

Implementation of Guidance and Counseling in Islamic Boarding School

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ABSTRAK

The purpose of this research is to find out how the implementation of guidance and counseling at Islamic boarding schools, whether within formal education or outside of it, the study about it was part of a systematic literature review. Studies primary in this study were obtained from websites with the provisions of articles using Guidance and Counseling, Islamic Boarding Schools, published on range year 2014-2020, written by Indonesian and English, as well as the title or abstract in accordance with the research objectives. The results from the primary studies used in this research show that the implementation of guidance and counseling at Islamic boarding schools has been carried out in different ways at each school. Implementation and Guidance Counseling at Islamic Boarding Schools, which implement two curricula at once, namely formal education and non-formal, could be used side by side with the Comprehensive Guidance and Counseling program.



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Introduction

Pesantren is synonymous with the word that accompanies it, namely 'cottage', so now we hear more about Pondok Pesantren. In terms of terminology, the origin of the Islamic Boarding School (Pondok/Pesantren) is "Funduuqun," which can be interpreted as a hotel, place to stay, or bedroom. The origin of the word pesantren is from the occupants of the boarding school, who are commonly called students. (Zain, 1996). Boarding school is interpreted as an institution of education in Islam by experts, which is the oldest educational institution in Indonesia. Pondok Pesantren's foundation aims to teach and

practice Islam, emphasizing the importance of morality as a guideline for daily behavior. Element: The main elements of Islamic boarding schools sequentially are the kyai, mosques, students, boarding schools, and book study of classical Islam (or the yellow book) (J. Hasanatul, 2014).

Islamic educational institution that contains teaching that is strongly bound by the values, understanding, ideas, and thoughts of the scholars of fiqh, interpretation, monotheism, and tasawuf. In Indonesia, pesantren have been developing since the Middle Ages. Islamic boarding schools, as traditional Islamic educational institutions, aim to study, understand, explore, live, and practice Islamic teachings by emphasizing the importance of morality. Its presence in the midst of society is not only as an educational institution but also as a religious and social religious broadcasting institution. Islamic boarding schools have succeeded in making themselves the center of the Islamic development movement. (Chirzin et al., 2006: 173)

Islamic Boarding School as an institution has proven that all elements that are inside succeed in maintaining existence behind simplicity. Islamic boarding schools are still getting a characteristic assessment that is both typical and diverse from the public. The development era does not make Islamic Boarding School 'dead'. Modernization is invariably fried; in fact, Islamic Boarding Schools must make adaptations to follow development so that they can make many adaptations in the process of learning or institutional. Modernization, which occurs so fast, raises various views. First, Islamic Boarding School wants to reconstruct parts of Islamic Boarding School with government regulation, including providing formal education. Second, Islamic boarding schools have survived by refusing government intervention. Nor without reason, view second, this appear was made by perpetrator, which has this understanding assumes that government interference will threaten the typical from the boarding school itself. (A. Talib, 2015)

Islamic boarding schools today do not only act as Islamic institutions that study Islamic religious knowledge through traditional systems such as sorogan, bandungan, or wetonan, but also add new and more modern programs and formal ones like madrasah (Ibtidaiyah, Tsanawiyah, Aliyah) and even universities. Modern education has been widely implemented in Islamic boarding schools. It is not intended to eliminate traditional learning but rather as an effort by Islamic Boarding School to collaborate between modern and traditional education so that they still exist. (I. Syafe'I, 2017).

The journey of Pondok Pesantren has gone through many changes in various ways. Pondok Pesantren can currently be categorized into three categories. The first is the Islamic Boarding School. Salafiyah, or more popularly, Salaf Islamic Boarding Schools, can be defined as Pondok Boarding School Traditional. Islamic Boarding School Salaf, in its maintenance, has approached traditional learning methods since the establishment of the Islamic Boarding School. Salafi Islamic boarding schools are usually carried out in groups or individually using classic Islam, or what is normally called book yellow. Level education is based on the completeness of the current study book rather than on unit time.

