

A New Approach to Counseling Relations in Islamic Boarding Schools Based on the Ta'limul Muta'alim Book: An Emansipatory Hermeneutical Study

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Keywords	Abstract
Boarding School, Counseling, Education, Indigenous, and Islamic	Living in an Islamic boarding school has its challenges, especially for students. Various studies on indigenous counseling, but no one has examined the culture of Islamic boarding schools. This study aimed to analyze and create the construct of counseling relationships in Islamic boarding schools to support a part of the indigenous counseling construction in the Islamic field. The research method used was a hermeneutic study using an emancipatory approach. Data analysis used the stages compiled by Paul Ricoeur. The primary data was a book of Ta'limul Muta'alim by Az-Zarnuji. The study results found elements of counseling relationships between counselors and students in Islamic boarding schools. It is not only counselors who have to manage attitudes in counseling relationships but also students. This finding was different from the previous concept of counseling relationships through a humanistic approach that the counselor must accept students unconditionally. On the other hand, empathy is an essential key in counseling relationships, so it aligns with the concept of humanistic counseling. The contribution of this research is to provide new insights into the form of counseling relationships in indigenous counseling at Islamic boarding schools. This finding is a series of constructions to create an indigenous counseling model and determine the counselor criteria in Islamic boarding schools. The structure is beneficial for counseling practice in Indonesia through the counselor's role in Islamic boarding schools.
Keywords	Abstract
Pesantren, Penyuluhan, Pendidikan, Adat, dan Islami	Tinggal di pondok pesantren memiliki tantangan tersendiri, terutama bagi para santri. Berbagai kajian tentang konseling indigenous, namun belum ada yang meneliti tentang budaya pondok pesantren. Penelitian ini bertujuan untuk menganalisis dan membuat konstruk hubungan konseling di pondok pesantren untuk mendukung bagian dari konstruksi konseling indigenous di bidang keislaman. Metode penelitian yang digunakan adalah studi hermeneutik dengan pendekatan emansipatoris. Analisis data menggunakan tahapan yang disusun oleh Paul Ricoeur. Data primer berupa kitab Ta'limul Muta'alim karya Az-Zarnuji. Hasil penelitian menemukan unsur-unsur hubungan konseling antara konselor dan santri di pondok pesantren. Bukan hanya konselor yang harus mengelola sikap dalam hubungan konseling tetapi juga santri. Temuan ini berbeda dengan konsep sebelumnya tentang hubungan konseling melalui pendekatan humanistik bahwa konselor harus menerima santri tanpa syarat. Di sisi lain, empati merupakan kunci penting dalam hubungan konseling, sehingga sejalan dengan konsep konseling humanistik. Kontribusi penelitian ini adalah untuk memberikan wawasan baru tentang bentuk hubungan konseling dalam konseling adat di pondok pesantren. Temuan ini merupakan rangkaian konstruksi untuk membuat

model konseling indigenous dan menentukan kriteria konselor di pesantren. Struktur tersebut bermanfaat bagi praktik konseling di Indonesia melalui peran konselor di pesantren.

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1. Introduction

The counseling relationship between counselor and counselee is rapidly becoming a key instrument in the success of the counseling process (Rogers, 1944; Sexton & Whiston, 1994; Situmorang, 2020). In counseling relationships are governed by a non-directive point of view, so that insight develops significantly with amazing spontaneity and power (Rogers, 1944). The principle of confidentiality is a dominant feature of counseling relationship (Williams & O'Connor, 2019). Some of these considerations require a counselor to be someone who must fulfill them. In Islamic boarding schools, counselors are teachers who are highly respected and obeyed by orders (Hadi Sumitro et al., 2020). Even though they are both respected and obeyed, the culture in Islamic boarding schools is very unique and different from other schools in general (Arifin, 2013; Arifin & Munfaridah, 2018).

Recently, there has been renewed interest in indigenous counseling. Indigenous counseling emphasizes that culture is the main factor determining the formation of human behavior and counseling success (Fitriyah et al., 2022; Shaw et al., 2019; Wendt & Gone, 2016). In the fact, Islamic boarding schools is one of indigenous situation on Islamic culture. Islamic boarding school is not only a place to live for learning but also specifically learn Islamic values and then apply them in daily life (Alhabsy et al., 2021; Faqziaty et al., 2021; Luthfiyana et al., 2021; Ngussa et al., 2021), Islamic values also teach students to make the right decisions (ABDULRAHMAN, 2020; WIDIYANTO, 2020).

