

## **Implementation of the Foundation for Instilling Religious Values in Counseling Guidance Services at MTsN 1 Langkat Tanjung Pura**

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### **ABSTRACT**

The importance of education, especially in the formation of the religious character of students, is a manifestation of the implementation of Islamic values that require its people to be good Muslims. Bad influences from the external environment such as brawls, promiscuity, access to pornography, lazy to study, lack of self-confidence are challenges for teachers in schools to be able to shape the religious personality of students, in this case the role of teacher guidance counseling is very important. This research is a field research that uses a mixed approach (mix method) in which it investigates problems by collecting and analyzing quantitative and qualitative data strictly in response to research questions, and then integrating or "mixing" the two forms of data in a particular research design. to produce more complete information. Data collection was carried out by in-depth interviews with BK teachers and using questionnaires to students at MTsN 1 Langkat 1 Langkat. Based on these data, the Islamic counseling service provided by MTsN 1 Langkat helps better understanding, especially in dealing with student problems in madrasas based on religious values. Religious character must appear in every student who must become a culture or label and brand that is very closely related to good religious values in this madrasa. This strategy is related to the topics and components of the Guidance Counseling service area, so it starts from the performance of the Guidance Counseling teacher who must be good. Basic Services, Responsive Services, Specialization & Planning, Support Systems All basic needs programs have been planned and implemented by the Guidance Counseling teachers.

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## 1. INTRODUCTION

Humans have a very noble and high position in Islam. With the privileges and honors given to humans from birth (fitrah), humans are given the mandate by Allah SWT to become caliphs on this earth. But the nature he brings will stop if it is not accompanied by guidance and teaching. With the development of human nature, will face various problems. With a religious approach, the counselor will be able to overcome the problems faced by the client. Religion regulates all aspects of human life to create human inner balance. The religion that is brought in the end maintains the nature that humans are born with so that they are maintained according to the nature they play. This is as explained by MSurya that: "religion determines adjustment. It is recognized by clinicians, psychiatrists, pastors, and counselors that religion is an important factor in maintaining and improving mental health. Religion provides a certain atmosphere in conflict, frustration, etc., and provides an atmosphere of peace and calm.

Islamic religious education in madrasas to overcome student problems can be provided through counseling assistance. Students as humans realize that they will always face problems in their lives. All problems faced by students require solutions, because problems are things that hinder, narrow and hinder individuals from achieving success. However, students are endowed with various potentials such as body and soul, but these potentials are meaningless, if they are not instilled with religious potential, it is necessary to foster, inculcate, direct, develop and introduce religion to them. Because there are factors behind humans need religion is because humans have various abilities and shortcomings. And with the word *al-nafs*.

Tarmizi argues that it is said: Guidance in Islamic counseling is to provide assistance to solve problems or find solutions to problems faced by the people being consulted and provide the best potential and religious character that uses the educational values of Islamic teachings with revival. spiritual life in him so that humans are encouraged to be able to overcome the problems they face and live life in accordance with the provisions that Allah has commanded to achieve life in this world and in the hereafter. Madrasah is a formal education path that has rules, is made for intelligent and moral education, piety, and is obeyed by all elements of the personnel in it, starting from the head of the madrasa, staff/employees, administrators, teachers and students, in learning and gaining knowledge. knowledge in madrasas. Madrasah Tsanawiyah education is one of the institutions with strong Islamic values, so it is only natural that Madrasah Tsanawiyah also carries out Islamic coaching in its student development service activities, in addition to piety and increasing faith, which leads to the balance of *fiddunya walakhirah* life. One of the goals of Madrasas is to increase religiosity by providing motivation for good things in the form of socializing Islamic activities. There are efforts made by BK teachers to collaborate with other teachers so that students are accustomed to always saying greetings, liking prayer with awareness, praying and *tahfiz Al-Quran* both at madrasas and at home. This can be seen in Iyoh Mastiyah's research which considers it necessary to improve the teaching of religious beliefs or religious education, which is more directed at the formation of belief and appreciation of religion than just the formation of knowledge. His research uses a quantitative approach and focuses on measuring the dimensions of religious belief (knowledge, appreciation, belief, practice of religious rituals, social behavior, and behavior to avoid negative behavior.