The second is the Khalafiyah, or Modern Islamic Boarding School. Modern Islamic Boarding School inside maintenance activity his education with approach modern ie through system formal education Formal education at modern Islamic boarding schools varies, such as the madrasah model (MI, MTS, or MA/MK) or like schools in general (SD, SMP, SMA/SMK). The third is a combination between them. Mature this too difficult if you classify Islamic Boarding School in an extreme manner with the nickname Salaf or modern. The reason is that Salafiyah Islamic boarding schools also apply formal education, which is acknowledged by the Ministry of Religion or Ministry of Education and Culture, and Modern Islamic Boarding School also applies the study of classic books as an effort to maintain the identity of the pondok boarding school. This condition has an impact on the existing curriculum, so that integration appears in both curricula, namely the national curriculum and the pesantren curriculum. (Qodri and Amen in A. Saifudin, 2015)

The classification of Islamic Boarding Schools, which felt more biased, was then discussed by M. Sultan Mashhud and M. Husnurridlo (2003), which conveyed that the difference between Salafi Islamic Boarding Schools and Khalafiy/Modern Islamic Boarding Schools is only located in things outside of system education, i.e., management, organization, and administration. The overall educational program in Islamic boarding schools with a structured management structure consists of the fields of curricular teaching, administration, and field coaching and guidance. (A. Talib, 2015). Life in Islamic boarding schools is a situation that interacts with many people. The process of interacting requires a tough personality in Islamic boarding schools. Toughness is an important thing that must be owned by a santri in Islamic boarding schools. Guidance and counseling teachers who are in Islamic boarding schools can help develop the resilience of students. The toughness of the students in carrying out life in Islamic boarding

schools, which accommodate various students from various origins and different life backgrounds, can cause problems for individuals who are in Islamic boarding schools. Under these circumstances, the role of the guidance and counseling teacher is what is needed to develop the resilience of students.

Currently, Islamic boarding schools are still one of the alternative educational institutions of choice for Santri parents. The majority of this choice is motivated by the hope of parents so that their sons and daughters have good morals, alkarimah. Parents' trust in Islamic boarding schools is currently strengthened by the existence of a mu'allimin education pattern, namely a pesantren education system that is integrative by combining Islamic religious knowledge and general science and is comprehensive by integrating intra-, extra-, and co-curricular activities (PMA No. 18 of 2014). Because of this pattern, today's graduates from Islamic boarding schools are able to compete with general educational institutions in their absorption into higher schools. It is this superiority that makes Islamic boarding school educational institutions increase in number, but there is still no shortage of students.

In every educational institution, whether it is a general education unit or a pesantren education institution, students must submit to, agree to, and comply with the rules and discipline that have been determined by the educational institution. Islamic boarding school educational institutions, even though they adhere to the mu'allimin education pattern, until now there are still several Islamic boarding schools that make rules or discipline ' Students may not carry cellphones, Androids, or smartphones; this provision absolutely must be obeyed by Santri.

The research entitled "Identification Problems Students Through Reveal Tool Instruments Trouble in the Cottage Yogyakarta Islamic Boarding School" by Kusaini (2021) for students in class VII shows that the most annoying problem for students at the Pondok Boarding School is field connection (HSO) (34.08% on average for students who choose as many as ten people), field self-private (DPI) (35.6%) for the average of the students who voted as many as eight people, and field physical and health (JDK) (30.77% on average for students who choose as many as eight people.

Research entitled "Identification of Problems Students Islamic Boarding School Darul Ulum YPUI Complex, Keuramat Village Kuta Alam District, Banda Aceh City" by E.M. Sari et al. (2019) shows that description percentage field problem students of Darul Ulum

Islamic Boarding School field health 25%, state livelihood 15%, recreation and hobbies 37%, life social activity 81%, relationship personal 34%, problem youth 20%, life family 28%, religion and morals 4%, adjustment to school 29%, future and ideals 76%, adjustment to curriculum 9% Research results state that students at the new Islamic Boarding School in Darul Ulum have the highest problem percentage in the field of social activity.

