

APPLICATION OF ISLAMIC COUNSELING TO STUDENTS' MORAL DEVELOPMENT

Syaifullah Nur¹, Ratna Wulandari², Ana Fitriani³, Evi Faura Lutfiah⁴

¹Universitas Muhammadiyah Makassar, Indonesia
syaifullahnur@unismuh.ac.id

² Universitas Muhammadiyah Makassar, Indonesia
ratnawulandari@gmail.com

³ Universitas Muhammadiyah Makassar, Indonesia
anafitriani@gmail.com

⁴ Universitas Muhammadiyah Makassar, Indonesia
evifaura736@gmail.com

Abstract - Students' bad morale can be seen from several student behaviors including the use of poor language when talking to friends, gambling, violations of school rules and even sexual deviations. Islamic counseling can be applied by BK teachers in developing students' morals because morals and religion can control behavior so they don't do bad behavior. This study aims to determine the application of Islamic counseling carried out by BK teachers, to find out how successful Islamic counseling is in the moral development of students. After doing the research, it was found that the application of Islamic counseling given to students was adjusted to the level of needs of the students themselves. The application of Islamic counseling given to Islamic Counseling students is implemented through information services, group guidance services and individual counseling. The method used in the application of Islamic counseling is reflection from a video then the BK teacher gives advice and good/bad considerations from an action, of course all of it must be based on the Qur'an and the sunnah of the apostle. Based on the above explanation that morals and religion are interrelated and influence, therefore in the counseling service at school it is very appropriate if Islamic counseling is applied to develop students' morale because Islamic counseling is a process of assistance provided. The success of the application of Islamic counseling in the moral development of students can be seen from the reduced problems that occur in students

Keywords: Islamic Counseling, Counseling Services, Moral Development

1. Introduction

Middle school age coincides with adolescence. Adolescence is a period that attracts a lot of attention, because of its distinctive characteristics and because of its decisive role in the lives of individuals in society. In general, adolescence is divided into two parts, namely the beginning of adolescence and the end of adolescence. Early adolescence lasts roughly from 13 to 16 years and late adolescence lasts from 16 or 17 years to 18 years.

One of the important developmental tasks that must be mastered by adolescents is to learn what the group expects of them and then willing to shape their behavior to conform to social expectations without being constantly guided, supervised, encouraged, and threatened with punishment as experienced as children. Adolescents are expected to replace the moral concepts that apply specifically in childhood with generally accepted moral principles that will serve as guidelines for their behavior.

Adolescence is a turbulent period of various kinds of feelings that sometimes conflict with each other so that adolescents become vacillating between various kinds

of conflicting feelings. Teenagers often make tantrums that violate the norms and regulations that apply in the community and school environment that reflect bad morals. Like many students who violate school rules, do not respect teachers, play truant during class hours, act rudely with friends, lie to teachers, talk dirty and so on.

The appearance of adolescent behavior as above is highly undesirable, because it is not in accordance with the personal figure of the Indonesian people who are aspired to, as stated in the educational objectives (Law Number 20 of 2003), namely education is carried out to create a learning atmosphere and learning process so that participants Students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character and skills needed by themselves, society, nation and state.

To ward off and prevent student behavior that is not good related to morals is to develop student morals, namely development related to a person's ability to know the good and bad of an action, awareness to do good deeds, habits to do good, and a sense of love for deeds good.

The moral development of students has become the responsibility of BK teachers, one of which is Islamic counseling. Islamic counseling is an activity of providing guidance, lessons, and guidelines to individuals in terms of how so that a counselee can develop the potential of his mind, personality, faith, and beliefs and can overcome the problems of life and life properly and correctly independently based on the Qur'an. an and the Sunnah of the Prophet Muhammad.

Islamic counseling can be applied by BK teachers in developing students' morals because morals and religion can control behavior so they don't do bad behavior from the morals of the mazmumah. This is in accordance with Yahya Jaya's opinion which states that there are four types of guidance fields in Islamic counseling, namely the field of faith, the field of worship, the field of morality and the field of muamalah.

Based on observations, related to morals which are defined as morals, character, or good and bad teachings about actions and behavior (morals), seeing the phenomenon of the emergence of some students who behave poorly, such as student activities in the use of everyday language, there are still many found students who use language that is not good so that it hurts the hearts of other people or friends who are invited to talk. This reflects disrespectful behavior with others. Not only using bad language, but some students are not disciplined in obeying school rules, some children also lack respect for parents and teachers, are not responsible for the tasks given by the teacher at school, play gambling, and even sexually deviate. To overcome this problem, there must be an effort made by educational institutions, namely educating children with moral values.

