

CHAPTER I

INTRODUCTION

1.1. Background of The Study

As the religion that emphasizes social care, Islam insists that the mission of every Islamic ritual is social accountability. Without any social implications, all the rites of Islam performed are seen as a mere futility. This social implication will be a source of awareness about the importance of being aware to the social environment and responses to the social issues which can be realized through the guidance and counseling activities (Achmad, 1983:3).

Religious guidance and counseling is an effort to help individuals solve the problems through religious approach, by giving them an insight (awareness of the causal link emerge in a series of experienced problems) in their personality which is related to the value of personal faith which might be loses from their soul at the moment. One of religious guidance and counseling types is Islamic guidance and counseling activity. It is defined as an effort that was developed to perform the Islamic values among the people, either individual or in groups, this activity is provided to give proper advice, inner strength and then helps the client to improve, build and develop the good moral. So, hopefully it is able to make their life be better and more meaningful (Arifin, 1976:44).

The fundamental reason of the importance of Islamic guidance and counseling service is based on the Islamic theory which declares that *first*, an individual is born with an innate innocence that need to be preserved and enhanced. It becomes society's obligation to provide conducive for such an upbringing. *Second*, Material and spiritual well-being is achievable through a profound submission to the will of God. Those who fail to submit are in state of conflict and their personalities begin to disintegrate. Then, Religion provides guidance and cultivates mental health. Faith is seen as an essential prerequisite for the treatment of mental, emotional, or behavioral disorders. *Third*, an individual has the reasoning ability and freedom of choice. The right path has been shown by revelation granted to the individual of the highest spiritual standings; namely *prophets* who exemplified accountable options, efforts, and behavior. *Third*, Islam requires a community that has social function, for it is not confined to the individual- God relationship, but rather seeks to create a strong, healthy, and well-organized in social life. The fabric of social life is the doctrine that Muslim communal brotherhood is a vehicle for social welfare, wider peace, and the attainment of harmony in social bonds. This system of social health must be maintained by establishing the interaction of advice, discipline, or welfare for the benefit of all. This *ummatic* concept is based on a system of social relations that seeks to maximize the enjoyment of good on earth within the divine plane:

“There may spring from you a community (ummah) who invite to goodness and enjoin the good conduct and forbid in decency, such are they who are successful” (Quran, 3:104).

This is a trust (*amanah*) bestowed upon Muslims that needs to be realized as one of the aims of *Syari'ah* in order to integrate the Muslim community, the institution of sincere advice is perceived as a fundamental obligation:

“You are the best ummah that has been raised up for man kind, you enjoin right conduct and forbid indecency and you believe in Allah” (Qur'an, 3:10).

On the basis of these principles, the ultimate goal of Islamic guidance and counseling would be to develop an Islamic personality. This personality should be healthy, balanced, well-integrated and have all of its drives, emotion and cognitive operations directed towards a pursuit for the God willing. Therefore, Islamic guidance and counseling should be based on a set of core conditions, therapeutic strategic, counselor training program and use of appropriate models (Jafari, 1992: 326-339).

In addition, Islamic guidance and counseling is a part of religious guidance which occupies an urgent role to solve the particular problem of society especially related to mental hygiene and behavioral disorders. It has shown that since 1909 a director at the American Institute for Mental Hygiene, Dr. Robert Felix stated that approximately 40% of the people of the United States notified their personal problems to the religious leaders to get counseling. The statement was reinforced by the emergence of many other experts believe about the relationship between mental illness and the loss of the sense of religious values inside human as Westherhead stated on his writing “Psychology, Religion and Healing” also Lingk who noted in his book *The Return of Religion* (Arifin, 1977: 44-45). In a study of personality

and mental hygiene by correlating an Islamic concept and Sigmund Freud psychoanalysis to investigate the implications of Islamic guidance and counseling to the personality building suggests that Islamic guidance and counseling implicated in balancing the *id*, *ego* and *superego* (which is often experienced conflict in the human personality). Through the Islamic guidance and counseling, the condition of one's *ego* will be better, so that the effort of preventing or at least minimizing the conflict between the *id* and the *superego* will be optimal (Abidin, 2003: ix). Another study about the influence of Islamic guidance to the deviate behavior also showed a significant effect in which the activities of Islamic guidance and counseling could improve the deviate behavior of individual and form their personality into an Islamic personal (Utomo, 2008: 95).