Research shows that students who live in the Islamic Boarding School need help, guidance, and counseling to help them face various problems or fulfill their needs as study students. Guidance and counseling, as one service in system education, are on duty as waiters for students who need help. Assistance provided by guidance and counseling can be a problem in academic or non-academic education. Service guidance and counseling that can be used to help troubled counselees, as experienced by Islamic boarding school students, are group guidance services. Next to guidance and counseling, there is also service, which could help students. Islamic Boarding School, which experiences problems, for example, in social interaction and career planning. (F.Son, 2017). Points number 6 on SK Minister of Education and Culture No. 025/1995 (Prayitno, 2012) as Instructional Implementation Position Functional Teachers and Credit Scores also include substantial matters mentioned that activity guidance and counseling implemented in in and outside working hours school.

In Islam, guidance and counseling is a method that uses the Qur'an and the Sunnah as guides to help individuals solve their problems and realize their existence as living beings (Anwar 2019). Therefore, Madrasah certainly needs to create a counseling service program to develop students in a better direction. Guidance and counseling programs in madrasah certainly need a reference in order to produce students with individuals who are in accordance with religious norms. In order to achieve this, madrasahs need to manage effective, efficient, and productive service programs in order to create quality education services.

The counseling program in Madrasah seeks to provide guidance and advice to students and help ensure that students are managed effectively. This is one of the stages of implementing the Madrasah program. Student management is a service that helps manage, monitor, and serve students both in class and outside the classroom (Machali 2018). The purpose of student management is to help students develop their potential and

personality in the cognitive, affective, and psychomotor fields. Guidance and counseling activities in madrasah involve collecting and storing student data; providing information and orientation to students; giving counseling interviews; helping find further madrasah or jobs; and providing further guidance (Handoko 2016).

Guidance and counseling in Madrasah must be carried out in a planned and oriented way so that these activities function properly and achieve educational goals. Thus, madrasahs must manage counseling activities effectively, efficiently, and innovatively. Guidance and counseling management is one of the management responsibilities of students. Student management has principles, including future perspectives, personal competence, and social concern (R. and CW Hidayat 2017). Therefore, guidance and counseling management is better known as guidance and counseling management. Guidance and counseling management has various service principles, depending on the opinion of each expert. The management of the guidance and counseling program in Madrasah, including planning, implementation, and evaluation, must be managed based on Lesmana (2021).

Guidance and counseling activities play a very important role in developing the character of students in madrasahs. So guidance and counseling activities must be organized and managed systematically by implementing management functions (W. Hidayat, Suryana, and Fauziah 2020). Guidance and Counseling Management has service principles consisting of planning, organizing, staffing, directing, and supervising. These principles are not much different from management principles (Zamroni and Rahardjo 2015). The competence of the counselor must include the principles of guidance and counseling management. This is, of course, to direct counseling services to be carried out in a directed and systematic manner. The guidance and counseling program is a forum for building the intelligence of students in madrasah that focuses on spiritual intelligence and emotional intelligence (Suryati and Salehudin 2021).

The description above catches the researcher's attention for systematic literature reviews about how to apply guidance and counseling in Islamic boarding schools. Researchers find there is a discussion where Islamic Boarding Schools or people who are boarding in a world boarding school could do guidance and counseling in a more wide manner, i.e., not only done in school but also applied in Islamic Boarding School life, which can be said to be learning activities that run for 24 hours straight both in formal

education and in the daily lives of students in Islamic Boarding Schools (outside formal education).

