

THE FUNCTION OF ISLAMIC COUNSELING IN EDUCATION

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Abstract: Islamic counseling manifested in educational practices is directed at the accountability of educators and education personnel to foster students' personalities. The responsibility of coaching students not only carry out formal tasks, but rather the existence of accountability to Allah. This relationship is illustrated by the relationship between the teacher and students in reciprocity and the dedication to God which is used as an operational basis. It is this kind of relationship that is overlooked in the practice of education, especially Islamic education.

Keywords: *Islamic Counseling and Education*

Abstrak: Konseling Islami yang termanifestasikan dalam praktik pendidikan diarahkan pada akuntabilitas tenaga pendidik dan kependidikan untuk membina kepribadian peserta didik. Tanggung jawab pembinaan peserta didik tidak hanya melaksanakan tugas formal, tetapi lebih kepada adanya akuntabilitas pada Allah Swt. Relasi ini tergambar pada hubungan antara guru dengan siswa secara timbale balik serta adanya pengabdian kepada Allah yang dijadikan sebagai landasan operasional. Relasi semacam inilah yang banyak terlewatkan dalam praktik pendidikan, khususnya pendidikan Islam.

Kata Kunci : Konseling Islami dan Pendidikan

INTRODUCTION

Islam is a perfect *manhaj robbani*, revealed to form a perfect person in man. That is, Islamic education can form a person who is able to realize divine justice in the human community and can utilize natural potential with fair use. On the other hand God has equipped humans with the ability to learn and know and facilitate it in the form of vision, hearing and heart. It is with these devices that humans are mandated by Allah to be the caliph in leading and prospering the earth.

In various educational institutions, educational institutions that are not labeled with Islam, there are various behavioral practices that are prohibited in Islamic teachings. Of course this is due to the in practice of educational science and the widespread occurrence of educational accidents. Education is more defined as mastering content for students and making personality development a secondary or additional effort in education. Islamic counseling as an education subsystem is an inseparable part of Islamic

education. Unfortunately, education practitioners do not even understand that the teaching system, guidance and supervision / supervision are a unified whole. In relation to this guidance, the function of Islamic counseling will be elaborated and displayed as a necessity in the administration of Islamic education. On the other hand also to avoid the disorientation of the presence of Islamic counseling in the administration of Islamic education.

THE FORMULATION OF ISLAMIC COUNSELING

In Arabic as defined by al-Khouly counseling is called al-Irsyad . Etymologically the word *Irsyād* - *Arsyada* means *Hadā, Dalla* which in Indonesian means instruction, while the word *Istisyārah* means *Istisyārahu talaba minhu al masyūrah / al nashīhah*, in Indonesian means asking for advice . Athiyah explained that counseling was intended to provide services or information to someone in a process of meeting between two people, where one of them experienced anxiety caused by personal problems that he could not

solve himself . This counseling is seen as the core of the process of providing assistance that is essential for the service of guidance services to someone (students) as they try to solve the problems they face . However, it should be noted that in practice counseling must be carried out by someone who has been trained / professional.

More clearly Zulkifli Akbar stated that Islamic counseling is a series of activities carried out by competent counselors with individuals who aim to help individuals in solving their own problems, using Islamic teachings and logical thinking related to Islamic teachings in order to obtain world and hereafter happiness. This activity shows the foundation and direction of assistance being addressed, namely Islam which includes its conception of people (and about various other things), its teachings, its regulations, as far as individuals are concerned, those teachings concerning all dimensions of relationships and relationships.

Although classified as a new phenomenon, in fact Islamic counseling is as old as Islamic preaching activities in the midst of society. This is because counseling is essentially an important part of religious life itself. And for the context of the institutionalized Muslim community Islamic counseling has at least been going on since the establishment of the Islamic boarding school. The increasingly complex life of the people applies in parallel with the increasing need towards Islamic counseling and subsequently Islamic education counseling.

Islamic counseling that is characterized by Islam is a counseling process oriented towards the objectives of Islamic education. Islam with the insight of *rahmatan lil ā ālamīn* has a mission to deliver humans to the life of *sakinah* which is the desire of every individual. This *sakinah* life is as an expression of predicate *al nafs al mutmainnah*, which according to al Sharkawi has characteristics: *sakīnah*, *ridā*, resignation, *ibsyār* and patience.

These characteristics will always be reflected in every face of life's trials. In achieving *al kamalah al akhlāqiyah* (perfection of character), do not recognize fear, anxiety and mental turmoil, because all problems are returned to God's decision and pleasure alone .