Madrasah tsanawiyah students are in their early middle teens, which is a difficult time for personal development. Changes occur during this time, especially cognitive, physical, and psychosocial changes. These developments affect the development of religiosity in early middle age, when adolescents develop critical and rational thinking that affects their value to something. The development of religiosity of madrasah tsanawiyah students is a continuation of the development of religiosity that has been instilled from an early age. In general, these early middle-aged adolescents have close relationships with their peers, often form peer groups, and their interactions with peers, especially their group friends, determine their behavior, even more than the influence of their parents. Therefore, Islamic counseling guidance in education is very important to achieve the development and optimization of the educational process. Also in Islamic education, it is important to understand from the beginning of the history of the formation of madrasa guidance services. This is understandable from the many problems faced by the community, mental disorders and the way madrasas deal with educational and work problems. The purpose of

Islamic counseling in general is to help individuals realize that they are whole beings in achieving the happiness of this life and the next. And the specific goal is to help individuals overcome the problems they face, helping individuals to maintain and develop good conditions and conditions for the better, so that they do not become a source of problems for themselves and others.

MTsN 1 Langkat 1 Langkat with an annual program of Counseling Guidance services there are 15 service programs, then 17 semesters plus a counseling service program with the following materials: 1. Social Guidance, 2. Personal Guidance, 3. Learning Guidance, 4. Career Guidance. While the annual program of Counseling Services at MTsN 1 Langkat 1 Langkat are as follows: 1. Individual personal services, 2. Social services, 3. Learning services, 4. Professional services, 5. Information services, 6. Group services, 7. Mediation services, 8. Orientation Services, 9. Guidance and Counseling Instrumentation Services, 10. Home Visits, 11. Case Conferences, 12. Library Displays, 13. Consulting Services, 14. Placement and Distribution Services, 15. Transfer Cases. Therefore, the researcher uses Yahya Jaya's opinion in Tarmizi, that he conveys his views on Islamic religious counseling as a process by counselors/BK for students who have problems in their religious life and want to develop their religion as independent and mature individuals. in various services. and activities of worship, aqidah, morals and muamalah.

According to Jalaluddin in Said Alwi, religiosity is a person's conscious attitude to understand and practice religious teachings, guide himself to live and act in accordance with the teachings he upholds. The development of students' beliefs/religious is a period of development of religious awareness. Religious interest increases along with the preparation of students to become members of a religious group followed by their parents. According to Zakiah Deradjat, that studying religious awareness in individuals can be seen from the behavior and religious actions of individuals in their lives with religious experience, then students are given guidance to know and understand better, to Allah they are obliged to submit and how to behave. and the form of ordinance is subject to compliance. Your Excellency. Why is religiosity so important for teenagers? Because religious belief/religiosity is an individual teenager's appreciation and experience of religious teachings. The tenacity and perseverance of the youth will lead to obedience to religious teachings. As an appreciation of the values of religious teachings, these values are internalized in a teenager and are manifested through behavioral actions in everyday life. The development of religious belief/religiosity in adolescence is influenced by two factors, the first is the development of religious belief/religiosity in childhood. Adolescence is a continuation of childhood which has a major impact on the development of belief/religion in adolescence. Second: the developmental factors of adolescent psychology, such as cognition, emotion and connection, have developed, and the characteristics of thinking are more complex and abstract, thus affecting the development of religious beliefs/religiosity. Researchers assume that Islamic counseling guidance services are one of the absolute needs to be applied in instilling the value of religiosity in Madrasah Tsanawiyah 1 Langkat as a fortress of the nation's generation, because the progress of the modern world and technology will produce noble moral behavior. of students at risk.

