

APPLICATION OF ISLAMIC COUNSELING GUIDANCE IN OVERCOMING JUVENILE DELINQUENCY IN MAS ISLAMIYAH SUNGGAL

Saiful Akhyar Lubis¹, Abdurahman², Siti Rahmayani³

⁽¹⁾⁽²⁾⁽³⁾ State Islamic University of North Sumatera

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Abstract

This study aims to determine (1) the type of behavior of juvenile delinquency among students Mas Islamiyah Medan Sunggal and its causes, (2) the application of Islamic counseling to juvenile delinquency among students Mas Islamiyah Medan Sunggal, and (3) behavioral changes in juvenile delinquency among students Mas Islamiyah Medan Sunggal after receiving Islamic counseling services. This research is qualitative research using the field research. The data collection technique is done by (1) observation/observation, (2) Interviews, and (3) document study. Data analysis techniques are data reduction, display, and conclusion drawing/verification. The results obtained are (1) Mas Islamiyah Sunggal can be identified problems that occur as follows, namely dating, stealing, and Fighting, and (2) juvenile delinquency that students in MAS Islamiyah Sunggal have is not left alone, but in finding a way out so that the students out of the problem in the form of Islamic counseling guidance with appropriate methods, (3) after receiving, the result is that students who make behavioral deviations can accept and change for the better. Thus, Islamic counseling techniques can be used as an offer to solve all the problems of students in school. In a broader scope, the counselor can use Islamic counseling guidance to solve the twists and turns of life problems faced.

Keywords: Counseling Guidance; Islamic Counseling Guidance; Juvenile Delinquency.

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✉ Corresponding author :

Email Address : yarralily@gmail.com

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INTRODUCTION

Carrying out their duty as a servant of Allah and as the caliph of Allah, humans are given the potential in the form of religious instincts since humans were born. This potential is a human resource commonly referred to as *fitrah*. With the nature of Man will have something the power to be a good person or a wrong person. The Prophet also emphasized that humans born already have the potential of nature; humans also have a potential for holiness, namely that humans are delivered in a state of purity. So that nature here is understood with the Holy. As the Prophet said, which from *Abi Hurairah*, indeed he told: "Rasulullah SAW said: every child who is born in a state of purity, then both parents who make the child a Jew, Christian or magi". (Al-Bukhari, n.d.) This sanctity refers that the human spirit comes from the holiest substance, and the child who is born does not carry hereditary sins (sins of both parents). (Achmadi, 2005) According to Al-Ghazali, a child has a natural tendency towards good and evil. Therefore, the role of parents and teachers and counselors are needed to direct them to good behavior. (Siregar, n.d.)

To achieve good *fitrah*, Islamic counseling provides help or assistance. This is also true in the context of the school environment, where students who cannot solve the problem themselves need to be helped. With the help provided by professional counseling teachers, students become independent and get out of the issues they face. This is the true purpose of counseling.

Among the problems in students in *Madrasah Aliyah private Islamiyah Medan District Sunggal Medan City, North Sumatra province*, is a violation of light, medium, and heavy discipline. Of course, this needs handling and should not be allowed. The handling given is, of course, in the right way, not carelessly. Therefore, it must be taken by experts in their fields; in this issue, the expert is a school counselor or counseling teacher; of course, there is also counseling guidance and sanctions if needed.

Based on the interview with Mr. Amir as BK teacher at *Mas Islamiyah Sunggal*, this madrasah applies counseling guidance to its students. Therefore, counseling guidance conducted in *Mas Islamiyah Sunggal* is Islamic counseling guidance. For this reason, researchers want to know more deeply what deviant behavior among *Mas Islamiyah Sunggal* students is, as well as how counseling teachers do the handling furthermore, whether there is a change that occurs for the better or vice versa, no change at all.

METHODOLOGY

Research was conducted at *Madrasah Aliyah private Islamiyah Medan Sunggal Sub-District Medan City North Sumatra province*. The study was conducted for about five months. This method uses qualitative field research with a case study of Islamic counseling on juvenile delinquency among students *Mas Islamiyah Medan Sunggal*. The reason for choosing this method is that it is possible to get a profound picture of the object under study with this qualitative method.

