

**Comprehensive Guidance:  
Internalization of Transformative Islamic Values  
(Case Study at SMP Muhammadiyah Al-Kautsar Special  
Program, Gumpang)**

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**Istanto and In Taslimah**

*Department of Islamic Religious Education, Faculty of Islamic Studies  
Universitas Muhammadiyah Surakarta  
e-mail: Ist122@ums.ac.id, intaslimah29@gmail.com*

**Abstract-***This study revealed the implementation of the Comprehensive Guidance program in inculcating the character values in the students of SMP Muhammadiyah Al-Kautsar Special Program in academic year 2016/2017. The purpose of this study was to find out the character values promoted in the program. It is a field research using the methods of in-depth interview, observation and documentation. The findings conclude that Comprehensive Guidance is thorough guidance or counseling for students that includes several programs of Upgrading Motivation, Character Building, Spiritual Guidance, Academic Coaching, Counseling Program, Home Visit, Mentoring, Out Door Program, and Holistic Monitoring. The implementation of Comprehensive Guidance program can instill the values of transformative Islam, such as religious, honest, discipline, creative, independent, enthusiast, patriotic, friendship, caring, and responsible.*

**Keywords:** *Comprehensive Guidance, and Transformative Islamic Value*

**A. Introduction**

This study uncovered the implementation of Comprehensive Guidance program at Special Program of SMP Muhammadiyah Al-Kautsar in academic year 2016/2017, including the character values promoted through the program, and the role of stakeholders and the results achieved by the implementation of Comprehensive Guidance program. The rampant violent behaviors, both from school age and from school, indicate the less appropriate implementation of education. Essentially, education should provide a space for humanization process for children. It is not merely intended to foster children's potential,

but also serves as a strategic place of teaching and internalization of ethical, moral, and the main characters to the students, as the attempt to realize the perfect one who is excellence in science and technology, and particularly in the lofty mind and character (*al-Insan al-kamil*).

This study departed from the prevalence of moral crisis that becomes a serious problem in each line of the national life. Various news, both print and electronic media, have proclaimed the decline of morality or the nation's degeneration. It is indicated by the phenomena of student brawl, immoral actions, and prevalent even high intense use of drugs in several regions. The deterioration of character values in children is also reinforced by evidence of juvenile delinquency. The Indonesian Child Protection Commission (*Komisi Perlindungan Anak Indonesia/KPAI*) published the findings of survey conducted in the late 2014 in which the violence of students in age group of 9-20 years increased by 20%. With total respondents of 1,026 students, it showed relatively high prevalence of violence among students, especially in West Sumatera, Lampung, Jambi, Banten, Central Java, Yogyakarta Special Region, West Java, East Java, and East Kalimantan. In addition, the Indonesian Police reported the unscrupulous school students who become herds of motorcycles in 2015. Some of them were the students of Vocational High School and Senior Secondary School in various regions.<sup>1</sup>

However, the internalization of character values in students should not solely performed during the formal learning process. Character education should be done outside of the classroom, among other through self-development and school culture, or the designated activities at certain moments based on the respective circumstance. In addition, the development and internalization of character values can also be promoted through the student affairs as described in *Permendiknas* No. 39 of 2008 on the purposes of student fostering, one of them is the noble character building. One of the schools that have initiated character education outside the classroom is SMP Muhammadiyah Al-Kautsar Special Program, Gumpang Kartasura. This school has modified a thorough assistance for the learners with its program of "Comprehensive Guidance". Guidance is provided for students when they are at school, home, and social environment.

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<sup>1</sup>Agus Wibowo, *Pendidikan Karakter Berbasis Kearifan Lokal di Sekolah* (Yogyakarta: Pustaka Pelajar, 2015), 3.

