

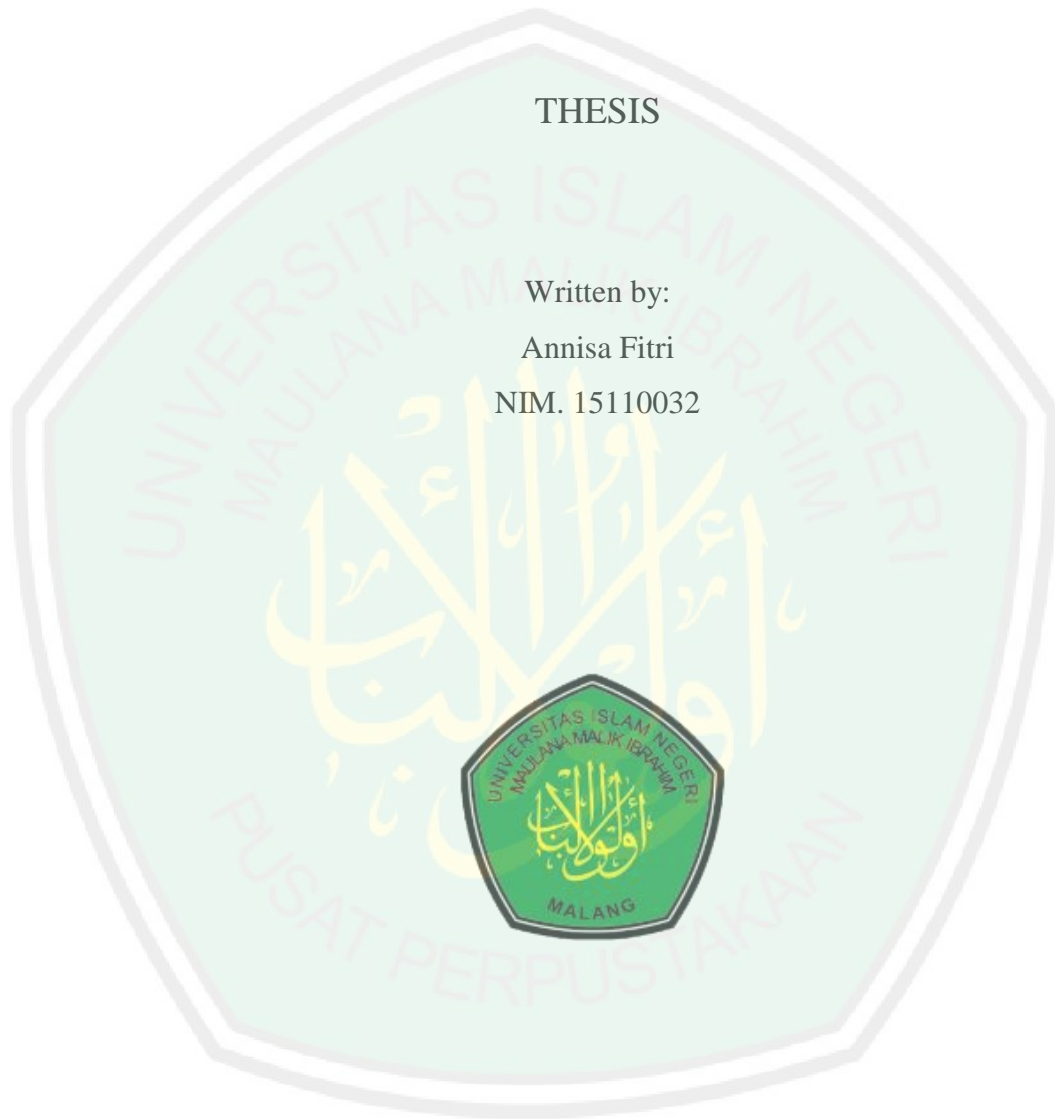
THE INTERNALIZATION OF STUDENTS SPIRITUAL
ATTITUDE THROUGH GUIDING AND COUNSELING
PROGRAMS IN MAN 1 KOTA MALANG

THESIS

Written by:

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NIM. 15110032



ISLAMIC EDUCATION DEPARTMENT
FACULTY OF EDUCATION AND TEACHER TRAINING
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG
MAY, 2019

THE INTERNALIZATION OF STUDENTS SPIRITUAL
ATTITUDE THROUGH GUIDING AND COUNSELING
PROGRAMS IN MAN 1 KOTA MALANG

THESIS

To Present *Skripsi* of Undergraduate Program (S-1) of Islamic Education
Department Faculty of Education and Teacher Training
Maulana Malik Ibrahim State Islamic University Malang

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Proposed to:

ISLAMIC EDUCATION DEPARTMENT

FACULTY OF EDUCATION AND TEACHER TRAINING

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

MAY, 2019

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**THE INTERNALIZATION OF STUDENTS SPIRITUAL ATTITUDE
THROUGH GUIDING AND COUNSELING PROGRAMS
IN MAN I KOTA MALANG**

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THROUGH GUIDING AND COUNSELING PROGRAMS
IN MAN 1 KOTA MALANG

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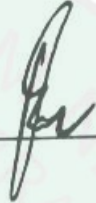
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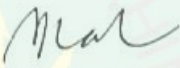
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DEDICATION

Bismillahirrohmanirrohim...Alhamdulillahirobbilalamin

Thanks to Allah SWT who always give me His mercies and blessings and also the opportunity to finish this thesis. Shalawat and salam are always given to prophet Muhammad SAW who deliver us from the darkness to the lightness Islam.

I dedicate my Thesis to:

My beloved education and environment of Indonesia and big family of
BIDIKMISI

For the entire meaningful person in my life for my beloved *bapak* and *ibuk* (Mr. Ajis and Mrs. Lutfiah) that always give me motivation and support in everytime and averywhere. I just want to say I LOVE YOU SO MUCH, thank you for make me become a strong student to finish my study with many struggle. You are my guardians angels who always give me everything and never ending du'a. Forgive me if I am not what you expect. Also thanks to my beloved brother Fakhru Alam, I love You so deep *dek*. You are my second meaning full person in my life after *bapak* and *ibuk*. I Wish you always luck.

To all of my teachers, and my lecturer, *Romo Yai, Bu Nyai* for the great lesson and praying. Who teach me and guiding me with their knowledge and experiences

To all my family *Emak, Paklek* and *Bulek* all of my brother Afif, Aiman, Muflih, Yua. To my childhood friends Firda, Vikhas, Ghufron, Atika, Nadzifa who always support me. My friends from Kontrakan Gang Langgar, My close friends iil, Sukmo, Yukput, Mbak Muna who always hear me well. To my hero in Malang Fahmi, Latif, Masrid, Tuju, Fathir, Alfian, Azmi who always help me and carrying me. Also other friends who can't be mentioned one by one which always beside me give their beautiful day and unforgettable moment during my studies.

To all my classmeets PAI ICP English 2015 to my big family of PAI 2015 and International Class Progam in Faculty of Tarbiyah thank you for your support and nice experience.

Thank you very much for you all, may Allah SWT repay all your kindness give health, welfare, safety and guidance.

Aminyarobbalalamin....

MOTTO

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

(Q.S Al-Imran:104)



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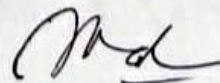
Study Program : Islamic Education Department (PAI)

Title of Thesis : The Internalization of Students Spiritual Attitude Through
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consulted in the area of research content, language and writing composition.

Wassalamu'alaikum Wr. Wb.

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CERTIFICATE OF THESIS AUTHORSHIP

I hereby declare that this thesis originally written by Annisa Fitri, student of Islamic Education Program (PAI) as the requirement for degree of Sarjana Pendidikan (S.Pd), Faculty of Tarbiyah and Teaching Training at Maulana Malik Ibrahim State Islamic University, Malang. This research writing does not incorporate any material previously written or published by other parties to achieve the other *Sarjana* status of other Higher Tertiary Education, Except those which are indicated in the notes, quotation, and bibliography. Therefore, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, May 20th, 2019

Author



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PREFACE



Alhamdulillah, Praise and great gratitude submitted to Almighty God, Allah SWT who always gives His gracious mercy and tremendous blessing that has helped the writer finished this thesis, entitled: “*The Internalization of Students Spiritual Attitude Through Guiding and Counseling in MAN 1 Kota Malang*” on time. Shalawat and Salam always presented to our prophet Muhammad SAW, the messenger of Allah who has saved the human’s life from the destruction to safety namely Islam is the true religion.

This thesis is proposed to fulfill the task of academic requirement as the last task for getting bachelor or under graduate degree.

In this opportunity, the writer give thanks so much and appreciation for the respectables:

1. Mr. Prof. Dr. Abdul Haris, M. Ag, as The Rector of Islamic State University Maulana Malik Ibrahim Malang.
2. Mr. Dr. Agus Maimun, M.Pd, as The Dean of Tarbiyah and Teaching Training Faculty of the Islamic State University Maulana Malik Ibrahim Malang.
3. Dr. Marno, M.Ag, as Chief of Islamic Education Department of the the Islamic State University Maulana Malik Ibrahim Malang.

4. Dr. Abdul Malik Amrullah.,M.Pd.I as advisor who had guided and assisted the researcher in writing and finishing the thesis, thanks for your good advice and valuable input.
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6. My beloved parents, Mr. Moh. Ajis and Mrs. Lutfiyah, thank you so much with your support and motivation.
7. Students of Islamic education department, especially for ICP PAI 2015 which has provided the motivation for me, so I can finish this thesis. Thanks for your time, want to be my friend, listen to my story and give suggestion to solve the problem.
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Hopefully Allah replies all helps and bless for you all. The researcher realized this thesis still imperfect in arrangement and the content. The researcher hope the criticism from the readers can help the researcher in perfecting the next research about this thesis.

TRANSLATION GUIDELINES OF ARAB LATIN

Translation of Arab Latin in this thesis utilize in translation guidelines based on the agreement between Religion Minister and Education and Culture Minister of Indonesia number 158, year 1987 and number 0543 b/U/1987. Those are:

A. Letter

ا = a	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sy	ل = l
ث = ts	ص = sh	م = m
ج = j	ض = dl	ن = n
ح = <u>h</u>	ط = th	و = w
خ = kh	ظ = zh	ه = h
د = d	ع = ‘	ء = ,
ذ = dz	غ = gh	ي = y
ر = r	ف = f	

B. Long Vocal

Vocal (a) long	=	â
Vocal (i) long	=	î
Vocal (u) long	=	û

C. Diphthong Vocal

أَوْ	=	aw
أَيَّ	=	ay
أُو	=	û
إِي	=	î

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ABSTRAK

Fitri, Annisa. 2019. *Internalisasi Sikap Spiritual Siswa Melalui Program Bimbingan dan Konseling di MAN 1 Kota Malang*. Skripsi, Jurusan Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Skripsi: Dr. Abdul Malik Karim A., M.Pd.I

Dalam kurikulum 2013 sikap merupakan salah satu dari tiga kualifikasi kemampuan kelulusan, disamping pengetahuan, dan keterampilan, yang harus menjadi acuan dalam mewujudkan tujuan pendidikan nasional. Kompetensi sikap yang harus dimiliki peserta didik meliputi sikap spiritual dan sikap sosial. Sikap spiritual sebagai perwujudan dari interaksi dengan Tuhan sedangkan sikap sosial sebagai perwujudan eksistensi dalam upaya mewujudkan keharmonisan kehidupan dengan sesama. Untuk mewujudkan keseimbangan diantara keduanya maka diperlukan internalisasi. Upaya yang dilakukan dalam internalisasi adalah melalui pembiasaan yang dilakukan dalam bentuk program kegiatan yang ada di sekolah.

Tujuan penelitian ini adalah untuk: (1) mendeskripsikan bentuk sikap spiritual dan nilai yang di Internalisasikan di MAN 1 Kota Malang, (2) mendeskripsikan internalisasi sikap spiritual siswa melalui program Bimbingan dan Konseling di MAN 1 Kota Malang, (3) mendeskripsikan evaluasi sikap spiritual siswa di MAN 1 Kota Malang.

Untuk mencapai tujuan diatas, digunakan pendekatan penelitian kualitatif, dengan mengambil latar MAN 1 Kota Malang. Pengumpulan data dilakukan melalui pengamatan, wawancara mendalam, dan dokumentasi. Subjek dari penelitian ini adalah guru Pendidikan Agama Islam dan guru Bimbingan dan Konseling. Analisis dilakukan dengan cara deskriptif dengan menerapkan pola pikir induktif. Pengecekan keabsahan data menggunakan metode Triangulasi sumber yaitu membandingkan data hasil pengamatan dengan hasil wawancara dan dokumen yang berkaitan.

Hasil penelitian menunjukkan bahwa, (1) sikap spiritual yang di internalisasikan di MAN 1 Kota Malang berupa pembiasaan ibadah wajib ataupun sunnah seperti sholat wajib berjamaah dan sholat dhuha, selain itu juga cara siswa bersikap terhadap sekitarnya seperti bersyukur, tawakkal, tertib, istiqomah, tawadlu', rajin, (2) terdapat tiga program Bimbingan dan Konseling yang didalamnya terdapat internalisasi sikap spiritual siswa yaitu program layanan dasar, modifikasi perilaku, dan program Emotional Spiritual Quotient (ESQ), (3) Evaluasi sikap spiritual siswa yang dilakukan di MAN 1 Kota Malang secara tertulis dalam bentuk laporan hasil belajar siswa dan secara lisan dalam bentuk rapat kenaikan kelas, sejatinya sikap spiritual tidak dapat dinilai dengan angka namun bagaimana siswa bersikap dalam kesehariannya sehingga dalam penilaiannya dilakukan dengan cara observasi.

Kata Kunci: Internalisasi, Sikap Spiritual Siswa, Program Bimbingan dan Konseling

ABSTRACT

Fitri, Annisa. 2019. *The Internalization of Students' Spiritual Attitudes Through Guidance and Counseling Programs in MAN 1 Kota Malang*. Thesis. Islamic Education Department, Faculty of Tarbiya and Teaching Science, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
Advisor: Dr.Abdul Malik Karim A., M.Pd.I

In the curriculum of 2013, attitude is one of the three qualifications of graduation abilities. Two of them are knowledge and skill. They must be a reference in realizing national education goals. The attitude competencies that must be had by the students are spiritual attitude and social attitude. Spiritual attitude is an embodiment of interaction with God while social attitude is an embodiment of existence in effort to realize harmony of life with each other. The internalization is needed to realize a balance between them. The efforts of internalization are through habituation that is done in the form of activity programs in schools.

This research aims to: (1) describe the form of spiritual attitude internalized in MAN 1 Kota Malang, (2) describe the internalization of students' spiritual attitude through the Guidance and Counseling programs in MAN 1 Kota Malang, (3) describe the evaluation of students' spiritual attitude in MAN 1 Kota Malang.

This research used a qualitative research approach, taking the background in MAN 1 Kota Malang. Data collection was taken from observation, in-depth interviews, and documentations. The subjects of this research were Islamic Education teachers and Guidance and Counseling teachers. The analysis was carried out in a descriptive manner by applying inductive thinking patterns. Checking the validity of the data used the source triangulation method. It compared the observational data with the results of interviews and related documents.

The result shows that, (1) the spiritual attitude internalized in MAN 1 Kota Malang is in the form of habitual obligatory worship or *sunnah* such as the obligation for doing prayer together (*jamaah*) and Dhuha prayer. Beside that spiritual attitude internalized in this school also can be seen in the way students behaved to the surrounding such as thankful, *tawakkal*, orderly, *istiqomah*, *tawadlu* ', and diligent, (2) there are three Guidance and Counseling programs that contain internalization of students' spiritual attitudes, namely basic service programs, behavior modification, and Emotional Spiritual Quotient (ESQ) programs, (3) evaluation of students' spiritual attitude in MAN 1 Kota Malang consists of the form in writing and the form verbally. The form in writing is the report of student learning outcomes and the form verbally is the class meetings. In fact spiritual attitudes cannot be judged by numbers but how students behave in their daily lives so that the assessment is carried out by observation.

Keywords: *Internalization, Students' Spiritual Attitude, Guidance and Counseling Programs*

ملخص

النساء، فطري. 2019. تدخل موقف الروحية الطلاب من خلال برنامج التوجيهية و الإستشارية بالمدرسة العالية الحكومية 1 مالانج. المقالة، شعبة التربية الإسلامية، كلية علم التربية و التعليم، بجامعة مولانا مالك إبراهيم مالانج الإسلامية الحكومية مالانج. المشرف لهذه المقالة : الدكتور عبد المالك كريم أ، الماجستير

في منهج الدراسة سنة 2013 الموقف إحدى من ثلاث مؤهلات لحصول على النجاح بجانب المعلومات و المهارة التي لا بد أن تكون مصدرا لإيجاد قصد التربية الوطنية. الكفاءة في موقف التي لا بد للطلاب أن يستحقه تتكوّن على موقف الروحية و موقف الإجتماعية. موقف الروحية كوجوده معاملته برّته وأما موقف الإجتماعية فوجوده لإيجاد التناغم بين الناس. و التدخل له دور مهم لإيجاد الاتزان بينهما. و نحاول على تطبيقهما من خلال التعويّدات على شكل البرامج و الأنشطة في المدرسة.

الغرض من هذا البحث ل: 1) وصف شكل موقف الروحية الذي تطبق بالمدرسة العالية الحكومية 1 مالانج، 2) وصف تدخل موقف روية الطلاب من خلال برنامج التوجيهية و الإستشارية بالمدرسة العالية الحكومية 1 مالانج، 3) وصف تقييم موقف روية الطلاب تطبق بالمدرسة العالية الحكومية 1 مالانج.

لحصول على ذلك الغرض المذكوراستعمل الباحثة مدخل البحث النوعي، و أخذت المدرسة العالية الحكومية 1 مالانج خلفية البحث. جمع البيانات ينال من الملاحظة، و المقابلة العميقة، و التوثيق. الموضوع من البحث هو معلّم التربية الإسلامية و معلّم التوجيهية و الإستشارية. يعمل التحليل على شكل وصفيّ بتطبيق نموذج الحثّي. و تفتيش صحة البيانات بطريقة تثليث مصادر البيانات يعنى بمقارنة البيانات من الملاحظة بنتيجة المقابلة و الحقائق المتعلقة.

نتيجة البحث يدلّ على 1) موقف الروحية دخل بالمدرسة العالية الحكومية 1 مالانج هو تعويد العبادة المحضّة أو النافلة كصلاة الجماعة و صلاة الضحى، و سوى ذلك من معمّلة الطلاب نحو أحوالهم مثل الشكر و التوكّل و الترتيب و الاستقامة و التواضع و النشاطة. 2) فيها ثلاثة برامج التوجيهية و الإستشارية دخل فيها تطبيق موقف روية الطلاب هي الخدمة الأساسية، تعديل السلوك، و برنامج حاصل الروحية العاطفية (ESQ). 3) تقويم موقف روية الطلاب بالمدرسة العالية الحكومية 1 مالانج على شكل تقرير عن نتيجة تعليم الطلاب و على شكل الشفهيّة في إجتماع ترقية المرحلة أو الطبقة، في الحقيقة، إنّ موقف الروحية لا نستطيع أن نقيمه بالأرقام ولكن بالنظر إلى كيفية توقف الطلاب في أيامهم حتّى نستطيع أن نقيّمها بالملاحظة مباشرةً.

الكلمة الرئيسية: تدخل، موقف روية الطلاب، برنامج التوجيهيات و الإرشادية

CHAPTER I

INTRODUCTION

A. Background of the Research

Facing the development of the civilization of the nation's current education is at a pretty horrible situation. One of the phenomena that have emerged lately is the occurrence of moral degradation that is very striking in various aspects of the lives of both social, economic, political, even in the world of education that are supposed to spearhead the development morality. There are many cases that occurs among students ranging from a brawl, crime to murder.

One of the cases that have recently occurred was murder committed by students against other students happened at Depok just because it wants to take a cell phone belongs to the victim (JAKARTA, KOMPAS.com/6/10/2018).¹ The next case is a case of rape which occurred in Bengkulu, a 14 year girl was raped by 7 teenagers who's status as a student. (BENGKULU, TRIBUNBATAM. id/9/10/2018).² Both are horrible cases among students.

Phenomenon that occurs as the news already mentioned is one of the facts regarding the degradation of morals that have already occurred in this country. Not only is it a moral degradation that occurs is also influenced by the development of technology that is increasingly rapidly. More students are choosing to play on the break from the phone on reading books in school libraries. When Athan reverberate more students are choosing to update status of on going

¹ www.kompas.com kronologi pembunuhan Pelajar SMP di Depok, Selasa 9 Oktober 2018. Diakses pada 24 November 2018

² www.tribunbatam.id Gadis 14 Tahun Diperkosa 7 Remaja berstatus Pelajar, Rabu, 10 Oktober 2018. Diakses pada 24 November 2018

to the small mosque or big mosque for prayer in congregation. Even when there is a fall friends most of them choose to take your mobile phone each and take video of on helping his friend.

Current education faced with problems that seem insignificant but highly influential against character, formed by the participants of his student. School or madrasah not only have a responsibility to educate the students only. But also in terms of the formation of the character of students. The character of the students reflected his personality through a spiritual attitude and the attitude of the social good as bad students, the personality of the students are visible reflected in their ways. Morals included important things that exist in Islamic values. In a Hadith of Prophet Muhammad:

عن أبي هريرة - رضي الله عنه - قال : قال رسول الله - صلى الله عليه و سلم - : إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه البيهقي)

Narrators from Legacy Mr. R.a. Goodchild., he said: Messenger of Allah – alayhi wa sallam shallallâhu ' said: "I came just to complete moral virtues." (HR. Al-Bayhaqi in al-Sunan al-Kubrâ ' (No. 20782), al-Bazzar in his Musnad (No. 8949) Imam Bukhari in Adaab Al Mufraad the case of 42, Ahmad 2/381, Al Hakim Ibn Saad in 2/613, Kubra Thabaqaatul (1/192), Al Qudhaa'iy in Musnad Asysyihaab No. 1165)

In these Hadith explain that morality is the accepted teachings of Messenger with the aim of fixing the conditions of Muslims today were in ignorance. Where humans be servants of the eve to his. This was the reason the morals of a person's faith-complete a requirement because of the faith that is

perfectly capable of being the power of goodness in a person either in vertical or horizontal. This means that the faith that is able to do good to your fellow man.³

Morals are showed by students may be her way of addressing each incident. Attitude is the personality that affect how someone in the Act and behave. In accordance with the above Hadith that morals into the terms of the end of faith someone can be assessed both in vertical and horizontal. In the world of education known as the spiritual attitude and social attitudes. It is similar to the efforts of the Government are always fix a predefined curriculum tailored to the needs of the nation.

Improvements to the Curriculum setup of competence related 2013 spiritual attitude and social attitudes. Prior to the improvement of the curriculum, the teachers of each subject was given a formal burden to do learning and competency assessment of the attitudes of spiritual and social attitude of the students. Now, the competence of social and spiritual attitude is no longer given in intrakurikuler in all subjects. The head of the Agency's research and development KEMENDIKBUD Full-blooded Suprayitno said, only two teachers who could provide an assessment of the attitude of students directly, IE teachers of religious education-Manners and teachers PPKn. While other teachers outside of both eyes This lesson can be taught, and gives the value indirectly.⁴

In the process it can be concluded that the construction, education and the cultivation of the spiritual and social attitude is very appropriate for learners age teens not to experience irregularities. Especially in the era of the modern all-round

³ Abuddin Nata, *Pendidikan dalam Perspektif Hadits* (Jakarta: UIN Jakarta Press, 2005), hal. 276.

⁴ Kemendikbud RI, *Jendela Pendidikan dan Kebudayaan empat perbaikan kurikulum 2013* cet. 3 (Jakarta: 2016), hal. 7

where teenagers can access anything without restriction. Most of the assumptions mentioned that the spiritual attitude of internalization of education and social responsibility is the attitude of the Islamic religious education teachers only. Evidenced by the emergence of many of the presumption when a learner has a less good attitude, then asked who the teacher is his religion.

In philosophical education aims to develop human potential to the maximum. potential that will be given by the Lord will not develop by itself without the support of an adequate education. So the orientation of education not only entered the territory of the philosophy, but should also explore the region's spiritual, psychological and ethical values (moral).⁵ So also with the Islamic education who possess a similar educational purposes related to spiritual attitude and social attitude of the students.

2013 based Curriculum implementation of character and competence must involve all stakeholders components, including components that exist within the education system itself. These components include curriculum, learning plans, learning process, assessment mechanisms, quality relationships, learning management, management of school/madrasa, the implementation of self development, empowering learners facilities and infrastructure, financing, as well as the citizens of the whole work ethic and environment school/madrasa. ⁶

In terms of the formation of spiritual and social attitude attitude of students in accordance with the main target of 2013 i.e. curriculum about character building. So the spiritual attitude became one of the important values that must be

⁵Mujtahid, *Reformulasi Pendidikan Islam* (Malang: UIN-Maliki Press, 2011), hal.22.

⁶E. Mulyasa, *Pengembangan dan Implementasi Kurikulum 2013* (Bandung : PT. Remaja Rosdakarya, 2013), hal.9.

present on the student. The cultivation of the spiritual attitude can not only gained from learning just processed. But also through their everyday life. So in schools or madrasahs, there is the part that is supposed to oversee the activities of students in various fields.

Islamic education teachers have the responsibility more towards students. Because the guru PAI is not just send material alone but also send Islamic values against their students. The achievement that must be met by Islamic education teacher is not just how familiar the students against the material presented but also the extent to which students can apply the material or values conveyed in his life everyday. This is the reason is need for internalization of spiritual attitude in students, as well as the reason the majority of people consider when students behave less good then the responsibility is asked who his religious teacher.

Keep in mind that the role of the other party is also needs including an old man who knows his son first then the teacher must also understand each of their students. Children often ask time to just sharing. They come with different backgrounds, some are due to be called because there are problems, there are also indeed with a will of its own, and some are indeed recommended by other teachers. Here, every teacher has their own trick in BK monitor or remind of things relating to morals, as well as the spiritual personality of students. Even started these last few years we as teachers have to fill BK points of spiritual and social attitude attitudes on report the result of student study.⁷

In this case the guidance and counselling also has a very important role. Guidance and counselling is not oriented to address the problem of student guidance and counselling, but also can touch aspects of spiritual and social

⁷Hasil wawancara awal dengan Bu Nurul selaku Guru Bimbingan dan Konseling di MAN 1 Kota Malang pada hari senin, 24 September 2018 di kediaman beliau.

attitude of students in the process of formation of the personality. Because students are part of the community that need socialization and interaction. Students should be prepared for it can integrate scientific knowledge obtained with values that are believed to address various issues of life as an human being.