One of the greatest challenges is research on culture in Islamic boarding school is still very limited. Living in an Islamic boarding school is one of the cultures of the Indonesian people when they are in school. In Indonesia, the number reached 26,984 Islamic boarding school (Kemenag, 2019). Previous research discusses the benefits of living in a boarding school, both academic and social (Laiser & Makewa, 2016). Other researchers have not treated Islamic boarding school in the field of indigenous counseling in much detail (Arifin, 2013; Arifin & Munfaridah, 2018). To date, the problem has received scant attention in the research literature. It is still not known how to construct indigenous counseling in Islamic boarding school.

Previous studies of Islamic boarding schools have not dealt with the counseling model, especially the counseling relationship between counselor and counselee. No previous research has investigated counseling relationships in Islamic boarding schools. Moreover, obtained from the Book of Ta'lim Muta'alim. This book contains adab, procedures, and fulfills the requirements of students in seeking knowledge so that they will get the ability that is blessed and useful (Mudakir, 2017).

This study aims to analyze and create the construct of counseling relationships in Islamic boarding schools. It is to support a part of the indigenous counseling construction in the Islamic field. Data for this study were collected using a literature study, and the primary data is the book of Ta'limul Muta'alim by Az-Zarnuji. This is the first study to find the construction of indigenous counseling in Islamic boarding schools, especially in the counseling relationship between students and counselors. It is not the task of this paper to examine the entire contents of the Ta'limul Muta'alim book, but only chapters three dan four according to the research focus.

2. Methods

Many researchers have used the hermeneutical study to explore indigenous counseling construction (Bu & Pare, 2018; Christopher, 2019; Habsy et al., 2019; Riswanto, 2019; Voss, 1992). This method is advantageous in interpreting a text for interpreting indigenous counseling concepts.

But unfortunately, previous studies did not explain a straightforward research procedure. In the other hand, previous research used emansipatory hermeneutic method but no one has researched the book Ta'lim Muta'alim (Fitriyah et al., 2022; Fitriyah & Djazilan, 2020).

Data Collection Procedures

In formulating the construction of a counseling relationship, it is carried out using hermeneutic studies in a book of Ta'limul Muta'alim by Az-Zarnuji. The approach used is emancipatory hermeneutics (Ricoeur, 1976; Ricoeur, 1981a, 2009; Tan et al., 2009). Hermeneutic research uses researchers as the main instrument in data collection. The data collection procedure in this study consisted of several stages as follows: First, is the heuristic or data collection and collection stage. At this stage, researchers make efforts to identify and find relevant written sources that are in accordance with the research theme. The second is the stage of criticism of the source that has been obtained by external criticism or based on the physical condition of the source and internal criticism based on the content of the source that has been obtained. Researchers in conducting source criticism by looking at the authenticity of the source of its relevance to the research theme. In addition, internal criticism is also carried out by realizing the partiality of the substance of the written and oral sources used. This step is also referred to as the step for classifying primary data and secondary data. The third is to select, identify and classify sources based on research focus so that the multi-approach idea of the book of Ta'limul Muta'alim by Az-Zarnuji can find its relevance in current guidance and counseling science, especially in the aspect of counseling relationships in Islamic boarding school settings.

Researcher Position

In this study, the researcher acts as a hermeneut as well as the main data collector and instrument. Researchers have an important role as interpreters in fully interpreting chapters three and four of a book of Ta'limul Muta'alim by Az-Zarnuji. The discourse from the results of the interpretation of the text is then compared to the perspective of the experts in the interpretation of the book.

