



Islamic Counseling Guidance as Teenagers Social Conflict Resolution in Madrasah

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bimbingan konseling Islami sebagai resolusi konflik, yang dikemas sebagai prosedur terapi psikologis dengan cara yang strategis, dapat diterapkan untuk menyelesaikan konflik sosial pada siswa remaja di madrasah. Konflik merupakan bentuk interaksi antar manusia yang memiliki kepentingan diantara keduanya, dapat berupa pertentangan, percekocokan, ancaman, atau yang lainnya dengan tujuan ingin menghancurkan lawan. Metode yang digunakan dalam penelitian ini adalah kualitatif, hasil penelitian menunjukkan bahwa, terjadinya konflik sosial siswa remaja di madrasah bermula dari munculnya beberapa siswa yang jumlahnya kurang dari satu persen dari jumlah siswa di madrasah terlibat dalam kelompok sosial atau geng yang mengatasnamakan “geng sekolah” dengan segala aktivitasnya seperti *ngre-se* atau mendatangi sekolah lain yang dianggap musuh, nongkrong di warung makan, berkelahi dengan teman sebaya, dan konvoi di jalanan. Hal tersebut dilakukan karena adanya kepentingan-kepentingan kelompok sosial siswa remaja untuk menunjukkan eksistensi dan identitas kelompoknya. Upaya pencegahan dan penyelesaian permasalahan tersebut melalui layanan bimbingan konseling islami sebagai resolusi konflik yang bertujuan untuk membantu siswa remaja dalam menyelesaikan permasalahan konflik dengan cara-cara yang damai.

Kata Kunci: Bimbingan Konseling Islami, Resolusi Konflik, Siswa Madrasah

Abstract

This study aims to describe Islamic counseling as a conflict resolution that is packaged strategically as a psychological therapy procedure that can be applied to resolve social conflicts in adolescent students in madrasah. A conflict is a form of interaction between humans who have mutual interests, which can take the form of conflicts, disputes, threats, or anything else to destroy the opponent. The method used in this research is qualitative. The results of the study show that the occurrence of social conflict among adolescent students in madrasahs stems from the emergence of several students who number less than one percent of the total number of students in madrasahs who are involved in social groups or gangs acting on behalf of "school gangs" with all of their activities such as freaking out or visiting other schools that are considered enemies, hanging out at food stalls, fighting with peers, and convoying on the streets. This was done because of the interests of the social group of young students to show the existence and identity of their group. Efforts to prevent and resolve these problems through Islamic guidance and counseling services as a conflict resolution that aims to assist teenage students in solving conflict problems in peaceful ways.

Keywords: *Islamic Counseling, Conflict Resolution, Madrasah Students*

INTRODUCTION

Teenage students in madrasahs connect with their social groups in all of its complexity as they engage in a range of activities in their social environment to build relationships with their classmates. Different sorts of social teenaged interaction dynamics exist in schools, allowing kids to grow as individuals, socially develop, widen their peer networks, and mature within their social circles. On the other side, the social interaction of teenagers in madrasah can also lead to students having to reconcile their own interests and the interests of their classmates in their social milieu, leading to conflicts with their peers, both individually and in groups.

Conflict among teenagers is a phenomenon of personal growth that affects the emergence of social change. In order to sustain one's self-existence in the group, it frequently results in conflicts of interest that give rise to a variety of different patterns in social life. Individuals are more likely to use unusual or out-of-the-ordinary response patterns or behaviors as a result of this condition (Sukardi, 2016).

Social conflicts that were originally found in social communities, such as inter-ethnic, race, and religion conflicts (Rahawarin, 2012) later in their development penetrated the educational environment which disrupted the peace of the teaching and learning process in schools (Rahawarin 2012) that emerged in the form of acts of violence (Latipun, 2010) brawls (Ekasari & Yuliyana, 2012), *klithih* actions, the

emergence of school gangs (Jatmika & Dwiko, 2010) competition between groups of teenagers (gangs) in schools, often disrupt the education process in schools and public order in society (Latipun, 2010).

Intensity of rivalry among youth people's groups (school gangs) is a type of horizontal conflict that will cause social life to be unbalanced (Sukardi, 2016). The crystallization of discrimination (Kamanto, 1993), mutual suspicion, a lack of compassion and empathy, violent problem-solving attitudes (Bertrand, 2015), vandalism (Sukardi, 2016), and other issues hinder the social development of teenagers. Teenagers mature and transform into individuals who are egocentric, selfish, and desire to be alone themselves (impulsive).

