

## Personal-Social Guidance And Counseling Program In Shaping Youth Self-Concepts At Ar-Rahmah Orphanage

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### Abstract

*The condition of children in orphanages who experience psychological pressure because they have to enter the new environment and new habits and away from their families causes them to have a negative self-concept. Negative self-concepts will form despicable attitudes and behaviors that will inhibit their physical and mental growth and development. Therefore, efforts are needed to restore their psychological with personal-social guidance and counseling so that children have a positive self-concept. The purpose of this study is to analyze the social-personal guidance and counseling program at Ar-Rahmah Orphanage in making teenage self-concepts. The method used in this research is descriptive qualitative. Data collection techniques carried out by observation, interviews, and documentation. The results shows that: personal-social guidance and counseling program at the Ar-Rahmah Orphanage had not yet been found in a structured and systematic written form. The form of activities of the personal-social guidance and counseling program at the orphanage consists of basic services and responsive services. Basic services include recitation, division of duty picks, muhadarah, learning English, habituation in worship and learning to knit. The form of responsive services is a face-to-face meeting between caregivers and orphanage children once a week and provides guidance for children who have problems.*

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## **Introduction**

One way to improve the quality of human resources is to improve the quality of education. Education will change the human resources who become experts in their fields of expertise and skills. Therefore, every child has the right to receive proper education in order to increase quality generation.

One of the success factors in children's education is the participation of parents in providing support both physically and non-physically. The reality is that most children do not live with their parents, they must live in an orphanage. Orphanages are institutions that accommodate orphans, poor people, and displaced people.

Some causes of children being placed in an orphanage:

1. Economic conditions below a decent standard of living
2. One or both parents have died
3. Abandoned children by parents even though the economy is sufficient
4. Parents got divorced

Children who enter the orphanage will experience psychological pressure because they will enter a new atmosphere, new habits and do not have the certainty of life because they live from the help of others.

For children who have been living in an orphanage from an early age, they will experience a break in the relationship with their family. So that problems arise that have an impact on psychological damage that affects the child's physical and mental growth and development. If you do not take care of this problem, negative self-concept will be formed which will bring up the despicable morals in children. Forms of negative self-concepts are prejudice, inferiority, laziness, pessimism, hopelessness, fear of failure and not making good social relations with the surrounding environment.

In addition to the above problems, according to Dessy Rahmi Utami in her research, it shows that for adolescent residents, they will experience loneliness. From the scale of loneliness distributed to 23 teenagers in orphanage X on March 16, 2016 it was found that 6 people have a high level of loneliness, 10 people have a moderate level of loneliness, and 7 people have a low level of loneliness. From 23 teenagers who filled a simple scale, 10 people are indicated to experience social loneliness with feelings of being alienated, hard to get along with a number of friends and difficulties in making friends, 14 people are indicated to experience the loneliness of life with feelings of emptiness, dissatisfied and feel not many people are want to spend time with them and 13 people are indicated to experience lonely figures with the feeling that no one cares about the circumstances experienced and understand their feelings. (Utami, 2017)

The problems above will become obstacles to the mental development of a healthy child and can even depress children. Caregivers at the orphanage as a substitute for parents are obliged to provide assistance to children who have these problems. So far, the function of the orphanage is only providing economic assistance to fulfill physical needs. Though the problems faced by children are not only that but also mental problems and children's behaviour problems.

Therefore, efforts are needed to restore the psychology of the orphans, so that they can grow and develop according to their developmental tasks. The effort in dealing with their psychological is to provide guidance and counseling. Guidance is an effort to provide

assistance to individuals so that individuals are able to overcome the problems of their lives. These problems will come and go as part of the process towards maturity in thinking. Guidance will help to overcome these problems. This guidance helps individuals recognize their strengths and weaknesses and helps the individual adjust to the social, cultural and natural surroundings.

