



# ACTUALIZATION OF ISLAMIC COUNSELING THROUGH THE YOUTH COUNSELING INFORMATION CENTER AT STATE ISLAMIC SENIOR HIGH SCHOOL

**Hamka Dondo<sup>1</sup>, Amrah Kasim<sup>2</sup>, Syamsuddin<sup>3</sup>, & Lian G Ota<sup>4</sup>**

<sup>1,4</sup>Institut Agama Islam Negeri Sultan Amai, Gorontalo, Indonesia

<sup>2,3</sup>Universitas Islam Negeri Alauddin Makassar, Indonesia

Correspondence Email: [dondohamka@gmail.com](mailto:dondohamka@gmail.com)

## ABSTRACT

This study addresses the increasing prevalence of teenage delinquency, which continues to rise alongside rapid advancements in knowledge and technology. This issue stems from the decline of religious values and norms among students in madrasahs and schools. The implementation of an Islamic counseling guidance program through the Youth Counseling Information Center (PIK-R) aims to guide students toward better behavior and moral character. This field research employs a qualitative approach, utilizing data collection techniques such as interviews, observations, and documentation. Data processing includes reduction, presentation, and conclusion drawing. The findings indicate that the actualization of Islamic counseling through PIK-R at State Islamic Senior High School 1 Kotamobagu has been running effectively, as evidenced by the presence of student problem archives and the active role of the guidance and counseling teacher, despite being the only one, in providing counseling services based on Islamic principles guided by the Qur'an and hadith. Each counseling session emphasizes the importance of practicing Islamic teachings to help students overcome their challenges. The study reveals several key implications: (1) the Guidance and Counseling room is not conducive and does not meet the required ratio as stated in Permendiknas No. 39 of 2009; (2) while student behavior has improved, it remains unstable due to peer influence; (3) the availability of Guidance and Counseling facilities and teachers is limited; and (4) the presence of PIK-R as peer counselors significantly assists Guidance and Counseling teachers, particularly in supporting students who are reluctant to discuss their issues directly with teachers.

**Keywords:** Counseling, Islamic counseling; teenagers

## 1) INTRODUCTION

The fourth paragraph of the Constitution states that the obligation of the state is to enlighten the life of the nation and contribute to maintaining world order based on

independence, eternal peace, and social justice. As part of the government, the Ministry of Religion is responsible for realizing this national ideal by developing human resources not only through religious guidance in mosques, prayer rooms, and Islamic organizations but also by contributing to national development in the fields of knowledge, technology, faith, and piety. This is achieved through formal and non-formal educational institutions such as Madrasahs, Islamic Boarding Schools, and Al-Qur'an Study Centers, as well as general schools. This aligns with the mandate of the 1945 Constitution, which emphasizes the state's duty to educate the nation and promote a world order based on independence, lasting peace, and social justice.

Islamic counseling guidance is an activity related to an individual's or a group's behavior, based on Islamic teachings, in navigating life and the challenges that arise. These challenges bring about changes that must be faced, whether one is prepared for them or not. Some students can handle these challenges independently, while others require assistance from others, making Islamic guidance and counseling essential, particularly in the madrasah or school environment. This is especially relevant for teenagers, who, according to developmental psychology, are in a phase characterized by the functional activity of sexual glands, also known as adolescence a transitional period between childhood and adulthood marked by growth and puberty. The need for Islamic counseling guidance is even more critical in today's modern era, where globalization influences various aspects of students' lives.

Islamic counseling guidance through the Youth Counseling Information Center, in the researcher's view, is not only implemented within educational institutions but also practiced in society, contributing to national and state life. Islamic counseling guidance for students, particularly teenagers, plays a crucial role in shaping the character of the younger generation to become morally upright and responsible citizens.

