

THE INFLUENCE OF COUNSELING GUIDANCE AND SPIRITUAL INTELLIGENCE IN DEVELOPING STUDENTS' ISLAMIC PERSONALITY

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ABSTRACT

This study aims to obtain information and to analyze the efforts in developing students' Islamic personality through counseling guidance and spiritual intelligence. The participants of the study are the teachers of *Sekolah Menengah Atas*/Senior High School (SMA) in Ciputat, South Tangerang. The data were collected by using correlation and regression analysis concerning the three research variables. From the result of this study, it was found that counseling guidance and spiritual intelligence had a significant correlation to the efforts of developing students' Islamic personality in school. The role of the teachers in counseling guidance and spiritual intelligence towards students would be able to provide direction and enlightenment in students to have a good self-quality, based on the teachings in their religion. Therefore, the development of students' Islamic personality is one of the efforts carried out in preventing negative influences on students, so that it can make students have high personality qualities based on the values taught in religious teachings, in the hope of giving changes to student's quality in achieving student achievement in school.

Keywords: Counseling, Spiritual Intelligence, Personality, Islam, Students

ABSTRAK

Penelitian ini bertujuan untuk memperoleh informasi dan menganalisis upaya dalam mengembangkan kepribadian Islam siswa melalui bimbingan konseling dan kecerdasan spiritual. Partisipan penelitian adalah para guru Sekolah Menengah Atas (SMA) di Ciputat, Tangerang Selatan. Data dikumpulkan dengan menggunakan analisis korelasi dan regresi mengenai tiga variabel penelitian. Dari hasil penelitian ini, ditemukan bahwa bimbingan konseling dan kecerdasan spiritual memiliki korelasi yang signifikan terhadap upaya pengembangan kepribadian Islam siswa di sekolah. Peran para guru dalam bimbingan konseling dan kecerdasan spiritual terhadap siswa akan dapat memberikan arahan dan pencerahan pada siswa untuk memiliki kualitas diri yang baik, berdasarkan pada ajaran dalam agama mereka. Oleh karena itu, pengembangan kepribadian Islam siswa adalah salah satu upaya yang dilakukan dalam mencegah pengaruh negatif pada siswa, sehingga dapat membuat siswa memiliki kualitas kepribadian yang tinggi berdasarkan nilai-nilai yang diajarkan dalam ajaran agama, dengan harapan dapat memberikan perubahan pada siswa dan kualitas dalam mencapai prestasi siswa di sekolah.

Kata Kunci: Konseling, Kecerdasan Spiritual, Kepribadian, Islam, Siswa

INTRODUCTION

Juvenile delinquency among students has tarnished the credibility of the educational institution in our country. It can occur from several causative factors such as loss of family function in educating children, the destruction of the social environment, and educational institutions. Other factors that trigger students to commit juvenile delinquency include mass and electronic media exposure, puberty, environmental influences, and lack of understanding of religion.

Students need guideline to shape their moral development. They need to develop good moral to form their identity in their growth and development as a human. In addition, they are required to be able to develop harmonious relationships in their interaction with peers, older

people and society. In short, good moral will help them to socialize and live their life in a good way. Besides, with good morals, students may put themselves in a position which is safe from the conflicts that occur in their transitional period .

Moral, personality and behavior of students can be formed by the existence of good education and the guidance and formation of spiritual intelligence in students. Counseling guidance is given to students to handle and improve the quality of students themselves, giving attention and direction to students by promoting religious values in counseling. Counseling guidance is one of the handling efforts that can be implemented in the school environment as a form of assistance services to students in helping students achieve their development optimally, both physically and physically. Counseling guidance can be done by a counselor or a counselor teacher or an ordinary teacher who performs the task as a class guide.

