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# Islamic Guidance Model: Case Study of New Students who Repeat Class at Madrasah Qudsiyyah Kudus

**Ihsan**

*Institut Agama Islam Negeri Kudus, Jawa Tengah, Indonesia*

*Ihsan@iainkudus.ac.id*

## Abstract

This study aims to describe how the Islamic guidance model is implemented at Madrasah Qudsiyyah. It is as part of the process of transforming the religious behavior of new students who repeat the class and how their religious behavior in the class. This study used a phenomenological approach with qualitative research method. Data were obtained through observation, interviews and documentation, then analyzed and concluded. The results of this study indicate that the students who repeat at Madrasah Qudsiyyah are new students who based on the entry selection test, their abilities are below the average so they must repeat in fifth or sixth grade of MI. Even though they have graduated from SD or MI in previous schools, as well as when they enter the Aliyah level, most of them will repeat in ninth grade of MTs Qudsiyyah. habituation. Using this way, the teachers succeeded in changing the santri attitude to be more enthusiastic, optimistic, *istiqamah* and *tawadlu'*.

Keywords: Islamic guidance, students who repeat class, Madrasah Qudsiyyah Kudus.

## Introduction

Education is the foundation and hope for the individuals and generations development in a nation. The foundation rests on religious moral norms. A strong foundation is able to make the nation's children independent with their various potentials (Sulhan, 2010). In a practical sense, education is a process of conveying

culture or a cultural process that aims to make children have certain skills, knowledge, attitudes, values, and behaviour patterns. Referring to understanding the broad and practical meaning, education aims to transform culture in the household (family), community, and school which shows what good is in society (Sagala, 2006).

The learning process will be more successful with guidance to maintain rhythm and enthusiasm in the learning process. Guidance means direction, explanation and so on. Thus guidance is a guide that is helpful (Pusat Bahasa, 2008). Guidance is a type of educational activity that is focused on the personality growth of Indonesian people who obey God Almighty, maintain human character, and uphold the community noble moral ideals (Mudyahardjo, 2008).

The world of education claims to be the party most entitled to use counseling services because if we look at its history, empirically, counseling has developed rapidly in the education world, especially in the western countries since the early 20th century and in Indonesia around 1975. Starting from 1970-1980, Guidance and Counseling was included in the secondary school curriculum that adopt the Western education system (Tajiri, 2012).

One model of guidance in the education world is Islamic counseling. It is a way to help individuals to be able to live in harmony and balance in accordance with the instructions from Allah SWT as stated in the Al-Qur'an and Hadith. It aims to be able to achieve the happiness of life both in this world and in the hereafter. Islamic counseling guidance is basically the same as other types of guidance. This type of guidance in practice is based on Al-Qur'an and Hadith. The hope is that individuals who follow Islamic counseling will lead a harmonious life in the future

Islamic counseling guidance is indispensable for students. At school age, students should receive periodic positive directions according to the values contained in the Al-Quran and Hadith. The hope is that the individual will grow into a smart person in cognitive, spiritual, affective, psychomotor and emotion.

One of the Islamic counseling guidance can be found at Madrasah Qudsiyyah Kudus. This madrasah is included as the oldest madrasah in in Kudus City. It was founded in 1919 and currently growing rapidly. There are several levels of education ranging from MI, MTs, and MA. Madrasah Qudsiyyah is a religion-based educational institution that combines the Ministry of Religion

curriculum with local curriculum. The combination of general and *salafi* subjects makes this madrasah excellent in the field of religion without compromising general knowledge. The dominance of pesantren-based subjects in this institution makes all students from all levels referred to as santri.

There is one interesting thing that happened at Madrasah Qudsiyyah Kudus. That is new student selection system in MTs and MA. The committee for students admission test the new students by using religious materials. All prospective new students will be placed according to their abilities. Prospective students whose abilities below the average, they must repeat the grade in MI. Even though they have graduated from SD or MI in the previous school, when they enter MTs Qudsiyyah, they must be willing to repeat classes and repeat in sixth grade of MI. That is, they repeat the classes that have been passed. Likewise, when entering the Aliyah level, not all prospective students who register will be immediately accepted into tenth grade of MA. Most of them will repeat in ninth grade of MTs Qudsiyyah. This fact has been going on for decades and until now, the process of repeating the class is ongoing for the sake of the quality of the religious knowledge that they will later acquire. Students who repeat the class with different backgrounds, they have to adjust to the system applied in this Madrasah so they need guidance and able to adapt to the religious Qudsiyyah santri culture. Based on this condition, this study describes how the Islamic guidance model is implemented in Madrasah Qudsiyyah as part of the process of transforming the religious behavior of new students who repeat classes and how their religious behavior is.