## 2. METHODS

In this study, the author uses field research which is a mixed research method with a phenomenological approach, (examining the facts that occur) where the author focuses more on describing a phenomenon or event obtained with the background of the researcher's interest in a phenomenon. students at MTsN 1 Langkat 1 Langkat. Some of them have a better religious personality, which can be seen from good interactions with teachers, friends, madrasa residents and participation in religious activities at the madrasa. In data collection, the instrument techniques used in this study were: observation, interviews, questionnaire and documentation. Based on field findings related to the implementation of Islamic counseling guidance services in inculcating religious values at MTsN 1 Langkat, a written presentation will be made according to the classification applied and then analyzed. Data analysis was carried out using quantitative and qualitative approaches simultaneously

(combined) to provide a better understanding of the issues related to this matter, namely those relating to the implementation of Counseling Guidance services at MTsN 1 Langkat.

### 3. FINDINGS AND DISCUSSION

Student recapitulation at MTsN 1 Langkat 1 Langkat. The number of students studying at MTsN 1 Langkat 1 Langkat is certainly very significant. More details can be seen in the following table:

Table 1. Student Data for MTsN 1 Langkat 1 in 2018 to 2022

Academic Year	Class VII		Class VIII		Class IX		Number of Classes (VII, VIII, IX)	
	Total students	Number of study groups	Total students	Number of study groups	Total students	Number of study groups	Total students	Number of study groups
2018/ 2019	257	8	243	8	303	8	803	24
2019/2020	254	8	256	8	243	8	753	24
2020/2021	256	8	252	8	252	8	760	24
2021/2022	255	8	256	8	247	8	758	24

Judging from the tables and graphs above, it can be strengthened by the results of the documentation study and researcher observations regarding the classification of the number of students at Madrasah Tsanawiyah Negeri 1 Langkat during the pre-pandemic and pandemic and have started to meet face-to-face.

#### Number of Classes and Students

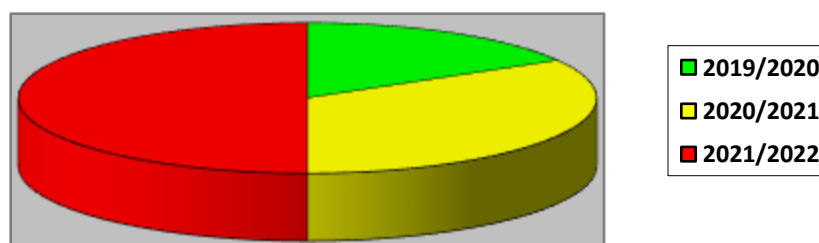
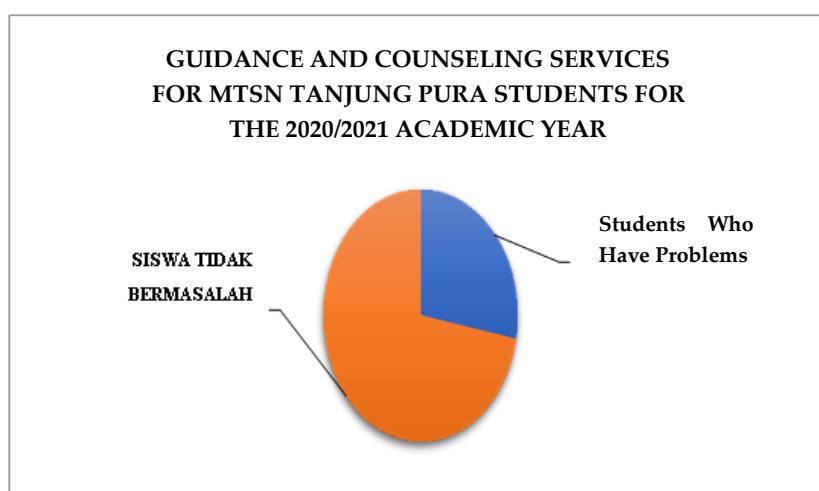


