

## The Role Of Islamic Counseling Management In Increasing Learning Motivation Through Self-Confidence In Broken Home Family Students At Smk Negeri 1 Pringapus, Semarang District

Syafi'i<sup>1</sup>, Hendrajaya<sup>2</sup>, Soehari<sup>3</sup>

<sup>1-3</sup> Sekolah Tinggi Ilmu Ekonomi Pariwisata Indonesia, Semarang, Indonesia

Corresponding email: [hjhenjoyo@gmail.com](mailto:hjhenjoyo@gmail.com)

**Abstract** .This research was conducted at SMK Negeri 1 Pringapus with the research objectives being: (1) to describe the role of Islamic Guidance and Counseling management in increasing learning motivation through self-confidence, and (2) to describe the supporting and inhibiting factors for services in increasing learning motivation through self-confidence of students from broken home families. The type of research in this thesis is case study research in qualitative research. In collecting data, the methods used were (1) observation, (2) interviews, (3) documentation, and (4) primary and secondary data. In analyzing, research data uses qualitative analysis with steps for presenting data, reducing data, and drawing conclusions. The research results show that: (1) the implementation of Islamic Counseling Guidance at SMKN 1 Pringapus is still not optimal, because the ratio of the number of students and supervising teachers exceeds the standard, so that implementing the service is less effective; (2) some students' learning motivation and self-confidence are still low in the medium category, and a small number are in the high category; (3) services used to increase learning motivation and self-confidence for broken home students are group and individual counseling services; (4) supporting factors in implementing services are good cooperation between counseling teachers, homeroom teachers, PAI subject teachers, extracurricular coaches; and (5) the inhibiting factor in implementing services is that students are closed to communicating, so that supervising teachers have difficulty taking action that is appropriate to the student's condition and some subject teachers do not support the actions carried out by supervising teachers, because it disrupts lesson hours and the implementation time is less effective because have to wait for free time.

**Keywords** .Islamic Counseling Guidance; Learning Motivation; Self-confidence; Broken Home Students

### INTRODUCTION

Optimizing guidance and counseling management needs to be carried out so that guidance and counseling services truly contribute to establishing the school's vision, mission and goals. This activity is supported by good service management in order to achieve an increase in the quality of counseling guidance in schools. The development of students' souls must be directed towards higher spiritual mental abilities, and better as a form of guidance and counseling program.

Good students' motivation to learn and self-confidence will have the opportunity to achieve higher achievements in school. This needs to be a concern for guidance and counseling teachers in schools and is in line with the opinion of (Rahayuningdyah, 2016) so that it can be interpreted as a belief in one's own abilities being adequate and realizing that the abilities one has can be utilized appropriately and can increase one's own motivation. On the other hand, motivation is the word motivation which comes from English, which means reasoning, inner strength, encouragement, motivation, this is in line with opinion (Echols, 2003).

Some of the characteristics of people who have self-confidence are as follows: (1) do not need encouragement from others, (2) are not shy, (3) are confident in their own opinions, (4) are not selfish, (5) are quite tolerant, (6) are quite ambitious , not excessive, (7) optimistic, able to work effectively, and (8) responsible for his work. Meanwhile, students who do not have good self-confidence will have a negative impact on student achievement. There are several characteristics of someone who is shy and lacks self-confidence, namely: (1) avoiding eye contact, (2) not wanting to do anything. -what, (3) sometimes displays tantrum behavior (done to release his anxiety), and (4) doesn't talk much, answers only moderately.

Therefore, the implementation of Islamic counseling guidance is integrated with management activities so that the Islamic counseling guidance service is a professional service, carried out by professional staff, namely counselors.

Educational management is an effort to create optimal educational performance so that educational goals can be achieved effectively and efficiently. Therefore, before talking about educational management, we must understand the goals of national education. National education functions to develop abilities and shape the character and civilization of a dignified nation in order to make the nation's life more intelligent, aimed at developing the potential of students to become human beings who have faith and devotion to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Law Number 20 of 2003).

