

RELIGIOUS FOUNDATION IN GUIDANCE AND COUNSELING

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Abstract: This paper aims to illustrate the important value of religion in human life in the Modern era. However, internalization of religious understanding can only be disseminated through education (counseling guidance). Furthermore, many Indonesians embrace eastern culture, so that the implementation of counseling guidance at the educational level should have considered the Religion side in the face of changing times. This paper uses a library research approach, where data is obtained and collected from literature studies. Analysis of the data in this paper requires the author's important role in interpreting the data. The findings resulted that religion became a basic milestone in educational services (counseling guidance). Science and Religion must be balanced, so that religion can be a guide for someone to act, so does Science become a driving force in sustaining the progress of the times.

Key Words: Religion, Guidance and Counseling.

Religion without science is blind

Science without religion is lame

INTRODUCTION

In the atmosphere of modern life and massive culture and the fulfillment of a variety of technological life mobility, humans are confronted with the classic problem of identity and purpose in life. When human life is far from religious life and is more based on the role of technology. That's when humans will arrive at the level of confusion and anxiety. In addition, there have been recent brawls between students in parts of the region to the point of death. It is very ironic, where students should be agents of civilized human transformation which actually triggers conflict. This

certainly needs further study of the education implemented. Isn't the progress of a religion caused by the education process?

Religion as a doctrine and spirit cannot be separated from human life. The existence of religion also seems to have been integrated in the form of actions and human behavior, so that understanding of the value of religion becomes the foundation that is really must be instilled in every individual. Likewise, religion as such has become a binding totality which in turn becomes a spirit in one's actions.

Religious cultivation at least requires a very effective step in an effort to understand and develop the potential for religiousness. Therefore, Islamic education in this paper as a means of mobilizing the program is deemed necessary and mandatory for its role. Because, it has become a general agreement that education is a part that is able to provide a very large contribution. So that religion which contains overall values can be internalized in all aspects of life.

METHODOLOGY OF RESEARCH

This research is a qualitative research. In accordance with the object of this thesis study, this type of research belongs to the category of library research, namely, first, by recording all findings regarding the Definition of Religion and counseling guidance on each research discussion obtained in the literature and sources. Both elaborated data about religion on guidance and counseling as a reciprocal relationship. Third, assess the urgency of Religion in the implementation of counseling guidance.

A. Discussion

1. Defenition of Relegion and Guidance and Counseling

According to the big Indonesian dictionary Religion can be interpreted as belief in God.¹ While in Arabic vocabulary religion means Ad-din which has many meanings including, power, law, service, customs or habits, etc.² The Prophet also said "Al-Diinu Al-nasihah" "religion is advice". in English religion is called "religion" that is, attitude, belief / faith, action.³ belief in the existence of a god or gods.

Thus, religion can be interpreted as a belief in the existence of God, in which there are norms as the basis for behaving and acting according to the guidance set by God. So the teachings contained in religion are not only transcendental-ethical but also empirical-ethical as well, so that the existence of religion is not only when

¹ Department of Education and Culture, *Kamus Besar Bahasa Indonesia*, (Jakarta; Balai Pustaka, 1989), p. 9

² Abdurrahman An-Nahlawi, *Prinsip-Prinsip Dan Metoda Pendidikan Islam Dalam Keluarga, Disekolah Dan Di Masyarakat*, (Bandung, CV. Diponogoro, 1989), p. 33-35

³ Merriam-Webster, *Webster New Explorer Encyclopedia Dictionary*, (Federal State Press, 2006), p. 1550

humans are dealing with God but also when socializing and interacting with their creatures. Religion governs all aspects of the life of its adherents as individuals, members of the community and its environment. Religion is man's servitude to his God. Religion is dogmatic, authoritarian and imperative so that each adherent must obey the rules, values and norms that are in them. These rules are binding and serve as a guide for adherents to achieve the happiness they desire. If these rules are violated, the impact will not only affect individuals but also the surrounding environment.

Religion in the concepts above is universal and simple. These concepts are expected to apply to all religions known so far. If these concepts are forced to be the same for all religions, the accepted consequence is religious pluralism. Though not all religions agree on pluralism.