## B. Theoretical Framework

In accordance with the objective of National Education set forth in Article 3 of Law No. 20 of 2003, National Education is aimed at developing learners' potential so that they become persons imbued with human values who are faithful and pious to one and only God, who possess morals and noble character, who are healthy, knowledgeable, competent, creative, independent and become a democratic and responsible citizen.<sup>2</sup> Education is part of the potential development of learners to become human with morals, on the scope of educational institutions with the longest period learning activities for students during their school age. In addition, educators oblige to convey sciences material and at the same time, to instill moral values, culture and character of the nation to learners.<sup>3</sup>

The Comprehensive Guidance Program is an activity system designed to provide services and to assist students in developing their potential optimally.<sup>4</sup> Meanwhile, Gysbers and Henderson *in* Furqon and Badrujaman suggested Comprehensive Guidance is the framework for Counseling Service in school that incorporates the planning, steps, series of activities and services that are developed based on the needs of students, schools, communities and resources owned by program targets, namely students and parents.<sup>5</sup> Meanwhile, Achmad Juntika Nurihsan described Comprehensive Guidance as an endeavor to elevate all aspects of student personality, to prevent any possible problems that may hinder their development, and to solve the possible problems in the present and future.<sup>6</sup>

Basically, the Comprehensive Guidance program is a series of processes in carrying out services or guidance activities to all students designed in such a way by involving stakeholders in optimally developing the potential and inculcating moral values to students. Furthermore, the implementation of Comprehensive Guidance program is not devoted to

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<sup>2</sup>Bahan Pelatihan Penanaman Nilai-nilai Karakter, *Pengembangan Pendidikan Budaya dan Karakter Bangsa* (Balitbang Kementerian Pendidikan Nasional, 2010).

<sup>3</sup>Mumimmatun Khasanah, "Pembentukan Karakter Religius pada Pembelajaran PAI dan Budi Pekerti Kelas VII G SMP N 1 Imogori Bantul Yogyakarta", *Thesis*, (Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Yogyakarta, 2015), 8.

<sup>4</sup>H Sutirna, *Bimbingan dan Konseling Pendidikan Formal, Nonformal dan Informal* (Yogyakarta: CV Andi Offset, 2014), 66.

<sup>5</sup>Furqon and Aip Badrujaman, *Model Evaluasi Layanan Dasar Berorientasi Akuntabilitas* (Jakarta: Indeks, 2014), 2.

<sup>6</sup>Achmad Juntika Nurihsan, *Bimbingan dan Konseling dalam Berbagai Latar Kehidupan* (Bandung: PT Refika Aditama, 2009), 42.

students with problems but all students, since this program is an effort to realize the achievement of perfect human (*al-insan al-kamil*).

The objective of Comprehensive Guidance program is to improve students' potentials comprehensively, therefore, they will be human beings with spiritual, emotional and social intelligence, intellectual intelligence and kinesthetic intelligence (comprehensive and competitive intellects). It is in line with the government's government as an effort to realize the vision of national education, particularly to realize the Indonesian people with competitive and comprehensive intelligence. As explained in the main guidelines of character development and national culture of the Ministry of National Education, there are five objectives of the development of character education, namely: 1). Development of learners' potential of soul/conscience/affection as human and citizen who have cultural values and character of the nation; 2). Development of learners' habits and behaviors of that are commendable and congruent with the universal values and cultural traditions of religious nations; 3). Internalization of learners' leadership and responsibility as the next generation of the nation; 4). Development of learners' ability to become independent, creative humans with nationality insight; and 5). Development of a school life environment as a secure, honest, creative, friendship and learning environment with a high nationality spirit and dignity.<sup>7</sup>

Achmad Juntika Nurihsan reaffirmed that the realization of students with self-determination to face the present and future, i.e. students who have faith and piety to God Almighty, noble virtuous character, high knowledge and skills, physical and spiritual health, determined personality, independence, and responsibility for themselves, society, and nation.<sup>8</sup> Ulil Amri Syafri<sup>9</sup> asserted the attempt to generate a better generation than the previous ones, a generation that always abides God's command and abandons His prohibition, as revealed in the Qur'an for not producing a weak descendant:

*“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice”* (QS. An-Nisa'/4: 9).<sup>10</sup>

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<sup>7</sup>Bahan Pelatihan Penanaman Nilai-nilai Karakter, 7.

<sup>8</sup>Achmad Juntika Nurihsan, 42.

