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PRACTICING ISLAMIC COUNSELING GUIDANCE: A CASE STUDY OF MAN 2 MODEL MEDAN, INDONESIA

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Abstract

This study aims to examine the culture of Islamic counseling at Madrasah Aliyah Negeri 2 Model Medan. This research is field research and case study by using qualitative approach, namely researcher collect data, and information obtained from the field, by observing social situation, especially carried out by the main subject. The main subject of this research is School Counselor who has Bachelor of Islamic Counseling background. The results of this research are tradition of implementing Islamic Counseling in MAN 2 Model Medan, to solve student's problems in technical terms, which is not much different from conventional counseling model, namely providing orientation services, information, learning, group leadership, group counseling, according to student's needs either individually or group. The differences that appear in Islamic counseling in MAN 2 Model Medan are in terms of the content of counseling, the content is always related to religion such as "the healthy life of Rasulullah", "Learning from Islamic perspective", "The essence of human creation", "To increase faith and devotion" and others..

INTRODUCTION

Counseling guidance is generally a component of education. It is an activity of assistance and guidance that given to individuals in general and students in particular, in schools/madrasah, in order to improve their life and learning quality. This is very relevant with formulation that education is a conscious effort that aims to develop personality and potentials (talents, interests and abilities). Personality issues focuses on behaviour matters or mental attitudes and abilities include academics and skills. The personality and abilities of a person becomes picture and symbol of quality of the person.

The main reason for providing counseling guidance in schools/madrasah is not solely due to a legal basis, but more fundamentally involves efforts to

facilitate and develops the potential of students be able to achieve their excellent personality including physical, emotional, intellectual, social, moral and spiritual.

Currently, the culture of counseling guidance in general has been implemented in many schools/madrasah or education units, even there are counselors who have not educational background on counseling guidance. In fact some counselor are appointed by principal of the school/madrasah from teacher whose religious educational background. This is merely for the sake of filling the chart structure at school/madrasah due to lack of school counselors with counseling educational backgrounds or it could also be due to limited teacher resources that the government can appoint as school counselors.

When it comes to Madrasah Aliyah Negeri 2 Model Medan case, the school counselors have interesting characteristics, where the school counselors have educational background from general counseling guidance to be exact from psychological department educational background. There is only one school counselor who has Islamic counseling guidance background with undergraduate degree who graduated from the Faculty of Tarbiyah and Teacher Training, Islamic Counseling Guidance Department, State Islamic University, North Sumatra Medan .

As far as we concerned, students at Madrasah Aliyah Negeri 2 Model Medan, teaching and administrative staff all are Muslim. Thus, it is the right momentum for school counselors from Islamic Counseling Guidance, namely alumni from the Faculty of Tarbiyah and Teacher Training, Islamic Counseling Department, to implement the knowledge that they received to be different from another school counselors who have different educational backgrounds.

Based on this case the researchers found the uniqueness of subjects of counseling program which presented, namely the subjects covering worship, tauhid or monotheism, morality and mu'amalah. The different educational backgrounds possessed by school counselors, both from conventional counseling educational background such as psychological issues and Islamic counseling educational background. The consequence of two kind of counselors who have different educational background is they carry out their respective duties in accordance with disciplines that they obtain. In this case, the researcher has conducted a grand tour to Madrasah Aliyah Negeri 2 Model Medan. Several facts have been found that there are school counselors who are placed on duty based on Madrasah Principal policy internal to appoint some teachers as school counselor with Islamic counseling guidance background. This is interesting for author to conduct research by examining how Islamic counseling has become a culture in madrasah.

LITERATURE REVIEW

Definition of Islamic Counseling Guidance

Etymologically, Counseling Guidance consists of two words, namely "guidance" and "counseling". The word guidance or guiding has two meanings, namely: guidance in general has the same meaning as educating or instilling values, fostering morals, directing individuals to be good people (Althof & Berkowitz*, 2006; Kohn, 1997; Sukmadinata, 2004, p. 233).

