

IMPLEMENTATION OF ISLAMIC GUIDANCE AND COUNSELING IN PANCA BUDI MEDAN PRIVATE JUNIOR HIGH SCHOOL

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Abstract

The purpose of this research is to know, explain and interpret how the implementation of Islamic Counseling in Smp Swasta Panca Budi Medan starts from program planning, organizing, implementation and supervision and explaining supporting factors and inhibition of the program. This type of research used in this dissertation uses qualitative research. The primary data is data collected through interviews with the Principal of SMP Panca Budi, Vice Principals, Counseling Guidance Teachers, homeroom teachers, parents of students, and students of Panca Budi Private Junior High School. The secondary data is supporting data, such as references relevant to the topics being researched both from books and journals of relevant research results. The implementation of Islamic Counseling at Smp Swasta Panca Budi Medan has been well implemented by the principal of SMP Panca Budi. The first step is to plan the Implementation of Islamic Counseling which includes the preparation of programs, implementors, budgets, places, and others. The next step is to organize the Implementation of Islamic Counseling at Smp Swasta Panca Budi Medan by appointing Islamic counseling guidance teachers as implementers, and homeroom teachers, and another field of study teachers who participated in the successful implementation of Islamic counseling guidance at SMP Panca Budi Medan.

Key Words: Implementation, Islamic Guidance and Counseling, Panca Budi

INTRODUCTION

Humans are creatures that are very special compared to other creatures on this earth. With a form of creation that is very beautiful and is the best of form, humans are given the faculty of science that distinguishes them from other creatures. This places man as a perfect divine being.

Human creation is different from angels who are only given the faculty of obedience to Allah. Moreover, human creation is not the same as animals which are only given the faculty of passion. However, humans are given to the two faculties, namely the faculty of obedience and the faculty

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of passion, wherein in this case, only humans can manage the two faculties. This is as Allah says in QS. Ash-Shams verses 7-10 below:

وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا (10)

Meaning: For the sake of the soul and its perfection (creation), Allah inspires that soul (the way) of its wickedness and piety it is fortunate that the person who purifies the soul and loses the person who pollutes it. (Q. S. al-Syams [91]: 7-10).

The above verse shows that for humans, his ability to manage the faculty of obedience will place them in a better position than angels. This is because angels do not have the faculty of passion that leads to obedience, while humans can become obedient even though they have the faculty of lust which can lead to obedience.

Meanwhile, humans can also change positions to become the most despicable creatures even more despicable than animals. This is because animals only have the faculty of lust which leads to disobedience and are not given the faculty of obedience, whereas humans have the faculty of obedience even though they are given the faculty of lust. This is as Allah said in QS. Al-A'raf verse 179, as follows:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْإِنْعَامِ بَلَّ هُمْ أَضْلُ أُولَئِكَ هُمُ الْغَافِلُونَ

Meaning: And really, we will fill the hell of a lot of jinn and humans. They have a heart, but they do not use it to understand (Allah's verses) and they have eyes (but) they do not use to see (the signs of Allah's power), and they have ears (but) they are not used to hear (Allah's verses). They are like livestock, even more astray. They are the ones who have been caught off guard.

Kalimat أُولَئِكَ كَالْإِنْعَامِ بَلَّ هُمْ أَضْلُ (Mereka seperti hewan ternak, bahkan lebih sesat lagi) In the verse above, it shows that humans who do not direct their lives to devotion are human beings who have human form but have animal preferences. So, in the process, humans need guidance that can lead them to the right path as an effort to purify the soul that has been provided by their God. A soul that is inclined towards devotion should get a good order from that soul's guide.

A soul that escapes guidance will grow into a soul far from obedience. This is because the potential for humans to organize their devotion with the opportunities for humans to be far from God is the same. So, in this case, guidance is the only path that can be taken by all human beings.

One of the ideal guidance efforts for humans in managing these two potentials (good or bad) is education. This is because education is a conscious effort made by humans to deliver humans themselves to become human beings (perfect humans) who can organize their potential for devotion to the better.

In the world of education, humans become the subject and object of education. This is because humans are the main actors in education. The benchmarks for the success of education are the humans themselves. In this case, human involvement in the world of education is as teachers as educators and students as learners.

