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Development of Islamic Boarding School-Based counseling: a model for Indonesia

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Article Info

Abstract

Present and future Indonesian counselling will be filled with local wisdom counselling theories, especially those excavated from Islamic boarding schools (pesantren). Ccounsellors in the Islamic boarding schools (pesantren) have a desire to practice counselling services that are based on their traditions but have difficulties in formulating them. The academics also has a desire to look for local wisdom-based counselling design models. Finally they reached a meeting point in community service with the service-learning method. The aim of this program is to excavate and formulate a Islamic boarding schools-based local tradition-based counselling design model with the counselors community. Results: Islamic boarding schools-based counselling emphasizes balance (at-tawazun) starting from the philosophical side to praxis. Among other things, in view of humans as beings who have balance (at-tawazun) between leaders in the way of God (as embodiments of 'abd Allah) and leaders in fighting for civilization and prosperity with the community (as embodiments of the Caliph of Allah). The purpose of counselling contains a balance (at-tawazun) between inviting goodness and preventing evil and the balance of the goodness of present life (ad-dunya hasanah) and the goodness of life later (al-akhirah hasanah). Characteristics of the counsellor's personality, the existence of at-tawazun (balance) between shalahiyyah (capability) and shalih (integrity). Thus Islamic boarding schools-based counseling, containing at-tawazun values; balance and harmony. At-tawazun is one of the characteristics of Islamic boarding schools in diversity and society that contain balance and propocial.

To cite this article

Introduction

Welcoming free trade in the Asian region, we must overcome its negative impacts by optimizing the role of education. When we talk about education, it is not enough to just talk about learning material but we must also discuss self-reliant student development services so that they can grow and develop for the better. Personal development services in educational institutions are areas of guidance and counseling. Guidance and counseling are an inseparable part of education, both education in formal and informal educational institutions. Therefore, the counselor or teacher of guidance and ccounseling must be able to facilitate students so that they are optimally able to develop their potential or succeed in achieving development tasks related to physical, emotional, social, reasoning, and spiritual morality factors (Minhaji & Arifin, 2021). Counseling services to be effective must consider the values of local wisdom, according to the situation and condition of the counselee. Counselors should consider using local wisdom-based counseling services.

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The counseling discourse has been dominated by books and theories from the West. So that in implementation in the field often experience cultural obstacles because many must be adapted to the socio-cultural conditions of the local community. The counseling theories reflect the values of the Western tradition, are designed and practiced in the cultural context of Western society (Kim, 2006; McLeod, 2003). For example, if we establish communication interactions in the counseling process, the counselee must look at the face of the counselor but in Islamic Boarding School culture, it is considered taboo.

One alternative is to explore Islamic Boarding School cultural values in counselling. Because of that, the researcher examined the Islamic Boarding School-based counseling approach. This is to answer the scarcity of counseling that was explored from the Islamic Boarding School culture. Moreover, the books of "Islamic counseling" circulating so far have only sourced from the texts of the Qur'an. There are no counseling books in Indonesia sourced from the texts of the book studied by the Islamic Boarding School , books written by the kiai or religious teacher and the practice of local wisdom (Albaar, 2022; Silvianetri et al., 2022).

With the background of the above understanding, this research-based service activity is directed at: strengthening local wisdom through the development of Islamic boarding school-based counseling design in the course "Guidance and Counseling Islam" with the service-learning model. Thus, there is scientific integration; between Sufism, Fiqh, sociology, and counseling. Moreover, counseling includes applied and multidisciplinary science.

The objectives of integrated community service are: first, to explore a model of counseling with the local tradition of Islamic boarding schools; from the philosophy of human nature to the practical stages of counseling. So that the counselor have self-identity and personality profiles that come from their traditions and culture.

The second goal, there are several formulations in integrating the values of the traditional Islamic boarding school into the field of counseling science. In this way, it will make it easier for religious teachers in the counseling service process. The program also stems from shared learning experiences, including in the evaluation phase and the joint reflection stage.

