

TAUHID EDUCATION USING ISLAMIC COUNSELING AT MAN 2 MEDAN

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ARTICLE INFO

Keywords:

education;
tauhid;
counseling

Article history:

Received 2022-11-25

Revised 2022-11-27

Accepted 2022-11-27

ABSTRACT

This research is about Tauhid Development in MAN 2 Model Medan. Students with Islamic Counseling. This research seeks the success of applying Islamic counseling in fostering onotheism in students. Starting from the planning, implementation and evaluation carried out by the counseling teacher with a purpose creating an atmosphere of Islamic guidance in order to achieve the best results possible. The research method used in this study is method qualitative research. Primary data sources are the Principal, Deputy Head Schools, Counseling Teachers, field of study teachers and students of MAN 2 Model Medan. In collecting data, the method used are observation, interviews, and documents. In analyzing data, researchers used qualitative analysis with data exposure steps, data reduction and conclusion drawing. The results of the research are: (1) the planning of implementing Islamic counseling in fostering monotheism in students of the MAN 2 Model Medan has been carried out by the counseling teacher. (2) the implementation of the application of Islamic counseling in the development of monotheism in MAN 2 Model Medan students use forms of counseling services which include: orientation services, information services, placement and distribution services, learning services, individual counseling services, group guidance services, counseling services groups, mediation services and advisory services.

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1. INTRODUCTION

The word ethics (adab) has been known in Arabic since pre-Islamic times, and its meaning has evolved along with the cultural revolution of the Arabs. This term has never obtained a standard definition; it is understood in various ways from age to age and from one context to another. the oldest meaning of the word adab (ethics) implies a habit, a norm of practical behavior, with the double connotation that: first, the value is seen as commendable; and, second, these values are passed on from one generation to the next (Asari, 2020).

As a science, modern counseling science only reaches the outward dimensions of human beings. This results in epistemological assumptions regarding human existence and substance as the main unit of analysis in counseling science. It is at this point that many experts have recently seen that an epistemological position like this finds a very essential weakness that results in the erroneous conclusion of human existence, creatures called humans are only seen as psycho-anthropo-social organisms and ignore the spiritual aspect as most essential (Rozikan, 2017)

The general goal of Religious Counseling is to help the Counselee so that he has knowledge of his own position and has the courage to make decisions to do something that is considered good, right and beneficial for his life in this world and for his interests in the hereafter (Mubarok, 2000).

To develop the religious character of students, of course it is not enough to only be equipped with general knowledge, but it will be more optimal if the teacher or lecturer can include these religious values in each learning material (Novitasari, 2017).

What is noticed is that the student does not study with the teacher when the teacher's heart is busy, bored, afraid, sad, happy, hungry, thirsty, sleepy and restless and so on which weighs him down or prevents him from perfecting his heart's presence and activities. Let him take advantage of the times when his teacher is active (An-Nawawi, 2020).

The problem is a deviation between what should (should) occur and what actually (actually) occurs, so the cause needs to be found and verified. Finding a list of causes for these deviations requires a problem analysis (L. Lubis, 2021). Every problem or problem in life experienced by humans must have a background, there cannot be a problem without a cause. Therefore, both counselors and Counseling Guidance teachers (BK teachers) find it very difficult to find the right solution by not understanding the causality of the case (S. Lubis, 2021).

As individual and social beings, religious humans who have a relationship with God establish association with others so that difficulties arise in their lives which include physical, psychological, family problems, adjustment to their environment/society, and religious problems. Apart from that, other problems arise from internal human or external pressures (Musa, 2016).

In Islamic counseling, the problems that humans face in their lives are a form of God's trials and tests whose wisdom is to test and risk the firmness of their faith and patience, not a form of God's hatred of His servants. This gesture is contained in surah al-Baqarah (2) verse 155 and surah at-Tabagun (64) verse 15. The essence of the meaning of surah al-Baqarah (2) verse 155 is: describes that the trials given to humans are sometimes psychic (fear, lack of possessions/objects) and sometimes it is material (starvation, lack of possessions/objects). Likewise, the core meaning of surah at-Tabagun (64) verse 15 is: Allah confirms that wealth and children are a real test for humans, both their existence and their absence. (Saiful Akhyar, 2021).