Law No. 20 of 2003 concerning the National Education System states that "the goal of national education is to develop the potential of students to become individuals who are faithful and pious to God Almighty, possess noble morals, are physically and mentally healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens."<sup>1</sup> However, this goal cannot be achieved without proper guidance and counseling from all parties, especially educational institutions, which include the head of the madrasah, teachers, education staff, and counselors as key figures in guidance and counseling. Education exists to produce an intelligent generation with strong morals and ethics, in line with the objectives of national education. The education provided in madrasahs is always linked to the development of students, both academically and non-academically.

In madrasahs, students naturally engage in academic competition while also developing their personalities. As they enter adolescence a stage of psychological development known as the "adolescent" period, marked by the functional maturation of sexual glands they begin seeking balance within themselves. However, they may not always know how to navigate this phase effectively. In their search for balance, internal conflicts may arise. Some students can manage these challenges independently, while others struggle to cope. In this context, teachers,

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<sup>1</sup> *The Republic of Indonesia Constitution No. 20 Year 2003 about National Education System*, (Bandung: Image of Umbara, 2003), p. 98.

as educators, are expected to provide a balanced approach in supporting students both academically and non-academically.

Cognitive values are easier for teachers to teach than guiding students in developing affective values. Madrasahs must provide a space for students to share personal conflicts, experiences, and emotions. The conflicts or problems students face can naturally affect their ability to study effectively. Teachers are responsible for supporting students in overcoming these challenges, which involves a counseling process. During counseling interviews, teachers must apply appropriate approaches based on the specific context of the student's problem. In this process, students seeking help are referred to as counselees, while the counseling is conducted by guidance and counseling teachers (counselors) or peer counselors, regular teachers who provide special assistance in supporting students.<sup>2</sup>

Law No. 14 of 2005 concerning Teachers and Lecturers mandates that teachers play a significant role as educators, instructors, and mentors. A teacher's role is not limited to teaching but also includes guiding, directing, training, assessing, and evaluating students in early childhood education, primary education, and secondary education. Many teachers excel in teaching but struggle in educating, highlighting the need for stronger government emphasis on the true essence of education. This underscores the importance of effective Islamic guidance and counseling, which can be provided through guidance and counseling teachers as well as the Youth Counseling Information Center (PIK-R) or peer counselors. These services aim to offer assistance to individuals in need, viewed from two broad perspectives. First, from a sociocultural standpoint, societal changes have led to various personal issues, such as relationship problems, family conflicts, financial difficulties, and other challenges. Second, from a pedagogical perspective, some students still struggle to achieve optimal academic performance, indicating the necessity of proper guidance and counseling.

This issue is further compounded by the fact that many student problems originate from outside the madrasah, making it impossible to ignore them. If the madrasah's mission is to provide comprehensive, effective services that help students achieve their developmental goals and overcome challenges, then all activities within the madrasah must be directed toward that purpose. Essentially, humans are created good by Allah SWT, in accordance with their natural disposition. This is affirmed by Allah SWT in *Surah At-Tin* (3–4) as follows:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۚ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝

Meaning: *Indeed, we have created man in the best form (4). Then we return him to the lowest place (5).*<sup>3</sup>

The verse explains that Allah has created humans in the best form, and if they strive to be grateful and uphold righteousness, they will remain noble. However, if they engage in actions

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<sup>2</sup> Arintoko, *Interview Counseling in School: complete with example case & handling*, (Yogyakarta: ANDI, 2011), ed.1, p.2.

<sup>3</sup> Ministry of Religious Affairs of the Republic of Indonesia, *Al-Quran and its Translation*, UPK Ciawi - Bogor, 2020, p.597.

forbidden by Allah SWT, they may fall from a high status to the lowest level. Therefore, guidance, direction, and instruction are necessary to prevent individuals from following their desires or being led astray by the temptations of Satan. Islamic guidance and counseling through PIK-R, or peer counselors, should align with Islamic teachings based on the Qur'an and the Sunnah of the Prophet. Recognizing this need highlights the importance of providing Islamic guidance and counseling services alongside teaching activities in madrasahs. With a broad scope of responsibilities, Islamic guidance and counseling in madrasahs serve all students, focusing on their overall development. This underscores the necessity of balancing attention between academic instruction and Islamic guidance and counseling in madrasahs or schools.