Teachers in their school have several roles. The role as a counsellor is one of the teachers' role as an educator. To be a good counsellor, a teacher is required to have an understanding of the child or student that he educates in the school . a counselor should provide sound and proper guidance. The guidance is translated into several steps which contains several meanings. Guidance comes from the word guide which means to direct, pilot, manager, or steer. The United States Office of Education provides guidance as an organized activity to provide systematic assistance to students in making adjustments to various forms of problems they face. Egbo (2013) stated that "the total development of a child can only take place in an environment conducive for teaching and learning".

In an attempt to achieve all educational services, principals and school management should take into consideration program and activity that promote student growth and development. One of the program is counselling program for students in the school. Good counselling program for students should be given prominent attention by educational planners. Counselling service is one of the school educational services provided to meet students' need. It is believed that guidance and counselling services in school shall develop, assess and improve educational programmes; enhance teaching and improve the competence of the teacher and reduce cost for the children (Nkechi Theresa, 2016).

Guidance and counseling are services given to students in making choices and making adjustments to deal and solve a problem. According to Belkin (1981), the presence of counselors who are present in the school environment can alleviate and assist the task of the teacher as an educator, as the counselor turns out to be very helpful for the teacher.

The existence of counseling is very helpful for individuals to become useful people in their lives, so that they have insight, views, interpretations, or choices, as well as adjustments and skills related to their personal selves and their environment. The application of guidance and counseling activities in the process of implementing the Competency-Based Curriculum in schools is crucial for the success of the teaching-learning process in schools. Subject teachers need a humane-religious approach to students, a sense of friendship with students, friendliness, encouragement, concrete, honesty and being able to understand and respect students without conditions.

To form students' good moral and behavior, spiritual intelligence should be taken into account. This intelligence is an effort made to clear the heart to be clean from various paradigm shackles and misleading prejudice that can cause human slander. On the other hand, Zohar and Marshall argued that spiritual intelligence is a merger between the value of management of the heart with emotional intelligence and spiritual values and with a religious approach (Zohar & Marshall, 2001). The existence of spiritual intelligence enables humans intact both intellectually, emotionally and spiritually so that they can help humans to heal and build themselves intact. The ability to understand the essential truths associated with faith and piety towards God Almighty is closely related to spiritual intelligence .

Spirituality is defined as the quality or condition of being spiritual, when spirituality is spelled out as something related to the spirit or soul contrasted to material things and also related to religious or sacred things rather than worldly things (Ali, Djati, & Aridhayandi, 2018). While spiritual intelligence is a collection of various non-material dimensions or human spirits. It is a foundation of life in oneself that contains spiritual values that are developed and nurtured in everyday life at school, at home or in the community. Spirituality, is indeed an aspect of human development and overall human health, all but ignored in the annals of child psychology, though, "there is a growing body of evidence documenting spiritual experiences and capacities in childhood" (Louca, 2016).

In Emotional Spiritual Quotient (ESQ), the ability to provide spiritual meaning to various activities both thought, behavior and activities carried out, as well as the ability to synergize Intelligent Quotient (IQ) Emotional Quotient (EQ) and Spiritual Quotient (SQ) comprehensively is called spiritual intelligence. Spirituality in child development becomes a process in developing awareness about the nature and existence of self, other people and the environment, and the entire universe. Sukidi (2001) describes spiritual intelligence as a light that awakens people in all situations and revives the deepest truth (Casmini, 2007; Cobb & Mayer, 2000; Dyson, Cobb, & Forman, 1997).

Spiritual development of children is a process that is constant but at the same time becomes a continuous dynamic process, which means that everyone will surely experience the process of spiritual development, although different in the process and achievement, it will be influenced by interconnection of the three main components of development spiritual, namely awareness, feeling of belonging and relating to each other, and having a way of life and outlook.