Counseling is also a process that is designed, directed and carried out by certain experts who have high scientific training and expertise. In that process he tries to help other people (clients) to master directly the best methods he can use to achieve a better life. There are several principles in counseling, namely: (1) The principle of service objectives, (2) The principle of individual problems, (3) The principle of the service program, and (4) The principle of service objectives and implementation.

Surah Ad-Dzariyat (56-58) states "And I did not create jinn and humans except that they worship Me. Verily, Allah is the Most Giver of sustenance, who has strength and is very strong. Related to this, Sutoyo (2013) explains that the purpose of human creation is not for God, but for man himself. So if in the verse it is said that humans worship it is not for Allah but for humans themselves. Besides that, the scope of worship that must be carried out by humans is not only at certain moments, but throughout his life. Worship is grouped into "mahdhah worship" and "ghairu mahdhah". Mahdah worship is worship that has been determined by Allah, its form, content, or time, such as prayer, fasting, zakat, and pilgrimage. Ghairu mahdhah worship is all human physical and mental activities that are carried out with the sincere intention of obtaining the pleasure of Allah (Novitasari, 2017).

Islamic civilization with the beauties of morals and behavior that were not recognized in the shari'a and laws before and after it. In the view of Islam, a smile is sadaqah. Using ethics in dealing with people has its merits. And holding back

anger and forgiving wrong people is judged as kindness and brings God's love (As-Sirjani, 2019).

The definition of the science of monotheism in the opinion of Shaykh Muhammad Abduh, *Risale Tawhid* in his book explains that the science which examines the essence of Allah regarding the obligatory attributes that are attributed to Him, the jaiz qualities that are in Him and regarding the impossible qualities of the His (Abduh, 2010). Meanwhile, in the eyes of Ibn Khaldun, the science of monotheism is defined as a science that contains arguments in fortifying the faith of a Muslim, using the arguments of aqli and containing lawsuits against people who deviate from the teachings of the righteous salafus and ahlus sunnah (Khaldun, n.d.).

The types of counseling services that are commonly used are orientation services, as Prayitno explained, orientation services are counseling services that allow clients to understand the new environment they are entering to simplify and expedite their role in the new environment. According to Prayitno, orientation services are guidance services carried out to introduce new students and/or someone to the environment they have just entered (Nasution, 2019).

Then schools usually use information services, namely counseling services that allow clients to receive and understand various information that can be used as material for consideration and decision making for the benefit of the client. Information services are services that provide information needed by individuals. The information obtained by individuals is very necessary so that individuals can more easily make plans and make decisions. From the above review, the authors wish to conduct research entitled: "Development of monotheism values in Islamic counseling services at MAN 2 Medan".

2. METHODS

This type of research is a qualitative research approach to observation, interviews (Prasanti, 2018). Bogdan and Taylor's definition of a qualitative research method is a research procedure that produces descriptive data in the form of written or spoken words from teachers and students. Regarding the qualitative nature of Moleong stated that the research process was "carried out by collecting data repeatedly to the research location through the activity of making data and information records that were seen, heard and then analyzed. The data and information collected, grouped and analyzed then found the meaning of behavior in Madrasah Aliyah Negeri 2 Medan

In this study, the main data sources were the words and actions of the people who were observed and interviewed (Rijali, 2018). The main data sources were recorded through written notes, cameras for taking photographs that support this research, the rest is additional data such as student data documents who attended counseling services, and others. While written data sources can be in the form of books or supporting archives.

The main source of data is directed at words or events related to the application of Islamic counseling in fostering monotheism in students of Madrasah Aliyah Negeri 2 Medan. Sources of data or informants in this study consisted of; 1) Head of MAN 2 MEDAN; 2) Deputy head of MAN 2 Medan, 3) Counseling teacher of MAN 2 Medan, 4) Teaching staff of MAN 2 Medan, 5) Students of MAN 2 Medan. This activity involves all components in MAN 2 Medan and also allows other parties to be involved in accordance with developments in the field in order to obtain a number of data and information to support research activities related to the implementation of tawhid development through Islamic counseling."

The location used as a place of research related to the issues raised is MAN 2 Medan. After preparing a research proposal and having been given a seminar and having received a research permit, the authors will conduct research which will be carried out in about 45 days.

Data analysis is a process of systematically searching for and compiling data that we have obtained from interviews, field notes, and documentation, (Pratiwi, 2017). by organizing data into categories, describing it into units, synthesizing, compiling into patterns, choosing which ones are important and which will be studied, and making conclusions so that they are easily understood by oneself and others.

