

ISLAMIC COUNSELING BASED SPIRITUAL LEARNING PROJECT: AN ALTERNATIVE COUNSELING FOR MILLENNIUM ERA

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Abstract

This article aims to discuss the Islamic Counseling Based Spiritual Learning Project for Millennium Era. The millennial generation is the embodiment of Indonesia's golden generation and is a long-term investment for the country. The problems faced by the millennial generation are very complex. This is caused by the demands of an increasingly dynamic era. Guidance and counseling services which are an integral part of the education process in the millennium era need to have a strategic role in helping the millennial generation to achieve their optimal development. One of them is through the Islamic counseling based spiritual learning project service. That is a project or strategy based on the development of individual beliefs and their transformations, especially in terms of character building. So the purpose of this project or strategy is to develop beliefs and also individual character in the form of behavior that is in accordance with the norms and values. There are seven main programs contained in the Islamic Counseling Based Spiritual Learning Project. Like God-consciousness (tauhid), noble character (tazkiyah), usefull knowledge (al-hikmah), healthy living (al-istiqomah), human relations (al-ihsan), daily living (ad-din), public service (al-amanah). This spirituality learning project also functions as a project that emphasizes religious values for each individual, so that it can help in building and optimizing the character and potential of individuals currently called millennial generations

Keywords: Islamic Counseling, Spiritual Learning Project, Millennium Era, Character

INTRODUCTION

The progress and quality of a nation is measured by the level of education. For this reason, improving the quality of education is a necessity that cannot be negotiated, because the world today is characterized by competition and competition globally. Life paradigm in the global era of challenges to life has the competence to develop their lives effectively, productively, beneficial and helpful, and their environment has high quality (Caraka, Nindiya & Fuad, 2016: 573). One of the phenomena and important things in the process of globalization is that it has given birth to a generation of gadgets, a term used to mark the emergence of millennial generations. The gadget is actually more appropriate to be interpreted with equipment, so that the generation of gadgets is meant by generations that in their lives always intersect with equipment that contains elements of information technology. The millennial generation is a term for the generations that have their own characteristics, that they are born when TV screens are colored, cellphones and international network services were introduced. In Indonesia alone, of the 255 million population, 81 million are millennial generation or 17-37 years old (Kemdikbud, 2017: 1).

Littell (2008: 1) states that "We live in the information age, where there are just a few quick clicks away". This statement is certainly a reality faced by

society in the current millennium era, where internet and technology are an integral part. The positive impact of the condition of the millennium era has now encouraged people to keep thinking, and improve their abilities and potential. As for some of the negative impacts that emerged from the millennium era, namely: (1) increasing anxiety among the community due to the many conflicts, stress, anxiety and frustration; (2) the tendency of disciplinary violations, collusion and corruption, the more difficult the measures of evil and righteousness are made more difficult; (3) group ambitions that can lead to conflict, not only psychological conflicts but also physical conflicts; and (4) escape from problems through shortcuts, which are temporary and addictive such as the use of illegal drugs (Putranti, Rahman & Aji, 2018: 103)

Rapid technological developments also lead to internet abuse. Ritonga & Andhika (2012: 99) states that one of the abuse of the internet is pornography at 26.7%, violence and cruelty 23.3%, fraud 20% and gambling 13%. Abuse is not only pornography but online games, cyberbullying and abuse of social media. According to Akbar & Utari (2015: 103) that social media used is facebook 46%, facebook & twitter 29%, twitter 15%, line, wechat and instagram & whatsapp 10%. Media that is often used can cause abuse for example online games are used only to eliminate fatigue after school, but not a few students enjoy in the game even willing to spend pocket money.

The reality certainly makes education the best way to reduce the negative impacts faced by millennial generations, because ideally education is a process in preventing and developing individuals towards a better direction. An educator like a counselor or a counselor needs to understand correctly and precisely the purpose of full education. As stated in article 3 of the Law on National Education System No. 20 of 2003 shows that national education aims to develop the potential of students to become human beings who believe and devote to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic citizens and responsible. Meeting these demands is inseparable from the role of education (Bhakti & Safitri, 2015: 5)

The school environment is the main educational environment after the family, because in the school environment there are students, teachers, administrators, counselors, principals, carers and others who live together and carry out education regularly and well planned (Maunah, B, 2009: 179) Guidance and counseling is an integral part of education that is inseparable, both the theory and practice of service are dynamic and growing. Along with the development of the sciences that provide donations and along with the development of human culture support the guidance and counseling services itself (Bhakti, Rahman & Ghiffari, 2018: 19). Guidance and counseling are held in schools as part of the overall school business in order to achieve educational goals. As a sub-system of education in schools, guidance and counseling are never separated from careful and systemic planning (Zamroni & Rahardjo, 2015: 1). Therefore guidance and counseling services in schools need to have the best role for each generation, especially the millennial generation, in developing their potential optimally.