Educators and students are two components in the education system that cannot be separated. Like two sides of a coin, both have very important roles. In the world of education in general and Islamic education in particular, the presence of both is very decisive in achieving educational goals.

Education aims to be able to deliver humans, namely students to perfecting their identity which has the potential to be developed, so that these humans grow into people who are faithful, intelligent, character, moral, knowledgeable, and skilled. Objectives like this can be seen in the Law of the Republic of Indonesia Number 20 of 2003 concerning the national education system chapter II article 3 which reads:

National education functions to develop capabilities and shape the character and civilization of a nation with dignity in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Depag, (2007:8)

Educational institutions are a forum that is prepared for the nation's generation to obtain knowledge and improve treatment (noble morals) as stated in the above law. In the world of education in Indonesia, there are various types of educational institutions, both formal and non-formal.

The formal education in question is like a school, which is a tiered educational institution to transfer knowledge from an educator to students who have a place and a teaching and learning process between educators and students. The presence of educators in educational institutions is very urgent, because without its education will not work.

Educating the nation's life is the main goal of education today. Teachers as educators in educational institutions seem to constantly fill students' brains with knowledge. Cognitive aspects continue to be considered by the various teaching methods used. Memorization skills and the ability of students to solve exam questions are sometimes a measure of educational success.

Educators seem to forget that the main purpose of education is to make students as believers, devote to God who is one and only has a high character. educators seem to neglect that education is not just a place for the transfer of knowledge but also a place for the formation and return of the souls of students to their nature.

One of the goals of the presence of educators is to realize the goals of national education in educational institutions, so that the role of educators is expected to have competence in order to develop the potential of students. Therefore, even though educators have broad expertise and insight to make students become human beings who believe and fear God Almighty. In addition, educators must be able to help students solve problems faced at school.

The Indonesian government through the Ministry of Education has explained in its regulations that educators are counselors, namely those who provide counseling services to students to help solve problems faced by students. Thus, the supervisor is a professional educator who can provide counseling services to students in the education unit to help solve problems that occur in the school environment. This is stated in the National Education System Law No. 20 of 2003, concerning educators and educational personnel, article 171 paragraph (2) which reads:

Educators are qualified educational personnel as teachers, lecturers, counselors, tutors, lecturers, tutors, instructors, facilitators, and other names that are in accordance with their specialties, and participate in organizing education. The explanation for the counselor is that the counselor as a professional educator provides counseling services to students in education units at the levels of primary education, secondary education and higher education. Indonesian Constitution (2010: 328)

The position as an educator is very vital in the education system because the success or failure of a system that is built depends on the presence of the teacher. However good and ideally an educational goal is

planned, but if it is not presented by a competent and professional teacher, then these educational goals cannot be achieved properly and optimally.

Educators in the teaching and learning process function and are responsible for delivering their students to a certain maturity or maturity level. In this case, educational institutions need a professional educator. According to Law No. 14 of 2005 concerning teachers and lecturers, teachers are "professional educators with the main task of educating, teaching, guiding, directing, training, assessing and evaluating students". UU RI No. 14 Tahun 2005 (2006:3)

Teachers are not merely "instructors" who transfer of knowledge, but also as "educators" who transfer of values and at the same time as "guides" who provide direction and guide students in learning. Sardiman, (2011: 125) Educator is a professional job, this teaching position requires a special skill that demands good mastery of all aspects of education and teaching as well as other sciences related to the world of education.

In addition to mastering learning methods well, teaching techniques well and others, a teacher must also be a mentor who is in charge of guiding his students to human beings, because the teacher is a person who is in charge of helping students to gain knowledge so that they are able to develop their potential. it has.

Daoad Yoesef stated that "a teacher has 3 main tasks, namely professional, humane and correctional." Beni, (2008: 17) The figure, behavior and knowledge of a teacher greatly affects the development and growth of children because the teacher is the "second" father of students who is responsible for the development of students.

The father of Indonesian education, KI Hajar Dewantara said about the important role of a teacher in the education process, Abdul Majid, (2012: 126), namely;

1. *Ing ngarsa sung tulada* means in front of giving an example, that is, the teacher must be able to be a good role model in front of students, because the teacher is also a *uswatun hasanah* or modeling.
2. *Ing madya* to build initiative, namely in the middle of creating opportunities for initiative. This principle strengthens the role and function of teachers as equal partners (in the middle) as well as being a facilitator (creating opportunities). By applying this

principle, teachers need to encourage students' interest in producing new works.

