

A Student Counseling Study: The Internalized of Islamic Value in Daily Life

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Abstract: The daily habits of students that have been formed so far in Islamic boarding schools that take place continuously produce positive habits that can be internalized in everyday life. In connection with this, the purpose of this study is to identify Islamic values that can be internalized in daily life, especially to deal with the Covid-19 Pandemic. Santri is a term for students who are in Islamic-based dormitories or commonly referred to as Islamic boarding schools which are cared for by Kyai and Bu Nyai. The population in this study are Islamic boarding schools located in East Java, especially the areas of Madura, Jombang and Probolinggo. This research uses constructivism paradigm with a qualitative approach. The method used is a case study that requires empirical data in Islamic boarding schools. The results of the data through in-depth interview techniques and documentation studies will be analyzed to further develop a narrative about the values that exist in Islamic boarding schools, how to handle them by teachers and reveal the needs of students which can be used as a basis for the development of guidance and counseling in Islamic boarding schools.

Keywords: internalization islamic values, guidance and counseling, islamic boarding schools.



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Introduction

Islamic boarding schools are one form of educational institution that has long existed in Indonesia which upholds cultural traditions and values in Indonesia (Arifin, 2012; Junaidi, 2017; Shiddiq, 2015) so many values that can be internalized in daily life. Islamic values are examined from Islamic boarding school's treasure, Based on socio-religious of the school's environment that is all around (Shodiq, 2011). Islamic value is the good value that is applied by the community based on santri's diversity practices. The value of traditional Islamic boarding schools that developed for decades inherited the nobility and local wisdom (Nilan, 2009). The value of Islamic counseling practice based on traditional values is recognized well by the santri. Kyai/Nyai guides students to study in Islamic boarding schools. In a boarding school,

they prefer meaningful values besides knowledge only (Wekke & Hamid, 2013). Kyai/Nyai heals children who are having problems at school. Indigenous healing in indigenous medicine is well recognized in the health literature, but non-native health practitioners know very little about the healing process (Ward et al., 2021). Santri's counseling which has been done by Kyai/Nyai at boarding school was using an Islamic value. The form of behavior appears to be a life experience. Good values are believed and practiced by santri. Running values is not easy, it needs continuous effort and guidance by Kyai/Nyai in carrying out worship and life affairs in the fulfillment of students' daily needs.

What are the good values reflected in Islamic boarding schools? This article attempts to describe santri's activities and good practices in translating Islam in Islamic boarding schools.

Santri's is in the period of adolescent growth and development. Stormy times and difficult times were adapted to values and norms of customs. Santri performs life skills development tasks in boarding school. They were experiencing problems meeting a task the development of themselves, not only that, but they also were less capable in adapting to the environment of boarding school. For example, being less able in time management, discipline, honesty, doing five times of salah diligently, participating in learning activities at school and obeying the rules at the school, also being able to take care of daily needs such as cleaning the body, clothes, making up their bed, as well as eating and drinking.

Santri that experienced trouble adjusting themselves assisted by Kyai/Nyai. They need a substitute role for parents in boarding schools to help themselves grow optimally. The role was replaced by Kyai/Nyai as the builder of the boarding school. Where they live together with the Kyai/Nyai for years in the Islamic boarding school. Guidance in boarding schools is carried out by Kyai/Nyai by involving the role of ustadz and ustadzah as well as dormitory managers to overcome the daily problems that are experienced. It does have in common with counseling rooms in schools that are carried out by a counselor with the involvement of school principals and teachers. Guidance and counseling are carried out in elementary schools that involve principals and classroom teachers as school counselors to overcome crucial problems (Fathoni et al., 2021).

In the development of guidance programs, Kyai/Nyai has a cooperative agreement with parties outside the Islamic boarding schools. System development is carried out in a collaborative way by inviting experts and practitioners in the field of psychology, social institutions, educational consultants, and parents. Moreover, in other words, this school does solve the problem by itself.