<sup>9</sup>Ulil Amri Syafri, *Pendidikan Karakter Berbasis Al-Qur'an* (Jakarta: PT Raja Garfindo Persada, 2013), 36-40.

<sup>10</sup>Department of Religious Affairs of Indonesia, *Al-Qur'an dan Terjemahnya*

The implementation of Comprehensive Guidance program entails the collaboration of the entire stakeholders of school and society or parent, furthermore, the stakeholders include: 1) Principal, 2) Counseling teachers, 3) Homeroom teachers, 4) All teachers and staffs.<sup>11</sup> The implementation of Comprehensive Guidance and Counseling Program encloses four components of service, namely: basic guidance services, responsive services, individual planning services and system support. The basic service strategies that can be employed are: 1) Class Guidance, 2) Group guidance,<sup>12</sup> 3) Field trip,<sup>13</sup> 4) Collaboration with subject teacher or homeroom teacher, 5) Cooperation with students' parents.<sup>14</sup> Furthermore, Syamsu Yusuf *in* Supriatna explicated the Responsive Service Strategy, namely: 1) Consultation, 2) Individual or group counseling, 3) Referral,<sup>15</sup> 4) Peer guidance, 5) Case conference, 6) Home visit.<sup>16</sup>

The individual planning service strategies include: 1) individual or group assessment, 2) individual or small-group advisement.<sup>17</sup> System support strategies as explained by Syamsu Yusuf LN *in* Mamat Supriatna are: 1) Professional development, 2) Provision of consultation and collaboration, 3) Program management.<sup>18</sup>

The character values are the values of human behaviors associated with God Almighty, oneself, society, nation and state embodied in mind, attitudes and behaviors. Imam Ghazali suggested that the character is highly linked to morals, i.e. attitudes and behaviors that have been embedded in human and appear spontaneously during the interaction with environment.<sup>19</sup> Furthermore, Ridwan Abdullah asserted five character attributes that can be fostered in children at school age, namely: discipline, helpful, intellectual, honest, and responsible.<sup>20</sup> The Centre

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(Bandung: CV. Diponegoro, 2012), 78.

<sup>11</sup>*Ibid.*, 176.

<sup>12</sup>H Sutirna, *Bimbingan*, 68.

<sup>13</sup>Anas Salahudin, *Bimbingan dan Konseling*, (Bandung: Pustaka Setia, 2010), 97.

<sup>14</sup>Mamat Supriatna, *Bimbingan dan Konseling Berbasis Kompetensi Orientasi Dasar Pengembangan Profesi Konselor* (Jakarta: PT Raja Grafindo Persada, 2011), 71 – 72.

<sup>15</sup>*Ibid.*, 72-73.

<sup>16</sup>Nana Syaodih Sukmadinata, *Bimbingan dan Konseling dalam Praktek Mengembangkan Potensi dan Kepribadian Siswa* (Bandung: Maestro. 2007), 242.

<sup>17</sup>Mamat Supriatna, *Bimbingan*, 73-74.

<sup>18</sup>*Ibid.*, 74-75.

<sup>19</sup>Ridwan Abdullah dan Muhammad Kadri, *Pendidikan Karakter* (Jakarta: PT Bumi Aksara, 2016), 44.

<sup>20</sup>Ridwan Abdullah dan Muhammad Kadri, *Pendidikan Karakter* (Jakarta: PT Bumi Aksara, 2016), 35.

for Curriculum and Educational Facilities Development, the Ministry of National Education, Indonesia, elaborates the eighteen characters of national cultural education in the book of national character cultural education training and development,<sup>21</sup> namely:

Value	Description
1. Religious	Attitudes and behaviors that submit to the implementation of religious teachings that are adhered to, tolerant to the implementation of other religious worship, and live in harmony with the adherents of other religions.
2. Honest	Behavior based on an effort to make oneself a person who can always be trusted in words, behaviors, and actions.
3. Tolerant	Attitudes and behaviors that respect diverse religions, races, ethnic groups, opinions, attitudes, and behaviors of others different from themselves.
4. Discipline	Actions that demonstrate orderly behavior and abide to various rules and regulations.
5. Hard work	Behaviors that demonstrate serious efforts in overcoming various constraints in learning and completing tasks, as well as completing them optimally.
6. Creative	Thinking and doing something to create new methods or results from the existing goods/concepts.
7. Independent	Attitudes and behaviors that are relatively not relied on others in completing tasks.
8. Democratic	Way of thinking, responding, and acting that equalizes the rights and obligation of himself/herself to others.
9. Curious	Attitudes and behaviors that always attempt to comprehend deeper and broader from something he/she learned, seen, and heard.
10. Nationalist	Way of thinking, acting, and insight that put the interests of the nation and State beyond the interests of oneself and group.
11. Patriotic	Way of thinking, acting, and behaving that demonstrate loyalty, awareness, and high appreciation of the language, physical, social, cultural, economic, and political circumstance of the nation.

21 Pengembangan Pendidikan Budaya dan Karakter Bangsa, *Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa* (Kementerian Pendidikan Nasional: Balitbang Kurikulum, 2010), 9-10.

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<b>Value</b>	<b>Description</b>
12. Appreciative	Attitudes and behaviors that encourage oneself to create useful things for society, and recognize and respect the achievements of others.
13. Friendly/ Communicative	Actions that demonstrate the fond for having communication, interaction, and working with others.
14. Peaceful	Attitudes, statements, and actions that lead others to feel pleased and secure for their presence.
15. Reader/book lover	The habit of providing special time to read various readings that gives benefits for oneself.
16. Environmentalist	Attitudes and behaviors that always seek to prevent any damage to the natural environment, and promote efforts to restore the existing natural damage.
17. Social	Attitudes and behaviors of being helpful by providing assistance to others and communities in need.
18. Responsible	Attitudes and behaviors of oneself to carry out duties and obligations that should be done, both for himself/herself, society, environment (nature, social and culture), the state and God Almighty.

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Those eighteen character values set by the Ministry of Education are basically implied in the Qur'an, in which those values must be possessed by a Muslim in living daily life toward a competitive intellectual generation.

The Comprehensive Guidance and Counseling program can instilled the character values in students. Furthermore, students are expected to have the capabilities to:

1. Develop faith and piety towards God Almighty.
2. Promote social relationships with peers, such as to work in a team and not to impose personal will.
3. Improve emotional attitudes and behaviors, such as optimistic, independent, tentative, and for having affection for parents and respect for teachers.
4. Develop intellectual skills and understanding for the required concepts to become a good citizen, such as the competence to make wise choice, effective decision, and solution for any problem.
5. Improve responsible social attitudes and behaviors, such as active participation in social activities in schools and communities, provide help for peers, and visit sick friend.

6. Understand the values and ethics of community life, such as manners, honesty, and empathy for others' feeling.<sup>22</sup>

### **C. Research Methodology**

This study is a field research, namely a study aimed at collecting data and information from the reality in order to solve practical problems that exist in society. There are several methods in the stage of data collection that are frequently employed in qualitative research, namely participatory observation, in-depth interview, biographical research, and document analysis.<sup>23</sup> In this study, the methods included observation, participatory, in-depth interviews and document analysis. SMP Muhammadiyah Al-Kautsar Special Program which is situated at Cendana II Street, RT 02 A RW III Gumpang, Kartasura, Sukoharjo was selected as the study site with the subjects were the principal, assistant principal for student affairs, teachers, homeroom, students and parents/guardian.

Techniques of data and information collection included in-depth interview, observation and documentation. Meanwhile, data analysis was qualitative data analysis. Data analysis was carried out through three stages of: data reduction, data presentation and conclusion/verification.<sup>24</sup> Data analysis in qualitative research is the process of simplifying the data into readable and interpretable information. Qualitative research presumes data as a product of the process of providing researcher's interpretation which already contains a meaning with a reference to the values. Hence, the data generated from the construction of interaction between researchers and informants. Analytical activities in qualitative research are actually a reconstruction of the previous construction.

There are several methods to validate the data or examine the accuracy of data, including the extension of the study period, continuous observation, triangulation (both triangulation of data sources and of data collection technique), negative case analysis, sources checking, and discussion with experts or colleagues.