Development in religious behavior is a unity with the development of social behavior and the development of morality. Besides, Nafis stated that to be 'smart' in choosing or embracing a religion that is considered good and right, it does not come from a spiritual awareness that invites humanity to doctrine religion, spiritual awareness is related to management intelligence of meaning or spiritual value in life (Cornwall, 1989; Nafis, 2007; Shaman, 2016). The development of spiritual intelligence can be done in several stages beginning with being aware of the situation, the desire to change, recognizing oneself, being able to remove existing obstacles, having discipline, being able to interpret every situation that is faced continuously, and having respect for those who different thoughts and opinions.

Developing can be interpreted as making something or making something in a certain form, besides that it can also be interpreted as guiding, or directing, can also be interpreted as educating character and mind, as well as personality, etc. According to Raymond Bernard Cattell individual behavior both outwardly and spiritually referred to as personality (Francis, 2013).

Personality has several meanings, meaning mentality, which is a mental state that is associated with intellectual activity; meaning personality, as a form of the overall characteristics of a person's personality; meaning individuality, which is a characteristic in a person that has a different nature from others; and meaningful identity, namely as a unique characteristic of the self that is not deterred as the nature of self-defense against external influences. Personality includes all actions both behavior, ways of thinking, effort and action, responses to opportunities, ways of interacting with others, feelings and gestures.

According to Lickona (2001), personality can be interpreted as a character that has a close relationship with morals both moral concepts, moral attitudes, and moral behavior. In the formation of personality there are several elements such as those expressed by Cattell, namely elements of dynamics, elements of character, and mental elements. Dynamic element is an impulse from internal behavior, which has a natural goal or is learned. Characteristics are traits

that are related to unchanging traits, character can be a characteristic that distinguishes between a person's reaction regardless of the cause of the reaction. Mental elements can be said as mental strength or ability in a person, mental elements can be a determinant of a person's ability to carry out an activity or work, which is reflected or seen from the intelligence of themselves, special abilities and skills possessed .

In the development of Islamic students' personalities, Islamic Education has a very important role and Islamic personality possessed by students referring to Islamic religious education students learn. The existence of Islamic personality in students can reduce moral decline because all Islamic teachings are a reference in moral formation children other than that in the teachings of Islam there is nothing that is contrary to the moral values contained in people lives.

Muslim personality refers to a whole aspect of personality which consists of outside behavior, mental activities, philosophy of life and beliefs that can show devotion and surrender to God. If someone has practiced the teachings of his religion which he adheres to with good faith indirectly has formed an awareness in himself without any compulsion from outside to run or behave properly. In Islamic education there are many methods that can be applied and used in the effort to form a personality. According to Anahlah, the methods for forming personalities and instilling faith include: Exemplary methods, habituation methods, parable methods, *'ibrab* methods and disciplinary methods, *targhib* and *tarhib* methods.

A personality has various elements that make up a personality. Aspects that are applied in personality consist of three aspects, namely physical aspects, psychological aspects, and spiritual aspects. Physical aspects include behavior seen from outside oneself, elements or psychological aspects are aspects that cannot be seen from outside the self. spiritual aspects include psychological aspects of the abstract, in the form of life philosophy and belief. Forming a students' Islamic personality is a process or method carried out in an effort to form, guide, and direct students so that they have morals, personality, attitudes and behaviors that are in accordance with the teachings of Islam.

Studies juvenile delinquency has been investigated by researchers Davies, & Robson (2016); Indrijati (2017); Khuluqo; Sumedi (2016). Those studies discussed type of juvenile delinquency. To overcome juvenile delinquency, several efforts have been deployed in the school. The role of guidance and counseling is important to solve juvenile delinquency. Studies reporting guidance and counseling in school to overcome juvenile delinquency have been published in journals. They investigated how guidance counseling in schools deal and assist students to solve juvenile delinquency Alizamar, Fikri, Afdal (2017); Fatchurahman, Bulkani, Supardi (2017). Their studies concern the effort implemented by guidance and counseling program to help student deal with their problem and difficulties. Unfortunately, the studies that investigate guidance and counseling in a particular city in Indonesia has not been well documented.

