

Urgency Strengthening Religious Values in Guidance and Counseling Programs in the New Normal Era

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ABSTRACT

The new normal period requires all parties to be able to adjust to a new order that has never been done before. This of course can cause various problems for individuals who are not well adjusted. Especially individuals who don't practice religious values in their lives. Individuals who have high religious tendencies are ready to face any conditions or trials given by Allah SWT to their servants so that they are ready and willing to carry out routine according to the provisions for the good of themselves and others. For that, we need the right strategy to maintain the level of individual religiosity amid the Covid-19 pandemic. At the education unit level, to achieve educational goals, quality guidance, and counseling service process needs to be supported. This service is reflected in the guidance and counseling program. For this reason, it is necessary to have an in-depth study of the urgency of internalizing religious values in the preparation of guidance and counseling programs. This article is prepared using a qualitative approach with descriptive analysis. The complete study is presented in the discussion section.

Keywords: religious, guidance and counseling program, new normal

1. INTRODUCTION

The total number of Covid-19 cases or patients in Indonesia up to August 19 was recorded as many as 144,945 people [1]. This pandemic has had many impacts on life in society, both in the economic, social, and educational fields. Many different problems lead to stress and psychosocial problems. This incident certainly affects therapeutic work during the coronavirus pandemic, such as fear of the virus, social transmission, relational stressors due to isolation, sadness during isolation, fear of death, financial challenges, and transition to new habits [2]. Studies of the psychological impact of a pandemic show evidence of negative impacts on mental health, particularly in vulnerable individuals [3].

In this paper, the authors focus on problems in the education sector. The Covid-19 pandemic forced the government to make a policy of closing schools to stop the spread of the coronavirus. Of course, this policy has an impact on strategies in the learning process, from the face-to-face learning process to distance learning or online learning. And of course, this strategy has a tremendous impact on both teachers and students. Something new forced all parties to make adjustments. And when individuals fail to make adjustments, of course, they will experience a problem. The problem that most often occurs is psychological problems. This certainly encourages those who have competence in that field to be moved to

provide service assistance in helping individual psychological problems. Counselors or guidance and counseling teachers are expected to be able to provide a maximum contribution in helping this problem, to help achieve educational goals.

Guidance and counseling is an integral part of a comprehensive education system and has an important role in supporting the achievement of holistic educational goals. The problem of competence in the field of professional performance is that the counselor's performance is still not optimal [4]. What needs to be considered is the diversity and problems faced by increasingly complex students, the accountability of counselors, and the roles and responsibilities of school leaders [5]. The real contribution of the counselor starts from the preparation of a planned, systematic, and accountable guidance and counseling program.

The counselor is expected to compile a program of guidance and counseling services that have been tailored to the needs and problems of students, namely according to pandemic conditions or new habits. Needs and priorities to pay attention to, namely the use of a digital approach, this mechanism needs to be considered to support the success of the service process [6]. However, findings in the field indicate that the guidance and counseling process carried out in several schools has not been by established procedures, and the implementation of need assessments

to understand the needs and problems of students in the context of preparing guidance and counseling programs has not been implemented properly [7].

Another section that needs attention from the various literature that discusses guidance and counseling programs, is rarely found about the discussion of developing guidance and counseling programs that integrate religious values. In the preparation of guidance and counseling programs an important value needs to be cultivated, namely religious values, this refers to the Word of Allah SWT in the Qur'an, Surat An-Nahl Verse 9, which follows "and the right of Allah explains the straight path, and among them, there are (paths) which deviates. And if he wants, of course, will guide you all (to the right path)-QS. An-Nahl Verse 9 [8]. In the letter, it was explained that Allah SWT would give instructions to his servants who wanted him not to do deviant behavior.

Deviant behavior itself is an act that is prohibited by Religion and of course, it will have a bad impact on the perpetrator. In a pandemic like this, every individual needs to have strong guidelines so that they do not fall into the wrong thing. For this reason, there is a need for guidance and counseling programs that integrate religious values to realize educational goals [9]. Some of the points discussed in this article are guidance and counseling programs, guidance and counseling program preparation procedures, guidance and counseling components, the urgency of religious values in guidance and counseling programs, and counselor competence.