Based on the various reviews above, the Islamic counseling formula will be stated as follows:

1. Islamic counseling is a psychological guidance service that is based on scientific principles and has Islamic characteristics.
2. Scientific principles can be proven, among others, by proving the truth of Islamic teachings. However, if there are words of God that cannot be proven by human science, it does not mean that the teachings of Islam are not in accordance with scientific principles, but human science is not yet able to reach its actualization.
3. Conceptually Islamic counseling is built on the foundation of Islamic teaching sources. The implementation of the Prophet's education in Medina, namely *al Syffah* where the function and role of the prophet at that time was as a counselor who gave direction and gave instructions for solving problems faced by friends. This is at the same time a starting point for inspiration in the Islamic counseling process
4. Islamic counseling is oriented towards the life of *sakīnah*, *mutmainnah*, achieving happiness in the life of the world and the hereafter because it is always close to Allah. Re-actualization of the self-concept for the client (counselor) is essentially cleansing the heart of immoral acts so that he can have

qalbun salīm and nafs mutmainnah.

5. As a psychological service, Islamic counseling refers to the principles and principles of Islamic psychology. In building its principles and principles it is grounded in the human conception in the Islamic view.

THE DUTIES AND THE FUNCTIONS OF ISLAMIC EDUCATION

In essence Islamic education is a process that takes place continuously and continuously. Based on this, the duties and functions that must be carried out by Islamic education are human education as a whole and last for life. This concept means that the task and function of education has a target for students who always grow and develop dynamically from the womb until the end of their lives.

In general the task of Islamic education is to guide and direct the growth and development of learners from the stage to the stage of their lives to reach the point of optimal ability. While its function is to provide facilities that can enable educational tasks to run smoothly. Thus it can be understood that the task of Islamic education is carried out through three approaches. The three approaches are: Islamic education as developing potential, the process of cultural inheritance and the interaction between potential and culture. As a potential development, the task of Islamic education is to find and develop basic abilities possessed by students, so that they can be actualized in their daily lives .

As the cultural heir of the task of Islamic education is a means of transmitting the basic elements of culture from one generation to the next, so that the identity of the people remains preserved and guaranteed in the challenges of the times. As for the interaction between potential and culture, the task of Islamic education is as a transaction (giving and adopting)

between humans and their environment. With this process, students (humans) will be able to create and develop skills that can be used to change or improve human and environmental conditions .

When viewed operationally, the education function can be seen in two forms, namely:

1. Tools for maintaining, expanding and connecting cultural levels, traditional and social values and community and national ideas
2. Tools for making change, innovation and development. In broad outline this effort is carried out through the potential of knowledge and skills possessed, as well as training productive human workers (students) in finding an increasingly dynamic balance of social and economic change

Looking at the tasks and functions of Islamic education above, it is closely related to the objectives of Islamic counseling in education. As Thohari Musnamar stated as follows:

1. Helps individuals prevent the emergence of problems related to learning activities, including by:
 - a. Helps individuals understand the nature of learning / education according to Islam
 - b. Helps individuals understand the purpose and position of learning / education according to Islam
 - c. Helps individuals understand the factors that influence learning / education success
 - d. Helps individuals get around learning / educational activities to succeed.
 - e. Assist individuals to carry out learning / education activities in accordance with Islamic (syariah) provisions.
2. Helps individuals solve problems related to learning / education, including by:
 - a. Helps individuals to be able to understand (analyze and

- diagnose) the problems they face
- b. Helps individuals understand their condition and environment
 - c. Helps individuals understand and appreciate ways of dealing with learning / education problems according to or in accordance with Islamic teachings
 - d. Helps individuals determine the choice of problem solving efforts they face in accordance with Islamic teachings
3. Helps individuals maintain the situation and condition of their learning / education activities in order to stay good and develop them so that they are much better, among others by:
- a. Helps individuals maintain situations and conditions of learning / education that were previously exposed to problems and have been resolved so that they do not become problems again.
 - b. Develops situations and conditions of learning / education for the better.

The Essence of Islamic Counseling in Education

In the operational level, Islamic counseling is based on the teachings of Islam with the aim of making people aware of their existence as creatures of God and helping them to solve the problems of life that they are and will face. Thus he will be able to take decisions and then act by referring to the teachings of Islam in order to achieve world welfare and the hereafter. This paradigm in the development of Islamic counseling is known as triadic counseling. If in conventional counseling practice the problem solving process is limited to intensive communication between counselor and client, then in the Islamic counseling process apart from the intensive communication of counselor and client, God as the cause of all causes is used as

the ultimate reason why humans or clients must be able to get out of the problem being faced with, or at least being able to accept or be patient with something that incriminates him known as identity as a "problem".

In line with the description above, the task of educators in the education process is to educate. The educational activities are partly carried out in the form of teaching, training, guiding, directing, encouraging, complimenting, setting an example or example, getting used to even giving gifts and punishment. Therefore the task of educating is not just teaching, but also motivating, directing, strengthening, clarifying and facilitating the learning process, which is the process in which students are fostered to realize their full potential to the fullest. .

In Islam, the main task that must be fulfilled by educators is basically to introduce and reaffirm the sacred covenants of men towards Allah. For this reason, an educator must endeavor to take his students towards the re-introduction of the *shahada* to Allah. which has been pledged when the individual is still in the *rûh* realm. The process of recognition must continue with educative efforts to confirm the *shahada*, namely the consistency of recognition of the Most High God Almighty. in all attitudes, charity and deeds throughout life.