Cooperation between Islamic boarding schools with local governments in providing training for teachers at schools can improve the skills and knowledge of teachers and caretakers of the Islamic boarding school in conducting guidance services to the students. Collaborating with local governments to develop, implement, and evaluate leadership and peers' counseling programs can mobilize and train senior volunteers to become peer counselors (Carandang et al., 2019). It is relevant to Yusuf (2009, quoted in Novitasari, 2016), who states that a comprehensive guidance and counseling program uses a strategy as follows, (1) basic services, (2) responsive services, (3) individual planning, and (4) system development. Furthermore, basic service aims to facilitate the personal and social development of students. While the purpose of responsive services is to help students cope with crises (Fathoni et al., 2021). Students encounter a crisis problem that needs to be addressed immediately in order to solve the problem. However, students often complain about problems to their peers rather than to the Kyai/Nyai.

Santri tells more about everyday life with peers. Peers consist of younger siblings and upperclassmen in one room and one school. The role of peers sometimes breeds fear, afraid that there will be bullying on younger students. Instead, they can live in harmony side by side, but peer pressure often leads to disagreements, quarrels, and hostility as well as disputes between students. It diminishes the values of harmony that are firmly built by the Kyai/Nyai to promote compassion and brotherhood of Kyai/Nyai in managing conflicts, disputes, and bullying in Islamic boarding schools is urgent to set an example, educational parenting. Teachers must be motivators and intermediate for students that are at disagreement. The role of teachers ustadz/ustadzah helps Kyai/Nyai to dismiss the problems that arise every day by giving advice, reprimand, and even punishment for students who are not disciplined.

In the development of Islam that dominates schools in Indonesia, there needs to be guidance and counseling to give the shape to the Kyai/Nyai's vision and mission. Guidance and counseling at boarding school is developed through local values about the ways of guidance that can be applied at school, Such as the implementation of behaviorism practices carried out by the religious teachers or ustadzah in managing

students to be more disciplined in doing the congregational salah. In the following analysis of encouragement mid-century for more counseling guidance at school (Porter, 2020).

Santri's self-adjustment at school and in Islamic boarding schools needs to be considered. Not a few students do not feel at home living in a boarding house because they are not able to adapt. The school adjustment model, externalizing behavior, teacher and student relationship, and peers relation, have a significant direct impact on the school adjustment of new students, whereas family involvement does not have a significant role (Demirtaş-Zorbaz & Ergene, 2019).

Students who have a high self-efficacy, will not be easily influenced by friends' invitations to negative things. Not easily affected by social pressures. For instance, students who experience problems such as violating the rules of the boarding school, not taking part in congregational salah, skipping school, must be immediately handled by the dormitory manager and teacher guidance in the school. Immediate handling can prevent other serious violations. This prevention is carried out by performing congregational salah every time so that the bad is immediately followed by the good so that there is no major sin. Adolescent problems such as addiction to pornography, drinking are caused by social pressure, and low self-efficacy (Patton et al., 2018). It is rarely found in Islamic boarding schools.

Method

Research Design

This research method uses a constructivist paradigm with a qualitative approach (Creswell, 2012). Qualitative methods develop a rich and descriptive description of the reality that exists in the environment (Sheperis et al., 2010). Qualitative research focuses on the views of participants, emphasizing special arrangements for participants, and highlighting the personal meaning of the experience for participants (Houser, 2019) dan In this qualitative research is open and unrestricted so that often appears the languages used by the research subject. (McLeod, 2003). Because of that, the case study method used in the study requires empirical data (Ponterotto, 2005) at Islamic boarding schools in Java which are located around the regencies of Madura, Probolinggo, and Jombang.

To get in-depth data about the values that are internalized in Islamic boarding schools sites were chosen based on sources that support the achievement of the aims in this research. The source includes Kyai/Nyai as a builder in the boarding school, Ustadz/Ustadzah as the caretaker in the boarding school, Guidance and Counseling Teachers as Counselors in Islamic boarding schools which handles the problems faced by students in Islamic boarding schools. The following is a flowchart of the research stages:

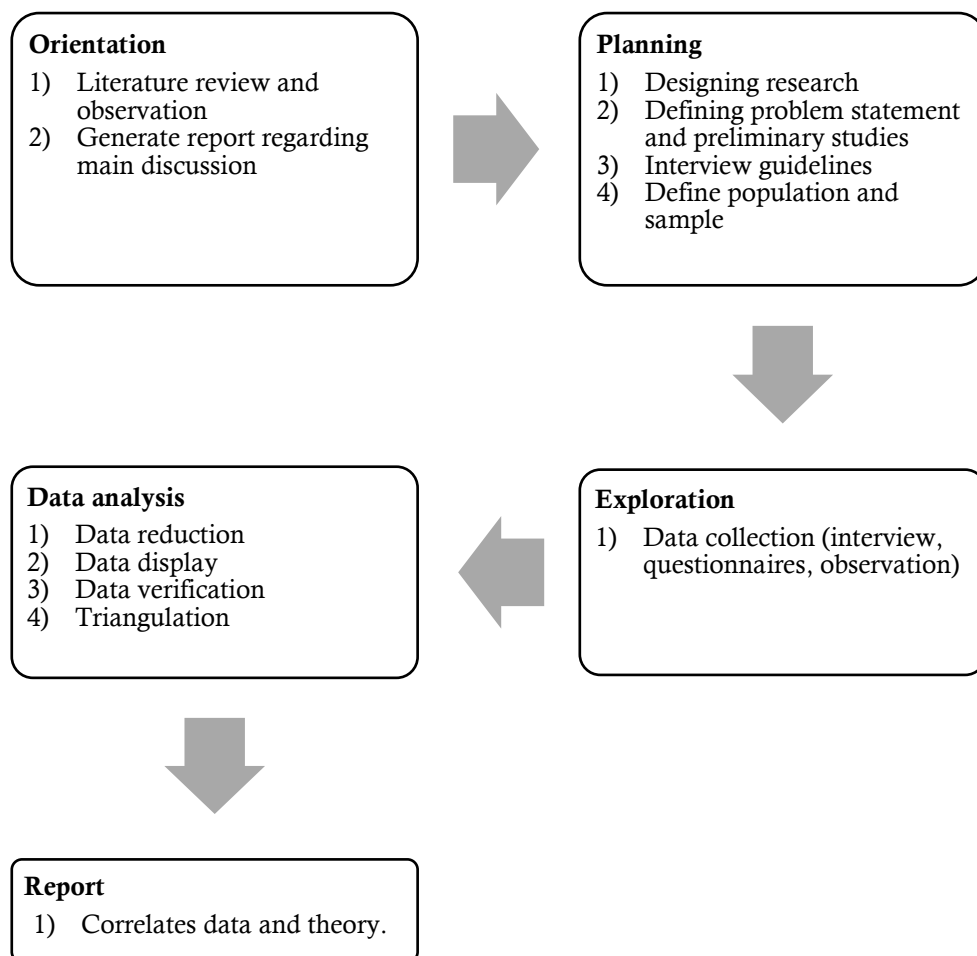


Figure 1. Research Stages.

Results and Discussion

In pesantren, the Islamic practices work along with the five times congregational salah and recitation schedule. Santri learns to develop life proficiency as pious people. Santri carries out with devotion the practices of salah, Al – Qu’ran recitation, and the tradition of mastering Kitab Kuning (yellow book). It said that the pesantren developed good characters through the value of piety and faith to Allah SWT, the loving of Prophet Muhammad (SAW), being noble, grateful to Allah SWT, honesty, cleanliness, alms, brotherhood, goodness, sincerity, and respect to the Kyai/nyai, parents, teachers and friends.

Interview Result

The interview gathered from pesantren caretakers are as follows:

What values applied to the santri?

“Santri educated to be pious to Allah SWT, established the five salah times and shalawat to the Prophet Muhammad (SAW); with Shalawat it will bring safety in life. Furthermore, Santri also educated to be generous, sincere, patient and grateful”.

How are those values applied in pesantren?

“Kyai/nyai remind the santri with a loudspeaker that filled with shalawat in every salah times in order to gather the santri in a mosque, then starts the congregational salah; which leads by Imam, and concluded by reading shalawat to Prophet Muhammad (SAW) after the salah.”

Why did Kyai/nyai endeavor the santri to do congregational compulsory salah?

The parents entrusted their children in pesantren; therefore, the Kyai/nyai's job is to ensure the children do the congregational salah as salah is compulsory in Islam. Moreover, if the santri missed the salah, hence the Kyai/nyai would bear their sin.

