



The Analysis of Islamic Guidance and Counseling's Management from the Perspective of Graduate Students

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Abstract

This study aims to study and analyze the function of management guidance and counseling as a whole and from the perspective of the 2020 Islamic Education Management (*Managemen Pendidikan Islam*) students, Tarbiyah, and Teacher Training Faculty, UIN Walisongo Semarang. This research belongs to field research with a qualitative approach. The subject of the study was graduate students of Islamic Education Management year 2020. The focus of this study includes the meaning of management guidance and counseling, planning of guidance and counseling, organizing of guidance and counseling, implementing of guidance and counseling, controlling of guidance and counseling, and evaluation and follow-up of guidance and counseling. The method used to collect the data was a questionnaire, interviews, and documentation. The triangulation method was used to find out the validity of the research. To analyze the data, the method used was data reduction, data presentation, and drawing conclusion method. The research analysis showed that 83% of the students had understood the meaning of management Guidance and Counseling, moreover 100% of them were able to write the Qur'an verses related to it. Although half of the students had included the text of Qur'an's verses related to it, while the other only shared the translation of it. 83% of the students were able to explain the planning / outlining of the management Guidance and Counseling correctly. 50% of them shared the text of Qur'an verses related to it, 34% of them only shared the translation related to it, but 17% of them shared the verses in the Qur'an related to it without giving additional information from which verses it was taken. Other than that, 100% of the students understood and were able to show the verses for the organization of Guidance and Counseling correctly. Related to the implementation of Guidance and Counseling, 100% of the students understood and were able to show the verses related to it. So did the controlling of guidance and

counseling. Meanwhile, related to the evaluation of Guidance and Counseling, 100% of the students understood about it but did not understand the follow up of it. However, they were 100% able to share the Qur'an verses related to evaluation and follow-up of Guidance and Counseling.

Keywords: Islamic Management of Guidance and Counselling

Introduction

Management of Islamic guidance and counseling is a process of planning, organizing, directing, and supervising various activities of guidance and counseling services as well as utilizing existing resources to achieve the goals that have been set (Karim, 2019). The activities of Islamic Guidance and Counseling services that are well structured will achieve good and effective results. For this reason, it is necessary to develop a good Islamic Guidance and Counseling program. A good Islamic Guidance and Counseling program is a management program that has quality, clear, systematic, and direction. Guidance and Counseling is one of courses that is taught to graduate students of the Islamic Education Management Major (MPI) Faculty of Tarbiyah and Teacher Training (FITK) State Islamic University (UIN) Walisongo Semarang. In learning Guidance and Counseling designed for MPI students, one of its important topics is Management Guidance and Counseling.

When students are given the task of writing papers and presenting on the management guidance and counseling topics, they usually describe the functions of Management Guidance and Counseling with the following sub-topics.

1. Planning Guidance and Counseling
2. Organizing Guidance and Counseling
3. Implementing Guidance and Counseling
4. Supervising/Controlling Guidance and Counseling

For example, a paper written by two MPI graduate students' year 2019, entitled *Manajemen Bimbingan Konseling* (The Management of Guidance and Counseling) presented on November 18, 2020, also describing the sub-topics mention above when talking about the function of Guidance and Counseling. The details are as follows. When talking about the plan / design of Guidance and Counseling, the explanation was about designing a semester, monthly, weekly, or daily program of Guidance and

Counseling. Next, in explaining the organization of Guidance and Counseling, the scopes were the members and the task related to Guidance and Counseling services at school for the headmaster, the vice headmaster, the coordinator of Guidance and Counseling, and the teacher of Guidance and Counseling at school. Then, the range for implementation of Guidance and Counseling was the preparation for implementing the Guidance and Counseling and its application. Further, the extent of administration of Guidance and Counseling is the activities for supervising the program to see whether the design was executed perfectly (Toha & Yahya, 2020).

