

Urgency of Islamic Counseling in Achieving Social Relations of Students in School

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At this time science and technology are growing rapidly. As a result of these advances there are various symptoms in schools and in communities that lead to conflict. In addition, counseling science evolves toward a better and more positive. This means that counseling science can be accepted in all circles. Islamic counseling is one part of developing science. Islamic counseling is needed in the social life of society, including creating good social relationships in schools. Because essentially humans have the potential to grow and develop as optimal as possible, then the possibility of social turmoil in the community can happen at any time that can cause conflict. With the existence of Islamic counseling, especially in schools are expected to help the social problems of learners so that learners can feel the peace and happiness of life.

Keyword: Islamic Counseling, Social Relations

A. INTRODUCTION

One of the developments that must be achieved by individuals in human life is the existence of social interaction among people. With the interaction of social interaction will facilitate all forms of human activities. Interactions made among others will form a social relationship. In general, social relationships related to the adjustment of the environment to both the family environment, school and community. For example, student who study in a particular school, ideally should be able to adapt to school personnel, rules and regulations that apply in schools. Conversely, if humans are only a subject then he will not be able to live in society (not able to mingle with other humans). Therefore, social relationships can occur when there are take and give from each individual.

The counseling service of Islam in its reality is aimed at people who need guidance, especially to student. Schools are places that open opportunities for student to engage in social relationships. Social relationships can occur in the school environment such as, friendship relationships that occur between several student, the proximity between teachers and student, as well as the interaction of student with all school personnel. To achieve good social relations, Islamic counseling services are needed by students to create good social relations in accordance with the rules of religion, norms, and rules that apply in schools and communities.

B. SOCIAL RELATIONSHIPS

1. Understanding Social Relations

Social relations started from the home environment, because before entering the school environment more children are in the family environment under the care of parents and other family members. In its development

individuals begin to interact with their families and more widely individuals are able to know other family members, neighbors, and friends. This means that the individual has already started social relationships with the closest members.

Individuals who have entered the world of education will have a growing social interaction both in childhood, adolescence, and adulthood. They will make adjustments related to social life in school as well as in society. In adolescence, one of the developmental tasks that must be achieved is to foster social relationships with peers and older people.

Alisyahbana (Mohammad Ali and Mohammad Asrori, 2004: 83) says that social relationships are defined as the way individuals act against the people around them and how the relationship affects them. Meanwhile, according to Fatimah (2006: 88) social relations is a relationship between humans who need each other. Social relations means the existence of socialization activities with the environment. This is in accordance with the statement of Mudjiran (2008: 115) that teenagers who develop both personality, one of the developmental tasks that must be mastered is fostering social relationships with peers and with adults other than teachers and parents.

According Mudjiran (2002: 116) in social behavior that must be considered is as follows:

- a. Socialization or social behavior requires a learning process. This can be seen from the way adolescents behave that are polite, fun and liked by their

friends and others in the neighborhood.

- b. Socialization is a process that allows a person to change behavior in accordance with the wishes of society.
- c. Socialization is a way of adjusting between the behavior of someone who is in a certain level of development with the behavior desired by the community.

From the above statement, it can be concluded that the social relationship is the existence of relationships between individuals or that can affect one's behavior, and the occurrence of mutual relations between the two.

2. Character of Social Relations

Mohammad Ali and Mohammad Asrori (2004: 93) explain that the outstanding characters of adolescent social development are:

- a. The growing awareness of the solitude and impulses of association. This causes teenagers to have high solidarity with a strong group of peers, so that adolescents need to be given intensive attention by way of interaction and communication warmly and openly.
- b. The existence of efforts to sort out social values, so that teenagers are always looking for the values that serve as a handle. In this case, parents must demonstrate consistency in holding and applying values in life.
- c. Increased interest with the opposite sex. This causes teens at the age of trying to have close friends with the opposite sex. For that, teenagers need to be invited to communicate in a relaxed and open to talk about

matters relating to the opposite sex.

Began to look at the tendency to choose a particular career. Therefore, adolescents need to be given career insight accompanied by the advantages and disadvantages of each profession at career level. Based on the above opinion can be said that social relations are closely related to adjustment. Therefore, student can adapt to peers, teachers and other school personnel. To run it all student should foster social relationships well through adjustments to be accepted within the school environment and society environment.