This study aims to obtain information and to analyze the efforts in developing students' Islamic personality through counseling guidance and spiritual intelligence. It also sought to explore whether counseling guidance and spiritual intelligence had a significant correlation to the efforts of developing students' Islamic personality in school. It also investigated the role of the teachers in counseling guidance and spiritual intelligence towards students.

METHOD

In this study, the method used is a quantitative method. Quantitative research methods can be interpreted as research methods that are based on the philosophy of positivism, used to examine certain populations or samples (Sugiyono, 2013). The quantitative approach is done to test the theory in building facts, and as a tool in showing the relationship between the

variables studied, able to provide statistical description data, and aims to interpret and predict results. Quantitative methods were used in this study to analyze the relationship of counseling and spiritual intelligence to the development of students' Islamic personalities.

Population in this study is the SMA teachers in Ciputat, South Tangerang, as many as 140 teachers with the status of Civil Servants. A sample of 140 people who is the respondents of the study, using random sampling techniques. The sample used is 10% of the population. Large subjects can be taken between 10-15% or 20-25%.

The research data was obtained by using a questionnaire or instrument that was compiled and adjusted to the study using a Likert scale model. Questionnaire is a technique in collecting data by giving a set of questions or statements in writing to the respondent of the study to be answered which are research data (Sugiyono, 2013).

The counseling research instrument follows Sardiman (2001) which mentions nine teacher roles in Counseling Guidance activities, namely: 1) Informator, 2) Organizers, 3) Motivators, 4) Directors, 5) Initiators, 6) Transmitters, 7) Facilitators, 8) Mediators, 9) Evaluators.

Instrument for spiritual intelligence research based on King (King, 2009) which divides there spiritual intelligence into four components, each of which represents a measurement of spiritual intelligence as a whole, which are: 1) Critical Existential Thinking), 2) Personal Meaning Production, 3) Transcendental Awareness, and 4) Conscious State Expansion. Islamic personality research instruments students follow Ahmad Marimba (Marimba, 1962) which reveals personality elements namely 1) physical aspects, 2) psychological aspects, 3) spiritual aspects.

Data were analyzed using inferential analysis through correlation analysis and regression analysis. Testing the requirements of analysis was first carried out before conducting inreferential analysis, including: validity test, data reliability test and normality distribution test. To find out the closeness and direction of the relationship between two variables and using simple correlation analysis. According to Sugiyono the interpretation of the correlation coefficients is 0.00- 0.199 (very low), 0.20-0.399 (low), 0.40-0.599 (medium), 0.60-0.799 (strong), 0.80-1,000 (very strong). Regression analysis is used to determine how much change occurs in the independent variable in influencing the dependent variable. Regression can also be interpreted as an attempt to predict a change (Sugiyono, 2013).

RESULTS AND DISCUSSION

Correlation analysis

Correlation analysis is used to see the large relationship between counseling and spiritual intelligence towards the development of Islamic students 'personality. The results of the correlation analysis study of counseling and spiritual intelligence towards the formation of Islamic students' personality can be seen in Tables 1 and 2.

Table 1. Correlation Analysis of Counseling Guidance on the Formation of Student Islamic Personality

Indicator	Physical Aspect	Psychological Aspect	Spiritual Aspect	Islamic Personality
Informator	0.578**	0.612**	0.592**	0.645**
Onganisator	0.615**	0.684**	0.715**	0.727**
Motivator	0.623**	0.680**	0.705**	0.726**
Direktor	0.598**	0.606**	0.680**	0.681**
Inisiator	0.616**	0.668**	0.669**	0.706**
Transmitter	0.608**	0.677**	0.709**	0.720**
Fasilitator	0.630**	0.672**	0.697**	0.723**
Mediator	0.575**	0.579**	0.668**	0.659**