Another example came from a paper of an MPI graduate students' year 2020, entitled *Manajemen Bimbingan Konseling* (The Management of Guidance and Counseling), presented on April 23, 2021. She organized the function of management Guidance and counseling into:

1. Planning (*perencanaan*), the process of determining goals or objectives to be achieved efficiently.
2. Organizing (*pengorganisasian*), seeking effective relationships between people to achieve goals.
3. Staffing (*penyusunan personalia*), organizing and arranging desk jobs for the member.
4. leading (*pengarahan dan kepemimpinan*), directing and leading personnel to work following the job to achieve the goals.
5. Controlling (*pengawasan*), the application of methods and equipment to ensure that the plan has been implemented following what has been determined (Salma, 2021).

The organization above, if examined deeper, will be categorized into four studies previously mentioned before. The staffing belongs to organizing Guidance Counseling. Meanwhile, leading has a similar purpose with the implementation of Guidance and Counseling.

Besides, books related to management Guidance and Counseling also share similarly four classifications mentioned before when discussing the function of management Guidance and Counseling. It is usually about planning Guidance and

Counseling, organizing Guidance and Counseling, implementing (actuating) Guidance and Counseling, and controlling Guidance and Counseling.

For example, in the book entitled: *Guidance and Counseling Management in Schools, Theoretical and Practical Guidelines for School Counselors*, by Prof. Dr. Sugiyo, Msi, which discussed the function of management Guidance and Counseling highlights four things as follows:

1. Planning Guidance and Counseling
2. Organizing Guidance and Counseling
3. Actuating Guidance and Counseling, mobilizing people to work as well as possible.
4. Supervising (controlling) Guidance and Counseling (Sugiyo, 2011).

However, point c (directing/actuating) is similar to the implementation of Counseling Guidance.

Another example came from a book written by Drs. Tohirin, M.Pd., entitled *Guidance and Counseling for Schools and Madrasah (integration-based)*, in 2007. It also discusses the function of Guidance and Counseling Services in Schools and Madrasah, chapter 11 pages 272-273. It explains that the function of management Guidance and Counseling services in schools and madrasah includes planning Guidance and Counseling, organizing Guidance and Counseling, staffing Guidance and Counseling, leading Guidance and Counseling, and controlling Guidance and Counseling (Tohirin, 2014). Although the title of the book says *Integration-Based*, when discussing the function of management Guidance and Counseling Services in Schools and Madrasah, there is no evidence of nas (verses of Qur'an) provided.

From this explanation, according to the researcher's initial analysis, the description still has shortcomings. The first drawback is that it has not discussed the evaluation of Guidance and Counseling and its follow-up. The second flaw it has not been associated with Islam. In which it has not yet included the 2013 curriculum first core competencies, spiritual and religious attitudes, and also the spirit of UIN Walisongo Semarang; that is to realize *the unity of science*, unity of knowledge, and Islamic teachings within UIN Walisongo Semarang.

Method

This type of research belongs to field research. Field research is a research activity carried out in a particular community, either in institutions, organizations communities, or government institutions (Mahmud, 2020). The subject of this research is the students of the magistrate program study (prodi) Islamic Education Management Major (MPI) FITK UIN Walisongo Semarang. The approach used in this study is qualitative. The focus of this research includes the meaning of management guidance and counseling, planning guidance and counseling, organizing guidance and counseling, implementing guidance and counseling, supervision/controlling guidance and counseling, evaluation, and follow-up guidance and counseling. The data collection was carried out using questionnaires, interviews, and documentation. The validity of the research data was tested by using the triangulation method. For example, the interview method is used to check the correctness of the data collected through a questionnaire. Data analysis is the process of arranging the sequence of data, organizing it into a pattern, category, and basic unit of description (Afifuddin & Saebani, 2018). The data analysis used in this research is the Miles and Huberman model, which includes data reduction, data display, and concluding.

Theoretical Review

Definition of the BKI's (Islamic Guidance and Counseling) management

Sanusi defined management as a system, as quoted by Imam Machali and Ara Hidayat, as the system of cooperative human behavior directed toward a certain through continuous efforts of rational action. In other words, it is the arrangement of mutual human behavior that focuses on achieving specific goals through continuously reasonable movements.

Guidance is a process of helping individuals through their own effort to discover and develop their potentialities both for personal happiness and social usefulness (Hallen, 2005).

