

Methods Of Guidance And Counseling Section In Building Character Of Six Grade Students Of Arrisalah Islamic International College Slahung Ponorogo East Java

Novia Dwi Nurcahyaningtias
Institut Agama Islam Riyadlotul Mujahidin
Ponorogo
Email: cahyatur45@gmail.com

Ibnul Mutaqi
Institut Agama Islam Sunan Giri Ponorogo
Email: cahyatur45@gmail.com

Abstract: *The students of Six Grade are the highest-class students at Arrisalah Islamic International College, however, some of them are still not noble. As the results of the author's interviews with several students of class VI, they realize that their morals are still not good. If this reality continues to occur, then the next generation will be even more damaged. Moreover, Six Grade students will become teachers because they are charged with serving in Islamic educational institutions after graduation. So it is necessary to have methods of fostering morals and the best methods can be found in them. The purpose of this study was to find out (1) the methods of assisting students in nurturing the morals of students of class VI Kulliyatu-l-Mu'allimin Al-Islamiyyah Arrisalah Islamic International College (2) the obstacles faced by assistants caring for students in developing the morals of students of class VI Kulliyatu -l-Mu'allimin Al-Islamiyyah Arrisalah Islamic International College. This research uses a qualitative approach and field research type of research. The data collection process uses in-depth interviews, non-participatory observation and documentation. While the data analysis technique used is the flow technique from Miles and Huberman which includes three steps, namely data collection, data presentation, and conclusions. From the analysis of the data it was found (a) methods of assisting the upbringing of students in fostering the morals of class VI students, including: (1) the method of religious awareness by praying in congregation (2) the method of giving stories of the Prophet (3) the exemplary method (4) the method of habituation (5) methods of giving rewards and punishments. And (b) the obstacles faced by the santri parenting assistant in fostering the morals of Six Grade students are (1) the lack of religious awareness of some Six Grade students of the importance of having noble morals (2) the abundance of information and easy access to it (3) the cultural diversity of students (heterogeneity). The author hopes that the assistants caring for the students of Arrisalah Islamic International College will always be consistent in carrying out their duties and programs in fostering the morals of Six Grade students so that their morals become good and noble.*

Keywords: *Methods Of Guidance And Counseling; Building Character.*

INTRODUCTION

Pesantren is an Islamic educational institution to study, understand, deepen, live and practice Islamic teachings by emphasizing the importance of religious morals as a guide to daily behaviour¹. Islamic boarding schools were established to provide education and teaching to the people both physically and mentally with quality imani, akhlaki knowledge and practice. The purpose of Islamic education (pesantren) is to realize *ubudiyah* to Allah in human life, both individuals and society². In addition, Islamic boarding schools also aim to prepare students to become pious children who are devoted to Islamic religious norms, thus equipping their students with religious, general knowledge and skills that are prepared to face life in real society.

The existence of pesantren is becoming increasingly important with the inevitable blending of foreign cultural flows due to rapid advances in technology, especially communication and transportation technology. In such conditions, if a person is not equipped with religion or strong morals, it is not impossible that the person will fall into promiscuity which will be harmful, not only to himself, but also to his family, community and country. As a source of value, the religious teachings that pesantren pursue are the development of moral duties³.

Arrisalah Islamic International College Slahung Ponorogo as an example of an Islamic educational institution in the form of a boarding school, where the author is in the institution and more or less sees all activities in this Arrisalah boarding school. Its efforts in producing noble students are carried out, among others, through the application of discipline, both discipline applied in the daily lives of students in the dormitory, as well as in the learning process in the classroom. It can be said that the daily life of students (24 hours full) cannot be separated from the application of discipline. Full 24-hour discipline coaching like this will not be found except in Islamic educational institutions that have the concept of schools and dormitories as found in the pesantren environment.

The application of discipline at Arrisalah boarding school follows the discipline of praying in congregation, that in order for prayer to be valid, it must be perfect, the valid conditions and pillars must be done at a predetermined time and will be perfect if done in congregation, so that all Muslims

¹ H M Sulthon Masyhud and Moh Khusnuridlo, "Manajemen Pondok Pesantren," 2003.

² Moh Salim and Kurniawan Haitami, "Studi Ilmu Pendidikan Islam," (*No Title*), 2012.