Teenage students in Yogyakarta (Efianingrum, 2018) and madrasahs are subject to the same conditions, as religious-based education aims to teach its students how to have a noble character, excel in the religious field, thrive in spirituality, and be able to become trustworthy, fair, and ethical leaders. The reality, though, is different because certain students from these madrasahs have been identified as engaging in aberrant behavior. It was reported that some students had bullied or physically attacked other madrasah students in an effort to provoke conflict and battles between them on behalf of the institution (Madyo, 2017).

It is paradoxical that madrasah students, who should be able to learn comfortably and effectively there, end up feeling apprehensive when their institution turns into a battlefield for gang members, with multiple students participating while having an effect on all students. It demonstrates how certain students' behavior in joining gangs at school interferes with the teaching and learning process.

Given these circumstances, it is crucial that the school take the issue of social teen conflict seriously and effectively. In order to fully resolve a conflict, teenage students who experience it need to receive support using a technique that is suitable for their age (Latipun, 2010). The process of resolving conflicts is referred to as conflict resolution (Sudarnoto 2015), which is an act of jointly addressing an issue by unraveling a problem (Morton, 2000), solving and eliminating a problem, or eradicating a crisis. The value of social teen conflict resolution in helping adolescents find solutions to their issues so they may resolve disputes amicably and without resorting to violence (Fay, 1998) and are able to grow and develop successfully in a learning setting In an

effort to handle teen social conflict, school counselors can be utilized as specialists and professionals in resolving and preventing conflicts/forms of early violence in schools (Lestari, 2017).

Counseling and guidance services at madrasahs are more geared on providing Islamic counseling and guidance services that incorporate Islamic beliefs into the educational environment. As a result of the inclusion of Islamic principles in counseling and guidance services, it is envisioned that students will behave politely, respect others, foster an environment that is conducive to learning, and have a sense of mutual respect for one another when participating in formal education at school.

In light of this background, it is necessary to conduct a study on Islamic counseling guidance in an effort to resolve social conflicts among adolescent students in madrasahs. This research is crucial because social teenager conflict often serves as the seed for larger-scale conflicts, as is frequently the case in societies with inter-ethnic, inter-religious, and other conflicts. This research study contributes to the scientific advancement of teen students' social conflict resolution in madrasahs and can be applied there to resolve social problems. First, which is an effort to address the issues with conflict teenage students in madrasah? Second, why do young students in madrasah experience social conflict? Third, how does the madrasah implement guidance and counseling as a method of conflict resolution?

The primary intention for the researcher's interest in studying social conflict among teenage madrasa students is rooted in their intense academic anxiety. First, while some madrasa students who ought to have exemplary morals are capable of serving as moral role models for their peers, they actually behave when engaging in fights, congregating with friends who frequently break madrasa rules, or joining gangs that are confrontational to other madrasa students. Second, teenage students' attempts to resolve social conflicts through physical aggression (fights) still fail to provide mutually respectful, non-violent resolutions. Third, it is not known with certainty what causes the conflicts between teenage students in the madrasah, which makes it difficult to create an environment that is favorable to learning and allows teenagers/students to best develop themselves in accordance with their values.

METHODS

This sort of research is qualitative, and the data was gathered by conducting in-depth interviews and observations with counselors, the vice principal for student affairs, students, and student alumni who had been involved in gangs (Mulyana, 2013). The documentation approach involves analyzing written materials, such as library books or scripts. (Milles and Huberman, 1992). Document study is a technique or method of collecting data by collecting and analyzing documents, both written and in the form of images or pictures electronic. The documents obtained are in the form of notes from Counselor in madrasah and records of student incidents/cases. Documents, observation data, and interview data that have been obtained are analyzed, so that it becomes a systematic and complete study. The study was overtaken in one of public Islamic senior secondary schools in Yogyakarta, Indonesia.

RESULTS AND DISCUSSION

1. Implementation of Islamic Guidance and Counseling in Madrasahs

Counseling aims to provide services that are methodically, logically, objectively, sustainably, and well-planned by counselors or teachers in order to help students or counselees become independent in the sense of being able to comprehend, accept, direct, and make decisions for themselves in order to find happiness and prosperity in their lives (Ministry of Education and Culture, 2016). Teenage students in madrasahs are assisted with guidance and counseling by incorporating Islamic values into these services, with the aim of instilling Qur'anic and Hadith values in counseling services so that all students can grow as individuals in accordance with the Qur'an and Hadith.

