

The Strategy Of Islamic Counseling Guidance In Efforts To Form The Karakter Of Students At PPTQ Muhammadiyah Atmo Wahjono Sukoharjo

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Abstract

The aim of this research is to describe the BKI ustaz's strategy in forming the character of the santri, to find out the dominant character possessed by the santri and the supporting and inhibiting factors in the formation of Islamic character at the Tahfizhul Qur'an Muhammadiyah Atmo Wahjono Islamic Boarding School. Using a qualitative descriptive approach, data was collected through in-depth interviews, observation and documentation involving ustaz, students and Islamic boarding school caregivers. The results of the research show that the character building of santri is carried out in several forms, namely: approaching the ustadz and santri, getting used to the santri's lifestyle, inauguration of IPM, and regular counseling services for santri who need it. The dominant santri characters are: the character of gratitude, the character of faith, and the character of being kind to parents. The supporting factors are: good management performance, good interaction between students and ustadz, guardians of students who support the implementation of the regulations, the presence of Islamic boarding school ustadz (BKI) and psychiatrists and support from community leaders. Inhibiting factors are: student behavior patterns which are sometimes difficult to regulate and lack of support from student guardians in educating students, especially students who are experiencing problems.

Keywords: Strategy; Islamic Counseling Guidance; Character

Abstrak

Tujuan dari penelitian ini adalah mendeskripsikan strategi ustaz BKI dalam membentuk karakter santri, untuk mengetahui karakter dominan yang dimiliki santri dan faktor pendukung dan penghambat dalam pembentukan

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karakter Islami di Pondok Pesantren Tahfizhul Qur'an Muhammadiyah Atmo Wahjono. Dengan menggunakan metode pendekatan deskriptif kualitatif, data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi yang melibatkan ustaz, santri dan pengasuh pesantren. Hasil penelitian menunjukkan bahwa pembentukan karakter santri dilakukan dengan beberapa bentuk yaitu: melakukan pendekatan antara ustadz dengan santri, pembiasaan pola hidup snatri, pelantikan IPM, dan pelayanan konseling rutin dan bagi santri yang membutuhkan. Karakter santri yang dominan yaitu: karakter syukur, karakter iman, dan karakter berbuat baik kepada orang tua. Faktor pendukungnya yaitu: kinerja pengurus yang baik, Interaksi yang baik antara santri dan ustadz, wali santri turut mendukung dalam peraturan yang dijalankan, adanya ustadz kesiantrian (BKI) dan psikiater dan dukungan dari tokoh masyarakat. Faktor penghambat yaitu: pola perilaku santri yang terkadang sulit diatur dan kurangnya dukungan dari wali santri dalam mendidik santri, terlebih santri sedang mengalami masalah.

Kata Kunci: Strategi; Bimbingan Konseling Islami; Karakter.

A. Introduction

Every educational institution has educational goals known as institutional goals (school goals), namely educational efforts that encourage the achievement of the educational process in schools. Guidance and counseling are examples of these efforts. Institutional goals serve as stepping stones to more ambitious learning goals.

Islamic guidance and counseling is an effort to provide assistance or services from Islamic Education Institutions to a person (individual) or group of people who are experiencing

spiritual and spiritual difficulties so that the person concerned is able to overcome them with their own abilities through encouragement from the strength of faith and devotion to Allah. SWT (Sukandar & Rifmasari, 2022).

Counselors should help students solve problems when teaching courses related to Islamic guidance and counseling. This is because Islamic guidance and counseling generally aims to help individuals or groups of students in solving problems. Thus, Islamic guidance and counseling is a process of providing assistance or services and

guidance from Allah so that they can achieve happiness in life in this world and in the afterlife. (Maullasari, 2018).

Apart from helping students deal with certain problems during the counseling process, the ustadz also acts as a facilitator for students. This is the counselor's job. Providing appropriate counseling support can improve students' academic and psychological well-being, especially if they have not only intelligence and cunning but also moral character. This will produce compassionate people who live according to cultural norms, religious teachings, and ethical standards set by society. (Miharja, 2020)

In reality, the life of students in Islamic boarding schools does not completely run according to the rules. There are some students who do not obey the rules, are indifferent to the guidance that the ustadz has provided, and there are several obstacles in the process of forming the character of the students. The process of forming the character of the students is the task of the ustadz who has quite a heavy role, because the students at the Islamic

boarding school are teenagers. At this age, it is an age that is considered a transitional stage between childhood and adulthood. Adolescence is a time of boundless energy, curiosity, immaturity, vulnerability to peer pressure, recklessness, and boldness. So, students in Islamic boarding schools cannot be separated from these teenage years.

