

CHAPTER IV

ANALYSIS OF ISLAMIC GUIDANCE AND COUNSELING PROCESS

FOR THE BENEFICIARIES OF MARDI UTOMO SOCIAL

REHABILITATION CENTRE SEMARANG

4.1. The Implementation of Islamic Guidance and Counseling for the Beneficiaries of Mardi Utomo Social Rehabilitation Centre, Semarang

4.1.1. The Practitioner of Islamic Guidance and Counseling

In general, the design of Islamic guidance and counseling program is determined by the institution of Mardi Utomo Semarang 1, but the technical implementation includes the material, method, techniques, and media, are handled by the Islamic counselors of MORA as the field executors. Islamic counselors of MORA Semarang consist of 16 members (see on appendix 1). Each activity of Islamic guidance and counseling is usually conducted by two religious counselors as suitable as schedule. However, Islamic guidance and counseling in Mardi Utomo Semarang 1 is collective-guidance (*binaan bersama*), so the Islamic counselors conduct the activity as teamwork.

In this case, the institution of Mardi Utomo Semarang does not limit the counselor in certain design of material and other element. Yet, Mardi Utomo Semarang only provided a simple

guideline/ syllabus in implementing Islamic guidance and counseling bellow:

The objectives of mental and spiritual guidance/Islamic guidance and counseling activity are:

- a. To increase the pious of beneficiaries to The God; according to their faith or believe.
- b. To make the beneficiaries have awareness and religious tolerant.

Two objectives above is formulated trough the existence of some **indicators** bellows:

- a. Increase of religious knowledge and ability in practicing religious rites/worship as suitable as the religious doctrine.
- b. The existence of life system among beneficiaries which is tolerant and respect the other religion.
- c. The beneficiaries have a good moral (*saleh*) as a religious creature.
- d. Increase of understanding and ability among the beneficiaries in reciting and writing holy Quran (Document of Mardi Utomo Semarang 1, syllabic social and rehabilitation service 2012-2013).

Refers to the requirement of ideal practitioners of Islamic guidance and counseling program in chapter II, especially pointed on the statement that:

“The counselors must try hard to perform the ideal operational procedure of the program that has been determined (SOP/ *Standard Operating Procedure*, SAP/ *Satuan Acara Penyuluhan*)”,

The researcher analyzed that point could not be reached by the institution. This point shows that there is an integrated relation between the practitioner and SOP/SAP. The ideal practitioners are attributed when they could fulfill their duty based on SOP (see appendix 2, 6 & 7) and implement the activity based on SAP but the main problem in Mardi Utomo Semarang; there is no clear guideline or SAP of Islamic guidance and counseling program. The syllabic that is determined by the institution is not fulfilling the ideal requirement of operational procedure in implementing Islamic guidance and counseling program.

According to POKJALUH/*Kelompok Pekerja Penyuluh* of *Karawang* (2011: 5) ideally, the guideline of Islamic guidance and counseling activity at least covers sixth aspects. They are objective, reasons, executor, time of activity, place of activity, and technical implementation/SAP (see appendix 3).

Basically, both of institution do the coordination and share together in giving the proper material for beneficiaries before conducting Islamic guidance and counseling activity, but it is just in informal form. Whereas, the coordination of Mardi Utomo (as main institution) and Islamic counselors of MORA (as stake holder)

should be well-organized and well-ordered in clear guideline form as the basic of operating the program (Observation, 21st January 2012).

In the other hand, the freedom given to the counselors cause flexibility in implementing the program so that the counselors could adapt the materials and choose the method based on the situation or condition of *mad'u*. Even so, this system has a weakness like the emerging of probability the implementation of Islamic guidance and counseling which is unfocused to the grand target (Observation, on 20th May 2013).

The clear SAP of Islamic guidance and counseling is really necessary and it has the benefits bellows:

- a. Goal determination will be the guideline of Islamic guidance and counseling activity.
- b. Establish the procedure of goal achievement effectively and efficiently.
- c. Minimize indefinite decision during the process of Islamic guidance and counseling.
- d. As the standard of activity's evaluation.

The benefits above can be reached maximally by fulfilling some requirements bellow:

1. It should be made to support the goal achievement.
2. It is arranged by the party who really understand the essence of target.

3. It should be arranged by the party who master the arrangement technique.
4. It should be enclosed with details items such programs planning: method, personnel, financial, time target, goal, etc.
5. It should be rational and operational.
6. It should be simple, clear and applicable.
7. Flexible.
8. Has stability and predictable (POKJALUH Karawang, posted on March 8th, 2011, 17.49 p.m.).

4.1.2. Schedule of Islamic guidance and counseling

Islamic guidance and counseling activity is conducted twice a month in the first and the third Monday, at 10.30-12.30 WIB. The location is in the Mosque located inside the environment of Mardi Utomo Social Rehabilitation Centre, Semarang. Based on the observation, the researcher appraise that the location or place of activity chosen on the Mosque is the appropriate choice. The situation of the activity on the mosque is more relax than in the classroom. The situation in the classroom is too formal for the beneficiaries. Therefore, it is reasonable when some of beneficiaries are sleepy or bored when joining the activity.

