

Pesantren Counseling Through Al-Irshad wa Al-Taujih Services

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Abstract: In the process of living disciplined in TMI Islamic boarding schools, some problems occur naturally in every student. One of the programs in guidance and counseling at TMI Al-Amien Prenduan is called al-Irshad wa al-Taujih, which is intended to help students carry out daily discipline both periodically and when they get into difficulties. The problem raised in this study is how the service of al-Irshad wa al-Taujih at TMI Al-Amien Prenduan is in the perspective of pesantren counseling. To find out more about the benefits of al-Irshad wa al-Taujih, researchers use qualitative descriptive research methods, with sources of an interview, observation, and documentation data. Data analysis uses Miles and Huberman's theory by reducing data, presenting data, and drawing conclusions. As for the validity of the data, researchers used cross-triangulation between informants and cross-triangulation between methods. From the results of the research conducted, it can be concluded as follows: 1. Guidance and counseling services provided to all santriwati with the Halaqoh

Keywords: counseling, pesantren, al-irshad wa al-taujih.

Abstrak: Dalam proses hidup berdisiplin di pesantren TMI, terdapat problematika yang terjadi secara alami pada setiap santri. Salah satu



program dalam bimbingan dan penyuluhan di TMI Al-Amien Prenduan disebut dengan *al-irsyad wa al-taujih*, yang mana program ini dimaksudkan untuk membantu santri dalam menjalankan disiplin sehari-hari baik secara berkala maupun ketika mendapatkan kesulitan. Permasalahan yang diangkat dalam penelitian ini adalah bagaimana pelayanan *al-irsyad wa al-taujih* di TMI Al-Amien Prenduan dalam perspektif konseling pesantren. Untuk mengetahui lebih dalam terkait pelayanan *al-irsyad wa al-taujih*, maka peneliti menggunakan metode penelitian deskriptif kualitatif, dengan sumber data wawancara, observasi dan dokumentasi. Analisis data menggunakan teori Miles and Huberman yaitu dengan reduksi data, penyajian data, dan penarikan kesimpulan. Adapun keabsahan data, peneliti menggunakan triangulasi silang antar informan dan silang antar metode. Dari hasil penelitian yang dilakukan dapat disimpulkan sebagai berikut: 1. Pelayanan bimbingan dan penyuluhan yang diberikan kepada seluruh santriwati dengan metode *Halaqoh* (diskusi), *Uswatun Hasanah* (teladan yang baik), dan *Maw'izah Hasanah* (nasehat yang baik) dengan tujuan untuk menyadarkan dan mengarahkan santriwati dalam setiap permasalahan. Adapun pelayanan *al-irsyad wa al-taujih* dilaksanakan baik di dalam kelas maupun di luar kelas yang dibantu oleh *mulahidhah*, *ustadzah*, *musyrifah*, *mutsakkifah* dan *mudir ma'had*. 2. Dampak dari pelayanan *al-irsyad wa al-taujih* di TMI Putri Al-Amien Prenduan ini berdampak positif bagi seluruh santriwati TMI, para santriwati merasa lebih termotivasi dan juga lebih paham terhadap masalah yang sedang dialami.

Kata kunci: konseling, pesantren, *al-irsyad wa al-taujih*

Introduction

One of the subcultures owned by the Indonesian people is an Islamic educational institution in the form of Islamic boarding schools. Pesantren is an Islamic educational institution with the mission of spreading Islamic teachings widely. The existence of Islamic boarding schools in society stands tall with their respective characteristics and advantages that cannot be equalized between one and the other.

The existence of Islamic boarding schools comes with services that are different from school institutions in general. So that the

world of Pesantren is an exciting thing to be studied more seriously because of the significant content of noble values contained in the reality of Pesantren both implicitly and explicitly. Of course, these are the distinguishing values between Pesantren compared to ordinary formal schools in general (Mardiyah, 2015). The management of Islamic boarding school educational institutions units is generally under the responsibility of managers and administrators who are based on the figure of Kiai as the caregiver and the highest leader in the management of the Islamic boarding school. The administration is fully responsible for scheduling and implementing every daily activity of students, such as studying the learning books, to the dynamics of life in the daily lives of Islamic boarding school students, as a form of service provided by the institution.

The forms of service in Pesantren become one of the main elements and duties of Pesantren in coaching students—no exception with the counseling guidance services in the market. In the dynamics of Islamic boarding schools, efforts to provide guidance and counseling assistance to students are carried out gradually but continuously. They are carried out systematically by the administrators and the leadership elements of the Pesantren.

