

**IJLRES - International Journal on Language, Research and Education Studies**

ISSN: 2580-6777 (p); 2580-6785 (e)

DOI: 10.30575/2017-2018010407

Vol. 2, No. 1, 2018

Page: 86 - 100

**THE DYNAMICS OF ISLAMIC COUNSELING IN THE STATE ISLAMIC SENIOR HIGH SCHOOL (MAN) AT MEDAN CITY, NORTH SUMATRA**

Abdurrahman

School of Postgraduate, State Islamic University of North Sumatra, Indonesia

[abdurrahman@uinsu.ac.id](mailto:abdurrahman@uinsu.ac.id)

Saiful Akhyar Lubis

School of Postgraduate, State Islamic University of North Sumatra, Indonesia

[saifulakhyarlubis@uinsu.ac.id](mailto:saifulakhyarlubis@uinsu.ac.id)

Lahmuddin Lubis

School of Postgraduate, State Islamic University of North Sumatra, Indonesia

[lahmuddinlubis@uinsu.ac.id](mailto:lahmuddinlubis@uinsu.ac.id)

**Abstract.** *This study aims to determine the dynamics of Islamic counseling practices throughout State Islamic Senior High School (MAN) in the city of Medan. This study, using a qualitative approach, which attempts to explore the phenomena that occur in the four research sites in question, then reduced and describe using descriptive explanation. This research was conducted in the State Islamic Senior High School (MAN) all over Medan City (MAN 1, MAN 2 Model, MAN 3, MAPN 4 Medan). The findings obtained that the practice of implementing Islamic counseling uses several services, including: Orientation services, Information services, placement and distribution services, content mastery services, group counseling services, individual counseling services, mediation services, consulting services, referrals, data sets and others. Those are elaborated with the values of Islamic teachings, both attitudes and materials (counselor attitudes / BK teachers who do not distinguish the background of counselees / students violate or not violate, Islamic content material, and soft speech). So it can attract counselees / students to explore the problems encountered and the settlement step of triadic communication (God, Counselor, Counselee / student).*

**Keywords:** The Dynamics of Islamic Counseling, The State Islamic Senior High School, Medan City

**INTRODUCTION**

The existence of State Islamic Senior High School (Madrasah Aliyah Negeri) in Indonesia is one of the formal educational institutions under the Ministry of Religious Affairs of the Republic of Indonesia that has an active role in realizing the contents of the articles, and in accordance with the characteristics of Islamic education. As

mentioned in Law Number 20 year 2003 regarding the National Education System that contains Islamic values, values that bring prosperity and welfare to all beings (according to the concept of *rahmatan lil'alamin*), democracy, egalitarian and humanist. Among these values are: National Education functions to develop the ability and form the character and civilization of a dignified nation in order to educate the nation's life, aims for the development of potential learners to be a man who believes and piety to God Almighty, noble, healthy, knowledgeable, capable, cretive, independent and a democratic and responsible citizen. On the other hand it is also mentioned that National Education is democratic and fair also non-discriminatory.

The task of the supervising teacher as stated in *Decision letter of Ministry of State Aparature Utilization (Menpan) No. 84/1993* is to prepare a guidance program for the students who are under his responsibility. Furthermore, in *Letter Decision of MoEC no. 025/P/1995* on Technical Guidelines The Functional Implementation Requirements for Counseling Teachers and Credit Score explained that guidance and counseling are: support services for students, individually or in groups to be able to independently and develop optimally in the field of personal, social and learning counseling careers through various types of services and support activities based on the prevailing norms. The areas and types of counseling services mentioned above are the components of counseling guidance that should be implemented in schools / madrasah.

