Principles of Islamic Counseling

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Abstract

The problem in this study is the principle of monotheism in the application of Islamic counseling in MAN 3 Medan. This study aims to determine the planning of the principle of monotheism in the application of Islamic counseling, the effect of the principle of monotheism in the application of Islamic counseling and the application of the principle of monotheism in solving problems. Methodologically, this research used phenomenological research in qualitative research. In collecting data, the methods used are observation, interview and documentation. In analyzing the data the researcher used qualitative analysis with steps of data exposure, data reduction and conclusion drawing. The results of this research: 1) planning of the principle of monotheism in the application of Islamic counseling is still in development stage. 2) the effect of the principle of monotheism in the application of Islamic counseling is very influential on the success of counseling guidance.3) the implementation of the principle of monotheism in the application of Islamic counseling is quite good and the process of improvement in the application of Islamic counseling ongoing.

Keyword: Principle of monotheism, Islamic counseling, counseling guidance

Introduction

Islamic education activities are essentially the responsibility of every Muslim to discover the concept of Islamic education ideal is the moral responsibility for every Moslem expert to build the theory of Islam as a paradigm of educational sciences. Islam with the teachings of Ketuhanannyan as an educational paradigm has different characteristics with other pardigma-the paradigm underlying the educational concept. The basic concept of Islamic teaching that refers to WAHWU and Human Iintelec can raise the possibility of development of anticipatory theories with the development of psychic needs of human. Abd al-Hamid in the Book of Ash-Sharqawi (1997:5-8) gives a picture of how widespread and inside the content of the Quran and hadith about Islamic psychology. Counseling as an attempt to reconstruct and re-actualize the concept of human beings with Islamic approaches, is a form of the actualization of the concept of Islam itself.

Ma'rif (1993:151) suggests educational activities on Earth must be oriented to the heavens, a transcendental orientation, so that the activity has the meaning of spritual that transcend space and time. In this form of faith in an education that is being applied in the

world must lead to the Lord as a place of return, so it should be developed and improved by offering and rebuilding the concept of Tauhid as Foundation of Islamic Education. As an effort to guide and help steer in a particular goal that is more able to even more accustomed to getting closer to the kholics in anything that is digested or received in everyday life.

Individual problematics with his God, is the failure of a person to interact with tusimply, as very difficult to present fear, obedience and sense that he always supervises the deeds and attitudes of each individual. So it affects the lazy and reluctant to do the worship and the difficulty to leave and the difficulty of leaving deeds that are even forbidden by God.

As well as Islamic guidance and counseling also at this time adopt general guidance and counseling or we call the style "West", which in his service is not so much return something to God as the Kholik. Even with the belief about the death of a long time ago that can solve it by only expecting a period that may be longer or even short in terms of solving the problem can be resolved completely. This iscontrary to the study of Islamic education that adopted that "all things come from God and return to God" that at the beginning of doing our service only hand connection between client and God in terms Try to help clients who are experiencing problems in life (according to the field) so that the client feels free of things that are considered to be a problem.

To do this we must also consider the principles of Islam that exist in the implementation of guidance and counseling, especially the principle of deity (Tauhid) so that the wakefulness of understanding that will keep confidence from the greatness of God Even we agree there is nothing else in the world and in the hereafter unless he is the real place to serve. Belief in God will give strength to man. Moreover, it also gives the firmness, courage, tranquility/inner peace, without any serious opposition to our own conscience. Kartini Koto and Jenny Andari in Lubis (2015:76) also asserted that the belief in divine greatness certainly demonstrates the kesejahtraan of the soul, also giving a sense of security, a sense of justice, trust and hope, both for the present world, and later in the hereafter. Belief in God also made man aware of the nature of his relation with another human being, so that he could love his neighbor, look at everyone as his own brother, willing to apologize sincerely, and other personal meliahat as the fruit of God's creations. From the observations that researchers have done at MAN 3 Medan, researchers found a case for a student who fought against the teacher as the study hours were underway, and then the researcher also found several students who were often in school and Outside the school during the course hours. Then, there are also some students who often come late for unreasonable reasons and the reason is repeatedly said.