Indicator	Physical Aspect	Psychological Aspect	Spiritual Aspect	Islamic Personality
Evaluator	0.654**	0.679**	0.692**	0.733**
Bimbingan Konseling	0.765**	0.815**	0.851**	0.879**

** . Correlation is significant at the 0.01 level (2-tailed).

From Table 1, it can be seen that the overall counseling guidance indicator has a high correlation value, which ranges above the value of 0.55, to the overall indicator of student Islamic personality, as well as the value of variable counseling guidance that has a high correlation with Islamic personality at 0.879. From this correlation analysis, it can be concluded that Islamic personality in students can be developed and enhanced by the guidance and counseling given by the teacher in the school. All roles performed by the teacher in counseling activities during the learning process take place in the school, if it is carried out optimally by prioritizing efforts to improve and improve the quality of the personality of Islamic students that can be achieved well.

Table 2. Analysis of Spiritual Intelligence Correlation Against Islamic Personality Formation

Indicator	Physical Aspect	Psychological Aspect	Spiritual Aspect	Islamic Personality
Critical Existential Thinking	.617**	.677**	.711**	.724**
Personal Meaning Production	.632**	.684**	.716**	.734**
Transcendental Awareness	.607**	.639**	.715**	.709**
Conscious State Expansion	.676**	.716**	.710**	.761**
Kecerdasan Spiritual	.748**	.803**	.842**	.865**

** . Correlation is significant at the 0.01 level (2-tailed).

From the Table 2, it can be seen that the indicator of spiritual intelligence has a high correlation value to students' Islamic personality, the correlation value indicator of spiritual intelligence is above 0.600, to the overall indicator of students' Islamic personality. Likewise, the spiritual intelligence variable has a high correlation value for Islamic personality variables of 0.865. From the results of the correlation analysis, it can be concluded that spiritual intelligence has a high value of relation to students' Islamic personality in school, the better the spiritual intelligence that students get in school will improve students' Islamic personality as well. Thus one of the efforts that can be made in forming the Islamic personality of students in school can be taken by giving serious attention to spiritual intelligence.

Regression Analysis

The Correlation between Counseling Guidance and Students' Islamic Personality

To find out the relationship between counseling on Islamic personality students used regression analysis. From the calculation results obtained $a = 0.595$, with a constant value of 3.464. By entering a and b into the regression equation Y over X_1 $\hat{Y} = 3.464 + 0.595X_1$.

To find out whether the regression equation model is significant or not, it can be done using analysis of variance (F test) with the assessment criteria $F_{\text{count}} > F_{\text{table}} (0.05)$. From the calculation results it is known that the calculated F value is 469,288. These results indicate that the regression direction coefficient Y on X_1 is very significant or very significant at the significance level $\alpha = 0.05$. Thus the equation $\hat{Y} = 3.464 + 0.595X_1$ can be used to explain and draw further conclusions about the relationship between counseling towards students' Islamic personalities. Counseling guidance correlation coefficient on Islamic students' personality can be seen in Table 3.

Table 3. Correlation Coefficient of Counseling Guidance Against Students' Islamic Personality

Model		Unstandardized Coefficients		Standardized Coefficients	F	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.464	5.226			
	Counseling Guidance	.595	.027	.879	469.288	0.000

a. Dependent Variable: Students' Islamic Personality

To find out whether the linear regression equation or cannot use the regression linearity test. The evaluation criterion is $F_{\text{count}} < F_{\text{table}}$. From the calculation results obtained by the value of $F_{\text{calculate}}$ 1.044; while the F_{table} value at $\alpha = 0.05$ is 1.47, this indicates that the value of $F_{\text{count}} < F_{\text{table}}$. Thus the regression equation model is linear. Furthermore, a correlation test between X1 and Y was conducted. From the results of a simple correlation analysis the correlation coefficient of $r_{y1} = 0.879$ was obtained and the coefficient of determination $r_{y1}^2 = 0.773$ means that the variation in Islamic personality of students in school can be explained by the variance of counseling at 77.3%. The results of the calculation of correlation and determination can be seen in Table 4.