Guidance is a translation of "Guidance" and Counseling is a word absorption of "counseling". Guidance comes from the root word "guide" which is broadly meaningful: to direct, to pilot, to manage, deliver (to direct), encourage (to motivate), help realize (helping to create) , giving (to giving), being serious (to commit), giving consideration and being democratic (democratic performance). So that when arranged in a sentence the Guidance Concept is a democratic and earnest effort to provide assistance by conveying direction, guidance, encouragement and consideration, so that those given assistance are able to manage, realize what they wish.⁴

Kartini defines guidance as a process of assistance provided by someone who has been prepared (with knowledge, understanding, certain skills needed to help) to others who need help.⁵ The word guidance or guiding has two meanings in general having the same meaning as educating or instilling values, fostering morals, directing individuals to be good people.⁶ Guidance can not be separated from efforts to instill educational values and internalize them in each student (counselee) for the formation of a person who has optimal development. Guidance is not an act of behavioral engineering carried out by the counselee on the guidance of a counselor in behavior. However, guidance in the form of effort that helps the counselee to understand the attitude of themselves and their environment independently.

The term Guidance in Arabic is often referred to by the word Al taujih which is the mashdar of fi'il madhi tsulasyi al mazid (fiil which gets additional letters) wajjaha - yuwajjihu - taujihah.⁷ has the meaning of facing, pointing forwards, looking face to face, stabilizing, and straightening. While the formulation of his ts in his Al

⁴ Tarmizi, *Bimbingan Konseling Islami*, (Medan: Perdana Publishing, 2018), p. 17

⁵ Kartini Kartono, *Bimbingan dan Dasar-Dasar Pelaksanaannya* (Jakarta: CV Rajawali, 1985), p. 9

⁶ Nana Syaodih Sukmadinata, *Landasan Psikologi ...*, p. 233

⁷ Warson Al-Munawwir, *Kamus Arab-Indonesia*, (Yogyakarta: Krapyak,), p. 1540

Munawwir Dictionary is taken from the word wajuha-yujahu-wajahatan- has a position or prominent because he has a view.⁸

First, the face is the first human center to meet other creatures. second, the face is also a marker or a reminder when we meet other people, for example there is often the phrase "I do not remember the name but if I look at the face maybe I will know the person". Third, the face is part of human honor.⁹ The term taujih in Arabic vocabulary shows that the concept of guidance leads one to advance toward the face. So the result of the guidance process is a change in behavior and a more stable personality.

In Arabic literature the use of the term counseling often uses the word Al Irshad taken from the origin of the word Arsyada-Yursyidu-Irshad. According to Saiful Akhyar Lubis (2007), said Ershad interpreted al huda, al dalalah means guidance. The word Ershad is a form of mashar which has the meaning of giving instructions.¹⁰ In the form of fi tsilsi (verb consisting of three letters) the meaning is rusydun often interpreted as intelligence or cleverness. Perhaps the use of the word Ershad as a term to indicate counseling because, the counseling process is an effort to transmit intelligence to others so that counselees (individuals who are given counseling) get instructions and wisdom in solving problems faced.

Counseling in Islam is one of the various tasks of humans in fostering and shaping ideal human beings. Counseling is a mandate given by Allah to all His Apostles and Prophets. With the existence of this counseling mandate they become so valuable and beneficial to humans, both in matters of religion, the world, meeting needs, problem solving, and others.¹¹

From the explanation of the experts above, it can be interpreted to be some basic points of the concept that guidance is an activity to help individuals / counselees through providing information in accordance with their needs (students) as an object of guidance services. As an object of guidance, the counselee (student) continues to experience change and development from time to time, therefore, of course the guidance program is designed through careful planning by paying attention to students' development tasks and actual issues that can interfere with student development to achieve development the optimal. In its application in schools, guidance is generally formulated by reviewing aspects of development and aspects of the needs of students and the community, so that the contents are arranged not separate from the family, school and community environment.

⁸ Tarmizi, *Bimbingan Konseling Islami*, (Medan: Perdana Publishing, 2018), p. 25

⁹ Ibid.