Islamic guidance and counseling, according to Abdul Choliq Dahlan, is assistance in the form of direction and encouragement so that students are willing and able to unleash their potential to apply creativity and integrity to solve problems of daily life in order to achieve happiness in life in the world and in the hereafter (Dahlan, 2009). This statement is consistent with what Thohari Musnawar said. According to him, Islamic counseling is the process of assisting people to rediscover their status as God's creatures who should live in accordance with God's rules and directives in order to find happiness in this world and the hereafter (Mugnawar, 1992).

The Minister of Religious Affairs Decree No. 183 of 2019 concerning the Islamic Education Curriculum and Arabic Language in Madrasah mandates that guidance and counseling services, as well as actualizing creativity and integrity, incorporate the values of religious moderation. Religious tolerance extends to interactions with other Muslims as well as interactions with non-Muslims. In order to maintain their relationships with other students, madrasah students can engage in the following attitudes of religious moderation: (a) Muslim unity; madrasah students uphold Muslim unity (*ukhuwah Islamiyah*) and act peacefully in accordance with verse 10 of the *Surah al-Hujurat*, which gives instructions on how to mediate conflicts between fellow believers; (2) responding to disputes, which means doing so without prioritizing conflict and instead by normalizing or making disagreements seem natural and legitimate; (c) upholding social ethics among Muslims, such as greeting others, giving sound advice, upholding the honor of fellow Muslims, and so forth (Directorate General of Islamic Education, Indonesian Ministry of Religious Affairs, 2019).

Understanding, facilitation, adjustment, distribution, adaptation, prevention, improvement and healing, maintenance, development, and advocacy are a few of the roles that Islamic counseling and guidance occupy in madrasahs. The goal of guidance and counseling in schools is to assist students in achieving maturity and independence in their lives as well as in carrying out their developmental tasks, which include tackling personal, social, academic, and career-related issues holistically and to the best of their abilities.

2. Social Conflict of Teenage Students in Madrasahs

The peculiarities of the students must be taken into account when providing Islamic guidance and counseling in order for the service process to be successful. The majority of guidance and counseling clients at madrasahs are teenagers. It is critical to comprehend the physical, cognitive, social, emotional, moral, and religious traits of madrasah students who are teenagers. Some adolescents go through social problems throughout this developmental stage when interacting with peers. According to a survey conducted by a counselor with 50% of male students, conflict arises as a result of self-interests that cannot be satisfied in the social environment, leading to conflicts,

squabbles, threats, or other behaviors with the intention of destroying the opponent. The survey's findings are as follows:

Table 1. Survey Results to Students

| No. | Student Statement | Percentage |
|-----|--|------------|
| 1 | Have experienced conflicts with peers | 90% |
| 2 | Do not know how to resolve conflicts well | 75 % |
| 3 | When in conflict with peers, being ignorant or avoiding resolution | 67% |
| 4 | If I conflict with peers, I can't solve it myself | 70% |
| 5 | Do not yet have the knowledge and skills in resolving conflicts | 75% |

Based on these findings, it is necessary to portray that some students in madrasah encounter conflicts with their peers but lack the knowledge and skills required to resolve them. As a consequence, conflict issues are often ignored or avoided in conflict resolution efforts, and students are also unable to handle conflicts on their own.

The social conflict that started in the community now affects the educational environment through acts of violence (Latipun, 2010), the emergence of school-gangs (Jatmika & Dwiko 2010), brawl (Ekasari & Yuliyana, 2012), and other behaviors that frequently disturb the peace in the teaching and learning process at schools and the general sense of order in society (Latipun, 2010).

There are some students who have been observed resolving conflicts in ways that violate madrasa rules and regulations, such as fighting and harassing gang members in the madrasah environment, in the hopes that if there are school gangs, this group of adolescent students can take on other school gangs. These symptoms are the same as those that madrasa students experience (Suprimadyo, 2017). Teenage students engaged in behaviors like *ngrase* (visit other schools to demonstrate their existence), hanging around, and participating in gang fights. All of the actions taken by a group of teenage students were against madrasah regulations. For instance, in 2007 the Mayoga Battle Zone (MBZ), afterwards known as the Moeslem Battle Zone, emerged as a school gang created by a group of teenage students on behalf of a school gang (Wahyuni, 2017). Some teenagers dropped out of a public Islamic senior high school due to disciplinary issues created the gang.