One of the Islamic boarding schools that continually strives to improve the provision of optimal guidance and counseling services is the TMI Al-Amien Prenduan Sumenep Madura Islamic boarding school. Where the Islamic boarding school is oriented towards education that is packaged and carried out in an integrated manner for 24 hours for its students in the form of an "Integrated Curriculum" to facilitate the process of formulating activities and services, the implementation or implementation process, to the operation of the supervision and evaluation stages of each program that is run. among the programs that are carried out in the process of guidance and counseling at TMI Al-Amien Prenduan is called *al-Irsyad wa al-Taujih*, which is intended to assist students in carrying out daily discipline, as well as when students have difficulty in carrying out all scheduled programs (Idris Jauhari, 2011b, hlm. 16). In the process of living disciplined in Islamic boarding schools, several problems occur in TMI, ranging from anxiety because they



do not feel at home, often looking aloof, and apathy towards other students and existing activities.

The presence of problems that arise in the dynamics of student life in Pesantren is a problem that can have a bad influence and can have an impact on negative actions in the form of behavior or acts of neglect of their religious activities, and this is referred to as a form of violation of the Sunnahs in Pesantren as well as violations of the rules that have been set by the TMI Al-Amien prenduan cottage.

In a case of violation, for example, violations in the discipline of worship, for example, being late to mushalla for congregational prayers, violations of official language discipline, exceeding the limit of permission, having a relationship with the opposite sex (courtship) and other types of violations. This form of violation is a problem that occurs due to internal factors and influences by outside cultures that are not in line with the existing Islamic boarding school values.

Therefore, these problems, of course, assistance efforts from supervisors are needed in handling the problems of the students. Pesantren, as a typical Indonesian educational institution, certainly strives to provide assistance or counseling guidance for its students. The implementation of guidance and counseling is an inseparable part of the Pesantren education system. At the TMI AL-Amien Prenduan Islamic boarding school, the form of guidance provided is in the form of *al-irsyad wa al-taujih* services, as a typical guidance service for Pesantren in handling student problems and adjusting to the values and traditions of Pesantren.

In previous studies related to the existence of counseling implemented at the TMI Al-Amien Prenduan Islamic boarding school, it has been stated in the results of a study conducted by Syahrir Ridho and Heri Fadli Wahyudi in 2021 entitled "El-Psika's Strategy in Facing the Multicultural Personality of Santri Tarbiyatul Muallimin Al-Islamiyah (TMI) Putra AlAmien Prenduan(Ridho & Fadli Wahyudi, 2021, hlm. 2369-2376)." The study also explained the difference between counseling in Pesantren and counseling in schools where the difference lies in time, where counseling in Pesantren is carried out for 24 hours with the aim that counselors in Pesantren can know all the activities of their students directly.



Meanwhile, counseling in schools is only carried out from morning to noon, and after that, it is no longer the responsibility of the counselor, so counseling in this Pesantren has a heavier responsibility than counseling in formal schools in general.

Pesantren TMI Al-Amien Prenduan is one of the institutions that implement a guidance and counseling program or *al-irsyad wat taujih*. The implementation of this program aims to assist students in carrying out and improving discipline in the form of preventive approaches, curative approaches, and repressive approaches (Idris Jauhari, 2011b).

This research focuses on the form of guidance and counseling services, and researchers feel that there is something quite interesting about a TMI Al-Amien Prenduan Islamic boarding school where the Islamic boarding school is one of the Pesantren that has an educational model with the Muadalah Pesantren system, as well as guidance services that are applied in the development of an educational institution without having to eliminate the form of authenticity identity, namely the Pesantren model. With the research in the Islamic boarding school related to the service of *al-Irshad wa al-taujih*, it can be a reference for other Islamic boarding schools.

Given the importance of counseling guidance in an educational institution, especially in Islamic boarding schools, researchers are interested in knowing more deeply how the process of providing guidance and counseling services at the TMI Al-Amien Prenduan Islamic boarding school. On this basis, researchers are interested in researching further about the Ministry of *al-Irshad wa al-taujih* From the Perspective of Pesantren Counseling at TMI Al-Amien Prenduan.

Research Methods

This research uses qualitative descriptive research methods; in this study, the researcher explains what has been obtained from informants through observation, interviews, and documentation. In the process of analyzing data, researchers use Miles and Huberman's theory, namely by reducing data, presenting data, and drawing conclusions.



Validity checking includes certain criteria, namely the four criteria that researchers use, namely: degree of trust, transferability, dependence, and certainty (Bachri, 2010). Meanwhile, in checking the validity of the data, researchers use:

a. Perseverance of observation

The persistence of observation is carried out to increase careful accuracy in order to obtain the depth of data related to the object under study in order to obtain data relevant to the problem under study.

b. Triangulation

In Triangulation, researchers apply data checking from various sources and techniques (Nugrahani & Hum, 2014).