In the current era of globalization and modernization, Islamic boarding schools are faced with various complex social, economic and psychological challenges, the moral and ethical values of the students are often marginalized. In the midst of this dynamic, the task of a religious teacher is more difficult than in previous times when there was no exposure to social media, technology and rapid social change. In this case, religious guidance is very necessary in order to guide and guide students in various good deeds as well as provisions for the afterlife.

The role of guidance counselors in Islamic boarding schools is very important in helping students overcome students' problems, both individual problems and complex problems

between boarding school residents. In the process of providing counseling, Ustadz plays the role of facilitator and counselor for students. With the right counseling guidance, the success of the process can be achieved, both psychologically and in student education, especially in how students are not only smart and intelligent but also have a personality with good moral character. This will give birth to caring people, people who behave in accordance with religious, cultural and ethical teachings created by people's living habits (Arifin, 2008).

Previous research has explored the strategic aspects of Islamic counseling guidance ustadz in forming the character of students in Islamic boarding schools, with special research conducted by Fahrozi in 2019 with the title "Student Character Development Strategy (Case Study at MIS Al-Hikmah PPPI Jeru-Tumpang)". The results of this research are: 1) the character development strategy implemented uses the strategies of introduction, understanding, application, habituation, acculturation and internalization. 2) Character

development methods using mujahadah and riyadlah methods, example, habituation, giving advice and giving rewards. 3) There are two impacts from the character development strategy implemented, namely theoretical impact and practical impact.

Until now, literature discussing the strategies of Islamic guidance counselors in shaping the character of students is still very limited. This research not only explains the ustadz's strategy, but also discusses its application in Islamic counseling guidance.

B. Method

This research is a qualitative study, which means that the analytical procedures used do not involve statistical or other quantitative methods. In contrast, this research is descriptive and focuses on developing a more detailed understanding of the research subject by using words as an analytical tool (Moleong, 2006). This qualitative descriptive research was carried out at the Tahfizhul Qur'an Muhammadiyah Atmo Wahjono Islamic Boarding School. In this research, the subjects were Islamic guidance counselors and

students at the Tahfizhul Qur'an Muhammadiyah Atmo Wahjono Sukoharjo Islamic Boarding School. The researcher determined the research subjects to be Islamic guidance counselors and class XI students. The data collection techniques are through observation, interviews and documentation.

D. Result and Discussion

1. Islamic Guidance and Counseling Ustadz's Strategy in Efforts to Form the Character of Santri

Strategy is the method used by the ustadz to shape the character of students in Islamic boarding schools. The ustadz's strategy is used as a measure of the ustadz's success in forming the character of class XI students. The strategies that have been implemented by Ustadz BKI in forming the character of students are:

a. The ustadz's approach to the students

There are several methods in Islamic guidance and counseling, such as developmental, recovery, prevention and critical approaches. Prevention strategies, based on a number of methodologies, are relevant to this

research topic. Prevention strategies are aimed at predicting potential personal problems and attempting to prevent individuals from experiencing those problems.

The ustadz in the santri section, also known as BKI ustadz, offer knowledge and skills to help prevent certain problems. The preventive approach is not always based on a particular theory, but is adapted to needs. In accordance with Ustadzah Isma's explanation as follows:

"Our strategy as part of the Islamic boarding school (Ustadz BKI) is to approach the students, because students have various characters. "We must not differentiate between students or give special treatment to certain students, all students must obey the rules" (Ustadzah Isma, 2024).

Apart from not discriminating against special treatment for students, Ustadz BKI also takes a preventive approach to prevent problems from occurring. Such as providing advice and appeals to students to obey the rules set by the Islamic boarding school, and reminding students not to violate Islamic boarding school rules, especially religious rules. With a preventive

approach, to prevent undesirable things from happening in the Islamic boarding school environment, a comprehensive policy is needed. To overcome this, a policy is needed that involves the community, guardians of santri, and ustadz as well as components from school principals or mudir to santri, as well as cooperation between asatiz, guardians of santri, and the community.