¹⁰ Saiful Akhyar Lubis, *Konseling Islami: Kyai Dan Pesantren*, (Yogyakarta: eLSAQ Press, 2007), p. 79.

¹¹ Musfir bin Said Az-Zahrani, *Konseling Terapi* (Jakarta: Gema Insani Press, 2005), p.16.

2. Religious Urgency in Guidance and Counseling

Most of the religious community in viewing their religion is only a matter of ritual and formality in religion. It is not wrong, because in religion a series of worship processes is arranged. But what is unfortunate is that as if what is contained in religion is only a set of readings and prayers in the rituals of prayer and other worship. In Islamic view this is often referred to as the pillars of Islam. of course this is not wrong but this understanding is still inadequate.

This does not mean that religious rituals and formalities are not important. Even religious rituals are often used as a measure in assessing the study of one's religiosity. Need to be observed together that the rituals and acts of formality are a frame of religious buildings so that acts of religious rituality will have an intrinsic meaning if it can deliver someone at the stage of attaining the ultimate goal, namely the closeness of a servant to God so that he has spiritual and emotional readiness in world life and in achieving transcendental life.¹²

Furthermore, the manifestation of that closeness will be manifested in the form of human attitudes and behavior in life in the world. So that someone can provide benefits to themselves to others. Thus, religion is the overall behavior of humans in their daily lives. Such behavior forms a statement of one's faith in his Lord.

Thus the urgency of religion in counseling includes:

a. Religion as human nature

According to most thinkers and philosophers that basically humans when born into the world by bringing nature. Being fitrah itself in the view of intellectuals of different kinds. Muhaimin and Abdul Mujib interpreted that the nature that exists in every human being one of them is the nature of religion.¹³

H.M. Arifin said that basically humans are creatures of homodivins (godly beings) or homoreligious (religious beings), because in humans there is an instinct of religion, namely gharizah diniyyah whose development depends on educational efforts to cultivate and elect choices.¹⁴

this opinion is based on the word of God (Q. 30:30).

Meaning: *Then face your face straight to the religion of God; (stay on top) the nature of God Who has created humans according to that nature. there is no change in the nature of God. (That is) right religion; but most humans don't know.*

And the hadith of the prophet narrated from abu hurairah R.A;

¹² Dudung, Maman Abdurrahman, Yayan Nurbayan, dalam *Ilmu dan Aplikasi pendidikan UPI*, (Bandung, Pedagogiana press, 2007), p. 644.

¹³ Muahimin dan Abdul Mujib, *Pemikiran Pendidikan Islam: Kajian Filosofis Dan Kerangka Dasar Operasionalnya*, (Bandung: Trigenda Karya, 1993), p.

¹⁴ H.M. Arifin, *Pendidikan Agama di Lingkungan Sekolah dan Keluarga*, (Jakarta: Bulan Bintang, 1978), p. 26

كل مولود يولد على الفطرة

"Every child is born in a state of nature (holy / potential)".

This nature is then one of the parts that must be a concern by education, especially counseling guidance in developing and preserving its potential in a positive direction. Thus, humans can live in line with their potential and have a goal that is in line with the purpose of God who created it.

Therefore, if the purpose of education in counseling is to develop the potential and creativity of students and provide them with productive abilities, then education should instill the basic potential of learners from the beginning so that they become productive.

b. Religion As A Backrest (Mental Pacifier) And Mental Health.¹⁵

In life in the world can not be separated from the various forms of tests and trials that it faces, even not infrequently the tests that it suffers can lead to emotional instability in reacting that leads to disoriented, broken up there, discomfort in one's soul earlier. This disease often arises because of one's wrong perception in understanding himself and the environment. This feeling arises because there is no longer any meaning of life in him, there is no shelter to pour out his heart etc.

In the Qur'an, it is mentioned in the verse ar-rad verse 28;

(ie) believers and their hearts are at peace in the remembrance of Allah. Remember, only by remembrance of Allah does the heart become at peace.