Guidance is the process of providing assistance carried out by expert to person or several individuals, both children, adolescents and adults, so that the person being guided can develop their own abilities and independently by utilizing individual strengths and existing suggestions and can be developed based on prevailing values" (Barab & Plucker, 2002; Kamil et al., 2008; Prayitno & Amti, 2004, p. 99). Guidance is defined as the process of assistance

given by someone who has been prepared with knowledge, understanding, and skill certain skills needed in helping others who need help (Kartono, 1985, p. 9). According to Rachman, guidance is a process of providing assistance to individuals that is carried out continuously, so that the individual can understand himself, be able to direct himself and can act naturally, in accordance with the guidance and conditions of school environment, family and community, as well as his general life (Natawidjaja, 1987, p. 24).

Furthermore, etymologically, the word counseling comes from the word "counsel", which is taken from Latin, namely "Counsiliium" which means "together" or "talk together". The definition of "talking together" in this case is the counselor's conversation with someone or several counsees (Latipun, 2003, p. 4).

The method widely used in counseling is interview to get something that is expected and desired from the counselee being interviewed, so that counseling can be said a process of personal communication (counselee-counselee) (Ardi & Sisni, 2018; Aswadi, 2009, p. 9). Shertzer and Stone (1972) define counseling as effort to help individuals through process of personal interaction between counselor and counselee, so that the counselee is able to understand himself and his environment is able to make decisions and set goals based on values he believes, so that the counselee feels happy and his behavior is effective (Nurihsan, 2006, p. 10).. According to Bimo, counseling is assistance that given to individuals in solving life problems by interview and in a way that is in accordance with circumstances faced by individuals to achieve their welfare (El Fiah & Tadjuddin, 2018; Sabian, Sadiani, Hartati, & Khair, 2019; Yusuf & Nurihsan, 2006, p. 10). Prayitno(2004) stated that counseling is a type of service which is integrated relationship of guidance. Counseling can be defined as a reciprocal relationship between two individuals, which is one as the counselor. Trying to help others namely counsees to achieve an understanding of themselves in relation to the problems that they face in the future" (Prayitno & Amti, 2004, p. 99).

While counseling in Arabic is Al-Irsyad Al-Nafs which is defined as psychological guidance, a term that is quite clear in its content and can even be more widely (Abdurrahman, Lubis, & Lubis, 2018; Awaad, Elsayed, Ali, & Abid, 2020; Mubarak, 2000, p. 3). This knowledge is still too young to be discussed by the Muslims. If Islamic counseling continues to be studied by Muslim experts, in turn, the author believes that established concept of Islamic counseling will be found entirely, because this knowledge is a necessity for Muslims to minimize the violations that committed by Muslims.

The term of Islam in discourse of Islamic studies comes from Arabic, in the form of *masdar* which literally means safe, secure and peaceful. It is from verb *salima*, changed to *aslama* which means to surrender. Thus, the main meaning of Islam in linguistic terms is submission, safety and peace (Jassem, 2012; Tim Penyusun IAIN Sunan Ampel, 2004, p. 2). Islam is a religion that was revealed by Allah SWT to Prophet Muhammad, to be conveyed to all mankind. Islam is the last religion and the perfection of previous religions (Amalina, 2019; Rabi'u & Modibbo, 2018; Thoha, 1996, p. 97). If we look at Islam in terms of teachings, Islam is the religion throughout human history, the religion of all prophets and messengers that sent by Allah (Abou El Fadl & Lague, 2002; Huda, 2003; Nata, 2004, p. 66). In terms of terminology, Ibn Rajab formulated the meaning of Islam, namely: Islam is surrender, obedience and submission of humans to Allah SWT. This is manifested in form of deeds. Shaykh Ahmad bin Muhammad Al-Maliki al-Shawi defines Islam with Islamic formula, namely: rules that can bring human towards benefit or happiness of

life, in the world and hereafter (al-Mali al-Shawi, n.d., p. 62; Mubarok, 2000, p. 5).