In this study, content analysis was used to analyze the data. In this study, data were obtained by researchers using participant observation techniques (Participant Observation) on social situations in monotheism development activities through Islamic counseling at Madrasah Tsanawiyah Private Nurul Amal, Kuala District, Langkat Regency. The participant observation used is the role of the research subject.

"The instruments used in this study can be categorized as human instruments. (Kusnadi & Mutoharoh, 2016). Based on the research objectives to be achieved, to obtain the amount of data needed to answer the research questions that have been stated above in qualitative research using interview techniques, observation, and documentation review, qualitative data collection (Nilamsari, 2014).

In the qualitative research method, data was collected using several data collection techniques, namely: Interviews were conducted with Islamic religious education teachers who are material experts to obtain input for data improvement. In addition to this, interviews were also used to obtain information and complement existing data.

Observations were made to find out the characteristics of the students, what teaching materials were used by the teacher in learning activities, and to know firsthand the conditions of the environment in which the developed teaching material products would be applied (Septianti & Afian, 2020).

The questionnaire was used to find out student responses after studying cash waqf materials using module teaching materials. The questionnaire used is a checklist form which is a list in which the respondent uses a checklist in the column provided. This questionnaire is used to assess product development results that have been addressed to material experts and media experts based on several indicators.

"In this study, data must be accepted to support research conclusions. Therefore it is necessary to use data validity standards consisting of: (1) credibility, (2) transferability, (3) dependability, (4) confirmability.

FINDINGS AND DISCUSSION

1. Forms of Islamic Counseling Services for Students in Madrasas

Islamic guidance and counseling as "an activity providing guidance, lessons, and guidelines to individuals who ask for guidance (counselee) in this case how should a counselee be able to develop the potential of his mind, psychology, faith and belief and be able to cope with the problems of life and his life well and independently with a paradigm based on the Al-Quran and As-Sunnah Rasulullah SAW."

Islamic guidance and counseling "which exists in school institutions is one of the service programs organized by school institutions in addition to other programs, such as teaching and learning implementation programs, intra and extra school activities. The implementation of the BKI program is a form of school responsibility in the field of guidance and counseling services for students so that they know and understand the conditions of their position as individuals, as students who are studying at school, get to know the school environment and its learning goals so that students are expected to follow the learning process well."

Islamic counseling guidance, "besides playing a role in fostering the psychic awareness of students alone, it also fosters their spiritual awareness in the context of personality development towards a perfect human personality. In

developing this personality, of course, it contains values that are in accordance with Islamic morality. Even though in theory Islamic morals have been given in Islamic religious subjects in madrasas, Islamic guidance and counseling has more practical value. will be more felt and hit. Under these conditions it is hoped that the emergence of religious psychic awareness from students.

"Seeing this fundamental role, Islamic counseling is very effective in a process of transforming Islamic morality to students. This Islamic morality will fortify students so that they do not fall into actions that do not lead to educational goals, namely towards individuals who have a mentally healthy and mature personality. Healthy mature, both intellectually, emotionally, attitude, and spiritual."

The application of Islamic counseling "which is in MAN 2 Model Medan is very beneficial for students in achieving the happiness of life that every human being always craves, namely the happiness of the world and the hereafter. All of that can be achieved because the guidance given is based on Islamic religious teachings which can be reassuring."

In general, Islamic counseling material in the Medan Model 2 MAN is related to problems that are closer to students, "in this case the researcher focuses more on the application of Islamic counseling in fostering monotheism in students.

Furthermore, the researchers inquired about the application of Islamic counseling in fostering monotheism in students in more depth as well as examining documents completeness in the process of Islamic counseling activities in madrasas.

"Based on the results of the interviews and at the same time reading the documentation of the application of Islamic counseling programs in fostering monotheism in students of the Medan Model 2 MAN with counseling teachers/counselors, that the identification of the needs and problems of students and the preparation of programs are interrelated to determine service strategies that can be implemented and their supporting activities. , in the program there are forms of counseling services that are implemented at MAN 2 Model Medan.