Guidance and counseling (BK) is an effort to help individuals or groups in a positive direction and make those being guided live a better life than before. Guidance and counseling are systematic, objective, logical and sustainable and programmed efforts carried out by counselors or guidance and counseling teachers to facilitate the development of students/counselees to achieve independence in their lives, this is in line with (Permendikbud, 2014). This means that it can increase learning motivation and self-confidence for students from broken home families.

Based on the explanation above, it is strong enough to conduct a study on "The Role of Islamic Counseling Guidance Management in Increasing Learning Motivation and Self-Confidence for Students from Broken Home Families"

### **Research focus**

The focus of the research is problematic students who come from broken home Muslim families.

### **Formulation of the problem**

The formulation of the research problem is as follows: (1) how is Islamic counseling carried out at SMK Negeri 1 Pringapus?; (2) what is the learning motivation and self-confidence of students from broken home families at SMK Negeri 1 Pringapus?; (3) what services are used to increase learning motivation and self-confidence for students from broken home families at SMK Negeri 1 Pringapus?; and (4) what are the supporting and inhibiting factors for services to increase learning motivation and self-confidence for students from broken home families at SMK Negeri 1 Pringapus?

### **Research purposes**

Based on the problem formulation above, the research objectives with the title "The Role of Islamic Counseling Guidance Management in Increasing Learning Motivation Through Self-Confidence in Broken Home Families" are: (1) describe the implementation of Islamic counseling guidance at SMK Negeri 1 Pringapus; (2) describe the self-confidence and learning motivation of students from broken homes at SMK Negeri 1 Pringapus; (3) describe the services used to increase the self-confidence and learning motivation of students from broken home families at SMK Negeri 1 Pringapus; and (4) describe the supporting and inhibiting factors for services in increasing the self-confidence and learning motivation of students from broken homes at SMK Negeri 1 Pringapus.

### **Management of Islamic Counseling Guidance**

In principle, management contains the meaning of all efforts to move individuals or groups to work together to utilize resources optimally in a system to achieve goals as well as Islamic counseling guidance.

On the other hand, Islamic counseling is not essentially a new thing, but it existed at the same time as the teachings of Islam were revealed to the Prophet Muhammad for the first time. At that time it was an educational tool in the Islamic education system developed by the Prophet. Spiritually, Allah gives guidance (guidance) to those who ask for guidance (guidance). Therefore, as creatures who have problems, humans have been exposed to various clues for solving the life problems they face.

### **Foundations of Islamic Counseling Guidance**

The main basis for Islamic counseling that needs to be known is the Al-Qur'an and the Sunnah of the Prophet, because the Al-Qur'an and the Sunnah of the Prophet are the source of all sources of guidance for the lives of Muslims. This is in accordance with the words of the Prophet Muhammad SAW:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا أَبَدًا مَا ان تَمَسَّكْتُمْ بِهِمَا : كِتَابَ اللَّهِ وَ سُنَّةَ رَسُولِهِ

Arabic-Latin: Taroktu fiikum amraini in tamassaktum bihimaa lan tadhilluabadan kitaaballahi wasunnatih.

Meaning: I leave you two things, you will not go astray forever as long as you stick to both of them, namely the Book of Allah (the Koran) and my Sunnah." (HR Al-Hakim)

Based on the verses of the Qur'an and Hadith above, it can be seen that the Qur'an and Hadith are the ideal and conceptual foundations of Islamic counseling. The Al-Qur'an and Hadith can also be said to be the main foundation in Islamic counseling guidance, because the Al-Qur'an and Hadith in the Islamic view are the foundations of Naqliyah. Apart from the Naqliyah foundation, other foundations may also be needed in developing Islamic counseling, namely the 'Aqliyah foundation, in this case including Islamic philosophy and scientific foundations that are in line with Islamic teachings.