State Islamic Senior High School 1 Kotamobagu, located in the Mongondow sub-district, South Kotamobagu District, Kotamobagu City, is the only state Madrasah Aliyah in the region, with a current student population of 1,154 from five districts/cities in the Bolaang Mongondow area, spread across 35 classrooms. Madrasahs are typically established through community initiatives and participation, ensuring that the learning process is conducted formally. Initially, Madrasah Aliyah Kotamobagu operated under the Daarul Ulum Foundation, founded in 1985. Later, the foundation transferred its management to the Department of Religion, which subsequently changed its status in 1992, renaming it State Islamic High School 2 Manado (MAN 2 Manado) in Kotamobagu. In 1995, its name was changed again to State Islamic High School 1 Kotamobagu (MAN 1 Kotamobagu), and in 2021, it was upgraded by the Ministry of Religion to become State Islamic Senior High School 1 Kotamobagu Plus Skills and Research. Currently, the school is committed to developing an Islamic counseling mentoring program through peer counselors via the Youth Counseling Information Center. Peer counselors play a crucial role because teenagers often feel more comfortable discussing their problems openly with friends of the same age rather than with parents at home or teachers at school. Peers have an essential role in helping their friends overcoming problems, understanding and solving issues, and developing constructive approaches to dealing with challenges.

The phenomenon occurring today includes crimes at various levels, including among state officials who abuse their power for personal or group interests, even going so far as to justify any means to achieve their goals. This is concerning, especially since many of these individuals are graduates of madrasahs, where moral education and counseling services are provided through guidance teachers. Additionally, many madrasah students are seen wandering outside school during class hours instead of attending lessons. Some students are frequently absent at certain times, and even during lessons, they tend to be more engaged with games on their Android phones, leading to an ineffective teaching and learning process. Consequently, this negatively impacts students' academic performance and overall learning outcomes.

## **2) METHODS**

This study is a kind of field research using a qualitative approach, with data collection techniques that include interviews, observations, and documentation. The data processing consists of data reduction, data display/presentation, and conclusion drawing. According to Lexy J. Moleong, qualitative research is intended to understand phenomena experienced by research subjects, such as behavior, perception, motivation, and actions, in a holistic manner. It is

described in words and language within a specific natural context, utilizing various natural methods.<sup>4</sup>

### 3) RESULTS AND DISCUSSION

#### A. Guidance and Counseling Strategies

Islamic counseling guidance is an effort to assist individuals in navigating their lives so they can resolve their own problems by becoming aware of and enlightened by the power of Allah, fostering hope for both the present and the future. Guidance and counseling strategies involve a series of systematically structured activities tailored to meet students' needs and address their specific challenges. In general, students face various issues, including personal, academic, educational, and social problems. Despite being taught good morals, problems at school are often inevitable, as many of the challenges students encounter originate from external environments beyond the school setting.

The ability to regulate students' emotions requires an effective guidance and counseling strategy to foster emotional intelligence, enabling them to manage their emotions positively and address challenges in a mature manner rather than reacting impulsively. With 1,154 students from diverse family backgrounds, State Islamic Senior High School 1 Kotamobagu naturally has students with varying levels of emotional intelligence. Therefore, it is essential to provide them with a safe space to express their concerns, making it the collective responsibility of all stakeholders at the school to support their emotional and personal development.

