

APPLICATION OF ISLAMIC COUNSELING GUIDANCE IN SHAPING SOCIAL ATTITUDES IN CHILDREN IN MADRASAH IBTIDAIYAH PRIVATE AL-IKHLASIAH

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Abstract: This study aims to analyze the implementation of Islamic counseling guidance in shaping social attitudes among children at Madrasah Ibtidaiyah Swasta Al-Ikhlasih. Islamic counseling guidance is an approach that integrates Islamic values into the counseling process to assist children in their social, emotional, and moral development. The research method employed is a qualitative approach with a case study of students at Madrasah Ibtidaiyah Swasta Al-Ikhlasih. Data collection techniques included observation, interviews, and documentation. The findings of the study indicate that the implementation of Islamic counseling guidance effectively shapes positive social attitudes in children, such as empathy, concern for others, and the ability to interact harmoniously with their environment. This Islamic counseling program also has a significant impact on increasing children's awareness of the social values taught in Islam, thereby creating a more conducive atmosphere at school. Thus, the implementation of Islamic counseling guidance at Madrasah Ibtidaiyah Swasta Al-Ikhlasih has proven to make a positive contribution to the development of children's social attitudes.

Keywords: Islamic Counseling Guidance, Social Attitudes, Children.

INTRODUCTION

Guidance and counseling in an Islamic perspective is an activity that provides guidance, teaching, and guidelines to students to develop the potential of reason, psyche, faith and belief and be able to overcome problems related to interpersonal intelligence properly and correctly based on the Qur'an and Hadith, using certain techniques. Islamic counseling is one of the ways or techniques that can facilitate individuals to be able to develop the potential of students, including in the aspect of interpersonal intelligence which is focused on the habit of noble morals, understanding religious teachings properly and correctly towards oneself, others, the environment and with God (Sutoyo, 2009). The Islamic counseling approach is one of the comprehensive ways to help students develop their religious potential, both individually and in groups (Jaya, 2004). Guidance and counseling in Indonesia until now still develops and uses western theories such as the psychoanalytic theory approach from the view. Freud, the humanistic existential approach of Rogers, the gestalt approach of Perls, the transactional analysis approach put forward by Berne and other approaches. (Erhamwilda, 2009). In general, the theories of guidance and counseling from the west are based on human thought. This is because humans are social creatures who need help from their fellow humans. Likewise, as religious beings, human beings need happiness, peace of life and the return of the soul to the Almighty in a state of purity and tranquility. Therefore, religious-based guidance and counseling are urgently needed.

Musnamar (1992), explained that there is a difference between the Islamic counseling approach and general counseling, where one of the general counseling approaches is not connected to God or religious teachings. In this case, counseling services are considered as something that tends to worldly problems, even though in Islamic counseling it is recommended that every counseling service activity is based on worship to Allah SWT and is counted as alms. Referring to the theory above, Islamic counseling services must be able to recognize from an early age the interpersonal intelligence of each student, so that educational goals can be achieved. However, the fact that in the private al-ikhlasiah ibtidaiyah Madrasah shows that in general there are still many students who prefer to interact indirectly through cyberspace, although this cannot be said to be bad behavior but can indirectly hinder interaction and adjust to the surrounding environment. Likewise, in general, teachers still tend to pay attention to the development of one type of cognitive intelligence, and ignore other types of intelligence, one of which is interpersonal intelligence. Therefore, in the research conducted by the researcher, it will examine the application of an Islamic counseling approach that can overcome interpersonal intelligence for students of grade IV Madrasah ibtidaiyah private al-ikhlasiah.

LITERATURE REVIEW

Stoddard (Azwar, 2017) defines it as a form of ability to understand problems that are characterized by (a) containing difficulties, (b) containing various kinds of tasks that must be overcome well, (c) containing symbols that require analysis and interpretation, (d) economical, i.e. can be completed using an efficient mental process in terms of using time, (e) directed to a goal, with a clear direction, (f) the way and results of problem solving are acceptable to social values and norms, (g) they come from a mindset that can arouse creativity to create something new. The next definition is put forward by Raven (Suryabrata, 2022) saying that intelligence is as a public facility, where the individual appears in his ability to face the demands of life rationally. The other definition states that interpersonal intelligence has a narrow meaning and a broad meaning. The narrow meaning is interpreted as "humanized intelligence" whose contact is not only with oneself but also with others. Furthermore, broad meaning has several meanings.

(Zuchdi, 2010) explained that interpersonal intelligence is the ability to process self-affection to be able to understand the feelings, moods, and desires of others. Spitzberg and Cupach (Devito, 2013) revealed that interpersonal intelligence is the ability of individuals to communicate effectively. Interpersonal competence includes abilities that are characterized by the presence of certain psychological characteristics that are very supportive in creating and fostering good interpersonal relationships. This relationship is one of the fundamental things in the needs of human life, in addition to the need for affection (the need for affection), inclusion (the need for satisfaction), and control (the need for supervision). In fulfilling these needs, it will encourage humans to interact with each other, both to cooperate and compete.