³ Toto Suharto and K R Rose, "Filsafat Pendidikan Islam: Menguatkan Epistemologi Islam Dalam Pendidikan," 2020.

must be obedient and obedient to carry out fard prayers exactly at the specified time. All santri discipline is the responsibility of santri care with the assistance of a santri organization called PTTI (*Pesantren Tepat Teknologi Islam*) whose members are grade VI students. The scope of supervision of this organization is grade I students to grade V students with guidance from student care.

With the discipline applied, it is expected to form good student character. However, in reality, it has not shown the expected results, especially from grade VI students. As the highest students and as role models for their younger siblings, they should do good, have noble character, and maintain politeness. However, there are still many of them who lack morals. Such as not saying greetings when meeting with the Ustadz, saying dirty and dishonest words, coming to the mosque late and not even praying in congregation at the mosque, and refusing orders from the theacer.

If this reality continues, it is certain that the next generation will be even more damaged. In fact, they are already in the final grade and will become Ustadz who must serve in educational institutions. Also, Islamic boarding schools as the best reflection of Islamic education and the pride of Muslims bear a very heavy responsibility. Why the author says so, because as the author has previously explained, the expectations of Muslims that Islamic boarding schools are able to give birth to generations of Muslims who understand their religion, are intellectually and emotionally intelligent are very high. Muslims have high hopes that it is through Islamic boarding schools that the next generation of Islamic preachers will emerge, who are able to uphold the *phrase lâ ilâha illa Allâh*, able to become role models with their noble morals.

Based on the description above, it motivates the author to study the efforts of Santri Parenting in fostering the morals of class VI Kulliyyatu-L-Mu'allimin Al-Islamiyyah at Arrisalah Islamic International College Slahung Ponorogo.

RESEARCH METHOD

The approach used in this research is a qualitative approach. The qualitative approach has natural characteristics because it uses direct data sources, here the process is more important than the results⁴. Qualitative approaches can be used in revealing and understanding something behind the phenomena that occur⁵. In some fields of study, it is basically more appropriate to use a qualitative approach, for example research that seeks to reveal the nature or experience of a person about a

⁴ Suharsimi Arikunto, "Metode Peneltian," *Jakarta: Rineka Cipta* 173, no. 2 (2010).

⁵ Anselm Strauss and Juliet Corbin, "Dasar-Dasar Penelitian Kualitatif: Tata Langkah Dan Teknik-Teknik Teoritisasi Data," 2003.

phenomenon. The type of research used in this study includes field research, research conducted systematically by raising data in the field⁶. Field research is carried out in a community or institutional environment⁷.

In this research, the researcher acts as a key instrument, where the researcher plans the research, prepares a research proposal and a research permit. Then look for data which includes data about the implementation of the students' Arabic language learning. Furthermore, collecting data, analyzing data, and finally writing a research report.

The location of this research is Pondok Modern Arrisalah International Program Slahung Ponorogo. Data sources are subjects from which research data can be obtained. Based on this understanding, it can be understood that what is meant by the source of data is where the researcher will start and dig up information in the form of the necessary data. Data sources broadly consist of people (person), places (place) and paper or documents (paper)⁸.

In analyzing the data, the author uses descriptive analysis, where the method used for this research is to use descriptive qualitative, after the required data is obtained, the data is grouped and described based on its type and analyzed using qualitative analysis. As for the data collection techniques in this study based on Sugiyono's opinion⁹, the authors used interviews, namely by using guided free interview techniques, meaning that the interview was carried out by asking the main questions that had been arranged based on the core of the problem which aims to enable the author to obtain data, especially about how the efforts of Arrisalah boarding school students' care in fostering the morals of students. Then observation, in this study the authors used participatory observation, namely the authors were directly involved in the activities of the students. Among the types of activities observed are the parenting efforts of Arrisalah boarding school students in fostering the morals of students and the problems faced in fostering morals in students.

RESULT AND DISCUSSION

Efforts to educate Arrisalah Islamic boarding school in developing the morals of students

In the Big Indonesian Dictionary, the word effort means effort, endeavor, (to achieve a purpose, solve problems, find a way out, and so on)¹⁰. What is meant by efforts here are efforts to

⁶ Arikunto, "Metode Penelitian."