Theoretical Review

Interpreting Counseling

The term counseling is often known as counseling, information, or advice to other parties. Lexically, counseling (counseling) comes from the Latin term counseling, which means "together" or "talk together." Which is then strung together into "talking together." (Latipun, 2015). Meanwhile, the understanding of counseling epistemologically, can be understood from the opinions of experts, including experts who argues that counseling is a process of providing personal assistance to a problem person (client) by a person who, in this case, is called a counselor through good interaction and communication in an effort to obtain information and actions that make the client have the desire to carry out self-development and form those behaviors that allow him to relate more effectively both to himself and his environment (Adz-Dzaky, 2008).

Harold Pepinsky and Pauline Pepinsky state that counseling is a process of relationships between individuals and others. People who are experiencing problems and are unable to cope on their own are called clients or counselors. And counselors are people who are professional, experienced, trained, and have qualities in helping counselors. In the counseling process, counselors are required to be able to provide adequate facilities to counselors in order to be able

to change their behavior (Effendi, 2016). The relationship, the two syllables have their own interconnected definitions. According to Rogers, counseling is a series of human relationship processes in which at least one of the two parties between counselors and counselors has the goal of promoting expected growth and development. In addition, it is also an effort to improve the ability to face the reality of a better life (Komalasari, Wahyuni, & Karsih, 2011).

So from the various opinions above, a common thread can be drawn to the conclusion that counseling is a form of mutually helpful relationship (relationship) between clients who are unable to solve their own problems and a counselor.

Purpose and Function of Counseling

Counseling orientation, in general, is an effort to reconstruct or restore a behavior. Specifically, the purpose and orientation of counseling focus on efforts to provide assistance to counselors in order to achieve optimal self-development, both in the personality aspect of the social aspect, the learning aspect (academic), and the aspect of counseling career development (Yusuf & Nurihsan, 2009).

In another sense, the purpose of counseling is to help the growth and development of the client through problem-solving. The process of problem-solving as well as decision-making remains by the client himself with an effort to improve his abilities and develop himself (Effendi, 2016).

In addition, counseling also has several functions, including the function of understanding; This is very necessary for the counseling process, where a client must understand himself, his problems, and the parties who will help him as well as an understanding of his own environment (Prayitno & Erman, 2009)

The prevention Function is a function related to the efforts made by the counselor to anticipate problems that are predicted to arise. So a special effort is needed in prevention as a form of anticipation of the problems that may be faced (Prayitno & Erman, 2009).

Alleviation function problems are basically done individually



because everyone has different problems. Where each individual has a diversity of problems with their own uniqueness, so special anticipation is also needed in its implementation; thus, the handling is adjusted to the conditions or problems of each counselor (Prayitno & Erman, 2009).

The function of repair and healing is related to efforts in distributing assistance to celery who already has problems, both problems related to social, personal, and career aspects(Noer Laela, 2017).

Al-Irshad wa Al-Taujih Service

In the context of Islamic studies, the term counseling, if reviewed based on Arabic literature, the term counseling is called *Al-Irshad* or *Al-Istisyarah*, which means guidance, asking for advice, or consultation (Anwar, 2019). The word instead is a term to denote counseling because the counseling process is an effort to transmit intelligence to individuals or counselors in order to get guidance and wisdom in solving the problem at hand.

The practice of counseling or *Al-Irshad* in Islam has existed since the time of the Prophet, as quoted by Prof. Dr. H. Lahmuddin Lubis, M.Ed., in his books Dr. Musfir bin Said Az-Zahrani, that the Messenger of Allah conducts counseling guidance by paying attention to the method of approach and aspects of counseling where the Messenger of Allah always uses preventive measures, aspects of personal formation, and aspects of therapy or problem solving (L. Lubis, 2020).

Hamdani Bakran Adz-Dzaky termed counseling as an activity of providing guidance, lessons, and guidelines to individuals who ask for guidance (clients) in order to develop the potential of their mind, soul, faith, and beliefs and can better overcome life independently guided by the Qur'an and Hadith (Anwar, 2019)

Finding and Discussion

Al-Irshad wa Al-Taujih ministry at TMI Al-Amien Prenduan

a. Goals



The ministry of *al-Irshad wa al-taujih* does not only focus on students who have problems, but students to administrators who do not have problems also get services as a form of prevention from the Nyai and Kyai.