As a part of Islamic proselytizing activity, Islamic guidance and counseling has the essence to actualize and manifest the Islamic value in whole of human's life sector by using the certain method. It gives the influence to the way of sensing, thinking, and performing an action for individuals and socio-cultural aspect. In macro scale, the existence of Islamic guidance and counseling is always related to the surrounded realities. Based on the historical perspective, the contact of Islamic proselytizing in socio-cultural aspect always faces two possibilities. *First*, Islamic proselytizing contributes an output (result, influence) to the environment by giving the philosophical foundation, direction, and motivation to the social change until the new social reality is formed.

Second, Islamic proselytizing is influenced by the social changing on its existence, design, and purpose. It means that Islamic proselytizing is determined by the socio-cultural system. In the second possibility, the characteristic of Islamic proselytizing system is static or just a few dynamic which is almost brings no influence and no meaning to the socio-cultural (Achmad, 1983: 3).

Nowadays, the development era brings various implications which sometimes are not beneficial for the social live. Societies have a social change especially about the way of sensing, thinking, and behaving in their daily life. The negative impact is when the lost of cultural values scraped by the foreign values which is not suitable with the ideology. Then, the worst effect is when the society is not ready to face this era's change. This phenomenon brings the negative effect to the society in underprivileged condition afterward. They do not have any qualified skill to compete with other human resources. Therefore, this society's type will be shoved aside by the other qualified ones. Such condition becomes the causal factor of the increase of social issues like beggars, vagrants, and homeless, in urban context (Chomsiyah, 2005:2).

The phenomena of beggars, vagrants, and homeless occurrences are a social reality which should be handled correctly. In this case, the gap between "what must be happen in social reality based on the Islamic value" and "what actually happens in the reality" emerge. This gap should be changed by the system of Islamic proselytizing which is implemented trough

conducting Islamic guidance and counseling model in well-organized activity. It is as a process of performing the Islamic values to socio-cultural sector. This activity is expected to give clear description about Islamic doctrine and its application to solve the society's problems. Therefore, the institution or practitioner of *dakwah* must be well-integrated with the ideal thought about grand target of conducting *dakwah* activity (Achmad, 1983:5).

Furthermore, the process of faith actualization to whole of human life sector should be covered by an organized effort in a certain model of activity. Islamic guidance and counseling model is used as a way out to absolve the society from the tyrannical of life system (such as the lost of truth measurement, no attention to the human rights, the poverty spread up, etc) to the equitable system (standing of truth value). This process tried to change the sense system, thought, attitude, and behavior of individual become the new system which consider the high attention to the human's value, justice, truth, reconciliation, and good condition, namely; Islamic reality (Achmad, 1983: 5-6).

As a systematic service, the government provides Social Rehabilitation Centre by using social guidance method as an importance and strategic effort to solve the problem of beggars, vagrants, and homeless family and to return their self confidence and self esteem, make them aware their social responsibility (to themselves, to their family, and to the society) so that they have a will and ability to perform their social function. The guidance includes physical and health guidance, job skills guidance, mental

and spiritual guidance, etc. Social guidance service is expected to motivate the client having social security, so that they are capable to develop their positive social relationships and social role in their life (Kementerian Sosial RI, 2010: 9).

Mental and spiritual guidance is a part of social guidance at Social Rehabilitation Centre which occupies a very important role, especially to help the client having good characters (*ahlakul karimah*). The purposes of mental and spiritual guidance are to increase the client's awareness about live and society's norm, to increase the discipline and social responsibility of client, to increase the peaceful of client, to decrease negative behavior of client, and the last is to illuminate lives' destination of client. In this case, one of mental and spiritual guidance types is Islamic guidance and counseling model (Kementerian Sosial RI, 2010:180).