Principles of Approach, Islamic Guidance Counseling Methods In this case, there are differences. It can be seen clearly in Surah an-Nisa' verse 48, namely:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

Arabic-Latin: Innallāha lā yagfiru ay yusyiraka bihī wa yagfiru mā dūna zālika limay yasyā', wa may yusyrik billāhi fa qadiftarā isman 'azīmā

Meaning: Indeed, Allah will not forgive the sin of shirk, and He forgives all sins other than (shirk), for whom He wills. Whoever associates partners with Allah has indeed committed a great sin.

In this way, the Prophet's command in a hadith which tells people to speak to humans according to their thinking power is a signal to pay attention to human differences and specifications in an effort to provide knowledge, advice, sermons and so on.

### **WDEP technique**

The WDEP technique represents a group of ideas which can be interpreted as follows: (1) W = Wants (Desire to ask clients regarding their desires, needs, perceptions and level of commitment; (2) D = Doing and Direction (Doing and Direction) "Doing" here includes exploration of all 4 (four) components of total behavior: actions, thoughts, feelings, and physiology. Such specific, thorough, and unique information provides a deeper level of understanding for the therapist and especially a greater awareness for the client regarding his or her own behavior ( as a whole); (3) E = Evaluation (Evaluation) helps clients evaluate themselves; and (4) P = Planning (Plan) helps clients make action plans. The WDEP technique process reaches its peak when helping clients make action

plans. The focus is more on action because action is the component of total behavior (actions, thoughts, feelings, and physiology) that we can control.

### **Motivation to learn**

Motivation is the word motivation which comes from English, which means reasoning, inner power, encouragement, motivation. This is in line with opinion (Echols, 1980). Furthermore, motivation has become an object of psychological study that has received a lot of attention from experts. Maslow, for example, stated that there are motives for physical needs, the need for security, freedom from worry, the need for love and acceptance in relationships with other people, the need to gain respect from society, and in accordance with the nature of expressing or presenting oneself in line with opinions ( Sumadi, 2014).

### **Confidence**

Everyone should always have self-confidence, and it is very important to always have it. Trust must always exist, because it is with self-confidence that humans exist, and with that self-confidence humans also achieve according to their opinions (Mustari, 2014).

In the author's opinion, from the opinions of several experts, it can be concluded that self-confidence is belief in one's own best abilities and being aware that one's abilities can solve and overcome problems in the best situation.

### **Broken Home**

Etymologically, a broken home is defined as a broken family (Echols, 2000) experienced by someone. Factors that influence the occurrence of broken families can be: (1) death, (2) economics, (3) differences of opinion, (4) lack of communication, and (5) prioritizing one's own ego.

### **Previous Research**

In line with empirical findings (Azahry, 2021): "Increasing Self-Confidence and Learning Motivation for Students from Broken Homes Through Islamic Counseling at Madrasah Aliyah Muhammadiyah Wonogiri"

## **METHOD**

### **Types of research**

The type of research used in this research is qualitative research. According to (Yusuf, 2019) qualitative research is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols and descriptions of a

phenomenon, focused and multi-method, natural and holistic, prioritizing quality, using several methods and presented narratively.

### **Research Place**

The location of the research was carried out at Pringapus 1 State Vocational School, Semarang Regency.

### **Research time**

This research was conducted from April 2023 to September 2023. The research was conducted at school during working hours and at the homes of students' parents outside working hours. The time is flexible, following the time availability of the student's parents

### **Data Snippet Technique**

The data snippet technique includes the parties who will be used as informants and the reasons for selecting informants. In qualitative research, we do not use the term population but a social situation consisting of places, actors and activities that interact synergistically. In this study, data was taken from students who came from broken homes, guidance and counseling teachers, school principals, and parents of students whose daughters had problems with their children.

### **Data Type**

This research uses two data sources, namely: Primary data sources, namely data directly collected by the researcher (or his staff) from the first source (Arikunto, 2016).

### **Data source**

Data sources were obtained from students, guidance and counseling teachers, school principals and parents of students who were experiencing problems, and other students who could provide data support.

### **Data collection technique**

The data collection techniques are used to collect data according to research procedures so that the required data is obtained

### **Observation**

Collecting data by using the five senses as the main tool for making direct observations, apart from using the five senses the writer can also use other tools according to field conditions, including notebooks, cameras, films, projectors, checklists containing the objects being researched and others. etc.