Table 4. Correlation Value and Variable Determination

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.879 ^a	.773	.771	8.870

a. Predictors: (Constant), Counseling Guidance

Then it can be concluded that there is a positive relationship between counseling towards Islamic students' personality and is tested significantly, thus it can be said that the better the counseling given by the teacher in the school will shape the Islamic personality of students in school as well.

The Correlation between Spiritual Intelligence and Students' Islamic Personality

To find out the correlation between spiritual intelligence on students' Islamic personality, the researcher used regression and correlation analysis. From the calculation results obtained a $r = 0.372$, with a constant value of 4.371. By entering a into the regression equation Y over X₁ $\hat{Y} = 4.371 + 0.372X_2$.

To find out whether the regression equation model is significant or not, it can be done using analysis of variance (F test) with the assessment criteria $F_{\text{count}} > F_{\text{table}}$ (0.05). From the calculation results it is known that the calculated F value is 409,234. These results indicate that the regression coefficient Y on X₂ is very significant or very significant at the significance level is 0.05. Thus the equation $\hat{Y} = 4.371 + 0.372 X_2$ can be used to explain and draw further conclusions regarding the relationship between spiritual intelligence towards students' Islamic personalities. Correlation coefficient of spiritual intelligence on students' Islamic personality can be seen in Table 5.

Table 5. Spiritual Intelligence Correlation Coefficient on Students' Islamic Personality

Model		Unstandardized Coefficients		Standardized Coefficients	F	Sig.
		B	Std. Error	Beta		
1	(Constant)	4.371	5.358			
	Kecerdasan Spiritual	.372	.063	.865	409.234	.000

a. Dependent Variable: Students' Islamic Personality

To find out whether the linear regression equation or cannot use the regression linearity test. The evaluation criterion is $F_{count} < F_{table}$. From the calculation results obtained by the value of F_{count} 1.34; while the F_{table} value at $\alpha = 0.05$ is 1.45, this indicates that the value of $F_{count} < F_{table}$. Thus the regression equation model is linear. Then the correlation test between X_2 and Y . From the results of a simple correlation analysis the correlation coefficient of $r_{y_2} = 0.865$ and the coefficient of determination $r^2_{y_2} = 0.748$ means that variations in the formation of students' Islamic personality in school can be explained from the variance of spiritual intelligence of 74.8%. The results of the calculation of correlation and determination can be seen in Table 6.

Table 6. Correlation Value and Variable Determination

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.865 ^a	.748	.746	9.344

a. Predictors: (Constant), Spiritual Quotient

So it can be concluded that there is a positive correlation between spiritual intelligence towards the formation of Islamic students' personality and tested significantly, thus it can be said that the better the spiritual intelligence in the school will improve the quality of the formation of Islamic students' personality in school as well.

Dominant Factors Affect the Establishment of Students' Islamic Personality

Regression analysis was used to find out the dominant factors for forming Islamic students' personalities using stepwise regression. To analyze using stepwise regression analysis, correlation analysis is carried out first like table 7.

Table 7. Correlation of Students' Islamic Personality Formation Factors

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.761 ^a	.580	.576	12.067
2	.828 ^b	.686	.681	10.464
3	.858 ^c	.736	.731	9.625
4	.875 ^d	.766	.759	9.094
5	.886 ^e	.784	.776	8.767

- a. Predictors: (Constant), Conscious State Expansion
- b. Predictors: (Constant), Conscious State Expansion, Transcendental Awareness
- c. Predictors: (Constant), Conscious State Expansion, Transcendental Awareness , Organisator
- d. Predictors: (Constant), Conscious State Expansion, Transcendental Awareness , Organisator, Informator
- e. Predictors: (Constant), Conscious State Expansion, Transcendental Awareness , Organisator, Informator, Fasilitator