3. Factors Affecting the Social Relations of Students in School

The development of social relations can occur in the school environment, family, community and wherever the learners are. Factors affecting the social development of learners in schools are dominated by peers, teachers, and other school personnel. Within the family, factors affecting the participants' social development are dominated by parents and other family members. In addition, life in society can also affect the social development of learners such as following the activities of the organization and social activities.

This is in accordance with the proposed by Muhammad Ali and Muhammad Asrori (2004: 94) that in addition to the family environment, the school environment has a role in realizing a good social development for student, so that the school environment is also required to create a conducive school life climate for social development the students. Efforts to foster such social relations include the

interaction of teachers and students, students and students.

Based on the above explanation, parents, family members, teachers, and community leaders should provide information to student about how to foster good social relationships with anyone in order to help learners live an effective life.

C. ISLAMIC GUIDANCE AND COUNSELING

1. Understanding Islamic Guidance and Counseling

According to Syamsul Munir Amin (2008: 23) Islamic guidance and counseling is a process of provision of assistance directed, continuous, and systematic to each individual in order to develop the potential or nature of religion that he has optimally by way of internalize the values contained in the Qur'an and the hadith of the Messenger of Allah in him. So that he can live in harmony and in accordance with the provisions of Al-Quran and hadits.

Furthermore, Syamsul Munir Amin (2008: 26) explains who the client in the guidance and counseling islam. Clients in the guidance and counseling of Islam is every individual from birth so that internalized norms contained in the Qur'an and hadith in every behavior and attitude of his life, as well as individuals who experience deviations in the development of religion it has.

According to Anwar Sutoyo (2017: 22) Islamic counseling is a helpful activity, it is said to help because in essence the individuals themselves need to live according to God's guidance (a straight path) to keep them safe. Because the position of the counselor is only helpful, then the individual itself

must be actively learning to understand and implement the demands of Islam (Al-Quran and hadith). In the end it is expected that the individual survives and obtains the true happiness of the world and the hereafter, not the opposite of misery and misery in the world and the Hereafter.

2. Purpose of Islamic Guidance and Counseling

According to Aunur Rahim Faqih (2002: 63-64) the purpose of guidance and counseling Islam can be formulated as follows:

- a. Helping individuals / groups of individuals prevent the emergence of problems in religious life, among others by:
 - 1) Helping individuals to be aware of human nature.
 - 2) Helping individuals develop their nature.
 - 3) To help individuals understand and live God's provisions and guidance in religious life.
 - 4) Assisting individuals to live God's provisions and instructions on religious life.
- b. Helping individuals solve problems related to their religious life, among others by:
 - 1) Helping the individual understand the problem he faces.
 - 2) Helping the individual understand the condition and situation of himself and his environment.
 - 3) Helping individuals understand and appreciate various ways to overcome their religious life problems in accordance with Islamic requirements.
 - 4) Assist the individual to determine the choice of

solving the religious problem facing him.

- c. Helping individuals set their own problem-solving solutions to better or better.

In addition, according to Syamsul Munir Amin (2008: 43) Islamic guidance and counseling has a detailed purpose, namely:

- 1) To produce a change, improvement, health, and mental and mental success.
- 2) To produce a change, improvement, and modesty of behavior that can provide benefits both to yourself, the family environment, work environment, and the surrounding social and natural environment.
- 3) To produce a sense of intelligence (emotion) in the individual so that it appears and develops a sense of tolerance, solidarity, help, and compassion.
- 4) To produce the spiritual intelligence in the individual so that it appears and develops a sense of desire to do to his Lord, sincerity obeys all his commandments, and perseverance receives His test.
- 5) To produce the divine potential, so that with that potential the individual can perform his duties as a khalifah well and correctly. It can cope well with life's problems, and can provide the utility and safety of its environment to various aspects of life.