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<sup>22</sup>Achmad Juntika Nurihsan, *Bimbingan dan Konseling dalam Berbagai Latar Kehidupan*, hlm.43-44.

<sup>23</sup>Lebih jelasnya bisa dilihat Nasution, *Metode Penelitian Naturalistik-Kualitatif*. (Bandung: Tarsito Agung, 2005), 54

<sup>24</sup>A. Michael Huberman and Matthew B. Miles, *Qualitative Data Analysis (Translation)*. (Jakarta: UI Press, 2007), 16.



## **D. Discussion**

The moral crisis is a prevailing serious issue for the nation. Numbers of information from both print and electronic media proclaimed the degeneration of the nation. Nevertheless, education does not solely emphasize the transfer of knowledge but also enhance the potential of learners. In addition, it is a strategic medium for teaching and inculcating ethical, moral, and the main characters for learners, therefore, they become the main human who is excellence in science and technology and at the same time, lofty mind and perfect personality (*al-insan al-kamil*). Thus, the duty of educators is not merely preoccupied on the student's cognitive development but also in advocating affective, psychomotoric, spiritual, emotional, social, skill and physical aspects of students. Special Program SMP Muhammadiyah Al-Kautsar is an institution of Muhammadiyah educational program that provides comprehensive guidance services to students with the aim that every student is always in integrity and capable to improve the students' potential and talents optimally through school programs that are designed in Comprehensive Guidance program.

Comprehensive Guidance program is a system devised to provide guidance services or activities for the entire students that are designed by involving principal, teachers, parents and the society in developing the students' potential and personality optimally. The improvement of learners' potential is intended to promote students' spiritual, emotional and social intelligence, intellectual and kinesthetic or the perfect human. The implementation of Comprehensive Guidance program at Special Program SMP Muhammadiyah, Gumpang is conducted by assisting students, in terms of their intellectual, emotional, physical, religious, all potencies related to them, in which the school attempts to provide assistance for students to develop based on their talents, potential and Islamic morality. Guidance is carried out by internalization, which entails appropriate collaboration between school, parents and the society.”

### **1. Implementation of Comprehensive Guidance**

The implementation of Comprehensive Guidance program involves four components, namely: basic guidance services, responsive services, individual planning services and system support. Furthermore, the strategies and contents of services are formulated and established into programs as follows:

**a. Basic Guidance Services**

Basic guidance services are performed through program strategies of group guidance, collaboration between subject teachers or homeroom teachers, collaboration with parents, and field trips. The implementation of the program is done effectively by packaging it with various programs through, Mentoring, Holistic Mentoring, Counseling Program, Academic Coaching, Spiritual Guidance, and Out Door Program

*First*, the mentoring program is realized as a positive character reinforcement, namely religious and STAF (*Sidiq, Tabligh, Amanah, and Fatonah*). For the mentoring program, the implementation is divided into small groups of 10-15 students with one teacher as mentor. This program aims at solving the problems faced by students. As a means to manage the student's achievement in worship, the inculcation of the character values, the presentation of advices, the enrichment of *AIK* (al-Islam and Muhammadiyah-ness), including learning to read and Qur'an, and active discussion associated with youth and social community issues. This program is held from Monday to Thursday with different themes. Unlike the Holistic Mentoring program, Comprehensive Guidance covers all aspects meaning it monitors students' development in terms of their academic, religious, social relationship with family, peers, and circumstance. Moreover, personnel assigned to this program are not limited to teachers, but also students. The Assistant Principal for Student Affairs select and appoint several students to serve as "PasKhas" whose duty is to monitor and uphold the array of program implementation.

*Second*, the Counseling Program as a form of cooperation among institutional personnel, i.e. counseling teachers, homeroom teachers, religious education teachers, principal and assistant principal for student affairs, in monitoring the students' progress and solving problems encountered by students. Counseling program aims at developing students' emotional attitudes and behaviors toward the straight path. Services and guidance are done for students to gain achievement, either individually or classically and morals, so as to determine their future. By promoting openness between students and teacher, they are expected to be communicative not merely to peers but also to teachers. The student's problem solving measure is initiated by the homeroom, if the problem cannot be solved, it will be transferred to the counseling teacher. The final measure if the problem is not solved is home visit performed by the assistant principal for student affairs.