Based on the explanation above, it is deemed necessary to develop Islamic counseling which aims to optimize moral development based on Islamic values because morals and religion will be the control in behavior, therefore the authors are interested in conducting research on the Application of Islamic Counseling in Students' Moral Development.

2. Method

This research was carried out using a qualitative approach. The method used in the application of Islamic counseling is reflection from a video then the BK teacher gives advice and good/bad considerations from an action, of course all of it must be based on the Qur'an and the sunnah of the apostle. The success of the application of Islamic counseling in the moral development of students can be seen from the reduced problems that occur

3. Results and Discussion

A. Islamic Counseling

Etymologically counseling comes from the Latin, namely *consilium* which means with or together which is strung together by accepting or understanding. Whereas in Arabic literature the word counseling is called *al-Irsyad* or *al-istisyarah*. Etymologically the word *irsyad* means *al-huda*, *ad-Dalalah*, in Indonesian it means guidance. While the word *istisyarah* means *thalaba minh al-masyurah/an-nasihah*, in Indonesian it means asking for advice, consulting. In terminology, Mortensen argues that:

Counseling is an interpersonal relationship process in which one person helps another to improve problem-finding skills. Based on this understanding, it clearly shows that counseling is a meeting situation or interpersonal relationship (counselor and client) where the counselor helps the client to gain understanding and skills in finding the problems he faces.

According to Prayitno, counseling is the process of providing assistance through counseling interviews by an expert (called a counselor) to an individual who is experiencing a problem (called a client) which leads to the resolution of the problems faced by the counselee. Shertzer and Stone define counseling as an effort to help individuals through a process of personal interaction between the counselor and the counselee so that the counselee is able to understand himself and his environment, be able to make decisions and set goals based on the values he believes so that the counselee feels happy and his behavior is effective.

Islam comes from Arabic in the form of *masdar* which literally means safe, peaceful and peaceful. In shorof terms the word Islam is *isim masdhar* from *fi'il tsulatsi majid*, a word that gets one additional letter *aslama-yuslimu-islaman*, which means submission (devotion), resignation (back to a straight path), reconciliation to the will of god (return to the will of God).

Terminologically, Ibn Rajab formulated the meaning of Islam, namely Islam is submission, obedience and human submission to Allah swt. This is manifested in the form of action. Shaykh Ahmad bin Muhammad Al Maliki al Shawi defines Islam with the formulation of Islam, namely a divine rule that can bring a reasonable human being to the benefit or happiness of his life in this world and the hereafter.

Islamic counseling according to some experts can be stated as follows: Syaiful Akhyar Lubis in his book entitled *Islamic Counseling in the Pesantren Community* defines that Islamic Guidance and Counseling is a counselor assistance service to

clients or counselees to develop their ability to understand and solve problems and anticipate the future. by choosing the best alternative action in order to achieve happiness in life in this world and in the hereafter under the auspices of Allah's pleasure and love.

Furthermore, Hamdani Bakran Adz – Dzaky defines Islamic counseling as an activity of providing guidance, lessons, and guidelines to individuals in terms of how so that a client can develop the potential of his mind, personality, faith, and beliefs and can overcome the problems of life and life properly and correctly independently based on the Qur'an and the Sunnah of the Prophet Muhammad.

Furthermore, Yahya Jaya defines that guidance and counseling in Islam are assistance services provided by religious counselors to humans who experience problems in their religious life and want to develop their religious dimensions and potential as optimally as possible, either individually or in groups, so that they become independent and mature human beings in their life. Religion, in the fields of aqidah, worship, morals and muamalah through various types of services and supporting activities based on faith and piety contained in the Qur'an and hadith.

Based on some of the definitions above, it can be concluded that Islamic counseling is a process of counselor assistance to a person or group in order to develop the potential of his mind, personality, faith, and beliefs and be able to overcome the problems of life and life properly and correctly based on the Qur'an and the Sunnah of the Prophet Muhammad.

1. Purpose of Islamic Counseling

The general/long-term goal of Islamic counseling is for individuals to become happy Muslims in this world and the hereafter. To achieve these general goals in the counseling process, it is necessary to build individual independence as a Muslim person.

The Muslim personal characteristics that are expected to be formed through counseling are:

- a. Individuals who are able to recognize themselves as creatures created by God, unique individual creatures with all their advantages and disadvantages, creatures that are always evolving and social beings (who must know their social environment/family, school, and society)
- b. Individuals accept the existence of themselves and their environment in a positive and dynamic way (as servants of God, as individual beings, and as social beings) who are required with a number of duties and responsibilities in life.
- c. Individuals are able to make decisions according to the guidance of divine values in their existence as creatures of God who are given nature with the potential of heart/heart, mind, physical-psyche and lust, as unique individual creatures, as social beings who are bound to the social environment/people. other outside of him.
- d. Individuals are able to direct themselves according to the decisions they make.
- e. Individuals are able to actualize themselves as human beings who are subject to divine rules.