3. *Tut wuri handayani* means giving encouragement and direction from behind. This principle shows that the teacher's role is as a motivator or as a motivator as well as a guide or guide who does not let students do things that are not in accordance with educational goals.

From the expression of KI Hajar Dewantara above, it can be understood that educators are figures who are able to create new generations of the nation with good quality, through various educational strategies such as good role models, providing opportunities for students to develop in creating new works, and continue to encourage and motivate students and guide them to the correct learning process. So, students are the focus of education that is echoed by every educator.

Developing the potential of students to continue to believe, have faith and have a noble character is the task of educators. In this case, educators become student counselors in directing students when the student is on a path that is slightly out of the actual corridor. Therefore, in the implementation of Islamic counseling, educators are one of the spearheads of its success.

Furthermore, students are also the focus of education that should not be ruled out. Students or students are the central subject in the world of education because these students are the main problems and problems as a focus of attention. Students are not educational objects, but educational subjects because students are the "determining" factors and figures who are first noticed in learning. Students are the main goal of learning treatment.

Changing the behavior of students from negative to positive is a measure of the success of the world of education. So, everything that is needed to achieve the learning objectives, starts to pay attention to the state of the students, their ability is to prepare all the processes that will be carried out by educators starting from the preparation of teaching materials, learning methods, learning media and others that must be in accordance with the characteristics and abilities of students. Sardiman, (2011:111)

Learners are a developing organism that requires guidance, direction and teaching from an educator. Learners are unique

organizations that develop according to their stage of development. Child development is the development of all aspects of their personality, but the tempo and rhythm of each child's development in every aspect is not always the same. The learning process can be influenced by the child's development, in addition to other characteristics inherent in the child.

On the way, students often get into problems that can make them get out of the real zone. We can see this for ourselves in this country, how the real students are. Education hopes to be able to change bad behavior of students to a better direction even though it is a little difficult. The various educational problems in this country appear to be very complex, thus requiring focused and continuous Islamic counseling.

Differences in the characteristics of students that are inherent in themselves as well as various kinds of factors that can affect the learning process such as aspects of the background of students and the characteristics of the students. The background aspects include; place of birth, place of residence of students, socioeconomic level of students, from the family how the students come from and others, whereas seen from the characteristics of students include basic abilities, knowledge and attitudes. Al-Rasydin, (2012:120).

Each student has different abilities which can be grouped into high, medium and low ability students. Students who include high abilities are usually shown by high motivation in learning, attention and seriousness in following lessons and others. In contrast, students who are classified as low ability are characterized by a lack of motivation to learn, lack of seriousness in following lessons, including completing assignments and so on. Al-Rasydin, (2012: 121)

Not apart from the majority of adherents of religion in this country, Muslims also long for a calm, comfortable, civilized and ethical life order. This of course must be able to be generated by educational institutions both public and Islamic. Due to the inculcation of faith values, devotion with value plus noble character is a mandate of the national education law. Although this is the mandate of national education, it is not uncommon for us to still find irregularities that come from the world of education.

The sound of the national mandate is contained in Law No. 20 of 2003 concerning the National Education System (Sisdiknas) article 3 "National education has the function of developing capabilities and

shaping the character and civilization of a nation with dignity in order to educate the nation's life, aiming at developing the potential of students to become faithful human beings and devoted to God Almighty. One, have noble, healthy, knowledgeable, competent, creative, independent, and become citizens of a democratic and responsible state.

The loss of character of students in the world of Indonesian education can be seen from the number of brawls between students, disrespect for teachers at school and parents at home, disrespect for friends, falling into negative things such as smoking to narcotics, dating which leads to free sex. , the presence in places of night entertainment, the tendency to play games, dependence on social media to misuse of the telecommunication tools owned are tools to see and show crimes (pornography and porno-action), and other irregularities.