*Third*, the Academic Coaching program is a program related to academic achievement. It involves collaboration between homeroom teacher and subject teacher. When certain students have difficulty to learn, homeroom teacher can report to respective subject teacher to provide assistance for them. The consultative approach is employed and guidance with specific materials and strategies is provided based on student's learning style. The program is implemented in small groups as well as individual with free and flexible learning process. It is carried out based on student's leisure time, usually at break or after the class. Moreover, for class 9, there is an extra hour for preparation of the national exam (UN), in Friday and Saturday. This program is considered effective in improving students' academic achievement based on the indicator of the increase of students' UN score.

*Fourth*, Spiritual Guidance program. It aims to provide religious understanding to all students and to construct their religious character. Hence, in carrying out religious activities, particularly in the implementation of worship, students will not merely practice but also understand it. The students' religious activities in the school hours include *qiro'atul qur'an* prior to learning activity, *dhuha* prayer, *dhuha* prayer, and *ashar* prayers in congregation, prayer, Monday and Thursday fasting, charity program and "self-manifestation" through *kultum* (seven-minute speech) after *ashar* prayer. This program involves collaboration between school and parents, in the form of monitoring book which records student's religious activities and home activities that should be recognized by parents marked by parent's signature. This book is collected in the weekend to homeroom teacher/mentor, as a check and balance activity with parents/guardian. The instruments in the book include five-time prayers, recitations, memorization of the Qur'an, *birul walidain* (dutiful to parents), and the summary of Friday prayer sermon. For female students, *birul walidain* is determined by the school, for instance mopping, washing dishes, *etc.*, that are designed to take turns each month.

*Fifth*, the Out Door Program is a school program intended to enable all students to enjoy their lifeskill through out bond, outing class, refreshing, study tour, class meeting, cooking club, Hisbul Wathan (HW) camp and regional *jambore*/scout. Out door program is implemented to build students' creativity and independence. In cooking club, students can cook a variety of dishes and sell them at market day organized by the school. In addition, in HW camp, students are trained in basic scouting skills that require discipline at every stage and enable

to work cooperatively in team. In addition to improving the students' creativity, there is Lesson Study as an effort to improve the competence and quality of teachers in teaching activities with an open observer. The study tour is not solely a usual trip, but also a means of recreation and group guidance and natural *tadabur* as an internalization of emotional and social characters.

#### **b. Responsive Services**

Responsive services are manifested through strategies of home visit, consultation, individual or group counseling, and case conferences. Home visit and conference are scheduled in the weekend. *First*, Home visit program is the main medium for schools to establish cooperation with parents and society toward the success of the programs and as a form of socialization to the society. In addition, it aims to collaboratively discuss with parents about perception as well as to monitor, collect data, seek information related to student development, activities in the family and community. Furthermore, home visit is not solely reserved for troubled students, but for each student at least once a year. Basically, every student has the right to obtain the service, not only at school (at class) or when they have problems, but also as endeavor in exploring their potentials which have not accommodated at class and other information required by school in student's development program. Through home visit, students will be responsible to perform their duties after the school, since they feel the attention from school. *Second*, this program conference meeting is a follow-up which is done continuously and regularly every Saturday, which aim is to monitor student's progress, (reports and evaluation of each teacher/mentor) involving the entire personnel of school.

#### **c. Individual Planning Services**

Individual planning services with individual or group assessment is done by teacher to guide students in evaluating skills, interests, talents, learning achievements, and analyzing their strengths and weaknesses. Implementation Character Building program aims to form the student's character with a slogan of *5S* or *Senyum, Sapa, Salam, Sopan and Santun* meaning smiling, greeting, extended greeting, being polite, and being respectful. These characters are inculcated from the start, when students arrive at SMP Muhammadiyah Gumpang, they must shake hands with teachers and members of *PasKhas* at school gate. Moreover, the culture of discipline and hygiene is also the hallmark of

this school. This school also applies reward and punishment system as a form of student discipline. Students who violate the law (regulation and school discipline) will get a score with the punishment that has been set. Punishment is in the forms of assignment/coaching, warning letters, and expelled from school. Additionally, there are programs to train students' responsibility for cleanliness and discipline in which they are required to maintain the cleanliness of personal, class and school environment. Each month, reward is given for the cleanest class and the student who promotes personal hygiene.