⁷ Lexy J Moleong and Tjun Surjaman, "Metodologi Penelitian Kualitatif," 2014.

⁸ Arikunto, "Metode Penelitian."

⁹ M P P Sugiyono and P Kuantitatif, "Kualitatif, Dan R&D, Bandung: Alfabeta," *Cet. Vii*, 2009.

¹⁰ Departemen Pendidikan Nasional, "Kamus Besar Bahasa Indonesia Edisi Ketiga Balai Pustaka," *Jakarta: Balai Pustaka*, 2005, 8–17.

find the best way carried out by the Arrisalah boarding school Care staff to foster the morals of class VI students, so that class VI students with noble morals are realized.

Santri care is in foreign terms guidance and counseling or guidance and counseling in boarding school education. The meaning of guidance is a process of providing assistance to individuals carried out continuously, so that the individual can understand himself, so that he can direct himself and can act naturally, in accordance with the demands and circumstances of the school environment, family, and society. Thus he can taste the happiness of his life and can make a meaningful contribution to the life of society in general¹¹. While the meaning of counseling is a mutual relationship between two individuals, where one (extension agent) tries to help the other (client) to achieve an understanding of himself in relation to the problems he faces at this time and in the future¹².

Development is the rearrangement (refinement) of things that have been learned to build and establish themselves in order to become better. While the definition of morals, in language, morals come from Arabic. the basic word is khulqu which means *as-sajiyah* (temperament), *at-tabi'ah* (character), *al-'adat* (habit), *al-munu'ah* (good manners)¹³. Moral development means an activity carried out in order to improve morals¹⁴. In general, coaching is all efforts made to foster awareness of maintaining continuously. Against the order of the value of faith so that all the behavior of life is always above the norms that exist in that order¹⁵. Moral development is very important for students, especially those who are still teenagers, because as revealed by Zakiah Daradjat in the book Saifullah, that adolescence is a period that is prone to moral decline¹⁶.

As an educational institution and da'wah institution, boarding school appears as an institution that aims to produce Muslim people who are morally good and devoted. Based on the results of observations and interviews, it can be seen that Arrisalah boarding school in carrying out moral guidance to its students is carried out every day by way of habituation. Based on the existing theory, it is explained that in fostering the morals of students can use the Uswah method (example) and use the habituation method which is carried out repeatedly so that something can become a habit. In

¹¹ Masyhud and Khusnuridlo, "Manajemen Pondok Pesantren."

¹² Masyhud and Khusnuridlo.

¹³ Hasyimsyah Nasution, *Filsafat Islam* (Gaya Media Pratama, 2005).

¹⁴ Nurul Zuriah and Fatna Yustianti, *Pendidikan Moral & Budi Pekerti Dalam Perspektif Perubahan: Menggagas Platform Pendidikan Budi Pekerti Secara Kontekstual Dan Futuristik* (Bumi Aksara, 2007).

¹⁵ Liza Azalia, "PEMBINAAN AKHLAK PADA SANTRI DI PONDOK PESNTREN AL-HASYIMIYAH SUMBER ALAM KECAMATAN AIR HITAM KABUPATEN LAMPUNG BARAT" (UIN Raden Intan Lampung, 2019).

¹⁶ Husnul Habib Khudriah and M Fauzi Lubis, "Problematika Pembinaan Akhlak Siswa Di MTs Al Mahrus Mabar Hilir Medan," *SABILARRASYAD: Jurnal Pendidikan Dan Ilmu Kependidikan* 3, no. 1 (2018).

Arrisalah boarding school, moral development and developing the morals of students is a very important component where morals are the soul of Islamic education itself. And to achieve perfect morals. Arrisalah boarding school is an Islamic Boarding School that emphasizes on Akhlakul Al-Karimah, which is expected to make students as a young generation who have noble morals. Therefore, there are several important roles of Pondok Pesantren in shaping the morals of these students using several effective and efficient processes and methods.

Moral Development Method

Moral development is the first focus of attention in Islam. This can be seen from one of the apostolic missions of the Prophet Muhammad SAW. The main thing is to perfect noble morals. Islam's attention to moral development can also be seen from Islam's attention to mental development which must take precedence over physical development, because it is from this good soul that good deeds will be born which will then make it easier to produce goodness and happiness in all human life, physically and mentally.