The generation that has optimal development is not limited to achieving achievement in accordance with intellectual capacity and interests, but as a developmental condition that enables these generations to be able to make

choices and decisions in a healthy and responsible manner. So the need for better follow-up efforts, especially from BK Teachers or counselors to students in schools or clients. This is done so that the educational process can be poured in the form of action, performance and quality professionalism. So that the potential, interests and talents possessed by students or clients can develop well and optimally.

In terms of guidance and counseling perspectives, students are individuals who are in the process of developing or becoming, which is developing towards maturity or independence (Bhakti, 2015: 93). To reach maturity, the individual needs guidance, because he still lacks understanding of his ability, his environment and experience to achieve a good and quality life (Nugraha & Rahman, 2017: 129). Based on the explanation, it can be concluded that the right strategy or solution is needed in shaping the millennial generation that has good potential by reducing or alleviating the problems faced by the current millennial generation.

Because of this, here the author is interested in writing an idea or a solution for millennials in facing the problems faced. One of them is through the Islamic counseling based spiritual learning project service. It is a project or strategy based on the development of individual beliefs and transformations, especially in terms of character building. The purpose of this project or strategy is to develop beliefs and individual characteristics in the form of behavior that is in accordance with the norms and values. There are seven main programs contained in the Islamic Counseling Based Spiritual Learning Project. Like God-consciousness (tauhid), noble character (tazkiyah), useful knowledge (al-hikmah), healthy living (al-istiqomah), human relations (al-ihsan), daily living (ad-din), public service (al-amanah)

Islamic counseling here is not only limited to solving human problems, but also directs them to be able to understand themselves as beings who must be able to establish relationships vertically, horizontally and diagonally. Another effect is the birth of clients / counselees who can appear as individuals who live sakinah. Islamic counseling is a process that is oriented to the peace of life in the hereafter through a self-approach to God (Lubis, 2010: 95). In addition, Islamic counseling emphasizes spiritual solutions, based on love and fear of God and the obligation to fulfill our responsibilities as servants of Allah on this earth (Baqutayan, 2011: 181)

The religious foundation in Islamic guidance and counseling implies that the counselor is a "helper", the provision of assistance is required to have an understanding of religious values, and a strong commitment to practice those values in their daily lives, especially in providing guidance services and counseling to clients (Daulay, M. 2015: 67). Because of this, the Islamic counseling based spiritual learning project is not only focused on developing clients towards a better direction, but also to provide alternative solutions to every BK teacher or counselor in determining the role facing the birth of millennial generations.

METHOD

a. Data Collection Technique

Data collection is done to find out the problems faced and to design solutions. The techniques for collecting data through literature studies.

Literature studies are conducted to strengthen the problems raised in this paper. As well as the literature study of solutions in reducing the problems that occur, the solutions offered are the Islamic Counseling Based Spiritual Learning Project

b. Data Processing

Data processing is done through compiling research results obtained based on literature studies. Then the results of the compilation obtained are classified based on certain groupings that have been made and determined by the researcher. The grouping results are drawn through conclusions that contain the essence and make recommendations as the solutions offered are the Islamic Counseling Based Spiritual Learning Project

c. Data Analysis

The collected data is selected and sorted according to the topic of the study. Then the preparation is based on data that has been prepared logically and systematically. The data analysis technique is descriptive argumentative.