Figure 1. MTsN 1 Tahfidz Class Program 2019 to 2022

As for the meaning of the tahfidz program itself, through memorizing the Qur'an to students it will grow and improve the spiritual intelligence of students. Because the Qur'an is a source of peace of mind, peace of mind. The heart of a muhafidz (memorizer) of the Qur'an will never be empty because he is always used to reading and repeating it so that his heart becomes straight, clean and always attached to the Creator, Allah SWT. Spiritual intelligence in students is manifested in the form of an attitude of helping fellow human beings. The blessing of memorizing the Qur'an fosters a sense of empathy that will bring children to have the ability to feel the inner condition of others. The spiritual intelligence that results from memorizing the Qur'an is also reflected through the growth of a sense or honest attitude. Honesty is one of the good attitudes or morals of al-karimah that characterizes a Muslim. Good morals will become a habit if done continuously. The memorizers of the Qur'an will get

used to always doing good, so that the actions they do will occur spontaneously, good deeds are carried out without difficulty and do not encounter many difficulties.



**Figure 2:** Graph of Service Data .Counseling Guidance

Based on the data, in the 4-year academic year before the pandemic and up to the initial meeting, it was found that in the 2020/2021 school year as many as 256 or 28% of students, students experienced the following problems: school regulations, student attendance, lazy to study, brawls, pornography, disturbing friends, learning difficulties in learning, feelings of inferiority, fear of being wrong / Lack of confidence and less serious learning awareness. This madrasa is still in great demand by parents who show their desire to send their children to a better education through programs that shape early adolescent development. The mechanism for handling student violations determined by the Head of MTsN 1 Langkat 1 based on the type and severity of the violation are: 1) Minor violations with a penalty weight of 01-25, namely calling the student concerned, or verbal warning, 2) Moderate violations, points 26-50 will be awarded a written warning/statement, and the student's parent/guardian will be given a telephone number 3) Serious violation, points 51-61, namely suspension for 3 days and not allowed to enter class, with a weight of 66-85, and a suspension of 6 days, with a weight of 86 - 100. Return to parents/guardians of students. In addition, the student problems mentioned above must of course be resolved professionally in accordance with the theory and Decree of the Minister of Education and Culture Number 1. 25/P/1995 concerning Technical Guidelines (Juknis) and Implementation Notes (Jukak), including: 1) Preparation of Activities, 2) Activity Implementation, 3) Activity Evaluation, 4) Activity Evaluation Result Analysis, 5) Follow Up. It can be understood that Islamic counseling includes two dimensions, namely the spiritual level and the material level. In an ongoing consultation process, the services provided must prioritize each of these aspects. Similarly, the advisory role appears to be more likely to prioritize services.

Islamic religious counseling services for students of MTsN 1 Langkat 1 Langkat achieve inner peace by prioritizing religious values and mental health development through the spiritual dimension and students who are mentally healthy are characterized by their ability to overcome/resolve inner complexities that arise from various life difficulties. In addition, he is able to purify his soul from all kinds of peace, fear, and inner conflict. In this case the soul is balanced, can maintain a good integrated personality, and has the ability to solve life's difficulties with confidence and courage.

Based on the value of religiosity that is instilled in guidance and counseling services in MTsN 1 Langkat students from the interview results, it can be understood that the cultivation of religious values with Islamic counseling guidance services at MTsN 1 Langkat 1 Langkat is the right thing, because it creates a sense of self-confidence and personal self-awareness of students. This can be seen clearly from the behavior of students while in the madrasa environment and outside the madrasa environment.

Such as activities or programs from madrasas that support these religious values. Because MTsN 1 Langkat is a madrasa with an Islamic label, MTsN 1 Langkat seeks to make its label not only a symbol, but also the output of its graduates.