The researcher obtained information that the step for implementing Islamic counseling in fostering monotheism for Madrasah students "Tsanawiyah Private Nurul Amal, Kuala District, Langkat Regency is to provide services to students," and the form of this service is collaboration between conventional guidance and counseling services and Islamic counseling, namely: a. orientation services; b. Information services; c. Placement and distribution services; d.

learning services; d. Individual counseling services; e. group guidance services; f. group counseling services; g. Mediation services; h. Consulting services.

The application of Islamic counseling in fostering monotheism in students of MAN 2 Model Medan is inseparable from several aspects of important activities that need to be carried out. In the application of Islamic counseling in fostering monotheism to students of MAN 2 Model Medan, there are several aspects of important activities that need to be carried out such as: making an analysis of the needs and problems of students applying Islamic counseling in fostering monotheism for students of MAN 2 Model Medan. Determining the objectives of implementing Islamic counseling in fostering monotheism in MAN 2 Medan Model students that must be achieved, analyzing the situation and conditions at school, determining the types of activities to be carried out, selecting methods and techniques to be used in implementing Islamic counseling activities in fostering monotheism in students .

a. Orientation Service

"Orientation services at MAN 2 Model Medan are carried out in order to help individuals get to know and understand the environment or school they have just entered to simplify and expedite their adjustment so as to help them to play an active role in the new environment."

"This orientation service can be held in various ways, such as lectures, questions and answers and discussions which can then be supplemented with demonstrations, leaflets, photo, film and video shows as well as visits to the intended places (eg classes, laboratories, libraries, and others). Orientation service materials can be provided by counselors, principals, homeroom teachers, subject teachers and other school personnel. and coordinated by the counselor."

"The implementation of this orientation service can also be classical, group, general meeting and carried out at the beginning of the semester, mid-semester or at the end of the semester at certain educational level units."

b. Information Services

The information service in this Madrasah is a counseling service in order to help individuals, "receive and understand various information, such as educational information and position information that can be used as material for consideration in making decisions and other considerations for their benefit."

This information service is provided for the purpose of equipping individuals with various knowledge and understanding of various things that are useful for knowing themselves, planning and developing patterns of

life as students, family members and society." Through information services aiming at providing self-understanding with all its potential can help students to further increase their interest in learning.

c. Placement and distribution services

"The placement/distribution service at MAN 2 Model Medan is a counseling service in order to help individuals obtain the right placement and distribution, according to their potential, abilities, talents, interests, aspirations and personal conditions."

d. Learning Services

"The learning services at MAN 2 Model Medan are counseling services in order to help individuals develop good study attitudes and habits, master learning material at the speed and difficulty of student learning and develop various aspects of goals and other learning activities that are useful for life and development. students." The purpose of this service is to provide assistance to individuals or students either alone or in groups to find out learning skills.

e. Individual Counseling Services

Individual counseling services at "MAN 2 Model Medan are counseling in order to help individuals discuss and resolve the problems they are experiencing face-to-face with supervisors."

f. Group tutoring service

"Group guidance services at MAN 2 Medan Model are counseling services in order to help a number of students jointly obtain various materials from resource persons that are useful for supporting their lives, both as individuals and as students to be able to adjust to a group atmosphere, accept openly the similarities and differences between group members.

g. Group counseling services

"Group counseling services at MAN 2 Model Medan are guidance and counseling services in order to help students jointly discuss and solve problems experienced by each member of the group."

h. Mediation service

"The mediation service at MAN 2 Model Medan is a counseling service carried out by counselors for two or more parties who are in a state of mutual incompatibility." In practice, this mediation service is carried out when there is a fight between friends, there are students who fight with friends, both with their desk mates, between classes, and between friends between schools.

i. Consulting services

"Consultation services at MAN 2 Medan Model are counseling services carried out by counselors for consultants that allow consultants to gain insight, understanding and methods that need to be implemented in dealing with third party conditions and/or problems."

2. The pattern of fostering monotheism in students at MAN 2 Model Medan

From the results of the research that researchers conducted at MAN 2 Model Medan, there are several patterns of monotheism development carried out at MAN 2 Model Medan. As for the pattern of fostering Tawhid in MAN 2 Model Medan, namely coaching that is developed and carried out in various forms of activity.