In the course of Islamic education in Indonesia, the above problems often arise due to several factors, namely socio-cultural, pedagogical, and psychological factors. The three factors can be explained in this way:

1. Sociocultural factors, namely problems caused by the individual's own social conditions, such as family problems, economic problems, social society, and so on.
2. Pedagogical factors, namely the individual problems of students related to the world of academia such as lack of interest in learning, low learning outcomes, dropping out of school, remaining in class and other problems.
3. Psychological factors are individual problems related to the individual's own psychology such as immature age, immature personality, less responsive to learning, and other problems. Sardiman, (2011:111)

In this case, especially in psychological problems, educators as counselors must understand and understand various aspects of students, especially the personalities of students. As stated by Abdul Majid who argued about the personality and characteristics of students and grouped the personality of students into 5 groups, namely: Abdul Majid, (2012:113)

1. *Impulsivity / Reflexivity*. The picture of infulness is a picture of students who like to rush in doing assignments without thinking first, while reflexivity is a picture of students who are very careful and consider the task without end.

2. *Extroversion / Introversion*. Extroversion is a picture of students who are friendly, open, even depending on the treatment of their peers. Meanwhile, introversion is a personal picture of students who are closed and very personal, sometimes they don't even want to hang out with their friends.
3. *Anxiety / Adjustment*. Anxiety is a picture of students who feel they cannot get along with friends, teachers and feel unable to solve problems properly. While the picture of adjustment is a picture of students who feel they can get along with friends, teachers and can solve problems well.
4. *Vacillation / Perseverance*. Vacillation personal picture is a description of students who have personalities who quickly give up on work and have low concentration often change. Meanwhile, Perseverance is a description of students who have a strong level of concentration and focus and never give up in solving problems.
5. *Competitiveness / Collaborativeness*. The description of Competitiveness is a description of students who measure their achievement with other people and have difficulty working together with other friends, while personal Collaborativeness is a picture of students who are very dependent on others and cannot work alone.

From some of the explanations above, according to the author, the individual differences that each student has, ranging from differences in learning abilities, differences in learning interests, differences in learning styles, differences in students' language skills, differences in physiological and psychological of students, differences in learning support from people parents, differences in learning environments at home, differences in learning facilities at home, differences in parental attention in learning students and others greatly affect the expected learning achievement.

The problems that occur to students need to be given solutions that can solve these problems. In this case, the problem solving of these students can be overcome with Islamic counseling. Researchers see that Islamic counseling seeks to restore the nature of students and direct students to find the form of his creation, namely the caliph and Abdullah on earth. With the return of humans to this natural state, humans will

regain the joy of life, joy and happiness, both happiness in this world and the happiness of the hereafter. Lahmuddin Lubis, (2007:130)

Saiful Akhyar Lubis, (2015:63) argued that Islamic counseling is a counseling process that is oriented towards the tranquility of human life in the hereafter. The achievement of that sense of calm (*sakinah*) is through an effort to approach oneself to Allah Most High and through efforts to obtain His protection. But *sakinah* will lead individuals to work on their own and be able to solve their life problems.

The various problems above generally occur wherever these educational institutions are established, both those with state status and those that are still private, both general education institutions and those under Islamic foundations. Indeed, in every educational institution, of course, there are not all of the problems mentioned above, but one or more of these problems are certainly inherent in every educational institution. This is what makes researchers want to deepen the research in order to reveal the problems that occur and how they are handled in one of the private schools in the city of Medan, namely Panca Budi Private Junior High School.

In the researcher's observation at the initial stage, this school is a private Islamic school even though it does not include the Islamic name in the name of the school. Among the indicators that can claim this school is an Islamic school are among them:

1. The founder of the Panca Budi Foundation himself is an Islamic figure in the city of Medan who is Prof. Dr. Qadirun Yahya, a scholar who applied the teachings of the Thareqat, a well-known religious teaching in the Islamic world.
2. Educators and education staff who dedicate themselves in this school who are 100% Muslim.
3. Students who are only accepted from among Muslims.
4. The school curriculum contains several specific Islamic subjects such as the Koran, Morals, Aqidah, Arabic, and other religious subjects.
5. The atmosphere in the school environment that is always in touch with Islamic values such as female teachers and female students who are obliged to wear the hijab.

6. Implementation of sunnah worship which is a characteristic of the Islamic environment, as well as other reasons that reinforce that Panca Budi Private Junior High School is an Islamic school.