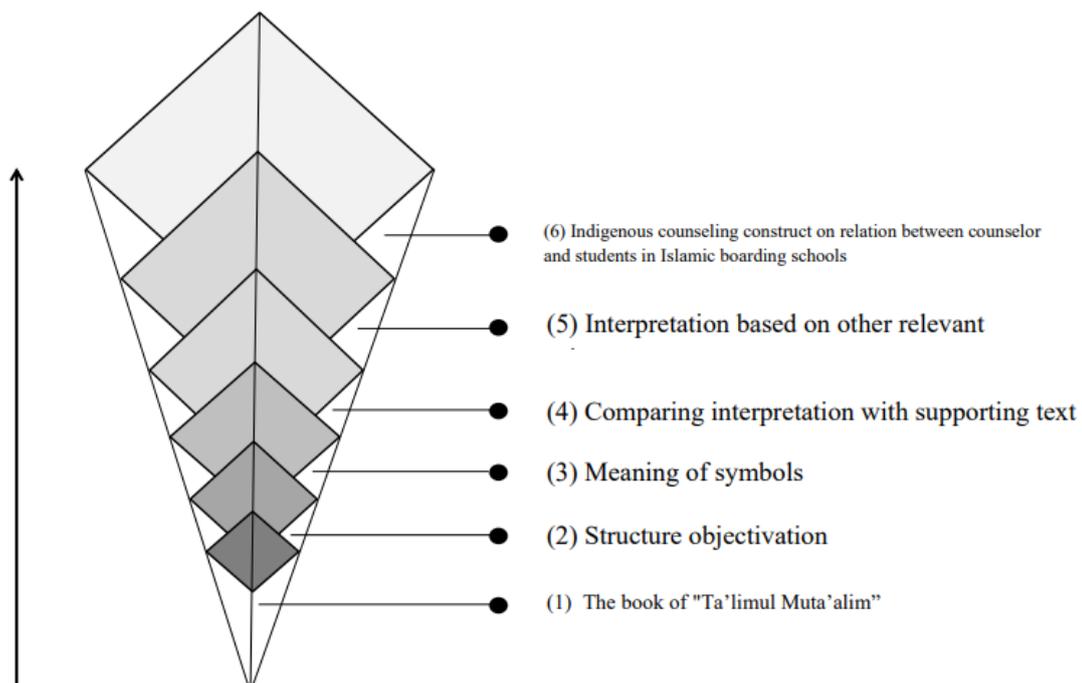


Figure 1. The stage of Emancipatory hermeneutics

Data Analysis

These emancipatory hermeneutics were prepared according to the data analysis procedure used by Paul Ricoeur (Paul Ricoeur, 2009; Saidi, 2008; Tan et al., 2009) (See Figure 1). Through the procedure of emancipatory hermeneutics, the contextual meaning of the counseling relationship between counselors and students in Islamic boarding school environments will be found.

3. Results and Discussion

First Step

The first step in this process was to find the main data. The primary data for this study is the book of Ta'limul Muta'alim written by Sheikh Az-Zarnuji and translated into Indonesian by Abdul Kadir Aliufri in 2012 (Az-Zarnuji, 2012; Nisak & Taufiq, 2020).

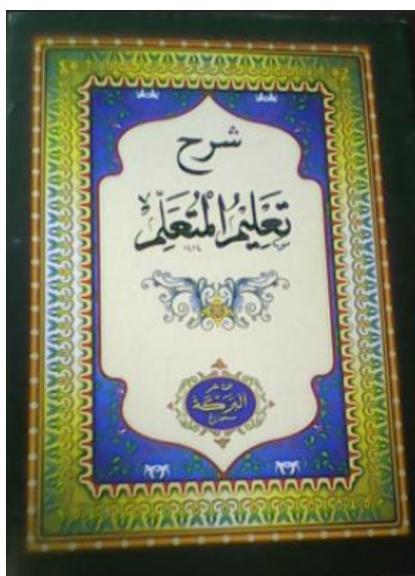


Figure 2. The book of Ta'limul Muta'alim written by Sheikh Az-Zarnuji

Second Stage

The second stage is to structure objectivation so that parts of the text are found that follow the objectives and focus of the research. The focus of this research is on chapters 3 and 4 of the book Ta'limul Muta'alim.

Third Stage

The third stage is the meaning of symbols. The symbols found in chapter 3 are choosing knowledge, choosing teachers and friends, and patience in learning. While the symbols contained in chapter 4 are respecting science and pious people (See Table 1).

Table 1. Meaning of symbols in chapter 3 and 4 of the Ta'limul Muta'alim's book

Chapter	Content	Description
3	Preferred knowledge requirements	(1) The student should choose the best knowledge for him and the knowledge needed in religious matters today, then the knowledge he needs in the future. (2) A student should prioritize the knowledge of monotheism and know Allah with his words.

