plan, evaluation-report-follow-up, and budgeting (Appendix to the policy of the minister of education, culture, research and technology or concerning Counseling Guidance in Elementary and Secondary Education regarding Components of Counseling Guidance). In designing guidance and counseling programs, a counselor must refer to the school vision and missions so that there will be new various innovations for all obstacles in achieving the success of the programs.

Mahmud (2019) states a model is a representation of simplified object, things, or ideas resulted from existing situations and natural phenomena. It consists of information about the phenomenon that is made as a basis for investigating its systems. Model can be a copy of a real thing, system, or event that has important information to research.

In curriculum 2013 guidance and counseling is set to channels individuals' interests and talents since this curriculum aims at equipping an individual the skill of self-assessment. Meanwhile, in Kurikulum Merdeka, students are expected to deepen their talents and interests because this curriculum focuses on giving students autonomy and freedom as much

as they wish. In details, kurikulum Merdeka includes: a. soft skills and characters development, b. essential materials focus, c. flexible learning, d. projects for strengthening the profile of pelajar Pancasila.

Nurudin (2019) mentions students' character development is a significant aspect to manage. With their potential, they are projected to be a leader for themselves, so moral is the basis of sustainable development.

Islamic guidance and counseling is in form of assistance given to students as a means of self-discovery, empowering faith, reason, and willingness given by Allah to learn the teachings of Allah and his Rasul so that at the end, the individuals will grow up in a right way and firmly according to of Allah teachings.

Commonly, Islamic guidance and counseling aims at helping students realizing themselves as whole human beings to achieve happiness in this world and afterlife (Thohirin, 2022).

As a developing country, Indonesia needs creative generation who is able to give contributions in the field of science, technology, and culture for the present era. Thus, education is not only for equipping skills and intelligence, but also developing creativity, integrity, and characters (Danang, 2019).

Indrawati (2021) states the social reality that moral crisis in Indonesia is increasing. This is certainly a flaw in the world of education, especially in character education which is predicted as an idea capable of creating Indonesian national character.

The phenomenon of bullying in schools still occurs and is a concern. Based on the 2021 data by the Indonesian Child Protection Commission noted there were 53 cases of child victims of bullying in the school environment and 168 cases of bullying in cyberspace. Meanwhile, from January to October 2022, cases of bullying in schools increased to 81 cases. In contrast, cases of bullying in cyberspace have decreased to 18 cases.

Wahyuningsih study (2022) found an important role for Islamic guidance and counseling for the moral development of

students in Madrasas so that Islamic counseling is an urgent matter to be held in there. Her study is in line with the one done by Imanifar and Mahmudi (2020), namely there is a significant influence on the provision of reality group counseling treatment and Islamic teachings-based spiritual-religious therapy on quality and meaning in life in divorced women's households.

A study by Bahiroh (2020) summarizes some common students' problems, namely moral, learning, and discipling. Most of the cases were due to gadgets and friendship. In her study, the religiosity-based guidance and counseling model has been successful to reduce these issues since the model invited students to join to discourses at mosques, good things habituation, and be a model which finally could comfort students in learning and communicating religiously.

Nurhasanah study (2019) found that student character building carried out by counselors through guidance and counseling services in schools will turn good if the counselors work with the school principal, subject teachers and other school staff based on the existing norms.

Regarding the above previous study findings, there needed an investigation to determine the model of guidance and counseling utilized by the school to enhance students' optimal development, independence and characters. Surely, a good guidance and counseling program will benefit the school in terms of becoming a role model for others and increase public trust amid the many cases of bullying in schools which are still a concern.

METHODS

The subjects of this study were selected using a purposive sampling technique based on several criteria, such as appropriateness, competence, and trustworthiness. Hence, 9 respondents were chosen, namely: a) three students as the recipients of the counseling services, b) two subject teachers to report the implementation of the guidance and counseling programs given by the school counsellors, c) one

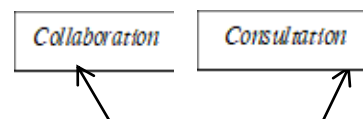
school counselor to describe processes within the guidance and counseling services given at school, d) two guardians to give impressions regarding belief and expectations about the guidance and counseling profession, e) a school principal to assess the counselor's performance.