The theoretical framework of this research-based community service activity uses the study of indigenous counseling theories. Indigenous counseling is counseling that illustrates an applied scientific approach that considers the socio-cultural context, values, and beliefs of a community that is included in the research. Because indigenous counseling is based on a cultural context, some experts call it cultural-based counseling or psychology. But some experts distinguish between indigenous psychology and cultural psychology. Because cultural psychology emphasizes the anthropological approach while indigenous psychology covers the material on the psychological understanding that builds cultural uniqueness and uniqueness. Indigenous psychology describes some of the problems and challenges of a culture; for example the problems of religious lif (Bagas, 2021; Kim, 2006).

Prawitasari once initiated and developed the Archipelago Psychology. According to the UGM psychology professor, Indonesian people have a wealth of culture and best practices that can be explored and developed as scientific knowledge so that we have their psychological concepts. Both ideas from Kim -in the Asian context- and Prawitasari -in the Indonesian context- are still in the form of theoretical big ideas that are not yet applicable, especially in the field of counseling, so they are not yet fully applicable. In a counseling study, Sutoyo initiated "Islamic Guidance and Counseling". He explored counseling models based on Qur'anic verses to develop the nature of humanity towards the personality of the kaffah. Sutoyo conducts Al-Qur'an studies that integrate counseling values (Arifin, 2020; Basit, 2020).

Method

This integrated research-based community service program uses the service-learning (SL) service approach method. The service-learning community service approach stems from the practice of applying the knowledge that is studied on campus to be practiced in the field. According to Maurice, a service-learning method is a learning approach (both

learning and teaching) that connects a positive and meaningful action during society with learning, self-development, and responsibility (Maurice, 2010). Service-learning is a learning activity that is prepared by taking into account the needs of the community being served and the active participation of students (Goldzweig, 2013).

The assisted subjects in this program are the counselors who are in the Salafiyah Syafi'iyah Islamic Boarding School in Sukorejo Situbondo Indonesia. Reasons for selecting assisted subjects include: First, the Sukorejo Islamic Boarding School -where counselors provide services- from its inception to the present have carried out "counseling" among the bastards. Sukorejo Islamic Boarding School manages a bastard in a container called "Pelopor". These "Pelopor" members are scattered in Situbondo, Bondowoso, Jember, Surabaya, Madura, and other Madura-based communities.

Second, Sukorejo Islamic Boarding School -where counselors provide services- includes large Islamic boarding schools in Indonesia with a total of 20,004 students. They come from various regions. Sukorejo Islamic Boarding School has also given birth to hundreds of thousands of alumni. After graduating from the community, many alumni founded educational institutions and Islamic boarding schools.

Third, in Sukorejo Islamic Boarding School -where counselors provide services- there are formal education institutions: Elementary School, Junior High School (there are three), Vocational School (there are two), High School, and Higher Education. Sukorejo Islamic Boarding School also has a Subdivision of the Tahkim Council and the Guidance Board which has the task of conducting "counseling" for the students.

Fourth, the counselors in the Islamic Boarding School environment have difficulties in integrating Islamic Boarding School values into guidance and counseling.

Fifth, the counselors in the educational institutions as well as the Subdivision of the Islamic Board of Trustees and Counseling, Salafiyah Syafi'iyah Sukorejo Islamic Boarding School, including fostered and partners of the faculty of Da'wah, university Ibrahimy, especially the Department of Islamic Guidance and Counseling.

Salafiyah Syafi'iyah Islamic Boarding School is located in Sukorejo Hamlet, Sumberejo Village, Banyuputih District, Situbondo Regency, Indonesia. Islamic Boarding School Sukorejo distance from the district center is about 30 km to the east or about 5 km from the west Baluran forest. Islamic Boarding School was once a wilderness. In 1328 H (1908 AD) the forest was cleared by KHR Syamsul Arifin and in 1334 H (1914 AD) a pesantren was established.

Salafiyah Syafi'iyah Islamic Boarding School stands on 11.9 ha of land. The total number of students was 20,004. 59.8% of children of farmers, 18.9% of children of fishermen, 15.8% of children of traders, 3.45% of children of civil servants, and 2.1% of children of scholars. They come from various regions in the archipelago and some even come from Malaysia.