According to the fact that there is then the researcher choose MAN 1 Malang as a place of research. Because the initial observation in accordance with the aforementioned madrasa that solving problems that frequently appear among the students of the role of many parties. And most of the problem comes down to guidance and counseling, including aspects of morals and personality of students. It means guidance and counseling becomes one of the attempts in the Internalization attitude of the spiritual and social attitude of the students. Through a variety of approaches that are rarely practiced by other madrasa.

In this research it has the uniqueness of being a differentiator with previous research. If other research internalize the spiritual attitude of students is done through religious programs. But in this research researchers want to research on internalization of spiritual attitudes that exist in the guidance and counseling programs in MAN 1 Kota Malang. There are not many educational institutions that maximize the role of guidance and counseling in the students ' spiritual stance.

Thus the need for internalization of the spiritual attitude of the efforts in the world of education. One of these efforts is through guidance and counseling. In accordance with the preliminary observations made by the researcher on the

role of guidance and counseling in an attempt to internalize the attitudes of spiritual students seen in MAN 1 Malang. So the researchers feel the need for research with the title of "**The Internalization of Students Spiritual Attitude Through Guiding and Counseling Programs in MAN 1 Kota Malang**" this research was conducted to find out the role of guiding and counseling in the spiritual attitude of the students.

B. Research Question

Based on the background above, the focus of the research that the researcher is taken as follows:

- 1) What are spiritual values of students that have been internalized at MAN 1 Kota Malang?
- 2) What are the guiding and counseling programs at MAN 1 Kota Malang that aim to internalization of student spiritual attitude?
- 3) How is the evaluation of students spiritual attitude taken placed in MAN 1 Kota Malang?

C. Research Objectives

As for the goals of this research are as follows:

1. To know the spiritual values of students that have been internalized at MAN 1 Kota Malang
2. To know the guiding and counseling programs at MAN 1 Kota Malang that aim to internalization of student spiritual attitude
3. the evaluation of students spiritual attitude taken placed in MAN 1 Kota Malang

D. Research Objectives

Based on the above research objectives holding of, then is expected to produce research that is useful both theoretically as well as practically, among them:

First, theoretical research results is expected to contribute thought and scholarship in teaching aspects of the internalization of the spiritual attitude of the students. So that the next generation of the nation can have a strong foundation in terms of spiritual to deal with modernization that could not be dammed. It can also be additional guidelines for researchers carrying out similar research in the next so that it is able to fine-tune the results of his research.

Secondly, practical:

1. For Institutions

This research is expected to be made into consideration at the same time reference in developing things that are associated with the internalization of the spiritual attitude of students

2. For teachers

The existence of this research are expected to further improve the teacher competence in their fields each. As well as play an active role in internalizing the spiritual attitude of students

3. For students

As for students are expected with the existence of this research can maximize yourself in applying spiritual attitude on life.

E. Previous Research

In the research thesis there are several other thesis also discusses about the internalization of a spiritual attitude through guidance and counseling. Each research certainly have similarities and differences that would indicate the originality and newness of a study. study to avoid repetition of the same in this research, then researchers will expose some of the research earlier as a comparison over the research that will be written.

1. The thesis belongs to Joseph Rahmaddi "*The influence of employment Counselling against the Moral values of the cultivation of the Students in SMP N 1 TERAS*" published by the Faculty of the Islamic Muhammadiyah Surakarta Islamic Muhamma, 2013. Explain:

The results of this study suggest that (1) the entire staff of the school as a teacher, principal, subject, homeroom teacher, BK was instrumental in planting effort value morals to students. The school principal as the person in charge of the whole execution of counseling by facilitating with tools supporters, so that the execution of counseling can go well, (2) the sanctions applied BK SMP N 1 Terrace tend to administering a rebuke and direction it aims so that changes the behavior/attitudes, students formed because instead of fearing the behavior but the change grew out of the student's own volition, (3) through the efforts of the understanding, prevention, alleviation, maintainance and internalized development with school activities which give influence on the students.

In terms of the equation of this same study examined the related guidance and counseling, but there is a difference in the focus of her research is on the effect of guidance and Counselling so this research leads to influence so that there is a reciprocal behind.

2. The Thesis belongs to Muhammad Ali Rahman *“The role of teacher Guidance counselling and teacher of Islamic education in the efforts of the internalization of Islamic Moral values di SMAN 1 Geger Madiun”* published by the Department of Islamic studies Faculty of Tarbiyah State Islamic (IAIN) Sunan Ampel Surabaya, 2011. Explain Explain about:

The research was distributed by the large number of aberrant behavior carried out by students, their personalities are not touched by Islamic values. From the results it can be concluded that: (1) the role of teacher guidance and counselling at SMAN 1 Tantrum is as educators, teachers and assist students in solving a problem in the school environment in achieving improved teaching and learning. While Islamic religious education teachers are as teachers, mentors, advisors and as role models for their students (2) Efforts are being made in the implementation of internalization of moral Islamic values with the construction of worship with the Congregation prayer is doing its work, performing prayers sunnah (prayer, pray *Duha rowatib*). Planting of creed's value made by event read *Asma al husna*, reading the *Quran*. The cultivation of the moral values that is to give a lecture or discourse discourse-each after Friday prayers as well as provide a good example or role models against the students of the

teacher. (3) the role of teacher guiding and counseling and education teachers of Islamic religion in an attempt to internalize the values of Islamic morals on SMAN 1 Tantrum is implemented through various efforts. This is done by conducting cooperation in seeking the internalization of moral islamic values. As is the case with the ESQ Additionally also done various religious activities which is supporting the efforts of Islamic morals value of internalization.

While the second equation in terms of research is equally discuss about guidance and counselling. As for the difference lies in the object is examined, this study deals with the role of the two teachers namely teacher guidance and counseling and also a teacher of Islamic Education.

3. Thesis belongs to Dwi Lestari Indah "*The role of guidance and Counselling in shaping the personality of Muslim students in SMP AN-NUR Bululawang Malang*" published by the Department of Islamic studies and Teaching, Faculty of Tarbiyah UIN Malang, Maulana Malik Ibrahim 2014. Explain:

Research results indicate that the execution of counseling and personality in the form of guidance moslems students walking in accordance with matric annual program of guidance and Counseling, either individual or group services. So the role of guidance and Counselling in shaping the personality of moslems students in purposeful, systematic and continuous, in students in order to develop the nature of religion, so that students become motivated to run Islamic teaching.

Whereas in the review of the similarities and differences there are in the value of the examined the values the personality of the student.

4. Thesis belongs Endar Riyanti “*The efforts of internalization of Moral values in the implementation of guidance and Counseling in Madrasah Aliyah Negeri 5 Sleman Yogyakarta*” published by the Department of Islamic studies and Teaching, Faculty of Tarbiyah UIN Sunan Kalijaga, 2013. Explain:

The background of this research is with the development of modern culture gives a tremendous impact especially on moral values which are the more slump. The research show that the values morals are internalized in the implementation of guidance and Counseling in Sleman Yogyakarta 5 MAN covering morals against God, neighbor, and also attitudes towards the environment. There are certain stages in the guidance and counseling are applied starting from the transformation of values, followed by the value of the transaction and then leads to transinternalization equipped with a barrier factors mentioned in the implementation Guidance and counseling.

At a glance this research has many equations start from the title and the research methods. However, there is a difference is in the focus of the issue taken this study took the factors restricting the issue of captured.

Below are some previous research that examines the spiritual attitude of Internalization on students through guidance and counselling, there are some differences that can be seen in the table below:

Table 1.1

Previous Research

No	Researcher's name, Title, Type (skripsi, thesis, journal/etc.), Publisher, and Year of Research	Similarity	Difference	Originality of research
1.	Yusuf Rahmaddi " <i>The effect of guidance counseling Against the cultivation of the Moral Values of students of SMP N 1 TERRAS</i> " published by the Faculty of the Islamic Muhammadiyah Surakarta Islamic 2013	In this study Researchers focus on guidance and counselling of can bring against the morals of students	The difference is that these studies focus on the influence of guidance and counselling against the moral cultivation of students while research now focus their efforts on internalization the morals of students through guidance and counselling	This research concludes that the cultivation of the moral values of the students affected by the guidance and counseling through the program are arrayed in such interview or face immediate four-eyes. In addition the school staff also gave influence against the cultivation of the students ' morals
2.	Muhammad Ali Rahman " <i>the role of teacher Guidance counselling and teacher of Islamic education in the</i>	Similarities lie in the efforts of internalization through guidance and counseling	The fundamental difference is regarding the focus of the research on the role of teacher guidance and counseling while	In this research effort conducted teacher guidance and counseling is a form of activities that

	<p><i>efforts of the internalization of Moral Islamic values in Madiun Geger SMAN 1"</i> published by the Department of Islamic studies Faculty of Tarbiyah Islam Negeri (IAIN) Sunan Ampel Surabaya, 2011</p>		<p>research now is on the method of guidance and counseling</p>	<p>lead to spiritual activities as there are ESQ</p>
3.	<p>Dwi Indah Lestari <i>"guidance and Counselling Role in shaping the personality of Muslim Students in junior high the AN-NUR Bululawang Malang"</i> published by the Department of Islamic studies and Teaching, Faculty of Tarbiyah UIN Maulana Malik Ibrahim, 2014</p>	<p>This same research in terms of shaping the educational value of islam and also through the same field i.e., guidance and counseling</p>	<p>the focus of this research is the value of personality but in research is now focused on the spiritual attitude</p>	<p>The results of this research mention that in shaping the personality of muslim students is done through guidance and counseling in the form of an annual program that runs according to the schedule that has been planned</p>
4.	<p>Endar Riyanti <i>"Effort Internalisasi Moral values in the implementation of guidance and Counseling in Madrasah"</i></p>	<p>The similarities that exist in this research is about the value of morals that are internalized</p>	<p>The difference lies in the focus of his research i.e. This leads on strategy of guidance and counseling in an attempt to internalize the</p>	<p>In this study it was concluded that the efforts of internalization of moral values students through</p>

	<p><i>Aliyah Sleman Yogyakarta 5 Lands"</i> published by the Department of Islamic studies and Teaching, Faculty of Tarbiyah UIN Sunan Kalijaga, 2013</p>	<p>through guidance and counselling</p>	<p>spiritual attitude of students</p>	<p>guidance and counselling i.e. the form of the strategy of transinternal and extracurricular activities the school</p>
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Based on the results of the exposure on the originality of the study, researchers concluded that existing research have equations in a discussion of internalization or invest the value and use of qualitative research methods. While the difference of this research on internalization of spiritual attitude. Another difference is that this research relates to the guidance and Counseling program that leads to the internalization of the spiritual attitude of the students. It can be concluded that the originality of the research is on the discussion about the spiritual attitude of students through Internalization program guidance and Counseling that are at the level of Madrasah Aliyah.

F. Definition of Key Terms

In order for the discussion of this research are more directional and does not cause any misunderstanding or misperception meaning then required the existence of a brief explanation regarding the definition of the term and its scope in this research. As for the term researchers serve are as follows:

1. The internalization

A process of embedding something, namely infusion process is a value to someone who will establish a pattern she thought in looking at the meaning of the reality of the experience. Where in the process the teacher before the student is no longer a physical figure, but her mental attitude (personality). Likewise, students respond to the teacher not only through his physical appearance/motion but through mental attitude and personality.

2. Spiritual Attitude

Spiritual attitude is the tendency to respond consistently well liked or disliked an object which includes aspects of belief, worship, knowledge, and practice appreciation religious teachings embraced learners. Spiritual attitude instrument aims to find out the attitude of the students towards a religious object either positive or negative attitude. In this case the researchers more focus towards school programs and strategies that are owned by the teachers in order to instill the spiritual attitude of the students. And how does the spiritual attitude of student assessment in applying it in the schools.

3. Guidance and Counseling

Is the process of help or the help given by the supervisor (counselor) to individuals (*konseli*) through face-to-face meetings or reciprocal relationship between the two, so that the *konseli* has the ability or skill saw and found the problem and was able to solve the problem on its own.⁸ In this case the researchers focus on several strategies applied by the guidance and

⁸Tohirin, *Bimbingan dan Konseling di Sekolah dan Madrasah (Berbasis Integrasi)*, (Jakarta: Rajawali, 2009), hal.25.

Counselling as well as existing programs in Guiding and counseling. In addition researchers also the evaluation of spiritual attitude that exists in MAN 1 Kota Malang.

G. Composition of Research Findings

To give you an idea thoroughly in this study, the researchers then compiled the ideas in a systematic and focused in answering a problem formulation outlined in each of the following chapters, including:

Chapter I : On this chapter lays out the researcher generally unsettled about the reason and thorough research written in the context of the study. These problems stem from the reality that there are about moral deterioration experienced by students in Indonesia. This past year there were many cases concerning the action of a very immoral students both to the teachers or to fellow friends. Consists of (1) the background problem (2) Research Focus (3) research objectives (4) the research Benefits (5) Originality of research (6) the definition of terms (Systematic Discussion)

Chapter II : researchers in this chapter sets forth the theories associated with the internalization of a spiritual attitude in students through guidance and counselling, which consists of: (1) a review about Internalization which include understanding, as well as stages internalization according to some experts, (2) Review on the spiritual attitude of student which includes understanding, spiritual attitude position in 2013, as well as curriculum assessment of spiritual attitudes in education, (3) Review on guidance and counseling include understanding, guidance and counselling, runway orientation and scope of guidance counseling,

types and services, as well as the position and conditions of guidance counseling in the spiritual attitude of students assessment in the curriculum of 2013.

Chapter III : in this chapter sets forth the methods used in the research. The researchers used a qualitative research method. As for the type of research is descriptive. Data collection techniques to obtain valid data i.e., via the techniques of observation, interview and documentation. While in data analysis using inductive analysis, that concluded in General from various events.

Chapter IV : Exposure to Data that includes the history of schools in MAN 1 Malang, vision and mission and objectives, majors, school's flagship Program. As for the research, the results are three. Spiritual values of students are reflected through the students spiritual attitude. Programs surrounding students spiritual attitudes, evaluation of students ' spiritual attitudes.

Chapter V : In this chapter researchers explain the results of research presented in accordance with the formulation of problems. That is about the spiritual value of students in MAN 1 Malang. Guidance and counseling programs that lead to internalization of students spiritual attitudes. Evaluation of spioritual attitude of students in MAN 1 Malang.

Chapter VI : Concluding in this chapter is the last chapter to contain conclusions and suggestions. For Madrasah for students and also for the next researcher.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Theoretical Framework

1. Concept of Internalization

a. Internalization in the Perspective of Muslim Scientists

Internalization is the process *penghayatan*.⁹ In epistemology, it indicates a process of internalization. In the great dictionary of Indonesian Language, Internalization means *penghayatan*, deepening, mastery in depth that goes through the building, guidance and so on.

The internationalization of internal or external internal meaning indicates the process or the inside. While according to popular scientific Dictionary defined internalization deepening, *penghayatan*, and exile.¹⁰ In addition internalization in view of psychological, has the meaning as the unification or merger of the attitude, behavior standards.¹¹

While the value is a concept that is both abstract and subjective from the heart and reason of the human mind or society in interpret things that are considered good, right, wrong, and worse in certain environments to achieve valuable and beneficial to the survival of the joint.

Efforts are being made to incorporate values into the soul of learners called internalize values.¹² internalization is the process of

⁹ J.S. Badudu, *Kamus Kata-Kata Serapan Asing dalam Bahasa Indonesia*, (Jakarta: Kompas Media Nusantara), cet.14, hal.159

¹⁰ Windy Novia, *Kamus Ilmiah Populer*, (Pustaka Gama, 2016), hal.213

¹¹ James Caplin, *Kamus Lengkap Psikologi*, (Jakarta: Balai Pustaka, 1989), hal. 336

¹² Fuad Hasan, *Dasar-dasar Kependidikan*, (Jakarta: Rineka Cipta, 1997), hal.155.

imparting values something, namely infusion process is a value to someone who will establish a pattern she thought in looking at the meaning of the reality of the experience.

The process of internalization occurs when individuals receive influences and willing to be obeyed because the attitude influence according to what he believed and in accordance with a system that is adhered to. So that's the attitude that usually is the attitude which is maintained by the individual and is usually not easy to change over existing value systems within the individual concerned.¹³

Thus Internalization, can also be translated as one of the methods, procedures and techniques in knowledge management cycle that used to give educators an opportunity to members of groups, organizations, agencies, the company or its protégés in order to share the knowledge they have to other members or to others. There are some muslim figures about internalization as follows:

1) Muhaimin

According to Muhaimin in internalization process that is associated with the construction of the learners or foster care there are three stages that represent processes or stages of the occurrence of internalization:¹⁴

a) Stage of the transformation of the value

¹³ Muhaimin, *Paradigma Pendidikan Agama Islam*, (Bandung: PT. Remaja Rosdakarya, 2008) cet. 4, Hal. 301.

¹⁴ *Ibid.* Hal. 178

Transformation value is communication Stage verbal about the value. At this stage the teacher is merely to inform the good values and unfavourable to the students, which is solely about the value of verbal communication.

b) Stage of the transaction value

Stage of the transaction value is the value of education stages with Street two-way communication, or interactions between students with teachers are reciprocal interaction. If at this stage of transformation, communication is still in the form of a one-way, i.e. active teachers. But in this transaction the teachers and students alike have properties that are active. The thrust of the communication is still showing physical rather than mental figure. In this stage the teacher is not only present information about the value of good and bad, but also involved to implement and give an example of a real practice, and students are required to provide the same response, which received and practised it.

c) Transinternalisasi Stage

Stage Transinternalisasi the value that this stage is much deeper than mere transactions. In this stage the teacher's appearance before the student is no longer a physical figure, but her mental attitude (personality). Likewise, students respond to the teacher not only through his physical appearance/motion but through mental attitude and personality. Therefore, it can be said that in this

transinternalisasi is the communication of the two respective personalities involved actively.¹⁵

2) Ahmad Tafsir

Makes a person becomes a believer is not an easy matter. Faith need to instill in myself once at someone right their hearth. Instilling faith can instill in through teaching (of faith), but the result is not. Need to instill faith through teaching, though the result is little. Knowledge about faith only a few influence against implanting in the hearth faith.¹⁶ So the need for other attempts to instill faith in someone. While internalization also has the meaning of planting or cultivating a, this theory may also fall into the category of internalization. Here is some of the efforts made in imparting the faith which is also relevant to the spiritual attitude of students:

- a) give an example or role model;
- b) Familiarize (good of course);
- c) Enforce discipline (this actually is part of conditioning);
- d) Gives the motivation or encouragement;
- e) gives gifts especially psychological
- f) Punitive (disciplinary might in order)
- g) the creation of an atmosphere that is influential for positive growth

¹⁵ Dahlan, dkk, *Kamus Ilmiah Populer* (Yogyakarta: Arkola, 1994), Hal. 267

¹⁶ Ahmad Tafsir, *Metodologi Pengajaran Agama Islam* (Bandung: PT Remaja Rosdakarya, Cet.12, 2013) hal. 127

3) Imam Al-Ghazali

Internalization of spiritual attitude also is closely related to the education of morals. Moral education according to Imam Al-Ghazali is based on the Qur'an and the Hadith, as well as with a clear understanding about the worship in Islam expected humans can keep good relation with God and his fellow beings. The Mission of man as the Caliph upfront Earth is properly maintaining both relationships.¹⁷

In the stage of formation of attitudes in the pass by Al-Ghazali's faith is as follows:

- a) *Takhali*, is the first step that must be carried to a person, namely the efforts clearing itself of deplorable behavior or attitudes
- b) *Tahalli*, is an effort fill or adorn themselves with the way familiarise yourself with the attitudes, behaviors, and attitudes, commendable
- c) *Tajalli*, in order stabilization and deepening existing material on phase tahalli in this stage enhanced set of moral formation is with awareness wholeheartedly and we appreciate it.

Not only is the step that was initiated by Imam Al-Ghazali, he also gave methods in the formation of attitudes, namely:¹⁸

¹⁷ Imam Al-Ghazali, *Ihya' Ulumuddin Jilid 1* (Bandung: Marza, 2011), hal. 47

¹⁸ Samsul Munir Amin, *Ilmu Tasawuf*, (Jakarta: Hamzah, 2012), hal 209

- a) example method, is a method of influitif the most convincing success in preparing and shaping moral spiritual and social in a person.
- b) *At-Tajribah*, is the method of experience with introduction deficiency owned protégé directly without going through the theory of first
- c) *Riyadhah*, is psychiatric practice through an effort so as not to get used to doing the littering his soul. A conditioning that is done routinely in keep myself away from immoral or be of a certain character
- d) *Mujahadah*, meaning that business is hard and earnest. I.e. seriously in leading oneself against low self encouragement.

b. Internalization in the perspective of western scientists

Spiritual growth and *batiniah* learners occurs when learners are aware of a "value" contained in the teaching of religion and then the values that made it a "system" self worth so that lead all our position statements, behavior conduct, and his deeds in the conduct of life. Not only muslim scientists alone there are an awful lot of theory of the West who discuss about internalization. Here are the Western scientists who discuss about internalization which is still closely related to character education or moral education.¹⁹

¹⁹ Thomas Lickona, *Educating for Character, Terjemahan* (Jakarta: Bumi Aksara, 2016), hal 82

1) **Thomas Lickona**

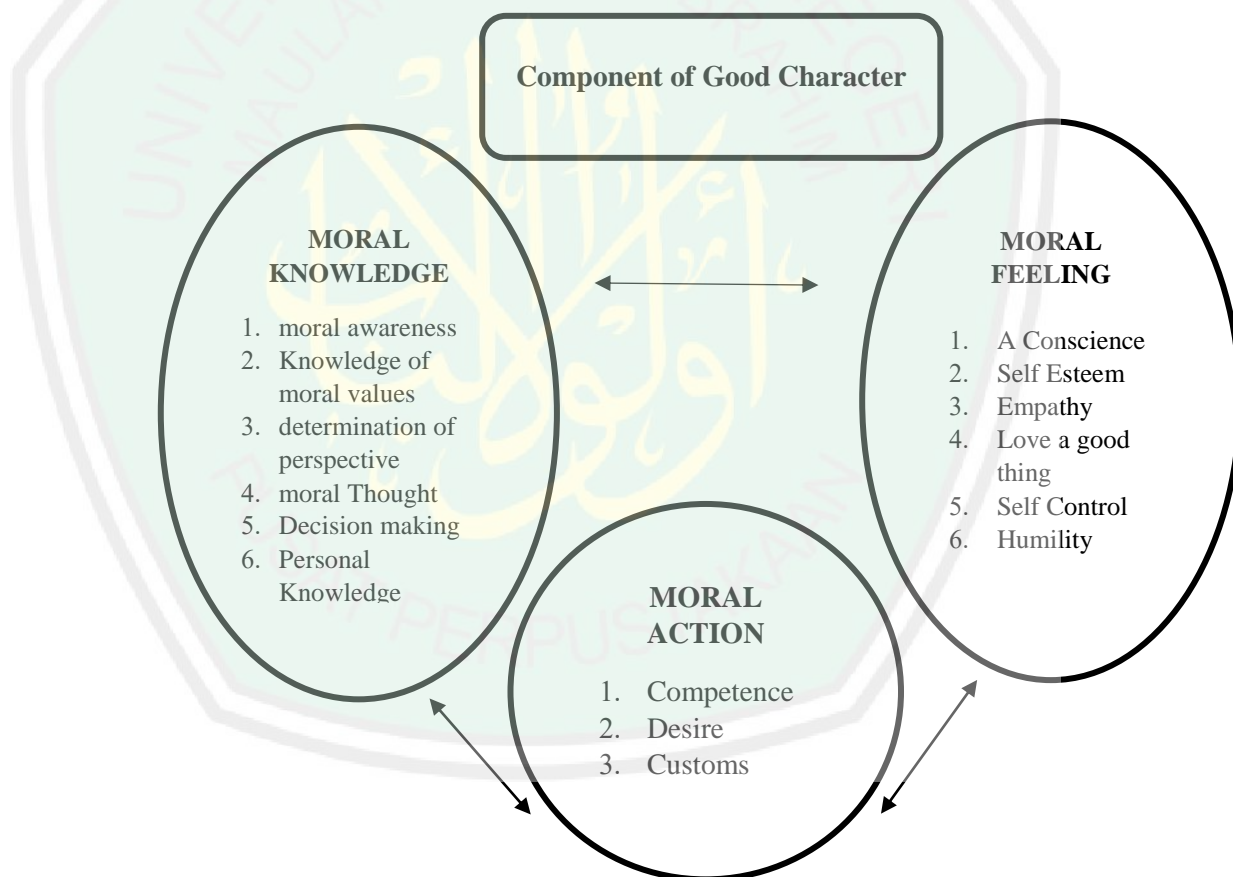
The theory of internalization "concept of character education" is applied to Thomas Lickona is the concept of the value of planting is done through a stage in the survival of the individual, where the process is performed continuously during his life. The process is an attempt in changing and managing all shapes contained within his personality

Character education according to Thomas Lickona was an earnest effort that involves three aspects of the learners include cognitive, affective and psychomotor. By knowing the later learners will be able to feel, and furthermore will develop a willingness to actually do the deed that reflects the noble character (good character). The good character of the scheme starting from the knowledge of the good (moral knowing), and gives rise to commitment (intention) against goodness (moral feeling), and finally really do good (moral action). In other words, the character refers to a series of knowledge (cognitive), attitudes (attitudes), and motivation (motivations), as well as the behaviors (behaviors) and skills (skills).

And components of good character can be outlined as follows: moral knowledge, moral awareness of, knowledge of moral values, determination of perspective, moral reasoning, decision making, and personal knowledge. The moral feelings, about conscience, self-

esteem, empathy, love a good thing, self-control, and humility. While the moral action is about competence, desires, and habits.²⁰

Thomas Lickona emphasizes three components of good character, namely moral knowing (knowledge about morals), moral feeling (a feeling about morals), and moral action (deed/moral action), which is required so that the child is able to understand, to feel, and work on the values of goodness.²¹ Here is a diagram of the internalization of Thomas Lickona



Internalization Concept by Thomas Lickona

²⁰ Thomas Lickona, *Character Matters*; *Persoalan Karakter, Bagaimana Membantu Anak Mengembangkan Penilaian Yang Baik, Integritas dan Kebajikan Penting Lainnya*, (Jakarta: PT Bumi Aksara, 2015), Hal 84

²¹ Thomas Lickona, *Educating For Character* (Jakarta: PT Bumi Aksara, 2015, Hal. 51.