Based on the results of the competency test of teachers of general study field that served in Madrasah Aliyah, which was held by the end of May 2013 ago by Medan State University, there is no formation of BK teachers. Thus the standard of BK teacher competence in charge of State Islamic Senior High School (Madrasah Aliyah Negeri) in Medan city has not been tested its competence. This data can provide a general picture of the quality of BK teachers in Islamic Senior High School (Madrasah Aliyah Negeri) in Medan. Based on these data, the stronger the allegation that the dynamics of Islamic counseling counseling services in State Islamic Senior High School as Medan city begins with a teacher giving advice to naughty students, giving punishment for violations of school discipline, the appointment for teachers of subjects who doubles as teachers BK, appointment of subject teachers assigned specifically as BK teacher. And after the implementation of counseling guidance is growing rapidly in school and has been majoring in Islamic Counseling Guidance in universities, the Islamic School like the State

Islamic Senior High School in Medan city also received a supply of tutors who are not well-educated background of Islamic counseling.

The background of the qualifications of BK teachers, who are not in the field of Islamic counselling, has an impact on the low professionalism of BK teachers in organizing various Islamic counseling services in Madrasah. In carrying out counseling services of qualified counseling teachers, they should have pedagogic competence, personality competence, social competence and professional competence. These will be difficult to realize if the attention of relevant parties such as the Ministry of Religious Affairs of Medan city as the party most responsible for the qualifications and competence of teachers in *Madrasah* around Medan, supervisors counseling guidance in *Madrasah* which until now has no professional manpower.

## LITERATURE REVIEW

The term *guidance* in Arabic is often referred to *Al taujih* which is the *mashdar of fiil tsultsi al mazid (fiil that obtains additional) wajjaha - yuwajjihu - taujihan*. It has the meaning of confronting, directing forward, staring to face, showing. The word *taujih* is very close to the equation with the word face or face that is generally used as identity. Could be, *taujih* expression indicates an individual effort to become a person who always faces forward in accordance with the character of self and the essence of human.

According to Lahmuddin, Islamic guidance is a process of providing assistance from a counselor to the counselee. In the implementation of the provision of assistance, a counselor / helper should not impose the will of the counselee / helpee to follow what is suggested, but simply provide direction, guidance and assistance, provided it is more focused on assistance related to psychological / mental and not related to material or finance directly. From the definition of Islamic guidance is concluded that the task of the counselor / helper is to direct and show the way to the counselee so that counselees can walk to a better direction to follow as desired by Allah.

According to Thobari in his commentary, the word *yarsyudun* has a synonym with the word *ihda* '(guidance).<sup>1</sup> In other words, *irsyad* in the context of counseling can be interpreted to ask guidance to an expert and professional (counselor) in the field, to

---

<sup>1</sup> Abi Ja'far Muhammad Ibn Jarir Al Thobari, *Jamiul Bayan An Ta'wili Ayatil Qur'an* (Badar Hajar, tt), Juz. XI., p, 227

find a way out, in addition to demanding the maximum effort of the counselee self in line with the goals to be achieved. Therefore, the concept of *irsyad* in Islamic counseling, not just passive efforts of the counselee, but a form of concrete action in an effort to improve themselves. Furthermore, to add insight into the concept of *irshad* in Islam

Al-Thobari interprets that Allah guided Prophet Ibrahim in the form of a ban to worship idols made by their own hands. In this context, counseling given by God is the intelligence in thinking clearly that has not been thought by the society at that time. Thus, the concept of *irshad* can be interpreted as providing assistance in thinking *secar soluktif* and intelligent in understanding the steps to solve the problem. Then the concept facilitates more *diutamakan* than complicate.

Therefore, Islamic counseling in the Arabic term is called *irsyadul Islam*. Lubis concludes some limitations of Islamic counseling are as follows:<sup>2</sup>

- a. Islamic counseling is an assistance service to the counselee so that the counselee is able to know, recognize and understand his / her situation in accordance with the nature, or re-understand his / her situation.
- b. Islamic counseling is a service of help to the counselee to accept his situation as it is, in terms of good and bad, strength and weakness, as something *ditarikapkan* God. Then realize that as a human being he is required to seek. The weakness in him is not to be constantly regretted, and the power that is in him is not to make him forget himself. In other words, Islamic counseling aims to encourage and direct the counselee to resign / submit to God, consult all the problems to God and simultaneously ask for His guidance and help to cope every problem that it faces.
- c. Islamic counseling is an assistance service to the counselee to understand the circumstances (situations and conditions) that it faces today. In this case, he is helped to formulate the problems he faces and at the same time diagnose the problem. Further help counselee to find your own alternative problem solving. Counselors only within limits