Panca Budi Private Junior High School is one of the leading schools in the city of Medan. This is because the programs are very good, as well as the school's cooperation relationship with other schools both national and international and the location of this school is very strategic, which is in the middle of Medan city. However, despite its status as a flagship school, in implementing its educational programs, Panca Budi Private Junior High School also has various problems in the learning process, such as:

1. Awareness to learn seriously has not been realized by all students,
2. There are still students who are lazy, sleepy when learning takes place and even sleep.
3. Daily worship activities have not been carried out properly.
4. Do not have a sense of courtesy, politeness towards teachers, both homeroom teachers and subject teachers.
5. Cannot control emotions when playing with his friends.
6. Lack of discipline, such as being late for class or when carrying out worship services;
7. Do not have awareness of the importance of eliminating learning at home and in doing homework (PR).
8. Do not have the awareness to dress quickly and cleanly.
9. There are still words that are not well spoken, and other problems.

In this case, Panca Budi Private Junior High School has prepared various solutions to overcome these problems, including implementing Islamic Counseling. Islamic counseling is to provide awareness to clients, namely students in order to maintain their existence as God's creatures, and the goals to be achieved are not only for the benefit and interests of the world, but further than that is for the sake of a more eternal and eternal ukhrawi. Lahmuddin Lubis, (2007:127)

The implementation of Islamic Counseling which is carried out at SMP Panca Budi needs to be seen from various aspects, including from the planning aspect, the organizational aspect, the implementation aspect, the supervision aspect and the supporting and inhibiting aspects. This is a special attraction for researchers considering that Panca Budi Private

Junior High School is a Private Junior High School which symbolically is not an Islamic Junior High School even though it has Islamic nuances.

SMP Panca Budi started the Islamic Counseling program with a plan that needed further investigation. It can be said that planning learning programs is an integral part of education, as well as guidance and counseling programs.

The above statement is in line with Yusuf's opinion which states that the basis for consideration or thought about implementing the BK program in schools is not solely due to the presence or absence of a legal basis, but more importantly concerns efforts to facilitate students so that they are able to develop their potential or achieve their developmental tasks. Mamat, (2011:61) Because the purpose of guidance and counseling in Islam is to help individuals prevent problems related to learning / educational activities, help individuals and help individuals maintain situations and conditions for learning activities to stay good and develop them better in accordance with the Qur'an and the Hadith of the Prophet. The Jamilah, (2015:15)

Syafaruddin dkk, (2017:287) In addition to planning, the next step that concerns researchers is in the field of organization. If you follow various theories, at least on the issue of personnel who will run the Islamic Counseling Guidance organization in schools, are as follows:

1. The principal of the school acts as a coordinator for all educational activities in the school, including guidance and counseling services
2. The deputy principal is responsible for assisting the principal in special areas, such as guidance and counseling services, health services and others.
3. BK Coordinator
4. BK teacher, the main implementer of BK services in schools, an expert and core staff in the BK program at schools.
5. Subject teachers and practical teachers, helping all BK service activities to run effectively
6. The homeroom teacher, provides space and time for students to get counseling services during the teaching and learning process (this can be done if it is urgent).

How proportional and professional the Islamic Counseling Guidance teacher at SMP Panca Budi is implemented needs to get an in-depth answer. One of the uniqueness in this discussion is that SMP Panca

Budi does not have a Counseling Guidance Teacher who has an Islamic Counseling certificate. However, SMP Panca Budi continues to implement Islamic Counseling based on the direction and guidance of an Islamic Counseling expert who is used as Panca Budi's Islamic Counseling Consultant.

After planning and organizing Islamic Counseling has been done, the next step is the implementation of Islamic counseling until it reveals the supporting factors for its implementation. Execution is the application of the results of the planning. The programs that have been planned must start at implementation, because the purpose of the planning is to be implemented.

At the final stage is supervision which is the last function in guidance and counseling in schools. As a manager, the principal is responsible for carrying out supervision in guidance and counseling. Supervision by the principal should be carried out periodically. This means that the supervision carried out does not wait for obstacles to occur. If there are no obstacles, the presence of the principal will be able to foster moral support for teachers or employees who are working on assignments. Dewa Ketut Sukardi, (2003:152)

The supervision of the Islamic counseling program at Panca Budi Private Junior High School which needs to be studied in depth until finally there are various inhibiting factors as obstacles and problems in the application of the Islamic counseling guidance program at Panca Budi Private Junior High School, Medan. the implementation of supervision must really be carried out properly.