2) Abraham Maslow

Internalization of values education according to Abraham Maslow is psychological in nature, this is effected by backgaroud himself, namely academic psychology humanistic mazham. Thus it will be delivered the following stages internalization of the values.²²

- a) *Being Values*, this step is more emphasized on developing psychological potential protégés towards awareness of the soul which is always loved noble traits. The stages are still at the stage of the beginning of the child noticed something different from what he has had over the years.
- b) *Higher values*, this stage occurs after passing through the stages of being values and these values are only possessed by a superior people and love values higher again as truth, goodness, beauty, integrity, activity, uniqueness, perfection, justice, peace, simplicity, completeness antics, and filled with meaning. When this step really can be implanted into the child as her personality principle as experienced by those who have achieved a level of self-actualization, then the child will become increasingly healthy in Pb, her inner and surroundings perfect their morality. The State will be more complete, then it is necessary to further stages, namely self concept

²² Masbur, *Internalisasi Nilai-Nilai Pendidikan Prespektif Abraham Maslow (1908-1970)*, jurnal Ilmiah Edukasi Volume 1No 1, Fakultas Ilmu Tarbiah Dan Keguruan UIN Ar-Raniry Bandan aceh, Juni 2015, hal 44-45

c) *Self concept*, at this stage the child not only occur, loving and have higher values, but more than that, namely the child with the values has been hers that she is able to be that value as a reference to see other things that are more comperhensif. This means that the child has been able to construct its values alone, which is considered good and which ones are considered bad and so on.

3) Michele Borba

Michele Borba, ed. D in his book entitled "*Building Moral Intelligence*" says that moral intelligence woke from seven major virtues that will help children facing challenges and ethical pressure is inevitable in the later in his life. Virtues-the virtues of the North will protect it in order to stay on the right path and help her to always immoral in the Act. And all of it can be taught, exemplified, aware, as well as be encouraged so that the child can be achieved. As for the seven main virtues it is as follows:²³

a) Empathy, is at the core of moral emotions which helps children understand the feelings of others. This good makes it sensitive to the needs and feelings of others, Botheration to help people who push it or in pain, and she wants to treat the people of other with affection. A strong moral emotions encourage children to act right, because he see difficulty everyone else, thus preventing it from performing actions that can hurt other people.

²³ Marzuki, *Pendidikan Karakter Islam*, (Jakarta: Amzah, 2015), hal 53

- b) Conscience is the inner voice that help children choose the right path than way that wrong and stay on track the immoral; making her feel guilty when deviating from the proper path. This virtue fortify children from bad influences and make it can do true though tempted to do just the opposite. This is the virtue of basic of development of the attitude of honesty, responsibility and integrity yourself.
- c) Self control, will help children resist the urge from within him and think before do something so yes do the right thing, and the small likelihood of taking action will be raises due to bad. These virtues will help children become independent, because he know if himself to control his own step to Allah. This attitude aroused the cheap and kinds attitude, because the child is able to get rid of the desire to satisfy themselves and stimulate the awareness concerned with the needs of others.
- d) Respect, will encourage children to behave well and respect others. Virtue guiding children treat others as they want others to treat her, thus preventing the child acted rudely, not fair and being hostile. If the child is usually to take steps the respect to others, he will pay attention to the rights and feelings of others; as a result, he will respect herself.
- e) Kindness, will help children able to demonstrate its care towards the wellbeing of other people's and feeling. By developing these

virtues, children's mercy and not too think yourself, and realize good works as a steps absolutely right. Kindness makes the child more thinking about the needs of others, showed concern, give help to that need, and protect those in trouble or in pain.

f) Tolerance, makes children able to appreciate the difference in quality in others, self opened views and new beliefs, and respect for others without tribe, gender, appearance, culture, belief, ability, or orientation sexual.

g) Justice, guide the child in order to treat others well, impartial and fair, so that he comply with the rule, want to take turns and share, as well as hearing all parties in open before give any assessment. Because this increases the sensitivity and moral virtues of the child, he will be compelled to defend those who are treated unfairly and demanded that others be treated equal. These virtues make children treat others well and full of understanding, against hostility, meanness, obsessions, as well as appreciate people based on their characters.

2. Concept of the Spiritual attitude of Students

a. Definition of Spiritual Attitude

Before discussing about the spiritual attitude should need to understand it through the meaning of every word. In terms of the attitude of some of the opinions among the experts.

Attitude is the tendency of relatively settled acting in ways good or bad toward people or certain items.²⁴ Attitude is a preparatory act/do in a certain direction. There are two kinds of differentiated attitudes i.e. individual attitudes and social attitudes. Attitude is a tendency which determine or a power of the soul that drives someone to behave that were directed toward a particular object in a certain way, whether it be people or institutional problems, even in the form of himself.²⁵

Base on psychological there are theory about attitudes. Attitudes structure can be described in terms of three components. Affective Component this involves a person's feelings / emotions about the attitude object. For example: "I am scared of spiders". Behavioral (or conative) component: the way the attitude we have influences how we act or behave. For example: "I will avoid spiders and scream if I see one". Cognitive component: this involves a person's belief / knowledge about an attitude object. For example: "I believe spiders are dangerous". This model is known as the ABC model of attitudes.

²⁴ Muhibbin Syah, Psikologi Pendidikan, (Bandung :PT Remaja Rosdakarya, 2011), hal.118.

²⁵ Arifin, Psikologi Dakwah Suatu Pengantar Studi, (Jakarta: Bumi Aksara, 2004),hal. 104.

One of the underlying assumptions about the link between attitudes and behavior is that of consistency. This means that we often or usually expect the behavior of a person to be consistent with the attitudes that they hold. This is called the principle of consistency. The principle of consistency reflects the idea that people are rational and attempt to behave rationally at all times and that a person's behavior should be consistent with their attitudes.

Whilst this principle may be a sound one, it is clear that people do not always follow it, sometimes behaving in seemingly quite illogical ways; for example, smoking cigarettes and knowing that smoking causes lung cancer and heart disease. There is evidence that the cognitive and affective components of behavior do not always match with behavior. This is shown in a study by LaPiere.²⁶

According to m. Ngalim Purwanto, attitude or attitude is a way to react to a stimulus, a tendency to react a certain way to a stimulus or situation that occurs.²⁷

From this limit can be expressed in terms of the attitude that has contained components of cognitive and *konatif* components also, that attitude is a predisposing to respond, to behave. This means that the attitude with regard to behaviour, attitude is the predisposition to do or behave

²⁶ LaPiere, R. T. *Attitudes vs. Actions*. (Social Forces, 1943), hal 230-237.

²⁷ M. Ngalim Purwanto, Psikologi Pendidikan, (Bandung: PT. Remaja Rosda Karya, 1990), hal. 141.

Attitude can also be rendered with attitude towards certain objects which can be views or attitude is the attitude of feeling but the position carries with it a tendency to act according to that object. So attitude be translated exactly as the attitude and willingness for action against a things. Generally in the study of librarianship described that attitude as one dimension that can serve as the assessment in the implementation diversity of a person. With regard to the matters in this religion became the pillar of life that must be enforced. Only with a religion that advocated the maintenance of a balance between this world and the hereafter, a man who has two dimensions will be able to set and carry out his responsibilities in this world and in the hereafter.²⁸

Some understanding of the above, it can be concluded that the attitudes of humans is a form of reaction to the feeling of a person against an object. Attitude is a preparatory act/do in a certain direction. That attitude be supporting (favorable) or feeling does not support (unfavorable) which has three components, namely the cognitive, affective and behavioral.

Spirituality, in a broad sense, according to Hasan was in touch with spirit. Something spiritual eternal truth have related to the purpose of human life is often compared to something that is both earthly and spiritual, into a temporary means to have more ties to things spiritual in nature or psychological abuse than physical thing or material. Spirituality

²⁸ Mohammad Daud Ali, Pendidikan Agama Islam, (Jakarta: PT. Raja Grafindo Persada, 2002), hal. 27

is the awakening or enlightenment ourselves in attaining the purpose and meaning of life. Spirituality is an essential part of the overall health and well-being.²⁹

According to Fontana & Davic, the spiritual definition more difficult than defining religion or religion, than with the word religion, psychologists make some spiritual definition, basically to have some spiritual sense, outside of the concept of religion, we talk about people with spirit or spirit shows behaviour. Most spirit always be linked as a factor of personality. It is primarily the spirit energy is both physical and psychological.³⁰

In terminology, spirituality comes from the word "spirit". In religion literature and spirituality, the term spirit have two substantial meaning, namely: first, the character and the essence of human souls, which each interrelated, as well as the experience of the interconnectedness of the souls that are the basis of spiritual beliefs. "*Spirit*" is the deepest part of the soul, and as a means of communication or means of allowing humans to relate to God. Second, the "Spirit" refers to the concept that all "interconnected" spirit is part of a larger unity.

To make clearly about spiritual can know from the differentiation between spirituality and religious. Spirituality is Spirituality is a broad concept with room for many perspectives. In general, it includes a sense of connection to something bigger than ourselves, and it typically involves a

²⁹ Ary, Agustian Ginanjar. *ESQ Power Sebuah Inner Journey Mealui Al-Ihsan*. (Jakarta: Penerbit Arga, 2007), hal 99

³⁰ Tamami, *Psikologi Tasawuf* (Cetakan Satu. Bandung: Pustaka Setia: 2011), hal 19

search for meaning in life. As such, it is a universal human experience. something that touches us all. People may describe a spiritual experience as *sacred* or *transcendent* or simply a deep sense of aliveness and interconnectedness.

Some may find that their spiritual life is intricately linked to their association with a church, temple, mosque, or synagogue. Others may pray or find comfort in a personal relationship with God or a higher power. Still others seek meaning through their connections to nature or art. Like your sense of purpose, your personal definition of spirituality may change throughout your life, adapting to your own experiences and relationships.

While spirituality may incorporate elements of religion, it is generally a broader concept. Religion and spirituality are not the same thing, nor are they entirely distinct from one another. The best way to understand this is to think of two overlapping circles like this: In spirituality, the questions are: where do I personally find meaning, connection, and value. In religion, the questions are: what is true and right. Where the circles overlap is the individual experience, which affects the way you think, feel, and behave.

In psychology the spiritual term closely related to Spiritual Intelligence (SI) that facilitates that evolved over millions of years that allows the brain to find the meaning and use in solving problems. The main question concerning existential problem, i.e. when a person personally derailed, stuck by the customs, concerns and past problems due

to illness and grief. With his powers of Spiritual Intelligence, someone is able to address the problem of his life and coming to terms with the issue.

Spiritual Intelligence (SI) were not necessarily related to religion. Spiritual intelligence (Spiritual Intelligence) is the intelligence of the soul which can help a person establish itself as a whole. referring to the skills, abilities and behaviours that are required to develop and maintain relationships with the main source of all (God the Almighty), success in finding the meaning of life, find a moral and ethical way to guide us in life, externalize our feelings will meaning and values in our personal lives and in our interpersonal relationships.³¹

Spiritual attitude is a reaction to feelings of a person against an object in the form of the purpose of human life is spiritual or psychological abuse as energy to build human intact by finding a way, morals, and ethics for Guide mankind towards success in discovering the meaning of his life.

While the Spiritual Attitude is the tendency to respond consistently well liked or disliked an object which includes aspects of belief, worship, knowledge, and practice of living religious teachings embraced learners. Spiritual attitude instrument aims to find out the attitude of the students towards a religious object either positive or negative attitude.

³¹ Cindy, Wigglesworth. *Spiritual Intelligence and Why It Matters*. (Dalam Conscious Pursuits, 2002), hal 30-31

b. Aspects of Spiritual Attitude

There are several aspects of spiritual attitude, in this case the spiritual attitude is also a part of spiritual intelligence (Spiritual Intelligence). According to Khavari, there are several aspects that become the basis of spiritual intelligence, namely:³²

- 1) Spiritual-religious point of view, which means the harmonious spiritual-religious relationship we to God, the higher the level and quality of our spiritual intelligence.
- 2) The viewpoint of social-religious relations, meaning spiritual intelligence should be reflected in social attitudes that emphasize the facet of togetherness and social welfare.
- 3) Social ethics point of view. The increasingly civilized social ethics of human beings is increasingly quality spiritual intelligence.

c. Spiritual Attitude and its position in the curriculum 2013

According to the Ministry of education and culture (2014), in 2013 the attitude curriculum is one of three passing ability qualifications, in addition to knowledge, and skills, which must be a reference in realizing the goals of national education. Even the attitude given a pretty big portion, in elementary school \pm 70% in junior high school of approximately 55%, and a high school of approximately 30%. So great

³² A, Khavari Khalil. *Spiritual Intelligence A Practicel Guide to Personal Happiness*. (Canada: WhiteMountain Publications, 2000), hal 55

attention on the competence of the attitude that should be learned to learners in this 2013 curriculum.³³

Elements that should be the attitude of the students in the curriculum achieved by students 2013 include: (1) process; IE accept, run, cherish, appreciate, practice; (2) individuals; that is believer, adopting noble (honest, discipline, responsibility, caring, polite), curiosity, aesthetics, confident, internal motivation; (3) social; namely, mutual tolerance, cooperation, discussion, and (4) nature; i.e. a pattern of healthy living, eco-friendly, patriotic, and love of peace.

Assessment of the competence of the attitude in learning is a series of activities designed to measure attitudes of learners as a result of a program of learning. It is also the attitude of the assessment of the application of a standard or a decision-making system against attitudes. Major uses assessment of attitudes as part of learning is a reflection (reflection) understanding and attitude of the learners progress individually.

The position of the attitude in the curriculum so important and central to 2013, because it is the first competence of other competencies, and the lesson that must be continuously delivered and made into the discussion, and more importantly, the role and teacher example is something that cannot be bargained. Attitude competency is divided into

https://www.researchgate.net/publication/322893382_UPAYA_MENGEMBANGKAN_SIKAP_SPIRITUAL_DAN_SOSIAL_PESERTA_DIDIK_BERBASIS_PSIKOLOGI_POSITIF_DI_SEKOLAH diakses pada 24 November 2018. Alivirema Wiguna, Upaya Mengembangkan Sikap: Journal of Basic Education Vol.01 No.02 Januari-Juni 2017 ISSN:2 548-9992,

two; i.e. the core competencies-1 (KI-1) Spiritual attitude, and core competencies-2 (K-2) social attitude. Spiritual attitude associated with the formation of the learners who believe and cautious, and social attitudes that are associated with the formation of learners who have the noble, independent, democratic, and accountable. Spiritual attitude as a manifestation of the rise of vertical interaction with God Almighty, whereas social attitudes as the embodiment of the existence of consciousness in an attempt to realize the harmony of life.

Based on a formula of KI-1 and KI-2 above, an assessment of the attitude on the HIGH SCHOOL level/MA include things that are contained in the following table.³⁴

Table 2.1 Scope the assessment of Attitude

assessment of Spiritual attitude	Live and practise the teachings of the religion adhered
Assessment of social attitude	Develop a behavior (be honest, discipline, responsibility, caring, polite, friendly environment, mutual, cooperation, peace-loving, responsive and proactive) and showed the attitude as part of solutions to the various problems of the nation in interact effectively with the social and natural environments as well as in putting yourself as a reflection of the nation in the Association world

d. Evaluation of Spiritual Attitude in education

In practice an assessment done by observation technique of attitude or other relevant engineering. Observational assessment techniques may

³⁴ Peraturan Menteri Agama (PMA) Nomor 165 Tahun 2014 Tentang Pedoman Kurikulum Madrasah, hal 8

use instruments in the form of sheets of observation, or a book journal. Spiritual Attitude Assessment indicators and Social Attitudes in the curriculum of 2013.

In addition to other valuation technique that can be used is a self-assessment and assessment between friends. Self-assessment and assessment between friends can be done in the framework of the construction and the creation of the character of learners. The results of self-assessment and assessment between friends the data used as a confirmation of the results of the assessment of the attitude by educators.

1) Components and Indicators the evaluation of student's Attitude

In education there are three components of attitude assessment i.e. cognitive, affective, and *konatif* behaviour. The cognitive aspect is related to the components of the knowledge, views, beliefs, i.e. things that relate to how the person perceives the object against the stance. Affective aspect is the component that is associated with a sense of pleased or displeased against the object of the attitude. This component shows the direction of attitude, that is positive or negative. *Konatif* behavioral aspect is the component that is associated with a tendency to act against the object of the attitude. This component shows the intensity of attitudes, namely his little big shows the tendency to act or behave towards a person object attitude.³⁵

³⁵ Pusat Penilaian Pendidikan Badan Penelitian dan Pengembangan Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Model Penilaian Sikap Spiritual dan Sosial*, 2015

To facilitate the assessment of attitude then the need for indicators, the following are indicators of a spiritual attitude of high school students/MA;

- a) Pray before and after doing the activities.
- b) running of worship in accordance with religious beliefs.
- c) give regards at the beginning and end of the activities.
- d) grateful for the favors and gifts of God Almighty.
- e) thanks to the ability of the human in control of themselves.
- f) Grateful when successful working on something.
- g) Surrender of self to the Lord (*tawwakul*) after working or doing business.
- h) care for the environment around the educational unit.
- i) Maintain good relations with their fellow people of the creation of God Almighty.
- j) give thanks to God Almighty as the nation of Indonesia.
- k) respect for people who run of worship in accordance with religious beliefs.

2) Evaluation methods of students Attitudes

In his assessment of the attitude of the students there are several methods used among them is as follows:

- a) Observations

The method of observation is an activity in which the individual's behaviour to know ends with noted important things

deliberately and systematically through the process of observation or spontaneous symptoms that occur at that time. Observation is the primary method in the assessment of the good attitude at the time in the classroom or outside of class. Observations the attitude can be written into the observation sheets or journal of Self-assessment and assessment Interracial Friends only as a means of confirmation and exercises for students to get to know the social environment.³⁶

b) To build the Attitude outside the classroom

Characteristic attitude needs to be emphasised in this method, namely the attitudes can vary in accordance with the physical and social environment. Attitudes can appear in time and place could not be determined.

Outside the classroom stood out attitude students can appear at the moment:

- Do a game with friends
- do activities in the school cafeteria
- read a book in the library
- Conduct sports activities in the field

With characteristic attitudes above, the observation is difficult if the educator is not to determine beforehand the setting of observation (variable control) in conducting the observation.

³⁶ Pusat Penilaian Pendidikan Badan Penelitian dan Pengembangan Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Model Penilaian Sikap Spiritual dan Sosial*, 2015

Goal setting outside the classroom observations were conducted to give a stimulus for attitude stands out students can appear on the surface.

Setting the observation can be done according to your needs and stage of development of learners at the level of elementary, junior high, high school, and Vocational School. In practice educators keep using (incidental record), notes anecdotal (anecdotal record), or a journal and logging is done only for extreme attitude alone

Attempt setting can be performed through the spacecraft's observations of the situation which can be adapted to the level of development of learners and the learning materials as follows: • visits to historic sites or museums • Commemorate the days • religious holiday commemorating the historic days of nationwide (independence day, the day of heroes, etc.)

- environmental hygiene Activities
- Invite community leaders (village chief, police Chief, the head of the railway station)
- Inviting professionals (doctors, pharmacists, the engineer, a member of the Fire Department, etc.)
- play a role in a play, an opera, or dance.

- play a variety of traditional games containing the value development of attitudes.
- the development of the arts, among others, art painting, art craft, batik art and various • art activities in accordance with the local flagship.
- Small group discussion, by presenting the moral's dilemma.
- case studies
- Simulation

3) Implementation Evaluation of the attitude of Students

Not only does attitude Assessment implementation became the responsibility of teachers of religious education subjects-Manners and teacher PPKn course. But all the teachers of subjects obliged to assess attitudes towards the development of the spiritual and social attitude of the learners. The following explanation of the implementation of the assessment of student attitudes:³⁷

- a) The principal vice principal, School Committee or the Foundation determines the value of the spiritual and social which will be developed and become the culture of the school. For example, a school select a value discipline as the value of morals which will be developed into the culture of the school. Thus, all activities performed, refer to the value of the discipline. Nevertheless, it can be just a school already has a certain value, so that necessary here

³⁷ Pusat Penilaian Pendidikan Badan Penelitian dan Pengembangan Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Model Penilaian Sikap Spiritual dan Sosial*, 2015

is to sharpen existing value as well as perform actions in order that these existing values are applied in daily activities in the school.

- b) Principal promotes to the teachers and administration at the school about the importance of fostering the attitudes to the teacher and the school's organizers as well as the entire impact for the development of the students.
- c) Agree on the approach of/methode that may be used to convey a spiritual attitude coaching specifically to identify the manufacture of spacecraft observations of the situation, who are the parties who are responsible for developing the learning material.
- d) Principal promotes to parents and students that the school will provide the construction of the spiritual and social attitudes both inside the classroom and outside the classroom, using a variety of vehicle classes situations as needed.

3. Concept of Guidance and Counseling

a. Understanding Guidance and Counseling

Guidance is part of the educational process a regular and systematic basis in order to help the growth of the young boy over his strength in determining and directing his own life, which in the end he

can gain experience-experience that can be make a donation to the community. (Lefever greetings McDaniel,1959)³⁸

Donald g. Mortensen and Alan m. Schmuller (1976) stated, "*the Guidance may be defined the US that part of the total educational program that helps provide the personal apportunities and specialized staff services by which each individual can develop to the fullest of his abilities and capacities in terms of the democratic idea*".³⁹

The American Personnel and Guidance Association (APGA) defines counselling as a relationship between a professionally trained and individuals who require assistance with regard to ordinary anxiety or conflict or retrieval decision.⁴⁰

Counseling is the process of awarding assistance conducted through counseling interview by an expert (called counselor) to individuals who are having a problem (called client) that boils down to the completion of the problems faced by clients.⁴¹

Shertzer and Stone (1980) concluded that "*Counseling is an interaction process which facilitates the meaningful understanding of self and environment and result in the establishment and/or clarification of goals and values of future behavior.*"

³⁸ Prayitno dan Erman Amti, *Dasar-Dasar Bimbingan dan Konseling Cet.3* (Jakarta: Rineka Cipta, 2015), hal 94

³⁹ Achmad Juntika Nurihsan, *Bimbingan dan Konseling dalam Berbagai Latar Kehidupan* (Bandung : PT Refika Aditama, 2009), hal.7.

⁴⁰ Achmad Juntika, hal 10

⁴¹ Prayitno dan Erman Amti, *Dasar-Dasar Bimbingan dan Konseling Cet.3* (Jakarta: Rineka Cipta, 2015), hal 105

Guidance and Counseling is the process of help or the help given by the supervisor (counselor) to individuals (*konseli*) through face-to-face meetings or reciprocal relationship between the two, so that the *konseli* has the ability or skills take a look and find the problem and was able to solve the problem on its own. Or the process of granting assistance or aid the systematic of the supervisor (counselor) to the *konseli* (students) through face-to-face meetings or reciprocal relationship between them to uncover the problems *konseli* so *konseli* was able to see the problem own, able to accept himself in accordance with its potential, and is able to solve its own problem faced.⁴²

Whereas the aim of guidance and counseling with regard to behavior, therefore the purpose of guidance and counseling is in order: first. Help develop the qualities of the personality of the individual who guided or counseled. Second, help develop the quality of mental health clients. Third, help develop a more effective behavior at the individual and the environment. Fourth, help clients cope with problems in life and life independently.⁴³

b. Orientation and scope of the guidance and Counselling

The orientation is meant here is the "Center of attention" or "Heavy Point of view". For example, a person-oriented economy in the economy in the association, then it will operates views or focused on the

⁴² Tohirin. *Bimbingan dan Konseling di Sekolah dan Madrasah Berbasis Intregrasi*. (Jakarta: Raja Grafindo Pers: 2007), hlm 21

⁴³ Tohirin. *Bimbingan dan Konseling di Sekolah dan Madrasah Berbasis Intregrasi*. (Jakarta: Raja Grafindo Pers: 2007), hal 36

calculation of profit and loss that may be incurred by the Association that he was arranging with others, while religious-oriented people will see the Association as a place for worship according to the teachings of the religion.

Orientation services i.e. Counseling and tutoring service that allows learners and others who can provide a major influence on learners (especially parents) understand the environment (such as schools) which recently entered participants learners, to facilitate role learners the new surroundings.⁴⁴

1) Individual Orientation

With regard to the issue of "group" or "individuals" choose individual counselors, as a point of severe gaze. In this case the individual take precedence and be considered as a field can be certain influence provides against individuals, in other words, the Group utilized of the magnitude for the sake of the happiness of the individual, and not vice versa. The centralization of individual it at all does not mean ignoring the interests of the group, in this case the interests of the group in relation to a reasonable trade-off between the individual and the group.

Interest group within the meaning of the name of the fragrance for example image of the group, cheerfulness group, welfare groups, and so on will not be disturbed by centralizing on

⁴⁴ Dewa Ketut Sukardi dan Desak P.E kumawati, *Proses Bimbingan dan Konseling Di Sekolah* (Jakarta:Rineka Cipta, 2008) hal.56

the interests and happiness of individuals who become a member of that group. Interest groups thus developed and enhanced through the satisfy the interests and the achievement of happiness of the individual, if the individual members of that group can be fulfilled his interests and being happy can be expected interest groups will also be fulfilled anyway. Guidance and Counseling services are customer driven individual altogether should not diverge or contradict the values that developed in the group all the values that correspond to the norms which general norms apply.⁴⁵

2) Development Orientation

The orientation of the development of guidance and Counseling in a more stressed again the importance of the role of development going on and should be happend on the individual. Guidance and Counseling focuses on the overall development process it. Ivey and Rigazio Digilio (Mayers, 1992) emphasizes that the development orientation is the characteristic which thus became the crux of the movement guidance. The development is core concepts and combined, as well as being the goal of all the guidance and Counseling services.

⁴⁵ H. Prayitno dan Erman Amti, *Dasar-Dasar Bimbingan dan Konseling*, (Jakarta:Rineka Cipta, 2004),hal. 234

3) Orientation Problem

Some say that living and growing it risk. The journey of life and development of the process often was not smooth, many experience obstacles and hurdles. Whereas the purpose of General guidance and counseling, in line with the purpose of life and the development itself, is happiness. Barriers and obstacles on the way of life and development must interfere with the achievement of happiness is. In order that the purpose of life and development, the purpose of the so is guidance and counseling, it can be reached with as good as good, then the risks that might befall the lives and development of it should always be in beware. Vigilance against the onset of obstacles and hurdles that's what gave birth to the concept of orientation problems in the Ministry of guidance and counseling.

The scope of the guidance and Counseling in schools include relief efforts covering the areas of guidance, Social Guidance, Tutoring and career guidance.⁴⁶

1) Personal Social Guidance

In Private Tutoring, helping students discover and develop personal faith and piety to God Almighty, steady and self-contained as well as healthier physical and spiritual. In the field of social guidance, help students know and related with social

⁴⁶ H. Prayitno dan Erman Amti, *Dasar-Dasar Bimbingan dan Konseling*, (Jakarta:Rineka Cipta, 2004),hal. 234

environment which is based on noble manners, civic responsibility and the State of the Union. Private Tutoring-Social means of guidance in dealing with the circumstances of her inner self and overcoming struggle-the struggle within himself in the field of spirituality, physical care, charging leisure, channeling sexual appetite and so forth, as well as guidance in humanity's relationship with fellow in various environments (Social Relations).