According to the Regulation of Central Java Governor in 2010 number III, there are eight state institutions of Social Rehabilitation Centre of Central Java Province involved to the handling of beggars, vagrants and homeless problem, namely; *Mardi Utomo Semarang I, Ngudi Rahayu Kendal, Pangrukti Mulyo Rembang, Pendowo Kudus, Wiloso Muda-Mudi Purworejo II, Martani Cilacap, Samekto Karti Pemalang, Sunu Ngestitomo Jepara*. Among the Social Rehabilitation Centre above, *Mardi Utomo Semarang* is the biggest institution with the highest quota about 100 beneficiaries while the others just about 50 beneficiaries. Beside that, *Mardi Utomo Semarang* specifically focuses on the problem of beggars,

vagrants and homeless while the others such as *Jepara*, *Cilacap*, *Pemalang*, and *Rembang* also recruit the beneficiary of psychotic. In addition, *Mardi Utomo* is also pointed by the Department of Social Affairs of Central Java Province as the good model than the other institutions. Therefore, the social service on *Mardi Utomo* Semarang is designed systematically in a good mechanism and operational pattern of social rehabilitation and service. There are some social guidance developed there, such as the skill guidance like the job training, empowerment of beneficiary through the development of entrepreneurship training, physical and health guidance, personal counseling service (which cooperate with the skilled counselor), and Islamic guidance and counseling service which cooperate with the Religious counselor of Semarang Ministry of Religious Affairs.

Mardi Utomo reached the good reputation in conducting the rehabilitation service to the beneficiaries. It is proven by the report of institution in both Qualitative and Quantitative data. In Qualitative data shows some output like the optimal attainment of physical condition of beneficiaries (fit and healthy), the increase of will and ability of beneficiaries in performing religious worship (Islamic rites), the development of mental condition of beneficiaries to manage their self, the improvement of beneficiaries behavior which is accordance with social norm and ethics, increase of discipline and good characters, increase of will and ability of beneficiaries to perform their social function. The beneficiaries have practical job skill to fulfill their live needed in normative

ways. In Quantitative data shows since 2008 up to 2012, there are 719 beneficiaries have been serviced at Mardi Utomo, about 619 had passed from there (Ex-beneficiaries) as the detail data 473 ex-beneficiaries return to the society (65,78 %), 42 ex-beneficiaries have been working (5,84), 28 ex-beneficiaries (3,89 %), placed at another social rehabilitation centre, 32 ex-beneficiaries (4,45 %) channeled to the company, 44 ex-beneficiaries (6,11 %) transmigrated. This data showed the good report of Mardi Utomo achievement (Profile of *Mardi Utomo*: 2012:13).

According to some considerations above, the researcher interested in doing research under the title “The Implementation of Islamic Guidance and Counseling Model (Case Study on the Process of Islamic Guidance and Counseling for the Beneficiaries of Mardi Utomo Social Rehabilitation Centre Semarang)”. Another reason underlined this research took place on *Mardi Utomo* Semarang is that the city of Semarang as the capital city of Central Java Province evidently noted as the transit place of vagrants, beggars, singing beggar, and homeless. Even, Central Java itself has the biggest case of social prosperity issues in Indonesia especially related to the vagrancy, beggars, and homeless (Suara Merdeka Online, accessed on 23-3-2012).

1.2. Research Questions

Depend on the explanation about the background of study above, the research question are as follows:

1. How is the implementation of Islamic guidance and counseling model for the beneficiaries of Mardi Utomo Social Rehabilitation Centre Semarang?
2. What are the supporting and handicap factors of Islamic guidance and counseling model for the beneficiaries of Mardi Utomo Social Rehabilitation Centre Semarang?

1.3. Objectives and Significances of The Study

1.3.1. Objectives of The Study

In writing of this thesis, the writer has some objectives, mainly:

1. To investigate the implementation of Islamic guidance and counseling model for the beneficiaries of Mardi Utomo Social Rehabilitation Centre Semarang.
2. To find out the supporting and handicap factors of Islamic guidance and counseling model for the beneficiary of Mardi Utomo Social Rehabilitation Centre Semarang.

1.3.2. Significances of The Study

1.3.2.1. Theoretically

This study is expected to enrich the information in the concern of Islamic guidance and counseling.

1.3.2.2. Practically

This study is useful in contributing strategic value for practitioners of Islamic guidance and counseling

especially related to the handling of beggars, vagrants, and homeless problem. It is expected that on the process of Islamic guidance and counseling, they have to pay attention to the ideal procedure of operational in implementation this activity. Furthermore, Islamic guidance and counseling model is developed by considering the conditions of *mad'u* so that *dakwah* (Islamic preaching) messages can be delivered successfully.