Method

The method of study used is qualitative method with a phenomenological approach. The phenomenological approach relates to the understanding of how everyday, the world is intersubjectively (the world of life). Phenomenologists aim to interpret the social action of the observer being observed. The data obtained from observations, interviews and documentation compiled by researchers. Primary data sources in this research are head of MAN 3 Medan, WKM a field of curriculum MAN 3 Medan, Master Bk and students. Meanwhile, secondary data sources are documents and BK archives that support Pnelitian in MAN 3 Medan.

The data analysis procedures take place gradually during the ongoing study, starting from data reduction, presenting data and concluding conclusions. Menuurt Suwandi (2008:20) As for qualitative research is a research based on the paradigm, strategy, and qualitative implementation of the model. Meanwhile, according to Lexy J. Moleong (2000:3) As a result of qualitative research is a research procedure that generates descriptive data of written or spoken words from people and attitudes that can be observed.

The validity of data using data triangulation comparing the data of interviews results, comparing with what the public publicly says with what is said personally and comparing the circumstances and perspectives of a person with various different opinions.

Results and Discussion

Based on information from all data sources can be understood that MAN 3 Medan has a plan, influence and implementation that has been quite good in terms of applying the principle of Tawhid in the application of Islamic counseling in MAN 3 Medan. This is because if there is a student/problem or have problems then the step that the teacher of BK is to include the values in the students are troubled, and this way proved to be quite potent in solving the problems faced by the students or by who was to be the problems.

Basic planning for Islamic Counseling in the MAN 3 Medan is still in the developmental stage where the BK teachers do not have a structured and written program. The principle in applying Islamic counseling is very effective to be done in the effort to develop the identity of students in the MAN 3 Medan to restore themselves as the fitrah of a human being.

In line with the journal Counselor, Muhammad Rozikan (2017:173) said that the counseling process in counseling is certainly able to give meaning to contemplation to exit the problem faced by one of the approaches in Islamic counseling is using a tauhid approach where this approach is able to move the consley back to the Fitrah. Ali Lier Harahap (2011:3-4) The necessity of the Taihid as the basic Perinsip which became the reference of all activities and movements of a musli wherever located.

This is similar to the importance of the principle in applying Islamic counseling in MAN 3 Medan to be able to improve the quality of personal self students back to the Fitrah. In line with previous research, the principle of tauhid is very necessary in the process of counseling in MAN 3 Medan, as an effort by the teacher of BK in creating the personality of students become a person who has a moral and good character in his life. Thus, this should continue to be developed in order to be able to emulate by other madrasas. In this case, BK teachers also have to do more supervision on the students who are completed, so that it can be a more approach in Islamic counseling process.

The basic influence in Islamic counseling in MAN 3 Medan is very influential in the success of guidance and counseling where students are not only getting the services structured in guidance and counseling but also the troubled students get guidance about the Godhead that can turn himself into a human being who has a law and can live the commandments of God in a similar or continuous manner as a servant who continues to devoted to the creator.

The implementation of the basic tawhid in applying Islamic counseling in MAN 3 Medan, this has been done quite well and the process is running. The implementation of the principle in Islamic counseling is as a key in the efforts of the BK teacher's approach to the students who are troubled and willing to open to tell the problem, because the principle of tauhid is something that is in line with the purpose of Islamic guidance and counseling is to make a student/I who is problematic to be an inlegitimate who Berakhlakul Karimah and willing to exercise the command of Allah SWT according to that commanded. The implementation of the principle of Tauhid also tried to be able to make personal students/I troubled not only for himself, but can become a motor in inviting other friends to get the same thing.

Conclusion

Based on the results of research on the principle of Tauhid in applying Islamic counseling in MAN 3 Medan, it can be concluded that the basic planning in Islamic counseling application in MAN 3 Medan is still in the stage of development where teacher BK does not have a program in a structured and written, but the principle of tawhid in applying Islamic counseling has been applied with the means available in the Madrasah. Along with the progress of the basic time in applying Islamic counseling in MAN 3 Medan will continue to be developed so that it becomes a program that is structured as an effort to improve the students who are troubled in the MAN 3 Medan to be able to return to his fitrah as a man who has good attitude

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