From the results of research that has been carried out by researchers in connection with the service of *al-Irshad wa al-taujih*, namely the services provided to TMI students where the students still do not have the maturity and still need the services of *al-Irshad wa al-taujih*, this is in accordance with what was explained by Miss. Mila Octira and Miss. Nabila Fajriyanti. In TMI Princess.

From the perspective of counseling's Pesantren, students are a client who needs the services of *al-irsyad wa al-taujih* from a counselor (Kyai, supervisor, teacher) given students (client) in order to get peace in herself and be able to carry out the rules of the cottage properly (Thayyib & Ningsih, 2015).

b. Purpose

In the Islamic boarding school environment, it cannot be separated from the rules that have been set by the cottage; the students in the Islamic boarding school come from various circles and have different characters. Therefore, it is natural that in Pesantren, there are various problems arising from various different characters. It could be that problems arise because of students who have difficulty adapting to others, students who are not used to cottage discipline activities, students who cannot accept life in a simple Islamic boarding school, conflicts between administrators, and other problems. From the problems faced by students demanding students to survive in the midst of the Pesantren environment, therefore the purpose of *al-Irshad wa al-taujih* ministry is to resuscitate and direct students so as not to be confused in carrying out their duties, assist students in every problem, both personal and inter-female problems, problems with their families, cottages, and be able to monitor students, especially those with problems, and anticipate the emergence of problems.



From the perspective of Pesantren counseling, the purpose of *al-irsyad wa al-taujih* service is to make the students aware of the life of an Islamic boarding school which is different from life outside the Islamic boarding school, which requires the students to survive and be able to develop the potential that exists in them. This is in accordance with the purpose of Islamic counseling guidance in a journal written by Miss. Kuliyatun that Islamic guidance and counseling aims to achieve harmony between humans and the environment or society, which must be based on faith and piety to Allah SWT (Kuliyatun, 2020).

c. Functions

The function of the implementation of the service is to prevent or minimize problems that occur in the cottage environment, and a preventive approach is carried out by submitting a dictum of Pesantren regulations to students at the beginning of each student's arrival after the cottage holiday or known as regulation reading. The word regulation stands for the word *TENGKO*, which means bell or Jaros, and instructions, which means command, so TMI Putri, even though it already has a modern bell, still requires its students to continue to use the traditional bell at certain times as a commemoration of five-time prayers, as well as a warning of exculpatory time, eating, evening study, *tandziful 'am* (cleaning the Pesantren environment), mandatory time to enter rayon and so on. With the reading of the regulation, it is hoped that students can live disciplined lives in accordance with educational principles, one of which is education and cultivation, which is prioritized over teaching, so that example and discipline become the lifeblood of daily life (Idris Jauhari, 2011).

In general, Pesantren counseling has the same function as counseling in general, namely preventive, curative, and repressive functions. When students are in Pesantren, the students (counselors) will be given various studies on *akhlakul Karima*, methods of study, and other behaviors, so that various explanations can make students avoid bad qualities (Thayyib & Ningsih, 2015).

d. Method



In providing *al-Irshad wa al-taujih* services, TMI Putri Islamic boarding school uses three methods, including discussion, good examples, and good advice. This is in accordance with the results of a researcher's interview with a supervisor who stated that students not only need theory but are also balanced with the provision of a good example starting from a supervisor himself.

From the perspective of Islamic boarding school counseling, TMI Putri Al-Amien Prenduan has a method where the method cannot be separated from the values of leadership in accordance with the Qur'an and As-Sunnah. As explained by Hamdani Bakran in his book "Islamic counseling and psychotherapy," *Maw'izah Hasanah* is the provision of advice or good lessons in the view of Allah given by the counselor to the client (students) which lesson can help the counselor to overcome the problem he is facing (Adz-Dzaky, 2008).

e. Types of services

The ministry of *al-Irshad wa al-taujih* at TMI Putri is carried out both in the classroom and outside the classroom. as explained by KH. Suyono Khattab, *the al-Irshad wa al-taujih* service that is carried out in the classroom, is *tabkir* or guidance given by each homeroom teacher to students before starting the lesson. Meanwhile, *al-Irshad wa al-Taujih* services are carried out outside the classroom, such as in rooms, rayons, and in masjids, where the activities are assisted by the homeroom teacher, *mulahidah*, *musyrifah*, *muthaqqifah*, and the Nyai.