RESULTS AND DISCUSSION

The Concept of Islamic Counseling

Konseling (Indonesia) is a translation of the word Counseling (English) which means counseling, whereas in Arabic counseling is defined as an activity to rectify wrong or inappropriate behavior. While the understanding of counseling according to experts cited by Achmad Juntika Nurihsan (2011: 10) is as follows:

- a. Arthur Jones set limits, counseling is a process of helping individuals to solve problems by interviewing.
- b. I. Jumhur and Moh. Surya, giving limits, counseling is one of the service techniques in overall guidance, namely by providing assistance individually (face to face relationship).
- c. Shertzer and Stone interpret counseling as an effort to help individuals through a process of personal interaction between counselors and counsees so that counsees are able to understand from and their environment, able to make decisions and determine goals based on values that are believed so that counsees feel happy and effective behavior

Yusuf & Nurihsan (2011: 9) also stated that Counseling is a form of relationship that is of a helping nature. The meaning of aid here is as an effort to help other people so that they are able to grow in their own chosen direction, able to solve the problems they face and be able to overcome the crises experienced in their lives. Counseling is also a guidance given to individuals (students) face to face (face to face) through interviews (Mua'wanah & Hidayah, 2009: 56). Based on the above, it can be concluded that counseling is one form of service carried out to help other people in making decisions and alleviating the problems they face and done face to face through interviews between counselors and counsees or clients.

Sutoyo, A (2009: 2017) explained that the nature of Islamic guidance and counseling is an effort to help individuals learn to develop fitrah and / or return to fitrah-faith and or return to fitrah-faith, by empowering (empowering) fitrah (physical, spiritual , nafs, and faith) learn and carry out the demands of God and His apostles, so that the nature that exists in individuals develops and functions

properly and correctly. In the end it is expected that individuals will survive and obtain true happiness in the world and the hereafter.

Islamic counseling and guidance is also an effort to provide assistance to a person or group of people who are experiencing birth and inner difficulties in carrying out their life duties by using a religious approach, namely by arousing the power of inner vibrations within themselves to encourage them to overcome problems (Mubarak, 2009: 4-5). From the explanation above, it appears that Islamic counseling is an activity that is "helpful", said to be helpful because it is essentially the individual who needs to live according to Allah's demands (a straight path) so that they are saved. Because the counselor's position is helpful, the consequence is that individuals themselves must actively learn to understand and simultaneously carry out the demands of Islam (the Qur'an and the Sunnah of His Messenger). In the end it is hoped that individuals will survive and obtain true happiness in the world and the hereafter, not vice versa, misery and destitution in the world and the hereafter (Sutoyo, 2009: 22)

Islamic guidance and counseling is also a process of relations between a counselor and a client (counselee) where counselors with competency, knowledge combined with knowledge to Islam strive to help clients in alleviating the physical and mental problems faced by clients, as well as the processes carried out accordingly with teachings in the Qur'an and the Sunnah. The general goal is to help individuals manifest themselves as whole people in order to achieve happiness in life in the world and in the hereafter (Yusuf & Nurihsan, 2008: 43).

The basic values in Islamic guidance and counseling contained in the Qur'an can be used by counselors or counselors to help the mentor or the client in making decisions, the choice of positive behavioral change. Among them contained in the verses written in the Qur'an, among others (Departemen Agama RI, 417: 2010):

1. Pioneer to Invite Goodness

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُمُ الْبَاتِي
هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

Call (human) to the way of your Lord with wisdom and good lessons and refute them in a good way. Surely your Lord knows more about who has gone astray from His ways, and He who knows more those who are guided (QS. An-Nahl / 16: 125).

2. Command for Advice

وَالْعَصْرِ
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ

1. For the sake of time.
2. Surely human is truly in loss,

3. except those who believe and do good deeds and advice advise them to obey the truth and advice advise that patience (Q.S. al-Asr / 103: 1-3).

The two verses above are two verses among the other verses contained in the Al-Quran. The first verse is about encouraging inviting goodness, and giving good lessons. From this verse it can be seen that the correlation value is in accordance with Islamic guidance and counseling, in this verse there are functions and objectives of Islamic guidance and counseling, in which there is also a preventive function in a good way, or by guiding the value of error towards good value. While the second verse reminds humans to continually evaluate themselves and explain efforts in advising kindness and patience. Helpful activities such as advising, directing to goodness are part of the scope of Islamic guidance and counseling and the role of counselors when conducting Islamic counseling processes.