The gang grew stronger and stronger as time went on. It creates an established, well-run gang. The members actively sought for new members. Later, this hiring will

take place yearly. The gang successfully recruits many new members since these new members are seeking self-identity as well as self-acceptance. Recruitment toward new students is typically performed softly and persuasively in the beginning but turns to be under pressure and somewhat scared at the conclusion. The new members begin their actions by defacing the Moslem Battle Zone (MBZ) logo to make their gang's existence known. Participating in futsal and soccer matches, as well as leading convoys of students owned by claimed clandestine gangs, are other activities. The MBZ gang developed the idea that some schools have been their opponents for years and must be avenged by former members or classmates. By engaging in such acts, they presume their group/gang has power and will be feared by other school gangs.

The gang's activities include loitering, vandalism, convoys, and inciting fights among groups of students from other schools. In addition, if there are victims, they continue with *nglurug* and *klithih* in an effort to avenge them by targeting students from rival schools and perpetuating preconceptions and biases against them. Most of the members of these youth groups or gangs are students, and a loyalty is then shown (Jatmika & Dwiko 2010), or the inauguration of new members as an extracurricular organization at school). Teenage students who are easily influenced to become gang members are students who do not play an active role in school activities such as student council activities, scouts, *Rohis* (Islamic spirituality lectures) and so on, as a place to develop the potential of students, and as a means to complete the search for teenager self-identity so that in subsequent developments do not experience obstacles. Additionally, former students who dropped out of school and had an impact on the youth or students below them (underclassmen) and used threats to recruit gang members (intimidating). Teenagers are made to feel as though they lack the confidence to decline the invitation (Mutmainah 2017).

3. Causes of Teenage Student Social Conflict

Teenagers' claimed inability to resolve problems is what has led to the growth of social conflict among teenagers (Purwoko et al. 2016) not being able to overcome their identity crisis (Jannah 2017). Teenager deviant conduct is involved in conflict for a variety of reasons because they struggle with role uncertainty and fail to perform their developmental tasks as follows:

a. Failure to Form Self-Identity

Teenagers are prone to social conflict because they are still trying to figure out who they are, which is crucial for them in their developmental responsibilities (Purwadi, 2004). Failure to develop a satisfying sense of self will only have a detrimental psychological effect (Hurlock, 1980). Teenage students' emotional states are frequently unpredictable, they have a tendency to get agitated and volatile, and their unmet needs can have an impact on their mental health and conduct. Due to confusion of roles or identity confusion, teenage students' behavior is sporadic and unpredictable throughout this time (Desmita, 2008), suffering more intensely than at other times (Jannah, 2017). Although some teenagers are able to adapt successfully and avoid feeling alone and conflicted by such circumstances, many feel alone, empty, worried, uncertain, and full of conflict, sensitive to how others perceive them, and easily offended (Desmita 2008; Jannah 2017).

Teenage madrasa students who are involved in social conflicts are less likely to participate in madrasa activities, dislike the extracurricular activities that are part of school, and are more likely to break school rules, such as frequently dressing in an unorganized manner and avoiding extracurricular activities. Schools frequently engage in extracurricular activities like hanging out with their group friends or gangs, but they do so in an effort to gain acceptance from their fellow students (Angga, 2018). As a side effect, the gang wants to display its activities to its classmates, which can result in inappropriate behavior. These teenage students struggle with role confusion in their surroundings and identity formation failure. As a result, they resort to deviant conduct such as brawls, *klithih*, motor convoys, and other violent acts as a way to deal with their stress (Ekasari & Yuliyana, 2012).

In Yoshitaka Iwasaki's research on the importance of youth participation in positive youth development and social justice youth development for high-risk, marginalized youth, teenage students who are not active in school organizations. Youth organizations teach values, religious principles, moral integrity, and the law to their members, which can help teenagers develop good civic values and be able to resolve conflicts peaceful manner. Teenagers who play roles in organizations are better able to overcome or reduce conflict (Octavia, 2013).

b. Presence of Stereotypes and Prejudice between Teenage Groups/Gangs

There is conflict between social groups of teenagers/students where these social groups exhibit prejudice. Prejudice is indoctrinated by seniors or seniors in the gang is practiced year after year, so prejudice develops a stereotype (Suparlan, 2014) that is difficult to modify. and stereotypes, showing mutually hostile sentiments toward a certain group on the grounds that the group possesses unfavorable traits and if there is a chance to engage in conflict. The existence of these social groups/teen gangs also has attributes and value systems, like solidarity among members, similarity in behavior (like similarity in behavior, for example smoking, where all gang members will have the habit of smoking all of them (Jatmika & Dwiko, 2010) electric smoking, and drinking - liquor (Suprimadyo, 2017). According to Suparlan (2014), the traits that signify an individual's identity are derived from stereotypes that are applicable in intergroup life, and this behavioral similarity is a characteristic of group identification that has been collectively agreed upon and conflict-related groups are represented.