In the Mosque the beneficiaries more enthusiasm to give the responses, share or asking questions related to their religious difficulty (comparison observation 6th February& 20th May 2013).

The chief of technical department argues that the activity of Islamic guidance and counseling for the beneficiaries is an effort of resuscitation which is expected to do “*brain washing*” for the beneficiaries who have minus (-) mental or *bagging mindset* and guide them to have a positive (+) mental through religious approach. Therefore, according to him, Islamic guidance and counseling activity will be effective if it is oriented to practical than theoretical. Besides the using of suitable method, technical, material, etc, place and time of guidance also give the big influence to the success of guidance. For instance, Islamic guidance and counseling activity is conducted at the strategic place such mosque and coincides with the prayer time. In such condition, the religious counselor could guide the beneficiaries directly about the way of taking a ritual ablution, the way of praying, reading holy Qur’an till give them a spiritual preaching. Such situation is targeted produce the better result than the activity which is conducted in a classical form (Interview with the technical officer, Drs. Susan Cahyana, on January 7th 2013).

The statement above is supported by the statement of social counselor of Mardi Utomo who said that in a period of year 2012-2013 Islamic guidance and counseling program is “*Mosque Oriented*”. This decision is made by the institution based on the monitoring result of previous activity (in a classical form). When Islamic guidance and counseling activity was conducted in classical

form, it could not reach the optimal result and less response from the beneficiaries. Therefore, in this period, the activity is fully conducted on the Mosque and it will be closed by doing midday prayer together with the Islamic counselors (Interview with Budi, 20th May 2013).

Islamic guidance and counseling activity is described on some steps bellow:

1. Opening
2. Delivering material
3. Conducting Interactive dialog related to the material
4. Closing
5. Performing Midday Prayer
6. Free Consultation (Related to the spiritual problem).

The steps above are proven with the detailed agenda trough some observations bellows:

Observation 1 (January, 20th 2013)

Islamic Counselors : Mustafirin&ZahraturNisa'

Material : Advise to do obligation prayer, practice *Adzan*, religious motivation, and *sholawat*.

Method : Speech, demonstration, dialog.

Agenda : Opening, deliver material/speech while giving direct example (demonstration) of the right way of *Adzan*, practices *Adzan* of some beneficiaries, dialog, closing, Midday prayer.

Observation 2 (February, 6th 2013)

Islamic Counselors : Widodo

Material : “*Shalat* as a way out to avoid *Ahlak Mazmumah*”

Method : Speech, and dialog.

Agenda : Opening, deliver material/speech dialog, closing, Midday prayer.

Observation3 (March, 4th 2013)

Islamic Counselor : M. Ainur Rafiq, S.Ag,

Material : the mechanism of Ritual ablution and prayer movement and its philosophic understanding.

Method : Speech, demonstration, and dialog.

Agenda : Opening, deliver material/speech while giving direct example (demonstration), Dialog, closing, Midday prayer.

Observation4 (20th May 2013).

Islamic Counselor : Rahmad Hidayat & SitiWachidah

Material : Philosophic understanding of prayer reading and its benefits (*bacaan sholat ketika gerakan duduk diantara dua sujud*). Specific theme is “*Shalat mempercepat datangnya pertolongan Allah*”.

Method : Speech, demonstration, and dialog.

Agenda : Opening, deliver material/speech while giving direct example (demonstration), dialog, closing, Midday prayer.

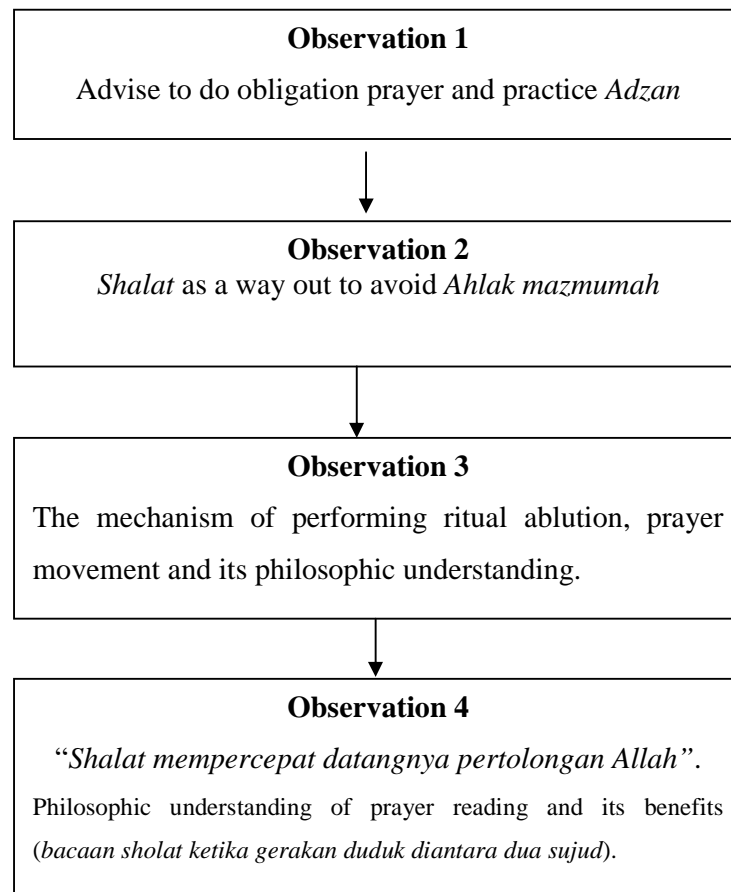
4.1.3. Material of Islamic guidance and counseling