According to Muhammad Surya (1998) guidance is continuous assistance given to mentors to those who are guided in order to obtain independence in understanding themselves, self-acceptance, self-direction and self-realization in achieving optimal development with the environment. While counseling according to Anas Salahudin quoted by Kumalasari (2018) is an effort to help the counselee face to face with the aim that the counselee can accept responsibility for various problems or special problems. Guidance and counseling according to Prayitno, quoted by H. Kamaludin (2011) is aids for students, both individuals and groups, to be independent and be able to develop optimally in personal, social, learning guidance, and various types of services and supporting assistance based on norms prevailing norms. Guidance and social personal counseling according to Nurihsan quoted by Iin Handayani (2019) is a guidance to help individuals to solve their personal social problems. The purpose of guidance is: first to achieve optimal development (Tohirin, 2007), second, the provision of assistance given to someone to encourage development in accordance with their development tasks (Rafika Rahmawati, 2013), thus help to seek help themselves and their environment in accordance with applicable norms (Frendi Fernando, 2016). It is to help and develop potential so as to overcome problems. (Kumalasari, 2018)

From the above background the author is interested in conducting research under the title " Personal-Social Guidance and Counseling Program in Shaping Youth Self-Concepts at Ar-Rahmah Orphanage".

Previous research is: First Thesis "Implementation of Social Personal Guidance Program at Serpong Pustek Vocational School" by Luci Oktaviani from the Department of Education Management, Faculty of Education and Teacher Training, Syarif Hidayatullah State Islamic University, Jakarta 2015. Second, article "Social Personal Guidance and Counseling Program to Develop Sexual Behavior Adolescent Health (a development study in senior high school Kartika Siliwangi 1 Bandung) by Hardi Santosa in the 2013 Journal of Psychopedagogia, Vol. 2 No.1 STKIP Muhammadiyah, Pringsewu, Lampung. Third, the article concept of guidance and social personal counseling in the development of positive mental attitude generation Z by Iin Handayani in the journal Journal of Islamic Civilization and Thought, Vol. 3 (No. 1), Yogyakarta: UIN Sunan Kalijaga, 2019. Fourth, the article "Personal - Social Guidance for Developing Students' Moral Behavior" by Raodhatul Jannah, in the journal of psychology education & counseling Vol. 4 Number 1 Indonesian Education University. Fifth, the article on differences in resilience between adolescents living in complete families, single parent families and adolescents are living in orphanages by Wahyu Purwanti in the psychological journal Vol. 4, No. 2, University of Yudharta Pasuruan, 2017. Sixth, the article "the application of group counseling to increase motivation to learn in adolescents living in orphanages by Ritna Sandri in the journal Psychology and Islamic psychology Vol. 12 No. 1 UIN Maulana Malik Ibrahim, 2019. The last one is the article "The Role of the Mandhanisiwi Orphanage of Pammalingga Muhammadiyah Purbalingga in the Formation of the Morals of Foster Children by Septian Maulana in the journal Islamadina Vol. 16, No. 1, Muhammadiyah University Purwokerto, 2016.

What distinguishes this study from previous research is:

Research that has been done with the title of guidance and counseling for research subjects is in school, while the subject of this research is in an orphanage. Previous research has examined career guidance in orphanages. The results of his research are oriented towards career guidance at the orphanage. Meanwhile this research is more specific to the counseling guidance program in the personal-social field at the orphanage. Previous research was social personal counseling and guidance to develop adolescent sexual healthy behaviors, while this research focused on guidance and counseling in shaping self-concept.

The purpose of this study is to analyze the personal-social guidance and counseling program at Ar-Rahmah Orphanage. Research results can be useful both theoretically and practically. The benefits of this research are: 1) Theoretically: to increase the insight of knowledge and the development of scientific treasury about the personal-social counseling guidance program at the orphanage and enrich new concepts about the personal-social counseling guidance program at the orphanage; 2) Practically: For researchers in order to meet the requirements of obtaining a master's degree in Islamic Education major; for the orphanage, it becomes an evaluation of a personal-social guidance and counseling program in the orphanage; for the community, as a means to foster concern for the fate of children in orphanages and one of the following references relating to guidance and counseling programs.

## **Research Methodology**

The research method used in this study is qualitative. The qualitative method is one of the research methods that aims to get an understanding of reality through inductive thinking processes. Through qualitative research researchers can recognize subjects, feel what they experience in everyday life (Basrowi & Suwandi,; 2008). Primary data sources were obtained from informants consisting of the head of the orphanage, caregiver of the orphanage and children of the orphanage while the secondary data source was obtained from a number of related documents. Data collection is done by interview, questionnaire, observatio, and a combination of three them. The research was conducted in August to October 2019.