1.4. Literature Review

In this study, the writer takes review of related literature from the other study as comparison.

Firstly, the writer uses another thesis entitled *Aktivitas Pelayanan Sosial dalam Rangka Memberdayakan Pengemis, Gelandangan dan Orang Terlantar (PGOT) di Panti Karya "Mardi Guno" Kebumen*. This study explain that to create the social welfare to the clients, Mardi Guno Residece provided social services policy through coaching, counseling and physical guidance, Islamic guidance and counseling, skills guidance and capabilities in order to enable them to carry out the functions and social role among the society . From the study is known that social service policy has the benefits such as to channel and develop the talent of client, to increase knowledge, to improve skills, to change and improve their mental attitude to be more confident, etc. (Wahyuni, 2004).

The Second, study about *Pelaksanaan Bimbingan dan Konseling Islam dalam Upaya Peningkatan Motivasi Ibadah Shalat terhadap Pengemis, Gelandangan dan Orang Terlantar (PGOT) di Panti Karya "Mardi Guno" Kebumen*. It is a field research using anthropological approach by investigating the facts, which the clear data obtained through interviews, observation and documentation. The results of this study indicate that the implementation of Islamic guidance and counseling at Mardi Guno Residence giving the high motivation to increase prayers spirit of the client. It is proven by the fact that the client praying five times a day either alone or together since the Islamic guidance and counseling activity had been done (Chomsiyah, 2005).

The third is *Peran bimbingan penyuluhan islam dalam penyelesaian masalah gelandangan (studi kasus di Forum Komunikasi Pekerja Social Masyarakat (FKPSM) kota semarang)*. The objective work is to know in depth about the role of FKPSM Semarang to solve the vagrant's problem and to explain the implementation of Islamic guidance and counseling to the vagrants there. The result of this study showed that the problem solving of vagrant at FKPSM is done by doing cooperation with the institutions or agencies, social services related to social problem, do the counseling related to issues of social welfare problems and a potential source of social welfare, encourage the creation of social justice through the development of social policy in favor. While the position of Islamic guidance and counseling in problem solving of vagrants gives the motivation for live spirit, cultivate

patience and eliminate anxiety, gives the confidence and suggestion, teaches to trust and surrender to The Almighty Allah (Wahyono, 2011).

The Fourth, Study entitled Model pembinaan mental terhadap gelandangan dan pengemis di Panti Sosial Bina Karya Pangudi Luhur Bekasi. The purpose of this research is to know and to detect about how the social rehabilitation of mental guidance among the vagrants and beggars on Residence is conducted. This is a kind of qualitative research and the subject is the beneficiaries of Bina Karya Pangudi Luhur Bekasi Residence (Jabir, 2011).

The fifth, study about Metode Pembinaan Agama bagi Penyandang Masalah Kesejahteraan Sosial (PMKS) di Panti Sosial Bangun Daya I Kedoya Jakarta Barat, This study has the objectives to know the implementation of religious guidance to the beneficiaries of Residence, to detect the using of method by the religious counselor to conduct his activity of religious guidance, and the last is to explain the troubles of religious guidance process and recommends for its solution. The type of this study is qualitative research by using field research method. The result of this study showed that the counselor uses the direct and indirect (printed or electronic media) communication method to guide the beneficiaries. Beside that, the counselor chooses the specific method of guidance such as *Mauidhoh hasanah* and *al Hikmah* in implementing the religious guidance activity (Al-Hasyim, 2012).

The sixth, study entitled “*Strategi Penanganan Gelandangan di Kota Semarang*” this research identify strategic value of handling the vagabonds’ problems at Semarang City, analyze strategic environment and reformulate the strategy which has effective and efficient function to handle vagabonds’ problems at Semarang City. This descriptive qualitative research uses strategic management to reveal strategic issue strategic intensively and comprehensively. By SWOT analysis and litmus test as the instrument of measurement, this research shows that the strategy of handling vagabond’s problem at Semarang is not optimal and need new strategy to overcome the weakness of previous strategy (Intan: 2011).