The Purpose and Function of Islamic Counseling Guidance

According to Prayitno(2004), there are two purposes of counseling guidance, namely general purpose and specific purpose. The general purpose of counseling guidance is to help individuals develop themselves optimally according to their developmental stage and predisposition such as the basic abilities of their talents, various existing backgrounds such as family background, education, socioeconomic status, and something demands positive environment. Then, the specific purpose of counseling is, the elaboration of general purpose which is carried out directly with problems, which experienced by individual concerned, in accordance with the complexity problem (Dasril, 2017; Pranoto, 2016).

Principles of Islamic Counseling Guidance

Fulfillment the principles of counselling guidance will facilitate implementation and ensure the success of services or activities. In conventional counseling guidance, according to Prayitno(2004, pp. 115–119) there are several principles that need to be considered in implementation of guidance and counseling, namely:

1. The principle of confidentiality, anything the counselee talks about, the counselor should not be shared with other people.
2. The principle of volunteering. The counselee is expected to be a volunteer without forced to convey problems that he is facing, and the counselor also provides help sincerity.
3. The principle of openness. The counselee is expected to be open about problem solving interests and to accept suggestions and input from outside parties.
4. The Principles of contemporary. Individual problems to be overcome are problems that are being felt at the moment.
5. The principle of independence. Counseling Guidance Service aims to make the counselee independent, able to know himself, and able to make decisions for himself.
6. The principle of dynamism. Counseling Guidance service requires change in the counselee, namely changes for better behavior.
7. The principle of normativity. Counseling Guidance must not conflict with the prevailing norms, whether religious norms, customary norms, legal norms, or daily habits.
8. The principle of expertise. Counseling Guidance needs to carry out regularly and systematically by using adequate procedures, techniques and tools.
9. The principle of handover. The principle of handover is, if the counselor has done everything possible to help individual, but the individual concerned cannot be helped as expected, the counselor can send the individual to more expert.

The principle of conventional counseling guidance basically emphasizes that counselors are practitioners who have the ability to guide their counsees, both sincerely and professionally, so that they are able to improve

their standard life, especially to the mentality of the counselee, both in dealing with their environment and people around him.

MATERIALS AND METHODS

The research was conducted at Madrasah Aliyah Negeri 2 Model Medan, which is located at Jalan Williem Iskandar, 3 km from the center of Medan City. Madrasah Aliyah Negeri 2 is located next to MAN I Medan. This research was conducted using qualitative method, with field approach and student case studies. With this qualitative research paradigm, it is possible to get in-depth data about this study. The researcher as a key instrument seeks to collect data. Information obtained from the field by observing social situation that carried out by school counselors related to implementation of their duties at Madrasah Aliyah Negeri 2 Model Medan.

Data collection was carried out by interviewing the MAN 2 Medan Model school. Respondents at the school were school leaders consisting of the principal, head of administration, deputy head of the curriculum, deputy head of student affairs, subject teachers and students of Medan Model MAN. Respondents were interviewed based on a list of interviews, revolving around the handling technique of giving or implementing counseling guidance that was already running in the school.

Data sources in the research field or in MAN 2 Medan Model are grouped into two, namely primary data and secondary data. Primary data were obtained from respondents who were the subjects of the assigned interviews. Primary data referred to in this research is data obtained directly from respondents through field notes and recorded interviews as data documents. This data is what the authors mean as primary data. Meanwhile, secondary data is obtained and dominated by documentary data or data archives that have been previously obtained from primary parties. This secondary data becomes supporting data or information in developing analysis and discussion according to the research objectives to be achieved.

The interview is based on a list of interviews that have been designed according to indicators based on several reliable theories about school education counseling guidance. In addition, interviews were also addressed to school principals and school administration heads to explore and obtain information on the implementation and process of handling educational counseling guidance to students.