And to other words;

"O my children, go away, so seek news about Joseph and his brother; and do not despair from the grace of God. Surely there is no despair from Allah's mercy, but the disbelievers".

Along with the increasingly rapid changes in the modern era such as the current uncertainty and uncertainty continue to hit. the time that is considered the peak of technology only gives birth to the ever-changing confusion. Causing the anxiety of most people. therefore comfort, peace and a sense of optimism must have been instilled in children through a religious approach.

c. Religion As A Guide To Action

Religion as an absolute dogma can not be separated from human life. The existence of religion also seems to have been integrated in the form of human actions and behavior, so that the understanding of the value of religion becomes the foundation that really must be instilled in each individual. Likewise, religion as such has become a binding system which in turn becomes a spirit in one's actions in action.

Al-imron verse 60.

¹⁵ Binti Maunah, *Landasan Pendidikan*, (Yogyakarta: teras, 2009), p. 111

(what we have told that), That is true, which comes from your Lord, Therefore do not be one of those who doubt.

This was also expressed by Imam Ghazali in his book "khuluqul Muslim" related to moral issues by saying that the issue of character is the most important thing that must have guidance continuously, advice, so that character can be absorbed in the heart. Therefore, Imam Ghazali continued that religion is the guide in every action, while the contents and essence of religion are contained in the Koran and Hadith.

d. Religion as a counterweight to the advancement of science and technology.

Basically religion is not something that prevents someone from going forward. Religion is not anti-progress, even religion encourages adherents to always experience improvements both in terms of worship, morals, faith and knowledge. This can be explained in al-Qur'an al-Rahman;

O congregation of jinn and humans, if you are able to penetrate (cross) the corners of heaven and earth, then cross it, you cannot penetrate it except by force.

The above verse shows that the suggestion for progress is emphasized. Progress in the field of science and technology is a form of human development as a noble creature and continues to strive to achieve the perfection of faith, because with the increased knowledge gained, so also the shortcomings they have. However, the reality of the progress that is increasingly distancing himself from religion, worse, technology that develops into a destination so that arrogant disease, pride themselves become the basis.

Prophet Muhammad SAW once said;

من ازداد علما ولم يزد في الدنيا هدى لم يزد من الله إلا بعدا
(رواه الديلمي عن علي)

"Whoever increases his knowledge but does not increase his instructions will be farther from God"

According to Murtadha Mutahhari religion basically has a role as a counterweight to the progress of science

- Science accelerates to the goal, religion leads to the thing to be addressed.
- The science of adjusting human beings and the religious environment adapts to their identity
- The science of birth and inner decoration
- Science gives strength and illuminates the path of religion gives hope and encouragement
- Science answers the question with "how" religion answers with "why"

- Science often muddles the mind of its owner, religion always illuminates the soul of its adherents.¹⁶

3. Relation of Religion and Counseling Guidance

As explained above that religion and the norms contained therein cover all aspects of life both individually and socially. The values reflected in the spirit of religion encourage and encourage adherents to do good, keep away from the evil of lust, seeking peace and happiness in the world and the hereafter. While in the social sphere of religion as a reflection of the distortion of character and character in society.

In the study of sociology for example, holds that human behavior is very closely related to values and norms. Made Pidarta also agreed, according to him consciously or unconsciously that everyone behaves in accordance with the values that he espoused or shared by his group.¹⁷ Because basically human behavior or social relations are very closely related to values.

Religion as a form of totality whose teachings are dogmatic, has a profound impact on life. The existence of religion as part of life is inseparable. The contents and contents in religion are contained in many text revelations which are revealed as guidance in understanding the truth of the texts contained in the revelations.

When talking about religion, it will never be separated from education. Religion is always educational because in it there is a transfer of knowledge and knowledge that is dogmatic. Another case when talking about education is not always related to religion. But in the process of education the education must be in line with religion and complement each other so that the output produced by education is kamil / comprehensive / plenary. This is in accordance with the Vision of the Ministry of National Education in 2025 which is to produce Intelligent and Competitive Indonesian people (human beings / plenary individuals). What is meant by Intelligent Indonesian people is comprehensive intelligence that is spiritually intelligent, emotionally intelligent, socially intelligent, intellectually intelligent and kinesthetic smart.