### *Method*

In accordance with the objectives of this study, the method chosen was qualitative with a phenomenological approach (Muhadjir 2002). This approach was used to interpret every meaning contained in each symptom, symbol and Islamic counseling guidance system in class where students repeat the class. The data was based on the facts found in the field, not through predetermined ideas.

Research data was explored by researcher in two stages, namely; data collection from human sources, and data collection from non-human sources (Guba, E. G. & Lincoln 1985). For data sources, the first type of technique used includes the observation of conseling and guidance teachers and subject teachers.

Meanwhile, for the second type of data, the technique used was documentation. The validity of data checking (trustworthiness) was through 1) credibility - degree of trust; 2) transferability; 3) dependability - dependence; and 4) confirmability - certainty (Guba, E. G. & Lincoln 1985).

## **Discussion**

### *Islamic Guidance and Conseling Concept*

Guidance is an effort given to others in order to be able to achieve the ability and independence in understanding to actualize, get an optimal level of development and able to adapt to the environment (Rohman, 2016). Meanwhile, counseling is from the word *consilium* (Latin) which means advice, information, conversations or considerations that a person gives to others to help make decisions that are usually associated with the word guidance, so that the term guidance and counseling appears (Lubis, 2011).

Hamjah dan Akhir (2014) in an article entitled *Islamic Approach in Counseling* revealed three main components in Islam that are used in counseling, namely faith, morals, and worship (ritual). Akidah as the basic belief foundation. Noble morals is a means of communicating between others which determines the good and bad of a behavior, and worship (ritual) as a means of transcendental communication to Allah SWT.

According to Anwar Sutoyo, Islamic guidance and counseling is an effort to help individuals develop their nature by exploiting the faith, reason and abilities with the aim that the existing nature of individuals can develop according to the teachings of Islam (Sutoyo, 2013). Meanwhile, Maba, et al. define Islamic guidance and counseling as a service that is provided systematically and continuously with the aim of developing and strengthening faith, morals and worship which is characterized by a counselee and counselor relationship (Maba, 2017).

From the definitions above, it can be concluded that Islamic guidance and counseling is an effort to provide assistance from someone (counselor) to individuals (counsees) who have psychological problems in their lives with the aim of resolving their problems by returning to their nature as creatures of Allah SW or in another meaning can re-find their identity with the faith potential.

Islamic guidance and counseling aims to awaken the spiritual power of individuals by faith and piety to Allah to overcome difficulties faced in their lives, such as in family, work, social, school, religious beliefs, and so on. Somaya Abdullah (2009) explains that the purpose of counseling is to help individuals (counselees) realize and understand the potential that exists in themselves and learn how to utilize this potential so that they are able to actualize it in their behavior in daily activities.

There are two forms of Islamic guidance and counseling, namely the first integrating Islamic norms or values in the guidance and counseling process. Second, Islamic guidance and counseling as a paradigm or approach so that it has the same meaning as moral-cognitive, psychoanalytic, and psychological, relational-systematic, and contextual (Prihananto, 2012). In accordance with the current development of the concept of Islamic guidance and counseling, the second form should be taken as a separate discipline. With this separate discipline, it is hoped that it can accommodate various changes that exist in society. This is according to what Abdullah Somaya has expressed, that Islamic counseling has become a formal discourse that is comparable to the western mainstream (Maba 2017).

### *Islamic Guidance and Counseling Principles*

The principles of Islamic guidance and counseling are based on the results of the Thematic al-Qur'an study regarding humans in the perspective of the Qur'an. Especially with regard to themes; 1) Allah created man, 2) human characteristics, 3) human nature, and 4) the development of human nature, then counseling principles are drawn up as follows (Gudnanto, 2015);

1. Humans are creatures, which means that they exist because someone created, namely Allah SAW. there is a law or provision of Allah (sunatullah) which must apply to humans throughout the ages. Therefore, human beings must be able to accept Allah's provisions.
2. Humans are servants of Allah. In accordance with the task that is carried out as a servant, then humans must worship Him throughout life. Therefore, in the process of guiding individuals (clients), it is necessary to remind them that every activity carried out can contain worship values while seeking the pleasure of Allah.