According to James C Hansen et al., counseling means a process of therapy and growth in which individuals are helped to set goals, make decisions, and solve problems related to personal, social, educational, and career. In particular, counseling provides assistance related to problems of physical and social rehabilitation, employment, mental health, abuse of authority, marriage and family, human sexuality, religion and values, careers, and other.

Counseling is a therapeutic and growth process through which individuals are helped to define goals, make decisions, and solve problems related to personal, social, educational, and career concerns. Specialized counseling provides assistance with concerns related to physical and social rehabilitation, employment, mental health, substance abuse, marital and family problems, human sexuality, religious and value choices, career development, and other concerns (Hansen, 1982).

According to Widodo Supriyono, Islam is the religion of Allah swt which was revealed to His apostles, finally to the Prophet Muhammad (Sws) based on the Qur'an and Sunnah, as well as the response of Muslims to these two teachings.

Thus, the management of Islamic Guidance and Counseling is the process of managing work in guidance and counseling which consists of planning guidance and counseling, organizing guidance and counseling, implementing guidance and counseling, supervising of guidance and counseling, evaluating and follow-up of

guidance and counseling on human resources (students) to develop their potential optimally, or overcome the problems faced based on the texts and responses of Muslims.

The functions of management BKI

The functions of management BKI consist of planning guidance and counseling, organizing guidance and counseling, implementing guidance and counseling, supervising guidance and counseling, evaluating and following up on guidance and counseling.

1. The planning of BKI

The planning of guidance and counseling programs in schools can be divided into two as follows (Masbur & Nuzliah, 2017). *The first*, planning that is prepared based on time allotment, includes annual and semi-annual program planning. This annual and semi-annual program mention the substance of the activities/services, and the types of services according to their time allocation. *The second*, planning of guidance and counseling service activities carried out by BK teachers based on their job desk at school.

2. The organization of BKI

Organizing is making plans to make it easier to achieve goals and clarify directions. The main elements in organizing are organizing people, 'paper' related to information, physical objects, space, and time (Allen, 2014). Assemble people is related to the act of making plans to influence oneself and others to achieve the desired goals.

3. The implementation of BKI

The implementation of the guidance and counseling program includes components of primary services, responsive services, specialization services, individual planning, and support system.

4. The supervision of BKI

The supervision of the management guidance and counseling is a systematic effort in setting implementation standards with the aim of planning, designing feedback, comparing activities in the field with predetermined standards, determining and measuring program achievements and correcting actions that have been taken so that

existing resources can be fully used as effectively and efficiently as possible to achieve the goals that have been set.

5. The evaluation and follow up of BKI

Prayitno, quoted by Sugiyo, referred to the term evaluation of guidance and counseling as "assessment". The assessment of the guidance and counseling program is an attempt to determine the extent to which the implementation of the guidance and counseling program has achieved the stated goals. Assessment is an integral part of management guidance and counseling. Evaluation of the guidance and counseling program is carried out to determine the quality of the progress of guidance and counseling services referring to certain criteria, benchmarks, or standards according to the established guidance and counseling service program (Hunainah & Saprudin, 2018).

Follow-up is the next step after obtaining the results and data findings from the evaluation of the guidance and counseling program. In general, follow-up activities can be in the form of program improvements or the development of guidance and counseling programs. Guidance and counseling program improvement activities are carried out by correcting various things that are considered weak, inaccurate, and less relevant to the objectives to be achieved. Meanwhile, the development of the guidance and counseling program is carried out by changing or adding several things that can improve the quality or effectiveness of the implementation of the guidance and counseling program (Rahman, n.d.).

Discussion

The analysis of management BKI from graduate students (S2) MPI FITK UIN Walisongo Semarang

Definition of the BKI's (Islamic Guidance and Counseling) management

A large number of students, 83% of them, have understood the meaning of management Guidance and Counseling correctly. Some, 17% of the students, still lack complete understanding; they only understand the meaning of management Guidance and Counseling. However, they lack management Guidance and Counseling that drift to

plan, organize, implement, supervise, and evaluate and follow up on the development of the students' potential.