2. METHOD

Writing this article uses a qualitative research approach, using secondary data from several works of literature, such as articles, books, and websites that are following research studies. This approach is taken to determine the urgency of religious values in the guidance and counseling program in the new normal era. Data analysis through several stages starting from processing to concluding [10], [11].

- First, perform data reduction or data simplification for primary and secondary research data.
- Second, presenting or displaying the processed data for conclusions and follow-up materials in the form of narration and pictures.
- Third, verify data and conclude research results following the formulated objectives

After data analysis is carried out, the data findings will be presented descriptively as a feature of qualitative research [11]. The data is presented in several sections, namely: (a) guidance and counseling program, (b) guidance and counseling preparation procedure program,

(c) program components, (d) the urgency of religious values in guidance and counseling programs, (e) counselor competence. or guidance and counseling teacher, and (f) implementation of religious values in guidance and counseling programs.

3. RESULT AND DISCUSSION

3.1. Guidance and Counseling Program

Guidance and counseling services are an integral part of achieving a successful education program. Guidance and counseling programs are carried out so that individuals can plan the study completion process, plan careers, and prepare for their lives in the future [12]. In particular, the process of guidance and counseling services aims at the independence of the counselee (student). Independence can be formed through a process of interaction between individuals and the environment, and guidance and counseling services are responsible for facilitating the development of an independent environment [13]. To facilitate the optimization of such a facilitative environment, an effective counseling and guidance program is needed. From some of these reviews, it can be understood if the guidance and counseling program is an effort or strategy to optimize all components in schools to carry out guidance and counseling services to achieve predetermined goals [14], [15].

As a result of a study from Kenya, a paradigm shift in the way guidance and counseling services are implemented in schools over the past few years recommends implementing a comprehensive counseling and guidance program that is organized to meet the needs of all students [16]. Comprehensive guidance and counseling programs are based on accomplishing developmental tasks, developing potential, and alleviating the counselee's problems [17]. The successful implementation of a comprehensive guidance and counseling program is the fulfillment of six characteristics, namely holistic, systematic, balanced, proactive, integration in the school curriculum, and reflection [17]. To produce an effective comprehensive guidance and counseling program, it is necessary to periodically evaluate and make improvements based on evaluation [18]. Apart from that, the success of a comprehensive guidance and counseling program also requires collaboration with competent parties [19].

3.2 Guidance and Counseling Program Preparation Procedure

The success of a comprehensive guidance and counseling program will not be separated from the process that the counselor or guidance teacher and school go

through. In discussing the process, of course, several stages or procedures must be passed in the implementation of comprehensive guidance and counseling services. The procedures in the preparation of a comprehensive guidance and counseling program start from planning, organizing, implementing (application), and evaluation [17]. Silitonga et al (2014) carried out the stages of guidance and counseling services in research into three stages, including planning, implementing guidance and counseling services that focus on character building, and the third stage, namely evaluation (assessment process) [20]. However, in Indonesia, the average school counselor refers to the stages proposed by Gysbers and Henderson (2012), in which five phases are passed, namely: planning, designing, implementing, evaluating, and following up as an effort to improve guidance and counseling programs [5].

Referring to the stages conveyed by Gysbers and Henderson (2012), guidance and counseling services will run well if they go through several predetermined stages, this stage starts from the planning stage, this stage starts with determining service objectives based on the results of the need assessment. This step aims to provide guidance and counseling services to suit the needs and problems of students. The second stage, namely making a design, this stage is manifested in a program (ranging from annual programs, semester programs, monthly programs, to daily programs) [21]. This program is intended to facilitate and guide counselors in carrying out guidance and counseling services. The third stage is the application or implementation of guidance and counseling services according to the program that has been prepared. The fourth stage, namely the evaluation stage, this stage can be done when the guidance and counseling services are running to assess the process and also be carried out at the end to assess the success of the service. And the last stage, namely follow-up, is the stage to determine what policies or steps the counselor will take to make improvements to realize better guidance and counseling services [5].

