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The Preliminary Study of the Student Faith:
Study on the Counseling and Islam

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ABSTRACT

This article examines the problems of daily living of Islamic boarding school students. *Santri* is a term for students who attend boarding school, in which they live therein for 24 hours along with teachers called *Kiai* and *Bu Nyai*. This research took place in East Java, at Islamic boarding schools in Madura, Jombang, and Probolinggo. This research employed qualitative research through which requires empirical data at Islamic boarding schools. In-depth interviews and documentation studies were used on 66 students, and the collected data is analyzed to make a narrative regarding students' daily problems and the way teachers handle the problem. Students' needs for counseling become the basis for developing counseling guidance in the respective boarding schools.

Keywords: Guidance & Counseling, The faith, Student, Islamic school.

1. INTRODUCTION

During the COVID-19 pandemic, students kept learning at the Islamic boarding school directly, notwithstanding public school closed and resorted the teaching to online platforms. This, however, creates a concern for schools. The availability of facilities with inadequate health standards is lacking. The transmission of the plague covid-19 among students tends to be susceptible, especially with the large assembly of students at school and their prevailing daily problems. The students still need to continue to finish their duties in order to develop themselves. During the covid-19, one of the tasks that need to be resolved is independence. Students are required to be independent in completing daily tasks starting from the field of personal, social, academic, and career [7]. Moreover, stigma shot upon Islam as a source of crisis and terror, not to mention the emerging problems by terrorists, mass attacks, a suicide bomber, terror towards the government, which also transpired in public space including theaters, a local nightclub, shopping centers, religious facilities, and hospitals evinced the recent escalation of the occurrence of these phenomena. An increase in the number of terrorist attack victims calls for a quick solution to the crisis [9].

By contrast, Islam is a religion that gives spirit for its adherents to improve themselves, reaching the fear of God Almighty. Islam is based on the Qur'an and hadith, which enjoin it. As the Muslim runs the daily acts of Islam, the applications are adapted to the context of the period. Hereby, arising problems at boarding school, how do women and men interact in boarding school. The separation of education for male and female classes, not surprisingly, is to impose at boarding schools. This has an impact on the association of students who are completely restricted. How to manage conflict in students' society daily life at school also appealing to be written as this effort to ensure a healthy behavior leading to free society and problematic internet usage. It is quite problematic among youth and adults in Bangladesh, as an instance, with construct research to its correlation with lifestyle and online activities during the pandemic of COVID-19 [5].

Islamic boarding school in Indonesia is the institution of social education to empower local people. It has been growing for hundreds of years. The development of educational boarding schools subsequently integrated a formal school system and religious learning programs. Living at the Islamic boarding school emphasizes spiritual values [3]. *Santri* is a term for students who study at Islamic boarding schools, in which they are obliged to adapt to life changes.

This research was in an attempt to find the daily issue that might occur on students' learning progress and their life development tasks. What problems are there?

Students settling at boarding school certainly experienced a pleasant and unpleasant event. Sometimes it is far from expectations. Schools caretakers apply guidance and counseling in boarding schools. The role of a counselor in school is played by Islamic scholars, or commonly known as *Kiai* or *ustad*. It was done by internalizing the values of local wisdom. This is interesting and should receive closer attention, how the efforts of school counselors in trying to settle the case of daily difficulty of each student, so that students can live peacefully in the school for many years, achieve a feat at school and can deal with their behavioral issues at puberty. The role of the school counselor is as a guide that can lead children to carry out the students' daily tasks [12].

Islamic school counselors develop multicultural life [6]. Where most of the students come from different tribes and languages. They are well-born from distinctive places and live in one shelter of boarding school. Language problems become commonly managed by students. The difference in sound intonations, personalities, economic backgrounds might be a different life but still harmony in the rhythm of rules and order at boarding school that inspired by religious value [6] [11] [8].

From the variety of everyday obstacles that have been described to this extent, this research aims to obtain an overview of guidance and counseling studies within students: problems of life and Islam. What bad situation might there be? Is it an issue in Islam? What is the role of religious leaders in solving daily problems at Islamic boarding schools and knowing what role of guidance and counseling for? The purpose of the study was to determine the role of guidance and counseling in Islamic boarding schools in solving the daily problems of students.

The benefits of guidance and counseling research in Islamic boarding schools can be useful for teachers and counselors who work in boarding-based schools for parents of students who need ways to solve everyday problems. Advanced researchers can use the results of this study to see the role of guidance and counseling and students. Guidance and counseling are assistance provided by an expert. Assistance is given to individuals for optimal growth and development [15] [1]. While counseling is assistance provided by a counselor to help solve individual problems with individual strengths.

On the development of information technology, counseling can be implemented with media technology. Cyber Counselling or online counseling can also be done with video calls or other online platforms. It can be performed anywhere and anytime, depending on the agreement between the counselor and the counselee.

Comprehensive guidance and counseling have been developed in Indonesia, especially at school.