Based on the research results of Nursanty Reni (2008), it states that teenagers who have low emotional intelligence will tend to be depressed. In addition, teenagers who have problems with emotional intelligence will have difficulty learning, socializing, cannot control their emotions and are very easily involved in negative things. These negative things are juvenile delinquency such as skipping school, smoking, hanging out, fighting, getting drunk, extortion, theft, robbery, assault and drug abuse.<sup>5</sup>

Islamic counseling guidance activities at Madrasah Aliyah Negeri 1 Kotamobagu are carried out every Friday or once a week. These activities are carried out by counseling guidance teachers by providing materials on social, learning, career and personal, in addition, counseling guidance teachers can also provide online and offline services in the form of WhatsApp services. The planning of counseling guidance is carried out offline in the counseling guidance room and is carried out by dividing students into classes and the services often used in the implementation of Islamic counseling guidance are offline so that all students of Madrasah Aliyah Negeri 1 Kotamobagu can obtain good counseling guidance materials face to face, in addition, counseling guidance teachers can also make student guidance books as control books for the implementation of guidance.

Guidance and counseling activities are conducted by guidance and counseling teachers

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<sup>4</sup>Lexy J. Moleong, *Qualitative Research Method*, (Bandung: Teenager Rose Work ,2010), p. 6

<sup>5</sup> Nursanty R, *The Relationship between Emotional Intelligence and Depression Tendencies in Adolescents*, UMS, 2008.

(counselors) and assisted by students serving as peer counselors through the Youth Counseling Information Center (PIK-R). Peer counselors, who are fellow students with certain skills and qualities, receive training from relevant agencies to support and collaborate with guidance and counseling teachers in helping students address and resolve their personal challenges.

In the implementation of Islamic counseling guidance, PIK-R members or peer counselors who have been scheduled every week, are divided into 4 or 5 people to be more effective and efficient in carrying out their duties and responsibilities. The implementation of Islamic counseling guidance is carried out openly so that students also get access to develop themselves. Guidance materials are given openly/generally to all students and students are given the opportunity to ask questions related to the material presented by the guidance counseling teacher and the teacher can also directly provide solutions to the problems faced and questioned by the students. To create a more relaxed atmosphere of guidance, the material is given by playing games so that the implementation of guidance can be fun so that students do not feel bored in following guidance services, the comfort factor of the place or room and the student's trust factor in the guidance counseling teacher must also be considered.

However, it often happens that there are still students who are reluctant or embarrassed to ask directly about the problems they are facing, so such students can be given the opportunity for special guidance by a guidance teacher or peer counselor through the Youth Counseling Information Center.<sup>6</sup>

The specific findings in this study are how the implementation of Islamic Counseling Services through the Youth Counseling Information Center (PIK-R) was carried out in Madrasah Aliyah Negeri 1 Kotamobagu. Meanwhile, the services in question include Islamic counseling services carried out by guidance and counseling teachers (counselors) and students as peer counselors, as well as all elements that are the focus of this study and will be formulated based on Islamic counseling services that covering individual and group counseling services service counseling Islamic as a group.

The role of a teacher as a counselor in the implementation of Islamic guidance and counseling services is crucial. The primary goal of Islamic counseling services is to help students regain awareness and find solutions to the problems they face. Therefore, a professional guidance teacher (counselor) must have a deep understanding of various Islamic counseling approaches. To maximize the effectiveness of guidance and counseling at Madrasah Aliyah Negeri 1 Kotamobagu, additional efforts are made by involving students as peer counselors through an intra-school organization, namely the Youth Counseling Information Center (PIK-R), which operates through various means, including individual Islamic counseling services.

According to Liliyanti Kaawoan, the service model and approach of individual Islamic counseling guidance are carried out every Friday or once a week by the guidance teacher in the guidance and counseling room as well as the Youth Counseling Information Center (PIK-R) room. As the Head of the Madrasah, she observed that the implementation of Islamic counseling services in this Madrasah was running well, especially with the support of an intra-school

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<sup>6</sup> Interview with the Principal of MAN 1 Kotamobagu, Liliyanti Kaawoan, M.Pd. in the Principal's office on December 4, 2023.