Researchers, as a binding instrument, seek to collect data, information, and information obtained from the field by observing the social situation implemented by school counselors related to the implementation of their duties in *Mas Islamiyah Medan Sunggal*.

In collecting the data, the authors relied on information from several informants, namely (1) the principal, (2) BK teachers, and (3) students. Primary data sources are counseling teachers (school counselors) considered credible to be interviewed. Secondary Data in the form of documents data about the chronology of the establishment of the school concerning the history of its establishment, its vision and mission, strategic plan and its reno, administrative files, to obtain supporting documentation data relating to this study, the National Education System laws and regulations about counseling and mental health, scientific journals, articles that have relevance and significance to.

Data collection technique is done by (1) observation, the author uses this instrument to observe the learning activities in *Mas Islamiyah Medan Sunggal* directly, (2) interviews with principals, BK teachers, and students, and (3) documenting the study data collection through document study the author did mainly to find out the documents of Islamic counseling application

programs in coaching deviant behavior among MAS Islamiyah Medan Sunggal students. Activities in data analysis, namely data reduction, data display, and conclusion drawing/verification.

RESULTS AND DISCUSSION

Madrasah Aliyah Private Islamiyah Sunggal is strategically located in Medan City, Jalan Pinang Baris No.150, Sunggal and public transportation within easy reach. Teaching and learning activities are very well done because it is located on the city's edge from the noise and the number of people and factories.

The beginning of the establishment of Madrasah Islamiyah was motivated by the initiative of the Sunggal pecan community to establish an educational institution primarily based on religion. Thus formed the committee for the development of Islamic Elementary School (SDI) consisting of religious leaders and community leaders Sunggal, who have a high dedication and responsibility for implementing educational institutions that will give birth to generations of Islamic. The committee consists of Mr. M. Muchtar KS, Mr. Soekirman as head of Kampong District Sunggal. Around 1963, this Madrasah was located in the Sunggal Pekan area; in the past, the Sunggal community called this Madrasah a MAKHTAB or Arab School, led by a principal, Mr. Abdul Manaf Syah.

Along with the passage of time and the increasing number of students, the Madrasah moved to a new location on Jalan Pinang Baris Sunggal on a land area of 1387 m² for the sincerity of the heart of a woman named Ibu Kemi, who had no heirs. He donated his land for the construction of the Madrasah to Mr. Soekirman as the wakif. Four classrooms were built at the new location for the massive participation and contribution of the Sunggal community and its surroundings, both morally and materially. The number of students each year is increasing and, with the permission of Allah, is also opened to the level of Madrasah Tsanawiyah (MTs) and the story of Madrasah Aliyah (MA). The Madrasah still stands until now.

In 1992 based on the notarial deed, NY. Chairman Bustami, SH then formed the composition of the Daily Board of the foundation consisting of H.M. Isaac TZ, H.OK practice, Drs. H. Yazid Bustami MS, H. Abdul Aziz Usman, Drs. Paimun Suryanto, Drs, Dahlan Hasibuan, H. Normal Hamidi, H. Hanif Amir Wahab, Drs. Burhan Hashim and Hj. Visit. Therefore, most of the foundation's board of Trustees is gone, so it is necessary to form a new board of trustees based on the notary deed NY. Khairunisa, SH, dated April 19, 2010. The new board of trustees consists of the Board of Trustees, the Board of Trustees, and the foundation's board of Trustees.

The vision of this madrasah is to excel in achievements based on knowledge, faith, and purity. In comparison, the mission is (1) so that students are intelligent and skilled as a pioneer in the community, (2) so that students are successful and efficient in the midst of society (3) to prepare students to continue their education to a higher level (college). Mas Islamiyah Sunggal has many interested students enter this school every year.