Observation Result

The observation was in pesantren, located in Java. The observation has clarified that the values in the pesantren will improve the value of piety and faith to Allah SWT; these values emerged in the congregational salah. The santris are required to do the congregational salah, led by Ustadz for male santris and by Ustadzah or Nyai for female santris. When Adhan is called, the santris will do the ritual purity and wudu and then read shalawat while waiting for the Imam to lead the congregational salah. After the salah, the Imam did dhikr along with the santris and concluded with du'a together. And then, the santris went back to their room and continued their routines of reciting Kitab Kuning in the prayer room according to the provided schedule.

How to develop a generous character to santris?

“They teach the santris to do alms to orphans by visiting the orphanage. Kiai has dozens of orphans and foster children who are also attending the pesantren free of charge. They live side by side along with the other santris without differences”.

Every evening, the children (santris, foster children, and orphans) have dinner together with the other santris provided by the Kyai/nyai after reciting the Kitab Kuning activity. The Santris who have done fasting also get a free meal to break their fast. It will encourage them to have a passion for sunnah fasting and memorizing Al – Qu'ran. Poor children and orphans were provided with free meals also.

How to embed the patience and grateful character in the pesantren?

The Santris learned to be patient by obeying every rule in the pesantren. They learn to be patient by doing autonomous activities such as waking up at 24.00 for late nights salah, recitation, and at the queue of mealtime, bathroom, and washing activity. To be diligent in salah, recite, and kind to oneself and others are the gratitude for the blessings of Allah SWT.

What are the problems that arise during Covid – 19?

There are no problems that arise; every activity is carried out according to the health protocol. The santris felt safe and stayed in the pesantren. Overall, there are no health problems within the santri, but one santri got sick, then got picked up by the parents and treated at home. Santri keeps receiving its shipments every three weeks, and parents can visit them by following the health protocols.

How to embed the cleanliness values in the pesantren?

Each santri is obliged to do the chores according to the schedule provided. They clean the rooms, yards, and other facilities such as the garden, bathroom, and prayer room; they also wash their clothes—all of these essential things to live in cleanliness and holiness.

Questionnaires Result

The open – question questionnaires were used in this research and distributed to Kyai/nyai, caretakers, school counselors, and santris in the Java region. The result gathered from 116 santris, 13 Kyai/nyai, 11 caretakers, and 19 school counselors. It concludes that the daily activities such as time discipline, five salah times, reciting, study, eating a meal together, respecting elders, and listening to the wisdom given by Kyai/nyai, school counselors and caretakers also believe in parents' blessings and morals will lead to

positive behaviors. Moreover, the positive behaviors achieved by tawakkul, which teaches them to keep thinking positively and surrender to God Almighty for everything they have done.

Discussion

In order to be self-developed optimally, the santri will need substitute role parents in the pesantren. In the 20th century, in the United States of America, guidance and counsel can be achieved through measurement, groups, and intelligence (Porter, 2020). It said that gaining self-value can be based on objective measurements that measure the knowledge and intelligence as helpful information for parents, teachers, and individuals. The role of Kyai/nyai when counseling the santri with Islamic values based on Allah SWT command, which implied in the Al – Qu’ran and follows the Prophet Muhammad (SAW) in his daily life lifestyle and morals or his behaviors (Dogra et al., 2021).

The values that embed in pesantren and shaped daily habits are as follows:

First, the values that may help santri to resolve the problem are sincerity, patience, role model, generosity, and acceptance. Kyai/nyai, in their counsel and guidance, always encourage santri to be patient and be grateful. There are five advantages of being grateful, i.e., being grateful, positive thinking in happiness and sadness, lesson learned from catastrophe, if fulfilled with happiness feeling is treated as God’s deposit and also tawakkul as it is the manifestation of internalization of values in pesantren (Patriadi et al., 2015).

Second, living in happiness and adequate will lead to a joyful feeling because everything is the best. Therefore, it will always be grateful for sustenance from Allah.

Third, prestigious to others. A happy person is one whose life is filled with kindness; others will like and respect us. Always smiling when meeting with friends or families and not showing a sour face. It is the grateful state that brings others to respect and appreciate us.

Fourth, it appears charming. A grateful person will always be smiling when facing others and their life.

