



Implementation of Islamic-Based Guidance and Counseling in Improving Students' Morals

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Abstract

Junior high school education is a transitional period between childhood and adulthood. This transitional period expects students to understand and practice moral teachings by upholding the principles of the Quran and Hadith, which will serve as a guide for life in the future. This study employed field research with a qualitative descriptive nature. The data sources used were primary and secondary data. Furthermore, the data collection methods employed were observation, interviews, and documentation. Data analysis employed qualitative data analysis techniques consisting of data reduction, data display, and conclusion drawing and verification. The first research result obtained was that the implementation of Islamic value-based guidance and counseling to improve student morals at SMP Negeri 2 Batukliang Utara was running as expected and was quite optimal.

Keywords : *Implementation, Islamic Value-Based Counseling, Student Morals*

Introduction

Education is an effort made to prepare students to be able to play their role in the future. In the implementation of education, efforts are made by involving all components that have been given their respective burdens and responsibilities hierarchically. One of these components is teachers as

educational staff. Law No. 14 of 2005 concerning Teachers and Lecturers explains that the position of teachers and lecturers as professional staff aims to implement the national education system and realize the goals of national education, namely the development of students' potential to become people who believe in and fear God Almighty, have noble morals, are healthy, faithful, capable, creative, independent and become democratic and responsible citizens.¹

Education is always intertwined with other scientific fields, particularly psychology. Education is a field whose activities focus on the teaching and learning process (the transfer of knowledge). In the world of education, educational psychology is essential. This is done so that education can understand its students, in line with humanistic theory, which is a process or method for humanizing humans; in other words, returning humans to their true nature.²Currently, Indonesia's young generation is experiencing a national crisis. This is evidenced by the large number of young people who behave inconsistently with norms and Pancasila, both at school and in society.

Family and parental factors are highly influential in a child's development, as children learn primarily from their families, which they then apply to their daily behavior. Furthermore, environmental factors significantly influence the development of negative morals and character traits in children. The surrounding environment, peers, and social interactions significantly influence and can shape a child's personality and social interactions. According to Erik Erikson, adolescence occurs between the ages of 12 and 18. This phase is known as *the identity versus* role confusion stage, where adolescents begin to search for their identity, including personality, interests, and the values they will uphold in life.

Humans are perfect creatures compared to other creatures, so that when they were about to be created, it caused debate among the angels, so Allah sent down His word to give confirmation to the angels and Allah challenged humans to compete with His creation.

Ibrahim Anis stated that morality is a trait embedded in the soul, which gives rise to various actions, good or bad, without the need for thought and

¹Muchammad catur risky, et al., implementation of law number 14 of 2005 *concerning teachers and lecturers on the well-being of professional lecturers at sunan giri university surabaya* : volume 05, number 08, august 2022/ /jurnal klaborasi sains, accessed november 5, 2024. 11:00 WITA.

²Chairul Anwar, *Educational Theories* (Yogyakarta: IRCISOD, 2017). p. 13

consideration. ³Ibrahim Anis's opinion above states that there are two types of morality: good morality and bad morality, and humans have the potential to possess both good and bad morality. Nur Aisyah Buang, *in the International Journal of Character Education in Islamic Perspective*, stated that character is certain traits that have been in a person, which are shown in the form of his behavior.

The factors that influence morals according to the convergence school are as follows: Internal factors, individual self-nature, and external factors, namely education and development that are made specifically, or through interaction in the social environment. The natural and tendency towards good that exists within humans is fostered intensively through various methods. ⁴According to the view of the nativist school, the most influential factor in the formation of a person's self is the innate factors from within a person such as tendencies, talents, reason, and others.