Islamic Guidance and Counseling

Islamic Guidance and counseling is a counseling service that uses an Islamic approach as one of the integral components of education that is also held. Schools must be able to provide psychoeducative assistance services, which adolescents do not get in teaching and learning activities in the classroom. By looking at the needs and prioritizing the principle of developing the personal-social potential of adolescents, especially for adolescents whose level of achievement of prosocial behavior is low, it is necessary to prevent, treat and develop this problem from the school, especially counselors through personal-social guidance programs to improve prosocial behavior.(Afrianti & Anggraeni, 2016)

The primary purpose of this Islamic counseling guidance is to emphasize the spirituality of people in helping to solve their problems, as well as meet the spiritual needs of individuals to become better individuals in improving they are the creatures of God who believe in their Lord.(Rasyidin, 2008)

According to Samsul Munir, the purpose of guidance and counseling in Islam is there are 3, namely, (a) to produce an act, Improvement, Health, and mental and Mental Hygiene. The soul

becomes calm, docile, and peaceful (muthmainnah), airy (radhiyah), and gets enlightenment taufik and guidance of his Lord (mardhiyah), (b) to produce a change, improvement, and politeness of behavior that can provide benefits, both on oneself, family environment, work environment, and social environment and the surrounding nature, (c) to produce a sense (emotion) in the individual so that it appears and develops a sense of desire to, and (d) to produce the divine potential, so that with the prospect that individuals can perform their duties as caliphs properly and correctly, he can well various personal life, and can provide benefits and safety for the environment in multiple aspects of life. (Mar'at, 2005)

Juvenile Delinquency

According to Mar'at, the term adolescent is known as "adolescent" which comes from the Latin word "Adolescent" (the noun adolescence: adolescent), which means growing into adulthood or in the development of becoming an adult. The commonly used adolescent age limit is between the ages of 12 to 21 years; this age range is usually divided into 3, namely: 12-15 years of early adolescence, 15-18 years of middle youth, and 18-21 years of late adolescence. (Mar'at, 2005)

The term juvenile delinquency is another use of the term juvenile delinquency as a translation of "Juvenile delinquency." Juvenile is young youth, while Delinquency from the word: Delinquere" that is evil, violation of rules, grab maker, Rogue are young people who always commit crimes, motivated to get attention, social status and appreciation from the environment. (Kartono, 2014)

Based on the definition of the experts above, it can be concluded that juvenile delinquency can be interpreted as the actions of some teenagers who can disturb the peace of themselves and others. In other words, the Act violates social and moral values to the detriment of oneself and others. In this study, the delinquency in the intent of the author is delinquency that violates the rules of conduct in schools.

The boundaries regarding juvenile delinquency are not very clear and very broad. As a reference that delinquency can be said to be deviant, Gunarsa is classified into two types, namely (1) delinquency behavior that is amoral and asocial, and is not regulated in the law, so it can not be classified into violations of the law. For example, lying, truancy, running away from home, reading pornographic books, dressing inappropriately, and drinking liquor, and (2) delinquency that is unlawful with a settlement by the law commonly referred to as juvenile delinquency (delinquency). Examples are gambling, killing, raping, and stealing. (Gunarsa, 1986)

An example of juvenile delinquency is delinquency that can harm themselves and others, such as fighting or brawling, stealing, smoking in the school environment, undisciplined, skipping school, daring to fight parents, and others.

Juvenile Delinquency in MAS Islamiyah Sunggal

From the results of observations, interviews, and document studies, researchers found several cases handled by MAS Islamiyah Medan Sunggal are as follows:

Alone in A Quiet Place/ Courtship

Being alone in a quiet place between men and women who are not mukhrim by having mutual feelings of love or in the present is often called among young people an act that is prohibited in Islam because it includes approaching adultery. As Allah says in the Qur'an surat Al-Isra verse 3, which means "and do not approach fornication; indeed, fornication is an abomination and an evil way." (RI, 2000)

As is commonly done by young people these days, Dating is highly discouraged in Islam because it is against the teachings of Islam. However, at present, what appears in our daily view is the style of young people dating by holding hands, riding on a motor vehicle by sitting very close if not said very closely, it is not uncommon for those who are carried to hug those who are accepted.