The seventh, thesis entitled “*Studi Implementasi Kebijakan Penanganan Gelandangan di Jakarta Timur*”. This study researches the implementation of homeless handling policy in East Jakarta. This study used four elements introduced by Edward III (communication, resources, dispositions, and bureaucratic structure) became a parameter to value the implementation of the policy run by the Jakarta Timur City Government. Facts were gathered using qualitative method, adopting the ethnographic method in particular –noting down of evaluations, statements and expressions of the source; and even taking part on the research subject’s activity. This research’s conclusion is pointed towards two principals, i.e. (1) in theory as parameter, the four elements could not ensure the implementation of public policy since Edward III disregarded external element and element of the substance of policy itself; (2) in implementation

of the policy as subject research, policy and its implementation fail to accomplish since it was designed without consideration to external factors (Wibowo, 2008).

From the description of various works above, there is a clear difference with this research. Although basically from the whole work researching about the handling of beggars, vagrant, and homeless problem, but it was not found from the seventh posts that mainly focus examines the implementation of Islamic guidance and counseling model for beggars, vagrant, and homeless family which is developed by the Social Rehabilitation Centre cooperated with the religious counselor of the Semarang Ministry of Religious Affairs. Besides, in this case, the researcher want to clarify the result of cooperation both of institution related to spiritual rehabilitation by conducting Islamic guidance and counseling program. Whereas, as a formal institution that one main task engaged in Religious guidance and counseling, Ministry of Religious Affairs should be a great importance role on its positions. Moreover, *Mardi Utomo* as the biggest institution in central java must be able to be a good example in implementing its program and perform the function optimally.

1.5. Research Methodology

1.5.1. Type of research

The typical of this research is a qualitative research, which is a method of inquiry employed in many different academic disciplines, traditionally in the social sciences, in market research

and further contexts. Qualitative researchers aim to gather an in-depth understanding of human behavior and the reasons that govern such behavior. The qualitative method investigates the why and how of decision making, not just what, where, when. In the conventional view, qualitative methods produce information only on the particular cases studied, and any more general conclusions are only propositions or informed assertions. (Denzin & Lincoln 2010: 72). Qualitative research is also a type of research that produces the finding data without any statistical procedures or by other ways of quantitative (Moleong, 1989:120). Qualitative research shows the writing about people life, history, behavior, and also organization functionalization, social movements, or kinship relations (Corbin, 1997: 11).

This research used descriptive research method. Henceforth, the discussion about descriptive research method will be influenced by the development thought of social science or it always related to the social issues (Soejono, 1999: 19). The specific type of this qualitative research is case study method (also known as a case report); is an intensive analysis of an individual or unit (e.g., a person, group, or event) stressing developmental factors related to the contexts found. Robert explains that case study is common in social sciences and life sciences. Case studies may be descriptive or explanatory. The latter type is used to explore causation in order

to find out underlying principles. They may be prospective (in which criteria are established and cases fitting the criteria are included as they become available) or retrospective (in which criteria are established for selecting cases from historical records for inclusion in the study) (Robert, 2009: 521).

This study analyzed the main point of the problem from the perspective of Islamic guidance and counseling. The researcher used the conceptual framework of Islamic guidance and counseling theory as guideline of thinking. This approach is chosen in order to focus on the scope major of the researcher, so trough this research the researcher will give the contribution to answers the problems of his major, it is Islamic guidance and counseling.

1.5.2. Research Limitation

1.5.2.1. Operational Limitation

In Islamic guidance and counseling model, many interesting problems can be analyzed and discussed related to its implementation. Therefore, the researcher will limit this research to determine the work zone. This thesis is limited by the following aspect:

1. This research analyzes the implementation of Islamic guidance and counseling model of *Mardi Utomo* Social Rehabilitation Centre Semarang.

- a. Implementation of Islamic guidance and counseling model defined as every activity related to the process of transferring knowledge (Islamic doctrine) from the Islamic counselor to the clients.
 - b. Islamic counselor in this research means the practitioner of Islamic guidance and counseling in extension context, specifically Islamic counselor of Ministry of Religious Affairs who is chosen as the field executor of Islamic guidance and counseling program in *Mardi Utomo* institution.
 - c. Client means the beneficiaries of *Mardi Utomo* Social Rehabilitation Centre Semarang that consist of beggars, vagrant and homeless family.
2. This research focuses on the Implementation of Islamic guidance and counseling model in the period of 2012/2013.