---

<sup>2</sup> Saiful Akhyar, *Konseling Islami Dalam Komunitas Pesantren* (Bandung: Citapustaka Media Perintis, 2015), p. 97-98.

indicate alternatives tailored to the intellectual content of the concerned counselee.

According to Achmad Mubarak, Islamic counseling is more directed to the context of Al-Irsyad Al-Nafs which is defined as psychological guidance, a term that is quite clear cargo and even more widely its use.<sup>3</sup> It is meant that Islamic counseling is a mental spiritual help where it is hoped by through the strength of faith and ketaqwaannya to one's god is able to overcome the problems facing him. While the definition of Islamic Counseling, according to Tohari Musnamar is the process of providing assistance to individuals to realize again its existence as a creature of God who should live in harmony with the provisions and instructions of God, so as to achieve happiness in the world and the hereafter<sup>4</sup>. Az-zahrani in his book Therapeutic Counseling, explains that: Counseling in Islam is one of many human tasks in fostering and shaping the ideal human. Counseling is a message God has given to all His Apostles and Prophets. With the existence of this counseling mandate then they become so valuable and beneficial to humans, whether in the affairs of religion, the world, the fulfillment of needs, problem solving, and others.<sup>5</sup>

Islamic counseling in terms of the counseling process is the ongoing face to face meeting between two or more people (or more two people). The first party is a counselor who deliberately provide assistance, services to the counselee in a professional, while the second is a counselee who is assisted to solve the problem. Furthermore, Akhyar explained that counseling is a process that aims to seek peace of life both in the world and in the hereafter. The peace of life in the world-the hereafter can be achieved through the efforts that always make God as the back in behaving, so that every action that is born always gets the protection and help of Allah.<sup>6</sup>

The essence of Islamic guidance and counseling is the effort to help the individual learn to develop fitrah-faith and / or return to the fitrah-faith, by empowering the nature (physical, spiritual, nafs, and faith) to learn and execute the guidance of Allah and His messenger , so that the fitrah-fitrah existing in the individual develop and

---

<sup>3</sup>Achmad Mubarak, *Al-Irsyad An-Nafsy: Konseling Agama Teori dan Kasus* (Jakarta: Bina Rena Pariwara, 2000), p. 3.

<sup>4</sup>Tohari Musnamar, *Dasar-Dasar Konseptual Bimbingan dan Konseling Islam* (Yogyakarta: UII Pres, 1992), p. 5.

<sup>5</sup>Musfir bin Said Az-Zahrani, *Konseling Terapi* (Jakarta: Gema Insani Press, 2005), h.16.

<sup>6</sup>Saiful Akhyar, *Konseling Islami Dalam Komunitas Pesantren* (Bandung: Citapustaka Media Perintis, 2015), p. 63.

function properly and correctly. In the end it is expected that the individual survives and gains happiness in the world and the hereafter.<sup>7</sup>

According to Hasan Langgulung, Islamic Counseling is a process of teaching and learning that takes place in face to face (face to face) between an expert in counseling psychology (counselor) and a need counseling process (client). It uses technical and professional techniques and methods aimed at helping clients solve problems by addressing the problem through direct methods, helping clients understand themselves, understanding their interests, inviting them to accept the destiny given to them by God, to the Shari'ah of Allah SWT, so that he himself seeks and wants the lawful and leave the haram, he also put for himself a realistic and lawful goal to use his abilities as far as commonly used and useful for himself and others and get his truth in doing what by Allah Almighty, so that he enjoys happiness in the world and the world.<sup>8</sup>