Based on the results of initial observations at SMPN 2 Batukliang Utara, there are seven classrooms consisting of classes VIIA, VIIB, VIIIA, VIIIB, VIIIC, IXA, and IXB. The number of students in class VII is 58 students, class VIII is 73 students, and class IX is 58 students. Overall, each class has different characteristics and behavioral dynamics such as bullying, stealing, fighting, provoking, smoking in the school environment, drinking alcohol during scout extracurricular camps.⁵

This phenomenon demonstrates the need for more intensive and targeted interventions to shape and improve the morals of students at SMP Negeri 2 Batukliang Utara. Islamic values-based counseling is expected to be one solution to address this issue. With an approach that integrates Islamic teachings, the counseling program can make a positive contribution in guiding students to internalize moral and spiritual values that align with religious and societal norms.

Based on the problems experienced by students, they should receive immediate treatment and alleviation efforts. Efforts to address students who

³Samsul Munir Amen, *Knowledge Morals*, Depok (Jakarta: Amzah, 2023), PT Raja Grafindo Persada page 2 accessed November 11, 2024, <https://repository.iainpare.ac.id/id/eprint/5557/1/Ilmu%20Akhlak>

⁴Arifin, *Islamic Education* (Jakarta: Bumi Aksara, 1991). p. 133

⁵Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

engage in reprehensible behavior cannot be separated from those around them, utilizing existing Islamic guidance and counseling approaches. Islamic guidance and counseling is a process of providing continuous and systematic targeted assistance to each individual so that he can develop his religious potential or nature optimally by internalizing the values contained in the Quran and the Hadith of the Prophet Muhammad SAW into himself, so that he can live in harmony and in accordance with the demands of the Quran and Hadith. ⁶Aunur Rahim Faqih is of the opinion that Islamic guidance and counseling is a process of providing assistance to individuals to re-realize their existence as creatures of Allah SWT who should live in religious life in harmony with the provisions and instructions of Allah SWT, so that they can achieve happiness in life in this world and the hereafter.⁷

Based on the observation results above, it can be said that the moral development of students at SMP Negeri 2 Batukliang Utara is still not good, violations committed by students, such as fighting, stealing, bullying, smoking, and drinking alcohol and there is no specific punishment given by the school to students who commit violations. In a good family there is not necessarily a good role model. because some assume that after schooling their responsibility to educate children in the family is over.

Research methods

Study This use approach qualitative with type study field *research* for describe phenomenon implementation guidance counseling based Islamic values at SMPN 2 Batukliang Utara. Approach This selected so that researchers can understand in a way deep dynamics behavior student as well as effort handling in a way natural in the environment school . As explained in methodology study qualitative , the goal is For understand reality social , perception , and structure psychological individual through in-depth data collection .⁸

Research data collected through instrument observation , interview deep , and documentation . Observation done to behavior students in the

⁶Samsul Munir , *Islamic guidance and counseling* (Jakarta: Amzah, 2010, p. 28)

⁷Aunur Rahim faqih, *Guidance and counseling in Islam* (Yogyakarta: UII press Cipta, 2005. p. 4)

⁸ Lexy J. Moleong , *Methodology Study Qualitative* (Bandung: Teenagers Rosdakarya , 2017), p . 6.

environment school , meanwhile interview done to informant key like a Guidance Teacher Counseling (BK), head school , and the student concerned For dig up data about internal and external factors external influences morals students . Use various this data source aim For do triangulation use ensure validity of the data obtained .⁹

Technique deep data analysis study This following an interactive model consisting of from data reduction , data presentation (*display*), and withdrawal conclusion or verification . Reduction process done with summarize as well as Select related main data with student moral violations like *bullying* And consumption liquor , which then served in a way systematic in form descriptive . This is done so that researchers can give accurate depiction about effectiveness guidance Islamic counseling in internalize the values of the Qur'an and Hadith to in self participant educate .¹⁰

Results and Discussion

Implementation of Islamic Value-Based Guidance and Counseling to Improve Student Morals at SMPN 2 Batukliang Utara

The presentation of this implementation itself has a technique in improving the morals of students at SMP Negeri 2 Batukliang Utara is the result of research findings in the field obtained from the results of interviews with various sources, namely BK teachers, Vice Principal of Student Affairs and students. The results of these findings then the researcher describes the results of the research based on the main points of the interview guide as a tool in data collection. To make it easier for researchers to describe this implementation through Islamic value-based guidance and counseling techniques to improve the morals of students at SMP Negeri 2 Batukliang Utara. then the researcher asked for responses from BK teachers, Vice Principal of Student Affairs and students to what extent the implementation of Islamic value-based guidance and counseling in improving the morals of students.