From the results of interviews with researchers with Islamic counseling teachers at MAN 2 Model Medan, information was obtained that the pattern of monotheism development that existed at MAN 2 Model Medan, namely:

a. Oral bill development activities

The activities or coaching activities for oral bills include, namely:

- 1) Weekly Islamic studies
- 2) Routine daily activities such as reciting together in the morning before class starts.
- 3) Sholawat readings are carried out every morning before students enter the classroom and this is done in the madrasa yard.
- 4) Muhadhoroh which is held every Saturday after the noon prayer.
- 5) Tahfiz with a rote deposit system to assigned teachers.

And for the implementation of the Koran is done in class. Meanwhile, the muhadhoroh is held in the same place, namely the hall. It can be stated that this da'wah activity is quite effective, this can be seen from the activeness of the students in participating in these activities.

b. Construction activities bil p

Islamic coaching activity bil hal is also a form of activity at MAN 2 Model Medan in providing coaching to its students. The form of activity is:

- 1) Congregational noon prayer
- 2) Dhuha sunnah prayer
- 3) Yasin reading everyFriday
- 4) Sunnah fasting Monday-Thursday

It can be stated that activities in this form are quite effective, it can be seen how the implementation and awareness of the students in carrying out these activities in their daily activities.

c. Bill qolam construction activities.

This bil qolam coaching activity is carried out once a week by MAN 2 Model Medan, namely by publishing Islamic bulletins and making Islamic magazines and also practicing calligraphy. This shows that preaching in this way is quite effective, which is seen by how enthusiastic the students are in reading it and also seen the preaching from bulletins and magazines that are published every week.

"In this study, researchers obtained information from Islamic counseling teachers at MAN 2 Model Medan about communication patterns in fostering monotheism of students at MAN 2 Model Medan, which are divided into three motives, namely:"

a. Regulatory Motives

The pattern of communication in fostering monotheism in "MAN 2 Model Medan is based on regulatory motives which are also a category of sociogenetic motives, namely motives that develop from the MAN 2 Model Medan environment, as a result of the attitude of parents as leaders in the family so authoritarian towards their children, who demand absolute obedience without explanation, with the characteristic of the child's passivity (waiting attitude) and surrendering everything to the leader, with the assumption that the leader understands better the best goals for his actions, especially parents who must be obeyed, besides that an attitude of dependence on the leader or parents in his behavior. "

b. Consciousness Motive

Communication patterns in student development in "MAN 2 Model Medan are based on conscious motives which are also a category of sociogenetic motives. Sociogenetic motives, namely motives that people learn and come from the cultural environment in which that person lives and develops. Sociogenetic motives do not develop by themselves, but are based on social interactions with people or the results of various cultures of people. For example: the desire to play Playstation, the desire to hear pop music, and so on

c. Scientific Motives

The pattern of fostering student monotheism based on scientific motives is a category of sociogenetic motives originating from the Medan Model MAN 2 environment on the guidance of parents who indirectly force their children to be the best at Medan Model MAN 2. The parents of students with scientific motives are highly educated families, thus forming children who are critical of all the problems they face.

Overall, the activities of the pattern of fostering monotheism of students at MAN 2 Model Medan are not only the external formation of students, but can form awareness and internal knowledge of students in carrying out their religious development at MAN 2 Model Medan as a medium and means to achieve noble goals.

The main thing that must be possessed by a Muslim is a straight faith (salimul aqidah), namely aqidah that is not polluted from all forms of servitude to Allah's creation, one of which is shirk. An example of shirk is believing in something other than Allah, for example believing in psychics or shamans. Straight Aqidah is something that must exist in every Muslim. With a straight faith, a Muslim will have a strong bond with Allah SWT and with that strong bond he will not deviate from His path and provisions. With the cleanliness and stability of aqidah, a Muslim will submit all his actions to Allah.

Having a straight faith is something that is very important, so in his da'wah to friends in Mecca, Rasulullah SAW prioritized the development of aqidah, "faith or monotheism and with salimul aqidah (straight aqidah) can be the implementation and actualization of students in carrying out worship with both for worship that is mahdhoh and that which is ghoiru mahdhoh. Salimul Aqidah is reflected in the enthusiasm of the students in various ways, both in studying, worshipping and socializing at MAN 2 Model Medan.

The application of Islamic counseling in fostering monotheism in students at MAN 2 Model Medan is a process of assistance given to individuals and carried out continuously in finding alternatives to solving the problems they face and so that individuals can understand and develop their own potential for the sake of happiness in the world and in the afterlife.