Furthermore, SMP Muhammadiyah Al-Kautsar Special Program has a distinctive slogan, which is "school for students with *peci*". When entering the school area, all male students, teachers and staffs have to wear *peci* as a form of upholding tidiness, simplicity, and modesty, as well as an implementation of Sunnah of Prophet Muhammad. With such a rigid punishment system, students are encouraged to be disciplined in complying with the School Law. Consequently, it can run effectively through individual assessment programs performed by counseling teachers in cooperation with relevant agencies to improve and optimize the students' psychological growth and development as well as to guide them in determining their higher educational level, either SMU or SMK, according to their potentials.

#### **d. Upgrading Motivation**

Upgrading Motivation is a program to constantly provide a sustainable spirit to students, specifically to maintain their consistency—which facilitates the learning or self-potential development, and ultimately students will maximize their effort attain achievement. The optimism to change for the better must be encouraged to students on regular basis to keep them motivated. Upgrading Motivation will guide all students to enthusiast and sincerely learn and improve themselves to become better in terms of religious, moral, character, intellectual, and social. It is done at the start of the class by yelling the school's motto of "*Fastabiqul khoirot*", meaning "today must be better than yesterday", which is accompanied by each class' motto and target, then followed by motivation from the teacher or student. Teacher is also compelled to motivate student during the learning activity. Prior to the end of school, short motivation training is given by teacher to maintain the consistency of student motivation when they are home.

In overall, Comprehensive Guidance program is effective due to the mutual cooperation and support of stakeholders. Furthermore,

the role can be elaborated as follows: 1) Principal has role and duty to control the implementation of Comprehensive Guidance program, including planning, monitoring the implementation, receiving suggestion and input, evaluating and following up or giving solution if there is a problem cannot be solved by homeroom teacher, counseling teacher, and assistant principal for student affairs; 2) The Assistant Principal for Student Affairs is responsible for the implementation of Comprehensive Guidance program and as the coordinator of the program implementation. Accompanying teachers, counseling teachers, homeroom teachers in implementing the program, including the activity of home visit. Resolving all issues that cannot be solved by homeroom teacher or counseling teacher. In addition, as mentor in group counseling and collective mentoring; 3) The Counseling teachers serve to provide intensive counseling services to students, individually or in groups, related to various problems faced by students. In addition, counseling teachers should cooperate with subject teachers, homeroom teachers and students, even principal in solving student problems. They also coordinate home visit program, collaboratively create programs with subject teachers and guardians to address problems such as learning or social difficulties at school and in the community. In addition, they also cooperate with other agencies to perform assessments on students' growth, development and to explore their potential from psychological aspects. They are also obliged to guide students to select their high secondary school; 4) The roles of teachers and homeroom are to carry out home visit for all students at least once a year, monitor the students' achievement in the contexts of academic, worship, character values, school and home activities through monitoring book collected at weekend. They are required to report students' progress at each weekend conference for follow-up. In addition, they are the mentor of group guidance. Students can articulate any complain to their homeroom teacher—who will provide solutions and also report to subject teachers of the complaint is related with a particular subject.

In addition to stakeholders of school the Comprehensive Guidance program at SMP Muhammadiyah Al-Kautsar Special Program also cooperates with neighbor communities, school committees and school foundation, as an effort to support the success of the program and help monitoring students' progress. Both parents/guardian and communities welcome the program since students can attain academic achievement and the character values at the same time, particularly those derived from the Qur'an or the national cultural character.