2) Tutoring

In the field of tutoring, helping students to develop themselves, attitudes and habits of good learning to master the knowledge and skills as well as setting it up continuing higher education. Tutoring or academic is guidance in finding the right way of learning in choose relevant courses and in overcoming difficulty-difficulty arising with regard to the requirements of the educational institutions in a study.

3) Guidance Career

Career guidance is the guidance in preparing face up the world of work, in selecting the employment or Office/certain professions as well as equip itself so that it is ready to assume the post, and adjust to the various demands of the jobs that have been entered.

c. Kinds and services of guidance and Counseling

A guidance and counselling activities called service when such activities are performed through direct contact with the target service (client), and directly with regard to particular interests or problems perceived by the target that service. The activity which is the service of carrying out certain functions and the fulfilment of these functions as well as the positive impact the intended service was expected to be directly perceived by the targets (client) that get the service.

The various types of services need to be performed as a real form of organizing the Ministry of guidance and counseling services, namely against targets learners (client). Here we will discuss a number of services in the guidance and counseling in schools that exist include:

1) Service Orientation

Service orientation is a service of guidance and counseling that enables learners to understand the new environment to enter learners, to facilitate role of learners in the new environment. Granting services departed from the notion that entering the new environment is not always able to take place with easy and fun for everyone.⁴⁷

While according to Prayitno (2004) orientation mean stares forward towards and about something new. Based on this meaning, the service orientation can be a meaningful service towards

⁴⁷ Ermis Suryana, *Bimbingan dan Konseling di Sekolah*, Palembang: Grafika Telindo Press, 2009, hlm. 114

students either at school or at a madrasa with regard to gaze into the future toward and about something new.

Situation or a new environment for individuals is something "alien". In the condition of alienation, the individual will have difficulty to socialize. In this case the service orientation of trying to bridge the gap between individuals with mood or new objects. This service will also deliver the individual (student) enters the atmosphere or the new object so that it may benefit with regard to the situations or the new object.⁴⁸

This service is intended for new students and to other parties (especially parents of students) in order to provide understanding and adaptability (especially student adjustment) towards a new school environment he enters. In addition to orientation Services aimed at helping individuals to adapt to the environment or to new situations.

2) **Information service**

Information services namely tutoring service that allows learners and other parties who can give you a great influence to the learner (particularly parents) receive and understand the various information (such as education and information Office of information) that can be used as a consideration and decision-

⁴⁸ Tohirin, *Bimbingan Dan Konseling Di Sekolah Dan Madrasah* (Berbasis Integrasi), Jakarta: PT Raja Grafindo Persada, 2008, hlm. 141

making for the benefit of learners daily as students, family members, and the community.

As for the purpose of information services is to equip individuals with different knowledge and understanding of the various things that are useful to get to know yourself, plan, and develop life patterns as students, family members and the community. Understanding acquired through information services, used as reference material in improving the activities and achievements of learning, develop goals, conducting daily life, and in taking decisions.

3) Placement and Distribution Service

Placement and distribution services namely tutoring service that lets students earn placement and channeling the right placement and distribution (for example in the classroom, study groups, departments or programs of study, exercise program, internships, co-curricular or curricular activity) in accordance with the potential, talents and interests, as well as his personal condition.⁴⁹ While according to Winkel, 1991 in book of guidance and counseling in schools and madrasah said that service placement is efforts helps students plan for the future was still in school and madrasah and when finished, choose the program

⁴⁹ Dewa Ketut Sukardi, *Pengantar Pelaksanaan Program Bimbingan dan Konseling di Sekolah*, Jakarta: Rineka Cipta, 2000, hlm. 62

Advanced Studies in preparation for assuming the Office of the future.

Individuals in the process of its development are often exposed to conditions that one side of the mismatched or (conducive) supports the development and on the other hand less harmonious or less support (mismatch). Mismatch condition potentially cause problem on individuals (students). Therefore, placement and distribution service attempted to help individuals who experience mismatch. This service is trying to minimize the mismatch condition that occurs in individuals so that individuals can develop their potential itself optimally. In a suitable place and harmonious and conducive to expect individuals can develop optimally.⁵⁰

Service placement and channeling it had an important position in education as a function of prevention and maintenance. Service placement and Channeling is useful to help students in order to be able to put, channeling and realization of himself on the State of the right position. Transmit all the abilities, talents and interests belonging to the students so that students can develop optimally and obtain our satisfaction. Provides convenience for teachers in classroom management and instruction program.

⁵⁰ Tohirin, *Bimbingan dan Konseling di Sekolah dan Madrasah (Berbasis Integrasi)*, Jakarta: PT Raja Grafindo Persada, 2008, hlm. 153

Service placement and distribution should be carried out objectively and rationally therefore advocates activities need to be data collection instruments and applications. As for other forms of Placement and distribution services are as follows: Placement in classes, study groups, placement and distribution activities in Extracurricular, placement and Channeling the right Majors for students, Education Advanced., Areas Of Work.

4) Service Learning

Learning services namely tutoring and counseling services that allow the learners (client) to develop themselves with regard to the attitudes and habits of good learning, learning materials that match the speed and difficulty of learning, as well as various aspects of goals and other learning activities.

The purpose of the learning services are intended so that students can understand and develop his independence stance and a good learning habits, as well as gain skills and learning materials that match the speed and difficulty of their learning and the demands of a useful ability in the life and development of himself. The main function of guidance that is supported by service learning is a function of the maintenance and development.

5) Individual Counselling Service

Individual counseling service is a service of guidance and counseling that allow the learners get direct service face-to-face

with a teacher supervisor (counselor) in the framework of the discussion and the alleviation of the problem.⁵¹

According to Supriatna from Mamat (2011) individual Counseling is a process of learning through the special relationship in person in the interview between a counselor and a *konseli* (learners). *Konseli* experienced personal difficulties that she could not solve on its own, then he asked for the help of the counselor as a professional officer in the Office with the knowledge and skills of psychology. Counseling addressed to individuals who are normal, who are facing difficulty in education, social work, and in which he can not choose and decide for yourself. Counseling is a learning process that aims to let *konseli* (learners) can know yourself, accept yourself as well as realistic in the process of adjusting their surroundings. The expected *konseli* in counseling can change attitudes, decisions yourself so that he can better adapt to their surroundings and give well-being to yourself and the surrounding community.⁵² Thus counseling individual aims to alleviate the problems experienced by clients.

6) Group tutoring service

The guidance group guidance services are provided in a group. Gazda Group's guidance suggests that the school is an

⁵¹ Kris Setyaningsih, *Bimbingan Dan Konseling*, Palembang, 2009, hlm. 21

⁵² Mamat Supriatna, *Bimbingan dan konseling berbasis kompetensi* (orientasi dasar pengembangan profesi konselor), Jakarta: Rajawali Press, 2011, hlm. 100-101

activity information to groups of students to help them devise a plan and the right decision.⁵³ In a different editor, Tohirin suggested that the tutoring service group is a way to provide assistance (guidance) to individuals (students) through group activities. In group guidance services, activities, and group dynamics must be realized to discuss a variety of things that are useful to the development and troubleshooting of individuals (students) who becomes a participant service. In the tutoring service group discussed topics of common concern along with group members.

The guidance Group intended to prevent the development of problems or difficulties in self konseli (learners), in addition it allows learners together obtain various materials of a particular resource (especially from supervisor/ Counselors) are beneficial to our everyday lives as individuals and as students, family members and the community. In general the group tutoring service aimed at the development of ability to socialize, especially the ability to communicate service participants (students). More specifically, the group guidance service aims to encourage the development of feelings, thoughts, perceptions, insights and attitudes that support

⁵³ G.M. Gazda, *Group Counseling: A Developmental Approach*, Boston: Allyn and Bacon, 1978, hlm. 309

the realization of more effective behavior, namely an increase in the ability to communicate both verbal or non verbal students.⁵⁴

The contents of the group guidance activities consist of the delivery of information with regard to the issue of education, employment, personal and social problems. Structuring the guidance group in general shape class that consists of 15 to 20 people, led by a teacher tutors and counseling (counselor) or teacher. In this activity in General using the principles and process of group dynamics, as in the activities of the panel discussion.

7) Group Counseling Service

Counseling services groups, counseling and guidance service which allows learners gain the opportunity for a discussion and alleviating problems that affect them through group dynamics. Group dynamics is a lively atmosphere, that throbbing, moving, growing, which is characterized by the presence of interactions between group members. Group counseling services is counseling services were organized in a group.⁵⁵

According to Mungin Eddy Wibowo (2005:20), the goals to be achieved in counseling groups, namely, personal development, problem solving and discussion of personal experienced by each

⁵⁴ Tohirin, *Bimbingan dan Konseling di Sekolah dan Madrasah (Berbasis Integrasi)*, Jakarta: PT Raja Grafindo Persada, 2008, hlm. 170-172

⁵⁵ Kris setyaningsih, *Bimbingan Dan Konseling*, Palembang, 2009, hlm. 23

Member of the group, in order to avoid problems and issues resolved rapidly through the help of other group members

Based on the vision and mission of guidance, students ' needs, as well as the purpose of guidance, the content field of guidance is formulated into three main components: basic guidance services, responsive service and individual planning services.

1) Guidance Basic Service

The basic service of guidance is a tutoring service aimed at helping all students develop their life skills. The basic service of this guidance is presented systematically to all students. The basic service content guidance is as follows.⁵⁶

- a) The faith and steadness of the Almighty God
- b) Cooperation in the group
- c) Social roles of men and women
- d) Acceptance of self-condition and its use effectively
- e) The development of steady emotional attitudes and behaviors
- f) Self-preparation towards economic self-reliance
- g) Selection and preparation of work
- h) The development of positive attitudes towards marriage and family life

⁵⁶ Nurihsan, A. J. *Bimbingan dan Konseling dalam Berbagai Latar Kehidupan*. Bandung: PT Refika Aditama, 2006. hal 40

- i) the development of intellectual skills and understanding of the concepts required to be a good citizen
- j) Development of responsible social attitudes and behavior
- k) Understanding the values and ethics of community life

2) Responsive Service

Responsive service is a tutoring service aimed at helping meet the needs of a very important student at this time. This service is preventative, or may be curative. The contents of the responsive service are as follows.⁵⁷

- a) Field of education: The topic is the selection of courses in the SLTA that match the talents, interests, and abilities; and selection of advanced courses in colleges.
- b) Learning fields: Topics are effective learning ways and how to overcome learning difficulties.
- c) Social fields: topics are how to choose a good friend, how to nurture good friendships, and how to resolve conflicts with friends.
- d) Personal field: Topics are the establishment of a career identity, the introduction of characteristics and the work environment, and the formation of a career pattern.

⁵⁷ *Ibid.*, hal 45

- e) field of discipline: The topics are the introduction of school order and development of disciplinary attitudes and behaviors.
- f) Narcotic field: Topics are the introduction of the dangers of narcotic use and prevention of drug hazards.
- g) Areas of sexual behavior: topics are the introduction of the dangers of free sex behavior, as well as prevention of free sex behavior.

3) Individual Planning services

Individual planning services are a guidance effort aimed at helping all students create and implement their personal education, career, and social life plans. The contents of these individual planning services are as follows.

- a) Field of education: topics are study planning and advanced Study planning.
- b) Career fields: Topics are job planning, position planning, planning visits to companies and free time planning for productive activities.
- c) Private social fields: topics are positive self-concept development planning, as well as planning the development of appropriate social skills.

d. Status and provision of guidance and Counseling in a review of the Spiritual attitude of students in the curriculum of 2013

1) Position of guidance and counseling in the assessment of the attitude of Students

In his assessment of the attitude of the students there are many aspects to the attention of one of them is about the parties involved in the assessment of attitude, guidance counseling became one of the parties involved in the assessment of students. Here's a concept map that will make it easier to know us in the position of guidance and Counselling in the engineering assessment of the attitude of students:

Picture 2.1 Attitude Assessment



It is in line with the new program of the Ministry of education regarding the reinforcement of the rightmost character (PPK) Education in the curriculum of 2013. Presidential regulation Number 87 years 2017 about Strengthening character education (PPK) make character education as a platform of national education to equip students as the golden generation of the year 2045 with the soul of Pancasila and good character in order to face the changing dynamics in the future (Chapter 2). This regulation is becoming the cornerstone of early return to put character education as the main soul in organizing education in Indonesia.

Curriculum 2013 as reference the learning process in educational units, it is necessary to integrate the strengthening

character education (PPK). Such integration not as an extra insert or program, but rather as a way of educating and learning for the entire offender education in educational units.

The Ministry of education and culture in September 2016, has formed a team of PPK'S Implementation to develop character Education Strengthening Movement became one of the Nawacita Commission President Joko Widodo and Jusuf Kalla. The Government has been making guidelines and basic concepts about the strengthening of character education, ranging from major academic texts, namely the guidelines and the basic concept of PPK; The Assessment Guide Pocket Book PPK; and a variety of training modules and training facilitator mechanism PPK for a teacher, principal, Superintendent and school Committee; as well as the mechanism and the structure of the training facilitators PPK.⁵⁸

2) Provision of guidance and Counselling in the assessment of the attitude of Students

In conducting an assessment of the attitude of students through observation of educators does not use raw instrument but only signs of observation.

⁵⁸Keseluruhan naskah ini dapat ditemukan di laman berikut <http://www.cerdasberkarakter.kemdikbud.go.id>.

The journals usually used to record the behavior of learners "extreme." The journal is based not only on what is seen directly by educators, teachers and homeroom teacher, BK, but also other information that is relevant and valid received from various sources.

Observations with the journal records the behavior of learners that appears naturally for one semester. The behavior of learners recorded in journal is basically a very good behavior and/or less good with regard to the attitude of the grain contained in the aspects of spiritual and social attitude. Each note contains a description of the behaviors that come with time observed the behavior, as well as the necessary signatures imprinted learners.

When a learner has ever had a less good attitude records, if on another occasion the learners have shown the development of attitude (towards or consistent) at both aspects of the attitude indicator or question, then in the journal must be written that the learner's attitude (towards or consistent) for good or even very good.⁵⁹

Thus, a note in the journal is not restricted to the attitude and very good, but also any development towards the expected attitude. Based on journal a teacher to make the description of the assessment of the attitudes of learners within a semester.

⁵⁹ <https://www.amongguru.com/pedoman-penilaian-sikap-oleh-pendidik-dalam-kurikulum-2013/> diakses pada 24 Novemver 2018
Agus Riyanto, Pedoman Penilaian Sikap oleh Pendidik dalam Kurikulum 2013, November 2017

Here are some terms to note the teacher's guidance and Counseling in carrying out the assessment (development of) attitude with the techniques of observation:

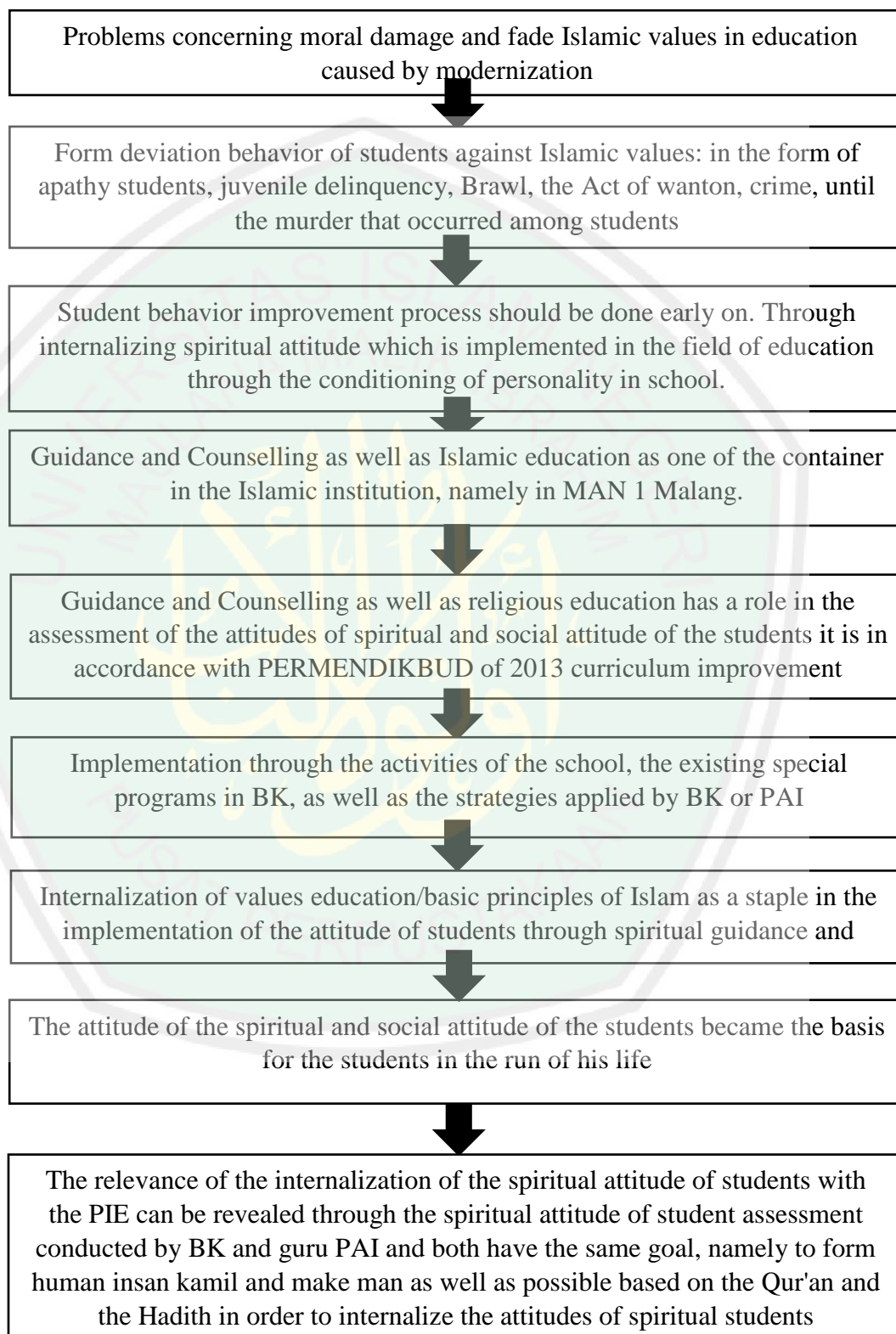
- a) Assessment Journal (the development of) attitude written by homeroom teachers, subjects, and teachers BK for a period of one semester.
- b) For homeroom, 1 (one) class used for one journal that became her responsibilities.
- c) for teachers of subjects, one (1) journals are used for every class he taught.
- d) for BK, 1 (one) the journal is used for each class under his guidance.
- e) development of a spiritual attitude and social attitude of the learners can be recorded in one journal or in two separate journals. Learners who are recorded in the journal is basically those that demonstrate behavior that is very good or less good naturally (learners who demonstrate good attitude should not be recorded in the journal).
- f) Behavior very well or less well recorded in the journal is not limited to details of the value of attitude (behavior) to cultivated through learning that is ongoing as designed in the RPP, but also details of the value of the attitude of the

other grown in the semester it for the attitude shown by the students through their behavior in nature.

g) homeroom teacher, subjects, and teachers BK noted (the development of) the attitude of the learners as soon as they witness and/or obtain reliable information about the behavior of learners very good/less well indicated learners naturally. When certain learners never shows a less good, when the question has (started) shows a good attitude (expectations), attitude (from) both should be recorded in the journal.

h) at the end of the semester subjects teachers and teachers of spiritual attitude development summarizes the BK and social attitude of every learner and submit the summary to the homeroom teacher to be processed further.

B. Research Roadmap



CHAPTER III

RESEARCH METHODS

A. Approach and Research Design

This research included in qualitative research. Because of this research requires a deep and flexible way. The researchers used a qualitative research method with descriptive approach to facilitate the analysis and understanding of the object. The purpose of the descriptive qualitative approach is to describe a symptom, facts or reality.⁶⁰

While this type of research is the research field (field research). Field research i.e. qualitative research methods are carried out in a place or location in the field. Now the goal is to give an overview in detail about his background, character, and distinctive nature of a phenomenon, individual, group, institution or society.⁶¹ Using a descriptive approach, i.e. a research aimed at collecting data outlining the thoroughly and carefully in accordance with the issues that will be examined.

B. Attendance of the Researcher

In this study researchers acting as an instrument at the same time collecting data. Instruments other than humans can also be used, but its function is limited to supporting tasks of researchers as an instrument. Therefore the presence

⁶⁰J. R. Raco, *Metode Penelitian Kualitatif: Jenis, Karakteristik dan Keunggulannya* (Jakarta: PT Grasindo, 2010), hlm. 50.

⁶¹Masyhuri and M. Zainuddin, *Metodologi Penelitian: Pendekatan Praktis dan Aplikatif* (Bandung: PT Refika Aditama, 2008), hlm. 35.

of researchers in the field for absolute qualitative research conducted or required.⁶²

The presence of researchers is very decisive in the overall scenario of research included in the data collection. The presence and participation of researchers not only in a short period, but in that time period is long enough. Because, in this study a researcher to act as observers in full for all the events are examined.

C. Setting of the Research

This research in the MAN 1 Kota Malang is Street No. 40 Baduri Bulan, Tlogomas, Kecamatan Lowokwaru Malang. The researchers chose the school because it is based on the observation of the initial guidance and counseling are practiced in the school leads to internalization of spiritual attitude towards students. Not only is it the guidance and counselling in schools has a systematic management.

The subject in this study was the teacher of guidance counseling in MAN 1 Malang. Whereas the object of this research is to grade XI MAN 1 Kota Malang. Researchers will take 2 people from each department as a sampling, one male and one female.

As for the limitation of the scope in this research is the role of guidance and Counselling in MAN 1 Kota Malang. So that the directional and discussion of regular then only researchers focus their efforts on guidance and counselling in

⁶²*Pedoman Pendidikan UIN 2004*. Malang, Penerbit UIN Pers. hlm. 178

the internalization of a spiritual attitude in students in MAN 1 Kota Malang. While objects in this study are students MAN 1 Kota Malang.

D. Data and Data sources

According to Lofland Qualitative research, primary data source is words, and actions, the rest is additional data such as documents and others. So the source of qualitative data derived from primary data and secondary data, all of which were divided into words, actions, data source writing, photos, and statistics.⁶³ Suharsimi Arikunto revealed that is the source of data in research is the subject from which data can be retrieved.⁶⁴ When researchers using the technique of how to interview or through a detailed questionnaire in the method of data collection the data source is then referred to as the respondents, namely take or respond to inquiries from researchers either in writing or orally. As for the data source that is taken by the author in this research are as follows

1. The primary Data, i.e. data source that derives directly from the object of research. Data obtained from the primary data source is the empirical data in the form of behavior of students, teachers and other possibilities are observed while on site research. In addition to this primary data also in the form of words and actions obtained through the recording of the results of the interviews and observations with a join that includes activities to observe, listen and ask about internalization the spiritual attitude of students through mentoring and counseling in MAN 1 Kota Malang.

⁶³Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2007) cet. 27, hal. 169.

⁶⁴Suharsimi Arikunto. *Prosedur Penelitian Suatu Pendekatan Praktik*. (Jakarta. PT Rineka Cipta, 2006), hal. 129

2. Secondary Data, that the data source is not directly derived from the object of the research or data obtained from a third party. In this research the secondary data obtained literature documentation. In this case the investigators will take the programs surrounding the internalization of the spiritual attitude of students who already compiled by the MAN 1 Kota Malang in General. More specifically there are in the realm of guidance and counseling.

E. Data collection

In this study there are a number of techniques including collection of data through observation, interviews, documentation.

1. Observation

Observation is a technique or how to collect data with the road holding observation of activities take place. On the research Object of observation is used to obtain data in field researchers with the aim to find out the situation and describing the circumstances of the school.⁶⁵ Observation techniques conducted by researchers to obtain data related moral values that are already applied in MAN 1 Malang and how its application. In addition researchers are also observing the guidance counseling activities that related efforts have been underway in the spiritual attitude of students internalize.

2. Interview

According to Muhammad Ali's interview is a technique of collecting data by ask questions to informants and records or record answers – answers to the informant. The interview was conducted directly with the data source.

⁶⁵Nana Syaodih Sukmadinata. *Metode Penelitian Pendidikan*.Bandung.PT Remaja Rosdakarya.2005,hlm 220.

Interviews were held directly with the data source (the informant) and considerations that are relevant to the purpose of research and done without intermediaries about something related to the object of research is required. The interview done with structured questions that had been prepared by the researcher. The interview is a conversation with a specific meaning. The conversation was conducted by the two parties, namely the interviewer ask questions and interviewed who gave the answer to that question.⁶⁶

Researchers will interview several interviewees including teacher guidance counseling related implementation guidance and counselling that has been running for the past is certainly related efforts in the internalization of the spiritual attitude of the students. In addition researchers will also interview students who become *konseli* to get information about the efforts that have been undertaken by various parties. Researchers will also interview the residents of other school associated with the presence of the spiritual attitude of internalization efforts, such as the teacher's code of conduct as well as the principal to find out the program of the school also leads to internalization efforts attitude spiritual student. In addition researchers will also interview guru PAI are there in the madrassa to inquire about spiritual assessment of students.

3. Documentation

Documentation of the data collection technique is used to obtain data about the activities, facilities and infrastructure, and students. This

⁶⁶Sutrisno Hadi. *Metodologi Penelitian Research*. (Yogyakarta.Andi Offse.1990),hla 136.

documentation in the form of images, tables or quotations. Method Documentation is data collection by researching the vital records is very closely related to the object of research. Looking for data on variables in the form of a note, transcript, LCD, camera, book, newspaper, magazine, and other agenda.⁶⁷

While the researchers used documentation techniques to obtain data in the form of archive documents about the MAN 1 Kota Malang as history, the geographical circumstances, the madrasa's profile as well as the organizational structure, etc. In addition researchers will also document any guidance and counseling related to internalizing spiritual attitude. With technique documentation the researcher will also ask for the data related with the implementation of guidance and counseling instruments such as counseling or other data related to your research needs.

F. Data analysis

In data analysis, researchers will expose data in accordance with what is already in the observations on the location of research. As well as combining existing related theory. Qualitative data analysis (Bogdan and Biklen. 1982) is an effort made by way of working with data, organizing data, sort it out, into a unit that can be managed, synthesize, search and find patterns, find what It is important and what is learned, and decide what can be narrated to others.

⁶⁷Eko Putro Widoyoko. *Evaluasi Progam Pembelajaran*. Yogyakarta.Pustaka Belajar 2009,hal.30

Data analysis in this research was conducted in two stages, namely:

1. Analysis of the data for the field

Data analysis for real in this study was not undertaken after data collection is finished, but for data collection in progress and done continuously until the preparation of the report was completed. This data analysis activities through the following stages:

- a. focus of the research Assignment
- b. preparation of the provisional findings on the basis of the data that has been collected.
- c. Making the next data collection plan based on the findings of the previous data collection.
- d. Development of analytical questions in order of the next data collection.
- e. determination of data collection goals (informant, situation, document) next

2. Data analysis after the collection

Analysis of data after the collection includes developing category coding with specified coding system, then sorting the data, and the withdrawal of the conclusion.