All subjects data were collected through observation, interviews, and documentations, while the validation was done through observation extensions, reassessment on the field, and observations. Interviews were also done twice. Through these repeats, the relationship between researchers and informants was increasingly formed rapport, more intimate, more open, resulted mutual trust so that no information was hidden anymore. In extension was focused on the tests that have been obtained, the data obtained were validated and revisited to determine the credibility. In qualitative research, findings or data can be declared valid if there is no difference between what is reported by the researcher and what actually happened to the object under study.

In terms of data analysis, a qualitative approach using a Miles & Huberman (1994) interactive model including data collection, data reduction, data presentation, drawing conclusions was performed.

RESULTS AND DISCUSSION

The results of interviews and observations were the basis for describing the implementation of guidance and counseling services at the research site. Also, those enlightened the researchers about the reasons why the programs could benefit students and obtained public trust. The process of internalizing Islamic values in the services began with identifying student needs through an assessment conducted by the counselor, Then, it was followed by developing a vision of guidance and counseling in accordance with the school vision.



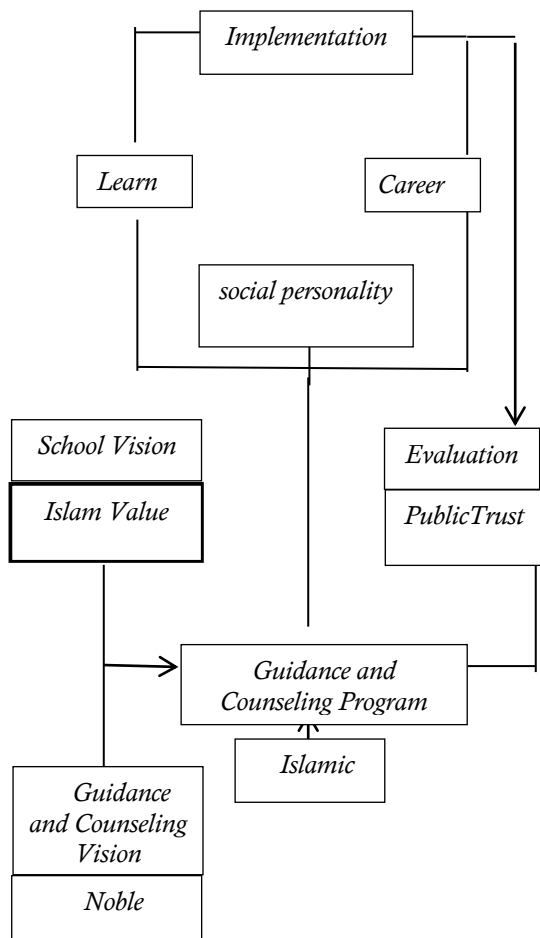


Figure 1.1 *Islamic values internalization*

It could be seen that there were four main themes in the above framework: (a) school vision, (b) Islamic values internalization in the guidance and counseling programs, (c) implementation, and (d) public trust. MH as a counsellor who designed the programs has not yet understood the students' needs maximally. Here, he used questionnaire, sociometry, and student's profiles. This was revealed by the counsellor in the following excerpt "the guidance and counseling programs were started by carrying out need assessments prior to the stages of planning, organization, implementation, and evaluation. I used questionnaire, sociometry, ITP, student's data, profiles. Meanwhile, I did not utilize problem solving tool yet". In preparing the program, the school vision and missions became the main foundations because the vision contains the

goals to be achieved through the programs being implemented. It was revealed by the counselor in the interview that the formulation of the vision and mission of guidance and counseling has been adjusted and in line with the school's vision and goals. This was expressed in this excerpt: "the vision and missions that we have compiled are related to the vision or goals of the school, namely, to excel in quality, especially in faith and morals integrated in culture. So that the vision of guidance and counseling must also be aligned with the school's vision which contains goals regarding what is to be achieved through the services provided." The model of internalizing Islamic values in the guidance and counseling programs was apparently not only applied during the counseling process, but also classroom guidance services. It was stated by the counselor as follows: "we all agree that the inclusion of religious values in guidance and counseling services is very effective for strengthening the goals of the service itself so that it was included, for example during the tutoring classes, the counsellor not only emphasizes the benefits of learning, but also instils an Islamic value that learning is obligatory, even I mentions the hadith that says it is obligatory to study until the grave." This showed the importance of learning from a religious perspective and guidance and counseling, which in the end will provide insight to all teachers and students in particular, namely guidance and counseling and the Islamic religion are interconnected and beneficial to mankind. The success or failure of guidance and counseling programs in schools along with the model content in it cannot be separated from supporting factors, for example good cooperation or collaboration between counselors and stakeholders or related parties such as the school principal and class teachers. It was stated by the counselor as follows: "the internalization model can be said to be successful if there is a mutual agreement between the counselor, the principal and the class teacher. Also, the success can be in form of a significant development in the students, especially their morality. In our school, the model is not only applied by the