4. Youth Social Conflict Resolution

Some students who are a part of these gang groups frequently break madrasah rules, such as quite often leaving the madrasah during effective studying hours, which severely disrupts the teaching and learning process in madrasah. Gangs have developed in the name of madrasah as a way for students to resolve social conflicts. Teenage students form an exclusive study group that limits interaction with other students, hangs out somewhere other than their homes after school instead of returning home straight away, and what is more concerning is that problems are never unresolved. with altercations and incite other student groups to engage in conflict.

Given this fact, the madrasah takes action to help students who are involved in social conflicts. One approach for assisting teenage students in resolving social conflict is through the role of the counselor with Islamic guidance and counseling services. These services include peer mediation, conflict resolution guidance, conflict resolution training, and creating a climate in the school that encourages conflict resolution (Davis & Mccoy 2017).

Accordingly, Islamic counseling guidance is anticipated to be able to influence adolescent students' behavior in a more positive manner, reduce student misconduct at

school, and otherwise improve their behavior. The counseling guidance curriculum includes structured student development experiences that are presented methodically through classroom activities. These experiences are intended to give students insight into normal life, mental health, and living with tolerance (Sudrajat & Saripah, 2017).

Studies on conflict resolution discourse have a greater emphasis on interpersonal than on social conflict. Research on conflict resolution discourse also place more of an emphasis on guidance and counseling than conflict resolution therapy. In general, Budi Purwoko's study of conflict resolution counseling discourse focuses more on teen/peer interpersonal problems than it does on social issues. The following are published studies on counseling and guidance for resolving conflicts from earlier studies: Budi Purwoko (2016) examined the efficiency of conflict resolution counseling for resolving interpersonal disputes in high school students (Purwoko et al., 2016). This study examines the effectiveness of conflict resolution counseling to resolve interpersonal conflicts in high school students constructively. The implementation of conflict resolution counseling includes several steps, i.e., (1) relationship building, (2) understanding interpersonal conflict problems, (3) strengthening perceptions and collaborative attitudes, (4) ownership of constructive conflict resolution skills, and (5) implementing conflict resolution and termination. The results showed that based on the ANCOVA statistical test, it was reported that conflict resolution counseling could increase (1) positive perceptions of conflict, (2) collaborative attitudes in dealing with conflict, (3) ways to resolve conflicts constructively, and (4) results of constructive conflict resolution. In conclusion, conflict resolution counseling is effective in resolving interpersonal conflicts in high school students compared to usual counseling.

Furthermore, research by Hetti Sari Ramadhani (2015) about the ability of interpersonal conflict resolution in teenagers after attending conflict resolution outbound training, this study aims to examine the effectiveness of the outbound conflict resolution training model in improving interpersonal conflict resolution skills in teenagers. The results showed that H_0 was rejected and H_1 was accepted. This shows the effectiveness of the outbound conflict resolution training model in improving interpersonal conflict resolution skills in teenagers. Hetti Sari Ramadhani's research is equally focused on testing the effectiveness of the model to improve conflict resolution (Ramadhani, 2015).

Another study overtaken by Vivi Gusrini R Pohan (2005), the popular resolution of interpersonal conflicts in teenagers, the purpose of this study is to determine whether the popularity of teenagers affects their ability to solve interpersonal conflicts they encounter. The results showed that popularity affects the ability to solve interpersonal conflicts in teenagers (Pohan, 2005). The similarity with the BKI-RKS research is that they both focus on conflict resolution, but the difference is Vivi Gusrini R. Pohan's research on interpersonal conflict resolution, and the BKI-RKS research focused on social conflict.

If students are involved in conflicts with other schools, either as victims or as initiators, teenage students in the madrasah use negotiation and mediation skills to resolve the issues (which initiates the conflict). Teenagers that experience conflict are helped by using negotiation and mediation techniques (Subarkah & Purwoko, 2013). Additionally, according to Stella Ngozi's research (Nduka-Ozo, 2016), sanctions are employed by school administrators in Ebonyi State to resolve conflicts by punishing pupils who are involved in disputes and their resolution through violence utilized by teachers as a means of resolving disputes. Likewise, teenage students should have the ability to handle disagreements effectively using the processes they identify. In response to this, they need possess conflict resolution abilities (Ramadhani, 2015).

a. Function of Islamic Counseling Guidance as Social Conflict Resolution for Teenage Students in Madrasah

In order to assist teenage students in resolving social disputes at order to obtain a peaceful resolution without violence, not merely receiving punishment, Islamic guidance and counseling is included in madrasahs. Teenage students require the guidance and counseling of professionals who are capable of guiding and directing them in madrasah.