organization that assisted in providing guidance. She noted that the guidance teacher played an active role in implementing the services. Their duties as supervising teachers and peer counselors include calling students who are facing problems and helping them find solutions in the guidance and counseling room or the PIK-R room. If the issue is highly personal, the guidance and counseling room is closed to ensure privacy and prevent disturbances from other students.<sup>7</sup>

Furthermore, according to Norma Yunita Mokoginta, the implementation of individual guidance is explained by the teacher as being conducted at least once a week by students acting as peer counselors. This approach is necessary because some students are reluctant to openly discuss their personal problems. Therefore, a platform that involves students as counselors is needed. With the presence of the intra-school organization, namely the Youth Counseling Information Center (PIK-R), students who face difficulties can freely and openly express their concerns. *Alhamdulillah*, all the problems experienced by students can be addressed properly and effectively.<sup>8</sup>

The same statement was expressed by Hendi Z. Suangi, who stated that individual Islamic counseling services have been running well and actively for students facing problems. However, several factors still affect the effectiveness of counseling guidance, including a lack of student trust in counseling teachers and the comfort level of the counseling room, which may not be conducive for students to seek guidance. This was conveyed by the Deputy Principal of Madrasah, Mr. Hendi Z. Suangi, S.Pd., in his office. Furthermore, when asked whether the counseling services implemented align with Islamic counseling principles, the Deputy Head of Student Affairs explained, *"The counseling services implemented, including individual counseling at MAN 1 Kotamobagu, adhere to Islamic counseling principles, which are based on the Al-Qur'an and Hadith. By practicing Islamic teachings, students can better understand their problems and strengthen their connection with Allah SWT"*.<sup>9</sup>

According to Gladysah Pramesti Makalalag, some students were initially shy and reluctant to openly share their problems. However, with the help of peer counselors, these students eventually felt comfortable expressing the issues they faced both at school and outside of school.<sup>10</sup>

Next, the researcher conducted interviews with the Head of Madrasah, the Deputy Head of Madrasah for Student Affairs, guidance and counseling teachers, and students as peer counselors regarding the implementation of individual Islamic counseling services at Madrasah Aliyah Negeri 1 Kotamobagu. The researcher obtained information that guidance and counseling teachers, along with peer counselors, have effectively implemented individual Islamic

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<sup>7</sup> Interview with the Principal of MAN 1 Kotamobagu, Liliyanti Kaawoan, M.Pd., in Madrasah's Principal office on Monday, December 4, 2023, 09:00-11:30 WITA

<sup>8</sup> Interview with Guidance and Counseling Teacher, Norma Yunita Mokoginta, S.Pd in Guidance and Counseling Room on Friday, December 15, 2023 at 09.00-10.30 WITA.

<sup>9</sup> Interview with Deputy Principal for Student Affairs, Hendi Z. Suangi, S.Pd, in his Room on Tuesday, December 5 at 10:00 - 12:30 WITA.

<sup>10</sup> Interview with Peer Counselor Student, Gladysah Pramesti Makalalag on Tuesday, December 5 at 11:00 - 12:00 WITA.

counseling services. This includes actively assisting students with problems, identifying and addressing student issues, and guiding them to the guidance and counseling room using an Islamic teaching approach to help them overcome their challenges.

The guidance provided is not only to explore the problems faced by students, but more than that, the guidance provided by guidance and counseling teachers and students through the Youth Counseling Information Center (PIK-R) is focused on the formation of students' character so that they have noble morals according to the guidance of the *Qur'an* and the *Sunnah* of the Prophet Muhammad SAW.

Finally, the researchers concluded from the initial interviews regarding the implementation of individual Islamic counseling services that no excessive or unresolved negative cases were found. On the contrary, the results of the interviews revealed a positive outcome: the guidance teacher effectively carried out individual Islamic counseling services for students, particularly with the assistance of peer counselors through the Youth Counseling Information Center (PIK-R). This collaboration made it easier to address and resolve the problems faced by students at Madrasah Aliyah Negeri 1 Kotamobagu.