From table 7 it can be seen that the correlation value of the Conscious State Expansion dimension is ($r = 0.761$), with the determination correlation value of ($r^2 = 0.580$), meaning that around 58.0% of students' Islamic personality factors can be explained by the dimensions of Conscious State Expansion, after being added by Transcendental Awareness dimension correlation value is 0.828, with a determination correlation value of ($r^2 = 0.686$), indicating the percentage of 68.6% Islamic personality factors of students affected by the dimensions of Conscious State Expansion and Transcendental Awareness, from the third model it can be seen that there are additional dimensions increase the correlation value by ($r = 0.858$), with the

determination correlation value of ($r_2 = 0.736$), indicating the percentage to 73.6% of Islamic personality factors of students affected by the dimensions of Conscious State Expansion, Transcendental Awareness and Organizers, after being added to the Informator dimension indicating an increase correlation value is ($r = 0.875$), with a determination correlation value of ($r_2 = 0.766$), this shows the percentage of 76.6% Islamic personality factors of students influenced by the dimensions of Conscious State Expansion, Transcendental Awareness, Organizers and Informers, added by the Facilitator's dimensions showing an increase in the correlation value of ($r = 0.886$), with a determination correlation value of ($r_2 = 0.784$), this shows a percentage of 78.4% of Islamic personality factors of students affected by the dimensions of the Conscious State Expansion, Transcendental Awareness, Organizers, Informers, and Facilitators, means that 21.6% of factors that affect students' Islamic personality can be explained by other factors.

This finding proves that there is a significant relationship between the Conscious State Expansion, Transcendental Awareness, Organizers, Informers, and Facilitators in increasing the formation of Islamic students' personalities in schools. Thus, in an effort to increase the formation of student personality in schools, it can be done with serious attention in improving the quality of the Conscious State Expansion, Transcendental Awareness, Organizers, Informers, and Facilitators, without reducing the importance of other factors that influence the formation of students' Islamic personalities.

From the results of the study, it can be seen that the development of Islamic students' personalities can be carried out with good counseling and spiritual intelligence in schools. Counseling guidance and spiritual intelligence have a strong relationship with the formation of Islamic personalities of students in school. The dominant factor that greatly influences the formation of students' Islamic personalities is the factor of Conscious State Expansion, Transcendental Awareness, Organizers, Informers, and Facilitators. The existence of counseling is carried out to provide assistance to students in overcoming various learning-related problems or other problems that also influence student learning outcomes. Kartini Kartono (2003) provide limits on juvenile delinquency explicitly and clearly as symptoms of social pain in children and adolescents formed due to social neglect of children or adolescents, which causes the formation and development of deviant behavior.

Glueck and Glueck's study suggests that 98.4% of bad children are caused by the influence of other bad boys (Arifin, 2012). School success is not only measured by the ability of students to meet intellectual value standards, but also to develop exemplary by having a high spiritual level. A student who has spiritual intelligence can be seen from his attitude, and behaves well and embodies the desire for a better life. This is because spiritual intelligence is an ability possessed by individuals to behave, use, and realize what they want, value and quality in achieving a better life (Chin, Anantharaman, & Tong, 2011). In detail, Zohar & Marshall stated that spiritual intelligence can be seen from aspects of thinking about flexibility, high awareness, wisdom, adaptation, vision and value, useful, holistic, curiosity, and firm stance (King, 2009; Zohar & Marshall, 2001).

The existence of spiritual intelligence is very important to be carried out in schools, because by developing spiritual intelligence (SQ) children not only affect their own minds and souls. Attempts to develop children's spiritual intelligence (SQ) early on will be able to influence children's personalities both mentally, psychologically, and mentally and mentally which affect children's daily behavior so that children can develop optimally and will be able to grow into intelligent children. both intellectually are also spiritually intelligent. This research is in line with Callaghan's research (Ali et.al., 2018; Callaghan, 2005; Chin et.al., 2011) who said that spiritual is significantly related to the character of the child.