Interdependence relationship, interrelation (interdependent and complementary) between the two are intertwined into a fundamental (fundamental) form. This is due to the guidance of counseling can not let go of the teachings contained in the spirit of Islamic religion, namely the values of Uluhiyyah. Vice versa, Islamic religion also can not escape from the means that have long been considered effective for the survival of an ideology. Because it is basically an education (guidance

¹⁶ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudlu'i Atau Pelbagai Persoalan Umat*, (Bandung:Mizan, 1998), p. 376-377

¹⁷ Made Pidarta, *Landasan Kependidikan Stimulus Ilmu Pendidikan Bercorak Indonesia*, (Jakarta; Reneka Cipta, 2009 cet. II), p. 162

counseling) can not be separated from the ideology that is the foundation and religion as a system also can not be lasting without the means of preservation.

In an effort to develop and develop people to become people who have good behavior in their lives, Islamic education as a means that can accommodate these needs must have a harmonious relationship in escorting the implementation of Islamic education so that the implementation of Islamic education really runs in accordance with the tasks they carry. in the form of actualization of the nature of religion.

The formation of an intelligent and competitive human being is not only done by transferring knowledge and knowledge but also the inculcation of moral values that are in accordance with the values and norms contained in religion. This is done so that the resulting educational output is not only smart in science and knowledge but also has good character and morals. It is this moral and moral that balances and drives educational output so that it does not lose control and does not become arrogant with the results it achieves. "Science without religion is blind, and religion without science is lame". (Albert Einstein).

4. Implementation of religion in Counseling Guidance

When religion has become a spirit and doctrine in life, the implementation of religion in the counseling guidance process should be a basic foundation so that the objectives to be achieved are truly internalized in learners properly. According to Ma'ruf Zariq education (read. Counseling guidance) must pay attention to the following:¹⁸

- Law, knowledge and rules of religion cannot be separated from life.
- There is a very close relationship between knowledge and religion because both have the same goal which is civilized.
- Religious education must teach students by looking at aspects of student development.
- Religious education must be open and not exclusive.
- religious education must be used as a foundation in understanding knowledge.
- Problems raised should be things that are close to the environment and are applicable.

Being according to PERMENDIKNAS No. 55 concerning national education standards explained that religious education must meet the following:

- a) The religious education curriculum is implemented according to National Education Standards.

¹⁸ Ma'ruf Zariq dalam Dudung, Maman Abdurrahman, Yayan Nurbayan, dalam *Ilmu dan Aplikasi pendidikan UPI*, (Bandung, Pedagogiana press, 2007), p. 646

- b) Religious education is taught in accordance with the stages of mental development of students.
- c) Religious education encourages students to obey the teachings of their religion in daily life and make religion as an ethical and moral foundation in personal, family, community, national, and state life.
- d) Religious education embodies harmony, harmony, and respect among fellow believers and those of other religions.
- e) Religious education builds the mental attitude of students to behave and behave honestly, trustworthy, disciplined, work hard, independent, confident, competitive, cooperative, sincere, and responsible.
- f) Religious education fosters critical, innovative, and dynamic attitudes, so that it encourages students to have competence in the fields of science, technology, art, and / or sports.
- g) Religious education is held in an interactive, inspiring, fun, challenging, fostering creativity and independence, as well as fostering motivation for a successful life.

5. Problems of Religious Based Guidance in Indonesia

The development of Islamic education in Indonesia, which initially departed from initiative and independence, was free from the influence of policy authorities, to some extent began to be affected. Madrasas as part of Islamic educational institutions are quite dynamic in responding to the present conditions of society. At first the Madrasa curriculum focused on religious education rather than general sciences, but now turned around namely: 70% general science and 30% religion. In this paper the discussion of the problems of Islamic education is more focused on the obstacles occurring in general education characterized by Islam, especially at the elementary to secondary level, namely Madrasah Ibtidaiyah (SD). Madrasah Tsanawiyah (SMP) and Madrasah Aliyah (SMA).