When magistrate students of MPI FITK UIN Walisongo Semarang year 2020 were asked about the definition of the BKI's management, they understood perfectly about it. Even, they are able to point out the right nash (verse in Qur'an). Moreover, 50% of them are able to attach the text of the nash.

The planning of BKI

When magistrate students of MPI FITK UIN Walisongo Semarang year 2020 discussed the planning of Guidance and Counseling: a total of 83% of them have described it correctly. Namely, planning Guidance and Counseling based on time allocation, and planning by counselors tailored to the school assignments. A total of 17% of students have correctly explained this topic, although in a relatively different language style.

When magistrate students of MPI FITK UIN Walisongo Semarang year 2020 were asked to provide the arguments / nash related to the planning of Guidance and Counseling: 50% of them have included the nash text, surah, verses and its translation correctly. As many as 34% of them have displayed the correct translation of the textual arguments, but they are not accompanied by the textual arguments. And as many as 17% of students presented the textual arguments relating to the planning of Guidance and Counseling correctly, but without the names of the surahs and verses. The name of the surah and verse in question is Al-Quran surah 59 al-Hashr verse 18, which means: O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow, and fear Allah, in truth Allah knows best what you do.

The organization of BKI

Masters students of MPI FITK UIN Walisongo Semarang year 2020, 100% have the correct understanding of the organization of Guidance and Counseling. Even 17% of the students added to Ali bin Abi Talib's statement that unorganized truth can be defeated by organized falsehood.

The 2020 MPI FITK UIN Walisongo Semarang Master's Degree students have 100% provided the correct rationale regarding the organization of Guidance and

Counseling. As many as 50% of the students have correctly affixed the arguments of the text. However, 50% of the students did not include a translation of their textual arguments. 17% of students only mentioned the Qur'an in Surah As-Saff verse 4, accompanied by a description of the verse related to the organization of Guidance and Counseling, but the text of the argument and its translation were not written.

The implementation of BKI

100% of master's students of 2020 MPI FITK UIN Walisongo Semarang have understood the implementation of Guidance and Counseling correctly. 100% of them have included the rationale for the nash related to the correct implementation of Guidance and Counseling. That Guidance and Counseling needs to be carried out in a shared responsibility (17% of students), carried out well and needed appreciative (17% of students), carried out scientifically (17% of students), carried out by trustworthy and appropriate people (17% of students), and carried out with various advantages, and carried out perfectly (17% of students).

It's just that there are drawbacks as follows.

1. There is a textual argument, but it is not accompanied by a translation, namely Surah al-Kahfi verse 2 (17% students).
2. There is a translation, but the textual arguments are not included, namely Surah al-Kahfi verse 2, and Surah al-Isra verse 70 (34% of students).
3. The translation of al-Hadith is shown, but the textual argument is not included (17% of students).

The supervision of BKI

100% of master's students of 2020 MPI FITK UIN Walisongo Semarang have understood the correct supervision of Guidance and Counseling. The implementation of the supervision of Guidance and Counseling needs to be following the previous planning (50% of students). Supervision is monitoring the situation in the field compared to the previously set standards (17% students). Supervision Guidance and Counseling is to control students (17%). Supervision Guidance and Counseling is to examine and find out whether all the planning tasks have been carried out; there are no

deviations and deficiencies so that it can use as input for the leader (17% of students). The 2020 MPI FITK UIN Walisongo Semarang Master's Degree students have 100% included the arguments related to the correct supervision of Counseling Guidance.

A total of 50% of the students have included the textual arguments and their translations correctly, namely the Qur'an Surah ash-Syura verse 6: concerning supervision from superiors to subordinates. Al-Qur'an Surah Ali 'Imran verse 104: let there be some people who call to goodness, enjoin the right, forbid what is evil, so that they become lucky, and the proposition of al-Hadith narrated by Muslim, from Abu Hurairah that Allah SWT prefers the strong believer over the weak, and earnestly reaches out for whatever is useful by asking Allah SWT.