## METHODOLOGY

This study was used qualitative method with the focus of research on the qualifications and competence of teachers Counseling Guidance (BK) in conducting guidance counseling Islami. Selection of qualitative methods for this research because it is in accordance with the issues raised and in accordance with qualitative research characteristics. Bogdan and Biklen, divides five kinds of qualitative research characteristic, namely (1) qualitative research has the natural setting as the direct source of data and the researcher is the key instrument; (2) qualitative research is descriptive; (3) qualitative researchers are concerned with process of products or products; (4) qualitative researchers tend to analyze their data inductively; and (5) "meaning" is of essential concern to the qualitative approach. . The quotation above shows easily the characteristics of qualitative research are: (1) nature is naturalistic, (2) the data is descriptive, (3) the emphasis on the process (4) data analysis is inductive and (5) looking for meaning of life tentag or process of meaning.

This research tries to raise real condition in the field based on qualitative case study, so that this research is analytical descriptive. This study was designed to obtain

---

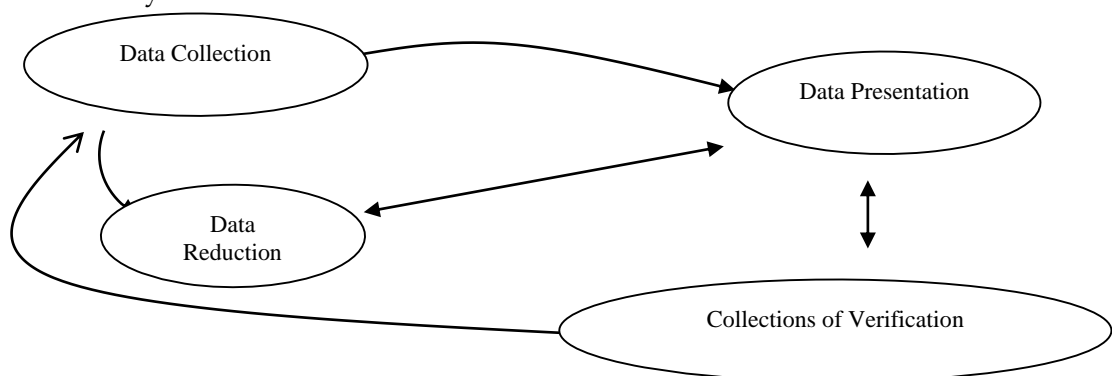
<sup>7</sup> Zulkifli Akbar, *Dasar-Dasar Konseptual Penanganan Masalah Bimbingan dan Konseling Islami di Bidang Pernikahan, Kemasyarakatan dan Keagamaan* (Yogyakarta: UII, 1987), p. 12.

<sup>8</sup> Hasan Langgulung, *Peralihan Paradigma dalam Pendidikan Islam dan Sains Sosial*, (Jakarta: Gaya Media Pertama, 2002), p. 85.

information on symptom status at the time of the study. This means trying to describe about: (1) the actual condition of how to improve the professional competence of the mentor teacher; (2) factors that support the improvement of professional competence of mentor teachers; (3) consideration of the Regional Government in improving the professional competence of the supervising teachers; (4); forms of local government role in improving the professional competence of supervising teachers; and (5) Local Government strategies and programs in maintaining the professional competence of the advisory teachers on an ongoing basis.

The data and data sources required in this study will be tailored to the research focus. Data is an explanation of something the object of research obtained at the study site.<sup>9</sup> Bogdan and Biklen, explained that the data are the raw materials the researchers collect from the field on which the analysis is based (the basis of analysis). The data includes actively recorded materials, such as interview transcriptions and participant observation field notes. The data also includes what other people have created and found by researchers, such as diaries, photographs, documents, and articles.<sup>10</sup> While Lincoln and Guba explain that the data is the product of process of interpretation, and though there is some sense in which the materials for the process are "given" it is the only product which has scientific status and function.<sup>11</sup>

Based on the above discussion, then that can be a source of data in this study are teacher mentors, deputy head of madrasah field of student and head of madrasah. While the key informant in this research is all teachers Counseling Guidance in State Islamic Senior High Schoolse-Medan city.