Fifth, it appears younger and has a long life. A grateful person has patience in anything they do. Patience leads to good health; the face will show a relaxed state and be positive; while when angry, the face will show a tense; hence it will get old quickly.

Sixth, required always to maintain cleanliness and purity, it is one of the positive routines in pesantren. A clean lifestyle enshrined in the book of fiqh (Islamic law and mandatory rituals). It is physical purity and emotional purity; this is also taught in Islamic values, namely always thinking positively. Furthermore, these two helped santri to face the Covid – 19 pandemic.

Seventh, do everything in the right amount, not excessively. Because any excessiveness is not the right way of Allah SWT, Santri will also follow the rules in the pesantren, such as waking up in the morning, doing prayer, eating, studying, and resting.

An ungrateful person will always live in sorrow because everything is a heavy burden, and their jealousy of other people’s success will prevent them from trying to be better people and be unlucky in life. Moreover, an ungrateful person will always have negative thinking and blame others for everything. Communication challenges persist in times of crisis due to a lack of readiness and focus (Rusho et al., 2021). It goes with ungrateful santri, who always refused when given a task, was a rebel, blamed others, and felt unlucky with their life since everything good was never a positive thing. Moreover, the santri became a tempered person, sickly, high blood pressure that leads to migraine and headache. Hence, jealousy is physically and emotionally destructive for the body.

Being ungrateful for Allah SWT blessings will be backfired as a punishment by God. We always get a reward from God for everything we do right and written in our lifeline; hence, we always respect and appreciate each other that we are all the same (Thohir et al., 2021). On the contrary, bad behavior will lead to sin; more sins lead to more punishment in the afterlife. Some people do not appreciate blessings; hence they become shortsighted. Furthermore, some people were always jealous of other people’s advantages, and these people will always feel a lack of their abilities, gifts from Allah SWT, and underestimating other people’s success. People went through their times in life; they might experience losing everything such as

jobs, houses, and wealth. Moreover, they should not forget the past but learn from their mistakes in the past; hence, experiences will make them better people.

The pesantren have unique characteristics in life, view of life, and other Islamic values taught us always to think and behave positively. Happiness can encourage us to rise from failure. Teenagers with positive thinking help the children to develop themselves optimally. Children born in the millennial generation need to put a distance of their minds from negative thinking. The world is spinning around; always up and down, rich and poor; hence, always be grateful for everything. There is always an obstacle that needs to be overcome every day; thus, stay thinking positive and behave positively. The wheel keeps turning; tomorrow might not necessarily be ours, always be a kindness to everyone. Positive thinking is the skill of life, and needs to be learned and practiced. Set aside wealthiness for anyone who needs it.

During this pandemic, there were many cases regarding the harassment of women and children; thus, it will need to provide extra support on the helpline to resolve such matters. During a crisis such as this, it is crucial to ensure that women and children emergency helpline will provide excellent services (Petrowski et al., 2021). The school had a new regulation on teaching and learning, such as online learning and blended learning; thus, the children will require support to adjust to this new system. The adjustment, as mentioned earlier, support services will introduce them to any new system of the school activities. It is essential to ensure that every factor will facilitate any school adjustment (Demirtaş-Zorbaz & Ergene, 2019).

During the adjustment, a santri felt comfortable sharing their daily life with another santri or peers from their age group, junior/senior, roommate, or school friends. Therefore, it will require a counseling service led by their peer. A peer counseling service may effectively support them in any way, such as an individual who has some extra weight are willing to be physically active due to the support from his peer (Punna et al., 2021). Santri, who has a high self-efficacy, will never be tempted to do harmful things, social pressure; self-efficacy on teachers associated with resilience and inclusive practice (Yada et al., 2021).

Conclusion

Pesantren is an Islamic boarding school. The students who live their daily life in pesantren is called santri. Kyai/nyai, caretakers, and school counselor educate their students to carry out their daily life according to Islamic teachings. It emphasized positive habits in daily life such as morning routine, rest time routine, mealtime routines, and any positive activities. Doing those activities shaped the santri to have a better personality such as gratefulness personality, obedience, adequacy, helpful, and any other positive behavior. Positive activities by the Prophet Muhammad (SAW) emphasized cleanliness and positive thinking; these will help overcome all the obstacles arisen during this Covid – 19 pandemic.

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