According to *Milles and Hubberman*, analysis techniques also consists of three principal stages, namely the reduction of data, exposure data and the withdrawal of the conclusion. Data reduction is the process of the selection of relevant data, it is important, and meaningful data are not useful

for explaining about what was the target of analysis. Step does is simplify by creating a way to focus, clarify and rough data abstraction into meaningful data for analysis.⁶⁸

G. Checking of the Validity of Data

Every study need to be checking the validity of the data. In this study researchers using the method of Triangulation of sources. Triangulation of sources means comparing and checking behind a trust degree movies information obtained through time and different tools within the qualitative research (Patton,1987). It can be reached by road.⁶⁹

1. compare data observations with data results interview
2. Comparing the results of interviews with nisi a document pertaining

H. Research Procedures

Stages of research conducted in this study, among other things:

1. Pre Stage Field
 - a. Choose the field, considering the MAN 1 Malang as one of good quality school and has a program that belongs to the set. Have a special strategy within the internalization of the spiritual attitude of students, especially in the sector of guidance and counseling. They had a huge strategy unto itself in the strive of internalization the spiritual attitude of the students.

In addition students this school belongs to the student the choice that has been through a selection fairly stringent. So generally the attitude which

⁶⁸Milles,matthew B,dkk *Analisis Data Kualitatif*.Jakarta.UI (Universitas Indonesia: UI Press 1992),hal 16

⁶⁹ Lexy. J. Moelong, *Metode Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2000), hal 331

belonged to the school's students are categorized as either. This became one of the community's interest to enter the school.

- b. Take care of the licensing letter to MAN 1 Malang
- c. Doing the initial observation in the field, in order to excavation initial data-related research that will be conducted simultaneously with the school environment adaptability

2. Field Work Phase

- a. Observation held directly to MAN 1 Malang internalization efforts regarding the morals of students especially through guidance and counseling
- b. Enter the field, by observing various phenomena in schools activities implementation process especially in guidance and counseling related effort internalization of moral values in students. Researchers also conduct interviews with some of the parties concerned.
- c. Researchers do not play a role too much in any activity there just collecting data.

3. Stage of Preparation research report

On this arrange researcher stage report based on the overall results of data obtained from the field, as well as integrate with theories that are already in the can from different sources.

CHAPTER IV

EXPOSURE DATA AND RESEARCH FINDINGS

A. Exposure Data

1. History of School

Madrasah Aliyah Negeri Malang I was born according to Minister of Religious DECREE No. 17 of 1978, which is the function of PGAN 6 years Puteri Malang. PGAN 6 year Puteri functional switch to two madrasah, namely MTsN Malang II (currently on Jl. Cemoro kandang 77 Malang) and MAN 1 Malang city.

MAN 1 Kota Malang since the status of PGAN 6 year Puteri occupies a building belonging to the Maarif Education Institute in Jalan MT. Haryono 139 Malang with the right to lease until the end of December 1988. Then on January 2, 1989, MAN 1 Malang City moved to a new location that is in its own status on Jalan Simpang Tlogomas I/40 Malang. In this last place, which currently changed its name to Tlogomas Highway No. 21 Malang, MAN 1 Malang city flourished until now.

MAN 1 Malang City has a strategic geographical that is located in the middle of Malang that passed by transportation from Batu to the city of Malang, Surabaya, Blitar and surrounded by colleges (UNIBRAW, POLINEMA, UIN, UM, UNISMA, UMM, and ITN), so The graduates will be easier to access to the colleges he chooses.

Along with the increasing of academic and non academic achievement, the year to year parents who want to be able to their children to

the madrasah are also increasingly greater, whether it be from Malang Raya or Provinces-other provinces in Indonesia including from Irian Jaya, Sulawesi, Kalimantan, Sumatera, etc.

Reviewed from the institutional MAN 1 Malang City has a reliable academic skills in thinking, has a robust management that can move the whole potential to develop the creativity of academic Civitas, and has an anticipatory ability Future and proactive. In addition, MAN 1 Malang City has a leader who is able to accommodate all the potential that has become the driving force of the institution thoroughly. Since the official name of MAN 1 Malang city, this madrasah has undergone 8 leadership period, namely;

Raimin, BA	: 1978 s.d 1986
Drs. H. Kusnan A	: 1986 s.d. 1993
Drs. H. Toras Gultom	: 1993 s.d. 2004
Drs. H. tonem Hadi	: 2004 s.d. 2006
Drs. H. Zainal mahmudi, M.Ag	: 2006 s.d. 2013
Drs. Samsudin, M.Pd	: 2013 s.d. 2014
Drs. Achmad Barik Marzuq, M.Pd	: 2014 s.d 2016
Drs. Mohammad Husnan, M.Pd	: 2016 s.d Sekarang

Under his leadership, MAN 1 Kota Malang showed improved quality. And we hope that with the increasing age, MAN 1 Malang City is increasingly able to give the best contribution to the advancement of Science and Technology based on the stability of faith and piety.

2. School Vision, Mission and Objectives

The following is the vision, mission and objectives of the MAN 1 Kota Malang

a. Vision

Realization of high quality human beings in science of religious and humanist

b. Mission

- 1) Foster a spirit of learning for the development of Science and Technology and IMTAQ
- 2) Develop research to get new ideas of future-oriented
- 3) Create fun, creative and innovative learning activities.
- 4) Cultivate the spirit of passion and practice of Islamic teachings in everyday life
- 5) Create a school citizen who has a concern for self, environment and high aesthetic

c. Purposes

The expected objectives of the education in MAN 1 Malang City are:

- 1) Increase the knowledge and competitiveness of learners
- 2) Increase the scientific thinking insight of Madrasah residents through research activities
- 3) Create an exciting, fun, and educate learning process

- 4) Improve students ' knowledge to develop themselves in line with the development of science, technology, and the arts that are soulful in Islam
- 5) Improve students ' ability as a community member in conducting reciprocal relations in the social, cultural, and surrounding nature of the Islamic religious teachings.

3. Department

There are several majors in the MAN 1 Kota Malang in order to justify and various students ' abilities and interests. Here are the majors in MAN 1 Kota Malang::

a. Natural Science

Students are directed to better master the field of science, namely mathematics, physics, chemistry, and biology

b. Social Science

Students are directed to better master the social field, namely sociology, economics and accounting, geography

c. Language

Students are directed to better master the field of literacy, namely Bahasa Indonesia, Arabic, English and German language

d. Religion

Students are directed to more capable fields of religion, namely Ushul Fiqh, Hadith sciences, Tafseer Science. Kalam Science, Tahfidzul Qur'an, Science tool (NAHWU, Shorof, Insyah, Imla, Muthola'ah Wan

Nusyus) that is expected to give birth to the scholars ' the intellect and intellect the scholars.

4. School's Flagship Program

a. Applied Program information and technology

In order to increase the mastery in the field of informatics technology MAN 1 Malang City make a new breakthrough by conducting cooperation in the certification program equivalent Diploma one in IT field with FKK SDI ITS Surabaya and with the party PT E-BIZ Microsoft Since 17 May 2008. The Program was pursued by students for 5 semesters. As for the material submitted and tested to obtain Microsoft certificates and BNSP (National Agency for Professional Certificate) is Microsoft Office, which includes MS. Word, MS Excel, MS. Power Point, MS. Access and graphic Design

b. Olympic classes

MAN 1 Malang City began in lesson year 2010/2011 has opened the Olympic class in order to prepare students to follow the level of Olympic, provincial, national, and international levels in the field of science (mathematics, Physics, Chemistry, Biology, technology Economics, and English with the guidance of the lecturers of the State University of Malang.

c. Tahfidz Qur'an

Tahfidz activities become an excellent activity and is included in the curriculum of Madrasah is backed by:

- 1) Competitions that must be owned by the students in particular related to the ability to read, understand and memorize Qur'anic verses.
- 2) Some students before entering the MAN 1 the city of Malang have had a number of memorization of the Qur'an, but because there are no containers that facilitate them to maintain and replenish their memorization, so that sometimes it has decreased in terms of quality And the quantity of memorization.
- 3) Several public universities give admission into students for students who memorized the Qur'an. Of course the convenience is very dear when wasted.

d. Research

The excellent research Program in MAN 1 Malang city is implemented to improve the students ' ability and interest in to conduct scientific research. So from this activity can be grown to develop creativity and innovation of students by utilizing natural resources and potential surrounding environment through scientific research. Coverage of the field that is built on research activities in MAN 1 Malang City namely natural and environmental sciences

e. Prayer Workshop

At the beginning of the year X class special lessons held prayer worship tests. The test material includes prayer movements and readings. For students who enter the group/category C and D are required to follow

the prayer workshop program, which is the correct Prayer Ordinance Development Program both movement and prayer readings.

f. Arafah Campground

Every year MAN 1 Malang City held a community dedication activities packed in the form of a camp Arofah for 2 days that is on the 9th and 10th Zulhijjah. The Activity form is:

- 1) The travelling takbeer.
- 2) Pray Ied with the community
- 3) slaughtering and subdivisions of Qurban animals
- 4) Health Counseling
- 5) Free Treatment
- 6) Devoted work

This activity in addition to the devotion, also in the framework of Islam to the people in rural areas

g. Reading Qur'anic guidance

Given the inputs that enter the MAN 1 Malang City diverse, then at the time of acceptance of new learners held the test activities read the Qur'an. Students who are in category C and D must follow the guidance program reading the Qur'an. The purpose of this program is to make all the students of MAN 1 Malang City able to read the Qur'an well and correctly.

h. Speech 3 languages

Khitobah (speech) is carried out every day after praying Dhuhur using three languages, namely Indonesian language, Arabic, and English. The purpose of this activity is to train students mentally so dare to perform in public and at the time of the plunge in the midst of society to assume the task of Da'wah can run it well. Another objective is to hone the skills of the students in the language aspects.

B. Research Findings

1. Students Spiritual Values in MAN 1 Kota Malang

In the education of SMA/MA level there is a component of attitude that focuses in the process of educating and learning teaching. The attitude consists of a spiritual attitude and a student's social attitude. Both attitudes are a concern for the madrasah. A student is said to possess material not only when they have a good value or in accordance with the standard submission of minimal value but rather when the students are able to apply in their daily life. Especially with regard to the spiritual value of students, they are expected to have good morality and the consciousness of worship in their daily life.

There are several opinions on the spiritual attitude of students expressed by the teachers in MAN 1 Malang city. One of them is the opinion of one of the PAI teachers and Ustadz who have the full name Sugiono S, Ag. M. Pd. Here's his opinion on students ' spiritual attitudes

Dikatakan sikap spiritual siswa itu adalah sikap yang berdasarkan hati nurani hati kecil manusia, terdiri dari berbagai macam sikap spiritual diantaranya spiritual agama, spiritual budaya, di madrasah ini tentunya di hubungkan dengan karakter keagamaan tentunya agama Islam. Sehingga semua spiritual yang dilakukan merupakan dasar-dasar agama yang di terapkan termasuk program madrasah, program kurikulum, sehingga semuanya terpadu dalam rangka mengembangkan potensi siswa melalui sikap dan tingkah laku yang agamis.⁷⁰

Another opinion of the students ' spiritual attitude is also conveyed by Dra. Hj. Nur Laila, S. Pd. (B. Ela) who is also one of the PAI teachers in MAN 1 Kota Malang. Here is his opinion

Sikap kegiatan untuk mengetahui kecenderungan spiritual siswa. Siswa bisa menjalani dan menghayati ajara agama yang dianut.⁷¹

While the spiritual attitude from the teacher guidance and Counseling (BK) perspective in this matter is conveyed by Bu Reny Suswiyanti namely

Sikap spiritual siswa ialah bagaimana individu atau siswa berkecenderungan dalam menjalankan kegiatan keagamanya. Sejauh mana anak-anak memahami, mengikuti dan menjalankan apa yang sudah disyariatkan secara istiqomah.⁷²

Of the three opinions on the spiritual attitude of students can be concluded that the spiritual attitude of students according to the teacher of MAN 1 Kota Malang is the tendency of attitudes that suit the human conscience through religious behavior, to internalize the teachings of religion

⁷⁰ Hasil wawancara dengan Pak Sugiono, merupakan salah satu guru PAI di MAN 1 Kota Malang, pada hari Senin , 8 April 2019, di MAN 1 Kota Malang.

⁷¹ Hasil wawancara dengan Bu Ela, , merupakan salah satu guru PAI di MAN 1 Kota Malang, pada hari Kamis, 18 April 2019, di MAN 1 Kota Malang.

⁷² Hasil wawancara dengan Bu Reny, , merupakan salah satu guru BK di MAN 1 Kota Malang, pada hari Kamis, 11 April 2019, di MAN 1 Kota Malang.

By understanding, following to carry out what is already required by their religion continuously.

There are several indicators of students ' spiritual attitudes. Not with all indicators can be reached easily. Each student has its own tendency in being especially in terms of spiritual attitude. Here is a description of the teacher about the spiritual attitude that is owned by the students of MAN 1 Kota Malang.

Namanya anak berbeda tentu tidak semua baik. Itu merupakan pembelajaran bagi kita yang sudah baik tapi jangan sampai merasa baik. Ada siswa itu yang memang susah sekali untuk dinasehati. Jika Allah berkehendak sebenarnya bisa menjadikan semua manusia beriman tetapi Allah menjadikan orang beda dengan kita itu bagaimana sebenarnya kita menyikapinya. Itulah nilai-nilai silaturahmi yang sebenarnya harus dibangun kalau menyadari itu semua akhirnya orang yang berbuat salah tidak merasa di intimidasi yang baik tidak merasa tinggi hati.⁷³

From the interviews it can be known that in the case of his spiritual attitude categorize students into good students as well as students who are difficult to accept. They should still get the same attention from a teacher. So that those who are not yet so good do not feel intimidated and those who are good do not feel they are good then do not try to better. It is also almost identical to the opinion expressed by Bu Reny. As a BK teacher he has a more detailed view of the spiritual attitude that is owned by the students of MAN 1 Kota Malang.

⁷³ Hasil wawancara dengan Pak Sugiono, merupakan salah satu guru PAI di MAN 1 Kota Malang, pada hari Senin , 8 April 2019, di MAN 1 Kota Malang.

Pada anak kelas X yang awalnya tinggal di ma'had/pondok pesantren cenderung lebih baik sikap spiritualnya hingga jenjang XI dan XII. Sementara siswa dengan latar belakang umum, tidak ada kedekatan dengan orang tua cenderung kurang istiqomah menjalankan kewajiban spiritualnya.⁷⁴

According to her the spiritual attitude that the students have been influenced by her background. Students who live in Islamic boarding school / Islamic boarding house tend to have a good spiritual attitude and more continuously in carrying out their obligations. With the fact that the student background in MAN 1 Malang city is different. Because not all students live in Islamic boarding school or have lived in boarding school. So not all the students ' spiritual attitude indicators become a focus in this madrasah.

There are some spiritual attitudes that are internalized in MAN 1 Malang city. Some of the students ' spiritual attitudes are the attitudes that are trying to be planted to students. Here are the results of interviews with teachers in the Madrasah.

Bertemu bersalaman dengan guru, Membiasakan sholat sunnah dan jamaah, kebiasaan mendengar adzan langsung ambil air wudlu', punya sikap hormat kepada orang yang lebih tua,yang tua juga meyanangi yang muda, harus senantiasa menasehati. Dengan pelan-pelan pendampingan diajak terus menerus.⁷⁵

From the above opinion can be concluded that the spiritual attitude of students who are planted in this madrasah is about the habituation of good prayers, in terms of time and also implementation. It can be noted that

⁷⁴ Op.cit, Bu Reny

⁷⁵ Hasil wawancara dengan Pak Sugiono, merupakan salah satu guru PAI di MAN 1 Kota Malang, pada hari Senin , 8 April 2019, di MAN 1 Kota Malang.

habituation is clearly applied in this madrasah. In addition, there are also mentoring done continuously and through step gradually.

Kewajiban menjalankan ibadah keseharian dengan tepat waktu. Dan berjamaah (untuk siswa putra), jujur bermanfaat untuk banyak orang, menjalankan ibadah sunnah seperti puasa dan sholat sunnah, tawadlu', tawakkal. Pembiasaan sholat berjama'ah, berpuasa sunnah, tawadlu', kebiasaan berdo'a sebelum dan sesudah menjalankan sesuatu, sungguh-sungguh dalam ikhtiar, terencana, tertib, tekun, tawakkal, tidak mudah putus asa dan menyerah⁷⁶

In this case, BK teachers have the opinion that the spiritual attitude instilled in this madrasah is about worship, whether it is mandatory worship or Sunnah worship in this case can be learned through the habit of students in the activities of the Koran or praying in the congregation. In addition to the other spiritual attitudes that are planted is around the way students are addressing the surrounding life. As is the case in treating friends, interaction with the teacher's father and mother, or also the student's reaction in controlling his emotions.

2. Program about the Students Spiritual Attitude in MAN 1 Kota Malang

MAN 1 Malang City is one of the featured Madrasah in Malang City. It is seen from a variety of madrasah programs. Both academic and non academic programs. Some of the flagship programs have been shown in previous points. In order to instill the spiritual attitude of students The Madrasah also has a program that leads to the spiritual attitude of students. In terms of the scope of the program implementation is divided into programs in

⁷⁶ Hasil wawancara dengan Bu Reny, merupakan salah satu guru BK di MAN 1 Kota Malang, pada hari Kamis, 11 April 2019, di MAN 1 Kota Malang.

class, Intrurricular and also extracurricular. This is in accordance with the results of interviews with the head of religious programs in MAN 1 Malang.

Internalisasi melalui program madrasah diantaranya:

Dalam Kelas: membaca alqur'an sebelum pembelajaran dikelas 15 menit dipandu dari ruang guru dan berujung pada khotmil qur'an dan istighotsah serta ada ustadz yang diundang dari luar.

Intrakulikuler: diluar kelas bukan di luar madrasah. Membiasakan diri untuk sopan salam dan sapa kepada bapak ibu guru, sholat dhuha secara bergantian setiap istirahat pertama. Sholat dhuhur dan ashar berjamaah hingga tidak ada kantin yang buka bahkan kelasjuga di tutup kecuali jika ada yang udzur bagi yang perempuan. Setiap setelah selesai sholat dhuhur akan ada khitobah 3 bahasa (arab,Indonesia, inggris) yang dilakukan secara bergiliran sesuai jadwal yang telah ditentukan.

Ekstrakulikuler: Sholawatan, Banjari, Qiroatul Qur'an, Kaligrafi, IPBA (Ikatan Pecinta Bahasa Arab)⁷⁷

In terms of implementation time, the program consists of daily, monthly, and annual programs. This is done to make it easier to classify programs by time. It also corresponds to the interview results as follows.

Harian : membaca Al-Qur'an,sholat Dhuha bergantian sesuai jadwal, sholat dhuhur dan ashar berjama'ah

Mingguan : Sholat jum'at jamaah di madrasah, untuk putri yang udzur ada kegiatan keputrian berisi materi seputar wanita dan juga keterampilan.

Bulanan : Ada kegiatan sholawatan setelah khatam satu Al-Qur'an diikuti oleh semua siswa dan guru

Tahunan : Kemah Arafah melakukan kegiatan diluar madrasah ke daerah yang dianggap perlu untuk di datangi. Diikuti oleh perwakilan siswa kurang lebih 200 siswa dan guru sekitar 50. Ada juga belajar menyisihkan uang jajan untuk Quban (Idul Adha), manasik haji yang di lombakan setiap kelas dan dipimpin oleh wali kelas didukung pula dengan fasilitas yang sangat memadai. Kegiatan kemah arafah tersebut bertujuan untuk melatih kepedulian siswa serta belajar untuk berpola hidup yang sederhana serta gemar untuk menyantuni fakir miskin dan anak yatim. Sehingga siswa juga memiliki praktek bukan hanya teori saja. *Pondok Romadhon* menginap selama 3 hari 3 malam.

⁷⁷ Hasil wawancara dengan Pak Sugiono, merupakan ketua program keagamaan di MAN 1 Kota Malang, pada hari Senin , 8 April 2019, di MAN 1 Kota Malang.

Pembiasaan suka baca Qur'an dan belajar ilmu Fiqh.⁷⁸

Most school programs that relate to students' spiritual attitudes are managed by a religious party consisting of a teacher's father and mother. In realizing the program was assisted by the Islamic Da'wah Agency (BDI) consisting of students and schoolgirls MAN 1 Malang city. While in the implementation of the program is not separated from the participation of many Parties including the head of Madrasah and all the Akademika civitas MAN 1 Kota Malang. This corresponds to the following interview results.

Sehingga semuanya tidak terlepas dari kerjasama guru, kepala madrasah, dan wakil kepala, serta dorongan orang tua. Saling membantu dan saling mengisi. Guru tidak harus marah-marah tapi lebih kepada mengajak dengan halus dan penuh kasih sayang.⁷⁹

To know the details of the religious program that is in MAN 1 Kota Malang. There are data on the religious programs that have been neatly arranged according to the time of implementation. The program is listed in the work program of the Islamic Da'wah Agency (BDI) attached.

It is not only a religious field that has a program that leads to a student's spiritual attitude. Guidance and Counseling (BK) also has programs that lead to students' spiritual attitudes. The Program owned by BK did not appear directly in the spiritual realm of students. But in his implementation BK seeks the planting of students both spiritual and social.

Terdapat beberapa kegiatan BK yang mengarah terhadap

⁷⁸ *Ibid.*, Pak Sugiono

⁷⁹ *Ibid.*, Pak Sugiono

internalisasi sikap spiritual siswa, diantaranya: ESQ, angket kebiasaan ibadah, layanan dasar, dikelas menyampaikan informasi tentang kegiatan keagamaan sehari-hari.⁸⁰

The program, owned by BK, can be found through the annual Program data (PROTA) and Semester Program (PROMES) which have been compiled by BK teachers in MAN 1 Malang city. The Data is listed in the appendix.

Each program that has been executed at BK has a barrage of implementation. Especially regarding the program that leads to the spiritual attitude of students have a schedule that has been compiled by the teachers of BK. Each teacher has its own way of implementing the program. This is in accordance with the observation of researchers for the BK teachers who are in MAN 1 Kota Malang. Observation shows that with the same program each teacher has a different approach. Bu Reny and Mrs. Nurul chose to use a poll of religious habits as one way to control the habit of praying for students. While other BK teachers have different approaches, they use basic services as an internalization effort in the spiritual attitude of the students in MAN 1 Malang. The results of the observation are also relevant to the following interviews.

Dilaksanakan secara klasikal dalam layanan dasar yaitu memberikan informasi mengenai sikap spiritual. Kemudian melakukan penanganan berupa modifikasi perilaku berdasarkan penguasaan tugas perkembangan, dan amgket kebiasaan ibadah.⁸¹

⁸⁰ Hasil wawancara dengan Bu Reny, merupakan salah satu guru BK di MAN 1 Kota Malang, pada hari Kamis, 11 April 2019, di MAN 1 Kota Malang.

⁸¹ *Ibid*, Bu Reny

From the interviews, it is possible to know that each program is conducted in a classical direction, which is the guidance that is carried by the teacher of BK and come directly to the students in the form of commentaries or discussion. Another BK Program is the basic service, in the implementation of the BK teachers giving the students information on matters relating to the planting of students' spiritual attitudes. Form of material or socialization of school religious program.

While the handling is a modification of behavior through several ways that is the mastery of developmental tasks and also a questionnaire of worship habits. Both ways are used in order to improve the attitude of students who are in the category of spiritual behavior that is not maximized.

The BK Program in MAN 1 Malang is implemented in accordance with PROTA and PROMES that have been attached. There is a program that is done on a scheduled basis there is also a conditional implementation according to the needs of students. It corresponds to the following interview results

karena BK tidak memiliki jam masuk kelas seperti mata pelajaran yang lain maka BK memiliki kesempatan masuk ketika ada jam kosong atau meminta jam kepada wali kelas. Bisa juga ketika secara individual kita menemukan masalah khusus yang bersifat pribadi seputar belajar mengajar, sikap sosial dan spiritual siswa melalui angket kebiasaan ibadahnya, dan juga karir siswa.⁸²

Once there is a discussion about the program that leads to the spiritual attitude of students in MAN 1 Malang city. It can be noted that there are

⁸² *Ibid*, Bu Reny

various school programs in the form of daily, weekly, monthly or yearly programs. The daily programs include the habituation of greeting and greetings with teachers and peers in accordance with his gender, reading the Qur'an at the beginning of learning, reading the prayer before and after the teaching. The weekly Program includes Friday prayers in madrasahs for men and women's Keputrian. Monthly programs include the recitation of the Sholawat accompanied by the Qur'an khotmil. The annual program includes the Islamic Great Day Commemoration (PHBI) and some excellent programs such as the camp of Arafah, Hajj rituals and Pondok Ramadhan.

Based on the scope of its implementation the entire school program is categorized into courses in the class, Intrakulikuler, as well as the exubricular. So there are some programs that are done in the Madrasah there are also programs conducted outside the Madrasah. All of these programs are located on the line of coordination between the headmaster, the religious field, and the Islamic Da'wah Agency (BDI). Meanwhile, in the implementation involved all the college Civitas and cooperate with all parties in the outside of school.

Of the many Madrasah programs that exist throughout the program leads to habituation for students to have a good attitude t0erutama in terms of spirituality. The Program was conducted solely to instill the religious values of the students who would appear in his spiritual attitude. Regardless of the program the role of the teacher is also great in terms of the spirit for his students. The teacher at require exemplified the right and good examples in

terms of behavior or speech. Teachers treat students by having them as a child is not just a student.

In addition to the Madrasah program there is also a mentoring and counseling program (BK) which leads to the spiritual attitude of students including basic services, behavioral modification, and also Emotional Spiritual Quotient (ESQ). In the implementation can be categorized into several phases ranging from the stage of orientation, handling and evaluation. The practice of each teacher has its own way of implementing each program.

In this case the role of BK program is to support the existence of Madrasah program. The BK Program leads to individual approaches and individual problem solving. Because the students' spiritual attitude is the joint responsibility of the group, he takes a role in the form of BK program which also relates to the students' spiritual attitude.