Counselor who is in the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School educational institutions, totaling 67 people while Ustadz muhtasib who joined the Tahkim Assembly Council and Guidance Board of 62 people. They serve 6,081 students.

The conditions of counselors, among others: First, no one has an educational background Guidance and Counseling Faculty of Education. About 5% of Islamic Guidance and Counseling graduates are from the Da'wah Faculty. In addition, they graduated from the Tarbiyah and Shariah Schools.

Second, because they do not have a guidance and counseling background, they have difficulty in practicing counseling in schools / madrasas or in the Sub-Institution of the Tahkim and Coaching Subdivisions. Third, they have the potential of a strong pesantren tradition. Because they used to live in the Salafiyah Syafi'iyah Islamic Boarding School at the same time studying at Ibrahimy University, owned by the pesantren. Therefore, they have a strong enthusiasm to improve themselves and plan to integrate the values of the Islamic Boarding School tradition into guidance and counseling.

The stages of community service using the service-learning method are the stage of searching and mapping the potential (investigation), the planning and initial stages (planning and preparation), the work phase (action), the evaluation and reflection phase, and the demonstration stage of the results.

Results

Humans as Servants of Allah and Khalifah of Allah

The Islamic Boarding Schoolview humanity as a very respectable creature that is the best of creatures and noble (Surah Al-Isra': 70 and Surah At-Tin: 4). Humans are born to carry two main tasks, namely as a servant of Allah ('Abd Allah) as well as His caliph. As servants, humans must worship and servitude to God by carrying out all the commands and avoiding all His prohibitions. Meanwhile, as a caliph, humans have the task of building a civilization and prospering life on earth.

In carrying out this task, humans are equipped with teachings that include three dimensions, namely the teachings of monotheism *(i'tiqadiyyah)*, moral teachings *(khuluqiyyah)*, and practical teachings *('amaliyah)*. These three dimensions of teaching constitute a unified whole. Monotheistic doctrine teaches how one should view a problem. The *khuluqiyyah* dimension shapes a person's character through the *tauhīdīy* perspective and mindset so that a noble attitude pattern is born. *Tauhīdīy* perspective and noble attitude pattern will direct someone in treating something. What regulates the relationship between humans and their Lord is called fiqh of worship or ritual *fiqh*. Relations between humans are regulated in *mu'āmalah fiqh* or social fiqh. Whereas how the provisions of Islamic shari'a regulate human behavior towards nature are discussed in the *fiqh bī`ah* or environmental fiqh.

In the view of Islamic Boarding School, humans as caliphs have the task of building a civilization and prospering life on earth. In connection with the fulfillment of this task, Islamic law was also revealed. The scholars agreed; Islamic Sharia is intended to realize the benefit of mankind *(al-mashlahah)*, inner-soul and world-hereafter. *Al-mashlahah* includes all types of goodness, importance, and usefulness which are under the five universal principles *(al-kulliyât al-khams)*. Namely, the preservation of religion *(hifzh al-din)*, the existence of reason and freedom of thought *(hifzh al-'aql)*, salvation of the soul and all members of the body *(hifzh al-nafs)*, ownership of property *(hifzh al-mâl)*, and descent / nasab *(hifzh al-nasl)*. All components of Sharia which are known to be very perfect and comprehensive are inseparable from the five universal principles. Islamic Sharia on health, for example. Spiritual health refers to the principle of *hifzh al-din*, mind health refers to *hifzh al-'aql*, body health refers to the principle of *hifzh al-nafs*, economic health refers to *hifzh al-mâl* and social health refers to *hifzh al-nasl* and *hifzh al -'irdh*, keep the honor.

In the view of Islamic Boarding School, humans as caliphs have the role of building a civilization and prospering life. To realize this, humans must fight and preach so that life gets better. Two main roles of humans, as servants of Allah *('abd Allah)* as well as His caliphs by positioning them as the most good and noble creatures. Thus, there is a balance *(at-tawazun)* between the leader in the path of God (as the embodiment of *'abd Allah*) and the leader in the fight for civilization and prosperity with the community (as the embodiment of *khalifatullah*).