Implications of the Islamic Counseling Based Spiritual Learning Project

Improving the quality of education is a very essential problem especially with regard to efforts to develop and improve professional human resources. Professional human beings are humans who master science and technology as well as people who are faithful and devoted. Many people are increasingly aware that the main key to the progress of society is determined by education, because education is a transformation that functions to build human knowledge, technology and devotion. Therefore, this progress can be achieved if education must be of quality (Sutanti, 2015: 189). In Islamic education can most appropriately be framed according to three interrelated concepts: "*tarbiyyah*" (rearing or nurturing), "*ta'lim*" (learning/ instruction), and "*ta'dib*" (good action). These three phenomena are explored along the lines of a minimalist-maximalist continuum that guides practices and institutions differently. A minimalist understanding of Islamic education does not necessarily produce uncritical citizens, but a maximalist understanding engenders an ethical democratic community and cosmopolitan beings concerned about their responsibility towards others (Waghid, Y. 2011: 142).

A religious approach is one of the matters emphasized in counseling today. Many researchers find that there is a need to apply the religious element in counseling because religion is important in a client's life (Hamjah & Akhir, 2014: 279) Islam as a religion is a treatise delivered by Allah to His Messenger (Muhammad SAW) as a guide for humans and perfect laws to be used by humans in carrying out living procedures and regulating relations with God (*hablu minallah*), fellow humans (*hablu minannas*), and the natural environment (Salim, 2010: 14). The Islamic counseling based spiritual learning project is rooted in the principle of monotheism (holistic, integrated, God-centered). In addition, there are a number of other principles that help shape the theoretical framework of this approach. Some of these principles come from results reflecting the processes of growth and development found in nature. Al-Quran encourages us to ponder (i.e., explore, distinguish, elaborate, discover and consider) "signs" that God has placed nature around us in order to better understand ourselves as humans.

Based on the above explanation related to the Islamic Counseling Based Spiritual Learning Project shows that the counselor's strategy is more focused on combining the power of knowledge and taking knowledge to the next level and using it in life skills, that is, taking knowledge from theory to practice, and from information to transformation. Therefore, the presentation described above needs to be implicated in the program contained in this Islamic counseling based spiritual learning project, here is a program that serves to optimize Islamic counseling based spiritual learning project (Tauhidi, 2003: 16),

1. God-Consciousness (Tauhid)

Spiritual awareness is the starting point and basis of this Islamic counseling based spiritual learning project. The purpose of the God consciousness is that students become constantly aware of God in thinking, feeling and behaving, as well as to foster students in understanding God, His divine plan in the world and the role of humans in it, and to develop personal commitments in each student to God and a disciplined and pious spiritual life.

This is the starting point of the journey for spiritual discovery. Science, or "signs of God" in nature, is an important tool for exploring this. Tawhid (united worldview) is an underlying and unifying principle. Trust and piety are the overall development of human education and basic elements of personality in developing children. Together, these elements provide students with spiritual nutrition (or nutrition for the soul) that will be needed as they begin their personal journey towards the whole process of human development.

The activities that can be done by a counselor or BK teacher here are how counselors or BK teachers teach each student to be aware of the existence of God by providing service material as well as having faith in Allah, understanding the attributes of God, or other appropriate activities, both through the process of classical guidance, groups, or from video shows, etc.

2) Noble Character (Tazkiyah)

Noble character is the second component of this Islamic counseling based spiritual learning project and focuses on aspects of children's moral development. The purpose of this program component is to shape the character and noble character in students. The Prophet Muhammad said that so that belief (Tawheed) has the true meaning it is translated into an action. Finally, it is how we treat others (mu'amalat) that reflect our true beliefs and values (din). Activities that can be done by a counselor or BK teachers, such as can be through the media of guidance and counseling that contains material to build noble character, the story of the noble character of the Prophet Muhammad, etc.,

3) Usefull Knowledge (Al-Hikmah)

Useful knowledge or Al-Hikmah is the third component of the Islamic counseling based spiritual learning project. Focusing on the intellectual aspects of a child's development. Finding knowledge is an obligation for each and every individual. This strategy focuses on developing participants in love to learn and train them in learning and other habits of thinking. Knowledge of integrated content from various disciplines (such as Mathematics, English, etc.) and training in critical thinking and other problem solving are important elements of the Islamic counseling based spiritual learning project segment. this. Together, this element provides learners with the basic knowledge and intellectual skills needed

for academic success and to address the challenges they will face in the years to come.

Activities that can be carried out by BK teachers or counselors is by inviting students to think higher or commonly called high-order thinking skills (HOTS) through case analysis, topics currently discussed, such as analyzing the effects of narcotics abuse, how to use social media wisely, millennial generation, Qurani generation, etc.