## **B. Challenges and Obstacles in Implementing Counseling Guidance**

Guidance and counseling services in schools play a crucial role in preparing a quality young generation for the future. However, their implementation in schools and madrasas is not without challenges and obstacles, which are often encountered by guidance and counseling teachers. In implementing guidance and counseling programs, the efforts of a single teacher are not sufficient; support from various stakeholders is essential to achieving educational goals. All parties involved must understand their respective duties and roles in addressing students' guidance and counseling needs, whether at school, at home, or in the community. Therefore, collaboration and active involvement from schools, parents, and the wider community are necessary.

Based on the research results, the challenges and obstacles in implementing guidance and counseling services and approaches Islamic individuals through the Youth Counseling Information Center in State Senior High School 1 Kotamobagu are:

- 1) When the researchers conducted an interview with the Principal of State Islamic Senior High School 1 Kotamobagu, Mrs. Liliyanti Kaawoan, M.Pd., regarding the challenges faced in carrying out individual Islamic counseling guidance, she explained that several obstacles were encountered. These included a lack of counseling guidance teachers, insufficient facilities and infrastructure, such as a narrow counseling room measuring only 24m<sup>2</sup>, which made it less conducive for conducting individual Islamic counseling services. This issue became even more significant when group counseling was required, as it necessitated a larger space. Additionally, the school faced the challenge of having only one guidance and counseling teacher responsible for handling more than 1,150 students.
- 2) An interview with the Islamic Guidance and Counseling Teacher, Mrs. Norma Yunita Mokoginta, S.Pd., further reinforced the statement made by the Principal of MAN 1 Kotamobagu. She explained that more specific obstacles include the lack of Guidance and Counseling teachers, the limited availability of guidance and counseling room facilities,



which are very narrow at only 24m<sup>2</sup>, and the lack of comfort due to heat, as there is no fan or air conditioning. Additionally, the counseling equipment is incomplete, and there is a shortage of supervising teachers.

- 3) An interview with the Head of the Youth Counseling Information Center at State Islamic Senior High School 1 Kotamobagu, Glaadissah Pramesti Makalalag, revealed her thoughts on the program. She stated, *"As the Head of the Youth Counseling Information Center at State Islamic Senior High School 1 Kotamobagu, I am proud to be able to assist the guidance and counseling teacher in addressing the problems faced by my fellow students at the Madrasah. However, the implementation of this activity is not without challenges, including the limited space available. The counseling room is too small and not adequately representative for effectively conducting guidance and counseling sessions for students facing difficulties"*.

Based on the interviews conducted by the researchers with the Head of the Madrasah, the Guidance and Counseling Teacher, and the Head of the Youth Counseling Information Center as Peer Counselors regarding the obstacles faced in carrying out Islamic counseling services at State Islamic Senior High School 1 Kotamobagu, the researchers obtained information that the main challenges include the lack of a conducive guidance and counseling room, insufficient counseling tools, and a shortage of human resources specifically, having only one Guidance and Counseling Teacher to handle all students.

#### **4) CONCLUSION**

Islamic counseling guidance at Madrasah Aliyah Negeri 1 Kotamobagu plays a crucial role in helping students navigate personal, academic, and social challenges by fostering emotional intelligence and moral character based on Islamic teachings. Conducted weekly, these services involve guidance and counseling teachers and peer counselors from the Youth Counseling Information Center (PIK-R), providing both individual and group counseling through various platforms, including face-to-face and online services. Despite the program's positive impact in helping students openly express their concerns and find solutions, several challenges hinder its full effectiveness, such as a lack of counseling teachers, inadequate facilities, and an unconducive counseling environment. The small counseling room, limited resources, and the overwhelming student-to-counselor ratio pose significant obstacles to optimal service delivery. Nonetheless, the collaborative efforts of teachers, peer counselors, and school leadership continue to enhance the effectiveness of Islamic counseling services, ensuring students receive the necessary support for their personal and emotional well-being.

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