Basically, material of Islamic guidance and counseling which is given for the beneficiaries is related to all their live aspect especially about mental-spiritual. The beneficiaries consist of different characteristic, personal problems, live background, and the main thing is they have a different spiritual condition. Therefore, in implementing Islamic guidance and counseling, the Islamic counselors must consider the basic need of beneficiaries exactly to deliver and choose the material which is related to the problem faced by them.

In the period of 2012/2013 the institution considers *shalat* as the most important material to be delivered by the counselor (interview with Muklis, Islamic Counselor of MORA, and 20th May 2013). Although the Islamic counselors did not make the clear material arrangement, but it doesn't mean that the material is not delivered well. The Islamic counselors conducted the coordination in order to create the continuity in delivering materials without repeating the same explanation (Interview with Islamic counselors, 20th may 2013).

This statement is proven by the observation result which is described in the scheme bellow:

Figure 4.1



The schema above shows that at the first until the fourth observation the material delivered is having the continuity. The main purpose of institution considers *shalat* as the most important material to be given for beneficiaries in order to support and to encourage the beneficiaries performing *sholat* as a habit. *Sholat* as an Islamic foundation is the crucial Islamic rite which guides the beneficiaries

avoids evil behaviors. When *shalat* can be performed well by beneficiaries, it will encourage them to do other religious' worship. Besides that, most of beneficiaries are could not perform *shalat* well. It is proven by their mistakes when they practice *shalat* or even take a ritual ablution (interview, Social counselor/*Ta'mir*, Gunawan, 20th may 2013). Such on the Quran verse *Al-Ankabut*: 45 Allah said:



The meaning is: “*Recite (Muhammad), what has been revealed to you of the book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is Greatest. And Allah knows that (deeds) which you do*” (Ali, 2008: 403).

In this case, *shalat* is not the only one material on Islamic guidance and counseling activity. In delivering material the counselors explore other important material; for example, when the counselors explain about the understanding about reading or praying in *salat*, they try to correlate and collaborate with other materials. Therefore, based on the interviews to the Islamic counselors and the institution of Mardi Utomo Semarang 1, the materials on Islamic guidance and counseling among the beneficiaries are classified into:

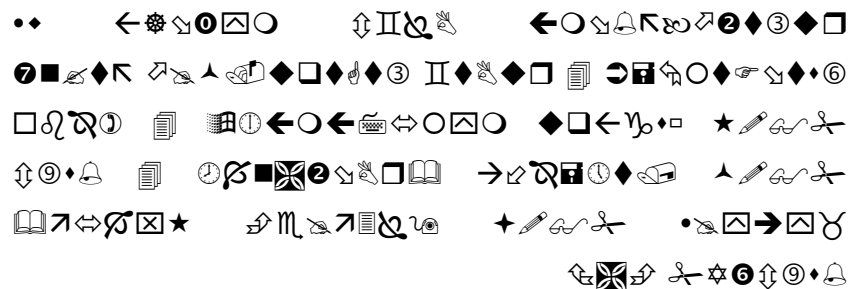
- a. Vital material : *Syari'ah*, main priority *shalat*.

- b. Important material : *Aqidah, Ahlaq*, and religious motivation.
- c. Helpful materials : Good story or *qisah teladan* and *Shalawat* (observation, 20th May 2013).

Whole of materials above is necessary by the beneficiaries, such *Salawat* and good story is given to entertain the beneficiaries and make them happy especially to lose and erase their stigma as marginal community. This statement is supported by the result of interviews bellow:

“In every Islamic guidance and counseling activity, the Islamic counselors always give motivations and use the motivation verses on Quran to increase the self confidence as marginal community. One of the verses that I use to give them motivation to work (ikhtiar & tawakal) for example At-Thalaq: 3 (interviewed (translated) Habibil Huda, S.Sos.I on 16th April 2013).

The content of mentioned verse is:



The meaning is: *“And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion* (Ali, 2008: 559).

(Based on observations, this verses substance also delivered in each activities).