4) Healthy Living (Al-Istiqamah)

Physical health is the fourth component in the Islamic counseling based spiritual learning project and focuses on aspects of physical development. The purpose of this structural component is to emphasize that health is an important part of overall human development and highlights that our body is a perfectly designed system and one of God's greatest miracles in creation. It further emphasizes our responsibility as individuals for health as trust given by God. Fitness, health and balance (istiqamah) are key elements of this strategy.

The strategy or activity that can be done by BK teachers or counselors here is to explore or analyze together students in terms of topics such as personal hygiene, the effects of overeating, junk food, smoking, drugs, consumerism and other important topics.

5) Human Relations (Al-Ihsan)

Interpersonal relations is the fifth component of this Islamic counseling based spiritual learning project, focusing on the emotional and interpersonal aspects of student development. Humans are a product of spiritual awareness, moral awareness and knowledge of skills needed to be fair and friendly in dealing with others. This is part of a strategy in developing communication skills and the ability to live and work together as part of a group. Also, it focuses on issues of identity and belonging to the larger family, community and community. Students here are taught how to respect and respect among others, there must be tolerance and giving good examples in dealing well.

Activities that can be done by BK teachers or counselors by inviting students to be actively involved in activities aimed at building good relationships with others. As well as through role playing, group discussions, forming peer counseling, forming peer counselors, etc.

6) Daily Living (Ad-Din)

Life schedules are the sixth component in this Islamic counseling based spiritual learning project. Focusing on lifestyle and culture as part of human development. How we live, that is our lifestyle, is the clearest reflection of who we are and what we truly believe, both individually and as a society. The aim is to guide and assist students in translating their values into a way of life, including helping students to understand the main problems of humans and how generations who previously tried to overcome and help them, This strategy covers concepts such as culture, tradition, lifestyle, integrity, change, boundaries and futures. Here students must be able to understand the lifestyle, culture in accordance with the values and norms in society by providing information by the teacher and others about matters relating to an effective lifestyle.

Activities that can be done by BK teachers or counselors here are by helping students to make a good life schedule for the development of students by giving advice or by analyzing together.

7) Public Service (Al-Amanah)

Social service is the seventh component and the culmination of this Islamic counseling based spiritual learning project. Focusing on the social aspects of child development, is the culmination of learners' learning in all fields of character education and also the application of the values that have been taught. As children and adults need to develop spiritually, morally and socially in themselves, they realize that serving others is like serving God.

Activities that can be done by BK teachers or counselors here are by providing training or assignments to students in developing their social activities to the community as well as holding social service activities, social volunteers, forming teams that are connected with social activities, charity, etc.

Based on the above explanation related to the Islamic counseling based spiritual learning project a counselor needs to provide inspired leadership to the world (ah trust). As well as for fulfill this responsibility, they need a good strategy while being able to produce students who can identify, understand and then work together to solve problems. Character development is a very important thing. This Spirituality Learning Project-based counselor strategy is the substance of everyday life experiences. The following is a picture of an explanation of the Islamic counseling based spiritual learning project:

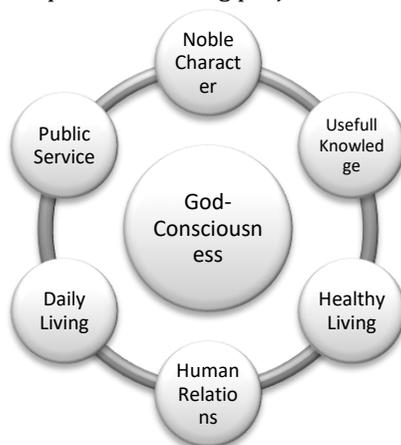


Figure 1.1
Component of The Islamic Counseling Based Spiritual Learning Project

CONCLUSIONS

Islamic counseling based spiritual learning project provides new views and paradigms for BK teachers or current counselors in warding off and preventing negative impacts on the current millennial generation, especially for students in schools. Then it can be concluded, that the optimization of counselor strategies needs to be developed and initiated to be implemented in the process of guidance and counseling services. So that this can provide a new view in implementing guidance and counseling services that are more sustainable and developmental. So that the problems faced by the millennial generation can now be overcome and alleviated more effectively as well as efficiently, while forming a millennial generation with more strong character and noble character.

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