Interviews were also aimed at subject teachers to gather information about problems if there were students who needed educational counseling guidance. The teacher is expected to be able to explain about students how counseling should be given in school. Interviews with students were also conducted to compare or adjust the information the counseling teacher explained and the information provided by the students.

The data from the interviews were used as information to be analyzed qualitatively by conducting a causality analysis of the theories of Mutkhir Education counseling guidance which then obtained five concrete results in MAN 2 Model of Medan, namely planning Islamic counseling guidance, practice and application of Islamic counseling guidance, guidance implementation methods Islamic counseling, counseling and evaluation guidance services.

Data analysis was also carried out by connecting to the results of the literature agreement data. Thus the data from the interviews of respondents from MAN 2 Model Medan carried out a comparison and criticism of information which was then found a model or system of educational counseling

guidance to students of MAN 2 Model Medan. The results of the analysis provide a concrete picture of the implementation of educational counseling guidance so far. The results of the data analysis will explain how the steps taken by the implementers of the educational counseling guidance system as a solution to the psychological problems or needs of students in participating in education in MAN 2 Model Kota Medan.

The process of Islamic Counseling Guidance which is still in the stage of implications for all aspects, one of step Islamic Counseling in providing counseling. The steps that are generally applied in schools still adopt the trait and factor approach. The steps Counseling Guidance are: Case identification, Diagnosis, Prognosis, Treatment, Follow-up (Djumhur & Surya, 1975, pp. 106–110).

The results of data analysis were used to answer research problems based on case studies applied by the MAN 2 Model Medan educational counseling guidance system. The results of the analysis become a model or solution technique of the educational counseling guidance system.

RESULTS AND DISCUSSIONS

According to Saiful Akhyar (2015), Islamic counseling in terms of the counseling process is taking place face-to-face meeting between two or more people. The first party is the counselor who deliberately provides assistance, services to the counselee in a professional manner, while the second party is the counselee who is helped to solve problems.

While counseling in Arabic is *Al-Irsyad Al-Nafs* which is defined as psychological guidance, a term that is quite clear in its content and can even be more widely (Abdurrahman et al., 2018; Awaad et al., 2020; Mubarak, 2000, p. 3). This knowledge is still too young to be discussed by the Muslims. If Islamic counseling continues to be studied by Muslim experts, in turn, the author believes that established concept of Islamic counseling will be found entirely, because this knowledge is a necessity for Muslims to minimize the violations that committed by Muslims.

So, Islamic counseling guidance is provision of assistance that is carried out to solve problems or find solutions of problems that experienced by the counselee with provision optimal potential and religious by using the values of Islamic teachings that are able to awaken spiritual in himself, so that humans will get encouragement and able to overcome problems his problem and will get a life in accordance with Alla's provisions and guidance, to achieve the happiness of life in this world and the hereafter.

Because Islam is the perfect religion in achieving happiness in life of the world and the hereafter, the divine intentions contained in the Qur'an and hadith are the definite answer to all problems of human life. Aswadi stated 15 principles in implementing Islamic counseling guidance, namely:

1. The Principle of Happiness in the World and the Hereafter. The happiness of life in the world for a Muslim is temporary happiness; the happiness of the hereafter is the main goal, because the happiness of the hereafter is eternal happiness (Achour, Nor, Amel, Seman, & Mohd Yusoff, 2017; Aswadi, 2009, p. 28; Joshanloo, 2013). Islamic Counseling Guidance, the ultimate goal is to help the counselee, that is, the person who is guided to achieve the happiness of life that (Musnamar, 1992, p. 21) every Muslim has always longed for, as explained in Q.S. Al Qashash verse 77. Second, although the hereafter is eternal life, however, humans are not allowed to neglect things that must be fulfilled in life in this world, such as seeking sustenance to meet the needs of life, namely taking part of the sustenance