<sup>9</sup> Burhan Bungin, *Metodologi Penelitian Kuantitatif Komunikasi, Ekonomi, dan Kebijakan Public serta Ilmu-ilmu Social lainnya* (Jakarta: Kencana, 2005), p. 119.

<sup>10</sup> Robert C. Bogdan and Sari Knopp Biklen, *Qualitative Research for Education; An Introduction to Theory and Methods*, p. 106.

<sup>11</sup> Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (California: Sage Publications, 1985), p. 332.

## **FINDINGS AND DISCUSSION**

### **The Practice of Islamic Counselling in State Islamic Senior High School (MAN) at Medan**

Counseling activities conducted by counselors / teachers BK in MAN Medan is basically not a new service, but the practice of services that have existed since the 1990s, since the emergence of government regulations on the task of teachers in the school supervisor. According to Mr. Amir, the implementation of existing counseling at that time still seemed traditional and more tends to solve problems of student violations related to school rules. whereas, the context of the working area of counseling that is essentially the construction of individuals experiencing disruption in its development becomes deviated because it is very minimal understanding of the school / madrasah on the task and function of counseling guidance in the madrasah relation education of children.

According to Mr. Amir as a counselor in MAN 1 Medan, counseling activities conducted in the 1990s, initially more curative-punishable. Students who come to BK teachers are not to consult but are summoned to the BK room because they have mistakes that have been done in school. therefore, the student whose name is summoned by the BK teacher already feels uncomfortable and feels fearful, because it will get punished. Be aware of punishment, until there are students who do not attend school for fear of being punished. Although not all of the teachers summoned up by BK teachers are problematic and punished, the characteristic attached to BK teachers at the time is the school police, who are ready to punish students who violate school regulations. The penalties vary, ranging from mild to severe, with due observance of the offenses committed. Light punishments such as, standing on the school grounds, running around the school, cleaning the school bathroom. if the violation done by the student is in the heavy category, then the school usually call the parents of the student's guardian or in droup out (DO). Whereas it is clear that counseling on his haikat is not punishing but educating the wrong students in order to have awareness and understanding of his mistakes, helping students who have problems to be



able to overcome the problem, and guide students to become independent person.

Currently, existing counseling practices throughout MAN Medan are focused on developing students' self-skills, while still addressing the problems of students who have barriers to their developmental tasks. Meanwhile, the existence of counseling "Islam" itself according to the observation of researchers in MAN Medan is still looking for various models that really can be said that a counseling technique is said to be Islamic counseling. It is acknowledged by Mr. Khairun Na'im, S.Pd.I, that in practice, the implementation of counseling is still following western behavioristic approaches that are directive.<sup>12</sup> Whereas according to Bastaman, Behaviorism Flow is too deterministic and less appreciate the talents and interests of an individual as a creature that has the potential and reason. In addition, this flow is less appreciative of the differences between individuals in assessing, looking at and solving problems, while individual differences are a reality.<sup>13</sup>

Judging from the intensity of problems that are often handled by counselor / teacher BK, can be categorized into five areas, namely:

- a. Individual problems with his own personality. Generally the problems that often dijumpai is lack of confidence, low self-motivation.
- b. Individual issues with their social environment. late coming to school, skipping school. dating, fighting, bullying, stealing.
- c. Individual problems with learning activities. not doing homework, low learning interest
- d. Problems with future / career. Doubts in determining majors, not understanding his talents, not understanding activities that will be done after the end of MAN.
- e. Individual problems with his Lord. Subject matter in this field is lazy to worship, hard to to pray etc.