Various benefits are found with the development of spiritual intelligence (SQ) for the growth and development of children. Spiritual intelligence is a form or manifestation of one's spiritual character, quality and nature as well as efforts that a person has in dealing with each other or with God. The implementation of actions, actions, words and attitudes is based on thoughts, feelings absorbed from religion as from faith, thought (Abu, Mokhtar, Hassan, & Darmanita Suhan, 2015).

In using spiritual intelligence when dealing with existential problems that relate to thoughts such as when feeling down, trapped by habits, the existence of worries, and past problems as a result of illness and sadness (Khavari, 2000; Satiadarma, & Waruwu 2003).

In a structured learning process such as classroom learning activities and unstructured activities such as extracurricular activities can be developed spiritual intelligence that can be done with various methods such as giving assignments, nurturing, knowledge, creative activities, brotherhood formation and leadership (Utami, 2016). One effort that can be made in the application of spiritual intelligence in schools as expressed by Suharsono (2005) who said that there are two things that need to be done to develop spiritual intelligence, namely the implementation of exercises that are intellectual and spiritually in everyday life. Sukidi (2001) argues that spiritual intelligence is a combination of what we live about the compassion that comes from our hearts with everything related to our mentality.

Students in schools are given intellectual training and live their life activities, spirituality has a positive impact on adolescent life, based on research, researchers have found that various aspects of religion are associated with positive outcomes for adolescents (King, 2009). Adolescent health and adolescent behavior problems can be formed from the role of religion (Cotton et al., 2006). Teenagers who are religious (applying religious values in themselves) are able to display the nature of compassion and concern for others that are formed from the mindset and understanding of adolescents towards religious teachings.

In the development of student personality, Muslim societies are more appropriate to use personality-based Islamic theory, because this theory can accommodate all of its behavior and show self-image and self-esteem as a real Muslim (Mujib & Daradjat, 1999). Sincerity, *ikhlash*, and truth from the sources of religious teachings are the foundation of spiritual intelligence. In divine psychology, spiritual intelligence is more or less *lust al muthmainnah*. Establishing spiritual contact with Divine Rabbi can be done in the presence of a peaceful and calm soul Sukidi (2001). Someone who has a strong relationship with God Almighty is someone who has high spiritual intelligence too, which will have an impact on one's intelligence when interacting with others, which is based on the human heart that tends to obey God (Abdullah, 2016).

CONCLUSION

The development of Islamic student personality is one form of efforts to deal with negative changes that occur in students. The formation of Islamic personalities will provide an understanding of healthy living, living with rules based on the teachings of Islam. The development of students' Islamic personalities requires various parties' roles, one of which is educational institutions. Educational institutions are a forum for knowledge and skills for students, schools as educational institutions are required to be able to provide knowledge and skills to students. In the school, formation of personality Islam in students must be one of the priorities that must be carried. The result enables students to get general knowledge and skills, and in addition they will get good quality personality.

Students who have an Islamic personality will be able to fortify themselves from the negative influences that exist, because of their understanding and knowledge of the religious values they embrace. Someone can be said to have perfection of faith if they have noble

character or morality, therefore, morals or manners become one that must be prioritized in the teachings of Islam, to be instilled and taught to students. In this case the Counselor / Counselor's assignment helps students to get happiness in their lives. At present the guidance and counseling service paradigm prioritizes prevention and development services, but guidance and counseling services for students who have problems remain a concern.

Students who have spiritual intelligence can foster themselves in behaving, as a reflection of the nature or behavior that is carried out from all decisions taken, a student will be able to understand the meaning of life in understanding the world and other people so that they will be aware of their own identity. A student who has spiritual intelligence has embedded thoughts about everything that happens in this nature is the will of God, by holding fast to the values contained in life.

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