Development of Human Behavior
Personality Structure: Harmony of Soul and Body

Human anatomy consists of two complementary components, physical and spiritual. The soul is also equipped with reason and lust, which no other creature has. The harmony of components between reason and lust can foster harmony in human behavior and character in daily social interactions. In this case, religion plays a role so that the element of passion can be controlled under reason. So that the potential for lust boils down to *muthmainnah* lust that always invites to goodness, not lust for the anger that invites destruction. This is also the important role of Sufism. Because Sufism is a process of cleansing the soul by doing something praiseworthy and leaving a despicable act. Thus, in the perspective of Islamic Boarding School -based counseling, it wants to harmonize *(at-tawazun)* between the two potentials of human personality, namely between body and soul; and two potentials in the soul: between reason and lust.

Personal healthy and personal deviant

A healthy person is a person who reflects as the best people *(khaira ummah),* as mentioned in Al-Qur'an Surah Ali Imron: 110 and the vision of Islamic Boarding School in Sukorejo Situbondo is to give birth to a generation of *khaira ummah*. The person who bears the title of khaira ummah - as in Surah Ali Imron: 110 - that is, the person who always invites to goodness, prevents evil and believes in Allah. Being personally deviant means a person who deviates or opposes the three criteria.

Thus, a healthy person is a person who balances *(at-tawazun)* elements of ritual and social shifts. Ritual diversion as a reflection of the attitude of faith and as an embodiment of God's servants. Social transfer as a reflection of amar ma'ruf nahi mungkar and as an embodiment of God's caliph whose task is to prosper and build civilization oriented towards prosperity.

The Nature of Counseling: Establishment of the Personality of *Khaira Ummah*

The focus of Islamic Boarding School counseling is personality and social identity, not the counselee's problem. What is addressed is the human soul (personal and community), not the problem so that their hearts will be roomy, calm, peaceful and peaceful. Because this counseling believes, if humans have a *khaira ummah* personality then the problems that afflict humans are automatically able to be overcome.

Process of Counseling

Purpose of Counseling

The purpose of Islamic Boarding School -based counseling is to help individuals improve *nafsu*, which always invites the ugliness of being a private *khaira ummah* that is a person who always invites goodness, prevents ignorance, and believes in Allah to achieve happiness in the world and the hereafter. Thus the purpose of this Islamic Boarding School counseling contained a balance *(at-tawazun)* between inviting goodness and preventing badness as well as a balance of the goodness of present life *(ad-dunya hasanah)* and the goodness of later life *(al-akhirah hasanah).*

Personality Profile of the Counselor

Counselors should have personality qualities including knowing: mastering science, practice, and hope for the good pleasure of God *(alim),* compassion *(rahmah),* graceful and brave to face difficulties *(sabar),* being able to control themselves: able to control themselves and be careful by leaving something that is less useful (*wara'*) and simple, concerned with others, and frees the soul from gratification of desires and pride *(zuhud),* sincere and humble: sincere, cleanse yourself, and purify the heart from other than God *(ikhlas):* and respect and accept the truth from others *(tawadhu'),* and good at establishing communication: have a strong base under or students and are able to interact upward or in establishing networking.

Some of the qualities of the counselor's personality can be drawn into the *at-tawazun* (balance) construct *between"shalahiyyah"* and *"shalih".* This *Shalahiyyah* refers to scientific skills and counselor skills; for example pious and clever communication. Salih refers to the strength of the moral integrity of the counselor's personality; for example *wara'* and *tawadhu'.*

The responsibilities of the counselor, namely: first, the *mas'uliyatul ilmi wal ma'rifah,* namely the responsibility of science and knowledge. Second, *mas'uliyatus suluk,* which is the responsibility of guarding behavior, the final behavior. Third, *mas'uliyatul khuluq,* which is the responsibility of guarding character, which leads to inner behavior

The ability and ability in shalahiyyah and righteous behavior is not only to reach happiness in life in the world but also to achieve happiness in the hereafter. Therefore, shalahiyyah and salih is intended to achieve the pleasure of God.