3. Evaluation of Students Spiritual Attitudes in MAN 1 Kota Malang

In the educational world there are several sequences of processes that must be fulfilled. Starting from the preparation stage, the implementation is up to the evaluation. Not only in classroom learning, the attitudes that students have also need evaluation. There are two components of the students' attitudes that must be evaluated that are spiritual attitudes and students' social attitudes. Evaluation of student attitudes can not easily be done such as the evaluation of subjects that can be done through test. Students' attitudes can be evaluated by watching and observing students' daily life. Ratings are not measurable by number. It is in accordance with the results of interviews

conducted by researchers

Evaluasi yang dilakukan secara terukur angka memang belum pernah dilakukan. Namun, dapat dilihat dari keseharian siswa dalam berinteraksi dan bersikap di kesehariannya, mengatasi kesulitan atau kegagalan, dan memberikan tugas, pemberian angket keseharian ibadah kepada siswa.⁸³

From the explanation, the students ' spiritual attitude evaluation is not only judged by the students ' attitude in worship but also the way students respond to every event in their daily life. The opinion of the BK's teacher is also supported by the opinions of other teachers.

Saya rasa kalau evaluasi sikap spiritual itu tidak dalam hal hitung-hitungan tetapi melihatnya dari sikap anak itu tadi. Sejauh mana anak itu ada perubahan perilaku dalam dirinya untuk mencapai target yang diharapkan sesuai dengan program. Tidak lupa dengan pembiasaan sehari-hari.⁸⁴

It can be noted that the evaluation of the spiritual attitude in MAN 1 Malang city is not only with mathematical calculations. In the assessment of aspects of spiritual or social attitudes are seen from the daily attitudes of students. Changes in the behavior of the students, accompanied by continuing to habituation to students through the program. It is also emphasized in the following phrases

Sebenarnya nilai pelajaran agama yang ada di Laporn Hasil belajar siswa itu hanya formalitas saja. Jadi anak bisa memahami materi yang disampaikan lalu merealisasikannya. Sebab agama itu sendiri adalah perilaku, orang beragama ialah orang yang berilmulalu di terapkan.⁸⁵

⁸³ *Ibid*, Bu Reny

⁸⁴ *Ibid*, Bu Reny

⁸⁵ Hasil wawancara dengan Pak Sugiono, merupakan ketua program keagamaan di MAN 1 Kota Malang, pada hari Senin , 8 April 2019, di MAN 1 Kota Malang.

The two opinions above confirm that students' spiritual attitude evaluation is done gradually. By assessing many aspects of students' daily life. Not only about the relationship with the creator but also about the relationship with fellow man. In the implementation of this evaluation involves many Parties not only the PAI teachers who are entitled to assess and evaluate the students' spiritual attitude, but also BK teachers and other subjects teachers by collaborating with the class guardians. Here are the interview results.

Ada KI 1 dan KI 2 tidak hanya dinilai tetapi juga diperhatikan tingkah laku anak kesehariannya. Nilainya berupa huruf ABCD dengan ketentuan setiap huruf itu adaah rentang nilai sekian hingga sekian. Wali kelas ialah yang mengisi nilai sikap spiritual siswa di Laporan Hasil Belajar (RAPORT) namun dengan nilai yang didapat dari setiap guru mata pelajaran.⁸⁶

The spiritual attitude assessment conducted in MAN 1 Malang is reportedly hardfile in the form of report of study results that also given to parents. In practice the value of spiritual attitudes that appear in the report is the letter A to the letter D. The assessment carried out not only by one teacher alone but also other teachers of the subjects. These values will be accumulated by the class guardian for averaged and adjusted with the specified value range. So, the spiritual attitude of students appears alphabetically.

Selain itu guru BK bersama dengan guru yang lain mengadakan rapat evaluasi setiap semester untuk membahas mengenai kenaikan kelas siswa.⁸⁷

⁸⁶ *Ibid.*, Pak Sugiono

⁸⁷ *Ibid.*, Pak Sugiono

The results of the above interviews can be noted that the evaluation of student attitudes is not only in written form but also in oral form. It is realized by the meeting that is done by all teachers held every semester accompanied by Evidence and written data.

The written data is the Daily record of students who have been collected in the report of student learning or a record of the order, the class or other teachers. The format of the written data can be seen in the sample of the study results report Students who are already attached. Therein there are also indicators that students must reach in the field of spiritual attitude.

So it can be concluded that the evaluation of the spiritual attitude of students in MAN 1 Malang city is done through the assessment of students ' spiritual attitude. The assessment was conducted by all teachers including the teacher of each subject and teacher BK. The value will be collected to the class guardian to be processed and reported in the Student study results report in alphabetical form. Taking the value of the teachers based on students ' daily attitudes. Because an attitude assessment is essentially not assessed in numerical form but tends to change the attitude of the students in its daily life. Changes in students ' attitudes can be found through the records made by each teacher or through records owned by the field of student order. Evaluation of student's spiritual attitude in this madrasah is in form of verbal and written. The form of writing evaluation is through a daily record while the oral evaluation through teacher meetings is conducted every semester when you want to input values on the Student Learning Outcomes report.

CHAPTER V

RESEARCH DISCUSSION

A. Students Spiritual Values That has been Internalized at MAN 1 Kota Malang

1. Teacher Perspective on Students Spiritual Attitude

Teachers are one of the main components in education. The teacher's role is not just teaching alone but also educating students to understand a material and also to do it in everyday life. The learning materials that are presented include the values that are the basis for the students to behave. Not only a theory of mere science.

In the educational process in the teacher's Madrasah also responsible for the attitude of the students. In accordance with the Ministry of Education and Culture (2014), in the curriculum 2013 attitude is one of the three qualifications of graduation ability, in addition to knowledge, and skills, which must be a reference in realizing educational objectives National. So the teacher must also understand about the spiritual attitude itself.

The spiritual attitude of students according to the teacher of MAN 1 Kota Malang is the tendency of attitudes that suit the human conscience through religious behavior, to internalize the teaching of religion that is embraced by understanding, following, and carrying out what has been prescribed By his religion in continuously.

The opinion is in accordance with the theory related to attitude, attitude is a relatively settled tendency that acts in good or bad ways against

certain people or goods. So attitude is the form of a student's tendency in responding to something, including in religious matters and everything related to religion.

Students not only understand the material in the classroom and have a value that corresponds to the standard submission of the minimum value. Rather, when students are able to apply what they know in his life. The form of applying it is the attitude that students have. In this discussion, especially in terms of spiritual attitude. How do students carry out their obligations in the religion of Islam. In it there is the sharia and the rules they must obey. It is relevant to the following theory.

The literature study is described as being one of the dimensions that can be used as an assessment in the performance of a person. In relation to this, in this case religion becomes the pillar of life that must be enforced.⁸⁸

In accordance with the many opinions of experts on spiritual attitudes can be known that spiritual attitude is a tendency to respond consistently whether to like or dislike an object that includes aspects of belief, worship, passion, Knowledge and practice of religious teachings embraced by learners. A spiritual attitude is aimed at knowing the attitude of learners to a religious object both positive and negative.

So that it can be concluded that the spiritual attitude is the tendency of attitude that is appropriate to human conscience covering aspects of belief, worship, passion, knowledge and practice of religious teachings adopted

⁸⁸ Mohammad Daud Ali, Pendidikan Agama Islam, (Jakarta: PT. Raja Grafindo Persada, 2002), hal. 27

through the agamis behavior, To live by understanding, following, and living what has been prescribed by the religion continually with the self-awareness of positive or negative attitudes.

2. The Spiritual Attitude of Students in MAN 1 Malang

The 2013 curriculum is a more focus curriculum on building student characters. Therein there are core competencies (KI) and basic competencies (KD). KI 1 is a spiritual attitude and K1 2 is the social attitude of KI 3 is the cognitive ability of KI 4 is a skill. The four KD is created in order to form the student character. In this case the researcher will discuss the attitude of students especially in terms of students ' spiritual attitude and it is the core competency of 1 in the 2013 curriculum.

Students ' spiritual attitudes can be seen from their daily habits. Not only seen from the habit of students in worship but also about interactions with people around it. When discussing about students in this case focus on the spiritual attitude of students in the Madrasah. Although many factors outside the madrasah affect it. So as to facilitate teachers to control the spiritual attitude of the students who have the Ministry of Indonesian Education and culture has a indicator of the spiritual attitude of the following SMA/MA students;

- a. Pray before and after doing activities.
- b. Conduct worship in accordance with the religion adopted.
- c. Greeting at the beginning and end of activities.
- d. Be grateful for the favors and gifts of God Almighty.

- e. To be grateful for human ability to control oneself.
- f. Be grateful when working on something.
- g. Surrender (Tawakal) to God after endeavoring or doing business.
- h. Maintain the environment around the education unit.
- i. Nurturing good relations with fellow God Almighty creation.
- j. Thank God Almighty as the nation of Indonesia.
- k. Respecting others who worship in accordance with the religion adopted.

MAN 1 Malang City is one of the featured Madrasah in Malang City. To enter into a student in this madrasah prospective students must pass a sequence of selection that is not easy. The students who attended this madrasah are selected students. In addition, the Madrasah also has dormitories that are also one neighborhood with Madrasah. In accordance with the results of interviews stating that the spiritual attitude that the students have been influenced by the background. Students who live in boarding schools tend to have a good spiritual attitude and are more continuously in carrying out their obligations. With the fact that the student background in MAN 1 Malang city is different. Because not all students live in boarding schools or have lived in boarding school. So not all the students ' spiritual attitude indicators become a focus in this madrasah.

Meeting with teachers, getting acquainted with the Sunnah and worshippers, the habit of listening to azan directly take Ablu ' water, have a respectful attitude to the older person, the elderly also have a young man,

must always advise. With the mentoring plan is invited continuously.

The spiritual attitude that students have in MAN 1 Malang City can be seen from the activities performed by the students. From this activity, it can be known that the spiritual attitude in this madrasah is about the habituation of good prayers, in terms of time and also implementation. In addition, students are also familiarize with reading Qur'an. It can be noted that habituation is clearly applied in this madrasah. In addition, there are also mentoring carried out continuously and through step gradually and not separated from the cooperation between parents teachers and students. The spiritual attitude of students gained from interviews and also the observation conducted by researchers in this madrasah in accordance with the indicator of the spiritual attitude of students in the KEMENDIKBUD. Although not all are exactly the same and not all are applied thoroughly. However, the spiritual attitude of the students in this madrasah includes the spiritual attitude of the students that have been determined.

So it can be concluded that the spiritual attitude of the students in MAN 1 Malang city in the form of good prayer worship, in terms of time and also implementation. In addition, students are also familiarize with reading the Qur'an and have good manners on teachers, fellow friends, and all the residents of the Madrasah.

3. The Students Spiritual Attitude that has been Internalized by Guiding and Counseling Programs

The internalization of students ' spiritual attitudes is the responsibility

of all school citizens. It is not only a teacher of Islamic religious education but also all other subjects. The planting of students' spiritual attitudes is not only a part of the religious field but also a part of guidance and Counseling (BK). Because the scope of BK in school also includes social personal guidance. In this case the role of BK is to help students discover and develop a personal person who is in fear of the one true God. It is in accordance with the following theory.

The school's guidance and counseling scope includes relief efforts that include personal guidance, social guidance, tutoring and career guidance. In personal guidance, helping students discover and develop personal believers and fear of the one true, self-reliant and healthiest, physical and spiritual god. In developing personal students in terms of BK's spiritual there are some attitudes that try to be planted with students. According to the following interview results.

The obligation to run daily worship in a timely manner. And in congregation (for students), honest benefit for many people, to live sunnah worship such as fasting and Sunnah prayers, Tawadlu', Tawakkal. The habituation of prayer, fasting, Sunnah, Tawadlu', the habit of praying before and after running something, truly in endeavorship, planned, orderly, diligent, not easy to despair and give up

The daily activities of students become one of the reflection that can be seen as a form of realization of students' spiritual attitude. A student who

has a good spiritual attitude is not only he who is diligent, but also how he interacts with the surrounding. Some of the attitudes expressed by the BK teachers are spiritual attitudes that are internalized through the BK program. Starting from the habit of worship that students do and also the way students behave and respond to circumstances and also problems Life. All these things are included in the student's spiritual attitude indicators which have been established by KEMENDIKBUD. Because by familiarizing yourself for good worship will bring students closer to Allah SWT. By familiarizing the good behave will also make students have a harmonious relationship with others.

So it can be known that the spiritual attitude that is internalized in this madrasah through BK is worship, whether it is obligatory worship or worship of Sunnah. In addition to how students interact with their surroundings, and the way students respond to every problem they experience in their lives. As well as grateful, tawakkal, orderly, tawadlu ', and continuously in terms of kindness.

B. Guiding and Counseling Programs in MAN 1 Kota Malang that Aim to Internalization of Student Spiritual Attitudes

It is not only a religious field that has a program that leads to a student's spiritual attitude. Guidance and Counseling (BK) also has programs that lead to students ' spiritual attitudes. The Program owned by BK did not appear directly in the spiritual realm of students. But in the implementation of BK seeks the planting of students both spiritual and social. There are several BK activities that lead to the internalization of students ' spiritual attitudes, such as: ESQ, poll of worship

habits, basic services, in class conveying information about daily religious activities.

The program, owned by BK, can be found through the annual Program data (PROTA) and Semester Program (PROMES) which have been compiled by BK teachers in MAN 1 Kota Malang. In accordance with the results of interviews and also PROTA that has been attached follows is an explanation about internalization of students' spiritual attitude through the guidance and counseling program.

1. Basic Service

This program is one of the BK programs that are implemented regularly every week, in accordance with PROTA BK 2018 MAN 1 Malang. In this program, there are several guidance services conducted regularly every week, namely the classical guidance, the guidance of major classes/cross-classes, guidance group. There is also a sequence of other services that are adapted to the needs of them are the development of BK Media, guidance board, and also leaflets.

The classical guidance is included in the form of the implementation of basic service programs. The guidance is done in the form of delivering information to students either individually or in groups. In this guidance counsellors and contemplers face the front of the community, conducted in the tutoring room or in the classroom individually or in groups. In accordance with the proposed general improvement of the quality of education and educational professionals of the National Education Department that:

The classical tutoring service is one of the guiding basic services designed to demand counselors to make direct contact with learners in class on a scheduled basis, counsellors provide this guidance service to the learners. The tutoring activities of this class can be class discussions or brainstorming.⁸⁹

Internalization of students' spiritual attitude is seen in the basic service program that is in BK. Because in this program the information submitted and activities undertaken therein are related to the faith and steadness of students and related to the Students' attitudes and behaviors. The BK teacher conveys the behavior that students should do and that students should not do. In accordance with the attached PROMES explained that BK conveys material about how to improve the quality of worship.

BK also provides support regarding religious programs organized by the school. In addition, in every problem solving there in the students of BK also always make religion as the basis of every solution given to students this is in accordance with the theory explaining about basic services BK.

The basic service of guidance is a tutoring service aimed at helping all students develop their life skills. The basic service of this guidance is presented systematically to all students. The contents of basic service guidance covering aspects including; The faith and steadness of the Almighty God, the understanding of values and ethics of community life, the development of a steady attitude and emotional behavior.⁹⁰

Coupled with the theory of internalization expressed by Muhaimin the program entered into internalization at the stage of transforming the value.

Because in this program conducted verbal communication between BK

⁸⁹ Direktorat jendral peningkatan mutu pendidikan dan tenaga kependidikan dapertemen pendidikan nasional 2007, hal 40

⁹⁰ Nurihsan, A. J. *Bimbingan dan Konseling dalam Berbagai Latar Kehidupan*. Bandung: PT Refika Aditama, 2006. hal 40

teachers and also students. Phase transformation is a verbal communication of value. At this stage the teacher merely informs the students of good and poor values, which are purely verbal communication only.

Whereas if it is associated with the theory conveyed by Thomas Lickona regarding the character component then this program is included in the moral knowing. Because students are only in the information and knowledge related to good moral and bad moral, students simply know it. So it can be concluded that the internalization of the spiritual attitude of students is in the basic services that are included in the guidance and counseling program that is in MAN 1 Malang city.

So it can be concluded that the basic services in the BK program there is the internalization of the spiritual attitude of students conducted in the form of verbal communication between teachers and students. And it is in accordance with the theory given by Muhaimin about the transformation of Thomas Lickona's values and opinions of moral knowing, students only at the stage of knowing which good attitude and bad.

2. Behavioral Modification

The Program in BK in MAN 1 Kota Malang has a relation with each other. If a basic service is a program that communicates only verbal value then this behavior modification program is a follow-up of the basic service program. Where in the implementation consists of developmental tasks and also through the poll of the habit of worship. It is in accordance with the following interview results. Implemented classially in the basic service is to

provide information about the spiritual attitude. Then the handling of behavioral modification based on developmental task Mastery, and poll habit.

Behavioral modification is a term made by BK teacher in MAN 1 Malang in accordance with the results of interviews. That the mastery of development tasks and also there is a habit of worship both of them used by BK teachers to improve the behavior of students. In this case, the improvement is not meant for students who are troubled but also as a control for students who already have good behavior.

The task of development is still relevant to the basic service that BK has. Only in the implementation there is a concrete step done by the counselor is one of which is to give a poll of the habit of worship. The habit of praying is a poll given to students about the habit of their worship every day. The poll consists of obligatory prayers that are done in the congregation or not. Read Al-Qur'an in the house, Sunnah prayers Rawatib, Sunnah Dhuha and Tahajud prayers, fasting Sunnah, help friends/charity Ma'ruf nahi Munkar, Shodaqoh, the best thing to do in the day. For more details can be seen on the poll of the religious students of the MAN 1 Kota Malang that has been attached.

It can be noted that in this BK behavioral modification program There is an internalization of spiritual attitude. Because in the development of the task of a poll of the habit of worship can give encouragement and motivation to the students to always behave well and motivated in the conduct of mandatory worship or worship of the Sunnah either in the At home. In addition, with the habit of worship can practice the honesty of students.

Making students more instructs himself and his spiritual attitude. See from the contents of the questionnaire that also supports the program that has been compiled by the field of religious affairs about praying in *Jamaâh* and also prayers *Dhuha*.

The giving of encouragement and motivation to students is one of the internalization efforts of the spiritual attitude of the students expressed by the Ahmad Tafsir, that:

There are several attempts done in instilling faith that is also relevant to the spiritual attitude of the student one of which is giving motivation or encouragement.⁹¹

Apart from the poll habit of worship internalization is also done through every counseling conducted by BK, because in the implementation of BK also make religion as the basis of problem solving. In addition, the teachers of BK also showed a friendly and good attitude to the students so that they can be said if the BK teachers also give a good example to the students. This is in accordance with the observation that the teachers of BK also follow the prayers of the congregation with the students, the BK teachers are also friendly when meeting with the students, so also the students give a good response by praying with him. In accordance with the theory presented by Muhaimin about the second internalization stage that the transaction value of both has an active nature, not only presenting information about good and bad attitudes. But also implement and engage directly and give a real

⁹¹ Ahmad Tafsir, *Metodologi Pengajaran Agama Islam* (Bandung: PT Remaja Rosdakarya, Cet.12, 2013) hal. 127

example.

Thus internalizing the spiritual attitude of students looks through the BK program that is in behavioral modification. It consists of the task of development in the form of prayer habit. Therein there is motivation and encouragement to have a good spiritual attitude, in addition to modifying the behavior of the BK teacher is also directly involved in the example to students about the spiritual attitude that the students ought to have. Such an example can be an attitude demonstrated by the teacher of BK in its daily life, or it can be advice delivered at the time of counseling as a basis for resolving the problems experienced by the students.

3. Emotional Spiritual Quotient (ESQ)

Students' spiritual attitudes can be implanted through many strategies. Ranging from transparency, motivation, to habituation and others. The emergence of spiritual attitudes stems from the spiritual intelligence that is possessed by students. While such intelligence can be in shape through programs that lead to the formation of spiritual intelligence. The term used in mentioning the spiritual intelligence is Spiritual Quotient. Here is an explanation of spiritual intelligence.

The plan of Zohar and Ian Marshall defines spiritual intelligence as intelligence to confront the question of meaning or value, which is intelligence to place our behaviors and lives in the context of broader and richer meanings, intelligence to assess That one's actions or way of life is more meaningful than others.⁹²

⁹² Danah Zohar & Ian Marshall: *SQ the ultimate intelligence*: 2001

Spiritual Intelligence has a close association with the spiritual attitude. If one has a directional spiritual intelligence then the spiritual attitude that it possesses will tend to be good. When a person is able to draw a meaning or wisdom from an incident that exists in his or her life, the person will feel that the action should be placed in the place where they should be. This will encourage someone to be kind, especially in terms of spiritual attitude.

Guidance and Counseling in MAN 1 Kota Malang has one annual program that is routinely conducted. The Program called Emotional Spiritual Quotient (ESQ) was followed by all students in the class XII. This Program is carried out every time ahead of the National Exam (UN). Students come with their parents, the school invites one of the speakers. Usually a Kyai, Ustadz or Psyceater as the speaker and the leader of the course of ESQ. All based on the PROMES that has been exceeded also the results of interviews with teachers and also students.

In this regard, it is necessary that the cooperation of all parties relating to the students is required. If at school teachers who are responsible for students and home parents who have responsibilities, for that collaboration and continuity between the three need to be guarded. Therefore, ESQ is also a means of connecting between parents and teachers or schools.

In the implementation of the ESQ program will convey the material about religion, looks like a religious lecture but in it is more directed to a concrete form of daily behavior. Regarding the relationship of man with Allah that is about worship and negligence in running it. There is also a

relationship with fellow human beings that is about being kind to the teacher or parents. This is done to foster awareness to the students and all who attend that in fact as a Muslim who believes must have a spiritual intelligence in the form of consciousness that every action that is done will be a reply in the hereafter. Recognizing that religion is a foundation that must be held firmly in all circumstances. When that realization arises, a good spiritual attitude will be evident in its daily life.

The internalization of the spiritual attitude is seen in this ESQ program because it corresponds to the theory of the moral formation conveyed by Imam Al-Ghazali. In the theory it was told that

There are three stages in the formation of morality, the first stage is that *Takhali* is a self-profiled of bad behavior or morality. The second stage is *Tahalli*, an effort to familiarize themselves with attitudes, behaviors and moral praise. The third stage is *Tajalli* the sequence of chastity is enhanced with a wholehearted and consciousness.⁹³

The existence of the ESQ program is an attempt to go to the *Tajalli* phase of heartfelt consciousness. With the existence of ESQ, ESQ participants in this case, especially students, will pass through a sequence of processes starting from the repentance by realizing the mistakes that have been done through a joint *dzikir*. After that, participants will go to the *Muhasabah* to correct the mistakes. To admit it before God is supported by the attitude of adorning themselves in the form of apologizing to the elderly and not a few of them are crying to hug each other. After the conclusion of the program, it is expected that wholeheartedly appears in the students. So

⁹³ Samsul Munir Amin, *Ilmu Tasawuf*, (Jakarta: Hamzah, 2012), hal 209.

that students have a good spiritual attitude according to the one that is presented.

It can be concluded internalization of students ' spiritual attitude is reflected in the annual program owned by BK in MAN 1 Kota Malang namely Emotional Spiritual Quotient (ESQ). This is due to the implementation of the program there is an effort to reach the *Tajalli* phase at the stage of moral formation delivered by Imam *Al-Ghazali* where students have a heartfelt consciousness in having a spiritual attitude The good.

There are three guidance and counseling programs in MAN 1 Malang, which include a spiritual attitude to the students, namely the basic Service program, behavioral modification Program, and the Emotional Spiritual Quotient (ESQ) program. Basic services in the BK program are internalizing the spiritual attitude of students that are conducted in the form of verbal communication between teachers and students about good attitude and poor attitude. Behavioral modification consists of the task of development in the form of a habit of worship. Therein there is motivation and encouragement to have a good spiritual attitude, in addition to modifying the behavior of the BK teacher is also directly involved in the example to students about the spiritual attitude that the students ought to have. Emotional Spiritual Quotient (ESQ) in the implementation of the program, there is an effort to bring a wholeheartedly awareness to the students about the Spiritual attitude that must be possessed.

From the explanation that has been presented shows that the third of

the guiding and counseling program is a sequence of the internalization of the spiritual attitude of students in MAN 1 Malang city. Beginning with the basic services which is a verbal communication between teachers and students convey the religious value that must be owned by the students. Then control with behavioral modification by give the worship habits questioner to the students. Then give ESQ as an effort to foster self-awareness of students, this is a form of follow-up of guidance and counseling related to instilling the spiritual value of students.

C. Evaluation of Students Spiritual Attitude in MAN 1 Kota Malang

Education is a neatly arranged system consisting of planning, implementation, and evaluation. Evaluation is done as a form of effort to improve the things already implemented. As a reference in order not to happen the same mistake. form of evaluation that is in education is identical with judgment either orally or in writing. In addition, the assessment is also reported to parents as guardians as a liaison between teachers and parents.

In the curriculum 2013 assessment of students ' attitudes is also a priority, because the orientation of this curriculum 2013 is character building. So the attitude is inserted in core 1 competence of spiritual attitude and core competency 2 in the form of social attitude. Both of these attitudes are also included in the assessment and include in the student's study results report every semester.

A Learning Attitude Competency assessment is a series of activities designed to measure the attitudes of learners as a result of a learning program. Attitude assessment is also an application of a standard or decision-making system

to attitudes. The main uses of attitude assessment as part of learning are reflection (reflection) understanding and progression of learners ' attitudes individually.

Attitude assessment done in MAN 1 Kota Malang can not be measured through numbers. It is in accordance with the results of interviews conducted by researchers. Measured evaluation of figures has never been done. However, it can be seen from everyday students to interact and behave in their daily life, overcome difficulties or failures, and give tasks, giving a daily celebration of worship to students.

From the explanation, the students ' spiritual attitude evaluation is not only judged by the students ' attitude in worship but also the way students respond to every event in their daily life. Evaluation of students ' spiritual attitudes is done gradually. By assessing many aspects of students ' daily life. Not only about the relationship with the creator but also about the relationship with fellow man. So in the evaluation of MAN 1 Kota Malang using the observation method is to conduct direct observation of the students ' daily life. In accordance with the following theories:

The observation Method (observation) is an activity in getting to know the behavior of individuals that end up by intentionally noting the important things and systematically through the process of observation or spontaneous symptoms occurring at the time. Observation is the primary method of grading a good attitude when in class or outside of class.⁹⁴

In the implementation of this evaluation involves many Parties not only the PAI teachers who are entitled to assess and evaluate the students ' spiritual

⁹⁴ Pusat Penilaian Pendidikan Badan Penelitian dan Pengembangan Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Model Penilaian Sikap Spiritual dan Sosial*, 2015

attitude, but also BK teachers and other subjects teachers by collaborating with the class guardians.

Evaluation of student attitudes not only in written form but also in oral form. It is realized with the meeting that is done by all the teachers held every semester accompanied by evidence and written data. The written data is the Daily record of students who have been collected in the report of student learning or a record of the order, the class or other teachers. The format of the written data can be seen in the sample of the study results report Students who are already attached. Therein there are also indicators that students must reach in the field of spiritual attitude.