Apart from that, the ustadz at Islamic boarding schools must always try to get closer to their students. One tactic to prevent other students from committing deviant behavior is to provide guidance or advice to students who make mistakes or violate Islamic boarding school rules and regulations. This strategy is carried out to provide in-depth information about the rules and prohibitions in Islamic boarding schools. With appeals and advice to avoid student behavior that is deviant and prohibited by Islamic boarding schools, this will decrease.

b. Habituation to an Islamic Lifestyle

The second strategy used by Ustadz BKI is to familiarize students

with an Islamic lifestyle. As the results of an interview with Ustadzah Isma:

"We, as substitute parents of students in Islamic boarding schools, must also learn to educate students by getting used to a regular lifestyle. Like waking up at 3 in the morning to perform the tahjud prayer, then the morning prayer in congregation followed by memorizing deposits and morning assembly before classes or teaching and learning activities, and so on according to the students' activity schedule. "This regular activity aims at character development for the students and all boarding school residents, including the ustadz/ustadzah in" (Ustadzah Isma, 2024).

Based on documents and information obtained by researchers from Islamic boarding school administrators, students are accustomed to waking up in the early hours of the morning and living their life at the Islamic boarding school according to a predetermined schedule starting from waking up until going back to sleep.

c. Inauguration of IPM (Muhammadiyah Youth Association)

The IPM inauguration was held with the aim of making the students

become leaders in the Islamic boarding school, controlling the order of the students, and becoming the ustadz's right hand in everyday life. This program has been running since the second year of the Islamic boarding school, because the students inducted are class XI students. Before the existence of IPM, the programs handled by IPM were currently the sole responsibility of ustadz and ustadzah. This is in accordance with the explanation by Ustadz Mujahid:

"Before the inauguration of the IPM, all the tasks in handling the santri were ours, sis, because there weren't too many santri, so we could still be fathered and still be obedient. So we didn't mind too much, but in the second year we held an IPM inauguration program because it was to train santri in leading and controlling santri. After the IPM was established, controlling the students became easier, because there were students who didn't want to talk to the ustadz, so they could tell the IPM brothers and sisters. The IPM is also tasked with giving punishment to students who violate the rules on a small scale, such as being late for prayers or not praying the tahajjud prayer, and other things that are still on a small scale. "That really makes it easier for

us, sis, because there are now starting to be a lot of students and we can't fully supervise them every day in detail" (Ustadz Mujahid, 2024).

d. Counseling Services

For students who experience problems or who are facing future problems, Islamic boarding schools provide counseling services. There are regular counseling services once a month and counseling services for students who need them.

The strategies implemented by the Islamic boarding school or BKI chaplain in dealing with student problems include when there is a problem, the BKI Ustadz will call the student concerned, then first find out the root of the problem, by imposing punishment on each student who violates it, giving a verbal warning, then making a decision. Agreement such as SP 1, SP 2, Sp 3 and SP 4.

For every rule that is violated, there is a category of punishment according to the rule that is violated. If you repeat or violate other rules, you will be subject to the SP category above that. And if it still cannot be resolved, the parents of the students will be

summoned to the Islamic boarding school, and the final strategy is that students who have committed serious violations will be sent home by the Islamic boarding school.

Through the program that has been designed, various kinds of activities can be arranged to convey messages about character development for students. Therefore, Islamic boarding school ustadz or called Ustadz BKI need to understand how to select, deliver and facilitate Islamic boarding school character development programs.

From several opinions above, the role of BKI usatz in PPTQ Muhammadiyah Atmo Wahjono is basically running as it should, as in the opinion above. This can be proven by an interview with Ustadz Mujahid as Ustadz Islamic Boarding School or BKI,

"We have many methods, including summoning students who violate at night, calling groups according to the SP level, and also if the violation has been repeated several times then it will be discussed and consulted with the homecoming and guardians of the students to find a solution."

2. Characters of Class XI Students at PPTQ Muhammadiyah Atmo Wahjono

Character is an important aspect of a person, because the main foundation of a person is character. The foundation of good character will build a good identity and good relationships with humans and human creators, and vice versa. A person with good character will be trusted by the people around him, and will also have a good influence on the people around him.