The researcher analyzes that material given during Islamic guidance and counseling is almost necessary. Beside, the exactness of verses chosen as the basic source of material with the problem faced by the beneficiaries above shows that the Islamic counselor is competence to deliver the materials well. In other hand, it will be better if the materials are well-prepared by making a clear design and arrange the material in printed writing or at least simple note as the guideline to avoid blur materials (See appendix 4&5). In fact, almost in observations the researcher found the counselors do not bring any simple note or text. These cause two assumptions emerge: *First*, the Islamic counselors do not bring the note or text because they have mastered the material well or *Second*, it because they did not arrange the material before conducting the activity. To answer and determine the true assumption, the researchers tried to access the documentation of materials arrangement to each counselor, but no one of them have a document. These are some admission of counselors:

“Actually, material arrangement is obligated before conducting the activity of Islamic guidance and counseling but almost all of the counselors do not fulfill this requirement. For collective guidance such Mardi Utomo ideally we plan and arrange the materials together because the Islamic counselors work in team but in fact, it did not realize yet”(interview (translated) Wachidah, 20th May 2012).

“Indeed, disappearance of materials’ design is the weakness of Islamic counselors, but in another hand, it is because the organization of FKPAI (Forum Komunikasi Penyuluh Agama Islam) Semarang is formed and legalized less

than a year. We can say that our organization is unsettled yet. Therefore, up to now, an Islamic counselor has a freedom to explore his ability in conducting the guidance activity with the own concept although we handle some of collective-guidance. There is less of coordination or meeting just for making a good planning or design the certain program. In some meeting, we just do the general evaluation of some activities but it is not discussed and reported deeply (interview with the chief of FKPAI, Rafiq, on 4th March 2013).

On *Panduan Tugas Penyuluh Agama* is explained that there should be a preparation before implementing or delivering the materials of Islamic guidance and counseling. The preparation includes:

1. Prepare the material accord with the condition (psychology, social, and life background) of clients.
2. Make the text or at least simple notes about the framework of problem that will be delivered.
3. If it's possible, the materials is printed and shared to the clients.

For example reading text of *shalat* (PENAMAS, 2012:64).

In this case, the researcher found *inconsistence* between the task guideline and the implementation. Another point is that on the item 4th of concept determined by Mardi Utomo Institution there is a statement *“Increase of understanding and ability among the beneficiaries on reciting and writing holy Quran”* but, in the implementation there is no intensive guidance of BTA (*Baca Tulis Alqur'an*) or at least the introduction of *Hijaiyah* letters. The Islamic counselor states:

“Actually, we never measure the achievement level of our activity such Islamic guidance and counseling and besides, there is no indicators determined to measure the quality of our activity. But, in one case, we can evaluate the development of client’s ability and measure the effectiveness of our method such in the prison is by monitors the ability of BTA materials. The problem is that the institution of Mardi Utomo burden the main material is shalat and there is no request for apply this method and material so we did not apply it. The problem also the time provided to conduct Islamic guidance activity is limited. So, it’s impossible for us to deliver all materials include BTA”(interview Muchlis, 20th May 2013).

The chief of FKPAI (*Forum Komunikasi Penyuluh Agama Islam*) of MORA Semarang, M. Ainur Rofiq, S.Ag (March, 4th 2012) states that before doing Islamic guidance and counseling service the Islamic counselors communicates with the officers or social worker there to get the information related to the beneficiaries’ development. Trough this coordination the counselors often get the source or information about the crucial problem which should get the attention and guidance service intensively. Therefore, it could be an additional and adjustment material or guidance out of the schedule. the material of Islamic guidance and counseling generally focused on several aspect bellows:

1. Giving the knowledge and understanding about *Aqidah* Islam.
2. Giving the knowledge and understanding about Islamic laws or *syariah*. Especially for obligation worship such as prayer, fasting, basic knowledge of *fiqh* likes *thaharah*, etc.
3. Giving the knowledge and philosophic understanding simplify about Islamic doctrine and its benefits to the life prosperity.

4. Giving the knowledge and understanding about *Ahlak*, especially related to the risk and dangerous impact of having a deviation behavior or *ahlak madzmumah*.
5. Motivation to endeavor (*ikhtiar*) and surrender (*tawakal*) to the Lord Allah.
6. Good story about prophet and *Aulia* as the motivation source for their life or for their personal and spiritual development.

The researcher analyzed that is right to deliver some materials above. Nevertheless, need to be known that each beneficiary has the different problem and character. Therefore, there should be a problem inventory (DIM/*daftar inventaris masalah*) specifically related to the real basic needed of beneficiaries, kinds of religious difficulties, the level of religious knowledge, the development of spiritual condition, etc as the basic source to determine an appropriate program includes: suitable material, exacted method, technique and media. In Mardi Utomo Semarang all the beneficiaries get the same material in a forum of Islamic guidance and counseling activity. For example; *Shalat* is chosen as the urgent material and then all of counselors should focused on delivering material about *shalat* to all beneficiaries. All the practitioners of Islamic guidance and counseling guided the beneficiaries in group, at the same time and same material. Whereas, this decision is not based on the real consideration as suitable as the real needed of

beneficiaries. Such on the chapter II explain that the different role status of beneficiaries should get the different treatment. But in fact, in this case the institution of Mardi Utomo generalize the basic needed of beneficiaries who clearly feces the different cases (beggars, vagrants, homeless). In addition, it will be better if the beneficiaries is classified based on their cases. For example: the beneficiaries who consist of beggars; their problem is not always about disability but also it may because of lazy character, less capital, or less motivation, etc. therefore the material and treatment must be focused on the core problem faced by the beneficiaries.