Of the many indicators of spiritual attitudes that exist only a few are included in the assessments that are in the results of students ' learning outcomes; Pray before and have activities, give and answer greetings, show gratitude to God Almighty, praying in the congregation. Nevertheless, it does not mean that only four indicators are included in the internalization. Only those who enter the assessment of the spiritual attitude in the Student study report have 4 indicators.

So it can be concluded that the evaluation is essentially a spiritual attitude can not be judged in the form of numbers, because the output of this spiritual attitude is in real form, not only the theory. But in the study results report the teacher's students are required to rate. So that the teacher should give value even though the value of the alphabet is the alphabetically that has a range of values that have been specified in the Student study results report that has been attached.

CHAPTER VI

CLOSING

A. Conclusion

1. A spiritual attitude is the tendency of attitude that is appropriate to human conscience covering aspects of belief, worship, passion, knowledge and practice of religious doctrine adopted through an agamis behavior, to understand it, Follow, and live what has been prescribed by the religion continuously with the self-awareness of positive or negative attitudes. The spiritual attitude that is internalized in the madrasah is worship, whether it is mandatory worship or worship of Sunnah. In addition to how students interact with their surroundings, and the way students respond to every problem they experience in their lives. As well as grateful, tawakkal, orderly, tawadlu ', and continuously in terms of kindness.
2. There are three guiding and counseling programs is a sequence of the internalization of students spiritual attitude in MAN 1 Malang city. Beginning with the basic services which is a verbal communication between teachers and students convey the religious value that must be owned by the students. Then control with behavioral modification by give the worship habits questioner to the students. Then give Emotional Spiritual Quotient (ESQ) as an effort to foster self-awareness of students, this is a form of follow-up of guidance and counseling related to instilling the spiritual value of students.

3. Evaluation conducted in the internalization of spiritual attitudes of students can not be judged in the form of numbers, because the output of this spiritual attitude is in real form, not only theory. In judging the method of observation on students ' daily life. But in the study results report the teacher's students are required to rate. Before the awarding of grades there was an oral evaluation of class ascension meetings. So the teacher should still give score even if the value is alphabetically that has a range of values already defined in the student's study results report.

B. Suggestion

Overall there are many madrasah programs that lead to the internalization of students ' spiritual attitudes. All programs run well for the cooperation of all residents of Madrasah and also parents. However, there are some suggestions to internalize the spiritual attitude in MAN 1 Malang city for the better. Here are suggestions from researchers based on the results of the research obtained:

1. For Madrasah

Madrasah should pay more attention to the students ' aspirations in each activity surrounding students ' spiritual attitudes. The distribution of polls to students every before the activity is already underway. However, there are not many activities that consider the content of the questionnaire that students already fill. So it makes a lot of students feel lazy to join the religious activities that have been programmed. It is only to increase students ' interest in programs that lead to students ' spiritual attitudes.

2. For Teacher

Almost all the fathers and mothers of teachers have participated in internalizing the spiritual attitude of the students, whether they are in religious activities or to give students a good example. In addition, teachers should be more compact in regard to the daily student's life, especially in terms of students' attitudes. Not hesitate to remind or rebuke students who are less ethical. While specifically for the BK teachers should still maintain a custom poll of the students and reach out to all students, not only the students who are troubled.

3. For Students

Broadly, the whole student is very supportive in the presence of programs that lead to the internalization of students' spiritual attitudes. It's just that not all students follow the program well. There are some students who are still lazy to join the religious program until the end. So that students should convey their aspirations to OSIS or BDI in order to provide advice regarding the implementation of a religious program such as what students want to suit students' wishes but remain undeviated from the primary purpose of the holding Programs that lead to internalization of students' spiritual attitudes.

4. For Writer

According to the research that has been done in MAN 1 Kota Malang about internalization of students' spiritual attitude then the researcher suggested to the next researcher to develop again research on the program that is in this madrasah. Because there are some interesting programs that can be used as

research. As for the theme of the spiritual attitude of students, the implementation of the program in BK also need to be thorough in terms of implementation.



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APPENDIX LIST

Appendix 1 Letter Survey Permission from Faculty of Tarbiyah and Teacher Training



Appendix 2 Letter Permission from Faculty of Tarbiyah and Teacher Training



Appendix 3 Certificate of Research at MAN 1 Kota Malang



KEMENTERIAN AGAMA REPUBLIK INDONESIA
KANTOR KEMENTERIAN AGAMA KOTA MALANG
MADRASAH ALIYAH NEGERI 1 KOTA MALANG
Jl. Raya Tiogomas No. 21 Malang 65144 Telp (0341) 551752
Website : www.man1kotamalang.sch.id Email : man1mig@yahoo.co.id

SURAT KETERANGAN
Nomor : B-22g/Ma.13.03.01/TL.00.3/ 04 /2019

Yang bertanda tangan di bawah ini :

Nama	: Drs. Mohammad Husnan, M.Pd
NIP	: 19621101 1990003 1 007
Pangkat/Golongan Ruang	: Pembina (IV/a)
Jabatan	: Kepala
Satuan Kerja	: MAN 1 Kota Malang

Menerangkan bahwa :

Nama	: ANNISA FITRI
NIM	: 15110032
Jurusan	: Pendidikan Agama Islam (PAI)
Judul Skripsi	: The Internalization of Students Spiritual Attitude Through Guiding and Counseling Programs in MAN 1 Kota Malang

benar-benar telah selesai melaksanakan penelitian di MAN 1 Kota Malang.
Pada bulan April 2019 sampai dengan Mei 2019
Demikian surat keterangan ini dibuat untuk digunakan sebagaimana mestinya.

Malang, 11 april 2019
Kepala



Drs. Mohammad Husnan, M.Pd
NIP: 19621101 1990003 1 007

PEDOMAN WAWANCARA

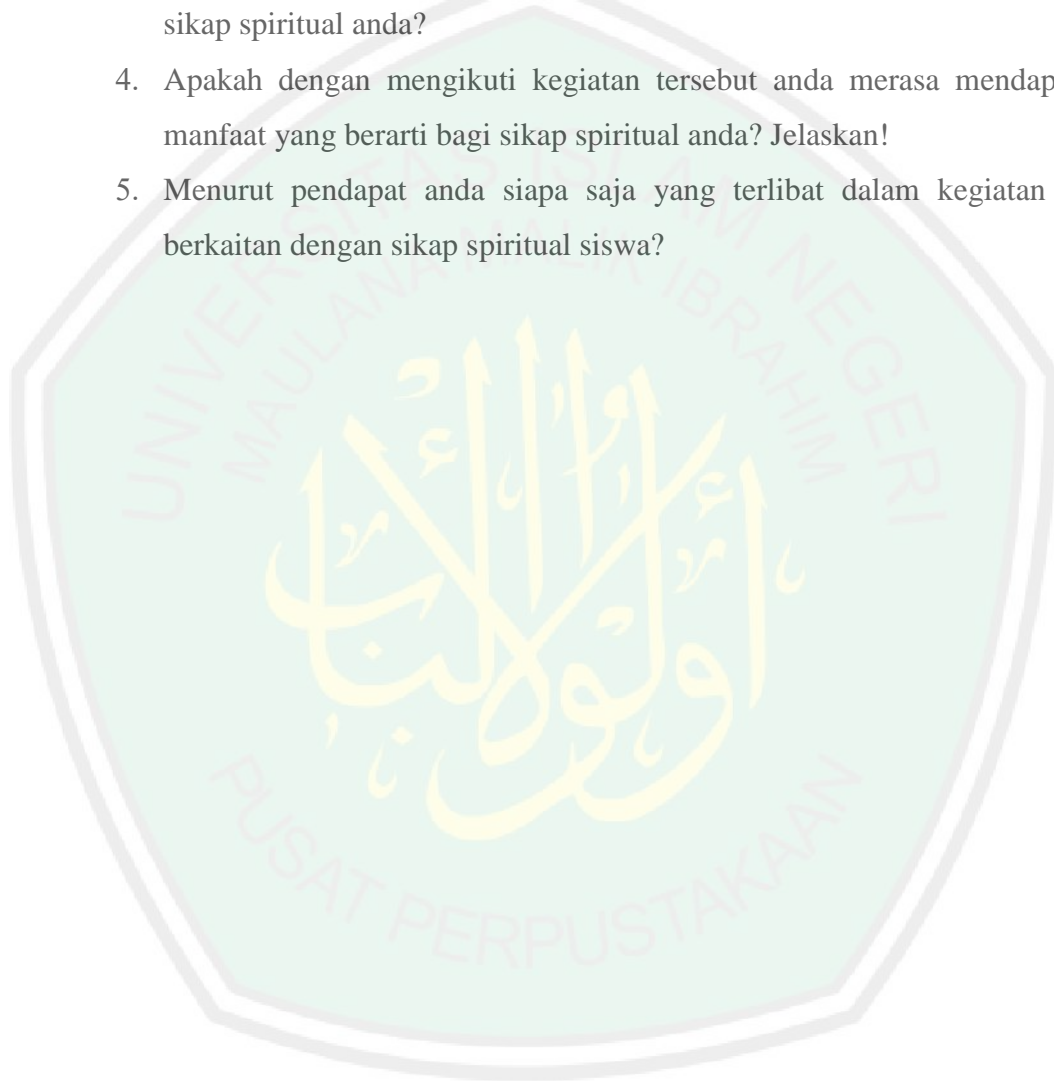
THE INTERNALIZATION OF STUDENTS SPIRITUAL ATTITUDE
THROUGH GUIDING AND COUNCELING PROGRAMS IN MAN 1 KOTA
MALANG

Pedoman Wawancara Untuk Guru

1. Menurut pendapat Bapak/Ibu apa yang dimaksud dengan sikap spiritual siswa ?
2. Menurut pendapat Bapak/Ibu bagaimana sikap spiritual yang dimiliki oleh siswa di MAN 1 Kota Malang ?
3. Menurut pendapat Bapak/Ibu apa saja sikap spiritual yang di internalisasikan di MAN 1 Kota Malang ?
4. Menurut pendapat Bapak/Ibu bagaimana internalisasi sikap spiritual di MAN 1 Kota Malang (dalam bentuk apa saja) ?
5. Menurut pendapat Bapak/Ibu bagaimana evaluasi sikap spiritual siswa di MAN 1 Kota Malang ?
6. Menurut pendapat Bapak/Ibu siapa saja yang terlibat dalam internalisasi sikap spiritual siswa dan evaluasinya ?
7. Jika internalisasi sikap spiritual siswa di MAN 1 Kota Malang dalam bentuk program/kegiatan kapan program/kegiatan tersebut dilaksanakan ?
8. Menurut pendapat Bapak/Ibu adakah program BK yang mengarah pada internalisasi sikap spiritual siswa di MAN 1 Kota Malang, jika ada sebutkan program apa saja ?
9. Bagaimana tahapan pelaksanaan dari setiap program yang mengarah pada internalisasi sikap spiritual siswa di MAN 1 Kota Malang ?
10. Kapan dan dimana program tersebut dijalankan ?
11. Menurut pendapat Bapak/Ibu mengapa program tersebut dikategorikan sebagai program yang mengarah pada internalisasi sikap spiritual siswa di MAN 1 Kota Malang?

Pedoman Wawancara untuk Siswa

1. Bagaimana pendapat anda mengenai kegiatan sekolah yang berkaitan dengan sikap spiritual siswa?
2. Apa saja kegiatan Bimbingan Konseling (BK) yang anda ketahui?
3. Jelaskan salah satu proses pelaksanaan kegiatan BK yang berkaitan dengan sikap spiritual anda?
4. Apakah dengan mengikuti kegiatan tersebut anda merasa mendapatkan manfaat yang berarti bagi sikap spiritual anda? Jelaskan!
5. Menurut pendapat anda siapa saja yang terlibat dalam kegiatan yang berkaitan dengan sikap spiritual siswa?



Appendix 5 : Sheet of Observation

PEDOMAN OBSERVASI

THE INTERNALIZATION OF STUDENTS SPIRITUAL ATTITUDE
THROUGH GUIDING AND COUNCELING PROGRAMS IN MAN 1 KOTA
MALANG

Pengamatan	Variabel	Indikator
Sekolah	Kondisi Lingkungan Sekolah	<ol style="list-style-type: none"> 1. Suasana Lingkungan yang mendukung 2. Fasilitas sekolah
	Budaya Sekolah	<ol style="list-style-type: none"> 1. Aktifitas Harian 2. Penerapan Program Keagamaan
Guru Bimbingan dan Konseling	Program Guru Bimbingan dan Konseling	<ol style="list-style-type: none"> 1. Praktek Internalisasi 2. Persiapan Program 3. Pelaksanaan Program 4. Evaluasi sikap spiritual siswa
Sikap Siswa	Sikap Spiritual Siswa	<ol style="list-style-type: none"> 1. Berdoa sebelum dan sesudah melakukan kegiatan. 2. Menjalankan ibadah sesuai dengan agama yang dianut. 3. Memberi salam pada saat awal dan akhir kegiatan. 4. Bersyukur atas nikmat dan karunia Tuhan Yang Maha Esa. 5. Mensyukuri kemampuan manusia dalam mengendalikan diri. 6. Bersyukur ketika berhasil mengerjakan sesuatu. 7. Berserah diri (tawakal) kepada Tuhan setelah berikhtiar atau melakukan usaha. 8. Menjaga lingkungan hidup di sekitar satuan pendidikan. 9. Memelihara hubungan baik dengan sesama umat ciptaan Tuhan Yang Maha Esa. 10. Bersyukur kepada Tuhan Yang Maha Esa sebagai bangsa Indonesia. 11. Menghormati orang lain yang menjalankan ibadah sesuai dengan agama yang dianut.

Appendix 6 : Sheet of Documentation

PEDOMAN DOKUMENTASI

THE INTERNALIZATION OF STUDENTS SPIRITUAL ATTITUDE
THROUGH GUIDING AND COUNCELING PROGRAMS IN MAN 1 KOTA
MALANG

Dokumen Arsip

1. Data Kelembagaan
 - a. Sejarah Sekolah
 - b. Identitas Sekolah
 - c. Visi, Misi, dan Tujuan Sekolah
 - d. Kondisi Siswa
 - e. Struktur Organisasi Sekolah
 - f. Program Sekolah
2. Data tentang Sikap Spiritual Siswa
 - a. Program Keagamaan Sekolah
 - b. Format Penilaian dan Evaluasi Sikap Spiritual Siswa
3. Data tentang Bimbingan dan Konseling
 - a. Program Bimbingan dan Konseling
4. Jadwal Kegiatan MAN 1 Kota Malang
5. Foto Kegiatan dan Observasi

Appendix 7 : Field Note Research 1

Hari/Tanggal : Senin, 8 April 2019
Lokasi : MAN 1 Kota Malang
Waktu : 08.00 – 09.12 WIB
Topik : Wawancara

1. Peneliti : Menurut pendapat Bapak/Ibu apa yang dimaksud dengan sikap spiritual siswa?

P. Sugiono: Dikatakan sikap spiritual siswa itu adalah sikap yang berdasarkan hati nurani hati kecil manusia, terdiri dari berbagai macam sikap spiritual diantaranya spiritual agama, spiritual budaya, di madrasah ini tentunya di hubungkan dengan karakter keagamaan tentunya agama Islam. Sehingga semua spiritual yang dilakukan merupakan dasar-dasar agama yang di terapkan termasuk program madrasah, program kurikulum, sehingga semuanya terpadu dalam rangka mengembangkan potensi siswa melalui sikap dan tingkah laku yang agamis.

2. Peneliti : Menurut pendapat Bapak/Ibu bagaimana sikap spiritual yang dimiliki oleh siswa di MAN 1 Kota Malang?

P. Sugiono: Tetapi namanya anak berbeda tentu tidak semua baik. Itu merupakan pembelajaran bagi kita yang sudah baik tapi jangan sampai merasa baik. Ada siswa itu yang memang susah sekali untuk dinasehati. Jika Allah berkehendak sebenarnya bisa menjadikan semua manusia beriman tetapi Allah menjadikan orang beda dengan kita itu bagaimana sebenarnya kita menyikapinya. Itulah nilai-nilai silaturahmi yang sebenarnya harus dibangun kalau menyadari itu semua akhirnya orang yang berbuat salah tidak merasa di intimidasi yang baik tidak merasa tinggi hati.

3. Peneliti: Menurut pendapat Bapak/Ibu apa saja sikap spiritual yang di internalisasikan di MAN 1 Kota Malang?

P. Sugiono: Bertemu bersalaman dengan guru, Membiasakan sholat sunnah dan jamaah, kebiasaan mendengar adzan langsung ambil air wudlu', punya sikap hormat kepada orang yang lebih tua, yang tua juga meyanangi yang muda, harus senantiasa menasehati. Dengan pelan-pelan pendampingan diajak terus menerus.

4. Peneliti : Menurut pendapat Bapak/Ibu bagaimana internalisasi sikap spiritual di MAN 1 Kota Malang (dalam bentuk apa saja)?

P. Sugiono: Sehingga untuk menginternalisasi nilai-nilai agama itu. Madrasah menanggapinya menjadikan guru sebagai tonggak utama dan pendekatan siswa secara lahir pendekatan secara hikmah dan uswatun hasanah. contoh guru yang harus berperan penting itu ialah melalui uswatun hasanah, menganggap anak itu bukan orang lain yaitu menganggap bahwa siswa itu adalah anak sendiri, menyadari bahwa setiap anak itu memiliki kekurangan dan juga kelebihan. Anak itu jangan terlalu dipuja melainkan di damping supaya lebih baik. Sedangkan anak yang belum baik hendaknya didekati dan menasehatinya supaya anak itu jadi lebih baik dari sebelumnya. Internalisasi melalui program madrasah diantaranya:

Dalam Kelas : membaca alqur'an sebelum pembelajaran dikelas 15 menit dipandu dari ruang guru dan berujung pada khotmil qur'an dan istighotsah serta ada ustadz yang diundang dari luar.

Intrakulikuler : diluar kelas bukan di luar madrasah. Membiasakan diri untuk sopan salam dan sapa kepada bapak ibu guru, sholat dhuha secara bergantian setiap istirahat pertama. Sholat dhuhur dan ashar berjamaah hingga tidak ada kantin yang buka bahkan kelasjuga di tutup kecuali jika ada yang udzur bagi yang perempuan. Setiap setelah selesai sholat dhuhur akan ada khitobah 3 bahasa (arab,Indonesia, inggris) yang dilakukan secara bergiliran sesuai jadwal yang telah ditentukan.

Ekstrakulikuler : Sholawatan, Banjari, Qiroatul Qur'an, Kaligrafi,

IPBA (Ikatan Pecinta Bahasa Arab)

5. Peneliti : Menurut pendapat Bapak/Ibu bagaimana evaluasi sikap spiritual siswa di MAN 1 Kota Malang?

P. Sugiono: Penanaman di madrasah itu sangat penting sebab itu adalah termasuk fase pondasi anak. Tetapi di rumah orang tua juga harus senantiasa mengawasi bukan hanya disekolah saja. Tidak sekedar memerintah anak melainkan guru dan orang tua juga harus memberi contoh sebab itu harus sambung antara guru dan orang tua wali kelas dan wali murid punya grup whatsapp agar pendampingan anak tidak lepas.

Saya rasa kalau evaluasi sikap spiritual itu tidak dalam hal hitung-hitungan tetapi melihatnya dari sikap anak itu tadi. Sejauh mana anak itu ada perubahan perilaku dalam dirinya untuk mencapai target yang diharapkan sesuai dengan program. Tidak lupa dengan pembiasaan sehari-hari. Sebenarnya nilai pelajaran agama yang ada di Laporan Hasil belajar siswa itu hanya formalitas saja. Jadi anak bisa memahami materi yang disampaikan lalu merealisasikannya. Sebab agama itu sendiri adalah perilaku, orang beragama ialah orang yang berilmu lalu di terapkan.

Ada KI 1 dan KI 2 tidak hanya dinilai tetapi juga diperhatikan tingkah laku anak kesehariannya. Nilainya berupa huruf ABCD dengan ketentuan setiap huruf itu ada rentang nilai sekian hingga sekian. Wali kelas ialah yang mengisi nilai sikap spiritual siswa di Laporan Hasil Belajar (RAPOT) namun dengan nilai yang didapat dari setiap guru mata pelajaran. Selain itu guru BK bersama dengan guru yang lain mengadakan rapat evaluasi setiap semester untuk membahas mengenai kenaikan kelas siswa.

6. Peneliti : Menurut pendapat Bapak/Ibu siapa saja yang terlibat dalam internalisasi sikap spiritual siswa dan evaluasinya?

P. Sugiono: Sehingga semuanya tidak terlepas dari kerjasama guru, kepala madrasah, dan wakil kepala, serta dorongan orang tua. Saling

membantu dan saling mengisi. Guru tidak harus marah-marah tapi lebih kepada mengajak dengan halus dan penuh kasih sayang.

7. Peneliti : Jika internalisasi sikap spiritual siswa di MAN 1 Kota Malang dalam bentuk program/kegiatan kapan program/kegiatan tersebut dilaksanakan ?

P. Sugiono: Terdapat beberapa waktu dan kegiatan tertentu dalam kegiatan siswa diantaranya:

Harian : membaca Al-Qur'an,sholat Dhuha bergantian sesuai jadwal, sholat dhuhur dan ashar berjama'ah

Mingguan : Sholat jum'at jamaah di madrasah, untuk putri yang udzur ada kegiatan keputrian berisi materi seputar wanita dan juga keterampilan.

Bulanan : Ada kegiatan sholawatan setelah khatam satu Al-Qur'an diikuti oleh semua siswa dan guru

Tahunan : **Kemah Arafah** melakukan kegiatan diluar madrasah ke daerah yang dianggap perlu untuk di datangi. Diikuti oleh perwakilan siswa kurang lebih 200 siswa dan guru sekitar 50. Ada juga belajar menyisihkan uang jajan untuk Quban (Idul Adha), manasik haji yang di lombakan setiap kelas dan dipimpin oleh wali kelas didukung pula dengan fasilitas yang sangat memadai. Kegiatan kemah arafah tersebut bertujuan untuk melatih kepedulian siswa serta belajar untuk berpola hidup yang sederhana serta gemar untuk menyantuni fakir miskin dan anak yatim. Sehingga siswa juga memiliki praktek bukan hanya teori saja. **Pondok Romadhon** menginap selama 3 hari 3 malam. Pembiasaan suka baca Qur'an dan belajar ilmu Fiqh.

Appendix 8 : Field Note Research 2

Hari/Tanggal : Kamis, 11 April 2019

Lokasi : MAN 1 Kota Malang

Waktu : 13.00 – 14.17 WIB

Topik : Wawancara

1. Peneliti : Menurut pendapat Bapak/Ibu apa yang dimaksud dengan sikap spiritual siswa?
B. Reny : Sikap spiritual siswa ialah bagaimana individu atau siswa berkecenderungan dalam menjalankan kegiatan keagamanya. Sejauh mana anak-anak memahami, mengikuti dan menjalankan apa yang sudah disyariatkan secara istiqomah.
2. Peneliti : Menurut pendapat Bapak/Ibu bagaimana sikap spiritual yang dimiliki oleh siswa di MAN 1 Kota Malang?
B. Reny : Pada anak kelas X yang awalnya tinggal di ma'had/pondok pesantren cenderung lebih baik sikap spiritualnya hingga jenjang XI dan XII. Sementara siswa dengan latar belakang umum, tidak ada kedekatan dengan orang tua cenderung kurang istiqomah menjalankan kewajiban spiritualnya.
3. Peneliti: Menurut pendapat Bapak/Ibu apa saja sikap spiritual yang di internalisasikan di MAN 1 Kota Malang?
B. Reny :Kewajiban menjalankan ibadah keseharian dengan tepat waktu. Dan berjamaah(untuk siswa putra),jujur bermanfaat untuk banyak orang, menjalankan ibadah sunnah seperti puasa dan sholat sunnah,tawadlu', tawakkal.
4. Peneliti : Menurut pendapat Bapak/Ibu bagaimana internalisasi sikap spiritual di MAN 1 Kota Malang (dalam bentuk apa saja)?
B. Reny : Pembiasaan sholat berjama'ah, berpuasa sunnah, tawadlu', kebiasaan berdo'a sebelum dan sesudah menjalankan sesuatu, sungguh-sungguh dalam ikhtiar, terencana, tertib, tekun, tawakkal, tidak mudah putus asa dan menyerah
5. Peneliti : Menurut pendapat Bapak/Ibu bagaimana evaluasi sikap spiritual

siswa di MAN 1 Kota Malang?

B. Reny : Evaluasi yang dilakukan secara terukur angka memang belum pernah dilakukan. Namun, dapat dilihat dari keseharian siswa dalam berinteraksi dan bersikap di kesehariannya, mengatasi kesulitan atau kegagalan, dan memberikan tugas, pemberian angket keseharian ibadah kepada siswa.

6. Peneliti : Menurut pendapat Bapak/Ibu siapa saja yang terlibat dalam internalisasi sikap spiritual siswa dan evaluasinya?

B. Reny : Terlibatnya semua karyawan sekolah baik guru, siswa, untuk membuat situasi disekolah yang kondusif dalam keterkaitan menjalankan kegiatan ibadahnya.

7. Peneliti : Menurut pendapat Bapak/Ibu adakah program BK yang mengarah pada internalisasi sikap spiritual siswa di MAN 1 Kota Malang, jika ada sebutkan program apa saja?

B. Reny : Terdapat beberapa kegiatan BK yang mengarah terhadap internalisasi sikap spiritual siswa, diantaranya: ISQ, angket kebiasaan ibadah, layanan dasar, dikelas menyampaikan informasi tentang kegiatan keagamaan sehari-hari.

8. Peneliti : Bagaimana tahapan pelaksanaan dari setiap program yang mengarah pada internalisasi sikap spiritual siswa di MAN 1 Kota Malang ?

B. Reny : Dilaksanakan secara klasikal dalam layanan dasar yaitu memberikan informasi mengenai sikap spiritual. Kemudian melakukan penanganan berupa modifikasi perilaku berdasarkan penguasaan tugas perkembangan, dan amgket kebiasaan ibadah.

9. Peneliti : Kapan dan dimana program tersebut dijalankan ?

B. Reny : karena BK tidak memiliki jam masuk kelas seperti mata pelajaran yang lain maka BK memiliki kesempatan masuk ketika ada jam kosong atau meminta jam kepada wali kelas. Bisa juga ketika secara individual kita menemukan masalah khusus yang bersifat pribadi seputar belajar mengajar, sikap sosial dan spiritual siswa melalui angket kebiasaan ibadahnya, dan juga karir siswa.

10. Peneliti : Menurut pendapat Bapak/Ibu mengapa program tersebut dikategorikan sebagai program yang mengarah pada internalisasi sikap spiritual siswa di MAN 1 Kota Malang?