3. Allah created humans apart from being servants as well as *khalifah fil ardh* who received the mandate to carry out his expertise in accordance with His provisions. For this reason, in the counseling guidance process, clients need to be reminded that there are orders from Allah that must be carried out and there are prohibitions that must be shunned so that in the end of all these activities, it needs responsibility from Allah SWT.
4. Since birth, humans are equipped with a natural form of faith. Therefore, in the counseling guidance process it would be best to focus on helping individuals (clients) and maintaining faith.
5. Islam acknowledges that there is an urge in humans that needs to be fulfilled according to the religion.
6. In the process of guiding individuals (clients), it is hoped that gradually individuals can guide themselves. It is hoped that in the process, the client is assisted so that gradually he is able to understand and practice religious teachings correctly.
7. Islam teaches its people to advise each other and help each other in kindness and piety. Therefore, all activities to help individuals (clients) refer to God's guidance which are classified as worship.

### *Islamic Guidance and Counseling Stages*

In its implementation, Islamic guidance and counseling runs systematically. It can be proven by steps in each process. As stated by E.G. Williamson that there are 6 steps taken by the counselor in guiding clients, as follows (Sukardi, 2008);

#### 1. Analysis

This stage aims to identify and understand individual lives by collecting data from various sources. The data referred are data relating to emotional states and characteristics that support or hinder individual adjustment.

#### 2. Synthesis

Synthesis is a step to combine the data that has been obtained to then summarize. From the existing data organization, it is clear to the counselor what kind of problem or problem is from the client, as well as the things that cause the

problem. This summary must come from the data that has been obtained in the analysis stage.

### 3. Diagnosis

Diagnosis here is a step to find a problem or identify a problem from the client. This step includes the process of interpreting or giving meaning to the data obtained in relation to the symptoms of the client's problems, strengths and weaknesses. The counselor must determine the problem causes based on the truth or connect the most logical and rational causes and effects in the process of interpreting the data. There are more than one possible core problem that the counselor or advisor identified in the diagnostic step.

### 4. Prognosis

Prognosis is a step to predict the possible consequences of the problem and show the actions that can be selected. Otherwise, prognosis is a step regarding alternative assistance that can or may be given to clients in accordance with the problem at hand as found in the framework of diagnosis.

### 5. Treatment

Treatment is the provision of treatment after hierarchical stages have been carried out. This stage is maintenance in the form of the core of the implementation of counseling which includes various forms of business, namely creating good relationships between counselors and clients, interpreting data, providing various information and planning various forms of activities with clients.

### 6. Follow-up

The follow-up step is a step to determine the effectiveness of a counseling effort that has been carried out. This step is a step to help clients carry out the wanted program or help clients return to solve new problems related to the original problem.

## *Repeating Class Model at Madrasah Qudsiyyah*

Class repeating program was existed in the beginning of this madrasah. In the decade of 1970s to 1980s, the admission test at Qudsiyyah was implemented. In fact, the test was usually carried out from the base of the *shifir* class. This means

that at that time, when prospective students have passed SD / MI, they will undergo a test again from the first grade lesson of MI Qudsiyyah. In those years, it was commonplace, prospective students from outside Qudsiyyah who had already graduated from SD/MI would return to repeat first or second grade of MI Qudsiyyah. Many students experienced this during such years.

In 1990s, the antes were still held but not as stringent as before, namely testing from first grade material. The admission test was started with reading and writing material of *Pegon*, Nahwu and Shorof. In recent years, many new students who graduated from SD/MI outside Qudsiyyah are in sixth grade of MI. Only those who are smart can join in fifth or sixth grade of MI Qudsiyyah. In the decade of the 2000s, the tests began to be relaxed a little and only focused on the basic nahwu shorof. This year, the test will generally enter fifth or sixth grade of MI. In 2007, the first time, there were students who were able to enter seventh grade of MTs and even then those who had high abilities with satisfactory test scores. On average, many of them enter sixth grade of MI Qudsiyyah. Those who have passed MTs / SMP outside of Qudsiyyah will start the first grade of MTs again, even in the 90s when they graduated from junior high school because they felt they had no religious knowledge, they were willing to be placed in fifth or sixth grade of MI Qudsiyyah.