⁹ Sugiyono , *Method Study Education : Approach Quantitative , Qualitative , and R&D* (Bandung: Alfabeta , 2019), p . 329.

¹⁰ Matthew B. Miles and A. Michael Huberman , *Qualitative Data Analysis : Book Source About Methods New* , Trans . Tjetjep Rohendi Rohidi (Jakarta: UI Press, 1992), p . 16.

Therefore, the researcher will elaborate on the discussion at this stage based on the data collection tools. However, before asking this question, the researcher will first inquire about the implementation of Islamic values-based guidance and counseling to improve student morals from the perspective of the guidance and counseling teacher. This aligns with the statement by the guidance counselor that the implementation of Islamic counseling in improving students' morals has reached 80%. This is due to the limited religious knowledge possessed by the guidance counselor, who requires assistance from the vice principal for student affairs. And Teacher religious subjects Islam. And *Alhamdulillah*, this Islamic guidance and counseling is able to run and slowly the students experience changes in themselves, most importantly in their morals.¹¹

According to guidance counselor Lina Surayya, the implementation of Islamic values-based guidance and counseling has been 80% successful, given the limited religious knowledge possessed by guidance counselors. However, this demonstrates that the Islamic approach has become the foundation for student development, particularly for those experiencing moral issues such as truancy, stealing, bullying, smoking, and alcohol consumption. This has led to a gradual change in the students.

This also aligns with what the Vice Principal for Student Affairs expressed, "I think the implementation of Islamic guidance and counseling is excellent for guiding students' moral development. However, there is a slight obstacle, namely the limited religious knowledge of the guidance and counseling teachers. Although I assist the guidance and counseling teachers in fostering students' morals, I am not part of the school's guidance and counseling structure; I only assist."¹²

Mr. Nanang Gunawan's statement demonstrates that institutionally, the Islamic guidance and counseling approach is viewed positively and effectively. However, the success of its implementation still depends entirely on the quality of the guidance and counseling teachers' religious understanding. A similar sentiment was echoed by student Rostika Ayu Lestari:

" I think the implementation of Islamic values-based guidance and counseling to improve students' morals at SMP Negeri 2 Batukliang Utara

¹¹Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

¹²Interview with the Deputy Principal for Student Affairs, Mr. Nanang Gunawan, February 20, 2025 at SMP Negeri 2 Batukliang Utara

*is quite well-organized, even though there is assistance from outside the guidance and counseling structure ."*¹³

Based on feedback from student Rostika Ayu Lestari, the implementation of Islamic values-based guidance and counseling within the guidance and counseling services is quite well-organized and able to address students' spiritual and conscious aspects. However, the guidance and counseling teacher is still assisted by the Deputy Head of Student Affairs, who is not part of the guidance and counseling structure itself. A similar thing was also conveyed by student Maulana Rian Hamdani who said:

*" Since first grade, I have had a habit of bullying my friends, and thank God in second grade I have reduced that behavior, so there has been a change in me and God willing, I will not repeat it again, I try my best. In my opinion, the implementation of Islamic value-based counseling guidance for students is good, because the guidance counselor who always advises me, guides me to be a better person has been proven in me, besides the guidance counselor himself, there are factors within me to change my morals to be better ."*¹⁴

From the student's statement, he began to feel internally motivated to improve himself, not solely out of fear of punishment, but rather out of guilt towards God and a desire to become a better person. Student M. Fauzan expressed a similar sentiment:

*" I have a habit of being late for school, skipping class during ongoing lessons and every time I make a mistake the guidance and counseling teacher always reminds me, directs me, and advises me not to make the same mistake. Alhamdulillah, I am slowly changing and I think Islamic counseling is important for students like me, because I need guidance ."*¹⁵

Student M. Fauzan stated that he has a habit of often skipping class during class hours, when he made a mistake the guidance teacher did not immediately give him a punishment but gave him a warning, then advised him without having to make him feel blamed, so that the student felt comfortable, and was aware of his wrong behavior. A similar thing was also conveyed by student Aliya who said:

¹³Interview with student Rostika Ayu Lestari, February 22, 2025 at SMP Negeri 2 Batukliang Utara

¹⁴Interview with student Maulana Rian Hamdani, February 22, 2025 at SMP Negeri 2 Batukliang Utara

¹⁵Interview with student M.Fauzan, February 22, 2025 at SMP Negeri 2 Batukliang Utara

*" The guidance counselor was not fierce but gentle in advising me. I have a habit of cheating in class, a habit of being late to school too. I was often advised by the guidance counselor not to do it again, now I am still trying not to do it, it is still a process ."*¹⁶

Aliya feels that the guidance and counseling teacher handles student cases in a gentle but firm manner so that students will understand the intent and purpose of the guidance and counseling teacher doing it for their own good, this response illustrates that the guidance and counseling approach based on Islamic values that is carried out gently but firmly, can have a positive impact on changing student behavior. A similar thing was also conveyed by student Nia Husnul Utami, who said: Guidance and counseling based on Islamic values in improving the morals of students at SMP Negeri 2 Batukliang Utara I am comfortable, because the guidance and counseling teacher in applying counseling to students is not harsh, but firm. Even though I rarely have problems, I notice that when friends are given advice by the guidance and counseling teacher, it is not harsh but easy to understand and comprehend by friends.¹⁷

Nia's opinion regarding the Implementation of Islamic Value-Based Guidance and Counseling to Improve Student Morals at SMP Negeri 2 Batukliang Utara, although she rarely has problems, but when she observes her friends who are being handled by the BK teacher, the way the BK teacher applies counseling is easy to understand because it is done in a gentle but firm manner. So, from the results of interviews with informants regarding the implementation of Islamic value-based counseling guidance to improve student morals at SMP Negeri 2 Batukliang Utara, they gave similar answers, that the implementation of Islamic value-based counseling guidance to improve student morals at SMP Negeri 2 Batukliang Utara is running as it should. However, there are obstacles in the process of providing guidance to students. One of the obstacles in student guidance is the lack of religious knowledge of the BK teacher so that they must be assisted by the Deputy Head of Student Affairs. For the implementation of Islamic value-based counseling guidance in improving student morals itself, it is taken from an average of 80% and is running as it should. Next, the researcher asked how the implementation of

¹⁶Interview with student Aliya, February 22, 2025 at SMP Negeri 2 Batukliang Utara

¹⁷Interview with student Nia Husnul Utami, February 22, 2025 at SMP Negeri 2 Batukliang Utara

Islamic value-based counseling guidance to improve student morals carried out by the BK teacher to students of SMP Negeri 2 Batukliang Utara is as follows:

1. Calling of troubled children

The guidance counselor's calling in of troubled children is an important step in helping students overcome the various issues they face at school. As expressed by guidance counselor Lina Surayya: "The first step I take is to receive information or reports from subject teachers, homeroom teachers, or direct observations. After that, I try to understand the situation with a non-judgmental approach. The call is made privately and politely, usually inviting students to the guidance counseling room for a friendly discussion. The goal is not to punish them, but to help them recognize their mistakes and find solutions. I always try to create a comfortable atmosphere so that students don't feel pressured and are willing to open up."¹⁸

Based on what was expressed by the guidance counselor at SMP Negeri 2 Batukliang Utara, the guidance counselor first gathered information from various sources such as subject teachers, homeroom teachers, and direct observations. This information became the basis for understanding the problems faced by students. Once the information was deemed sufficient, the initial step taken was to personally summon the students to the guidance counselor's office. The summoning process was carried out with a persuasive and non-intimidating approach, so that students felt comfortable and could open up in discussions.