Method

Study this using the wrong one-part literature review approach: systematic literature review or qualitative systematic reviews (metasynthesis). Meta-synthesis, or qualitative systematic reviews, is a useful research method for identifying, evaluating, and interpreting the results of similar research topics, question studies, or phenomena that currently concern us. One approach to meta-synthesis is meta-aggregation as synthesis, which aims to answer research questions (review questions) with a summary of the research results (Siswanto, 2010). This study will focus on systematic reviews of meta-synthesis and meta-aggregation. Francis and Baldesari in V. Okditazeini and Irwansyah (2018) identify steps in performing meta-synthesis below.

Formulating the Reviews Questions

A question study was made based on the need from the topic study, which will be discussed. The research question (written with RQ) in this study is:

RQ1: How Implementation Guidance and Counseling in Islamic Boarding Schools in Formal Education?

RQ2: How Implementation Guidance and Counseling in Islamic Boarding Schools Outside Formal Education?

Conducting a Systematic Literature Search

Source data for his study use an article journal that is available and could be accessed on the websites <https://scholar.google.com/> and <https://www.researchgate.net/>.

Screening and selecting

Screening needs to be done because the journal articles that will be found will certainly be too many, besides that this stage also makes it easier for researchers to limit journal articles that fit the needs of this research study. Journal article criteria what is needed in this research study is a journal article that uses the wordkey Guidance and Counseling, Cottage Boarding school, *Guidance and counseling*, *Islamic boarding school*, published in the period 2014-2020, written in Indonesian and English, as well as title or abstract according to research objectives

Analyzing and Synthesizing

Article journal, which obtained Based on the criteria that were determined, the next method was to read the abstracts from each journal article in order to determine which journal article would be used as the primary study.

Maintenance Quality Control

Search on the web at <https://scholar.google.com/> and <https://www.researchgate.net/> to produce 105 articles in a journal that are candidate studies primary with details. 97 journal articles from Google Scholar are restricted from sheets 1–10; 8 journal articles cannot be accessed. 6 journal articles from the Researchgate web page.

Presenting Findings

This stage is a follow-up to the *screening stage* and *quality control* so that produce 8 article journal which will used as studies primary in study this.

Results

Implementation Guidance and Counseling in Islamic Boarding Schoolin Formal education.

BMR Hidayati (2019) on the Role of Guidance and Counseling in Madrasah (Deep Case System Field Psychology Education) explains that Madrasah the place study writer already has guidance and counseling teacher in structure teacher madrasah, however role and duty teacher guidance and counseling are not yet maximum, so that writer do intervention to clarify and enhance the role of guidance and counseling teachers in Madrasahs, as for intervention, which done is provide module implementation guidance and counseling, provide suggestions for appointing a person in charge of guidance and counseling, and make job analysis for teachers guidance and counseling

Nasrudin (2020) on the Role of Guidance and Counseling in Coping Delinquency of Santri at Madrasah Aliyah (MA) Pondok Pesantren Tapak Sunan explained that the counseling guidance program at the MA Pondok Pesantren Tapak Sunan includes individual counseling guidance programs, group counseling guidance programs, and program guidance counseling learning. Practice guidance and counseling in MA Tapak

Sunan Islamic Boarding School has differences with practices, guidance, and counseling in formal education.

due to the culture of Islamic boarding schools that are attached to MA. Guidance and counseling activities in MA Tapak Sunan Islamic Boarding School are carried out by Kyai as the head of the foundation and not by a gut mentor. As for teacher guidance and counseling at MA Tapak Sunan Islamic Boarding School, take action when you find a problem at school and solve it using the method of carrying out service for an individual or group (customized to the problem that occurs).

Guidance and counseling teachers are always present 24 hours a day at Pondok Pesantren Tapak Sunan because, besides acting as teacher mentors, they also act as supervisors. The guidance and counseling teacher at the Tapak Sunan Islamic Boarding School does not have a guidance and counseling educational background; however, they often follow seminars about guidance and counseling, and a few understand and do not type service guidance and counseling at school.