In Islam, Ta'aruf is permissible, that is, to know one another who will marry but remain in the circle of Allah's Taqwa. It means that Ta'aruf is built according to the teachings in the Qur'an, and the Sunna does not come out of it.

As happened to Indah (17) is not his real name. In terms of economy, including well-off people receive less attention from both parents. Since divorce broke her parents at home, she chose to come with her mother, while her mother was busy working from morning to evening and not infrequently until the evening. His parents never asked about his situation, such as his school problems and his social. In essence, Indah lacks attention from her parents anymore, so she looks for attention that she considers can give attention to her.

There is a male classmate who likes him, faithfully listens to his grief, and a friend considered to be able to share and love him because of excessive affection. In the end, they stick to mutual love and are caught alone in the school cafeteria sitting close together.

Stealing

Stealing what is meant by stealing is taking something that does not belong to him. Usually, this stealing is done secretly. Behavioral deviations in robbery can be planned or and can be unplanned. It is said that theft is planned if scheduled in advance.

In Islam, stealing is also an evil deed and haram. A person commits theft not because there are no factors or reasons for committing such a despicable act. A thief has a reason to steal. These reasons include:

There is Intent

If the intention is firm, anything can be done; opportunities can be created because there is already a solid intention to commit the theft. Because the intention has an essential role in the act of stealing is no exception; if the intention is unanimous, then any obstacles will still be faced if the time has come that has been planned

There is An Opportunity

This is less basic in terms of why people commit theft, but this can be the reason why people can commit theft. A person sometimes has no intention at first to steal, but along with the opportunity or opportunity, the intent to steal can arise immediately without any previously planned sense.

Economic Factors

This is a reasonably primary reason why people commit theft; thieves commit theft usually under the pretext of earning and connecting their lives

Lack of Faith

This is the most fundamental reason for the theft. A thief cannot have a strong aqidah and faith in Allah as a substance that governs life in this world. One with a strong trust and loyalty is sure he will not commit theft even though there is an opportunity and an unstable economy, even if the intention to steal was not in his mind.(Asy-Syahawi, 1961)

Note that stealing during the growth of children is a fairly common thing. However, we should not rush to condemn the child as a "thief" or even behave too casually. But you have to keep trying on the right track. The most important of all is our readiness as parents or as teachers who educate our children to be good children and successful for the future. Immediately do the proper treatment if we are less responsive, then this will become protracted, and he will continue his action until adulthood. However, as explained above, do not rush to make a verdict because it will cause our relationship with the child to be tense and tenuous.

In Mas Islamiyyah Sunggal, from the results of observations and interviews, theft problems occur in the form of loss of money and mobile phones. In MAS Islamiyyah Sunggal, the students who attend this school have different economic backgrounds, from the middle class to the upper class. Of course, students whose parents are capable of what they want are always fulfilled. But for, students whose parents are mediocre do not get what their talented friends get. This can cause jealousy or envy in the student. He wanted to have something like what his other friends had.

Mas Islamiyah Sunggal students also commit theft because their belongings were stolen and did not get good handling. Finally, he thought let together stolen goods just his friend earlier. The act of stealing is due to the weakness of the student's faith. Because not all underprivileged students of the economy are willing to steal, this is because their faith is strong, even though no one sees it. If his faith is strong, he still does not want to steal because he feels Allah SWT is the All-Seeing and will see all human deeds.

An example of a case that researchers encountered are Aldi (17), a pseudonym who likes to take the goods of his classmates; Aldi took the goods because he wanted to have them but could not afford them. His father was a construction worker, and his mother was at home as an IRT, classified as economically disadvantaged.

Fights

Fights involving students of adolescent age are psychologically classified as a form of juvenile delinquency and are a deviation in behavior. Variation in fighting can be classified into two types of delirium, situational and systematic. In a situational rage, fights occur because of a situation that requires them to fight. The necessity usually arises due to the need to solve the problem quickly. In systematic delirium, the rest of the teenagers involved in the fight are in a particular organization or gang. There are usually specific rules, norms, and habits that its members must follow, including fighting. As members, they are proud to be able to do what the group expects.