There are several methods of moral development that can be done in accordance with the Islamic perspective, namely as follows:

a. *Uswah* Method (example)

Exemplary or exemplary is habituation in the form of daily behavior such as dressing neatly, speaking well and so on. An example is something that deserves to be followed, because it contains human values, as for the human example that must be emulated and exemplified by the Apostle Muhammad SAW¹⁷.

Application of exemplary methods, including not demonizing someone, respecting others, helping people who need help, dressing politely, not lying, not breaking promises to clean the environment, and others, the most important thing is that the person who is exemplified, must try to excel in his field of duty. In this exemplary method, it can be applied to three aspects, namely creed development, worship development and moral development¹⁸.

Pondok Modern Ar-Risalah applies the *uswah* method as the main method because it contains human values. The application applied in everyday life is to provide a good example to students such as in behavior, keeping words and in carrying out the *uswah* method (example)

¹⁷ Azalia, "PEMBINAAN AKHLAK PADA SANTRI DI PONDOK PESNTREN AL-HASYIMIYAH SUMBER ALAM KECAMATAN AIR HITAM KABUPATEN LAMPUNG BARAT."

¹⁸ Abdullah Nashih Ulwan, "Pendidikan Anak Dalam Islam," *Jakarta: Pustaka Amani* 22 (2007).

cannot be separated from oneself, namely before ustadz and ustadzah teach the students, they must first set an example. A small example is speaking a good word.

b. *Ta'widiyah* method (refraction)

Etymologically, the origin of the word habituation is ordinary. In the General Indonesian Dictionary, ordinary means common or common, as usual, already an inseparable thing in everyday life. Habituation is something that is deliberately done repeatedly so that something can become a habit. Habituation actually means experience, what is familiarized is something that is practiced¹⁹.

Habituation is a way that can be done to familiarize students to think, behave and act in accordance with the demands of Islamic teachings. This habituation method encourages and provides space for students on theories that require direct application, so that heavy theories will become light for students if they are often implemented²⁰.

To train students to have Akhlak Al Karimah, Arrisalah boarding school uses the habituation method, where habituation is carried out on aspects related to morals towards Allah SWT. For example, doing the right prayer, reading the Qur'an properly and correctly. Then, in the aspect of morals, students are trained to familiarize themselves with how to be polite to Kyai, administrators, and other fellow students and respect each other. then in the aspect of morals towards the environment, students are trained and accustomed to keeping the environment clean and tidy.

c. *Mau'izah* Method (advice)

The word mau'izhah is from the word wa'zhu which means praiseworthy advice, motivating to carry it out with gentle words. While the application of the advice method, including advice with logical arguments, advice on amar ma'ruf nahi mungkar, advice on acts of worship and so on.

Arrisalah boarding school uses the mau'izhah (advice) method in fostering the morals of students, namely by giving advice containing Islamic teachings. Which is carried out on Thursday nights in the hall of Arrisalah boarding school after maghrib and Isha prayers this activity is often called a general study. The activity begins with congregational prayer, followed by tadarus AlQuran. After that, students listen to lectures given by the leader of Arrisalah boarding school.

¹⁹ Cut Zahri Harun, "Manajemen Pendidikan Karakter," *Jurnal Pendidikan Karakter*, no. 3 (2013): 123373.

²⁰ Euis Rosyidah, "Upaya Guru Pendidikan Agama Islam Dalam Pembentukan Akhlak Peserta Didik Di TPQ Al-Azam Pekanbaru," *Al-Idarah: Jurnal Kependidikan Islam* 9, no. 2 (2019): 180–89.

The lectures are given to motivate and introspect on the things lived by the students so that the students are sincere in studying, behaving well, carrying out the rules of the Boarding School properly and disciplined with a soul of sincerity.

- d. Qisah (story) method, which means a way of conveying subject matter, by telling chronologically, about how things happen, either what actually happened, or just a fabrication
- e. Amsal (parable) method, which is a method that is widely used in the Qur'an and hadith to realize noble morals²¹.
- f. Supervision Method

The purpose of coaching accompanied by supervision is to assist students in efforts to form aqidah and morals and supervise them in carrying out worship and preparing psychologically and socially, asking continuously about their situation. This method includes the strongest basis in realizing a balanced human being, who can carry out his obligations in this life.