3.3 Program Components

Guided by the guidelines for the implementation of guidance and counseling services in schools and or referring to the comprehensive guidance and counseling component, the components of the guidance and counseling program consist of First, basic services, intended for all students to be carried out classically or in groups to maximize potential and help achieve assignments -Student development tasks. Included in this component are: needs assessment, classical guidance, group guidance, information services, information services, content mastery services [15]. The second component is specialization and individual planning services, the focus of this component is: (1) specialization program information, (2) mapping and student

specialization, (3) cross-interest services, (4) deepening interests, (5) switching interests, (6) mentoring through classical guidance, group guidance, individual counseling, group counseling, and consultation, (7) development and distribution, and (8) evaluation and follow-up [15]. The third component is responsive services, a service strategy in this component through individual counseling services, group counseling, consulting services, collaboration, home visits, and referrals, or case handover [15]. The fourth component is system support, the focus of the development of this support system includes activities: consulting, organizing collaborative programs, participating and providing services in each educational unit, and carrying out competency development and research [15].

The four components above, if seen carefully, guidance, and counseling services are aimed at facilitating students to be able to carry out or achieve their developmental tasks according to their level. So that the efforts made by the guidance and counseling teacher are helping students to avoid or be able to solve the problems they face or better known as psychopedagogic problems. The problems of students consist of personal, social, learning, and career problems. Service strategies that can be carried out are through: orientation services, information services, placement and distribution services, content control services, individual counseling services, group counseling services, group guidance services, consulting services, mediation services, and advocacy services. And through supporting activities which include: instrumentation applications, data sets, case conferences, home visits, display of literature, and case handouts (referrals) [15], [22], [23].

3.4 The Urgency of Religious Values in Guidance and Counseling Programs

Religiosity does not only occur when individuals perform rituals (worship) but also when carrying out other activities that are driven by transpersonal forces or in other words not only visible activities but also activities that occur in a person's heart [24]. Glock and Stark (in Subandi, 2013) describe the dimensions of religiosity, which consists of Religious Belief (the ideological dimension) or the dimension of belief, Religious Practice (the ritual dimension), the dimension of a ritual routine according to religion, Religious Feeling (the experiential dimension) or the experience dimension. and religious appreciation, Religious knowledge (the intellectual dimension) or the dimension of knowledge, the Religious effect (the consequential dimension), or a dimension that measures the extent to which a person's behavior is motivated by religious teachings in social life [25].

It is hoped that this religious value can be accommodated in 4 problem areas that are the objects of

guidance and counseling services, namely: personal, social, learning, and career fields. Guidance and counseling services by integrating Islamic values are realized to facilitate students to avoid or get out of the problems they face by optimizing the competencies they already have [26]–[28]. Or another package of planting religious values through strengthening character education through the management of Islamic guidance and counseling [29]. The existence of Islamic values in guidance and counseling services is expected so that students continue to behave according to their nature or do not violate the rules set by their religion. And the final estuary is so that students can achieve happiness both in this world and in the hereafter [26], [27]. This concept is an important point that must be implanted in individuals, especially in the COVID-19 pandemic which can cause many problems.

The concept of guidance and counseling programs with the internalization of Islamic values provides a solid guideline or holding when an individual gets into a problem and to avoid the problem [26]. The counselor itself has become a responsibility to provide genuine assistance according to the Word of God in QS. Al-Ashr verses 1-3, which calls out if each individual is obliged to do good, advise to do good, and always be patient [8]. So that from the services provided in the personal field, for example, it is hoped that individuals can develop the competencies they have according to their nature. In Surah Al-Ma'rij verses 19-22, it explains that basically, humans complain when they get an accident, but often forget when they get pleasure [8]. With the existence of Islamic guidance and counseling services, it is hoped that in any condition the individual will still remember Allah SWT or be guided by the Book of Allah SWT (Al Qur'an). This is done so that individuals do not experience a problem or cause heart disease which causes individuals to often feel anxious, behave defiantly and other negative behavior according to the promise of Allah SWT in QS Ar'd verse 28, which in essence Allah will make the servant's heart peaceful by always remembering Allah SWT. [8], [30]. Included in the other three areas in the Al Qur'an and Hadith all have been arranged and are expected to be used as guidelines for their servants.

Several studies that have been conducted by researchers have also proven that Islamic values are proven to be effective in helping counselee problems. The first research on career results shows that Islamic group counseling services can increase individual career aspirations [31]. The second study shows that Islamic group counseling can reduce the level of individual academic procrastination. This means that individuals who have a high religious level tend to have low academic procrastination [32], [33]. The strategy of practicing Islamic values can also be done simply, as has been done

in several schools near where researchers live, at these schools starting the first hour of learning by reciting Asmaul Husna, carrying out Duha sunnah prayers and dhuhur obligatory prayers, with this routine it is expected students can always practice religious values in their lives. All activities of guidance and counseling services with the internalization of Islamic values must be organized into a systematic and accountable program.