Currently, for those who pass SD/MI outside Qudsiyyah an entrance test will be carried out with a test which is the basic material of Nahwu Shorof. If the results are good enough, they will be able to enter class VII MTs, if not then in class VI MI Qudsiyyah. Currently, direct entry to class VII MTs will be limited to just one class, a maximum of two classes, about 40 students who can enter MTs Qudsiyyah, the rest are in class VI. From the data obtained from the committee for admitting new students in the last three years, it was noted that the most students outside Qudsiyyah entered in class VI and class IX, only a few who entered MTs and MA directly. For more details, it can be seen in the data on the placement of new student classes below.

Data on Class Placement for New Santri at Madrasah Qudsiyyah

No	Class	2017-2018	2018-2019	2019-2020
1	Shifir	38	51	46
2	1 Ibtidaiyyah	56	56	89
3	2 Ibtidaiyyah	0	6	4
4	3 Ibtidaiyyah	4	5	5



5	4 Ibtidaiyyah	6	4	6
6	5 Ibtidaiyyah	3	2	2
7	6 Ibtidaiyyah	156	183	262
8	7 Tsanawiyyah	63	60	53
9	8 Tsanawiyyah	1	4	1
10	9 Tsanawiyyah	21	40	52
11	10 Aliyah	17	22	9
12	Cancel to join	26	30	33
	Total	391	463	562

The facts above show the adjustment to the abilities of students grouped in certain classes. Those who get high scores in the admission test will be placed in a high group, that is, they can go directly to class VII MTs or class X MA. On the other hand, those whose low score will be placed in the repeat class group, namely the class VI MI and class IX MTs.

This classroom placement will facilitate the guidance of students towards the next learning process. Because basically the guidance in repeating classes is supposed to prepare the basic provisions of the students to be able to follow the learning levels at the upper level.

### *The Process of Repeating Classroom Students' Religious Behavior*

#### *Transformation*

The existence of new students who repeat classes in this madrasah with a variety of different backgrounds, of course they find difficulties to adjust to the religious customs and culture of the madrasah, especially their position is one level lower than the class they should be in, which of course affects their learning enthusiasm. So in this case, the position of the teacher is very important in order to assist the students to repeat this.

In guiding and instilling students Islamic culture in madrasah Qudsiyah, the teachers use various strategies. This strategy is expected to help the process of transforming the behavior of new santri who repeat according to the institution expectations. This culture will emerge if all madrasa circles support it. Some strategies used to guide students who repeat the class at Madrasah Qudsiyyah are as follows:

### 1. *Lisanul maqal*

Lisanul maqal is a term that refers to advice in the form of motivational sentences given to students. This advice is always given every time in class so every teacher has a different style in conveying his advice. Not only teachers who teach religious subjects who provide religious advice but all subject teachers always give advice to students. The advice given is always remembered by the students even though they have become alumni. The scientific specifications of each teacher make a variety of products that are owned and produced by the students. So even though the exposure to the data provided is possible, it is not the competence of each subject being taught. This is more based on the tendency of each teacher to teach certain subjects. In addition, the reality is that the subjects that are taught often become the supporting media in shaping the students' personality. The teachers not only can build the coherence of the material in subject matter, they are often able to build the coherence outside the material context.

### 2. *Lisanul hal*

The term 'lisanul hal' refers to every activity of the guides, in this context is the teachers who can be imitated and practiced by the students. In other words, *lisanul hal* is also known as *uswah hasanah*. It is a real example of what is done and acted out by the teachers in Madrasah. This role is practiced in class as well as outside the classroom. Every teacher in this Madrasah always transfers religious values through the attitudes so the students can observe how the teacher behaves. Among the santri community, teacher figures, in general, are often perceived as an integrative person and are a reflection of scientific traditions and leadership, pious people who master the science of religion (*tafaqquh fi al-din*) and prioritize virtuous behavior.

### 3. Religious atmosphere

Geographically, Madrasah Qudsiyyah is located right around Menara Kudus mosque. The complex is very religious. Besides the mosque environment is also adjacent to the tomb of Sunan Kudus. A place like this must have purpose. According to the information from the madrasa teachers, the choice of a place around Menara Kudus mosque was the hope that from an early age, the students are familiar with the mosque. Mosque is the center of Muslim religious activities. Indirectly, it also introduces students to religious activities that take place in the mosque. From time to time, students see people doing wudlu, then perform

prayers. They listen the call to prayer when they enter the Dluhur prayer. They also see people reading the Qur'an and people staying quiet in the mosque (i'tiqaf). And there are still many activities in the mosque that they can witness. This atmosphere is created by itself, in the sense that it is not included in the formal curriculum in a lesson. Activities that have educational value while not being included in the formal system are called hidden curriculums.