counselor but also by the class teacher, so the provision of material accompanied by an Islamic religious perspective was also finally carried out by the class teacher after initiated by the counselor as an example.” As the party that receives the guidance and counseling services, students felt that the counselor has done good and been according to their needs, especially in conveying all material in the guidance field. It was always accompanied by an Islamic religious perspective so that it further strengthened students about the importance of guidance and counseling in life. The subject of this study, Hq as the representative of student said: "the service provided by the counselor at my school is very interesting. When conveying anything there was a spiritual element so it really made sense. For example, when there was material about the importance of reading, the counselor explained the data that show the average population in developed countries has a high interest in reading, while in Indonesia it is still low. In fact, Islam has taught the importance of reading thousands of years ago with the first verse "read" or iqra. It really hits the heart. This made me sure of the benefit of guidance and counseling at school.” In addition, the subject Bd, as the school principal argued that the model implemented by the counsellor has been giving positive effects to students, particularly in terms of behavior and politeness. He said “the services given by the counsellors help students solve problems and develop their potential. It apparently improves their politeness, and even some teachers argued that the students who initially never did handshake and acted busily during the learning process changed their habits. When I asked how, the students said “the counsellor said that a good moslem is the one who loves the younger people and respects the elders.”

In terms of subjects teachers, they agreed that the guidance and counseling services given to students were good since they felt significant differences in students’ discipline and politeness. The subject stated “the guidance and counseling services gave positive impact. I admitted some students whom I complained to the counselor

became more discipline and polite in the classroom.’

To know the feedback from society, guardians were interviewd. The subject Pp explained that his main reason of registering his kid to the school was because this school had good reputation, especially with regard to religiosity and politeness. He said “I chose this school because it has good reputation from society perspectives. Also, since I think religious education is the best way to guide my kid in this very concerning era that is dominated by deviation.”

Subject At as the guardian hoped that this reputation can be sustained because the school achieved good reputation from the society, especially in terms of religion as showed by the behavior of its students. As said: "I hope that his achievements will be maintained, because since study there my children have been more polite at home”

The previously mentioned findings have confirmed that the model used in the implementation of guidance and counseling services at the Islamic senior high school was the Islamic guidance and counseling model. It run well due to some factors, namely the existence of model which emphasized religious aspects which gave positive effects to students and the collaboration between school counsellor and subject teachers.

Findings for the Implementation of Counseling Guidance Services:

Theme	Hypothetical
1)Islamic Values	The internalization of Islamic values carried out by the guidance and counseling teacher begins with the preparation of the guidance and counseling vision which is adjusted to the school's vision, namely based on Islamic values and a global outlook, these adjustments are required in the 2013 curriculum, while the application is modified by the guidance counseling

	teacher according to the independent curriculum which frees educators to make projects according to the needs and environment of the students, technically, every time they provide classical services in class, religious references are always given spirituality
2) Collaboration	Collaboration is a collaboration between guidance counseling teachers and stakeholders contained in the 2013 curriculum and independent learning, the application of counseling guidance teachers and subject teachers synergizes to provide material delivered accompanied by religious content
3) Public Trust	Community trust in schools and the performance of guidance and counseling teachers is very good, the indicators are changes in the moral, polite and spiritual behavior of students in the family, school and community environment

CONCLUSION

Based on the findings, it can be concluded that the Islamic guidance and counseling model implemented by the school was based on the theories of model, namely by realizing ideas through speech or action, while the model contains several important information with the aim of giving better results.

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