1.5.2.2. Conceptual Limitation

To avoid misunderstanding of title term, the researcher defines the using of those terms into the following definition. Implementation is focused on activity, action, or mechanism of certain system. It is not only defined as usual activity but implementation is

programmatic activity in well-organized system to reach the goal of activity (Usman, 2002:70).

Islamic guidance and counseling is a deliberate and systematic attempt, by means of giving an insight, transmitting and internalizing the Islamic values to help and develop someone in such a way that the person is able to take decisions in a specific situation (face life difficulties) with a maximum of independence, consciousness and conformity with his own interest and well being (Arifin, 2009:8).

Model is defined as a conceptual framework that describes a systematic procedure in organizing an activity to achieve certain goals, and serves as a guide to declare and carry out a certain activities (Joyce & Weil, 1996: 56). In Islamic guidance and counseling context, model covered its elements, namely; counselor (*mursyid*), client, material, method, and media.

Mardi Utomo Social Rehabilitation Centre is a unit of technical organizer of Department of Social Affairs of Central Java which conducts Social Rehabilitation service for beggars, vagrants and homeless family includes their children. It is housed in Kramas, Tembalang, Semarang (Dinas Sosial RI, 2012).

1.5.3. Type of Data and Data Sources

The type of data in this thesis is qualitative data. Based on the source, research data is divided into two, namely; primary data and secondary data. The primary data is the data collected directly from the object of research as an information source looked for. Then, secondary data is the data collected by the other side or by someone other than the user; it is not directly derived from the object of this research. Common sources of secondary data for social science include censuses, organizational records and data collected through qualitative methodologies or qualitative research (Azwar, 1989: 91). The primary and secondary data that the researcher get will be explained bellow:

1. Primary Sources

a. Board/Organizer

The data acquired from *Mardi Utomo* Social Rehabilitation Centre, Semarang is related to all the data associated with the profile of institution, data of beggar, vagrants or homeless family who were placed there as the beneficiaries, and the pattern of rehabilitation service especially in conducting Islamic guidance and counseling service.

b. Supervisor (The Islamic counselor of Semarang Ministry of Religious Affairs).

Data obtained from the practitioner of Islamic guidance and counseling related to the materials that had been taught, method, technique and media of Islamic guidance and counseling and all matters related to the implementation of this activity.

c. The Beneficiaries

The data obtained from the beneficiaries in Mardi Utomo Social Rehabilitation Centre, Semarang that consists of beggars, vagrants and homeless family include their children. The data taken related to their activities, the intensity, responses and their participation in following the guidance and counseling program conducted in Mardi Utomo Social Rehabilitation Centre and.

2. Secondary Sources

Sources of secondary data obtained from the whole of information from the surrounded community, as well as other references related to the research such as books, writing, journal, and other references of Islamic guidance and counseling guideline.

1.5.4. Data Collecting Technique

This study used some methods for collecting data, namely:

1. Observation

Observation is the result of mental acts actively and attentively to recognize the existence of a specific stimulus was desired, or a deliberate and systematic study on the state / social phenomena and psychological symptoms by observing and noting. The aim is to gain a close and intimate familiarity with a given group of individuals (such as a religious, occupational, sub cultural group, or a particular community) and their practices through an intensive involvement with people in their cultural environment, usually over an extended period of time (Spradley, 1980: 58). Marshall states in Sugiyono (2005: 64) that “*through observation, the researcher learns about behavior and the meaning attached to those behaviors*”. This method serves to facilitate the collecting data about Islamic guidance and counseling process for the beneficiaries of Mardi Utomo Social Rehabilitation Centre, Semarang. In this case, the researcher observed the data by using *participative observation*, with the specific technique of *Passive participation*; the researcher was present at the scene of action but did not interact or participate (Sugiyono, 2005: 66).