In the supervision method, Arrisalah boarding school supervises the activities of the students and follows the development of the students in the aspect of morals and morals and supervises the activities of the students to ensure that the students participate in carrying out the planned activity program, the orders that have been set, and the principles adopted.

- g. Reward and Punishment Methods

The purpose of this reward is to encourage and reward students, not something that is expected of them. In addition to retaliation for the behavior or actions of students in the form of rewards, there is also a need for punishment or sanctions. Because every human being is created in a different nature and character. Therefore, it is necessary to have sanctions when students violate existing rules. The purpose of this punishment is not only to prevent many violations. So, absolutely the method of punishment cannot be arbitrarily carried out according to the extent of the attitude and behavior of the students. More precisely this method is applied in fostering worship and morals.

Arrisalah boarding school uses the method of punishment in fostering the morals of students, all of which are carried out if the students violate the rules in the boarding school environment. For example, if a student does not pray in congregation, the student will receive a punishment in the form of reading the Al-Qur'an 3 juz in one time, all of which aims to prevent students from repeating their mistakes so that they can become better people.

²¹ Hestu Nugroho Warasto, "Pembentukan Akhlak Siswa (Studi Kasus Sekolah Madrasah Aliyah Annida Al-Islamy, Cengkareng)," *J. Mandiri* 2, no. 1 (2018): 65–86.

h. Memorization Method

This memorization method according to Imam Ghazali can be used in fostering aqidah. He argues that the first step that should be given to them in instilling aqidah is to emphasize memorization. Because the memorization method is the initial process to tread on the next process, namely the process of understanding. Santri who memorize something and then try to understand it, will grow in him a firm belief that will ultimately justify what was previously believed ²².

The memorization method is a method that has become a characteristic inherent in an Islamic Boarding School from the past until now. In Arrisalah boarding school, the memorization method is usually applied to students to understand it and will grow in him a firm belief that will ultimately justify what was believed before.

Problems Faced in the Development of Morals in 6th grade student of Arrisalah boarding school

In the process of moral development, there are several problems or obstacles that arise in the Arrisalah boarding school environment, including the following:

- a. Some students do not realize the importance of morality in life.

The teaching of morality at Arrisalah boarding school is complete, either from the curriculum used by Arrisalah boarding school, or from daily activities outside the classroom that are followed by all students. Some students do not realize the importance of good morals in life. Some of them show their prestige and ego, doing whatever it takes to feel strong and elegant in front of their friends.

- b. The emergence of technological information and the ease of accessing it.

Technological information has developed around society now, whether from radio, computers and the internet, and it is easy for us to access it. Ironically, students in Lower Secondary School are familiar with these media, especially from the internet. They are not even able to differentiate between what is right and what is wrong. This has a huge impact on their psyche and moral development and mind.

- c. Diversity of student culture.

This is a mixture of diverse student cultures, because they come from different circles. Both from the village and from the city. They come with their own culture. Some of them want to imitate

²² Ismail Ya'kub, "Thyaa 'Ulum Ad-Din Imam Al Ghazali," *Jilid I, Jakarta: Faizan*, 1994.

other people's cultures, even though these cultures are not necessarily in accordance with their environment. Especially in the Pondok environment, students come from various circles and from abroad. They bring their diverse cultures. This has a great impact on their souls, morals and thoughts.

CONCLUSION

Based on the results of data analysis and the results of interviews and observations, it can be concluded that the boarding school in addition to functioning as a place for students to seek knowledge, also has a role in moral development. This moral development is intended to improve the morals of Arrisalah boarding school students by increasing the moral development program in order to achieve the expected goals, namely forming a young generation with noble morals.

In implementing the moral development of students, Arrisalah boarding school uses the *uswah* method, *ta'widiyah* method, *mau'izhah* method, supervision method, punishment method, and memorization method. After getting moral coaching, students in their speech or behavior, some of these habits lead to actions that are in accordance with moral values, some sometimes still violate the values and norms that exist in the Arrisalah boarding school environment.

In the process of moral development, there are several problems or obstacles that arise in the Arrisalah boarding school environment, including: a) Some students do not realize the importance of morals in life. b) The emergence of technological information and the ease of accessing it. c) Cultural diversity of students.

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