Gardner (Hadi, 2003) stated that interpersonal intelligence is the ability to observe and understand the intentions, motivations and feelings of others. Meanwhile, Amstrong (2009) defines interpersonal intelligence as the ability to perceive and distinguish the moods, temperaments, motivations and aspirations of others. This intelligence includes sensitivity in the self-actualization of faces, sounds, and gestures: the ability to distinguish between a wide variety of interpersonal indications and the ability to respond effectively, such indications using certain pragmatic actions (e.g., hypnotizing a group of people into performing a certain action).

RESEARCH METHODOLOGY

The type of research used in this study is qualitative analytical narrative research (Suyanto, 2005, p.171).

This research method intends to know the reality of what the research subject is experiencing, such as behavior, perception, motivation, action, etc., holistically, and uses a way of describing

the form of terms and language, in a specific context that is natural and uses a lot of natural methods (Moloeng, 2014, p.6).

In this study, the researcher seeks to deeply explore the application of the PAI hidden curriculum in creating student social behavior in private Ibtidaiyah madrassas al ikhlasih.

RESULTS AND DISCUSSION

Group guidance is a briefing process carried out by a supervisor (facilitator) in the group at a time. According to Titiek Romlah in his book, group guidance is a process of donation given by individuals in group situations with the aim of preventing the emergence of a case that interferes with the development of individual potential.

Meanwhile, according to Prayitno, (in Bambang) states that group guidance is to use a dynamic in the form of a group to strive to achieve goals according to guidance & counseling. Based on the opinion above, group guidance is basically a business activity that utilizes group dynamics or a row of groups of individuals who create a group into guidance efforts that are carried out and carried out by a person (facilitator) using the purpose of making an aspect that still exists in the individual in the form of attitudes. In addition, Prayitno⁶ stated that the purpose of herd guidance is divided into 2 parts, the purpose of generic herd guidance and the purpose of special herd guidance.

The purpose of generic mob guidance is to help individuals who are experiencing cases through mob procedures, besides that mob guidance using generic goals also aims to share directly with each gang member through various pleasant and sad atmospheres. Meanwhile, in particular, group guidance aims to train individuals to be able to dare to express opinions in front of other individuals, train individuals to be open to groups, foster familiarity with other individuals, train individuals to have tolerance for using others, train individuals to acquire social skills, and help individuals to recognize and know themselves in their relationships using others. According to Spitzberg & Cupach (Devito, 1996), interpersonal competence is the ability of individuals to communicate effectively. Looking at the findings in this study, grade IV students are a sign that individuals are mostly in the high category, this means that the individual's interpersonal ability to adjust to using friends at school and effective communication versus talking is effective.

Interpersonal relationships are one of the most basic instincts of human life, in addition to the need for affection, inclusion (the need for satisfaction), and control (the need for supervision).

Basically, the same is true of using class IV students, some of them have been able to put donations on daily communication, using both when communicating versus talking. A total of 34 students (69%) based on the number of research subjects were in the medium category, which is a student who is able to communicate interpersonally using face-to-face between 2 or several people, where the sender can talk about the message exclusively and the recipient of the message can respond exclusively. When analyzed and adapted using a person's current communication style in general. Communication can be done using multiple ways and no longer relying exclusively on oral and face-to-face communication.

CONCLUSION

The application of Islamic counseling guidance has proven to be effective in shaping the social attitudes of grade IV children. This approach integrates Islamic values such as honesty, empathy, responsibility, and cooperation in the mentoring process, so that children can better understand and apply these values in their daily interactions. The methods used in Islamic counseling guidance also include religious lectures, group discussions, and giving advice based on the Qur'an and hadith. This approach has a positive impact on improving children's social attitudes, such as being easier to get along with, respecting friends, and being active in

cooperative activities in the classroom. And teachers have a strategic role as Islamic counselors who provide moral and spiritual guidance to students. With a personal and group approach, teachers are able to help students deal with social and emotional problems, while encouraging them to behave in accordance with Islamic teachings.

Madrasah Ibtidaiyah Al-Ikhlasih provides an environment that supports the implementation of Islamic guidance, such as the implementation of routine religious activities (congregational prayers, reading the Qur'an), as well as the existence of school policies that prioritize the development of students' morals. This strengthens the formation of good social attitudes in students. To increase the success of Islamic counseling guidance programs, schools can expand the scope of methods, such as involving parents in fostering children's social attitudes, as well as providing special training for teachers to be more competent in implementing Islamic guidance. Thus, the application of Islamic counseling guidance is one of the effective and relevant approaches in shaping students' social attitudes in the madrasah environment, especially in creating a generation with noble character and high social awareness.

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