As is usual research that uses a qualitative approach, data analysis is carried out during and after leaving the research field (Noeng Muhajir: 1996). The steps of data analysis carried out according to Miles and Huberman quoted by Sugiyono (2008: 24) consist of data reduction, data displays, drawing conclusion / verification.

## **Results And Discussions**

Ar-Rahmah Orphanage was built in 2008 and is located on Jalan Cikerti block. A No. 10 Padasuka Village, Ciomas District, West Java. This orphanage stands on an area of 1.3 hectares. The building consists of buildings for boys, two buildings for girls, mosques, libraries, ponds, natural school building, and building for guest rooms. This orphanage is managed by four people consisting of Mr. Jonih Rahmat as the head of the orphanage, Ms. Nilawati as treasurer, Mr Debi Saputra as caretaker of the son and Mrs. Nia Nurhayati as caretaker of the daughter. The orphanage now accommodates 48 children, consisting of 19 boys and 29 girls.

Ar-Rahmah Orphanage does not have a structured and systematic personal-social guidance and counseling program in shaping teenage self-concepts.

Researchers found seven mentoring activities in this orphanage in an effort to shape adolescent self-concepts, namely recitation, muhadarah, daily picket, learning English, cooking activities, habituation in worship, and learning to knit.

The first activity is recitation which is carried out four times face to face after isya prayer. The lecture of the study and the material presented can be seen in the table below.

Table 4.2 Schedule of Recitation Activities at Ar-Rahmah Orphanage

No	Day	Time	Types Of Recitation	Mentor
1	Saturday	After isya	Muhadarah	orphans who study in college
3	Monday	After Isya	Tafsir al-Qur'an	Ustadz Syamsudin
4	Tuesday	After isya	Fiqih	Ustadz Hasan
6	Thursday	After Maghrib dan isya	Tahlil and the reading of barzanji book	Ustadz Zeni
7	Friday	After maghrib	The reading of rotibul hadad	Ustadz Adi

Tafsir Al-Qur'an is held every Monday guided by Ustadz Syamsudin. Al-Qur'an interpretation is the science to understand the content of the verses in the Koran. The interpretation used is the interpretation for beginners.

Fiqh is held on Tuesdays guided by Ustadz Hasan. Fiqh is the study of worship according to the Prophet Muhammad. Fiqh which is studied is the fiqh of worship which contains the pillars, terms and procedures for thaharah, prayer, zakat, fasting and pilgrimage.

Tahlilan and reading of the book barzanji every Thursday guided by Ustadz Zeni. Tahlilan is a recitation to pray for Muslims or Muslim women who have died. Reading the book barzanji means reading about the life history of the Prophet who was written in the form of prose poetry. Rotibul hadad recitation that is reciting dhikr which is done every Friday guided by Ustadz Adi.

The second activity is muhadharah namely speech training. Each child must deliver a speech in front of his friends. For children who get to deliver their initial speech they have a fear of being wrong, but after being given support by their friends they present confidently so that they can smoothly deliver the material.

The third activity is daily picket. This daily picket is carried out every afternoon alternately with different tasks. For boys the job is to scrap, take gravel or stones, while for women clean the yard, water the plants. Children eagerly doing this task in the afternoon, it appears that a boy is cutting the grass, whereas two girls are cleaning the yard.

The fourth activity is learning English. English is taught by his caretaker, Mr. Debi Saputra every Sunday and Wednesday. They are very enthusiastic about this lesson because it helps understand and deepen English lessons learned in school.

The fifth activity is habituation of worship, which is to accustom children to worship seriously, especially maintaining the five daily prayers. They pray in congregation both men and women in the mosque in the orphanage complex. They are so devoted to praying in order to get good deed from the prayers performed.

The sixth activity is cooking. Cooking activities are intended for girls. They look deft using kitchen tools to clean or cut food ingredients. They work together in preparing food that will be served for dinner. They love to cook, because in that house they only have to eat, here we learn to cook so that one day we go home we will be skilled at serving food at home.

The seventh activity is learning to knit. Time to learn to knit is not fixed, depending on the wishes of children. Learning to knit is for those who are interested. If children are interested then they learn to knit, if no one is interested then there is no learning to knit. The results of their knitting in the form of hats and baby clothes that will be sold later.