---

<sup>12</sup> Interview with the teachers of Councelling of MAN 2 Model Medan at October 11, 2017

<sup>13</sup>. Hanna Djumhana Bastaman, *Integrasi Psikologi Dengan Islam: Menuju Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 1995), p. 51

As for efforts made to develop student's fitrah and handle the problems of student development, the teacher BK do some preventive service strategy in the form:

- a. *Orientation services*, which are guidance and counseling services that help learners understand new environments, such as the environment of educational units for new learners, and objects that need to be learned, to adapt and simplify and facilitate roles in an effective new environment and character.
- b. *Information Services*, which is guidance and counseling services that help learners to receive and understand the various information self, social, learning, career / position, and continuing education in a direction, objective and wise.
- c. *Placement and Distribution Services*, which are guidance and counseling services that help learners get the right placement and channeling in the classroom, study groups, interest / interest in interest, exercise programs, internships and extracurricular activities directed, objective and wise.
- d. *Content Mastery Services*, which are guidance and counseling services that help learners to master certain content, especially the competence and or habit of doing, doing or doing something useful in life in school / madrasah, family, and society in accordance with the demands of progress and character-savvy which is praiseworthy, in accordance with its potential and self-interested.
- e. *Individual Counseling Services*, which are guidance and counseling services that help learners to eradicate their personal problems through individual procedures.
- f. *Group Guidance Services*, guidance and counseling services that help learners in personal development, social relations skills, learning activities, career / career, and decision-making, and perform certain activities according to the demands of a commendable character through group dynamics.
- g. *Group Counseling Services*, ie counseling and guidance services that help learners in the discussion and eradication of problems

experienced in accordance with the demands of intelligent character-savvy through group dynamics.

- h. *Consultation Services*, ie counseling and counseling services that help learners and / or other parties gain insight, understanding, and ways and or treatments that need to be carried out to third parties in accordance with a commendable character-savvy demands.
- i. *Mediation Services*, which are guidance and counseling services that help learners solve problems and improve relationships with others in accordance with the demands of intelligent character-smart.
- j. *Advocacy Services*, which are guidance and counseling services that help learners to regain their unappreciated and / or mistreated rights in accordance with the demands of intelligent character-smart.

The above mentioned services, implemented by BK teachers throughout MAN Medan in accordance with the formal rules on Permendikbud number 111 of 2014 on Guidance and Counseling on primary and secondary education. The implication is that every school / madrasah should implement classroom-based and out-of-class services aimed at giving students insight into independence in handling the problem.

Furthermore, one characteristic of Islamic counseling throughout MAN Medan is the strong encouragement of a BK teacher / counselor to the students to introspect themselves on any behavior that has been done, which has an impact on the emergence of a problem. This is because, basically the position of the counselor, not solely the person who can change the behavior of counselees / students immediately, after the Islamic counseling process is completed. The task of the counselor is someone who helps mature counselees / students to be able to understand themselves, accept themselves, plan their lives, and realize it in everyday life in accordance with the purpose and function of man, that is, as the khalifah of Allah on earth (Surat al-Baqarah, 2 : 35), which is equipped with all facilities that can support human development towards the optimal direction. Therefore, the practice of Islamic counseling ideally, always remind the counselee, to continue to remember the essence of himself as a servant of God

Almighty, who must always be grateful for what he has received by worshipping worship to God.

According to Mr. Naim, Including in the category of providing positive motivation (*basyira*) to the Counselee / student is a joyful people who have problems in life, by convincing that every step of human life must have a trial, from light to heavy.<sup>14</sup> God loves people who are willing to be patient in accepting the temptation given, to reach the ladder of success in the future. In this context BK teachers analyze it with problems against laziness in learning and other problems faced by students in MAN 2 Model Medan. such counseling and counseling efforts according to Teacher BK MAN 2 Medan Model is based on Q.S. Al Baqarah, 2: 155-157.