D. GUIDANCE OF SOCIAL RELATIONSHIP BY ISLAM

In addition to looking at community life as it is, Islam also provides guidance on how to conceptualize the ideal social life. The concept of ideal social life according to

Aunur Rahim Faqih (2001: 142-143) in detail can be explained as follows:

1. Relationships between individuals
 - a. In family
Regarding how the life and relationships of individuals with other individuals in the family have been described in a description of the guidance and counseling of marriage and the family of Islam.
 - b. In the wider community
As to how the pattern or process of interpersonal relationships in the wider society, ie the pattern or process of relationships that can lead to the happiness of the world and the hereafter for all the individuals involved. Islam conceptualizes that life must be based on:
 - 1) Utilization, meaning the relationship between individuals in community life should provide benefits, not a convenience for all parties, either directly or indirectly involved or indirectly in the process of such relationships. This is also reflected in the Word of Allah (Surat al-Baqarah, 2: 195) which means "And do not throw yourself in the process of perdition"
 - 2) Compassion, meaning in conducting community relationships with other individuals is done lovingly, mutually respect and respect.
 - 3) Mutual respect and respect means to respect and respect other persons (individuals) naturally.
 - 4) Growing a sense of security in other individuals the existence of

an individual individual makes others feel calm not the opposite, peace in the sense of being born and inner.

- 5) Cooperation of kontstruksi, meaning every individual trying to help other individuals to each other up the degree of humanity respectively, it is also reflected in Q.S. Al Maidah (5: 2) which means "and help menologlah you in striving for good and piety, and do not help in sin and transgression."
 - 6) Tolerance, meaning to people of different religions developed mutual respect. This is reflected in the Quran which means "O you who disbelieve, I will not worship what you worship, and you are not the worshiper of the god whom I worship, and I will never be a worshiper of what you worship, and you will not also become a worshiper of god who will worship formulah religion and formulah my religion (Surat al-Kafirun: 1-6).
 - 7) Justice, meaning any person who respects the rights of others and is obliged to give what other people's rights are without sacrificing what is his due.
2. Internal group coaching
To foster the unity of the ummah in the formation of groups that must be considered in:
- a. Must create togetherness and facilities to interact in order to implement the teachings of Islam.
 - b. Fostering a sense of unity among various groups of

Muslims, either because of background origins, differences that are not in principle in implementing the teachings of Islam, or because of differences in interest, interen and so forth.

- c. Fostering unity of Muslims without harming the interests of other people. Firmly instill awareness of Muslims to be tolerant of other people, as well as trying to dialogue with other people for mutual tolerance.
 - d. Develop Islamic culture and Islamic values that will strengthen the sense of unity and unity of Muslims, as well as to preserve the existence of Muslims themselves.
3. Fostering relationships with other groups

With other groups, Islam teaches to coexist with mutual benefit and not harm each other. This is reflected among others from the third stage of Islamic coaching as mentioned earlier. From what has been explained above that social relationships need to be applied to learners, with the aim that social relations can be established properly based on Islamic teachings.

E. THE NEEDS OF ISLAMIC SOCIAL GUIDANCE AND COUNSELING FOR STUDENT IN SCHOOL

In social interaction everyone has talents, interests, interests and other individual differences in social conflicts. The interests of one individual may conflict with the interests of the other. Individual interests can collide with the interests of other groups (Aunur Rahim Faqih, 2001: 148).

Some of the problems commonly experienced by some individuals in the association or social relationships include:

1. Excessive self-esteem.
2. Likes self-absorption.
3. Difficult to mingle with the opposite sex.
4. Excessive suspicion on strangers or new people.
5. Envy, jealousy.
6. Resentful grudge.
7. Fond of showing the shortcomings of others.
8. Sense of superiority that are so fraudulent as to degrade others.

These conflicts often occur in student and often appear in the form of juvenile delinquency, resulting in fights and other problems. In this case it is so important that guidance and counseling of Islam to deal with the problem for the realization of a characteristic generation.

F. CONCLUSION

From some of the symptoms or phenomena mentioned above can be concluded that as an individual can not be separated from the emergence of problems, such as the problem of social relations of educators. For that, the guidance and counseling of Islam is very instrumental in dealing with it. Why is that so? Because the right to be a mentor in the guidance and counseling of Islam is a person who has the knowledge, understanding and expertise in overcoming the problem.

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