As many as 17% of the students have included the textual arguments, namely the Al-Qur'an Surah Ash-Shura correctly, but without a translation. As many as 34% of students did not include the textual argument, but had included the correct translation; namely Surah al-Mujadilah verse 7 that Allah SWT knows His servant and watches over him. And the Qur'an Surah al-Hasyr verse 18, that Allah SWT commands believers to fear Him, and every self pays attention to what he has done for tomorrow. In this case, the supervisor of the Counseling Guidance is also supervised by Allah SWT.

The evaluation and follow up of BKI

The Students of 2020 S2 MPI FITK UIN Walisongo Semarang have 100% understood the correct evaluation of Guidance and Counseling; but do not fully understand the follow-up. A total of 17% of the students have mentioned the follow-up to Guidance and Counseling, but a total of 83% of students have not explained it concretely (34% of students). Even some 50% of the students did not describe the follow-up Counseling Guidance.

The masters students from 2020 MPI FITK UIN Walisongo Semarang have 100% included the nash arguments related to the correct evaluation and follow-up of Guidance and Counseling. A total of 17% of the students have correctly included the textual arguments and their translations, namely the Al-Qur'an Surah al-Anbiya verse 51 correctly; that before Moses and Jesus, Allah had guided Abraham, and knew it. As many as 17% of the students have included the textual arguments and explanations for these arguments, but they are not accompanied by the name of the surah and which

verse. The name of the surah in question is al-'Ankabut verse 23, that evaluation is to test and find out who has strong faith and who has weak faith. A total of 17% of students have included their textual arguments, but have not included a translation of these arguments, namely Surah al-'Ankabut verse 23.

50% of the students have included the translation of the arguments, but did not include the textual arguments; namely, Surah al-Ahzab verse 32, that there is in the Prophet Muhammad a good role model, namely for people who hope for Allah's mercy and the Day of Judgment, and often mention the name of Allah, and Surah al-Maidah verse 114, that there is no virtue in most whispers, except the whispers of those who command to give alms, or do good, or make peace. And those who do this because they seek the pleasure of Allah, Allah will give them a great reward. And Surah al-Infitar verses 10-12, that for humans there are angels who oversee and record what humans have done.

After the evaluation, it is usually found that there are a small number of students who are very accomplished, very talented, very well. Most of the students have average achievement, average talent, and average good. And a small number of students are very underachieving, very less talented, and very poor.

From a small number of students who are very accomplished, very talented, and very good; it is important to follow up such as enrichment (enrichment), which is an additional portion of learning, developing talents and interests according to the conditions and situations of students. As for the small number of students who are very underachieving, very less talented, very not doing well; it is urgent to take follow-up actions such as remediation (remedial learning). A small number of students, if there are problems that have not been completely resolved in the evaluation, according to the researcher, for these students, follow-up is necessary.

This follow-up is usually defined as determining the type and direction of follow-up on the instrument of applications, communicating follow-up plans, and carrying out follow-up actions, as well as compiling instrumentation application reports, submitting reports, and documenting reports (Maliki, 2021). from the evaluation, further steps can be taken if the provision of the assistance is not successful, then the supervisor can change the action or develop assistance into a different form (Hikmawati, 2016).

From the explanation, according to the researcher, the concrete steps to solve the problems that have not been resolved after the evaluation have been carried out are not yet clear. So, according to the researcher, the follow-up actions that need to be done concretely are the following follow-up actions.

Case Conference

A case conference is a guidance and counseling activity to discuss problems experienced by students in a meeting forum attended by various parties who are expected to provide material, information, convenience and commitment to solve the problems. The meetings in the context of case conferences are limited and closed (Aqib, 2017). Case conferences can be held within learning hours without disturbing scheduled learning activities (Putra & Suyadi, 2016).

According to the researcher, case conferences can be carried out as a follow-up action when after the evaluation, it turns out that there are still unfinished problems experienced by the students, or even experienced by the academic community. This case conference can involve the concerned students, the parents of the students, the teachers of guidance and counseling, the homeroom teacher, the vice-principal of the school/madrasah, the principal of the school/madrasah who is expected to help solve the problems thoroughly.