- that Allah has given to human. Third, in fulfilling the needs of the hereafter, it is ordered to look for things that are lawful and good (Al Thobari, tt, p. 323; Khan, Farooq, & Hussain, 2010; Zinkin, 2007), as in the Alquran Q. S. Al-Baqarah / 2: 201.
2. The Principle of Fitrah. According to Islam, humans are born with fitrah, namely various innate potential or abilities and have ability for religious, therefore the movements of behavior and actions are in line with their nature (Astuti, 2017; Aswadi, 2009, p. 24; Rothman, 2019). As explained in the Q.S. Ar Rum 30;
 3. The principle of pursuing God's willing. Islamic Counseling Guidance is carried out solely because of Allah, the consequence of this principle means that guide carries out his duties with full sincerity without strings attached. Meanwhile, those who are guided also accept or ask for counseling sincerely and willingly, because all parties feel that what they do is because to see Allah, in accordance with their functions and duties as Allah's creatures who must always see Him (Aswadi, 2009, p. 24; Lbs, 2020; Othman, 2019). As explained in the Alquran Q.S. Al-An'am 162, Q.S. Al-Bayyinah 5.
 4. Principle of Lifelong Guidance. Human life will not be perfect and always happy. In his life, it is possible for humans to encounter various difficulties and troubles. Therefore, Islamic Counseling Guidance is needed as long as the soul is still in body (Aswadi, 2009, p. 29; Oomen & Plant, 2014; Sultana, 2011).
 5. The Principle of Spiritual Balance. Human spirituality has element and power to think, feel or appreciate and desire lust and mind. The person being guided is invited to know what he needs to know, then think about what he needs to think about, so that he gets confidence, doesn't just accept it, but doesn't reject it. Then they are invited to understand what needs to be understood and lived after based on clear thinking and analysis, the belief is obtained (Aswadi, 2009, p. 28; Kulshrestha & Singhal, 2017; Stoltz-Loike, 1997), as in the Alquran Surah Al-A'raf 179
 6. The Principle of Individual Manifestation. Islamic Counseling Guidance, takes place in the image of humans according to Islam and sees an individual having rights, having differences from other individuals and having personal freedom, as consequence of his rights and his fundamental abilities to his spiritual potential (Hambler, 2013; Mahmoudi & Shamsaei, 2017). Aswadi(2009, p. 28)uses Q. S. Al-Qamar/54:49 as the basis for individual emergence in the process of Islamic Counseling Guidance.
 7. The Principle of Human Sociality. In Islamic Counseling Guidance, human sociality is recognized by paying attention to individual rights, so it is not communism, individual rights are also recognized within the boundaries of social responsibility (Aswadi, 2009, p. 28; Maali, Casson, & Napier, 2006; Titumir, Afrin, & Islam, 2020). This principle is applied to the content and process of providing guidance and counseling. The entire contents of the service must be in accordance with existing norms. This is to respect individual in the sphere of sociality as well as to make individuals respect their environment, as in the Alquran Surah An-Nisa:1.
 8. The Principle of Caliph. As caliph, humans must maintain a balance, as life's problems often arise from this imbalance that is done by humans (Aswadi, 2009, p. 28; Syed & Ali, 2010; Turabi, 1987). Humans were created by Allah as caliph on earth, this is important in seeing this aspect in implementation of guidance services. As implied in the Q.S. Faathir 39;