	(3) Theolog said to stick to the knowledge of the prophets (religious knowledge) and leave the new knowledge (the science of debate that emerged after the death of the theolog).
Requirements for choosing a counselor /teacher	Choose people who are more pious (smart), who are <i>wara'</i> (maintain self-respect), and who are older.
Conditions for choosing friends to study	Students should choose people who study diligently, are <i>wara'</i> and are honest (straight) and easy to understand (responsive). Avoid lazy people, unemployed, boastful, like to do trouble and like to slander.
Be patient and diligent in learning	A student must have the courage to endure and be patient in studying with a counselor to solve problems, not to leave him before he finishes (finished). Not moving from one counselor to another counselor and from one problem to another before really understanding it for sure, not moving from one area to another without exception when forced.
Glorifying Knowledge	Students cannot gain knowledge and use their expertise except by respecting knowledge and experts and respecting and glorifying their counselor / teachers.
Glorify the counselor /teacher	One way to respect the counselor / teacher is not to walk fast in front of him, not to sit in his place, not to start a conversation except with his permission, not to talk much in front of the counselor / teacher, not to ask something when he is bored, to keep time and not knock on the door of his house or room, but to wait. until he comes out, respecting his children and those with whom he is related.
4 Glorify the book	A student should not hold the book except in a holy state, should not stretch his feet towards the book, should place the commentary on other books and not put anything on the book, should write on the book well, clearly and not blurry, not make side notes that are obscure the book, except in a state of necessity, at least not to use red ink in writing the book because that is the habit of the philosophers, not the habit of the <i>salaf</i> .
Respect friends	Including respect for science is respecting friends and people who teach. Students must love and care for each other, especially for counselors / teachers, so that their knowledge is useful and blessed.
Don't choose your own knowledge	A student should not choose the field of science that he will pursue himself, but must leave it to the counselor / teacher to choose it. Because the counselor / teacher knows better which knowledge matches the character or tendencies of his students.
Avoid despicable morals	A student should avoid despicable behavior.

Fourth Stage

The fourth stage is comparing interpretation with supporting text. The supporting text in this study is the book *Adabul 'Alim Wa Al Muta'alim* by K.H Hasyim Asy'ari (Anwar, 2019). The ethical concepts of counselors in the book *Adabul 'Alim Wa Al Muta'alim* include: (1) ethics for scholars (counselors/teachers) always draw closer to God, fear (*khouf*) of God's wrath, *sakinah*, *wara'*, humble, *tawadhu'*, always guided by God's law. (2) Ethics when teaching, always going to class meetings, greeting all attendees, dealing with students attentively, before starting teaching or counseling should read a few verses of the Qur'an, and adjust the volume of the voice. (3) Ethics of counselors/teachers towards students, providing teaching, building sincere intentions, loving students, educating and teaching. (4) Counselor/teacher ethics towards books, understanding the contents, returning books if borrowed, ensuring the perfection of books, and when writing must be in a holy state, and starting writing with Bismillah (Anwar, 2019).

Fifth Stage

The fifth stage is interpretation with other relevant science. The science used in this stage is guidance and counseling. The teacher in the text, both Ta'limul Muta'alim and *Adabul 'Alim Wa Al*

Muta'alim, is interpreted as a counselor. Counselors are people who have the expertise and direct the counseling process to find solutions to student problems. Counseling is primarily a way of being with clients and providing the therapeutic conditions of congruence, empathy, and unconditional positive regard for facilitating the change (Seligman & Reichenberg, 2014).

Sixth Stage

The sixth stage is a new meaning about the indigenous counseling relationship in Islamic boarding school situations. The counselor's relationship to students is as follows:

- 1) The counselor must fear Allah by doing his orders and staying away from his prohibitions
- 2) Counselors must come to every counseling session and give full attention to problem students
- 3) Counselor direct students to get solutions to student problems
- 4) Counselors understand the science of providing counseling
- 5) The counselor starts the counseling session by praying

Furthermore, the student's relationship with the counselor during the counseling session is as follows:

- 1) Choose a counselor who is more pious (smart), who is *wara'* (maintain self-respect), and who is older.
- 2) Be patient and diligent in the counseling process
- 3) Must obey the counselor
- 4) Choose a good friendship environment
- 5) Maintain good behavior
- 6) Always consult on critical decisions with the counselor.