The same thing was also conveyed by Student Maulana Rian Hamdani: "*At first I felt afraid and anxious. I thought the guidance counselor would immediately scold or give punishment. But, after I arrived at the guidance counselor room, it turned out the guidance counselor greeted me friendly and asked me to sit down. The guidance counselor then spoke to me slowly and asked the reason behind my behavior.*"¹⁹

Based on interviews with students who had been summoned to the guidance counseling room, they said they initially felt afraid, anxious, and worried about being scolded or punished. However, these feelings changed after interacting directly with the guidance counselor. Students reported that the guidance counselor's approach was very calming and non-judgmental.

¹⁸Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

¹⁹Interview with student Maulana Rian Hamdani, February 22, 2025 at SMP Negeri 2 Batukliang Utara

The guidance counselor provided space for students to express their reasons and feelings, and offered advice in a gentle yet firm manner.

2. Giving Advice

In giving advice, a guidance counselor can direct students. The advice here can be in the form of a sermon or in the form of a warning. The provision of advice includes advice with logical arguments, advice on good deeds, forbidding evil deeds, acts of worship, and others. As expressed by the guidance counselor, Mrs. Lina Surayya: "*Students at SMP Negeri 2 Batukliang Utara, some are manageable and some are difficult to manage, for giving advice itself, it tends to be more for students who are difficult to manage because students need better direction in the future to be advised. For example, students are often late, skipping school, smoking, bullying, and so on. Actions for students like that, the first is advice in the form of a warning, after being given counseling but there is no change, then the parents are called and the last can be expelled from school*".²⁰

The guidance counselor provides advice and guidance to unruly children in stages. This advice is delivered with a gentle yet firm approach, and refers to Islamic values, such as the importance of honesty, trustworthiness, and responsibility as a student. If all these steps are completed and there is still no change in the student's attitude or behavior, the school, after careful consideration and consideration, can impose strict sanctions, including the possibility of expelling the student from school.

The Vice Principal for Student Affairs, Mr. Nanang Gunawan, expressed a similar sentiment: "*Advice is given more attention to unruly students, as they are still in the process of discovering their identity. Therefore, unruly students need special guidance to help them improve in the future. All the teachers at the school want the best for all their students*".²¹

The vice principal for student affairs added that *giving advice More attention is paid to students who are difficult to manage, as they are still in the process of discovering their identity. Conversely, schools, through student affairs and guidance counseling, will provide gradual and ongoing support to students*.

A similar thing was also conveyed by student M. Fauzan who said: "*I have a habit of being late for school because my house is quite far away, I skip class during*

²⁰Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

²¹Interview with the Deputy Principal for Student Affairs, Mr. Wawan Gunawan, February 20, 2025 at SMP Negeri 2 Batukliang Utara

*the lesson because my friends invite me and every time I make a mistake the guidance teacher always reminds me, directs me, advises me so that I don't make the same mistake, thank God I am slowly changing ."*²²

Providing advice in Islamic counseling guidance is something that should be done if students ask the BK teacher to give them advice so that problem solving can be more clearly illustrated even though the decision-making process is still the student's.

3. Providing Moral Guidance

Providing moral guidance to students, based on the Qur'an and Hadith, can be done through various means, including *tausiah* (short lectures) and discussions. The goal is to improve the understanding and application of noble morals in everyday life, as well as help students overcome problems based on Islam. As expressed by the guidance and counseling teacher, Ms. Lina Surayya: "*Providing moral guidance, I usually ask for help from Mr. Wawan Gunawan as the vice principal of student affairs because of the limitations of my religious knowledge and the material usually given is based on the Qur'an and Hadith .*"²³

Although the guidance counselor strives to provide advice and moral guidance by referring to the Quran and Hadith, he acknowledges that his limited religious knowledge can affect the depth of the material presented. Therefore, he often seeks assistance from the vice-chancellor of student affairs to ensure that the material presented not only aligns with Islamic moral guidelines but also possesses deeper academic quality.