2. Interview

According to Esterberg in Sugiyono (2005: 72), Interview is a meeting of two persons exchange information and idea through question and responses, resulting a communication

and joint construction meaning about a particular topic. The main task in interviewing is to understand the meaning of what the interviewees say. Interviewing, when considered as a method for conducting qualitative research, is a technique used to understand the experiences of others. Interviewing differs from other methods of data collection in that it is often more exploratory in nature, and allows for more flexibility. Interviewing stems from the desire to know more about the people around us and to better understand how the people around us view the world we live in (Seidman, 1998:49). The researcher used this method in order to obtain information about the process of Islamic guidance and counseling for the beneficiaries of Mardi Utomo social Rehabilitation Centre, Semarang.

3. Documentation.

Documentation, from the origin word *document*; means writing stuff. In the execute method of documentation, researcher investigated the written objects such as books, magazines, documents, rules, minutes of meetings, diaries and so on. The method can be implemented with documentation includes the outline of documentation guidelines or categories of searchable data. Documentation also can be defined as the

process of documenting knowledge and providing evidence as in scientific articles (Brown, 2009: 293).

Bodgan state in Sugiyono (2005:83) that in most tradition of qualitative research, the phrase personal document is used broadly to refer to any first person narrative produced by an individual who describes his or her own action, experience, and belief. Then, publish autobiographies provide a readily available source of data for discerning qualitative research. Besides, photograph provides descriptive data strikingly; it is often used to understand the subjunctive and product frequently analyzed inductive.

1.5.5. Data Analysis Technique

Data Analysis is a process to review the collected data in depth. The process of analysis can be done at the same time with the data collection, so it will get the clear description in giving, serving, and concluding the data. Therefore, in this study the researcher used a qualitative descriptive analysis, i.e. an analysis of research that is intended to describe a particular situation systematically and accurately. Descriptive research on qualitative is focused on observing and describing events as they occur, with the goal of capturing all of the richness of everyday behavior and with the hope of discovering and understanding phenomena that might have been

missed if only more cursory examinations have been made. (Danim, 2002: 41).

Technical assistance in the analysis process includes two matters, namely; *categorization technique* and *technique of inductive thinking*. Categorization technique is a technique of grouping the data according to categories (groups) that have been determined by the researcher. While the technique of inductive thinking is a kind of thinking technique based on empirical facts obtained from the field (such as research data) to be analyzed, interpreted and finished by drawing a conclusion about the problem based on the field data. In other words, the method of analysis with an inductive thought patterns is a method of analysis that describes and analyzes the data obtained from the field and it is not started with the deduction theory (Azwar, 1989: 40).

The analysis process of the study includes:

1. Collect the data in the study.

In the first step of analysis process,, the researcher collected all the data related to the problems trough some methods of collecting data.

2. Reduce or select required data.

In this case the researcher chose the important data related to the focused of study and make categorization to find the answers of research problems. These categories include:

- a. Theories related to Islamic guidance and counseling, its theoretical development related to the problems of beggars, vagrants and homeless family.
 - b. Profile of Mardi Utomo Social Rehabilitation Centre, Semarang include: history of the establishment and development, vision, mission, management, organizational structure, etc.
 - c. Description of Islamic guidance and counseling activity for the beneficiaries of Mardi Utomo Semarang.
3. Display the data.

In this step, the researcher started to display the collected data in narrative text to make it easy to understand what is happening and to do further analysis or caution on that understanding. The data display includes the general description of Islamic guidance and counseling process among the beneficiary at Mardi Utomo Social Rehabilitation Centre which concern to beggars, vagrants and homeless family, include:

- a. Implementation of Islamic guidance and counseling model includes:
 - 1) Supervisor or counselors who conduct guidance and counseling
 - 2) The classification of the Islamic guidance and counseling type conducted includes method, technique, until the

providing material, and media used. So it can be identified a model implemented in Mardi Utomo Social Rehabilitation Centre of Semarang.

3) The activity and response of the beneficiaries (beggars, vagrants and homeless family) to the Islamic guidance and counseling in Mardi Utomo Social Rehabilitation Centre, Semarang.

b. Supporting and handicap factors of implementing Islamic guidance and counseling program.

4. Draw a conclusion.

Some of analysis steps above, based on the model of Miles and which is described on **bellow** (Sugiyono, 2005:91-92):

Figure 1.1