In psychology, every behavior is an interaction between an individual's inner tendencies (often called personality, though not always precise) under external conditions. For example, there are at least four psychological factors why a student gets into a fight.

Internal Factors

Students who get into fights are usually less able to adapt to complex environmental situations. This situation usually causes stress in every person. But adolescent students who get into fights are less able to cope, let alone take advantage of that situation for development. They are usually easily discouraged, quickly run away from problems, blame people/other parties on each issue, and choose to use the shortest way to solve the problem.

Family Factors

Family factors also influence students to like to fight. A home filled with violence has an impact on children. As adolescents grow older, children learn that violence is part of them, so it is natural to be violent. Conversely, parents who overprotect their children when they are teenagers will become independent and do not dare to develop their unique identities. As soon as he joined his friends, he would give himself totally to his group as part of the identity he was taught.

School Factors

Students who get different recognition from their teachers also influence fights. For example, a person who the teacher praises for kindness and craft by a lazy and less intelligent student can continue with a mocking mockery and lead to a fight

Environmental Factors

Environmental factors also significantly affect students fighting. The environment between home and school that teenage students experience daily also impacts the emergence of fights. For example, a narrow and shabby home environment and members of the neighborhood who misbehave (e.g., drugs). So are the means of public transport that often do not value students. Also, a violent environment. It can stimulate adolescents to learn something from their environment and develop supportive emotional reactions to the emergence of fights among students. (Amti, 1999)

An example of this case is Diki (17), not his real name; he is reticent but easily offended, he lives with his grandmother, and his parents work outside the city. His quiet attitude makes his friends like to make fun of him with jokes that he takes it seriously. One day Diki got into a fight with a classmate and was taken to the counseling room. From the observation of the author, the

juvenile delinquency that often occurs in students in Mas Islamiyah Medan Sunggal caused things as follows:

Emotional Problems

In terms of the age of students at the level of high school (SMA) or equivalent, ranging from tenth grade to twelfth grade, the average age is 14 to 18 years. Traditionally, this period is adolescence. Adolescence is considered a “stormy” and stressful period when emotional tension is heightened due to physical and glandular changes. Teenage Emotions are often powerful and uncontrollable. This can be seen from the symptoms that appear in them, for example, irritability. This situation often causes various problems, especially concerning the adjustment in the environment.(Whitelley, 1979)

Social Behavior Problems

Signs of social behavior in adolescents can be seen from the presence of discrimination against those with different racial or socioeconomic backgrounds or different socioeconomics. With social behaviors like this, it will be able to give birth to gangs or groups of teenagers, whose formation is based on the similarity of background, ethnicity, and socioeconomic. In addition, the appearance of groups or clubs in adolescents can trigger hostility between groups or gangs.

To prevent or overcome these problems, schools can organize group activities (both curricular and co-curricular) by not paying attention to students equally and not discriminating against one student from another. Furthermore, through the guidance of the guidance and counseling teacher, Mas Islamiyah Medan Sunggal also has extracurricular programs in addition to providing education and skills and preventing students from deviant behavior.

Self-Adjustment Problems

One of the most challenging tasks in adolescence is related to social adjustment. Teenagers must adjust to the opposite sex with fellow teenagers and adults outside the family and school environment. In this phase, adolescents are more outside the home with their friends as a group, so it can be understood if the influence of peers on all patterns of behavior, attitudes, interests, and lifestyles is greater than the influence of the family. Adolescent behavior is highly dependent on group behavior patterns, which is a problem when they are wrong in getting along. In such circumstances, adolescents will tend to follow him regardless of the consequences that will befall him. For this reason, the school must help with the tasks of adolescent development so that they do not experience errors in their adjustment.

These things are expected to prevent and overcome these social errors through the provision of facilities and infrastructure and facilities for fostering talents and interests through extracurricular and co-curricular activities in schools. An example of this adjustment problem is difficulty in social relationships and finding friends.