Religious approach given by BK / Counselor teachers in order to conduct Islamic counseling to students who violate school rules is said to be effective in minimizing the frequent cases in MAN Model Medan, as exemplified by Mr. Naim, while counseling to students who are difficult to memorize lesson. One of the Islamic counseling in the field of learning development is the effort of BK teachers when giving direction so that students can be successful in studying. Teacher BK explains that learning activities basically have spiritual linkage that must be understood by the students. According to him, science is like the light given by Allah Almighty, to the man who wants to devote himself to study. It is like a shaykh that Imam Shafi'i once told about learning to his teacher Imam waki':

شَكَوْتُ إِلَى وَكَيْعٍ سَوْءَ حَفْظِي فَأَرَشَدَنِي إِلَى تَرْكِ الْمَعَاصِي وَأَخْبَرَنِي بِأَنَّ الْعِلْمَ نُورٌ وَنُورُ اللَّهِ لَا يَهْدِي لِعَاصِي

Artinya: "I once complained to Waki '(Master about my bad memorization)

*Then he pointed me to abandon the sinners He told me that science is the light and light of Allah is not possible given to the expert of immorality."*<sup>15</sup>

Here imam syafii after listening to what was said by his teacher, he began to reflect, after reflecting he remembered that he accidentally saw the thigh of a woman when riding the bike then kerangkat. From the impurity of Imam syafii made him feel

---

<sup>14</sup> Interview with the teachers of Councelling of MAN 2 Model Medan Mr. Khairun Naim, S.Pd.I, on 07 November 2017

<sup>15</sup> Al Syaikh Abi Bakr al Masyhur Sayyid Bakr Ibn Sayyid Muhammad Syatho al Dimiyathi, *Hasyiyah I'anatuth Tholibin*, (Bairut: Alharamain, tt), Juz II, p. 190

ugly rote. Therefore, a person who wants to seek knowledge should keep himself not to fall into the act of sinning that can prevent the inclusion of the light of God within. Problems of students' difficulties in memahapal, basically not much different from the problem of the hearts and habits of student behavior. students who often perform a sinful perbuatan, it is difficult to memorize lessons that are valuable virtues, because his mind is always covered by behaviors that encourage to do immoral that can damage the body and mental in him.

The practice of Islamic counseling as mentioned above, ie, incorporating Islamic values in guidance and counseling is one part that may not be found in public education institutions. Western thinking focuses only on students' learning on the material aspect only, a visible model of learning. Though learning activities are not just a transfer of knowledge that can be done easily if between teachers and students have mutually understand the model and character of each student's learning. students who understand that their learning traits are based on an audio-visual model are considered successful, if the teacher has been able to teach them the same way of learning as his or her own. In Islamic studies, there is a psychological element in human beings who play a role in all activities, such as learning. The psychological aspect in question can be a dimension not seen in man, but can be observed as human tendencies in religious bonds, namely the spiritual dimension. Saiful Akhyar explains, the human spiritual dimension plays a very significant role to the character and the formation of a person's behavior.<sup>16</sup>

## CONCLUSION

The main purpose of the implementation of Islamic counseling services is to provide awareness to the counselee / student of the nature (potential) of each student is different and the ability of individuals to be an independent person so as to be able to do self-counseling to minimize the problem. Resolving student / counseling issues is important, but establishing students by providing students with the ability to grow and develop students' skills to solve other problems or similar problems that may be experienced again, or prevent and avoid problems that can undermine the development of life in the future the front is more important and the main thing. In addition, to be understood well, that his ability to handle his problems personally can be used properly

---

<sup>16</sup> Ibid, Saiful Akhyar, *Konseling Islami...*, p. 296

and utilized optimally when he becomes a counselor or peer guide for his friends or others, as one of the mission of becoming a khalifah.

In addition, Islamic counseling is done not only to solve the problem being experienced, but there is a da'wah effort in the ongoing Islamic counseling activities. This is done with the aim that the madrasah Aliyah as a religious education institution has a distinct nuance in counseling, namely Islamic counseling. Therefore, the uniqueness of Islamic counseling in MAN by BK teachers is by incorporating the values of Faith, Islam and Ihsan in a series of Islamic counseling activities so that the counselee can understand the nature of himself as a creature created by Allah SWT. Indeed, it can not be denied that the practice of Islamic counseling in MAN Medan is still content, and has not reached the level of approach but the dynamics of Islamic counseling in MAN Medan shows an effort to develop skills in Islamic counseling practice.