9. The Principle of Harmony and Justice. Islam wants harmony, conformity and balance, harmony in all aspects. In other words, Islam wants humans to be "fair" to their own rights, the rights of others, the "rights" of the universe (animals and plants, etc.) and also the rights of God (Aswadi, 2009, p. 28; Hasan, 2007; Pohl, 2009).
10. The Principle of good manner development. In implementing guidance services, it should be able to improve morality to become karimah, and convey good role models to reach the counselee (Kurniasaih, Suliyem, & Wulandari, 2014; Musnamar, 1992, p. 21; Subhin, 2017). In accordance with Q.S. Al Ahzab / 33: 21.
11. The Principle of Compassion. A person needs love and affection from others. This compassion can justify and subdue many things. Islamic Counseling Guidance is carried out on the basis of compassion, because only with love can Counseling Guidance be successful (Alhashmi, Bakali, & Baroud, 2020; Aswadi, 2009, p. 29; Shirvani, Fallah, & Sedrpoushan, 2019).
12. The Principle of Appreciate and Respect. In Islamic Counseling Guidance, the position of mentor or counselor with being guided is basically same or equal, the difference lies in its function, namely that one party provides assistance and one receives assistance. The relationship that exists between the guided parties is relationship of mutual respect in accordance with their respective positions as Allah's creatures (Aswadi, 2009, p. 29; Tan, 2009). In the implementation of the Counseling Guidance, it is hoped that a relationship of mutual respect and appreciation will be established, so that between the two parties, the counselor and the counselee grow a mutual trust with one another (Kiselica & Robinson, 2001; Musnamar, 1992, p. 22). In accordance with An-Nisa 86.
13. The Principle of Discussion and knowledge sharing. Islamic Counseling Guidance is carried out on the principle of deliberation, meaning that between the counselor and the counselee there is a very good dialogue, there is no mutual pressure, there is no feeling of pressure and the desire to be depressed (Hamjah & Akhir, 2014; Ristianti, Putrajaya, & Fathurrochman, 2020). The command to conduct deliberation in Islam is based on the Word of Allah at QS Al Shura / 42: 38.
14. The Principle of Expertise. Islamic Counseling Guidance is carried out by people who do have ability, expertise in the field, both expertise in Counseling Guidance methodology and techniques as well as in the field that becomes problem (object of work/ material) Counseling Guidance. Counseling needs to be integrated. Therefore, an expert counselor must really master the theory and practice of counseling well (Musnamar, 1992, p. 23; Nurpitasari, Aji, & Kurniasih, 2018; Zakaria & Akhir, 2017).

The tradition of implementing Islamic Counseling Guidance activities in MAN 2 Model Medan is actually not much different from the conventional counseling guidance model, found in general secondary education such as SMA and SMK which begins with planning counseling guidance service program, to counseling guidance evaluation process program. Various counseling guidance service program planning processes are carried out by counseling guidance teachers, so that the counseling guidance program in schools can be organized regularly and scheduled. The tradition of implementing Islamic counseling guidance in MAN 2 Model Medan about: 1) service planning, 2) service implementation, 3) methods, 4) service materials, and 5) evaluation.

The Planning of Islamic Counseling Guidance Service

The following are the results of the interview with Mr. Khairun Naim, S.Pd.I. on Monday, June 15, 2015 at 9:15 a.m. As a school counselor at MAN 2 Model Medan regarding service planning:

Every new school year, the principal of madrasah and teachers and counselling hold a meeting to prepare program to be implemented along with evaluation of the last year's program that has been implemented. Prior to this activity, Islamic Counseling Guidance in MAN 2 Model Medan begins with planning, this planning is made, so that the Islamic Counseling Guidance activity can run well at achieving certain goals. For this reason, in this planning a foundation or basis is needed to formulate a work program or what will be implemented: the thing that becomes the basis is to dynamize the areas of student life in MAN 2 Model Medan. These fields are fields of religion, personal, study, social, and career.

Based on the description above, from the five areas as the basic of this counseling guidance, what made different between madrasah and public schools is religion teachings. In madrasah, religion is priority, religion includes faith, worship, morals, muamalah. There is no value if students are healthy but they doesn't understand their religion. There is no mean, if they are good at studying but they do not perform their religious teachings, and it is even more dangerous, if their career are good but they do not care with their religion.