#### 4. Habit and Culture

To create a culture or habituation in students, it requires integration that involves members of the madrasah environment, which includes the principal, teachers and students. This integration is made systematically and stated in the madrasah academic calendar. In addition to teaching and learning activities, academic calendar also contains madrasah programs, which include daily, weekly and annual programs. The daily program includes praying, reading Asmaul Husna, reading short *surah* and reading Asnawiyah poetry before learning. A weekly program involves worship practices, carrying out a clean and healthy life. The annual programs are celebrating Islamic and National holidays.

Judging from the religious culture that exists in madrasahs, it is only achieved at the level of the aspect of worship (religious practice), which is only at the second level of achievement according to the religious dimension theory put forward by Glok and Strac. They divide the dimensions of achieving religious attitudes into five levels, namely religious belief, religious practice, religious feeling, religious knowledge and practice (religious effect).

#### *Forms of Repeating Classroom Students Religious Behavior*

Students repeating class or *santri mengulang* are students who have graduated or completed the learning level of elementary school and junior high school. The term *Santri mengulang* is used in Madrasah Qursiyah as a forum for preparing students before entering the advanced level. For prospective students whose scores do not meet the standard results of the selection of new santri admissions at the MTs level, they are allowed to enter class VI or V at madrasah ibtidaiyah. Whereas for prospective students whose scores are less standard to enter the MA level. They are allowed to repeat in grade IX or VIII.

This is what makes the difference between educational institutions in madrasah Qudsiyyah and others. This difference on the one hand makes a strength, but on the other hand, it is a weakness. The weakness that exists is the skepticism of some students who repeat class. This attitude is still very reasonable because in fact, if the student continues his education at another educational institution, he will have entered the education level above. However, in reality at Madrasah Qudsiyyah, he repeated at the class level he had actually finished or graduated from. This attitude is broken by the guidance of the school counselor and also the motivation given by each teacher in the teaching and learning process.

Various forms of motivation are given by counselors and teachers to minimize students in the repeating class who still have a skeptical attitude. The motivation is about religious psychological reinforcement. The success in providing this reinforcement can be proven by the behavior that is reflected in the activities of the students. These behaviors are as follows;

#### 1. Spirit

An attitude of enthusiasm is one of the praiseworthy attitudes which are also taught in Islam. This is widely evidenced in the Qur'an which forbids believers and Muslims to give up (*laa taiasuu*). The expressions that are in line with this spirit are always delivered by the teacher who teaches the repeating class. They want the students have the attitude of always being serious in carrying out activities because these activities are dedicated because of Allah. They are taught that every action they take can have the value of worship with a tendency to be sincere because of Allah.

#### 2. Istiqomah

It is a firm attitude. Students in the repeating class instill istiqomah attitude in doing something. This attitude shows their enthusiasm in following the learning process even though they repeat the class. They began to believe that one of the keys to success is the attitude of continuity or 'istiqomah'.

#### 3. Optimistic

The motivation given by the teachers as counselors when they enter the students will produce a belief in them. With this attitude, the students will be enthusiastic in undergoing the educational process, they will always try their best

to achieve their goals with full sincerity because of Allah. They always believe that what they do seriously with full consideration and maximum effort will produce maximum results. With this attitude, the students will be even more enthusiastic for studying.

#### 4. 'Tawadlu'

This attitude is one of the characteristics of Madrasah Qudsiyyah students. *Tawadlu* is an attitude of inferiority that does not boast and includes a high level of courtesy. Even though the students have learned general subjects before, they must follow them. In this material, they are taught how to be tawadlu to the teacher, regardless of whether they have mastered the material or not.

### Conclusion

The model of repeating classes at Madrasah Qudsiyyah is not a failure to get higher grade, but a program undertaken by new santri who are placed in certain classes at the same level as the previous class in the previous madrasah or school. With a variety of different backgrounds, they find difficulties to adjust the religious Madrasah customs and culture. So in this case, the teacher position and role is very important in order to assist the students. All teachers with scientific specifications make various strategies to be carried out in the process of transforming religious santri behavior, including by *lisanul maqal* or giving advice, *lisanul hal* or giving role models, forming a religious atmosphere and teaching and good behavior habits. It is proven that those models are able to change the students' behaviour to be more enthusiastic, optimistic, *istiqamaah* and *tawadlu'*.

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