From the perspective of Pesantren counseling, *al-irshad wa al-taujih* services with counseling, in general, have differences in terms of time. This is the service of *al-irsyad wa al-taujih* not only during teaching and learning activities but also outside KBM hours so that Pesantren counselors know firsthand the activities of students (counselee) (Ridho & Fadli Wahyudi, 2021).

f. Management of problematic students

Every educational institution, especially Pesantren, is required to provide good services for its students (counseling) so that *al-Irshad wa al-taujih* services run well, especially for



problem students; good student management is also needed. In its management, problematic students are included in two categories of problems. First, the student has problems in the class, which is then handled by the homeroom teacher; if the homeroom teacher cannot handle it, it will be forwarded to the guardian group and then to the field of impressions, from the field of impressions will be taken care of by the MPO section of the Court who will conduct an assessment which then the data will be submitted to the *mudir* for consideration. Secondly, the student has a problem in the rayon or room, so in this case, it is the administrator who becomes the first person to guide the student or what is called *mulahidhah*; if the *mulahidhah* is unable to do so, it will be transferred to the *musyrifah*, if the problem is serious enough the *musyrifah* will notify the *mutsakikifah* and the staff then follow up by the MPO and then consider the problem with *mudir*.

From the perspective of counseling Pesantren, the management of problematic students is assisted by the administrators, teachers, *musyrifah*, *mutsakikifah*, and *mudir*. This is so that the process of providing guidance to students (counselors) carried out in structured Islamic boarding schools and also trains the skills possessed by the supervisors in Pesantren as optimally as possible in accordance with religious values (Thayyib & Ningsih, 2015).

The Positive Impact of Al-Irshad al-Taujih's Service at TMI Putri Al-Amien Prenduan Perspective of Pesantren Counseling

a. Positive impact on new students

Regarding the impact of the implementation of *al-Irshad wa al-taujih* services based on the results of an interview with *mudir ma'had* that the students were very responsive in responding to this, students who had this responsive attitude were seen when they realized the task that must be done seriously. Darmiyati Zuhdi mentioned several factors that influence the formation of attitudes, including culture, personal experiences, mass media, other people who are considered important (significant others),

educational institutions, and emotional factors in individuals (Zuchdi, 1995).

This is in accordance with the observations of researchers where the attitude of the teachers and the administrators are influenced by some of the factors above in responding to various things they face and understanding the meaning of responsibility in carrying out their obligations, as well as the students who mostly enjoy when given the service of *al-Irshad wa al-taujih*. According to Narwanti, who was quoted in the Fitriastuti research, it is stated that responsibility is a person's behavior and attitude to carry out his duties and obligations, which should be done both for himself, society, the environment or institutions, the state, and God Almighty (Fitriastuti, t.t.).

Changing for the better is the hope of everyone, even with the expectations of the Nyai and Kyai at TMI, from the results that have been described above reveal that students who have problems in the Pesantren environment have a sense of changing themselves for the better, this can be seen when students have been given continuous guidance services, changes for problematic female students are also felt by the students when researchers interview them.

b. The impact felt by old students

Students who have lived in Pesantren for a long time after being given guidance or *al-Irshad wa al-Taujih* services feel more focused in making decisions. The formation of a decision does not necessarily take place simply like that, but the decision is born based on a process that takes time, thought, and energy before the decision is finally born. Decisions are when we act and choose complete control. In making decisions, reasoning and careful consideration are needed to determine the best solution. Therefore, the importance of *al-Irshad wa al-Taujih* service in an educational institution, especially in the Pesantren environment.

The service of *al-Irshad wa al-Taujih* is considered to be able to provide many positive lessons for students ranging from the cultivation of discipline, norms, and culture of Islamic boarding



schools, which are thick with Islamic nuances that may not be obtained by them when staying at home

Conclusion

The service of *al-Irshad wa al-Taujih* at TMI Al-Amien Prenduan is a service of guidance and counseling given to all students by the method of *Halaqoh* (discussion), *Uswatun Hasanah* (good example), and *Maw'izah Hasanah* (good advice) with the aim of resuscitating and directing students in every problem. The service of *al-Irshad wa al-Taujih* is carried out both in the classroom and outside the classroom, and the management of problem students is assisted by *Mulahidhah*, *Ustadzah*, *Musyirifah*, *Mutsakkifah*, and *Mudir Ma'had*.

The impact of *al-Irshad al-taujih*'s service at TMI Putri Al-Amien Prenduan from the perspective of Pesantren counseling has a positive impact on all TMI students; the impact is felt by both new and old students. After being given the service of *al-Irshad al-Taujih*, students felt more motivated and also more understanding of the problems that were being experienced. As for the problematic students, they are able to bring better changes and are more focused on making decisions because, in the service of *al-Irshad al-Taujih*, there is good communication between students, administrators and *Ustadzah*.

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