### **Interview**

Interviews with informants as sources of data and information are of course carried out with the aim of extracting information about the research focus.

**Documentation**

The documentation method is a method of collecting data that produces important notes related to the problem being studied, so that complete, valid data will be obtained and not based on estimates in line with opinions (Basrowi and Suwandi, 2008).

**Variables, Concept Definitions and Operational Definitions**

The research variables; (1) Islamic counseling guidance management, (2) learning motivation, (3) self-confidence, and (4) broken home family. Meanwhile, a concept is an abstract idea that is used to classify or group, which is generally expressed by a term or series of words. So in this research the researchers' variables and definitions

**Data Variables**

Checking data validity or data validation is a very important part of qualitative research which is used to determine the degree of trustworthiness of the research results that have been conducted.

**Data analysis technique**

After the required data has been collected using the applied data collection techniques, the next activity is to carry out data analysis. Analysis is a very important part of research, because by analyzing the data it can be given meaning and meaning that is useful in solving research problems.

**Data Reduction**

After the data is collected, then move to the data reduction stage.

**Data Display**

After carrying out the data reduction stage, the next stage is presenting the data.

**Conclusion and Data Verification**

The final step is drawing conclusions, this is based on data reduction which is the answer to the problems raised in this research.

**Research Flow**

The flow of research is in line with Miles and Huberman's opinion

**RESULTS AND DISCUSSION**

Pringapus State Vocational School 1 is one of 43 (forty three) Vocational High Schools (SMK) in Semarang Regency. Located in Jatirunggo Village, Pringapus District, Semarang Regency. If you look at the topography, it is a mountainous area, but the soil type is not fertile. So the area around the school is dominated by secondary crop plantations, rubber plantations, sugar cane plantations, rain-fed rice fields and teak forests. Along with

the development of Semarang Regency as an industrial area, the development of the garment industry is growing rapidly in the Pringapus District area. The majority of people around the school work as workers in garment factories located around Pringapus District. The majority of students who study at SMK Negeri 1 Pringapus also come from around Pringapus District. There are also those from outside Pringapus District, but the numbers are not too many.

## **Description of Research Informants**

### **Principal Informant**

Principal of SMK Negeri 1 Pringapus, namely Mr. Imam Syafi'i, S.TP. (as principal and researcher) on Monday 8 May 2023 at 13.00 WIB said that:

*"I am of the opinion that guidance and counseling have been established since the founding of State Vocational High School (SMKN) 1 Pringapus, so they play an important role in helping students overcome the problems they are facing, both problems that occur at home and at school. This shows that the students at SMKN 1 Pringapus mostly come from different living conditions, and their families experience problems of divorce and disadvantaged economic factors. This means that students at SMKN 1 Pringapus do not only tell stories to guidance and counseling teachers, but they sometimes tell stories to PAI teachers and extracurricular teachers because they are looking for comfort to lean on because not all of them can receive supervision from their families. Therefore, SMKN 1 Pringapus instills nuanced spiritual values with Islamic counseling guidance. On the other hand, BK really helps students overcome the problems they are facing. Students who experience learning difficulties due to lack of motivation and lack of self-confidence are 5.3% from broken home families. "Students who have problems don't just talk to the guidance and counseling teacher, but tell the story to the homeroom teacher concerned, or to the PAI teacher, and extracurricular teachers because they are looking for comfort to lean on to get comfort from their families."*

Based on the explanation stated above, the guidance and counseling teachers at Pringapus Vocational School play an important role in helping students overcome the problems they are facing. The problems that occur in vocational schools are due to the following:

*"(1) lack of attention and supervision from parents, so they look for a comfortable place to consult about the problems they are facing; (2) It is not only guidance and counseling teachers who are the ones to lean on and find solutions, but Islamic Religious Education (PAI) teachers are also involved and help students to increase their self-confidence based on the Al-Qur'an and the Prophet's hadith."*

Furthermore, students who experience learning problems because they lack self-confidence are included in extracurricular activities according to the students' talents and interests so that they do not suffer from the problems they face. This means that the observation results show that the role of Islamic BK management at Pringapus State Vocational School by providing advice guided by the Al-Qur'an and Hadith has been carried out and is running effectively. Meanwhile, participation in extracurricular activities can increase students' self-confidence, so that they feel equal to other students.