3.5 Counselor Competence or Guidance and Counseling Teacher

The involvement or role of guidance and counseling teachers in increasing student success in schools can be through classical guidance services, personal counseling and counseling, social guidance and counseling, learning guidance and counseling, and career guidance and counseling [34]. The success of providing guidance and counseling services will be closely related to the implementation of the competence of the guidance and counseling teacher/counselor as a provider of assistance, including a combination of knowledge, academic, personal qualities, and skills in helping [35].

Especially in applying Islamic guidance and counseling services, the competencies possessed by a counselor include: having the competence of faith and devotion to Allah SWT, having good morals, and having the scientific competence of guidance and counseling as well as Islamic scholarship [27], [36]. In addition to these three competencies, it is also necessary to pay attention to the mastery of information technology which is very closely related to the service process during the Covid-19 pandemic. At this time the service was carried out by combining offline and online strategies or what was called blended which was first applied in the learning process.

3.6 Implementation of Religious Values in Guidance and Counseling Programs

The preparation of guidance and counseling programs begins with the need assessment process or identifying student needs and problems, which are reflected in 4 problem areas, namely: personal, social, learning, and career fields. After knowing the student's needs and problems, the next step is to formulate a guidance and counseling program according to the assessment needs. The next step after the program is structured is the implementation of guidance and counseling services according to the prepared program. By applying 4 components of comprehensive guidance and counseling services which include: basic services, individual planning services, responsive services, and system support. At this stage, the counselor's special concern is to integrate religious values into guidance and counseling services that refer to the Al-Qur'an and Hadith.

Guidance services in the new normal period are carried out online and offline or blended under health protocols. After the implementation of the service, the next step is to evaluate both the process and the results that are used as benchmarks for taking follow-up steps. The flow of this service is expected to be able to make a kaffah person get happiness in this world and the hereafter. The implementation of religious values is described in Figure 1.

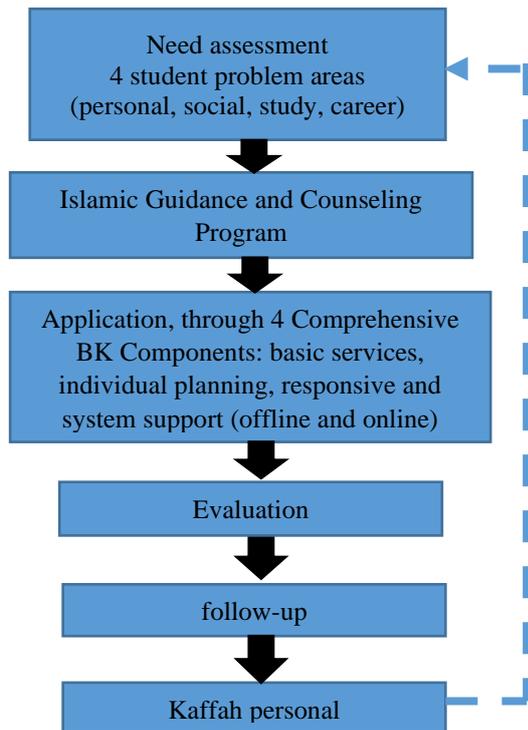


Figure 1 The Flow of the Integration of Religious Values in the Guidance and Counseling Program

4. CONCLUSION

Guidance and counseling programs by integrating Islamic values are an essential part of the new normal era to support or facilitate the achievement of educational goals at the educational unit level. New habits that must be carried out by students and teachers if not treated properly, will cause a problem. Strengthening Islamic values in the guidance and counseling program is intended to fortify students to avoid or continue to behave and help students to solve problems according to the guidance of Allah SWT as stipulated in the Al-Qur'an and Hadith.

By sticking to the value of religion, it is hoped that individuals can achieve happiness in the world and the hereafter by avoiding problems in the new normal period. The guidance and counseling service application strategy is packaged in four components, namely: basic services, individual planning, responsive services, and system support implemented in a blended manner. Guidance and

counseling services need to be implemented in a planned, systematic, and accountable manner. And it is also necessary to pay attention to the counselor's competence in carrying out guidance and counseling programs by integrating Islamic values.

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