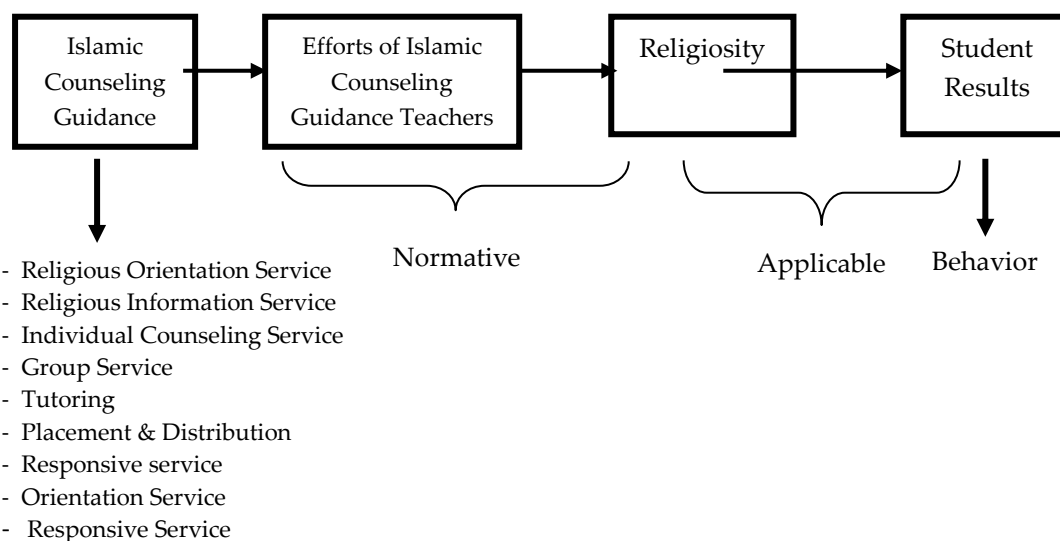
Of course the BK program by trying to instill the value of religiosity looks very appropriate, the results of documentation observations can be seen:

“In terms of worship, congregational prayers, tahfidzul qur'an, tahsin and reading yasin together in the madrasa yard are routinely carried out on Fridays led by the madrasa students themselves in rotation according to a predetermined schedule. . The joint dhikr which is routinely carried out on Tuesdays and Wednesdays in the madrasa yard is led by the madrasa students themselves in turns according to a predetermined schedule, as well as the implementation of the dhuha prayer which is carried out by students every day through the guidance and habituation of the teacher.

The implementation of counseling guidance services in inculcating religious values aims to improve the religion of students at MTsN 1 Langkat 1 Langkat in shaping the personality of students who believe and fear Allah swt. The application of Islamic counseling guidance is very important given according to the needs of students. Based on the results of the interview, it was explained that the application/implementation of Islamic counseling guidance services in instilling religious values so far has often been applied to orientation services, information services and individual services that make children change behavior for the better. . Islamic Religious Guidance and Guidance is organized to provide Islamic religious tutoring services to equip students with implementation goals. Preparation for this service will of course depend on the grade level of the student. In accordance with the needs of students, develop various types and forms of guidance and counseling services to optimize the implementation of Islamic guidance and counseling services.

In the observations of researchers looking at the results of the implementation of BK services in instilling the value of religiosity, it can be seen that there is a systematic effort to find out how much has been achieved from the implementation of guidance, guidance and services. provided. In this case students can be assessed from the cognitive, affective and psychomotor aspects. Cognitive domain of cognition is the student's mastery of the development and mastery of the student's personality towards learning in competing on activities and regulations in the madrasa. Personality development is a process of acting, in instilling religious values, such as character behavior, temperament, behavior towards Allah SWT, fellow humans, oneself and the environment, which is carried out effectively and efficiently for the happiness of living in the world and the universe. next. The process of developing the personality of MTsN 1 Langkat students requires the effort and patience of educators, especially BK teachers, because a good personality is not produced from generation to generation or suddenly, but requires a long process and time, so the student personality development process must be systematic starting from planning, implementation and evaluation to get the results of student self-application. The results of student assessments at MTsN 1 Langkat 1 are cognitive and emotional assessments of whether students achieve self-development and learning goals. Of course there are extra actions from teachers, and special services for individual guidance and counseling, forming attitudes with religious education values, making children more confident and independent. Therefore, the implementation of Islamic Counseling Guidance is used in instilling religious values in Islamic educational institutions, precisely at MTsN 1 Langkat 1 as a forum for students to pour all their problems into the process of finding the best solution for themselves and their environment. . , and to convince oneself that every difficulty will be alleviated by faith and surrender to Allah.