Profile of the counselee

The counselee must harmonize *(at-tawazun)* the soul and outer attitude in the counseling process so that his goals are achieved. The counselee must obey and listen to the counselor's advice, but he may be critical while maintaining humility. The counselee must always have the good motivation *(qoshdun shahih),* a pure state of the soul, high ideals *(raf'ul himmah),* always determined *(nufudzul 'azimah),* and other manners.

From the above explanation, the counselee must harmonize *(at-tawazun)* soul and outward attitude in the counseling process so that his goals are achieved. The counselee must obey and listen to the counselor's advice, but he may be critical while maintaining the nature of *tawadhu '*

Situation of Relationships

In the implementation of counseling, the interaction between counselor and counselee must harmonize*(at-tawazun)* and relationship, the union of soul and attitude. Relationship situation in Islamic Boarding School -based counseling, attach great importance to the quality of relationships in counseling. Counseling relationship situation must balance *(at-tawazun)* all elements and potential that are within the counselor, counselee, and the environment and refer to the benefit. In the perspective of Islamic Boarding School , what is prioritized is the process of trying to change lives for the better rather than merely the results and goals of counseling.

Application of Counseling

Procedure for Changing Behavior

First, establish a relationship. At this stage, the counselor interacts with the counselee as an opening sign in the counseling session. The counselee can go to the counselor to convey the problem or vice versa, the proactive counselor comes to the counselee to help and serve them.

Second, develop relationships. The counselee must be involved in several programs held by the counselor whose aim is to establish close relations with the counselor. At this stage, the counselor also collects data, analyzes the counselee's existence, and plans: looking for problems, exploring the counselee's potential, and formulating counseling goals.

Third, the intervention or stage of action. Counselors have a good relationship and provide counseling services using techniques according to the presence of counselees oriented to the benefit. At this stage, the counselor and counselee must balance all the elements and potential within themselves and the environment which refers to benefit.

Fourth, follow up plans. At this stage, the counselor and counselee plan actions after the intervention. In the Islamic Boarding School counseling, there is no known final stage because the counseling process is carried out continuously and consistently so that the counselor-counselor relationship is maintained throughout the ages.

Techniques of Counseling

Changes in behavior techniques, including *uswah hasanah* (modeling: giving models to students and giving them the opportunity to become models for their friends); *ta'zhim* (sincerely glorifies others) and *khidmah* (altruism); *silaturrahim* (connecting relatives, kinship, and affection)*, siyahah* (travel), and send students to an area (to provide challenges and responsibilities for practicing science)*,; targhib* (suggestion to arouse motivation to do something you want or increase your behavior); *ta'zir* (a kind of punishment: sanctions for violating agreed commitments to reduce or eliminate undesirable behavior); gradual and *istiqamah* (permanent, continuous and sustainable)*,;megha 'kalemmar aéngnga sé ta' lekko*a (catch the water wader fish not to get muddy; a kind of live peer model technique); art engineering; inner movement *(riyadhah ruhaniyyah:* which one of the lessons contains relaxation and the content can be used as a coping mechanism for stress relief); and make it easier to not complicate the benefit-oriented.

These techniques are found in the *at-tawazun* construct. At-tawazun implies, Islamic boarding schools harmonize and balance between aspects of *lahiriyah*-bathiniyah*, giving *ta'zir* and *targhib*, teacher-student reciprocal interactions (counselors) in the application of techniques, and other balance values.