Implementation Guidance and Counseling in Islamic Boarding School outside formal education

Arifin & Hanik (2018) about development design Counseling-based Boarding School With Approach Service-Learning Explains Application A counseling-based boarding school is Procedure Amendment Act In demand and technique Counseling (Uswah Hasanah, Ta'zhim, Silaturrahim, Targhib, Ta'zir, Istiqamah, Megha' kalemmar aengngase ta' lekkoa, Technique art, motion inner, simplify, and do not complicate. Research this and explain that circles in boarding school want to align (at-tawazun) human personalities divided into two potentials. Two potentials are interconnected, namely the potential between the soul and body. The potential of the soul is further divided into two, i.e., sense and lust. Counseling-based boarding schools aim so that inside there is balance (At-tawazun), among which is kindness and prevention ("amr bil-ma'ruufi wa nahyi 'anil munkari), as well as balance in life, the world, and the hereafter.

ZN Alika (2016) on the Contribution of Guidance and Counseling in Coping Problematic Students in Nurul Islam Islamic Boarding School Jember explains that the caretaker of the Nurul Islamic Boarding School Jember adopted service guidance and counseling, so the nanny made the wrong one structure organization that focused on field guidance and counseling. Reason caretakers of Islamic boarding schools make a guidance and counseling section in the organizational structure for students to feel comfortable and

at home. Live in a cottage. formula problem will be searched for, and a solution will be found if there are students who feel uncomfortable at the Pondok. The udance and counseling task here is more directed at guiding students so that they feel at home in the boarding school, motivating students in study and worship, and, as the receptacle complained, sighing students. Aim exists guidance and guidance counseling and counseling in Nurul Islam Islamic Boarding School Jember is not only characteristic curative but also preventive from problems happening. The counseling program at the Nurul Islam Jember Islamic Boarding School, which is still ongoing, is simple but actually sufficient to meet the needs of the BK program. Program guidance and counseling help resolve the problem experienced. Students in Nurul Islam Islamic Boarding School Jember divided Becomes two types of implementation guidance groups and counseling individuals.

MN Hamzah (2014) on Patterns of Guidance and Counseling in Parenting Units Santri in the Discipline Development of Student Organization Management at Islamic Boarding Schools Modern Al-Istiqamah New Sigi Sulawesi Middle explains that the implementation of guidance and counseling in Islamic boarding schools includes efforts to provide facilities to students sopotency that could be developed so that they could achieve their developmental tasks (emotional, intellectual, physical, social, and moral-spiritual). Implementing guidance and counseling at PPM Al-Istiqamah Ngatabaru is a section parenting students. Part of this is an institution that educates and builds whole-life activity non-academic students in PPM Al-Istiqamah Ngatabaru parenting. Students, besides being the wrong institution in PPM Al-Istiqamah Ngabantaru, also always give briefings to the whole student so they have knowledge and understanding philosophical as well as benefits obtained from various types of nonacademic activities that are required of them. Basically, Nanny Students have three duty trees: builder organization students, builder discipline students in a manner thorough and executor guidance and counseling students. Implementation Guidance and Counseling in PPM Al-Istiqamah New covers guidance preventive, guidance corrective, and guidance preservative.

Discussion

Implementation Guidance and Counseling in Islamic Boarding Schoolin Formal education.

The study done by B. M. R. Hidayati (2019) focused on implementation guidance and counseling in Madrasah. Data on this study put forward that role guidance and counseling teachers in Madrasah are unfortunately still very few; there are many cases of

students who handled live by guardian class. This shows a lack of coordination and a clear Duty tree. Study this, not to mention the total teacher guidance and counseling that there is in madrasah. However, explain teacher guidance and counseling. Madrasah, good MTS or MA, you're welcome.