B. Reny : Karena siswa harus bisa menjalankan kewajiban keagamaannya tanpa disuruh atau dengan kesadaran hati nurani sendiri. Sehingga internalisasi sikap spiritual siswa dapat diartikan sebagai istiqomah terhadap kewajiban spiritualnya.



Appendix 9 : Field Note Research 3

Hari/Tanggal : Kamis, 18 April 2019

Lokasi : MAN 1 Kota Malang

Waktu : 12.00 – 13.00 WIB

Topik : Wawancara

1. Peneliti : Menurut pendapat Bapak/Ibu apa yang dimaksud dengan sikap spiritual siswa?
B. Ela : Sikap kegiatan untuk mengetahui kecenderungan spiritual siswa
2. Peneliti : Menurut pendapat Bapak/Ibu bagaimana sikap spiritual yang dimiliki oleh siswa di MAN 1 Kota Malang?
B. Ela : Siswa bisa menjalani dan menghayati ajara agama yang dianut
3. Peneliti: Menurut pendapat Bapak/Ibu apa saja sikap spiritual yang di internalisasikan di MAN 1 Kota Malang?
B. Ela : Sikapnya berbentuk praktek, diantaranya: sholat berjama'ah dhuhur dan ashar setiap hari, mengaji sebelum pelajaran dimulai, berdo'a sebelum pembelajaran dimulai.
4. Peneliti : Menurut pendapat Bapak/Ibu bagaimana internalisasi sikap spiritual di MAN 1 Kota Malang (dalam bentuk apa saja)?
B. Ela : Berupa kegiatan siswa yang sudah di sebutkan sebelumnya
5. Peneliti : Menurut pendapat Bapak/Ibu bagaimana evaluasi sikap spiritual siswa di MAN 1 Kota Malang?
B. Ela : Evaluasi ada pada penilaian diri
6. Peneliti : Menurut pendapat Bapak/Ibu siapa saja yang terlibat dalam internalisasi sikap spiritual siswa dan evaluasinya?
B. Ela : Semua terlibat dari guru-guru
8. Jika internalisasi sikap spiritual siswa di MAN 1 Kota Malang dalam

bentuk program/kegiatan kapan program/kegiatan tersebut dilaksanakan ?

B. Ela : Harian ada sholat berjama'ah dan mengaji, Bulanan ada PHBI dan tahunan ada istighotsah kubro menyambut UNBK

Appendix 10 : Field Note Research 4

Hari/Tanggal : Kamis, 11 April 2019

Lokasi : MAN 1 Kota Malang

Waktu : 13.00 – 14.17 WIB

Topik : Wawancara

1. Peneliti : Bagaimana pendapat anda mengenai kegiatan sekolah yang berkaitan dengan sikap spiritual siswa?

Siswa : Kegiatan tersebut di respon baik oleh mayoritas siswa, kegiatan yang berjalan dengan baik dan terkendali, sebagai siswa mereka merasa terbangun kesadaran terkait kerohanian seputar religious siswa. Dengan adanya berbagai kegiatan yang ada disekolah menjadi wadah dalam mengembangkan potensi siswa

2. Peneliti : Apa saja kegiatan Bimbingan Konseling (BK) yang anda ketahui ?

Siswa : Yang siswa ketahui seputar BK ialah mengenai fungsinya sebagai tempat mencurahkan berbagai masalah. Tidak semua siswa paham dan tahu banyak mengenai program BK, hanya beberapa siswa yang sering mendatangi BK saja yang dapat dikatakan mengerti. Namun, siswa membenarkan adanya angket kebiasaan ibadah yang diberikan oleh guru BK kepada siswa.

3. Peneliti : Jelaskan salah satu proses pelaksanaan kegiatan BK yang berkaitan dengan sikap spiritual anda ?

Siswa : kegiatan BK ialah memberi informasi terkait karir dan beberapa materi dasar yang berkaitan pula dengan spiritual siswa. Salah satu program BK ialah angket kebiasaan ibadah. Setiap siswa

memiliki angket tersebut, namun angket ini hanya diberikan beberapa guru BK saja, tidak semua guru menggunakannya. Itupun angket hanya diberikan ketika siswa kelas X. Kegiatan BK yang lain ialah memotivasi para siswa agar semangatnya tetap stabil,

4. Peneliti : Apakah dengan mengikuti kegiatan tersebut anda merasa mendapatkan manfaat yang berarti bagi sikap spiritual anda? Jelaskan!

Siswa : Siswa mengaku melalui kegiatan yang mengarah kepada sikap spiritual siswa itu menambah motivasi mereka untuk lebih mendekatkan diri kepada Allah.

5. Peneliti : Menurut pendapat anda siapa saja yang terlibat dalam kegiatan yang berkaitan dengan sikap spiritual siswa?

Siswa : Seluruh warga MAN 1 Kota Malang terlibat dalam kegiatan tersebut, dibantu oleh guru pembimbing keagamaan serta organisasi keagamaan (BDI).

Appendix 11 : Field Note Research 5

Hari/Tanggal : Senin, 15 April 2019
Lokasi : MAN 1 Kota Malang
Waktu : 08.00 – 12.00 WIB
Topik : Observasi

Pada hari itu peneliti sudah membuat janji dengan empat guru MAN 1 Kota Malang, 2 orang guru Pendidikan Agama Islam yaitu pak sugiono dan bu Ela, dan dengan 2 orang guru Bimbingan dan Konseling (BK) yaitu bu Nurul dan bu Reny. Ini bukan pertama kalinya peneliti datang ke madrasah ini, sebelumnya peneliti sudah pernah melakukan observasi awal. Bahkan pernah menyelesaikan satu laporan observasi dalam rangka memenuhi tugas mata kuliah Bimbingan dan Konseling serta mata kuliah Etika Profesi Guru. Sehingga peneliti sudah mengetahui alur penelitian di sekolah ini. Di hari sebelumnya peneliti juga sudah menyerahkan surat observasi pra penelitian. Dan juga sudah menyerahkan surat ijin melakukan penelitian di madrasah ini. Dari segi penerimaan surat madrasah ini menerima mahasiswa peneliti dengan tangan terbuka dan dengan sangat baik. Tidak lama setelah itu peneliti membuat janji dan sepakat di hari ini bertemu dengan empat guru untuk melakukan wawancara.

Ketika peneliti menemui satu per satu dari beliau ada beberapadari beliau yang tidak bisa wawancara hari itu. Sehingga kita membuat janji ulang di hari lain sesuai dengan tanggal di lampiran catatan lapangan bagian wawancara. Peneliti memutuskan untuk mengobservasi kegiatan siswa seperti sholat dhuha dan juga shalat dhuhur berjamaah di masjid. Setiap kali saya bertemu dengan bapak dan ibu guru beliau selalu memberi salam sapaan dan senyuman. Hal tersebut adalah gambaran bahwa guru disana memberikan contoh yang baik kepada siswanya.

Sampai pada waktu dimana peneliti masuk ke ruang BK tampak banyak sekali siswa yang antri ingin memasuki ruangan BK tentunya dengan berbagai macam kepentingan mereka namun, hal ini menunjukkan bahwa minat siswa untuk datang ke BK sangat baik. Selain itu, peneliti juga mengamati bagaimana cara

siswa berinteraksi dengan guru, siswa tampak nyaman sekali berbicara dengan guru mereka menggunakan kalimat yang santun dan sopan. Selain itu ketika peneliti hendak bertemu dengan salah satu guru BK tetapi ternyata beliau masih sholat dimusholla. Hal ini juga menunjukkan bahwa guru tidak hanya membuat aturan ataupun mengingatkan siswa, melainkan juga memberi contoh yang baik kepada siswa.

Dilihat dari segi lingkungan madrasah, madrasah ini memiliki lingkungan yang sangat sejuk dengan suasana yang juga nyaman. Sarana dan prasarana di sekolah ini juga sangat mendukung dalam proses belajar mengajar. Dalam rangka internalisasi sikap spiritual siswa madrasah ini memiliki lingkungan yang juga kondusif. Dibuktikan dengan adanya tulisan-tulisan motivasi dan mengingatkan mengenai ibadah berbuat baik bahkan juga terdapat do'a sehari-hari yang di tempel di beberapa tempat. Hal tersebut membuktikan bahwa terdapat upaya internalisasi yang juga di lingkungan madrasah dalam bentuk tulisan.



Appendix 12 : Field Note Research 6

Hari/Tanggal : Kamis, 18 April 2019
Lokasi : MAN 1 Kota Malang
Waktu : 08.00 – 14.00 WIB
Topik : Observasi

Pada tanggal dan hari ini bertepatan dengan peringatan isro'mi'raj di MAN 1 Kota Malang. Semua siswa kelas X dan XII memakai busana muslim berwarna putih. Diikuti pula dengan bapak dan ibu guru juga memakai busana muslim tidak terkecuali juga bapak kepala madrasah. Semua siswa mengikuti kegiatan ini dengan baik, kegiatan terpusan di masjid sekolah tersebut. Kegiatan ini mengundang salah satu ustadz dari luar madrasah untuk mengisi ceramah sekaligus materi mengenai isro'mi'raj.

Setelah peneliti menemui bapak sugiono selaku kordinator bidang keagamaan untuk meminta file mengenai program dan segala hal yang berhubungan dengan program, peneliti berkesempatan untuk bertemu langsung dengan kepala madrasah yaitu pak husnan. Beliau ada didalam ruangannya dan usai mengambil air wudlu untuk sholat dhuhur meski demikian beliau tetap menyempatkan waktu untuk berbincang dengan peneliti. Peneliti diantaroleh pak sugiono untuk bertemu dengan beliau, setelah peneliti selesai berboncang terdapat siswa yang hendak menemui beliau juga. Meskipun beliau dalam kondisi sedang beristirahat namun beliau tetap menerima siswa yang hendak bertemu dengan beliau dengan baik. Hal ini menunjukkan bahwa kepala sekolah juga memberi teladan untuk siswa meski dalam hal yang simple.

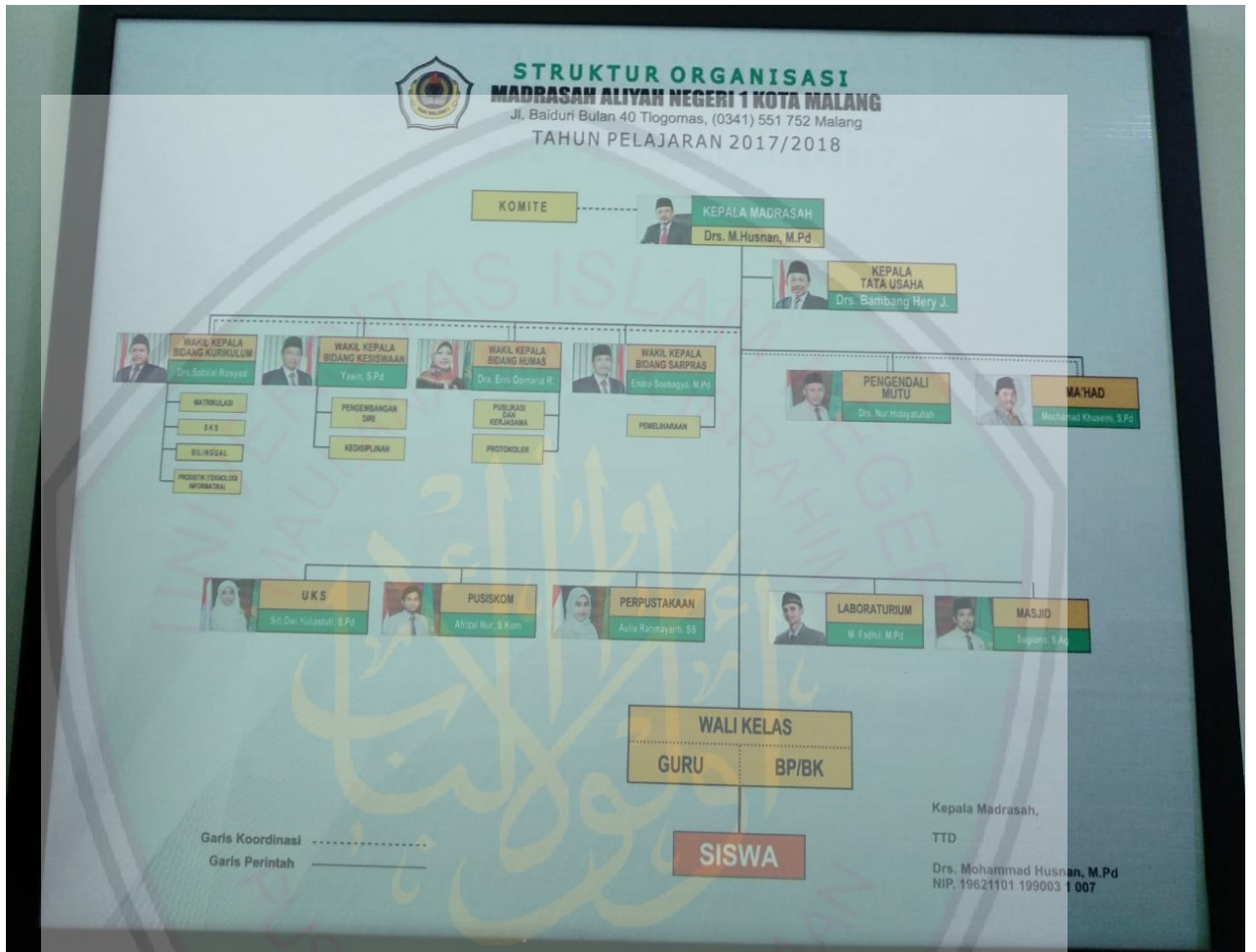
Pada hari itu juga saya juga mengamati bagaimana guru bersikap kepada sisanya. Pak sugiono ini selalu mendapat sapaan dan senyuman dari banyak siswa. Beliau juga menanggapi dengan ramah. Cara beliau dalam memperlakukan siswa juga tampak seperti memperlakukan anak sendiri. Hal ini menunjukkan bahwa hasil wawancara yang dilakukan peneliti terkait perlakuan guru terbukti dengan cara pak sugiono berkomunikasi dan berinteraksi dengan siswa. Siswa juga tidak ragu sedikit melontarkan candaan kepada pak

sugiononamun masih dalam ranah yang sopan. Interkasi keduanya tampak seperti interaksi antara orang tua dan anak.

Ketika peneliti menunggu untu bertemu dengan guru BK dalam rangka meminta file peneliti duduk di loby ruang tunggu. Kala itu waktu menunjukkan pukul 12 yaitu waktu siswa untuk sholat dhuhur berjama'ah. Tanpa ada instruksi apapun dari ruang guru tampak siswa berbondong-bondong menuju masjid. Tampak segerombolan siswa putri sambil membawa mukena dan berbicara untuk menuju masjid. Tampak pula dari sudut yang lain para siswa putra juga menuju ke masjid. Hal ini menunjukkan bahwasebagian besar siswad MAN 1 Kota Malang sudah memiliki kesadaran untuk melkukansholat berjama'ah.

Pada hari ini peneliti juga melakukan wawancara dengan 8orang siswa kelas XI dari semua jurusan putra dan putri. Mereka menyambut juga dengan sangat baik meskipun mereka harus menunggu di wawancara satu per satu mereka tetap sabar menunggu giliran untuk diwawancara. Siswa yang memilih untuk di wawancarai di masjid saja. Secara garis besar baik madrasah,guru dan siswa bekerja samadengan baik dalam rangka menanamkan sikap spiritual pada siswa.

Appendix 13 : Organizational Structure of MAN 1 Kota Malang



Appendix 14 Organizational Structure of Guiding and Counseling



JADWAL KEGIATAN BIMBINGAN DAN KONSELING
MADRASAH ALIYAH NEGERI 1 KOTA MALANG
TAHUN PELAJARAN 2018/2019

Kategori	Sub	Bulan																					
		1	2	3	4	5	6	7	8	9	10	11	12										
KESEKOLAHAN	1. Pembinaan Diri (Budi Pekerti dan Kebersihan)	X																					
	2. Asesmen Berbasis Kompetensi	X																					
	3. Mengunjungi Program Bimbingan dan Konseling	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	4. Konsultasi Program Bimbingan dan Konseling	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	5. Mengunjungi Kerja Praktek di Sekolah	X																					
PEMBELAJARAN	1. Bimbingan kelas	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	2. Bimbingan konseling	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	3. Bimbingan karir	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	4. Pengembangan Media BK	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	5. Penguji Bimbingan	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
LAYANAN KONSELING	1. Informasi	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	2. Tes	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	3. Refleksi	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	4. Intervensi	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	5. Evaluasi	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
PENDAKTILAN & HIMPUNAN	1. Lomba	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	2. Kesenian	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	3. Kegiatan Olahraga	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	4. Bimbingan Karir	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	5. Bimbingan Konseling	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	6. Kegiatan	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
PROYEKSI/TAJUK PENDIDIKAN	1. Pendidikan Agama	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	2. IPS	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	3. Pengembangan Belajar	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	4. Kegiatan Masyarakat	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	5. Kegiatan Siswa	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	6. Keterampilan	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
ADMINISTRASI	1. Laporan	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	2. Laporan	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
KEBERSIHAN	1. Kebersihan	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X
	2. Kebersihan	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X

Kejurutan Tengah Semester

Penilaian Akhir Semester

Libur Semester Ganjil

Ujian Akhir Madrasah, USBN, UAMBN

Ujian Nasional

Libur Permisian Puncak

Pentlun Akhir Tahun

Libur Hari Raya

Libur Semester Genap

Mengyitah
Kepala Sekolah
Dr. Muhammad Nurani, M.Pd
NIP. 196311011990031007

Malang, 18 Juli 2018
Koordinator BK
Nurdiana, S.Pd
NIP. 1971022020082008



KEMENTERIAN AGAMA REPUBLIK INDONESIA

Nama Madrasah : MAN 1 KOTA MALANG
Mata Pelajaran : SIKAP SPIRITUAL
Aspek : X- MIPA 4
Kelas dan Jurusan : 1 (Ganjil) / 2018/20
Semester /Tahun Pelajaran : 0
Guru Pengampu : 0

Table with columns: No., NIS, Nama Siswa, and 4 Likert scales (D1, D2, D3, D4). It lists 22 students and their scores for various spiritual attitude indicators. The 'Predikat' column shows grades like A, B, and C. The 'Deskripsi' column provides a brief description of each student's performance.

PROGRAM KERJA
BADAN DA'WAH ISLAM
MADRASAH ALIYAH NEGERI MALANG I
PERIODE 2018/2019

NO	PROGRAM	TUJUAN	WAKTU	SUMBER DANA	DANA	KETERANGAN
1	2	3	4	5	6	7
PROGRAM TAHUNAN						
1	Diklat Anggota	1. Orientasi terhadap anggota baru untuk mengenal ekstrakurikuler BDI 2. Untuk meningkatkan kedisiplinan 3. Untuk menambah rasa persaudaraa.	September	1. Madrasah 2. Uang Khas BDI 3. Uang Khas Keagamaan	Rp 635.000,00	Terlaksana
2	Pertemahan Arofah	1. Untuk Menambahkan Mental anggota 2. Untuk menambahkan rasa tolong menolong 3. Untuk menambah rasa empati kepada Sesama	Oktober	1. Madrasah		Terlaksana
3	Peringatan 1Muharrom	1. Untuk Meningkatkan ketaqwaan kepada Allah SWT 2. Untuk Meningkatkan rasa empati kepada Yang membutuhkan	November	1. Madrasah 2. Iuran Siswa		Terencana
4	Diklat Badge	1. Untuk menanamkan sikap mental anggota 2. Untuk Menambahkan rasa cinta kepada Allah dan wali Allah 3. Untuk Meningkatkan kinerja anggota BDI	Desember	1. Madrasah 2. Uang Khas BDI 3. Uang Khas Keagamaan		Terencana
5	Maulid Nabi	1. Untuk meningkatkan ketaqwaan kepada Allah SWT 2. Menambah mahabbah kita kepada Rasulullah SAW	Februari	1. Madrasah		Terencana

6	Isyokasih Kubro	1. Untuk mendekatkan diri kepada Allah SWT 2. Sebagai dorongan rohani untuk persiapan UIN	Menyusunikan	1. Madrasah		Tarungrejo
7	Ism' Mir'raj	1. Menjalin tali silaturahmi 2. Menambah wawasan tentang arti dari Ism' Mir'raj dan Sejarah Nabi	Juni	1. Madrasah		Tarungrejo
8	Nuzulul Qur'an	Sarana untuk mendekatkan diri kepada ALLAH SWT	Bulan Ramadhan	-		Tarungrejo
9	Pengumpulan Zakat	1. Sebagai Sarana untuk mengaplikasikan rukun islam yang ketiga 2. Belajar sosialisasi dan mengaplikasikan dalam kehidupan masyarakat.	Bulan Ramadhan	1. Smpa		Tarungrejo
10	Pondok Ramadhan dan Pesantren Idar	1. Menambah raih keilmuan islam 2. Belajar untuk berorganisasi dalam mengembangkan keilmuan islam	Bulan Ramadhan	1. Madrasah		Tarungrejo
11	Hadai Bihadai	Menjalin tali silaturahmi antar seluruh warga MAN MALANG 1	Menyusunikan	-		Tarungrejo
12	Isyokasih	Mendekatkan diri kepada Allah SWT	Menyusunikan	1. Madrasah		Tarungrejo

NO	PROGRAM	TUJUAN	WAKTU	SUMBER DANA	DANA	KETERANGAN
1	2	3	4	5	6	7
B	PROGRAM HARIAN					
1	Sholat Fardhu Berjama'ah	<ol style="list-style-type: none"> Mempererat tali persaudaraan Disiplin waktu Meningkatkan ketaqwaan 	Setiap hari	-		Terlaksana
2	Khitobah	<ol style="list-style-type: none"> Melatih rasa percaya diri siswa dalam berbicara Keberanian dalam tanggung jawab 	Setiap hari	-		Terlaksana
3	Sholat Jum'at dan Bilal	<ol style="list-style-type: none"> Toleransi dalam kebersamaan Motivasi keseragaman 	Setiap hari Jum'at	-		Terlaksana
4	Keputrian dan buku Catatan keputrian	Menambah wawasan siswa tentang keputrian	Setiap hari	-		Terlaksana
5	Amal Jum'at dan Ta'ziah	Melatih siswa agar mudah bersedekah	Setiap hari Jum'at dan menyesuaikan	1.Siswa		Terlaksana
6	Piket Azan	Mengajak sholat 5 waktu	Setiap hari	-		Terlaksana
7	Sholawat Nabi, Qiro'ah dan Da'wah	<ol style="list-style-type: none"> Melatih rasa percaya diri siswa dalam berbicara Mengasah dan mengembangkan bakat siswa 	Setiap hari sabtu	-		
8	Rapat Khusus	Urutk mengevaluasi seluruh kegiatan BDI	Menyesuaikan	-		Terlaksana
9	Pembacaan Diba'	<ol style="list-style-type: none"> Membiasakan bersholawat Meningkatkan kecintaan terhadap Rosul 	Menyesuaikan	-		Terencana
10	BMQ	<ol style="list-style-type: none"> Membantu siswa yang belum bisa baca qur'an agar bisa Memperbaiki cara baca Al-Qur'an 	Setiap kamis dan sabtu	-		Terlaksana



**KEMENTERIAN AGAMA
MADRASAH ALIYAH NEGERI 1 MALANG**

Jl. Baiduri Bulan No. 40 Telp (0341) 551752 Faks.551752 Psw.13 Malang 65144
Website : www.manmalang1.sch.id Email : man1mlg@yahoo.co.id

ANGKET KEBIASAAN BERIBADAH

Nama :

Kelas :

Petunjuk : Isilah dengan jujur tabel dibawah ini! Kejujuran Anda akan membawa keistiqomahan ibadah Anda, sebaliknya ketidakjujuran akan menghalangi Anda utk mendapatkan rahmat/hidayah Allah SWT. "Sesungguhnya sholatku, ibadahku, hidup dan matiku hanyalah untuk Allah SWT, Tuhan semesta alam" QS Al An'am 162

**Angket ini dikumpulkan ke Guru BK setiap hari Sabtu pada jam istirahat pertama.*

No	Amal Sholeh	Ahad	Senin	Selasa	Rabu	Kamis	Jum'at	Sabtu
1	Sholat berjamaah Subuh							
	Sholat berjamaah Dhuhur							
	Sholat berjamaah Asyar							
	Sholat berjamaah Maghrib							
	Sholat berjamaah Isya'							
2	Membaca al qur'an di rumah							
3	Sholat Dhuha							
4	Sholat Rowatib Subuh							
	Sholat Rowatib Dhuhur							
	Sholat Rowatib Asyar							
	Sholat Rowatib Maghrib							
	Sholat Rowatib Isya'							
5	Dzikir,							
							
							
6	Sholat Tahajjud							
7	Puasa Sunnah,.....							
							
							
8	Menolong teman/beramal ma'ruf nahimunkar							
9	Shodaqoh							
10	Hal terbaik yang Anda lakukan hari ini							

Malang,20....

Mengetahui,

Konselor

Orang Tua/Wali Siswa

Peserta didik

(.....)

(.....)

(.....)

Appendix 19 Photos of research in MAN 1 Kota Malang



Interview with headmaster of MAN 1



Interview with Islamic education teacher



Interview with male student of MAN 1



Interview with female student of MAN 1



Interview with BK Teacher



Sholat Dhuhur Berjamaah



Student will go to mosque



Filling put the questionnaire



Filling put the questionnaire



All of participant from student



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EVIDENCE OF CONSULTATION

Name : Annisa Fitri
NIM : 15110032
Department : Islamic Education Department
Thesis Title : The Internalization of Students Spiritual Attitude Through Guiding And Counseling Programs in MAN 1 Kota Malang

No	Date of Consultation	Consultation Material	Signature
1	23 April 2019	Theory	<i>Ma</i>
2	26 April 2019	Chapter IV	<i>Ma</i>
3	6 May 2019	Chapter V	<i>Ma</i>
4	7 May 2019	Chapter IV and V	<i>Ma</i>
5	8 May 2019	Chapter VI	<i>Ma</i>
6	9 May 2019	Chapter IV, V, and VI	<i>Ma</i>
7	10 May 2019	Finishing	<i>Ma</i>
8	13 May 2019	Signature	<i>Ma</i>

Acknowledged by,
Head of Departement,


Dr. Marno, M. Ag
NIP. 19720822 200212 1 001

CURRICULUM VITAE



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A. Formal Education History

Year 2001-2002 TK Mambaul Ulum - Sepanjang

Year 2003-2008 MI Mambaul Ulum - Sepanjang

Year 2009-2012 MTsN Malang 3 - Sepanjang

Year 2012-2015 MAN Gondanglegi

B. Organization Experience

2017-2018: Assosiation of International Commite of Students (AICS)

2015-2018: Indonesian Red Cross Volunteer