Furthermore, the short-term goal of the counseling process is to help clients overcome their problems by changing the client's attitudes and behavior to overcome the problem by changing the client's attitudes and behaviors that violate Islamic guidance into attitudes and life behaviors that are in accordance with Islamic guidance.

The objectives of Islamic guidance and counseling according to Hamdan Bahran Ad-Dzaki are:

- a. To produce change, improvement, health and mental and mental hygiene. The soul becomes good, calm and peaceful, is open-minded, finds solutions and God's guidance.
- b. In order to produce a politeness of behavior that can provide benefits for himself, the family, social and surrounding environment.
- c. To gain intelligence in individuals so that a sense of tolerance arises in themselves and others.
- d. In order to produce divine potential, so that they are able to carry out their duties as caliphs in the world properly and correctly.

The description of the objectives of Islamic guidance and counseling can be concluded that Islamic counseling can help students to solve the problems they face independently and develop their potential and always draw closer to Allah SWT. Therefore, Islamic counseling is one of the biggest contributions in achieving national education goals, namely creating a learning atmosphere and learning process so that students actively develop their potential to have religious spirituality, self-control, personality, intelligence, noble character, and the skills needed by themselves, the community, nation and state.

2. Steps to Implement Islamic Counseling

To carry out Islamic counseling, the following steps can be taken:

- a. Creating psychological relationships that are friendly, warm, acceptance, familiar, open.
- b. Convince the client that the confidentiality of whatever is discussed in the counseling process as long as the client does not want other people to know
- c. The initial interview is in the form of data collection as a process of getting to know the client, his problem, his environment, as well as helping to identify himself
- d. Explore the problem with an Islamic perspective (in this step the counselor tries to explore the level of knowledge and understanding of the individual about the nature of the problem from an Islamic perspective)
- e. Encouraging the counselee to do muhasabah (self-evaluating whether there are obligations that have not been carried out, are there wrong attitudes and behavior, is his soul clean from various liver diseases).
- f. Encouraging clients to use their hearts in seeing problems, and at the same time encouraging clients to use their intellect, and ask their conscience.

- g. Encourage clients to realize and accept the life that God has given full of pleasure and sincerity.
- h. Encouraging clients to always lean on and pray and ask Allah SWT to open a way out of their problems, by multiplying worship as exemplified by the Prophet Muhammad.
- i. Encouraging clients to take strategic decisions that contain good attitudes and behavior (ma'ruf) to resolve the problems they are facing.
- j. Directing clients in carrying out the decisions they make
- k. Directing and encouraging clients to always behave and behave in an Islamic way, so that attitudes and behavior are formed that always reflect on the Qur'an and hadith
- l. Encouraging clients to continuously try to keep themselves from submitting to their desires, which are controlled by demons that mislead and torment the individual's life.

B. Moral

Etymologically, the word moral comes from the Latin word *mos*, the plural form of *mores* which means ordinances or customs. Meanwhile, in the Big Indonesian Dictionary, moral is defined as morality, character, or morality.

According to Robert J. Havighurst, morals that originate from the existence of a value system are a value is an object estate or an affair which is desired (value is a spiritual object for a desired state). So the condition or internal mental potential of a person to be able to do good things, in accordance with the desired values, is called moral.

According to Purwadarminto, morals are teachings about good and bad actions and behavior, morals, obligations and so on. In morality, all actions that are considered good and need to be carried out, and according to Rogers, morality is a set of norms and institutions that regulate individual behavior in relation to social groups and society. Moral is a standard of good and bad that is determined for individuals by the socio-cultural values of which the individual is a social member.

Based on some of the definitions above, it can be concluded that morality is an assessment of a person's personality which is judged from several aspects, namely good and bad morals. Moral is the mental and spiritual awareness that exists within a person that causes reflection on the actions taken which reflect the awareness that what is being done is really an order and a prohibition, so that it is able to make a shield or fortress if what is being faced is a prohibition and can take meaning from something. in his life in the process of leading to self-quality in his morals.

1. Stages of Moral Development

Moral development is development related to a person's ability to know the good and bad of an action, awareness to do good deeds, habits to do good, and a sense of love for good deeds. Morals develop according to the age of the child.