The author's intervention seems too far and does not pay attention to the fundamental issue in the case under discussion. Researchers assume that the intervention will only become a discourse when the implementation is not clear. The interventions offered are quite helpful, but researchers feel the need to provide understanding and explanation to the school that the guidance and counseling program can be relied upon if carried out properly and systematically. It is undeniable that a very **complex** learning process between the formal curriculum and pesantren and limitations Islamic Boarding Schoolin give incentive on power educator is factor which no can ruled out if speak about executor something program. Researcher felt intervention, which already offered writer need plus with stage forum To give understanding and importance guidance and counseling in Madrasah and positive feedback, which will be obtained by Madrasah place writers, carry out study.

Nasrudin (2020) explains the implementation of counseling at Madrasah Aliyah, but only focuses on countermeasures that make students naughty. Researchers feel that it is unfortunate if the research **conducted** by the author only focuses on one thing and uses the 'term' mischief students' to mean something positive like discipline tudents. Even though the MA where the author's research is located is a formal education unit with Cottage Boarding School, the researcher found in its application, which was written down by the writer, already shows limitations in implementation guidance and counseling among school-related and non-formal education students (daily students in Pondok).

Implementation guidance and counseling in MA Tapak Sunan Islamic Boarding School, where in study this focus on mischief students permanent is on track function guidance and counseling that alone ie preventive, curative, and adjustifiable. Sanctions given to Santri who violate the rules have been determined by the Kyai, the counseling teacher, and the staff and other teachers at the beginning of the school year. Researchers found that this study did not explain in a specific manner Specific how guidance and counseling are done to handle mischief in students. Researchers think that should matter and could be written down in this research.

The two studies conducted by BMR Hidayati (2019) and M. Nasrudin (2020) show that from each study, they do implementation of guidance and counseling in Islamic boarding schools in formal education only up to the implementation base in a traditional manner and no system administration is clear, like in middle school or high school. Even though the implementation of guidance and counseling in Islamic boarding schools in formal education in both of these studies has sufficient basic elements to be developed again, guidance and counseling in boarding schools in formal education are capable of achieving the same good as school formal education generally.

Implementation Guidance and Counseling in Islamic Boarding School outside formal education

The study done by S. Arifin and Hanik (2018) is the program Devotion Public, which was done by student BK. Target study: this ranks ustadz muhtazib (guidance and counseling teacher/counselor) where they are part of program coaching and partners FDK IAI Ibrahimy specifically major guidance and counseling Islam. The data field shows that Chaplain Muhtasib actually enough many around 60s. However, asatidz does not have background in education, guidance, and counseling, and only 5% graduated from Counseling Guidance Islam at IAI Ibrahimy. The factor here is that para asatidz experiences difficulty in implementation guidance and counseling and becomes a formula problem based on research conducted by the author. Actually, the concept of 'Guidance' and 'Counseling' has already been in use for a long time. Salafiyah Shafi'iyah Sukorejo Islamic Boarding School Situbondo, however, did not do well enough in implementation, so the researcher did a program devotion to the public about implementation guidance and counseling in boarding schools.

Research conducted by the authors stated that the implementation of guidance and counseling in Islamic boarding schools is interpreted to mean that At-Tawazun actually more or less adopts the humanist theory and behavior technique. From the primary study this time, the researcher did not find a description of the implementation of guidance and counseling conducted at Salafiyah Shafi'iyah Sukorejo Islamic Boarding School Situbondo. Performance asatidz, which already said carry out activity guidance and counseling, only limited explanation that already done, just without explanation, its implementation. Researchers feel that it should be written in the research as a comparison between what has already been done and the results of the devotion the writer's community has generated.

The results of the researcher's analysis of research conducted by ZN Alika (2016) show that implementation guidance and counseling in Nurul Islam Islamic Boarding School are different from study-related primary study research. Guidance and counseling at Nurul Islam Jember Islamic Boarding School is located in the wrong structure organization. Islamic Boarding School, naturally, is outside formal education. This innovation is felt to be very well done, where the implementation of guidance and counseling gets a separate room in the organizational structure of the Islamic Boarding School. With management and the work program that has been formed, the implementation of guidance and counseling at the Nurul Islam Islamic Boarding School is more distinguishable from counseling duties in formal schools. However, administrators, as counselors in Hut, are not the ones who graduated from educational guidance and counseling.