Furthermore, the practitioner should consider that Islamic guidance and counseling program based on rehabilitation principal is not only conducted by delivering a normative doctrine of Islam. The most important is how to provide an Islamic doctrine becomes appropriate choice to answer the problem that is faced by beneficiaries. Therefore, the material is not covers about the doctrine of Islamic rites only (such as *salat*), but also focused on internalization of Islamic value as a source of strength for beneficiaries to conduct behavioral change become well. This statement is supported by the argument of Gramsci in Simon (2001:139) that materials given to beneficiaries as transferring a knowledge to encourage an *organic intellectual* among them. It means that an intellectual emerge from their environment; like being

aware of their existence, capable to manage their self-weakness/disability become a power to reach the better quality of life.

4.1.4. Method of Islamic guidance and counseling

Islamic guidance and counseling for the beneficiaries of Mardi Utomo Semarang use some method bellow:

1. Speech Method (*ceramah*).

Figure 4.2



Another term of this method is *Mauidhah Hasanah*. In practicing this method, rhetoric competence of the Islamic counselors give

the big influence to the success of guidance. Some aspect such performance, appearance, unique style of delivering a speech is very important to be considered. This method is commonly used in practicing Islamic guidance and counseling activity or *dakwah*. Therefore, in practicing speech during Islamic guidance and counseling process, the Islamic counselors at Mardi Utomo Semarang sometimes make an innovation such make a funny story or analogy to create an enjoy situation, singing a *shalawat*, make a

joke, and attract the beneficiaries to stimulate their attention and their material understanding.

The over plus point of this method is its characteristic which is flexible. It means that this method is easy to be adapted with the certain situation and time duration. Nevertheless, this method has the weakness exactly when the counselors could not master the audience or *Madu*, there will be a lack of understanding among the beneficiaries. Beside, when the counselor could not performs maximally or interested, *Madu* will not give their attention and even make a noisy by them self then the situation will be boring.

There are three requirements to reach Ideal speech situation:

1. All the participants have the same chance to start discussing and to argue or to criticize other arguments.
2. There is no different dominance among the participants so that the relevant argument can be submitted.
3. All the participants express their thought sincerely in order to avoid manipulation statement (Bertens, 2002: 247).

In delivering a speech during Islamic guidance and counseling activity, the practitioners almost tried to considers some requirements above. In some chances, many of participants/beneficiaries could give good responses (observation, 20th May 2013).

2. Learn and Coaching Method

This method is used to guide the beneficiaries practicing the material or the explanation about the mechanism of worship that has been delivered with the first method. For example, about obligation prayer, the Islamic counselor will use the first method to explain the Islamic laws about prayer, benefits of prayer, and all theoretical about prayer. In this method, the counselor will guide directly the beneficiaries to practice ritual ablution, praying movement, the step of prayer, etc till the beneficiaries able to practice by them self. Usually, Islamic guidance and counseling by using this method is implemented at the Mosque directly.

Figure 4.3



This method is useful to help beneficiaries more understand about the real practice of certain worship. For example to support the

practical knowledge such *shalat*, the researcher analyze that the 1st method will produce optimal result if its supported by learning and couching because in this case, the counselors could evaluate directly the mistakes of beneficiaries to practice worship and guide them the truth way.

3. Dialog Method

This method is a way of delivering material of Islamic guidance and counseling through explain the certain problems which are asked by *Madu*. So, automatically, when the material is directly related with the problem faced by *Madu*, it will make them more understand and get the deep impression from such guidance service.

Figure 4.4



The special point of this method is as strategic way to avoid miss-understanding among the beneficiaries.

The Islamic counselor could explain and answer directly about the different paradigm among beneficiary related to their religious doctrine and other religion. So, the beneficiary could understand deeply and respect or tolerant to other religion. In other hand, this method helps the beneficiaries to answer their religious difficulty because the situation of Islamic guidance and counseling will be interactive and the beneficiaries could share their problems directly.

4. Demonstration Method

Figure 4.5



This method is applied to make the beneficiaries more

understand about the material that has been delivered. For instance, the counselor gives the right example of practicing *Adzan*, performing ritual ablution or practicing *shalat* movements to the beneficiaries.

This method is necessary because beneficiaries need the real example and demonstration before they really practice by them self. This method usually also encourage self confidence and braveness among beneficiaries who have limited religious knowledge to imitate what the counselors did.

5. Consultation Method.

This method is used for providing assistance to the beneficiary individually, to find the solution of his difficulty or his personal problem by maximize his own potential. This method is necessary to anticipate the beneficiary who is ashamed to share his problem or difficulties related to the religious doctrine. Sometime, some of beneficiaries do not admitted their disability in group but they consult their problem individually with and meet or contact the counselor after the activity.