Based on data released by the Center for Informatics Data and Islamic Studies (CIDIES) of the Department of Religion and the EMIS (Education Management System) database of the Director General of Islamic Education of the Ministry of Religion, the number of Madrasah Ibtidaiyah / MI, Madrasah Tsanawiyah / MTs and Madrasah Aliyah / MA are 36,105 madrasas (MA) not including diniyah and pesantren). Of that number 90.08% were private and only 9.92% were public. On that basis, private madrasahs are more numerous than public madrasahs, which are 32,523 pieces having the basic problem of fighting hard to survive or *lâ yamûtu walâ yyaya* is set to be less qualified and costly (to be more qualified and not dead). However, madrasa for some Indonesian people still has an appeal. This is evidenced from an increase in the

number of madrasah students from year to year on average by 4.3%, so based on CIDIES data, in 2005/2006 alone it was estimated that the number of students reached 5.5 million from a total of 57 million school-age population in Indonesia.¹⁹

Even so, religious education in Indonesia continues to experience ups and downs in its implementation because of:

- a) Politicization of the existence of Religious Education, this is suspected by the existence of structural dualism in the management of religious education so that the impact lies in the attention of religious education which is more connoting in dogma and doctrine so that, its existence is like being ruled out both in funding throwing towels and development solutions.
- b) Cooperation between community schools (stakeholders)
Admittedly or not, community participation in the world of education is mostly only focused on education funding, this has an impact on the commercialization of education and considers that educational institutions as well as workshops to upgrade the power of thinking of students. As a result, education is weak outside because it is unable to answer local community questions.
- c) Separation between religious education and religious education
This point causes stagnation in the value of religion in life because religion is only seen as a form of worship in mosques, mosques and violations only so that Islamic education (educational institutions) and general education have different contents.

However, what is stated above is only the implementation of Islamic education in the formal field or educational institutions. In fact, Islamic education as a foundation religion is not only implemented in schools but will be sustainable by leading to education in the family and community. So that it can create a new culture that is civilized culture.

6. Religious Implications in Counseling Guidance

As a basis in counseling guidance, of course, affect the journey of Islamic education itself. The influence of religion in Islamic education is fundamental.

- a) Counseling Guidance must really pay attention to the fitrah diniyah of each student by maintaining, developing, and improving it so that this fitrah can be in line with human goals.

¹⁹ The data had taken dari http://www.uin-malang.ac.id/index.php?option=com_content&view=article&id=2656:problematika-pendidikan-islam-di-indonesia&catid=35:artikel-dosen&Itemid=210 . diunduh tanggal 13 Desember 2018.

- b) Understanding of religion is not only limited to the form of aqidah institution but rather in the form of applications that are applied in the lives of individual students and the community.
- c) The creation of students who have extensive knowledge and noble character, so that the balance of science and charity makes it up to human perfection.
- d) The formation of a society that is safe, peaceful and peaceful in the life of the world so that it is in harmony with the function of humans being sent to Earth, namely, as the caliph.
- e) A strong attitude of optimism and mentality in wading the test of life in social life.

CONCLUSION

Religion is the totality of human life, the nature of religion has existed since humans were created. The existence of religion cannot be separated from the portion of human life. Therefore, Counseling Guidance as a medium and means of developing the nature / potential, human talent must be manifested in the form of life both individuals and society with an ideal foundation, namely religion.

The significance of the role of religion in life as a capital of self-actuality in every form of scientific and technological progress must be internalized in the souls of students, to form a person who is religious, noble, has a strong mentality, and advanced in knowledge. Because "Religion without science is blind, Science without religion is lame". (religion without blind knowledge, and knowledge without a flawed religion).

Implementation of Counseling Guidance when referring to the concept of Islam, is not only limited to mere formal educational institutions. However, the synergy between the sphere of the family and the community supports each other in order to create a pure Islamic education formed by a society that is religious and has a Divine form.

The implications of the religious foundation for Counseling Guidance deliver Islamic education is not only strong in terms of religious but as a guide that can harmonize between science with the universality of religious teachings.

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