#### **BIBLIOGRAPHY**

- Abd Al baqi, Muhammad Fu'ad, *Mu'jam Al Mufahras Li Alfazhi Al Qur'an*, (Kairo: Dar Al Hadits, tt).
- Ahmad, Kamil Sahir, *al Taujih wa al Irsyad al nafsi*, (Mesir, Markaz Al iskandariyah, 2000).
- Akbar, Zulkifli, *Dasar-Dasar Konseptual Penanganan Masalah Bimbingan dan Konseling Islami di Bidang Pernikahan, Kemasyarakatan dan Keagamaan* (Yogyakarta: UII, 1987).
- Akhyar, Saiful, *Konseling Islami Dalam Komunitas Pesantren* (Bandung: Citapustaka Media Perintis, 2015).
- Al Dimyathi, Al Syaikh Abi Bakr al Masyhur Sayyid Bakr Ibn Sayyid Muhammad Syatho, *Hasyiyah I'anatuth Tholibin*, (Bairut: Alharamain, tt).
- Al Hariri, Rafidah & Imami, Samir, *Al Irsyad tarbawi wa al nafsi fi al mu'assisat al ta'limiyyah*, (Oman: Dar Al Masiroh, 2010).
- Al Munawwir, Warson, *Kamus Al Munawwir* (Surabaya: Pustakan Progressif, 2002).
- Al Thobari, Abi Ja'far Muhammad Ibn Jarir, *Jamiul Bayan An Ta'wili Ayatil Qur'an* (Badar Hajar, tt).
- Az-Zahrani, Musfir bin Said, *Konseling Terapi* (Jakarta: Gema Insani Press, 2005).
- Bastaman, Hanna Djumhana, *Integrasi Psikologi Denga Islam: Menuju Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 1995).

- Bogdan, Robert C. and Sari Knopp Biklen, *Qualitative Research for Education; An Introduction to Theory and Methods* (Boston: Allyn and Bacon, 1992).
- Bungin, Burhan, *Metodologi Penelitian Kuantitatif Komunikasi, Ekonomi, dan Kebijakan Public serta Ilmu-ilmu Social lainnya* (Jakarta: Kencana, 2005).
- Carkhof, Robert. R., *The Art Of Helping*, (USA: Possibelities Publishing, 2009).
- Farakh, Kamilah & Abd. Jabir, *Mabadi'u Al Taujih wa al Irsyad al Nafsi*, (Oman: Dar Al Shifa', 1999).
- Langgulung, Hasan, *Peralihan Paradigma dalam Pendidikan Islam dan Sains Sosial*, (Jakarta: Gaya Media Pertama, 2002).
- Lincoln, Yvonna S. and Egon G. Guba, *Naturalistic Inquiry* (California: Sage Publications, 1985).
- Lubis .Lahmuddin, *Bimbingan Konseling Islami* (Jakarta: Hijri Pustaka Utama, 2007).
- Lubis, Namora Lumongga, *Memahami dasar-dasar konseling dalam teori dan praktek* (Jakarta: Kencana, 2001).
- Mubarok, Achmad, *Al-Irsyad An-Nafsy: Konseling Agama Teori dan Kasus* (Jakarta: Bina Rena Pariwara, 2000).
- Musnamar, Thohari, *Dasar-Dasar Konseptual Bimbingan dan Konseling Islam* (Yogyakarta: UII Pres, 1992).
- Prayitno, *Seri Pemandu Pelaksanaan BK di Sekolah SMU* (Padang: UNP, 1997).
- Ramayulius dan Mulyadi. *Bimbingan dan Konseling Islam Di Madrasah dan Sekolah* (Jakarta: Kalam Mulia, 2016).