In the world of psychology there are several different schools of thought related to moral development. Among these schools of thought, the most prominent and worthy of reference is the cognitive psychology school with the main characters Jean Piaget and Lawrence Kohlberg. The flow of social learning theory with the main characters Albert Bandura and R.H. Walters, these psychological figures have done a lot of research and studies on the social development of elementary and middle school children with special emphasis on their moral development.

Piaget and Kohlberg emphasize that a child's moral thinking is primarily determined by the maturity of his cognitive capacity. Meanwhile, the social environment is a supplier of raw materials that will be processed by the child's cognitive realm actively. There are two kinds of methods that Piaget applied to conduct studies on the moral development of children and adolescents, namely:

- a. Observing a number of children playing with marbles and asking them about the rules they follow.
- b. Conduct a test using several stories that tell the wrong and right actions of children, then ask respondents (which consist of children and adolescents) and then rate the stories based on their own moral judgment.

Based on the data from his study above, Piaget found two stages of moral development of children and adolescents. To clarify Piaget's theory of two stages of moral development, the author presents a table.

Table 1: Piaget's two-stage theory of development

Age	Moral Development Stage	Characteristic
4 to 7 years	Moral realism (in the preoperational stage of cognitive development)	1. Focusing on the consequences of actions 2. The rules are seen as unchanged 3. Laws for violations are considered automatic
7 to 10 years	Transition period (in the stage of concrete-operational cognitive development)	Gradual change towards the second stage of moral possession
11 years and over	Autonomy, realism, and moral reciprocity (in the formal operational cognitive development stage)	1. Considering the goals of moral behavior 2. Recognizing that moral codes are conventions of tradition that can change

2. Factors Affecting Moral Behavior

Based on the results of research, the moral development of a child is much influenced by the environment in which he lives. Children will acquire moral values from the environment in which they live, children will acquire values and behavior in

accordance with the values obtained.

According to several research results (Kohlberg, Piaget and Hoffman) the factors that influence moral behavior can be categorized into four namely cognitive factors, emotional factors, personality factors, and situational factors.

a. Cognitive factor

Piaget and Kohlberg are leading figures who believe that moral behavior is influenced by moral reasoning. People whose moral reasoning is not good will tend to choose immoral actions, on the contrary people who have good moral reasoning will tend to choose moral actions.

b. Emotional factor

Moral emotion is something related to personal interests or the welfare of society as a whole. Moral emotions are embodied morality, or morality related to the body or morality controlled by the body. One of the signs that a moral value has been integrated with the body is that we feel a certain emotion when we are dealing with a behavior or event related to that moral value. So it can be ascertained that people who do not feel empathy when dealing with persecuted people, people who do not feel guilty when leaving the obligatory prayers, people who do not feel longing to go to Hajj, people who are not amazed by piety, are people who have not yet united their values. There are several types of moral emotions, including empathy, shame, guilt, humiliation, anger, discomfort, disgust, gratitude, pride, and admiration.

c. Personality factor

In addition to cognitive and emotional factors, the unity factor between morality and personality is also an important factor in the formation of moral behavior. Moral identity, moral motivation, moral character, moral awareness, and moral integrity are factors that have been scientifically proven to influence the formation of moral behavior.

d. Situational factors

Moral behavior is also influenced by situational factors, Rambo considers the context important in the process of changing one's spiritual beliefs. What is meant by context is the social, cultural, religious and personal environment. Contexts with different characteristics will stimulate different moral behavior. Eastern culture, for example, which emphasizes the values of obedience, loyalty, cooperation, or chastity will stimulate different behavior than Western culture which emphasizes individualism and freedom of expression.

C. Application of Islamic Counseling in the Moral Development of Students

Moral development is development related to a person's ability to know the good and bad of an action, awareness to do good deeds, habits to do good, and a sense of love for good deeds.

Moral is control in behavior. Given the importance of good morals in human life, some people argue that morals and religion can control behavior, so that he does not do things that are detrimental or against the will or views of society. Religion is a

belief in the power of a substance that regulates the universe. This is part of morals, because morals actually regulate all actions that are considered bad so that they need to be avoided, as well as actions that are considered good and need to be done. Religion, also regulates good and bad behavior, is psychologically included in morals.

Moral development can be done in various ways, in the Qur'an it is stated that a good way of moral development is done through example. Allah says in QS al-Qalam [68]: 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

The Translation

"The Book (Al-Qur'an) and indeed you are of great character".