Discussion

Very little was found in the literature on counseling construction based on text, especially in the counseling relationship, between counselor and student. Though the counseling relationship is the main key to the success of counseling (Sexton & Whiston, 1994; Situmorang, 2020). An initial objective of the project was to find the construct. One interesting finding is that students' attitudes towards counselors are the main requirements in counseling relationships. The environment of the Islamic boarding school affects the behavior of students so that they become obedient to the counselor. A counselor is a holy person. Even kissing the counselor's hand is the culture of every student in the Islamic boarding school. Kissing hands is a form of obedience to the counselor (Nugroho et al., 2021).

However, this result has not previously been described. The counseling relationship regulates the roles of both the counselor and the student. It is not only counselors who must have an excellent attitude to students, but students also have to be kind to counselors. This finding certainly contradicts the humanistic counseling theory that counselors must accept the students unconditionally (Corey, 2013; Seligman & Reichenberg, 2014).

It is clear that the findings of this study also require attitudes that students in a counseling relationship must possess. Sue also emphasized that it is crucial to rely on multicultural knowledge in applying cultural counseling, which refers to the counselor's knowledge of cultural heritage and the counselor's understanding of cultural diversity (Fitriyah et al., 2022; Sue et al., 1992). Compared to western counseling, the challenge faced by indigenous counseling is that it is often considered a less scientific method because it uses indigenous cultural methods to solve problems (Fitriyah et al., 2021; Sexton & Whiston, 1994; Yeh et al., 2004).

In determining the most appropriate counseling approach to use, no single counseling approach is objective or universally applicable anywhere (Fitriyah et al., 2022; Matsumoto et al., 2008). So, it can be concluded that a counseling approach in a country or group does not necessarily apply to other countries or groups. Counselors are considered effective counselors to understand their own culture as

counselors, the counselee's cultural conditions, and the prevailing social system (Corey, 2013). Therefore, the counselor's role in relating to students is essential to pay attention to existing cultural values. Investigating indigenous counseling is a continuing concern within the issue of the cultural situation of Islamic boarding school. On the other hand, this study supports the humanistic counseling theory that empathy in counseling relationships dramatically influences counseling success (Corey, 2013; Seligman & Reichenberg, 2014). Counseling is an intimate relationship between the counselor and the student, so an authentic counselor is needed in the counseling relationship. It is in the context of that relationship that students experience development (Corey, 2013).

Furthermore, Corey stated that counselors must be authentic and not hide behind the role of a professional because this will cause students to become skeptical (Corey, 2013). In contrast, the results of the study indicate that students must obey the counselor. This difference if continued, may cause problems in the counseling process. A possible explanation for this might be that the counselor must be moderate and good at positioning himself in dealing with various kinds of students. It could be that the counselor finds disobedient students, so the counselor needs to direct them. This inconsistency may be because the students are still new and not familiar with the Islamic boarding school culture, so it requires adjustment.

Studying the Islamic boarding school culture is very interesting. In this study of the book of Ta'limul Muta'alim, only one counseling construction was found, counseling relationship. Meanwhile, many other parts of the building still need to be researched to become a complete construct of indigenous counseling in Islamic boarding school-style. The weakness of this research is the limitation of relevant sources based on the findings of previous studies about indigenous counseling in Islamic boarding school.

4. Conclusion

This study sets out to find the construct of counseling relationships in Islamic boarding school. This study has shown that both the counselor and the student have roles and demands in a counseling relationship. Counselors in counseling relationships must show the following attitudes: (1) The counselor must fear Allah by doing his orders and staying away from his prohibitions, (2) Counselors must come to every counseling session and give full attention to problem students, (3) Counselor direct students to get solutions to student problems, (4) Counselors understand the science of providing counseling, (5) The counselor starts the counseling session by praying. Meanwhile, students must show the following attitudes: (1) Choose a counselor who is more pious (smart), who is *wara'* (maintain self-respect), and who is older. (2) Be patient and diligent in the counseling process. (3) Must obey the counselor. (4) Choose a good friendship environment. (5) Maintain good behavior, and (6) Always consult on critical decisions with the counselor. The findings of this study suggest that the importance of research that examines the effectiveness of counseling relationships in the concept of indigenous counseling in Islamic boarding school to support the success of counseling. In addition, by using the same book, it is necessary to explore other counseling constructs to become a complete counseling construction. The findings of this study have many important implications for future practice.

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