We taught our children a religion as soon as the child is born into the world, didn't we? Even they heard the call to prayer (either azan or iqomah). It shows a fundamental doctrine that a baby needs to listen a religious call, regardless the child is healthy or sick, complete or incomplete parts of baby's body, religion teaches immediately to call of prayer in his right ear and iqomah in his left ear. It is better, if he is sick but he practices his religious teachings, it is better, if he is stupid in studying but he understands his religious teachings, but if possible, besides understanding his religion, practicing his religion, he is also healthy, he has achievements in his studies, his career is also good. In addition, this service planning also takes elements of Islamic counseling guidance, including: students, tutors, facilities. So this is the basis or foundation in planning.

Based on the results of the interviews stated above, it can be seen that the basis of planning for Islamic counseling guidance in MAN 2 Model Medan is 5 areas of guidance and counseling, but the areas that pay main attention are religion, personal, study, social, and career.

This is in line with Lahmuddin's statement that Islamic guidance is the process of providing assistance from a counselor to counselee. In the implementation of providing assistance, a counselor must not force to oblige the counselee to follow what counselor advises, but only provide direction, guidance and assistance, which is more focused on mental and not related to material or financial matters (Abdurrahman et al., 2018; L. Lubis, 2007, p. 1).

Practices and Implementaion of Islamic Counseling Guidance Service

Furthermore, related to practice and implementing Islamic Counseling Guidance in MAN 2 Model Medan regarding implementation service, the results of the interview in implementationservice as followed:

After planning process is complete, the next step is, service implementation process, before the implementation of the service, first is to carry out administration and questionnaire (AUM) to see the needs of students. Administration is usually completed for 1 week, the next step is to analyze the results of administration and questionnaire (AUM). The results of the analysis are translated into annual program. Annual program is translated into semester

program, from semester program translated into monthly program, monthly programs are translated into weekly programs, and weekly programs are translated into daily programs or become service units. The program preparation takes 2 weeks, and for this process the school counselors have worked respectively according to need of their students. After the program is compiled, the next step is asking permission and support from madrasah community to provide perspective to madrasah community about what should be done. The services contained in Islamic counseling guidance program include orientation services, information services, placement and distribution services, content/learning services, group guidance services, group counseling services, individual counseling services, media services, and consulting services. In the implementation of services, sometimes school counselors carry out by themselves, sometimes also involving other parties, such as teachers, experts, and also students of Counselor Guidance Study Program who are PPL in MAN 2 Model Medan. The implementation of Islamic Counseling Guidance service is carried out every day during study and outside of study at madrasah. In its implementation, the school counselor not only acts as facilitator but also acts as a preacher who always guides, directs, does good, and has moral responsibility towards his students.

From the results of interview above, it can be interpreted that in implementation process services are presented with concept of conventional services, namely orientation services, information services, content/learning service, placement and distribution services, group guidance services, group counseling services, individual counseling services, mediation services, and consultation services.

Therefore, in conducting Counseling Guidance, the method is very necessary to achieve results, if the method is not precise with the counselee's problem to be solved the problem he is experiencing then it will not be able to achieve good results. In Al-qur'an Surat An-nahl/16:125. The methods found in the Al-quran that can be used in conducting Islamic counseling guidance are 1. Exemplary Methods; 2. Awareness Method; 3. Logical Reasoning Methods; 4). The Story Method.

Islamic Counseling Guidance Method

Method is a path that must be followed to achieve a goal, because the word of method comes from meta, it means to go through and hodos means road. In Counseling Guidance can be said as a certain method used in the guidance and counseling process.

The following are the results of researcher's interview with Mr. KhairunNaim, S.Pd.I. on June 15, 2015 at 11.15 WIB. as a school counselor in MAN 2 Model Medan about the methods used in service delivery:

There is a classification of methods used in Islamic Counseling Guidance activities in MAN 2 Model Medan. The first method used in obtaining data is observation, questions, interviews, and questionnaires. The methods used in providing services in MAN 2 Model Medan, namely the method of lectures, discussions, questions and answers, interviews, modeling. The Method of correspondence, sms or e-mail, facebook, guidance board method, field trip method. From several methods that have been used, the exemplary method is very reliable method. This is because it relies on exemplary stories of successful people, the stories of the prophets, especially the Prophet Muhammad.