Some of methods above covered the implementation of main task and functions of religious counselors such *informative* and *educative* function, and *consultative* function. Therefore, the using of this method in delivering the materials of Islamic guidance and

counseling activity shows that the Islamic counselor performs their function well.

In other hand, although the Islamic counselors could apply the appropriate method but they did not consider about the effect or real feedback of message/material to the beneficiaries. Then the main question is:

“By implementing this method, is the message of each material can be transmitted well?”

Therefore, the Institution of Mardi Utomo Semarang (that has the main authority in determining the policy in implementing each program) ought to consider the communication pattern between the counselors and the beneficiaries in Islamic guidance and counseling activity. Minimally, there are some indications to detect the message transformed is having a successful or failed.

1.2.5. Technique of Islamic guidance and counseling

Several methods of guidance and counseling are implemented with the specific technique by using two approaches, they are:

1. Personal approach

In this technique, the counselors create either direct or indirect relation with the beneficiary individually. This method is usually implemented to find out the solution of personal problem of beneficiary. The method implemented by this technique such as *consultation method*.

Advantages : more intensive and focus, time is flexible and efficient, can be implemented either directly or indirectly, easy in organizing.

Disadvantages : hidden communication (*komunikasi tersamar*), it's not effective for the object with the big number (waste of time).

2. Group approach.

This method is commonly used to find out the problem solving by creating group guidance especially for *mad'u* with the big number such beneficiaries on Mardi Utomo. The method includes *demonstration, speech, discussion, etc.*

In general, the using of technique on the process of Islamic guidance and counseling has the advantages and disadvantages (Setiana, 2005:15):

Advantages : more effective and spread average information in a big object, unhidden communication, interactive and encourage interactional communication between the group and the counselors.

Disadvantages : organizing difficulty, need qualified group coordinator.

The process of internalizing Islamic value for the beneficiaries of Mardi Utomo Social Rehabilitation centre should be implemented *directly* (on the schedule) and *indirectly* (guidance of daily activity).

It means that the activity of Islamic guidance and counseling is not limited in schedule only. There must be an intensive guidance supported by the institution every day. In addition, some techniques above will be better if it is supported by some approaches bellow:

1. *Experience approach* is the effort of giving religious experience for the beneficiaries to internalize Islamic value in their spirituals. Trough this approach the beneficiaries get the chance to have a religious experience individually or in group. For instance, when the beneficiaries perform together prayer on the Mosque then they see someone else or counselors perform optional praying or another religious activity. This experience will be discussed on class or on the appropriate time or in free discussion section to give the clear explanation to the beneficiary for what they have gotten from their experience.
2. *Habitual approach* is the effort to motivate and encourage the beneficiaries to always practice Islamic doctrine and make it habit on their daily activity. For example by reminding praying before doing everything or before starting the activity started by reciting Basmalah.
3. *Emotional approach* is an effort to encourage religious feeling of beneficiaries in order that they could inspire their spiritual well. One of activity as a form of this approach is praying together (tahlil), conducting Istighasah, or the other activity of religious

contemplation in order to create a religious emotion among the beneficiaries.

4. Rational approach is an effort to involve rational role or process of thinking to understand and accept the truth of religious doctrine logically. For example, when delivering a material or religious explanation, the counselors try to invite the beneficiaries think logically about the religious doctrine by making a simple analogy or explain the philosophic meaning of most doctrine is just for human's prosperity oriented.
5. Functional approach is an effort to deliver religious doctrine by considering the benefit value for the life of beneficiaries or which is related to the main or basic needed of beneficiary so that the material of Islamic guidance and counseling is produce appropriate target (this categorization is based on the explanation of Department of Religious Affairs (2004: 58-60) about the using of approaches on Islamic guidance and counseling).

1.2.6. Media of Islamic guidance and counseling

In implementing Islamic guidance and counseling in Mardi Utomo Semarang, the Islamic counselors do not use any innovative media. In each activity, they just used the helped tool of communication such microphone. Whereas, the institution of Mardi Utomo provide some helped media such LCD projector, laptop, tape, etc but these media are not utilized optimally. The using of

innovative media is important to support the target achieved maximally. For example, in demonstration method, besides giving a real example of some movements of *shalat* the counselors could utilize some pictures or visual aid. To give the motivation, it will be better if sometimes the counselor uses a movie as variation or innovation in order that the situation of Islamic guidance and counseling activity is not monotonous. In this case, the researcher suppose that less of media also as the cause of losing interest among beneficiaries to join the activity because it is monotone. In some activities of Islamic guidance and counseling that was observed, the researcher only found maximally 25 beneficiaries who want to participate and joints. There are various reasons told by the beneficiaries about their friends who absent on that time such as: sleeping, go to work, lazy, take care the children at home, etc (observation, 20th may 2013).

This evidence shows that Islamic guidance and counseling activity could not stimulate the interest of beneficiaries. Although there is an officer of Mardi Utomo pointed to monitor and accompany the beneficiaries during the activity, but he did not write down the list of beneficiaries who are absent. Automatically, for the beneficiaries who never joint the activity is left behind the information related to religious knowledge.