Ibn Kasir interprets this verse by quoting al-Au'fi who narrated from Ibn Abbas: "Truly you are in the great religion, namely Islam". The same history was presented by Mujahid, Abu Malik as-Suddi, and ar-Rabi' bin Anas. Adh-Dhahak and ibn Zaid Athiyyah said: "You are truly in great ethics. While what is meant by the word 'you' is Muhammad saw. Ma'mar narrated from Qatadah, "Aisyah was once asked about the character of the Prophet, then she replied: "His character is the Koran".

In a hadith narrated by Muslim in Sahih Muslim from Qatadah with a fairly long hadith, it can be concluded that the Messenger of Allah is a role model for morality in the Qur'an. All of his behavior is the implementation of orders and leaving the prohibitions in the Qur'an. The great morals that Allah has given to him include: shyness, generosity, courage, forgiveness, patience, and all the noble character recommended in the Qur'an. Allah swt has made the Prophet Muhammad as an example for Muslims to imitate commendable morals. This is confirmed by the Messenger of Allah in his hadith narrated by Imam Ahmad from Abu Huraira, which means: "Indeed I was sent to perfect noble character."

4. Conclusion

Based on the description above, it is clear that morals and religion are interrelated and influence each other, therefore in the counseling service at school it is very appropriate if Islamic counseling is applied to develop students' morals because Islamic counseling is a process of assistance provided by counselors to students to solve student problems based on Al-Quran and Sunnah of the Prophet. This is in accordance with one way of developing good morals, which was explained earlier, namely through the example of the morals of the apostles contained in the Qur'an.

Islamic counseling provides guidance in the field of morality that helps counselees in developing good attitudes and behavior, so that they have a mahmuda character and are far from mazmumah. This is in accordance with Yahya Jaya's opinion which states that there are four types of guidance areas in Islamic counseling, namely:

- a. Guidance of faith is a field of service that helps counseling in recognizing understand, live, practice and develop the faith of his faith, so that he becomes a person who believes and fears God, istiqomah, independent, healthy and happy.
- b. Worship guidance is a field of service that helps clients develop their relationship and devotion to God through acts of worship so that they become obedient in carrying out His commands and obedient in avoiding His prohibitions.
- c. Moral guidance is a service area that helps counselees in developing good attitudes and behavior, so that they have a mahmuda character and are far from mazmumah.
- d. Muamalah guidance is a field of service that helps clients in fostering and developing harmonious, harmonious and balanced relationships with fellow humans and creatures, so that they have harmony in religious life.

Bibliography

- Al-quran Al Karim dan Terjemahnya*. Kementrian Agama Republik Indonesia (2013). Surabaya: Halim.
- Abu Ahmadi dan Munawar Sholeh (2015). *"Psikologi Perkembangan"*. Jakarta: Rineka Cipta.
- Elizabeth B. Hurlock (1990). *Psikologi Perkembangan*. Jakarta: Erlangga.
- Masganti Sit. (2012). *"Perkembangan Peserta Didik"*. Medan: Perdana Publishing.
- Erhamwilda (2009). *"Konseling Islami"*. Yogyakarta: Graha Ilmu..
- Prayitno dan Erman Amti (2009). *"Dasar-Dasar Bimbingan dan Konseling"*. Jakarta: Rineka Cipta.
- Syaiful Akhyar Lubis (2015). *"Konseling Islami dalam Komunitas Pesantren"*. Bandung: Citapustaka Media.
- Tohirin (2014). *"Bimbingan dan Konseling Di Sekolah dan Madrasah"*. Jakarta: PT Raja Grafindo Persada.
- Ahmad Juntika Nurihsan. (2006). *Bimbingan dan Konseling Dalam Berbagai Latar Belakang Kehidupan*. Bandung: Refika Aditama.
- Tarmizi. (2018). *Bimbingan Konseling Islami*. Medan: Perdana Publishing.
- Ramayulis dan Mulyadi (2016). *Bimbingan Konseling Islami Di Madrasah dan Sekolah*. Jakarta: Radar Jaya Ofset.
- Hamdani Bakran Az-Dzaki Hamdani (2004). *Konseling Dan Psikoterapi Islam*. Yogyakarta: Fajar, Pustaka Baru.
- Muchson AR, Samsuri (2013). *Dasar-Dasar Pendidikan Moral*. Yogyakarta: Penerbit Ombak, h. 1.
- Abu Ahmadi dan Munawar Sholeh (2005). *Psikologi Perkembangan*. Jakarta: PT. Rineka cipta..
- Agus Abdul Rahman (2014) *Psikologi Sosial (integrasi Pengetahuan Wahyu dan Pengetahuan Empirik)*. Jakarta: Rajawali Pers.
- Sarlito W. Sarwono (2012). *Psikologi Remaja*. Jakarta: Rajawali Pers.