The vice principal for student affairs, Mr. Wawan Gunawan, expressed a similar sentiment: "*We integrate Islamic values by adapting the material and counseling approach, such as instilling honesty, responsibility, and noble character. In each session, we often relate the problems students face to relevant verses of the Quran or Hadith. We provide individual and group counseling with an Islamic approach. We also organize programs such as Dhuba prayer, morning Quran recitation, and moral development activities. We utilize all of these as part of our preventive services and student personal development .*"²⁴

²²Interview with student M. Fauzan, February 22, 2025 at SMP Negeri 2 Batukliang Utara

²³Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

²⁴Interview with the Deputy Principal for Student Affairs, Mr. Wawan Gunawan, February 20, 2025 at SMP Negeri 2 Batukliang Utara

The vice-principal of student affairs , who has a broader understanding of religious teaching and Islamic values, strongly supports this collaboration. The vice-principal often provides stronger support for religious materials and facilitates religious development activities such as the habit of Dhuha prayer, morning recitation of the Koran, and other moral development activities. This collaborative process has a dual effect: the guidance counselor can continue to provide moral guidance with a personal and psychological approach, while the vice-principal provides more in-depth lessons on religious principles, which can help students develop better behavior while remaining in line with Islamic teachings.

4. Providing Explanation

Providing explanations to students so that students understand and do not make the same mistakes. As expressed by the guidance counselor, Mrs. Lina Surayya: *I provide explanations to students not only in theory but also in the form of actions, meaning that when I provide explanations to students, I myself do not do such fatal things. I often find students who are late for school and then get school points, I then provide explanations to students who are late or who are often late, I gather them together in the field, then I provide explanations to students, if the student is often late and has a lot of points then I provide explanations personally so that the student can understand what I give, there are several students like that, thank God the students have changed even though not directly, that is also a process to become better .*²⁵

Islamic guidance and counseling activities in providing explanations to students are appropriate. Considering that if students do not yet understand and comprehend, here the BK teacher provides explanations not only theoretical but also practical. Students of SMP Negeri 2 Batuliang Utara in morals need guidance from the BK teacher so that students' morals can be directed and organized, a BK teacher can guide students to be even better. Guidance here can be in the form of managing time to be disciplined, civilized towards teachers during class hours, doing useful things, behavioral guidance, so that there is no bullying of friends, guidance is carried out so that students' morals can be directed.

As conveyed by the guidance and counseling teacher, Mrs. Lina Surayya, who said: *I also often tell students to organize their morals/behavior, here I help guide*

²⁵Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

*students and monitor the development of students, when students are punished for being punished by school points such as playing truant, bullying friends, stealing, smoking, even when students were found drinking alcohol in the school environment during extracurricular hours, I always direct them, when there are students who ask for my opinion, I always direct them, not only students who have problems that I direct but students who want to graduate from school, when they ask for my opinion I provide assistance with that .*²⁶

Guidance and counseling teachers play an active role in fostering students' morals and behavior by providing guidance and monitoring their progress. They not only handle problematic students, such as those who commit violations (truancy, bullying, stealing, smoking, and alcohol consumption), but also provide guidance to students who need guidance in facing the future, including those about to graduate. Their approach is comprehensive and supports positive personal development for both students with and without problems.

A similar thing was also expressed by the Deputy for Student Affairs, Mr. Wawan Gunawan: "*Providing guidance to students is crucial, as it impacts their future. Here, we simply provide guidance. For example, when students are confused about choosing extracurricular activities, we help guide them. When they're about to graduate, we also provide guidance. As long as students are open and willing to share, we, as teachers, are happy to provide guidance .*"²⁷

The Vice Principal for Student Affairs emphasized the importance of providing guidance to students as a form of support for their future. The school's role, particularly in student affairs, is to assist students in making decisions, such as choosing extracurricular activities or determining their future path. As long as students are open and willing to share, the school is always ready to provide guidance and direction as a form of concern for their development and preparedness for the future.