From the above explanation, it can be said that Islamic counseling is essentially a counselor's efforts to overcome and provide solutions to various problems that are being faced by the counselee so that the counselee can re-find his identity according to the guidance of the Qur'an and the Prophet's Sunnah

In the world of education, Islamic counseling needs to be done because of the complex problems of students, such as being late for school, often making noise in class, disturbing friends, lazy to study, and other problems. In this case, Islamic Counseling seeks to provide solutions to various kinds of problems in learning and educational activities, religious problems, personal problems and social interactions, and various other problems.

RESEARCH METHODOLOGY

Research Type and Research Approach

This type of research uses qualitative research. The approach taken uses naturalistic methods. In this way the researcher wants to see in depth how the implementation of counseling services in the delivery of education at Panca Budi Private Junior High School, Medan.

Place and time of research

This research was conducted at Panca Budi Private Junior High School in Medan. This research will be carried out in the 2019-2020 academic year, starting from the beginning of the 2019-2020 school year, namely in July to the end of the 2019-2020 school year, namely in March 2020.

Data source

Because this research is a field research, in this study there are two sources of data, namely, primary data and secondary data.

Teknik Pengumpulan Data

Untuk mendapatkan data-data yang valid terhadap topik yang sedang diteliti, digunakan beberapa teknik pengumpulan data, diantaranya adalah: 1) Observasi (*observation*), 2) Wawancara, dan 3) Dokumentasi

Teknik Analisa Data

According to Miles and Saldana, (2014: 31-33) in qualitative data analysis there are three stages of activity, namely data condensation, data display and conclusion drawing / verification. Below is an explanation of the analytical techniques used in this study:

1. Data Condensation
2. Data Presentation (Data Display)
3. Draw a conclusion (conclusion / verification)

Special Findings

Planning Islamic Counseling at Panca Budi Private Middle School, Medan.

I, as the homeroom teacher, made the planning that was the first to prepare a student notebook as my report to the student's guardian and the second principal asked for direction and guidance from the counseling guidance teacher because the counseling guidance teacher had a higher insight in handling The problems faced by students rather than us as the third homeroom teacher do not forget We prepare communication tools and record the cellphone number of the student's guardian that can be contacted because it could be that the problems faced by these students need to be communicated to parents as quickly as possible. Steps We take the students to the BK teacher's room while maintaining the character and nature of the students. Titi Sumarni, (2020)

From the explanation of the homeroom teacher above, the researcher understands that the homeroom teacher has received direction and guidance from the counseling guidance teacher in dealing with student problems. There are several steps taken by the homeroom teacher in planning the Islamic counseling guidance program at SMP Panca Budi, namely:

1. Prepare a student notebook as my report to the student's guardian and principal.
2. Ask for direction and guidance from the counseling guidance teacher because indeed the counseling guidance teacher has a higher insight in dealing with the problems faced by students
3. Prepare a communication tool and record the cellphone number of the student's guardian who can be contacted because it could be that the problems faced by these students need to be communicated to parents as soon as possible.
4. Prepare steps in bringing students to the counseling teacher room while maintaining the character and nature of these students.

Organizing the Islamic Counseling Program at Panca Budi Private Junior High School, Medan

The organization of counseling for SMP Panca Budi students is divided into two, the first is counseling on student problems and the second is counseling on student achievement. Counseling about the problems faced by students is usually immediately followed up by the

new homeroom teacher and then in its development, if it is necessary for the student sector to be involved in the student counseling process, the student sector will participate represented by the BKI teacher himself. And also, we will see whether the process requires parental assistance, if this is necessary then we will also involve parents in the coaching process. Kartika Wulan Fahmi, (2020)

From the very long explanation above, the researcher sees several important points that can be taken as the findings of this study. Among these points is that the organization of Islamic counseling at Panca Budi Private Junior High School is divided into two forms of guidance, namely guidance on student problems and guidance on student achievement.