Moral Issues

Moral problems that occur in adolescents are characterized by adolescents' inability to distinguish between right and wrong. This can be caused by inconsistencies in the concepts of right and wrong in everyday life, for example, between schools or groups of teenagers. The inability to distinguish what is right from what is wrong can bring problems to the life of adolescents in particular and all people in general. An example of this moral problem is fighting.

Family Problems

High school often found various adolescent problems that primarily cause misunderstandings between children and parents. Common causes of family disagreements during adolescence are standards of behavior, methods of discipline, relationships with siblings, a critical attitude in adolescents, and problems of dissent.(Mugiarso, 2011) Teenagers often perceive the ancient and modern standards of parental behavior as different. According to teenagers, parents who have old standards must be able to follow current standards, while parents insist on their original stance. It is this circumstance that is the source of discord between them. Discipline

methods applied by parents who are too rigid and tend to be authoritarian will be able to cause problems and conflicts between adolescents and parents.

Application of Islamic Counseling Against Deviant Behavior Among Students Mas Islamiyah Sunggal

The teacher is a crucial figure in tutoring in any educational system and process, and teachers play an essential role. Students cannot learn on their own without the guidance of a teacher. In essence, students are only likely to know well if the teacher has prepared a positive environment for them to learn. (Ukim Komaruddin, 2015) Islamic counseling against various deviant behavior among students Mas Islamiyah Sunggal can be seen as follows:

Islamic Counseling Guidance to Students who are Dating

In MAS Islamiyah Sunggal, counseling teachers do if there are students known to be dating, information services are provided to them. First, the women were called, then the men were brought together and given guidance. "Usually what we call him and do individual counseling, individual counseling that we first call is the woman and then the man. We ask them what the advantages and disadvantages of what they do are. After that, we explain that what they do is prohibited in Islam because it includes the act of approaching adultery as Allah says Q.S Al-Isra verse 32, which means "do not approach adultery. Indeed adultery is an indecency and an evil way."

Next, according to Islamic teachings, we explain the ethics of good relations with the opposite sex with information services. The first thing we do is individual counseling, but if it is repeated, we do the calling of both parents. We expect the awareness of students dating this to realize and no longer repeat his actions immediately; we instill the value of obedience to him wherever they are. Allah swt always sees and knows (Batubara, n.d.). The counseling guidance teacher asked them what the advantages and disadvantages of what they do are. What they do is forbidden in Islam because it includes the act of approaching adultery as Allah says Q. Al-Isra' verse 32, which means "do not approach adultery. Indeed adultery is an indecency and an evil way." Furthermore, according to Islamic teachings, the counseling teacher explained the ethics of associating the opposite sex with information services. We first do individual counseling, but if repeated, then a call for parents".

Likewise, guiding students who commit behavioral irregularities in Mas Islamiyah Sunggal sometimes cannot get one-time guidance. However, what is expected by the counselor (teacher BK) is the awareness of the students who are dating this to repentance and no longer repeat his actions. This counselor (teacher BK) is aware that teacher BK instills obedience to them, for they realize that Allah SWT sees and knows it wherever they are. Based on the author's observation, the author saw directly the guidance and counseling conducted by BK teachers in solving cases. For example, advice and guidance ran BK teacher aims to make students aware that courtship is an evil deed, forbidden by God and approaching adultery, BK teacher told the students to a lot of istigfar and immediately repent and not repeat their mistakes.

Islamic Counseling Guidance to Students who Steal

Stealing behavior is kind of unkind and deviant behavior. If a student steals, this should not be allowed but must be saved because if allowed, the child's personality will be damaged, and later he still likes to steal. In MAS Islamiyah Sunggal, if a child is caught stealing, he is taken to the guidance room to be given guidance and counseling. The treatment of deviant behavior toward students who steal is as follows: In this case, the first treatment is calling the child for individual counseling. The author also made observations such as calling the class leader and asking if the student was theft. How did that happen? And how did Master BK solve the case? The explanation of the students compared with the information obtained by BK teachers through interviews. Documentation records in BK Office files are also viewed to see how many times the event occurred.