The purpose of the activity was held so that children get a decent education to equip their lives in both religious and general sciences. Recitation for religious knowledge; Muhadarah to train them to dare to appear and speak in public; Learn English so that children master a foreign language; Picket so that they are responsible for their duties and learn daily activities; Worship becomes a habit; and knitting in order to have skills.

The activities carried out at the orphanage are described by researcher as follows:

1. The purpose of recitation activities is that the children receive a proper education for the provision of life, both religious and general sciences. Theology as the main capital for someone to navigate the life in the world. Knowledge as a guide for doing right and good deeds and avoiding wrong and bad deeds. Religion is also a motivator to always do actions that bring benefits to themselves and others. Children are given a spiritual input to form noble character. This is the main guidance material given to children in forming positive self-concepts that will give birth to noble character.
2. Muhadharah aims to foster courage in delivering material or speeches in public, train students in communicating in front of people, train students to speak the truth and equip children who are ready to become leaders in the future. This activity builds confidence with the abilities that children have. Talent or potential of the child is mobilized to give the best performance.
3. Learning English has a goal so that children master one of the worldwide foreign languages namely English. This will add skills in communicating using a foreign language
4. Picket aims that children have responsibility for the tasks given. Every child has responsibilities that benefit not only for themselves but also for other residents. They learn to maintain their own cleanliness and care for the environment.
5. The habit of worship is to make the worship a mild habit. If children have this habit, then when they grow up, worship is a part of their lives. This means they cannot live without worship, wherever they are they have a memory that encourages their hearts and souls to maintain obedience to Allah and His Messenger.
6. Cooking activities aim to practice cooking skills so that children have independence in their lives.
7. Learning to knit aims for children to gain skills when leaving the orphanage so that with their skills they will produce a work that can be sold to fulfill their daily needs and build independence to do entrepreneurship with their abilities.

In addition to activities within the orphanage, children also mingle with the community if there is an invitation to attend the thanksgiving event. The community also sometimes uses orphanage for an activity both personal and community activities. this shows that there has been a good social relationship between the orphanage and the local community.

Caregivers monitor the mental development and behavior of children in the orphanage by holding a meeting once a week. At this meeting, matters discussed were related to the condition of the orphanage and its problems. All children are gathered to obtain new information or direction from the caregiver so that the children do something according to the caregiver's direction. On this occasion the children were also given the opportunity to

convey the problems they faced, if they were ashamed to convey at the meeting, they were invited to tell a face-to-face with their caregivers. When he is a boy tell a story to Mr. Debi Saputra while women talk to Mrs. Nia Nurhayati. There are two ways to guide children carried out by caregivers from the orphanage, namely:

1. Face to face, caregivers will meet directly with children individually. Children are free to convey their problems more deeply without the worry of being known by others. Caregivers will provide guidance or direction on problems faced by children as a solution to deal with it.
2. Mass, which is done together in one forum. Caregivers conveyed the general problems of the events in the orphanage.

From the data collection conducted by researchers, the guidance and counseling service program based on Ministry of Education and Culture Regulation number 111 of 2014 in Ar-Rahmah Orphanage includes two services:

1. The basic service of personal and social guidance and counseling is the presence of various activities at this orphanage. First recitation activities that help children become individuals who believe and fear God Almighty. Children will find their identity and develop their potential. Second is the child doing picket duties. This activity will help children have a sense of responsibility towards themselves in carrying out their duties and responsibilities in social life.
2. Responsive services are carried out when a child needs immediate help. In this case when children make a mistake the caregiver will give advice. Children are not ashamed to go to caregivers to tell the problems they face. Even children already consider caregivers as their parents.

Meanwhile, individual planning services and system support have not yet been implemented.

## Conclusions

Ar-Rahmah Orphanage does not yet have a systematic, written, personal-social guidance and counseling program. The available personal-social guidance and counseling program services are:

1. Basic services, which are assistance services provided by caregivers to all children. This form of service activity was opened with recitation activities four times a week, daily picket activities, muhadharah activities, learning English, worshiping, cooking and knitting. This activity will form a positive child's personality.
2. Responsive services, which are services provided by caregivers to children who have special problems that must be addressed immediately. The fulfillment of responsive services is done in two ways. First with individual counseling, namely giving advice to children who make mistakes so that they correct themselves from the mistakes they have done and provide guidance assistance for children who have personal social problems. Second, classically, that is, having a meeting once a week, namely giving guidance to all children in the same time and space.

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