Researchers some time ago had conducted research at one of the favorite junior high schools in the middle of Semarang City, which held a case conference: One male student, let's say his name was A, class VII transferred from Jakarta, but the student didn't feel at home, wanted to go back to school in Jakarta. A case conference has been held involving the students concerned, their parents, two counseling guidance teachers, vice principal, homeroom teacher, and even a psychologist from Semarang. According to the headmaster's statement to the researcher, in the end, the student still returned and moved to Jakarta. According to the researcher, if there is such a case, it is more appropriate to refer it to a religious expert. For example, the researcher once helped a 13-year-old student, a Dutch citizen, let's say his name was B, whose parents sent him to a boarding school in East Java to study and recite the Qur'an, but he didn't feel at home and wanted to return to his home in the Netherlands. His parents asked Rabithah 'Alam Islami for help, Rabithah 'Alam Islami contacted Rabithah 'Alam Islami Indonesia, who

then asked researchers for help so that student B would feel at home then able to study smoothly. Alhamdulillah, student B became comfortable and studied well at the East Java Islamic boarding school.

Home visit

Home visits are guidance and counseling activities to obtain data, information, and commitment to solving student problems through visits to their homes. This activity requires the cooperation of parents and other family members (Aqib, 2017). Home visits are specifically to discuss the case of a student if he requires cooperation from parents (Maliki, 2021).

An example of a home visit was made by the Deputy Head (*Waka*) of a private Madrasah Aliyah in Central Java. Before making a home visit to the student's parent's house, the *Waka* consulted with researchers in Semarang. According to *Waka's* narrative, there was a male student in class XI, let's say his name was D, who could not help but be promoted to class XII because his performance was very low. However, this information was leaked so that parents and the community around the school wanted to raid the school.

Then, the *Waka* consulted the researcher. By the researcher, the *Waka* was asked to visit the student's parents' homes. After that, the *waka* was asked to give choices to the student's parent whether they accept their child to stay in the current class or not. The argument was; that the student was able to study in class XII. However, it might be possible that he would be left behind from their peers which might make him unsuccessful passing the national examination. In result, he might be mentally hurt and did not continue his study. In contrast, if he stayed in his current class, he would get intensive guidance from the teachers which would help him getting his diploma.

It turned out that the parents and the student choose and accept reluctantly to stay in the current class. Meanwhile, the parents and her community cancel the demonstration to raid the school.

Referrals (handover of cases)

Referrals or case transfers are guidance and counseling activities to get more precise and complete handling of the problems experienced by students by transferring the handling of the cases from one party to another. This activity requires close cooperation between various parties who can assist in handling the problem; especially cooperation from other experts where cases are transferred (Aqib, 2017). Referrals or case transfers are carried out if the class teacher feels less capable of handling the problems of his students (Maliki, 2021).

According to the researcher, referrals or case transfers are when after the evaluation, there are still problems that have not been resolved through counseling, case conferences, or home visits; Then the problem needs to be transferred to a more appropriate expert. In some cases, religious experts can be more appropriate to provide help.

One example of a referral is in the case of a trance that often occurs in a public high school in Semarang. There was a student in class XI, let's say his name was C, who was in a trance at the school until he died (at his house). Some students often experience trance in the school too. Because of anxiety problems, many students want to transfer school. Fortunately, the Deputy to the School referred the case to a researcher who is a lecturer at FITK UIN Walisongo Semarang, and Alhamdulillah it worked. There are no more cases of trance at the school, so that no one of the students transfers school, besides, they were able to study well.

In conclusion, according to the researcher, the three types of activities are not supporting activities; but it still includes the main activity as a follow-up when there are cases of students who have not been solved at the evaluation.

Conclusion

Guidance at its core is to develop potentialities, which is to help develop one's potential, talents, interests, and hobbies. In essence, counseling is to solve problems, which is to help untangle problems experienced by someone. Therefore, when one discusses the management of Islamic guidance and counseling, mainly its functions, it should explore the planning, organizing, implementing, monitoring, evaluating, and following up Guidance and Counseling. It should also lead to potential development

and problem-solving accompanied by arguments from the Qur'an, Al-Hadith, and the opinion of Muslim experts.

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