From the description of interview above, it can be explained that the methods used by school counselors also take the concept of conventional, modern and Islamic counseling guidance methods. According to teacher who was counseling at MAN 2 Model Medan, the Islamic counseling method they used was in accordance with the method they had learned before when they studied at IAIN North Sumatra, namely by using physical and mental techniques.

Material services

Service material in counseling guidance activities is certainly tailored to the problems that felt by students. The material presented by school counselor is thought be able to solve student problems. In this case the school counselor is required be able to determine the appropriate or suitable material for these students whether he is in class, group or individual.

Service materials can made briefly by compiling only the main points or can also made in detail with video that can show to students, usually this material is use for information services such information the dangers of drugs, school counselors can display material with picture or videos that show people who are struggling with drug dependence.

In this case, the school counselor of MAN 2 Model Medan provides explanation of material services provided in MAN 2 Model Medan, briefly, he said:

The material services presented in MAN 2 Model Medan is made based on the needs of students which based on religious values or teachings, those we put arguments, both al-Qur'an or Hadith, we also often provide stories of apostles which are related to material services.

From observations, the subjects contained in the work program of Islamic counseling includes: gratitude to Allah SWT, honesty by using Rasulullah style, preparing the students according to Al-Quran related to trials, the dangers of gambling, free sex, drunkenness in Islam view, Islamic brotherhood, deliberation of friends, sincerity, calamities and their relation Allah's willing, increase the faith, take advantage of Prophet's time, study in Islamic perspective, the Prophet's healthy way of life and others.

Evaluation

Evaluation is an effort to measure the success of commitment has been made. Counseling Guidance Evaluation is not same as evaluations conducted by subject teachers who teach regular subjects, where teachers evaluate with certain grades, while school counselors conduct evaluations through various approaches, ranging from direct questions, questionnaires, and observing.

The evaluation conducted by school counselor of MAN 2 Model Medan is as follows, accordance with interview conducted on June 18, 2015 at 11.00 in Islamic counseling guidance room.

The evaluation carried out on students of MAN 2 Model Medan, it used several ways, first directly when the service was finished, usually students were asked how they felt? What did they get from the service that was just done? What are the next plans? Then the observation evaluation, what suitability is being asked about actual behavior, usually there is a week, then the long term evaluation is usually a month. Finally, the final evaluation by means the end semester we re-administer the instrument that we gave at the beginning to see the intensity of student problems by comparing past problems with current problems.

The results of interview above can be concluded that the evaluation carried out is not different from the evaluation of conventional counseling guidance which is known as the Middle Assessment, short-term assessment, and long-term assessment.

CONCLUSIONS

From the explanation above it can be concluded that there are several problems faced school counselor teachers in MAN 2 Model Medan such as: limited number of school counselors, lack of appreciation and respectation of regular teachers to the school counselor, lack of facilities and infrastructure to conduct counseling service activities, school mismanagement dealing with job description among the regular subjects teachers and counselor teachers.

The culture of Islamic counseling guidance includes five things: (a) planning for Islamic counseling guidance services is carried out by school counselors with teachers who are in charge the field of study and principals at the beginning of each new academic year by holding a coordination meeting to plan the Counseling Guidance program Islamic based on student and community need assessment through two types of instruments, namely the AUM high school inventory and a questionnaire that has been compiled related to the religious. (b), Islamic Counseling Guidance Practice in MAN 2 Model Medan is carried out with a triadic communication-based model, in which every service provided the counselee must contain elements of tawhid, worship, and aqidah. (c), the methods used in the activities of Islamic Counseling Guidance at MAN 2 Model Medan in obtaining data are the method of observation, questionnaires, and interviews. The methods used in providing services in MAN 2 Model Medan, namely method of lectures, discussions, questions and answers, interviews, modeling. Method of correspondence, sms or e-mail, facebook, guidance board method, field trip method.

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