Teachers are also prohibited from giving wrong labels to these students, as revealed by Mr. Amir: "We did not give the child a title. Label, it is to provide a sign specifically that the child is stealing, but if he was caught stealing, of course, what he stole, we expect him to return it if he had

time to sell the stolen goods how he replaces it, then we commit the child, then we call his parents to find Solution how it looks so as not to be known by the public. The point is we don't give label to a child who steals. Instead, if we offer one signal that the child is indeed a thief and one of them, we find out what causes him to steal. (Wahyuningsih, n.d.)

Islamic Counseling Guidance to Students who Fight

Handling cases like this is done first by calling the person concerned then asking why he is fighting, with whom anyone involved in the fight. If more than one person, group guidance is carried out, as stated by Ibu Sri. "Students who fight from several groups, for example, we call all those involved in the fight then we ask them what is the cause of their fight, after knowing the cause we ask them what are the benefits they get from their fight, what we do more to individual service and group guidance, good social ethics that how, what should be friends with others, with peers, how to get along with older people" (Wahyuningsih, n.d.). Sri conveyed the guidance of Islamic counseling for students who fight is done more to individual services and group guidance, good social ethics that is mutual love and respect starting from yourself to others. The younger one must be cherished, the peers must respect each other, and the elder must be respected.

Changes in Student Behavior in Juvenile Delinquency After Receiving Counseling Services

Changes in the conduct of students who are alone in A Quiet Place or dating

Indeed, to change behavior is not as easy as turning the palm, let alone being changed, which has become a habit in a person's life or society. For example, in the days of ignorance, intoxicating drinks (khamar) were things that could not violate the norms in people's lives. When Islam came, it was forbidden by Allah. The verse of the Qur'an that came down forbidding drinking khamar did not immediately down directly forbid it, but the verse came down gradually or gradually.

One lesson we can take from the stages of the Prohibition of khamar is that this proves that Islam teaches that no short steps are needed to achieve a great goal. It also shows that getting used to a new thing must start from the most straightforward stage, not directly to the difficult one. Likewise, guiding MAS Islamiyah Sunggal students who commit behavioral deviations sometimes have to be done many times and can not be done once; therefore, a teacher should not be bored guiding their students. The treatment of Mas Islamiyah Sunggal students who are often both in A Quiet Place is based on the information from the counseling teacher; after receiving Islamic counseling, some immediately repent and no longer repeat their actions. This is evidenced by observation Never again seen students alone in A Quiet Place, and from the answers given by classmates, students concerned were never again seen "dating."

Changes in The Behavior of Students who Steal

The issue of stealing or being caught taking other people's things is scarce in Sunggal Islamiyyah. This can be proven by the rarity of theft cases handled by counseling teachers. The BK teacher who had dealt with the theft case was Mr. Abdul Aziz. The following is an explanation of the students who have committed theft, and Islamic counseling is carried out whether there is a change. Abdul Aziz explained, "as far as I see, I observe the difference is quite big after we give Islamic counseling they do not repeat their actions, they return the goods they have taken if they have not sold it." (Batubara, n.d.)

Changes in The Behavior of Fighting Students

The counseling teacher reconciles students who fight by calling the concerned and collecting them in one forum like the one when you see the opponent was directly emotion then called them one by one, then organized in one forum questioned all their problems, then given Islamic counseling and written agreement that they will not repeat the act of fighting, if they repeat the same action then they will be sanctioned summoning parents or expelled from school. So

alhamdulillah, in general, students who fight after being given Islamic counseling can accept and no more fights in and outside school.

CONCLUSION

The adolescent phase is the phase where the transition and the search for identity in children. In this phase, the child's attitude generally becomes unstable, and the child is easily influenced to gain recognition. If the influence he gets is good, the child will be good. But if the result is terrible, then the child's wrong attitude can even lead him to juvenile delinquency. So the child needs help from adults around him, not least the school as an environment that can shape his personality. Based on the results of the author's research, the use of Islamic counseling guidance with the use of appropriate methods can help overcome juvenile delinquency.

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