Need to be known that the using of innovative media is an appropriate strategy to raise the responses of beneficiaries. This statement is supported by the argument of Tarmuji & Chozin (2012:26) that Islamic guidance and counseling activity will be success if it fulfills some requirements bellow:

- a. Take over the attention of clients.
- b. Stimulate the interest of clients.
- c. Create the desire of clients.
- d. Encourage the action (behavioral change) of client.

1.2.7. The process of Islamic guidance and counseling

In this case, the researcher analyzed the process of Islamic guidance and counseling for the beneficiaries based on the figure 2.3 on chapter II:

1. Input

a. Raw Input

1) Material

- a) Quran and *hadits*
- b) *Syariah* (shalat), *Aqidah*, *Ahlak*, religious motivation, good story or *qisah teladan*.

2) Human

a. *Da'I* : Islamic Counselor of MORA

b. *Mad'u*: Beneficiaries of Mardi Utomo Semarang 1

b. Instrumental Input

1) Method, include the aspects bellow:

- a) Method of delivering material: Speech, learning and coaching method, dialog, demonstration, and consultation.
- b) The using of approach: Individual and group approach.
- c) Media of delivering information: just spoken word (*lisan*) media.

2) Financial and facilities: one of the cause Islamic guidance and counseling activity is conducted only twice a month is related to limited estimation.

c. Environmental Input

The environment of Mardi Utomo Semarang 1 contributes the input in creating religious climate for beneficiaries trough: the existence of comfortable mosque, program of together prayer in the Mosque, conducting *Pengajian* every Sunday night, etc. Nevertheless, the condition of environment physically contributes less input. For example; there is no religious pictures, posters, or printed notice surrounded the area or public places on the institution.

2. Conversion

Some explanations above show that in some items the counselors have the competence to deliver the materials by the

simple language. Moreover, sometimes the counselors use Javanese language and give the simple analogy to make it clear, so that the beneficiaries could understand deeply. In other hand, there are some urgent requirements that not fulfilled by the practitioner of Islamic guidance and counseling program so that they could not produce the output maximally.

3. Output

a. Ideal / long period

Ideally, the Islamic guidance and counseling program could result the existence of beneficiaries' condition which equitable and prosperous spiritually and physically. But, in fact there is no clear measurement, printed report or data that reports the spiritual development of beneficiaries and its comparison between *pre* and *post* program. So, this output could not be predicted well.

b. Short period:

The short target of Islamic guidance and counseling in this period is the beneficiaries could perform obligation payers well and understand its benefits. But in fact, the training or guidance of *salat* movement is not conducted intensively in specific time outside the schedule. So, it's impossible for the schedule of guidance which is only provided in twice a month, the beneficiary who has a very

limited knowledge about *salat* could master and perform it well without any intensives monitoring or guidance every day.

4. Feedback

Islamic guidance and counseling in this period result both of **positive** and **negative** feedback. It is proven by some matters bellow:

a. Positive

- 1) There is a support of thinking or idea related to the improvement of Islamic guidance and counseling activity from some stake holder both of the elements of intern institution or from another institution especially MORA Semarang.
- 2) Some of beneficiaries show the good responses. It is visible when the activity conducted especially on discussion forum; the beneficiaries ask some questions related to their religious difficulties. Some evidence support this statement is:
 1. Observation 1: almost the participants recite *Al-Fatihah* and *Shalawat* (by melody) imitate the counselor's deed. Moreover, when the Islamic counselor ask one of the beneficiaries practice *Adzan*, both of *Slamet* and *Sutarno* practice shamelessly, even

so their voice is not quite good and there some mistakes on their reading. It is a good response and it make the counselors easier to guide them the truth way and justified them automatically, it could be a good example also for other beneficiaries.

2. Observation 3, some of beneficiaries forward their question. Some of them are:

- a. Khamid: *“pak, kalau mayit pas dimasukkan di Liang lahat tapi tanpa diadzani itu gimana hukumnya? Kemarin pas ada yang meninggal disini ga diadzani katanya adzan itu hanya untuk panggilan shalat saja, padahal kalau dikampung saya dulu setahu saya ada adzannya?”*
- b. Sartono: *“pak, kalau mayit hanya dimandikan tapi tidak diwudhukan apakah sudah sah?”*
- c. Linda: *“Pak, kalimat اما بعد itu artinya apa? Kok selalu diucapkan kalau pengajian?”*

Most of questions are related to the problem of *Jenazah*. About a week before the Islamic guidance and counseling conducted, there is a beneficiary passed away. This evidence proves that the beneficiaries pay attention about the incident around them especially related to the religious rituals and the want to know about something makes them confuse (interview Ponijah, 20th May 2013).

b. Negative, there still some cases should be solved related to Islamic guidance and counseling program such as:

- a) The number of beneficiaries who jointed Islamic guidance and counseling program is not reach the maximal target.
- b) The materials are not well-designed.
- c) Less utilization of appropriate media to support the program.
- d) The way out to overcome the beneficiaries who absent on the program and to average their knowledge such the present beneficiaries.
- e) Not all the beneficiaries being aware and performing *shalat*. In some observations, the researcher found when the counselors ask about “*have the beneficiaries do down prayer or have they completed their obligation prayer five times*” there are some beneficiaries admitted that they did not do complete prayers because of lazy, or sleeping.