**BK Teacher Informant**

On Monday, May 22 s.d. May 31, 2023 every 10.00 WIB to completed and also carried out outside school hours, as a guidance and counseling teacher at SMKN 1 Pringapus said the following:

*"At the beginning of every new school year, the principal of SMKN 1 Pringapus together with subject teachers, extracurricular teachers and guidance counselors hold a meeting to prepare a work program that will be implemented from the annual program that has been implemented. First of all, the Islamic counseling guidance activity at SMKN 1 Pringapus begins with planning, because this planning is made so that the Islamic counseling guidance activity can be directed towards achieving certain goals. In this planning, a basis is needed for how to formulate a work program that will be implemented by dynamizing the areas of student life at SMKN 1 Pringapus. In this case, these areas are personal, learning, social, career and religious. So with the 5 (five) fields that are the basis for this planning, what might differentiate the fields at SMKN 1 Pringapus from other vocational schools in the field of religion is because at SMKN 1 Pringapus the main priority for the field of religion is: (1 ) faith, (2) worship, (3) morals, and (4) muamalah.*

Based on the results of the interviews presented, it can be seen that the basis for planning Islamic guidance and counseling at SMKN 1 Pringapus is 5 (five) areas of guidance and counseling, but the areas that receive the main attention are guidance and counseling, but the areas that receive the main attention are the areas of religion, personal , learning, social, and career. When viewed from the perspective of conventional counseling guidance and Islamic counseling guidance, the implementation of Islamic counseling guidance at SMKN 1 Pringapus seems to combine conventional concepts with Islamic concepts. So this can be seen from the field of guidance developed by (Prayitno, 2004) in BK Pattern 17 (seventeen) plus, including: (1) the field of personal development, (2) the field of social development, (3) the field of developing learning activities, (4) career development, (5) family life development, (6) religious life development. This is in line with the opinion of Jaya, 2000), which states that there are 4 (four) types of Islamic counseling guidance in accordance with the division of aspects of the Islamic religion itself.

**PAI Teacher Informant**

There are 4 (four) Islamic Religious Education subject teachers. Each of them is Mujaddid Kurniawan, S.Pd.I, Ajeng Virga Maro, S.Pd.; Widyatmoko Agus, S.Pd.I.; and Kozin, S.Pd., MPd. At SMKN 1 Pringapus, a special teacher room for Islamic religious education is not yet available. Therefore, PAI teachers also have additional duties as work unit staff and extracurricular supervisors. Meanwhile, the seats follow the position of the respective work unit space. The routine activity of Islamic religious education teachers is to conduct lessons in the classroom, in the mosque, and sometimes in the counseling room to help counsel problematic students by referring to the holy books and hadiths of the prophet.

Apart from these activities, Islamic religious education teachers also develop extracurricular activities such as Rohis (Islamic spirituality), hadroh, social media and paskibra.

"In its implementation, PAI teachers who also play a role like da'i always guide, direct goodness, and have a moral responsibility towards their students in collaboration with guidance and counseling teachers who act as facilitators."