Discussion and Conclusion

Thevalues of Islamic Boarding School that can be absorbed in counseling psychology can be drawn into constructs - scientific labels that are more abstract or broad in scope from concepts or overshadow some concepts *"at-tawazun"* (balance). This Islamic Boarding School -based counseling and psychology is *called at-tawazun* counseling because it is full of *at-tawazun* values. *At-tawazun* itself is in accordance with the characteristics of the Islamic religion and the

context of the existence of Islamic Boarding School. *At-tawazun* is derived from fi'il madzi, *"tawazana"* is the basic word, *wazana*. In the Qur'an the word pattern of *wazana* is 23 times; three verbs *(fi'il)* and 20 nouns *(isim)*. The term *at-tawazun* comes from *"al-wazn"* (balanced) or *"al-mizan"* (balancing device). *"Al-mizan"* in the Qur'an can mean "balancing tool" - for example, God created the universe with the principle of balance (QS. Ar-Rahman: 7) - or means "justice" - for example, QS. Al-Hadid: 25 - because the results of the scales can bring justice.

The *at-tawazun* constructs, in the context of the counselor's personality quality profile - the harmony between the quality of *shalahiyyah* (scientific prowess and skills) with the integrity of *shalih* (strength of character). In behavior change techniques, Islamic Boarding School circles balance aspects of *lahiriyah-bathiniyah*, giving *ta'zir* and *targhib*, teacher-student reciprocal interactions (counselors) in the application of the technique, and other balance values. The *at-tawazun* constructs are following the characteristics of the paradigm of thinking, social attitudes, and the context of the existence of Islamic boarding schools (Musyrifin et al., 2023).

The implementation of the *at-tawazun* construct on the development of Islam in Indonesia is following the character of the Indonesian people and can be seen in the portrait of the Islamic Boarding School . *At-tawazun* construction is practiced by Islamic Boarding School in the process of integration with the values of the local community. So that Islamic Boarding School are very adaptive and harmonious with local culture and reveal the characteristics of "Cultural Islam".

Some research in psychology and counseling also supports the construct of *at-tawazun*. A positive change occurs in the counseling process if something is interrelated between *lahiriyah* and *bathiniyah* factors namely: spirituality, identity, beliefs, potential, behavior, and environment (Riyadi et al., 2022; Mareta & Kirana, 2022; Naqiyah et al., 2022).

According to Corey, effective counseling involves body, mind and soul factors. In the counseling process, spiritual and religious issues must not be ignored (Gerald Corey, 2009). Because religion and spirituality are often the problem of the counselee as well as the best solution. Spirituality is an important element for mental health and can improve the therapeutic process in counseling practice (A Samsul & Nawawi, (n.d.); Keskinoğlu, 2019; Suud et al., 2020).

Recommendations

This study reviews several local pearls of wisdom of Islamic Boarding School , especially those that occur at Salafiyah Syafi'iyah Sukorejo Islamic Boarding School in Situbondo, East Java, which can be absorbed in counseling. Moreover, Islamic boarding schools are the oldest educational institutions that have Indonesian Islamic and traditional significance. Islamic Boarding School have also been proven to be able to absorb Islamic values into locality, so Islamic Boarding School are known to display the characteristics of "Cultural Islam".

Counseling based on local wisdom of Islamic Boarding School is based on the values of religiosity (fiqh norms and sufistic life codes) and locality values around the Islamic Boarding School. This Islamic Boarding School -based counseling approach uses a balanced approach *(at-tawazun)* from various elements and potentials within the counselor, counselee, and environment and refers to the benefit (wisdom-oriented counseling approach). The role of counseling is to help the counselee improve his anger, which always invites the ugliness of being a private *khaira ummah*, a person who always invites good, prevents badness and has faith in God.

The values of Islamic Boarding School that can be absorbed in counseling can be drawn into the construct "at-tawazun" (balance). The *at-tawazun* constructs, in the context of the counselor's personality quality profile, the harmony between the quality of *shalahiyyah* (scientific prowess and skills) with the integrity of *shalih* (strength of character). In behavior change techniques, Islamic Boarding School circles balance aspects of *lahiriyah-bathiniyah*, giving *ta'zir* and *targhib*, teacher-student reciprocal interactions (counselors) in the application of the technique, and other balance values. The *at-tawazun* constructs are in accordance with the characteristics of the paradigm of thinking, social attitudes, and the context of the existence of Islamic Boarding School. *At-tawazun* counseling can be

implemented in the Indonesian context, especially Islamic-based educational institutions.

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