Islam gives trust in two ways, divine and human trust. Divine trust is related to aqidah and sharia. We are all aware that religion teaches people to worship God the Almighty and to perform a religious service. As for *Nahdatul Ulama'* (an Islamic organization in Indonesia) said that *aqidah* joins Imam Asha'ri and sharia follows Imam Shafi'i. Trust and have faith asy'ariyah. Here, human trust requires maximum intelligence. Expanding the profane *ardhiyah*. 1. *Tsaqofah* and 2. *Hadoroh* in the cultural field. Mastering technology in Indonesia gold 2045.

Islam has held civilization in the past for 800 years or eight centuries. Islam succeeded in building a civilization that ruled the world, building a dam of river Nile, initiating optical glasses. The personage of Abdul Jabbar, Al-Ghazali, those who are leading in a particular field. People who become civilized must be good at reciting the Quran correctly. Children in *pesantren* are required to memorize important surah in the Quran is Surah Yasin, Al-Mulk dan Waqi'ah. Moreover, some of them are special to memorize the Quran in its entirety.

Pesantren emphasizes building character. Knowledgeable people are useless if they have no character. Nowadays, some people almost lose their character due to radical and liberal impacts. The character of Indonesians has always been in the middle. Moderate by the Islamic values of Sunnah *wal jama'ah*. Moderate attitude is the character of the nation whose values *tawassut* through Pancasila. Indonesians reject radicalism and liberalism. Likewise, Islam recommends making itself *tazkiyatun nafs* with reciting Quran, having noble character, and improving their skills and science. *Pesantren* emphasizes forming characters with morality and enhancing morality more. *Birrul walidain*, *silaturrahim*, respect each other, help those experiencing distress, appreciate guests and neighbors; it is given and applied daily. The book of *syu'abul iman* starts in faith in *Allah SWT*, 77 the branch of faith is morality.

Akhlakul karimah or morality can build a strong character, be honest, get along with family, and maintain good relationships. The dignity of a nation depends on its character and culture. How can humans get prosperity? It is trust so that Indonesia can prosper. Economic growth in minority society. Do not let wealth be enjoyed only by a few people. Islam encourages prosperity and happy life. Allah almighty presents the world to a *sholeh* man. Understanding of Islam must be intact. The religion of civilization and culture.

Once we have mastered the technology, then we need to apply it wisely. *Wal hikmah* is the light that

Allah SWT gives to whom He wills. *Allah SWT* gives wisdom. Not afraid of any comments. Praised, not arrogant, berated, not inferior. *Santri* is a student who studied at a boarding school. They usually start from elementary to middle and high school. Some students live in Islamic boarding schools aged 13-20 years. The daily problems of students are related to meeting the needs of life, life skills such as eating and drinking, and praying and learning. The role of guidance and counseling in *pesantren* in solving the daily problems of students is carried out by teachers and scholars like *kiai* or *bunyai*. They are caretakers at *pesantren*. They were helped as well by the teachers or *asatidz* in carrying out a mentoring role for students. They also become representatives of parents in the *pesantren*.

2. RESEARCH METHODS

A case study qualitative method was conducted for this research to find the daily issues that occurred among the *pesantren* in Java (Madura, Probolinggo, and Jombang).

Table 1. Research design

No.	Stages	Activities
1.	Conducting research and collecting information	Build literature review, observation, report preparation on the main problems.
2.	Planning	Definition, problem focus, and pilot study.
3.	Developing interview guidelines	Guidelines questions and location preparation
4.	Carrying out field interview	Data collection (interview, questionnaires, observation), analysis
5.	Conducting analysis	Evidence collection and analysis collection
6.	Writing a report	Writing a progress report.
7.	Revise reviewer's suggestions	Revision based on reviewer's evaluation and suggestions

3. RESULTS AND DISCUSSION

The interviews were carried out with 11 *Kiai/nyai*, seven school counselors, 11 caretakers, 66 *santri* of the *pesantren* regarding the daily issues, and Islamic point–of–views the data was processed as qualitative data. The summary of the interviews are as follows:

a. *Kiai/nyai*

Gather from the *Kiai/nyai* of the *pesantren* consists of 11 participants; most participants mentioned that school counselors helped *Kiai/nyai* performance, especially when dealing with student academic issues, cooperation, and tutoring. On the other hand, there is 1 participant revealed that there is no cooperation between Islamic scholars and school counselors.

The issues that frequently occur are bullying, homesick students mainly because of boredom, lack of time management that leads to student's exhaustion, the lack of *pesantren* facilities, and *Kiai/nyai* daily–based guidance.

Kiai/nyai gave solutions such as practices, prayers, patience, and advice; while the school counselor helped with the issues that *Kiai/nyai* has not resolved. On the contrary, it is believed that school counselors did not have to help; hence, it was quiet enough to listen to *Kiai/nyai* pieces of advice.

b. *Pesantren* caretakers

Interview carried out to 11 participants of *pesantren* caretakers that consist of Abdi Mahad, security, tarbiyah member and commissioner. Around 27% of the participants revealed no counseling services in the *pesantren*, though there was a cooperation between Ustad/Ustadzah and the school counselor.