The role of Islamic guidance and counseling in education is an effort to help individuals to become human beings who develop in terms of education and form personalities that are useful in life who have various insights, views, interpretations, choices, adjustments and skills that are appropriate regarding themselves and their environment. So the urgency of Islamic Guidance and Counseling is very important in order to achieve development and optimization in the educational process."

3. Supporting Factors And Constraints In The Application Of Counseling Islam in the Development of Monotheism in Students of the Medan Model 2 MAN
 - a. Supporting Factors in the Application of Islamic Counseling in the Development of Monotheism in Students of the Medan Model 2 MAN

From the results of interviews with researchers with Islamic counseling teachers at MAN 2 Model Medan, information was obtained about supporting factors in the application of Islamic counseling in fostering monotheism in students of MAN 2 Model Medan. The supporting factors in fostering monotheism through Islamic counseling at MAN 2 Model Medan are:

- 1) There is a high willingness of students to follow Islamic guidance and counseling in the development of monotheism.
 - 2) The activeness of Islamic counseling teachers to carry out counseling guidance in coaching monotheism to students at MAN 2 Model Medan.
 - 3) Good cooperation between madrasas, teachers, counseling teachers and students.
- b. Obstacles in the Application of Islamic Counseling in the Development of Monotheism in Students of the Medan Model 2 MAN

Related to efforts to streamline the implementation of tauhid coaching through Islamic counseling, there are still obstacles. So that this obstacle is felt to be a factor causing difficulties in providing Islamic guidance and counseling. Specifically, the obstacles faced can be stated, namely:

- 1) There is still a lack of Islamic guidance and counseling teachers who have an educational background in Islamic guidance and counseling at MAN 2 Model Medan.
- 2) Limited facilities that support the smooth implementation of tauhid coaching through Islamic counseling at MAN 2 Model Medan.
4. Efforts to Overcome Obstacles in the Application of Islamic Counseling in the Development of Monotheism in Students of MAN 2 Model Medan

"The essence of Islamic guidance and counseling is an effort to help individuals learn to develop fitrah and/or return to fitrah-faith and/or return to fitrah-faith, by empowering fitrah-fitrah (physical, spiritual, nafs, and faith) learning and carrying out the demands of Allah and His apostles, so that the nature that exists in individuals develops and functions properly and in this case Islamic counseling at MAN 2 Model Medan is a planned program and activity that aims to help students determine and implement an excellent plan.

Several efforts, namely by involving teachers in trainings held by the Regency or Provincial Ministry of Religion as well as existing teacher working groups (KKG) and also madrasas trying to complete the facilities and infrastructure needed in the implementation and application of Islamic counseling in fostering monotheism in students MAN 2 Medan Model

CONCLUSION

The Islamic counseling service approach that is "applied in the Medan Model 2 MAN, which includes: (1) through advice, (2) through wisdom (bi al-hikmah), (3) through mau'izatul hasanah, (4) through mujilah, (5) through warning."

The pattern of monotheism coaching in the "MAN 2 Model Medan, namely: (1) through oral bill coaching activities such as reciting the Koran, reading sholawat, muhadhoroh, tahfidz Qur'an (2) through bill coaching activities such as the five daily obligatory prayers, sunnah prayers dhuha, dhikr, sunnah fasting, (3) through bil qolam coaching activities such as Islamic bulletins, making wall magazines, and calligraphy.

Supporting factors in the application of Islamic counseling in fostering monotheism to students at MAN 2 Model Medan, namely: 1) There is a high willingness of students to take part in counseling guidance in fostering monotheism; 2) The activeness of Islamic counseling teachers in conducting counseling guidance in monotheistic coaching for students at MAN 2 Model Medan; 3) Good cooperation between madrasas, study teachers, counseling teachers and students.

Obstacles faced in implementing Islamic counseling in fostering monotheism for students i: 1) There is still a lack of Islamic guidance and counseling teachers there; 2) Limited facilities and infrastructure that support the smooth implementation of monotheism development through Islamic counseling at MAN 2 Model Medan; 3) The application of Islamic counseling in fostering monotheism for students in the Medan Model 2 MAN is considered quite successful and the benefits are enormous for students to feel in achieving the happiness of life that every human being always craves, namely the happiness of the world and the hereafter. All of that can be achieved because the guidance given is based on the teachings of Islam

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