The outcome of the character values are gained through the Spiritual Guidance program by the internalization of religious activities at school. Among the values is Honest that can be instilled through monitoring book to control students' activity at home which is signed by parents. Discipline can be promoted through the School Law. Creative is inculcated through the cooking club program. Independent is invested through "market day" program. The spirit is inculcated through Upgrading Motivation program performed at the beginning and end of school day. Patriotic is implanted through a culture of wearing *peci* for male students and teachers at school. Friendship is instilled through mentoring programs held every Monday-Thursday. Social care is embedded through a charity program. Responsibility is inculcated from the early where students have agreed on school rules and accepted the punishment of violating them.

The indicators of the success of Comprehensive Guidance program in internalizing the character values are the students are capable to develop the faith and piety of God Almighty, social relationships with peers, emotional attitudes and behaviors, intellectual skills, responsible social attitudes and behaviors, and understanding the values and ethics within the society. The success is indicated as follows: *First*, the better relationship between teachers and students. Teachers are increasingly focused in monitoring their students while students are more open with teachers. Mentoring held every Monday-Thursday becomes a medium for students to solve their problems, both learning and social problems. Students are not hesitated to share personal problems to teachers. In other words, students are more open instead of being introvert when encountering problem. Subsequently, the relationship between teachers and parents/guardian will be intensive. Teachers can remind parents/guardian to check the students' task through *Whatsapp* group, therefore students are motivated to immediately complete their tasks. The openness will support students' confidence hence they can maximize their potential. It will be easy to direct and guide them toward integrity. Introvert students transform into cheerful and easily mingle ones after entering this school. Less disciplined students become more responsible ones. Students are motivated to be better people and able to choose the right path for the future.

*Second*, students who have difficulties to speak in public, shy, and introvert, will be motivated to conquer their apprehension through Comprehensive Guidance program. Furthermore, one of the obstacles to adolescent development is particular gang or group and tendency for

not joining other groups. It usually occurs at the seventh grade and the group is relatively small. Nevertheless after the program, at the eighth grade, the groups become closer. The student can already have a meal together. At the eighth and ninth grade, the propensity of selecting friends is lessened, and they become solid at the ninth grade. Meanwhile, in the context of religiosity, students' awareness to practice worship ritual at school increases, they do it without teacher's instruction but simply by a bell sign. The politeness is demonstrated to teachers is relatively high due to the intensive discussion and attention, closer, easier to manage, and easy to ask for help.

*Third*, the transformation of academic achievement. The academic achievement is indicated by the increase of students' score which is higher in compared to the initial score at the earlier period. The concern for students eventually reveals their formerly invisible skills and talent to be developed. Implementation of religious activities shows a change in worship that is better and consistent than before. Students' awareness is also demonstrated in carrying out worship regularly. Even the parents testified their children perform prayer consistently since studying in SMP Muhammadiyah Al-Kautsar Special Program. In addition, students also feel the attention from teachers, hence they are more obedient and interactive.

## **E. Conclusions**

The implementation of Comprehensive Guidance program has been effective based on the goals determined by the school. They include four service components of: basic guidance services, responsive services, individual planning services and system support, which are manifested in the programs: Upgrading Motivation, Character Building, Spiritual Guidance, Academic Coaching, Counseling Program, Home Visit, Mentoring, Out Door Program, and Holistic Monitoring. In addition, it is supported by lesson study to improve the quality of teachers in teaching. The implementation also involves effective interaction between schools, parents/guardian, and the community. In association with the program, the role and tasks of school personnel are: a) All school personnel—the homeroom teacher, counseling teachers, student affairs department, and principal—work together to observe and monitor the progress of each student, both academically and morally, as well as the problem faced by students; b) Participate in a conference meeting held every Saturday; c) Establish a harmonious relationship with all students; d) Home Visit for all students at least once a year



by homeroom teacher, except for students with problems where it is done intensively by Counseling teachers or assistant principal for student affairs; e) The implementation is evaluated and monitored by the principal on regular basis.

Implementation of Comprehensive Guidance program can internalize students' character values, including religious, honest, discipline, creative, independent, enthusiast, patriotic, friendly, caring, and responsible. Subsequently, the success of this program is indicated by the capability of students to develop faith and piety towards Allah SWT, social relationships with peers, emotional attitudes and behavior, intellectual skills, social responsible attitudes and behavior, and to understand the values and ethics within community.

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