The cooperation was established to create a counseling system in the school and dormitory; the objective was to resolve the issues occurring around the Islamic boarding school area; however, the school counselor was not present to resolve the student's issues. The issues that often occurred were the lack of facilities and visiting hours, particularly during the pandemic, bullying, unachievable learning target, and friendship. Furthermore, it is revealed that ustadz/ustadzah is giving some advice, resolution, and an effective dialogue within the caretaker and ustadz to resolve the issues, whereas the school counselor cannot *santri*'s issues.

c. The school counselor

Information obtained from seven school counselors revealed that the school counselor had established a cooperation system that coordinated between students in the Islamic boarding school or colleges over the staff and Islamic scholars. The system was used to supervise the students and provide guidance to support students'

continuous study, new students' adjustment, career options, counseling service, overview the learning development, and motivate students in learning and studying.

Furthermore, most of the issues that arose were visiting hours during the pandemic, study boredom, and unable to adapt to the boarding school rules. The students did the counseling and received guidance from the school counselor. The school counselor's role is to provide some views and insights for the students regarding the life on *pesantren* such as the detailed information on the continuous study, helped the students explore their talents and passion. Moreover, the school counselor arranged consulting sessions and counseling, troubleshooting to the *Kiai/nyai* and the caretakers; and approached the students to unfold their issues and the possibilities to overcome their issues.

The school counselor offers some options to resolve the issues, but the *santri* will need to overcome them with their strength and capabilities; although the school counselor will supervise the *santri*, they will be able to handle themselves when resolving the issues. Additionally, the school counselor also contributes with their insights and resolution to help the *Kiai/nyai* solve some issues in the best way.

d. *Santri*

The interview was carried out to 66 participants of *santri*, with the majority of undergraduate students and currently attend the *pesantren*. Most of the participants (49 *santri*) revealed that they off-times made complaints to their colleagues, many participants (26 *santri*) reported they made complaints to the school counselor, some participants (15 *santri*) indicated that they made complaints to the caretakers, and a few participants (6 *santri*) showed that they made complaints to *Kiai/nyai*.

Following this, the participants reported that they shared some complaints regarding the facilities, bullying, continuous study, and inability to adapt formally and politely to *Kiai/nyai*, caretakers, and the school counselor. Consequently, *Kiai/nyai*, caretakers, and the school counselor give their advice, insight, and motivation, which practices can implement, self–evaluation, and self – control, prayers, be reliant on Allah SWT, and always seek and validate truthfulness.

In conformity with the interview, prayers and embedded positive Islamic values effectively solved the *santri* daily issues. Islam taught people to worship Allah SWT continuously as a form of devotion to Allah SWT because Islam is Allah's sharia for the people. Islam highly valued education; its sacred values emphasized positive educational values (Abdurrahman, 2019).

Pesantren has become the focal point in carrying out the Islamic educational mission for the people; it has the key role in shaping Islamic education since *pesantren* is the oldest institution that embedded Islamic education as it was born in response to implementing Islamic culture. Comprehensively, *pesantren* taught people ethics and moral guidance (*akhlak karimah*) for life guidance (*tafaqquh fi al-din*). Therefore, it was to create an individual with high knowledge of Islam. Hence, *Pesantren* has fulfilled the objectives of Indonesian national education (Hanafi et al., 2021).

The key concept of problem-solving in Islam is *Rahmatan Lil Alamin*, or mercy to all creations; it is to understand the Qu'ran and Hadits as guidance for Muslims to understand and resolve happiness, sadness, and distressing situations. Hence, *Kiai/nyai* has stated that prayers and practices reflect a solution to issues faced by *santri*.

Furthermore, Paulo Fraire mentioned that the teaching process should enrich the awareness and treat the individual as a subject rather than an object in their lives (Sarmini et al., 2020); it is according to *Kiai/nyai*, *pesantren* caretaker and school counselor solution. Student involvement in problem-solving through sharing and exchanging information leads to an individual that provides support rather than instructs the student to walk out when facing issues (Walderhaug et al., 2021). Moreover, the *pesantren* has created a gadget-free environment to keep the social interaction between *santri*, teacher, caretaker, and *Kiai/nyai* intensely since the use of gadgets around the *santri*'s age has become massively in the external environment. Thus, it builds chemistry and knowledge among them as love and care are the only things that cannot be replaced with some machine (Yang et al., 2021).

Following this, the Islamic practices are embedded in the guidance and counseling in *pesantren* when facing daily issues such as self–evaluation and self–control (*muhasaba*), being reliant on Allah for all the efforts (*tawakkal*), seek and validating truthfulness (*tabayyun*). Hence, the Islamic way is the way of life for Muslims to take care of their daily issues in the right and better way.

4. CONCLUSION

Islam is reflected in the positive values that formed in a Muslim's Islamic way of life, such as self–evaluation and self–control, being reliant on Allah SWT, and encouraged truthfulness. Thus, it is concluded that the Islamic way to solve issues by guidance and counseling is to emphasize that individuals always practice prayers and embody positive Islamic values.

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