Application of Group Guidance and Counseling There are many individuals adopting guidance and counseling that is in accordance with the regulations of the Ministry of Education and Culture. It is very unfortunate if a program that already started with good as well as a position that is clear in this Pondok is hindered because the counselor's classification is not met. Researchers assume that there is at least one guidance and counseling 'counselor' at the Nurul Islam Jember Islamic Boarding School included in the Education Profession counselor. Though still too far from being feasible, this effort is well done as an action trip to the base so that later there are policies from the Kyai that are beneficial to the guidance and counseling management in Pondok Nurul Islam Jember Islamic Boarding School and, of course, for this Islamic Boarding School itself. There is no close possibility that if this is applied well, Nurul Islam Islamic Boarding School Jember can become a role model for others Islamic Boarding Schools that want to provide guidance and counseling in the structure of the organization at the Islamic Boarding School.

Research by MN Hamzah (2014) explains the pattern of counseling in Islamic boarding schools in his research implemented by nanny students. The pattern of guidance and counseling that was applied a little has some similarities with the implementation of guidance and counseling that there is in formal education, i.e., you're welcome to do guidance preventive, corrective, and perseverative. It even covers matters that are more wide again with service to students during 24 o'clock outside school formal. This study sadly has a polemic, which is the same as previous primary studies research, that guidance

and counseling actors in Islamic boarding schools do not yet have the qualifications to be guidance and counseling teachers because they did not graduate from the education of guidance and counseling.

Based on primary studies obtained by researchers, regardless of the policy and provision poured into regulation by the Ministry of Education and Culture, the actual implementation of guidance and counseling at Islamic boarding schools can be done both in formal education and non-formal education simultaneously. This is supported by research done by A. S. Khumairoh (2018) about guidance and counseling in Islamic boarding schools. Islam Al-Mukmin Ngruki. Study the offer of implementation guidance and counseling in Islamic boarding schools, whether in formal or informal education. Researchers feel that this research is quite hopeful and feasible to be implemented in any Islamic boarding school, considering that it is currently a boarding school. Islamic boarding schools generally also have formal educational institutions. This research can be applied to Islamic Boarding Schools with various types of policies and definitely make program guidance and counseling that are implemented have structure administration and positions that certain Islamic Boarding Schools that want to apply results study this.

Conclusion

Based on the primary studies used by the researcher, it could be concluded that each study has the same pattern in the implementation of guidance and counseling in Islamic boarding schools. Both in formal and non-formal education, implementation guidance and counseling in Islamic boarding schools did not have a structured administration, and a clear position between guidance and counseling in Islamic boarding schools is included in the section on formal education or non-formal. Besides that, perpetrator Guidance and Counseling in Islamic Boarding School did not have a teacher or counselor who graduated from the education of guidance and counseling, namely guidance and counseling education, with different assignments charged by them. The solution that felt good enough done by Islamic Boarding School in this case is the application of Comprehensive Guidance and Counseling, where the implementation of Guidance and Counseling can be carried out simultaneously within formal and non-formal education (daily activities of students at Islamic Boarding Schools). Thus, the role of guidance and counseling teachers in Islamic boarding schools is needed, who must be able to develop the resilience of students so that they are healthy and productive and can face pressure and stress when carrying out life in Islamic boarding schools.

This approach emphasizes collaboration between supervising teachers and other school/madrasah personnel (school/madrasah leaders, teachers, ustaz/ustazah and administrative staff), the counselee's parents, and other related parties (such as government/private agencies and experts, psychologists, and doctors). This approach is integrated with the educational process in schools and madrasahs as a whole in an effort to help counselees develop or realize their full potential, both in terms of personal, social, learning, and career aspects.

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