5. Calling parents

Parental participation in school activities is crucial to support a child's educational process. With synergy between the school and parents, it is hoped that students can grow and develop optimally. As stated by BK

²⁶Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

²⁷Interview with the Deputy Principal for Student Affairs, Mr. Wawan Gunawan, February 20, 2025 at SMP Negeri 2 Batukliang Utara

teacher Ms. Lina Surayya, " *Parental meetings are usually held when we have already approached the student directly but the student has not shown significant changes, or when the student's behavior begins to affect the wider school environment. However, we emphasize that parent meetings are not done to embarrass the student, but as part of a comprehensive Islamic values-based education effort and we involve the family as a primary partner. Before calling parents, we usually first conduct an initial assessment of the student, provide individual counseling, and try a gentle approach, including providing advice using verses from the Quran and hadith. If there is no change in the student, then the parents are invited to school.*"²⁸

The guidance counselor summons parents as a follow-up after various direct approaches to students have failed to yield significant results, or when the student's behavior begins to negatively impact the school environment. This step is not intended to embarrass the student, but rather as part of a comprehensive educational approach based on Islamic values, involving the family as a primary player in the student's development. Before summoning parents, the guidance counselor conducts an initial assessment, provides individual counseling, and uses a gentle approach, including providing advice based on verses from the Quran and the Hadith. If change has not yet occurred, parental involvement is a crucial step in supporting positive change in the student.

6. Agreement with students

When serious and repeated violations occur, schools typically not only issue warnings or sanctions but also create a written agreement between the student, parents, and the school. The purpose of this agreement is not to punish, but rather to demonstrate a shared commitment to improving the student's morals and behavior.

As conveyed by BK teacher Ms. Lina Surayya said: " *Before the agreement is made, we first take a personal approach to the student, guiding him with Islamic values such as the importance of morals, maintaining trust, and improving himself. If changes are not yet visible, then the school invites the student's parents to the school. In the meeting, we explain the student's condition and behavior honestly. After that, we invite parents and students to discuss future guidance steps, then draw up a written agreement signed by the*

²⁸Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

*three parties: students, parents, and school representatives .*²⁹

similar thing was also expressed by the Deputy for Student Affairs, Mr. Wawan Gunawan: "*After the agreement, many students showed positive changes. They felt more valued because they were given the opportunity to improve themselves, rather than being immediately punished. Parents also felt involved, not just held accountable .*"³⁰

7. Expelling students from school (Dismissal)

Dismissal of a student is the final step taken by the school, and it is only done after a long process of guidance, counseling, and various approaches based on humanistic and educational Islamic values. As conveyed by BK teacher Ms. Lina Surayya said: "*When students continue to commit serious violations repeatedly, for example, physical violence, or immoral acts that disrupt the school environment, the school is forced to take a firm decision for the common good. We always emphasize that dismissal does not mean banishment. But this is a form of our responsibility to protect other students, and at the same time serves as a lesson so that students realize that all actions have consequences. Before dismissing a student, we usually hold a meeting of the teacher council and school leadership to discuss the case .*"³¹

From the results of interviews with informants regarding the Implementation of Islamic value-based counseling guidance to improve students' morals at SMP Negeri 2 Batukliang Utara, they gave similar answers, that the BK teacher and the Vice Principal of Student Affairs provide guidance and direction in improving students' morals by calling students, giving advice, giving moral direction to students, when there is no change in student behavior the school collaborates with the students' parents and makes an agreement, and when students continue to make the same mistakes the school is forced to expel students from school to protect other students. However, it returns to the students themselves, whether students have the intention to change for the better or not even though they have received direction from the school.