1.3. Supporting and Handicap Factors of Islamic Guidance and Counseling for the Beneficiaries of Mardi Utomo Social Rehabilitation Centre Semarang

The Supporting and handicap factors of Islamic guidance and counseling process for beneficiaries of Mardi Utomo can be detected by SWOT analysis. SWOT Analysis is a strategic planning method used to evaluate the *Strength*, *Weakness*, *Opportunity*, and *Threat* in certain organization. Strength and weakness are classified into internal factor.

Whereas, opportunity and threat are identified as external factor (Siagian, 2008:173

Some factors that are collected based on the field data will be explained below:

1. Internal Factor (Strength and Weakness)

a. Strength

- 1) There is a will of some beneficiaries to receive social rehabilitation service include Islamic guidance and counseling service.
- 2) All the beneficiaries in this period of 2012-2013 are *Muslim*.
- 3) Islamic guidance and counseling program is conducted consistently as suitable as the schedule.
- 4) Islamic guidance and counseling program is implemented directly by the competence party. They are counselors of MORA which is automatically master the field of Islamic guidance and counseling.
- 5) Interactional communication between the beneficiaries and the counselors during the process of Islamic guidance and counseling open many chances to answer or overcome several problems forwarded in a few times communally.

b. Weakness

- 1) The program of Islamic guidance and counseling is not design in operational form /SAP.

- 2) There is no intensive monitoring and report about the spiritual development of beneficiaries' *pre* and *post* of program.
- 3) Less evaluation from the institution or stake holder as the field executor.
- 4) The beneficiaries have various life background and problems such age, education level, personal problem, etc. So, it could inhibit the process of Islamic guidance and counseling.
- 5) The participant of Islamic guidance and counseling activity are not always constant and even it's often replace with different beneficiaries in every activity.
- 6) There are some beneficiaries who are lazy to join the activity and sometimes disturb the other participant during the process of Islamic guidance and counseling. This condition will give the bad impact and bad influence to others.
- 7) There are some beneficiaries involve their children under five (*balita*) during the rehabilitation process, so it disturbs the guidance service.

2. External Factor (Opportunity and Threat)

a. Opportunity

There is a will and coordination from stakeholders to run/work together especially to handle the problem of beggars, vagrants, and homeless either in province level or regency/city also the society who really care to their problems of beneficiaries.

b. Threat

- 1) There is no permanent domicile for beneficiaries.
- 2) Less of Transmigration program from the government.
- 3) Negative stigma attributed to vagrants, beggars, and homeless.

Based on some troubles above, the researcher offer some alternatives solution for institution as follows:

1. Increasing the role of each stakeholder intensively, especially Islamic counselors of MORA by establishing an intensive meeting or coordination to discuss, design, evaluate and reformulate the program.
2. Conducting *pre* and *post* test to find out the spiritual condition of beneficiaries.
3. Arranging the detail *SAP* as the main guideline of activity (See on appendix 3, 4&5) based on the assessment need according to the result of test.¹
4. Increasing the interest of beneficiaries' by developing innovation media.
5. Provide attendance list in each activity include Islamic guidance and counseling program and make the detail report of spiritual development of beneficiaries in order that the counselor is easy to monitor the development of beneficiaries.

Appendix 3, is adopted from the sample of SAP made by Moneca abaout "SAP Kesehatan" Sekolah Tinggi Ilmu Kesehatan Jogjakarta, 2008.

Appendix 4, 5 is taken from the sample model presented by Su'aidi "Tekhnik Menyusun Materi Penyuluhan Agama Islam". it's delivered on the activity "Orientasi Penyusunan Materi Penyuluh" Semarang: Pandanaran Hotel, 6th April 2011.

6. Providing TPA (*Tempat Penitipan Anak*) inside the environment of institution. So that in each activity the children will not disturb social rehabilitation service to their parents.
7. Providing some religious books in order to be read by the beneficiaries on their spare time.
8. Conducting the review that is handled by the dormitory's supervisor in each activity as the alternative way to share the knowledge for the absent beneficiaries.
9. Adding the supported contemplative (*tafakur/perenungan*) program and encourage the religious emotional of beneficiaries for example: *mujahadah Asma'ul husna, istighasah/ jamiyah dzikir, etc.*
10. Increasing the awareness and participation of society trough Dinsospora to change their negative views about vagrants, beggars, and homeless.

Finally, the researcher will draw alternative of ideal operational procedure in implementing Islamic guidance and counseling program. This scheme is based on matching the ideal operational procedure of mental-spiritual guidance made by institution of Mardi Utomo and the guideline of task's implementation of Islamic counselors of MORA that is completed with the other choice to fulfill the lack of program bellow:

Figure 4.6