Implementation of Islamic Counseling at Panca Budi Private Junior High School, Medan The form of service in the implementation of Islamic Counseling at Panca Budi Private Junior High School, Medan

We carry out an Islamic Counseling Guidance service program here first determining what kind of service we provide. So, Islamic counseling services implemented here are first orientation services, then information services, then placement and distribution services, then content mastery services, and finally individual counseling services and group counseling services.

From the explanation of the counseling guidance teacher above, the researcher saw that there were several services carried out in the Islamic counseling guidance program at the Panca Budi Private Junior High School, Medan. Among the services are the following:

1. Orientation service
2. information services
3. Placement and distribution services
4. Content mastery services
5. individual counseling services
6. group guidance and counseling services

Supervision of Islamic Counseling Guidance at Panca Budi Private Junior High School, Medan.

The supervision model for the Islamic counseling program carried out at the Panca Budi Private Junior High School in Medan includes:

- a. Providing Classical Services

- b. Supporting the Role of Teachers and Homerooms
- c. Cooperation with Parents
- d. Provision of supporting infrastructure to optimize the implementation of Islamic Counseling Guidance.

The researcher also proposes to the ministry of religion to hold a Subject Teacher Conference (MGMP) to unify the shared perceptions of subject teachers and to evaluate the implementation of the teaching and learning process as well as the development of students' cognitive, effective and psychomotor domains so that it indirectly helps BK teachers to ease their duties. .

Motivation for the professional development of BK teachers needs to be improved by holding seminars or workshops on BK in schools, the Ministry of Religion needs to hold these activities in order to improve the performance of BK teachers as counselors in schools.

Another thing is by holding a foster teacher movement that directly monitors and handles several students, these foster teachers are then responsible and report the development of their foster children to the BK teacher, this does not eliminate their task but to make it easier to control student development in the middle of the BK teacher's limited time. To be able to interact with students, researchers, that is, this will be successful if it is carried out by every foster teacher seriously.

The Approach Applied by BK Teachers in Islamic Guidance and Counseling at Panca Budi Private Junior High School, Medan

The approach applied by the guidance and counseling teachers in Islamic guidance and counseling at the Panca Budi Private Junior High School in Medan includes two approaches, namely a general and specific approach, a general approach includes:

- a. The wisdom approach
- b. Approach mau'izah hasanah
- c. Aljidal / confrontational approach
- d. Exemplary Approach

Problems Faced by BK Teachers at Panca Budi Private Junior High School, Medan.

Problems are also defined as something that happens not in accordance with what is expected, causing difficulties for oneself and for others. The problems that are often faced by counseling teachers at school are students who are late attending school, noisy in class when class hours are taking place. There are also students who skip school hours, bring cellphones to school, smoke, appearances, are rude and sometimes fights.

1. Attending late to school
2. Fuss in Class
3. Truancy
4. Bring your HP
5. Smoking
6. Appearance
7. Fight

The occurrence of violations committed by students is also due to the lack of parental attention to school discipline or even some parents do not understand all the prohibitions that cannot be brought and carried out at school. Parents' attention to prevent student problems plays a very important role in supporting order and discipline students.

On the other hand, what is more important is how parents instill religious teachings on their children with good religious education from parents that will make students understand things that they should do and be useful for them and will not do things that violate them. especially school discipline that violates the law.

The Islamic counseling process in this school upholds the principle of student confidentiality towards teacher students and even anyone so that students do not hesitate to convey their problems and the counselor leads them in a better direction to show good morals.

The teacher's way to solve student problems with Islamic guidance at the Panca Budi Private Junior High School, Medan.

1. Understanding students about religious teachings
2. Understanding students about the efforts of parents
3. Giving Tasks to Students About Religious Practices

The counseling teacher at the Panca Budi Private Junior High School in Medan at the end of the counseling that will be carried out gives assignments to students with various religious practices including by giving the task of memorizing short letters, tadarus al-qur'an, and

ordering students who are inconsistent to establish them. Salat. This is done so that the counseling always maintains the obligatory prayers five times later a few days later the counseling teacher meets again at Nk to check memorization and at the same time see the progress of the student concerned.

Another effort is for all BK teacher students to collaborate with the picket teacher to oblige congregational prayers at the school mushalla every midday without exception for all classes, sometimes even absences are held to motivate student attendance, but student enthusiasm in particular fluctuates depending on the picket teacher on duty, If the picket teacher is active around the class to order the prayers and the teacher is followed by them then they will come to pray in congregation and vice versa if the teacher in charge they think is less strict then some of them do not participate in congregational prayer, with good worship it is expected that the morals of the students will be more good and increase for the better.