²⁹Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

³⁰Interview with the Deputy Principal for Student Affairs, Mr. Wawan Gunawan, February 20, 2025 at SMP Negeri 2 Batukliang Utara

³¹Interview with Guidance and Counseling Teacher Ms. Lina Surayya, February 20, 2025 at SMP Negeri 2 Batukliang Utara

In the implementation of Islamic values-based guidance and counseling at SMPN 2 Batukliang Utara, school counselors (BK teachers) actively provide counseling services focused on strengthening Islamic values such as honesty, responsibility, discipline, and courtesy. These services include student calls, counseling, spiritual guidance, Quranic recitation, and scheduled daily morning prayers (dhuha) and dhikr.

These activities aim to shape students' character so they have morals in accordance with Islamic teachings. The methods used by guidance counselors include a personal approach, open dialogue, and habituation within the school environment. During the process, guidance counselors also collaborate with homeroom teachers, student affairs vice principals, and even parents. Some of the techniques employed include:

1. Individual Calls: Students who commit violations or experience problems are called individually for guidance.
2. Providing Islamic Advice: Counselors provide guidance by referring to Islamic values such as the importance of doing good, being honest, and obeying parents and teachers.
3. Spiritual Approach: Through Dhuha prayer activities, reading holy verses, and strengthening faith to foster students' moral awareness.
4. Collaborative Approach: Counselors work together with homeroom teachers and parents to align perceptions and steps for handling moral problems.

This implementation is based on the assumption that morals are not formed instantly, but through consistent habituation and role models from the school environment.

Integration of Imam Al-Ghazali's Theory in the Implementation of Islamic Value-Based Guidance and Counseling to Improve Student Morals at SMP Negeri 2 Batukliang Utara

Imam Al-Ghazali in his work "*Ihya' Ulumuddin* " stated that morality is "a trait embedded in the soul that gives rise to actions easily without requiring prior mental consideration." Al-Ghazali's thoughts are very relevant in the context of guidance and counseling at SMPN 2 Batukliang Utara.

1. Al-Ghazali's concept of morality demonstrates that behavioral change (morality) must become a profound inner quality. Therefore, positive habituation activities such as the Dhuha prayer and the Quran recitation

are not mere rituals, but rather tools for moral education that repeatedly instill values in students' souls.

2. Imam Al-Ghazali also emphasized the importance of good manners for teachers or mentors, namely, having patience, humility, compassion, and authority. Guidance and counseling teachers demonstrate attitudes consistent with Al-Ghazali's ideal mentor. They avoid being harsh or harshly punishing, but instead prioritize compassion and gentle guidance, making students feel comfortable and more receptive to advice.
3. In Al-Ghazali's thinking, praiseworthy morals (mahmudah) such as honesty, trustworthiness, patience, and sincerity are the foundation of happiness in this world and the hereafter. This aligns with the primary goal of school counseling services, which is to develop students with Islamic character and high moral awareness.

Thus, the implementation of Islamic values-based guidance and counseling at SMPN 2 Batukliang Utara reflects the practice of Imam Al-Ghazali's theories. His thoughts not only serve as a theoretical basis but also inspire the practical approach of guidance and counseling teachers in fostering students' morals.

Conclusion

Implementation guidance counseling based Islamic values at SMPN 2 Batukliang Utara have walk effective with level success reached 80%. Although there is constraint in the form of limitations understanding religious knowledge in general deep by the BK teacher, thing This overcome through collaboration active with Waka Student Affairs and Islamic religious education teacher . The approach used put forward values Humanistic Islam , where the BK teacher plays a role as weak mentor gentle However firm , so that create a sense of comfort for student For open And realize his mistake without feel judged . The coaching process morals done through seven stages systematic , starting from summons individual , giving advice based argument logic and religion, until giving guidance integrating morals spiritual activities such as prayer dhuha And tadarus Al-Qur'an. By Because that , success internalization values morals in self

student very depends on consistency habituation positive at school as well as existence motivation spiritual from student For repair self .

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