Implementation of Islamic Religious Counseling Guidance Services at MTsN 1 Langkat 1 Langkat, in general there are 9 services but in its implementation based on the analysis of researchers in the implementation of BK guidance services only use 7 services that each BK teacher provides, some do not. , because in accordance with the needs of students in the implementation of service. Thus the Implementation of Counseling Guidance Services in Instilling Religious Values at MTsN 1 Langkat carried out by BK teachers through 4 aspects, namely:



**Figure 3.** Patterns of Implementation of Counseling Guidance Services in Instilling Religious Values in MTsN 1 Langkat students

The results of the descriptive test of the religiosity variable with 15 instrument items are gratitude for being given the opportunity to live, God is a place to complain, share with those in need, fasting is healthy for the body, belief that prayers will be granted, humble because of religious education, try and study seriously, Believe in God's destiny, everything happens because of God, do not doubt God's power, Live a good life as a provision for the hereafter, Act honestly because of God's orders, Feel guilty when doing things things that are forbidden by Allah, avoid behavior that will be punished in the hereafter and should not be lazy.

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Grateful to still be given the opportunity to live	4	4	5	4.75	.500
God is a place to complain	4	4	5	4.50	.577
Share with those in need	4	3	5	4.00	.816
Fasting makes the body healt	4	4	5	4.25	.500
Belief will be answered prayer	4	4	5	4.50	.577
Humble because of religious education	4	4	5	4.50	.577
Struggle and study earnestly	4	4	5	4.50	.577
Believe in Allah's destiny	4	3	5	4.00	.816
Everything happens because of Allah	4	4	5	4.75	.500
Don't doubt the power of Allah	4	4	5	4.50	.577
Live life well as a provision for the hereafter	4	4	5	4.25	.500
Act honestly because of Allah's command	4	4	5	4.75	.500
Feeling guilty when doing things that Allah forbids	4	5	5	5.00	.000
Avoid behavior that will get punished in the afterlife	4	3	5	4.00	.816
Can't be lazy	4	4	5	4.50	.577
Valid N (listwise)	4				

Table 2: Descriptive Table

From the results of the descriptive analysis of 15 religiosity instruments given to 4 respondents, it can be stated that the instruments with the highest average scores are:

- a. First, with an average score of 5.00, the instrument feels guilty when doing things that are forbidden by Allah.
- b. Second, with an average score of 4.75, the instrument of gratitude is still given a chance to live, everything happens because of Allah, acts honestly because of Allah's commands.
- c. The third with an average value of 4.50, namely God's tool is a place to complain about the belief that prayers will be answered, humble because of religious education, try and study seriously, do not doubt God's power, should not be lazy
- d. Fourth with an average value of 4.25, namely the instrument of living a good life as a provision for the hereafter, fasting is healthy for the body,
- e. Fifth, with an average score of 4.00, namely by sharing tools with those in need, believing in God's destiny, avoiding behavior that will be punished in the afterlife.

#### 4. CONCLUSION

The religious foundation is an effort to integrate religious values in the guidance and counseling process. The goal to be achieved in the application of the religious foundation of guidance and counseling is to place students as God's creatures in all their glory. This is because religion makes a positive contribution to mental health. This means that religion can be used by clients as an effort to support mental health. From this we can conclude that religion is used as a basis in the process of guidance and counseling in dealing with a problem in life. Religion is used as a solution in dealing with the impacts that occur when students experience puberty. The implementation of the religious foundation in dealing with student puberty is to return to the Qur'an and Hadith which are used as guidelines in Islam.

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