Supporting and Inhibiting Factors for the Implementation of Islamic Counseling Guidance at Panca Budi Private Junior High School, Medan

a. Supporting factors

The next supporting factor is good communication between the Islamic counseling teacher and the homeroom teacher and subject teachers. In this case, it can be seen that the counseling guidance teacher has a very dominant role in providing direction to the homeroom teacher and teacher in overcoming each student's problem which can then be applied by every teacher and homeroom teacher.

b. Obstacle factor

From the explanation of one of the parents above, the researcher saw that there were several problems that made the achievement of memorizing the Koran in the Islamic Counseling program at Panca Budi Medan Private Middle School was constrained, including:

a. Limited parental abilities. In this case, parents have tried to help memorize at home, but because the reading of the Koran is not good enough, memorization is constrained because at school they do not continue memorizing but improve the reading that has been memorized.

b. Busy caring for young children. This certainly makes a housewife need extra energy in dividing her time by teaching and caring for younger siblings.

c. The tendency of children to play cellphones is even at the addictive level. This can be seen from the simple language "don't lie", which means as long as the parent has escaped from the grip of the parent, the child immediately takes the cellphone and plays it and that is the cause of not doing muraja'ah memorization anymore.

In addition, in a subsequent interview, another parent explained that the main obstacle in this case was the spoiled child and the parents' ability to deal with and teach their spoiled child at home. In the interview he said:

Counseling guidance carried out in the counseling room is related to one's privacy, especially when students violate school discipline, let alone commit serious violations so that it requires a quiet, comfortable room from noise and traffic. adjacent to the wall is also close to the canteen, and seats for student recess, this certainly affects the comfort of the Counseling Guidance process itself.

Students who commit violations will feel uncomfortable with the BK room which is less comfortable, so that the teacher cannot dig deeper because of the motives of the student's violation, because the student concerned is worried that his personal privacy is more widely contaminated in the school environment and even leaving school, this certainly cannot consider trivial because it is very important to be able to extract information from students.

CONCLUSION

1. Based on the results of the research that has been done, the conclusions of this study are as follows:
2. Planning for Islamic Counseling at Panca Budi Private Junior High School in Medan has been well implemented by the principal of SMP Panca Budi. The planning that is carried out includes program preparation, implementer, budget, place and others.
3. Organizing Islamic Counseling at Panca Budi Private Junior High School in Medan has also been done well. The appointment of an Islamic counseling guidance teacher as the

implementer, and homeroom teachers and other field teachers who are involved in the success of the Islamic counseling guidance program at SMP Panca Budi Medan

4. The implementation of Islamic Counseling at Panca Budi Private Junior High School in Medan has been implemented with various Islamic approaches. Among the approaches taken are the wisdom approach, mauizah, hasanah, aljidal / confrontational, fitrah, sa'adah mutawazina, independence, openness, voluntary and exemplary.
5. Supervision of Islamic Counseling at Panca Budi Private Junior High School in Medan is carried out by implementing or providing classical services, supporting the roles of teachers and homeroom teachers, by collaborating with parents and providing supporting infrastructure to optimize the implementation of Islamic counseling guidance.
6. Supporting factors for the Islamic counseling program at Panca Budi Middle School are leadership support, counseling guidance teacher qualifications, cooperation between homeroom teachers, good communication between teachers and counseling guidance teachers. Inhibiting factors for the implementation of Islamic Counseling at Panca Budi Medan Private Middle School are the lack of parental support, lack of infrastructure, and lack of strategic counseling guidance room.

SUGGESTION

1. To the principal in order to provide facilities and a strategic place for the implementation of Islamic counseling so that implementation can be more effective.
2. To educators / teachers in order to improve cooperation with counseling guidance teachers in order to optimize student problem solving.
3. To teachers of school counseling guidance to continue to strive to provide understanding to all teachers in carrying out counseling to students and to continue to optimize student problem solving so that students can find the direction of Islamic education values.

4. To parents of students to be able to collaborate with schools in solving student problems, because schools need parents who are able to cooperate in building a good mission for students.

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