Character is a person's innate quality which includes moral principles, including religious principles, which are virtuous or noble. Therefore, character is a set of distinctive values that are present in behavior and embedded in a person. However, every human being has a different character, including the various characters of the students at PPTQ Muhammadiyah Atmo Wahjono.

As per the results of the researcher's interview with Ustadz Mujahid as part of the Islamic boarding school, he stated:

"Every student must have a different character, because every human being is created with various differences. "However, we also must not differentiate or give special treatment to certain students, all students must obey the rules, if they do not obey the rules,

they will receive iqob or punishment that has been determined by the Islamic boarding school to shape the students' character better" (Ustadz Mujahid, 2024).

Based on field observations conducted by researchers during the research, the condition of the character of class XI students at PPTQ Muhammadiyah Atmo Wahjono as a whole is very good. The condition of the students' character has been formed as expected by Islamic boarding school teachers, such as:

a. Gratitude character

In Islamic boarding schools, students are taught to always be grateful for everything. Be grateful for the blessings and tests that Allah has given, by always glorifying the name of Allah Almighty, obeying His rules and staying away from His prohibitions and acting good and evil. Gratitude in Islam is a very important concept and has a great influence in the life of a Muslim. Moreover, in Islamic boarding schools, gratitude is an Islamic character concept that must be maintained and developed (Riska Mutiara, 2021).

b. Faith character

Students at PPTQ Muhammadiyah Atmo Wahjono are required to obey and comply with the rules of the Islamic boarding school, those who violate them will be subject to punishment for the rules they violate. With the existence of rules, students can condition their lives and limit them from things that deviate from religion. These regulations also intend to believe in Allah as the only God who has the right to be worshiped. The development of the quality of the santri and Islamic boarding school itself is very dependent on the religious character of the institution. Islamic boarding schools as Islamic-based educational institutions have an important role in shaping the superior character of students through established curriculum and pedagogical approaches. (Hidayat et al., 2018).

c. The character is good to parents

In Islamic boarding schools, ustadz-ustadzah as substitute for the students' parents. Even though students are far from their parents, during holidays students should respect and obey their parents, such as respecting

and obeying religious teachers at Islamic boarding schools. One way of character education in Islamic boarding schools is instilling the attitude of *Birul Walidain* (doing good to both parents). Because students do not always live in Islamic boarding schools, students are also taught to obey and respect their parents when at home. As taught in Islamic boarding schools regarding the 15th verse of Surah Luqman, namely the command to do good to parents who have cared for them selflessly (Imam Tabroni et al., 2022).

3. Inhibiting and supporting factors
 - a. Supporters: 1) Good management performance; 2) Good interaction between students and ustadz; 3) The guardians of the students also support the implementation of the regulations; 4) There are Islamic boarding school chaplains (BKI) and psychiatrists; 5) Support from community leaders and the surrounding

community (Rozikan, 2018)

- b. Inhibitor: 1) Student behavior patterns that are sometimes difficult to regulate; 2) Lack of support from student guardians in educating students, especially students who are experiencing problems (Tabroni & Purnamasari, 2022).

E. Conclusion

From the research that has been carried out, the following conclusions can be drawn:

1. The strategy used by the BKI ustadz in forming the character of the students is carried out in several forms, namely: approaching the ustadz with the students, getting used to the students' lifestyle, inducting IPM, and regular counseling services for students who need it.
2. The character of the students at PPTQ Muhammadiyah Atmo Wahjono basically has quite good

character. New students have different school backgrounds before entering PPTQ Muhammadiyah Atmo Wahjono. There are those who are used to obeying the rules, there are also those who are used to being disciplined. However, there are some students who tend to follow their wishes so that these students break the rules. In this case, ustadz-ustadzah provide comprehensive counseling services to students. The dominant santri characters are: the character of gratitude, the character of faith, and the character of being kind to parents.

3. The presence of BKI chaplains and psychiatrists, good management performance, positive interactions between chaplains and students, santri guardians who support the rules implemented, as well as support from community leaders and the wider community are supporting factors in forming the character of PPTQ Muhammadiyah Atmo Wahjono

students. Meanwhile, student behavior patterns that are sometimes difficult to control and the lack of parental support in educating students, especially when they experience difficulties, are factors inhibiting the character formation of PPTQ Muhammadiyah Atmo Wahjono students.

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