*"In implementing Islamic counseling guidance at SMKN 1 Pringapus, there is 1 person as a BK teacher who collaborates with PAI teachers. In this case, the implementation of counseling guidance at SMKN 1 Pringapus is by determining the instruments used to see observation and inventory needs and using the WDEP technique. "After determining and preparing the instruments to be used, the next step is to determine the foster students or divide the existing foster students among a number of PAI teachers."*

From the interview above, it can be interpreted that the implementation of Islamic counseling guidance at SMKN 1 Pringapus begins with an agreement on the field that wants to be dynamized, then determines the instruments that are appropriate to the specified field, then prepares the instruments and then determines the foster students by dividing the existing foster students among a number of PAI teachers. recommended by the guidance and counseling teacher which is the duty of the school principal. The planning of the Islamic counseling guidance program at SMKN 1 Pringapus basically uses the WDEP technique

#### **Extracurricular Teacher Informant**

On the other hand, the results of interviews with extracurricular teachers consisting of: (1) Rohis (Mansyur Hidayat, S.Pd., M.Pd.); (2) Paskibra (Ajeng Virga Maro, S.Pd., M.Pd.); (3) Scouts (Muslihun, S.Pd.); (4) Student Council (Eko Widodo, S.Pd.); (5) Pencak Silat (Endra Nur Cahyono); (6) Volleyball (Faizal Ukba); and (7) Rebana (Agung Lintas) at SMKN 1 Pringapus on May 2 2023 to May 19 2023, as follows:

*"Based on the results of information from BK and PAI teachers to direct 5 (five) students from broken home families to take part in extracurriculars and competitions according to their talents and interests at SMKN 1 Pringapus, while the five informants chose extracurriculars other than scouts, namely: Rohis to give various positive benefits for students who take part. Therefore, extracurricular Rohis teachers convey the aim of Rohis, namely to shape the character of students with noble morals as taught in Islamic teachings, so that they can become Muslims and Muslim women with character. In the end, it can overcome problems that occur in families and at school for students from broken homes."*

From the interview above, it can be interpreted that the implementation of extracurricular activities at SMKN 1 Pringapus begins with an agreement between students from broken homes and extracurricular teachers. Through spiritualism, students from broken home families can: (1) further increase their faith in Allah SWT with the various activities they carry out and the materials provided by extracurricular coaches at school; (2) reminding and motivating each other to do good deeds in accordance with what is taught in Islam; (3) strengthening relationships between fellow Muslims and Muslim women in the school

environment; (4) provide additional insight into Islam for its members, considering that the religious lessons given in class are only brief and insufficient for students to know Islam; (5) providing training regarding Islamic teachings to the younger generation who are members of the Rohis so that they have sufficient Islamic knowledge in their lives; (6) make the school environment a religious environment and adhere to Islamic teachings; (7) increasing the faith of students at the school with various religious activities that are often organized by this extracurricular; (8) becoming future Islamic leaders who have been educated with Islamic insight from an early age; (9) forming the character of its members so that they have noble character and morals as taught in Islamic teachings so that they can become Muslims and Muslim women with character; and (10) fill free time outside of school lessons.

### **The Role of Guidance Teachers for Students from Broken Home Families in Increasing Learning Motivation and Self-Confidence**

Learning is something that is very important as a source for achieving higher knowledge, through science humans can find solutions and solve the problems of their lives both now and in the future, one of the elements that plays an important role in good learning process activities and Quality in an individual is motivation. Motivation is the willingness to carry out high efforts to achieve organizational goals which are conditioned by the ability of efforts to meet individual needs. This is in line with opinion (Robbins, 2016).

From an Islamic perspective, its adherents are strongly encouraged to have high learning motivation, so that with high learning motivation, knowledge will be easily obtained by its adherents. In seeking knowledge, Islam does not differentiate between men and women, as in the Hadith of the Prophet Muhammad:

*"Seeking knowledge is an obligation for every Muslim" (HR. Baihaqi). From the hadith above, it is clear that Islam wants to emphasize to its followers that having a high enthusiasm for learning is very good and must be done.*

*In another hadith, Rasulullah SAW said:*

*"When a person dies, the reward for his deeds apart from the three, namely: charity, useful knowledge, and pious children who pray" (HR. Muslim) is cut off.*

From this Hadith it can be understood that a Muslim who is knowledgeable and able to utilize his knowledge in accordance with the guidance of the Islamic religion, then he will receive rewards in this world and the hereafter, where in this world he will receive all conveniences in world affairs and in the afterlife he will receive charity that flows from other people. who have gained useful knowledge from it. Therefore, students must still have strong motivation to improve their learning in any problem, whether motivated by themselves or others. This is in line with Al-Quran Surah Al-Mujjadi verse 11, namely:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ

اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

*Arab-Latin: Yā ayyuhallāzīna āmanū izā qīla lakum tafassahū fil-majālisi fafsahū yafsahillāhu lakum, wa izā qīlansyuzu fansyuzu yarfa'illāhullāzīna āmanū mingkum wallāzīna utul-'ilma darajāt, wallāhu bimā ta'malūna khabīr*

*Meaning: O you who believe, if it is said to you: "Majlis be spacious", then be spacious and Allah will make room for you. And when it is said: "Stand up", then stand up, surely Allah will raise those who believe among you and those who have been given knowledge by several degrees. And Allah is All-Knowing of what you do.*

Based on the explanation above, students from broken home families must remain enthusiastic about learning and continue to make efforts to solve their problems. This is in line with the essence of learning motivation, namely internal and external encouragement for students who are learning to make changes in behavior, generally with several supporting elements.

### **The Role of PAI Teachers in Guiding Students from Broken Home Families in Increasing Learning Motivation and Self-Confidence**

The obstacle for PAI teachers in helping students from broken homes is the lack of available time, due to busy activities, so there is no special time to guide them in increasing their self-confidence. The same thing was said by Khozin, S.Pd., M.Pd. that: "Regarding the role of PAI teachers here in helping students with broken homes, usually by encouraging them, providing guidance to them and giving them more attention, because students are often gloomy and sad. Likewise with the explanation by PAI teacher Widyatmoko Agus, S.Pd.I., M.Pd.; said that: "The role of PAI teachers for students with broken homes is usually that the teacher is a good listener and a friend to them. "Furthermore, provide motivation, direction and guidance to make students more confident." Meanwhile, according to the opinion of Mujaddid Kurniawan, S.Pd.I that:

*"Guru PAI sangat berperan terhadap mental dan kepercayaan diri siswa yang broken home, seperti membimbing, memberikan motivasi sehingga siswa menjadi semangat, berbeda dengan pendapat guru PAI Ajeng Virga Maro, S.Pd.I, M.Pd.; menjelaskan bahwa siswa menjadi percaya diri dengan menceritakan manusia terdahulu dimasa nabi yang ada dalam kitab khulash dan menanyakan bagaimana kegiatan yang dialami siswa sewaktu di sekolah".*

Based on the explanation above, it can be explained: (1) the role of PAI teachers is very important for students, especially students from broken homes, therefore they really need attention; (2) PAI teachers provide motivation and guidance in order to help students; (3) the role of PAI teachers at SMK Negeri 1 Pringapus is very important, this is demonstrated in the learning process, and as a guide and also as a motivator for students. This is in line with Surah Ali'Imran Verse 139 as follows:

## وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Meaning: Do not be weak, and do not (also) be sad, even though you are the people of the highest (rank), if you are believers.

The verse in the Qur'an above can be interpreted to mean that the concept of self-confidence is a source of guidance for humans in carrying out their lives. Therefore, the Koran teaches humans to be able to live their lives in carrying out their roles as servants of Allah SWT and caliphs on earth, of course humans have been equipped by Allah SWT with their own abilities.

### CONCLUSION

The conclusions from this research are as follows: (1) the implementation of Islamic Counseling Guidance at SMK Negeri 1 Pringapus is still not optimal, because the ratio of the number of students and supervising teachers exceeds the standard, namely 1: 150 students. so that the supervising teacher in carrying out the service is less effective; (2) students' learning motivation and self-confidence increase with group counseling services and individual counseling services; (3) supporting factors in implementing services are good cooperation between counseling teachers and homeroom teachers, Islamic Religious Education (PAI) subject teachers; and (4) while the inhibiting factor in implementing services is that students are closed to communicating so that supervising teachers have difficulty taking action that is appropriate to the condition of the student concerned and the implementation time is less effective because they have to wait for free time.

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