Through Islamic education Islamic educators / counselors try to bring students to the faith and closeness to Allah. In order to achieve this goal, the educator / counselor must strive to purify themselves or the souls of their students. Because only self and pure souls can go to and be close to Allah. As stated by An-Nahlawi, in addition to transferring various knowledge and skills to students, the main task that must be carried out by educators is *tazkiyah al nafs*, which is to develop, clean and lift the souls of students to reach their creators, keep them away from evil and keep them from staying evil is in its nature

The perfection of Islamic teachings holds valuable treasures that can be used to help solve the problems faced by humans in their lives. Operationally these treasures are contained in the concept of Islamic counseling which is practically reflected in the process of face to face relationship (personal meeting) or personal contact (personal contact) between a counselor who is competent in his field with a client (counselor) who is facing and is struggling to solve the problems of his life. In these circumstances Islamic counseling really plays a role in solving the life problems of students .

Related to the above, the existence of Islamic counseling in Islamic education is an inseparable unity. Students as objects of learning in the learning process as well as objects in Islamic counseling services. As an object of the learning process students must be introduced to their dignity and values as human beings who cover:

1. Creatures who believe and devote to God Almighty
2. The most beautiful and perfect creatures in their creation and imaging
3. Creatures of the highest degree
4. Caliph on the face of the earth
5. Owner of human rights

On the other hand students must also be introduced to the dimensions of life which include:

1. Dimension dimension, the key word that it contains is truth and nobleness. With these two keywords, it can be interpreted that individual human beings are basically clean and direct themselves to things that are right and noble, and reject things that are wrong, useless and trivial and not praiseworthy.
2. Individual dimension, the key word it contains is potential and difference. That every individual basically has potential, both physical and mental psychological potential, such as intelligence abilities,

talents and other personal abilities. This potential can vary between individuals, there is a potential that is very high, high, medium, less and less

3. Social dimension, the key word it contains is communication and togetherness. With verbal and non verbal language humans establish communication with other individuals. In addition, individuals also develop togetherness with other individuals in various forms, such as friendship, family and formal and informal organizations.
4. Dimensions of decency, the keywords they contain are values and morals. In this dimension, it is underlined the basic ability of each individual to give appreciation for something, within a certain range of judgments. Something can be rated very high (for example by being labeled good), moderate (with enough labels) or low (with less labels). The range of assessment can also be narrowed or widened. For example, with a good range, enough, less widened to be good, very good, enough, less, very less.
5. Dimensions of diversity, the keywords they contain are faith and piety. That each individual basically has a tendency and ability to believe in the existence of God and obey all his rules and commands. This faith and devotion are discussed in the religion of the individual.

In relation to the essence of Islamic counseling in Islamic education, that Islamic education must refer to each of the individual dimensions. On the other hand in order to be internalized in students all Islamic counseling services programs must contain knowledge and

understanding of the contents of these dimensions. For this reason, both teachers and counselors in schools are required to understand in more detail the resources that exist in individuals or students, such as: taqwa, creativity, taste, intention and work.

The efforts of Islamic education with the intervention of Islamic teachers / counselors through Islamic counseling services that focus on developing existing resources and human dimensions based on the essence of humanity will directly fill the dimensions of humanity that the end result is manifested in daily life. This actualization will display the degree of integrity of the individual human being in accordance with the intended human dignity and status. Being fully human in life (the world and the hereafter) is the goal of human creation by Allah. For this purpose human nature is equipped with five dimensions accompanied by five forces as the basic instrument for the development of all components of human dignity. Only by developing through an Islamic counseling program within the framework of Islamic education, these capabilities as optimal as possible the realization of the whole human being can be achieved.

Individual problems are formulated in the form of: disconnected faith, weak creativity, blunted sense of power, stagnant initiative, sterile work force. Low nutrition, bad education, attitude and treatment that refuses and abusive, underdeveloped culture, adverse incidental conditions. Threatened security, stuck competence, confined aspirations, withered spirit, wasted opportunities.

CONCLUSION

The success of one's learning / education effort is influenced by many factors, from within the individual itself and from outside himself. Because of the many factors that affect learning activities / education of a person / learners, not a few of those in the learning / education business are

experiencing difficulties. Strictly speaking, individuals cannot succeed in their learning, do not achieve the goals as expected because of the many things that interfere both inside and outside themselves. Inability to meet various needs outside of the self will have an impact on the problem. The elements include nutrition, education, attitudes and refusal and abusive treatment, culture and incidental conditions (conditions that are not desirable to exist. Furthermore, the inability to meet demands within themselves will also have an impact on the emergence of problems. The elements include a sense of security, competence, aspirations, enthusiasm and opportunities, the unfulfillment of the fulfillment of these elements is at the same time triggering the disruption of the power that exists in humans, namely the power of piety, creativity, taste, intention and work.

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