Counselors are required to play a role as an model (exemplary) who is also capable of giving guidance and direction to teenager students to improve conflict resolution skills (conflict resolution) with various Islamic counseling guidance programs, containing structured experiences for teen student development, presented methodically through classroom activities, and designed to give students an understanding of daily life and mental health (Sudrajat & Saripah, 2017).

Teenage students are brought back to their human nature as social beings, individual beings, and clashing individuals through Islamic therapy and mentoring (who like conflict). Humans will engage in disputes with other people in order to sustain their way of life and advance. Conflict can be both positive and destructive, depending on how people choose to settle it once they have experienced it with others.

In order to help students comprehend conflict, a phenomenon that frequently emerges in human connection as a dynamic as well as an obstacle and even a human challenge in social interaction, counselors should offer counseling services to all students by preference or intervention. Islamic counseling and guidance is to facilitate students in completing their developmental responsibilities, discovering their identities, and becoming fully independent in all facets of their personal, social, academic, and professional lives. (Minister of Education and Culture Regulation, 2014) and help solve the accompanying psychological problems (Latipun, 2010). Therefore, it is expected to be able to provide intervention/assistance to teenage students as conflict resolution through Islamic guidance and counseling service activities (Sudrajat & Saripah, 2017) from prevention to alleviation of problems.

Islamic counseling guidance as conflict resolution is carried out to help alleviate conflict problems and is packaged as a psychological therapy procedure, becoming a strategic way that can be applied to resolve conflicts (Purwoko et al. 2016) among teenagers, increase anti-violent and hostile behavior, and increase the use of strategies. peaceful conflict resolution and peace building.

Comprehensive counseling guidance is utilized as conflict resolution and is aimed to address a variety of issues faced by school counselors or counselors in general (Bhakti, 2015). The following settlements are provided by guidance and counseling teachers in madrasah as Islamic counseling guidance services for conflict resolution:

a. Prevention

Efforts to prevent the occurrence of teenager social conflict among madrasa students, through programs in the form of seminars on bullying/teen violence in relationships, talk show violence/juvenile delinquency, which are held with various perspectives, including psychology, sociology, law, and education, in collaboration with other institutions such as the Institute Rifka Annisa's Crisis Protection for Women, Diah Rekso's Child Protection Agency and the Police.

b. Alleviation Efforts

It is pivotal to reduce the number of adolescent students participating in social conflict activities. The following practices are used by guidance and counseling teachers to provide counseling to students who have issues with social conflict: (a) group counseling, through group counseling, student difficulties can be lessened or identified, and through student groups, problems can be solved with the help of peers.

c. Collaboration

Through parenting programs, counselors interact with parents, facilitating dialogue between madrasah stakeholders and parents (Fadilah, 2017). Parents will assist their children who are in situations of social conflict by controlling their condition is more intensive, and then parents are required to participate in the School Parenting Program (Triwiyanto, 2018). An effective educational process necessitates several outcomes, one of which is related to parental participation with guidance and counseling and student affairs teachers (Latipun, 2010).

Counselors need to resolve disputes amongst students by serving as a mediator between them and rival students from another madrasah. Counselors and the vice principal for student affairs work with students to meet with other madrasahs and find solutions to social conflicts so that all parties can understand and forgive one another.

d. Rewards and Punishments

Giving punishment to students who violate the rules of the madrasah by counting/giving points (scores) of violations, in the madrasah rules, the violation points are in the form of negative points. This point is given with the aim that students can find out the violations they have committed and will be more careful and more orderly because if the negative point reaches the threshold of 100 points, the student will get a sanction, which is returned to his parents/expelled from school. In addition to giving punishment in the form of counting violation points, it also provides rewards for students who can solve their problems by giving words that motivate students, for example: the words: “You are extraordinary for having the courage to take the decision not to get involved in a fight”.

e. The Existence of Placement Guidance Services and Distribution of Student Potential

As an avenue for student self-development, extracurricular activities are carried out by the counselor and supported by the madrasa. Students are expected to be able to harness their talents and interests in these activities. With the help of placement and distribution guidance, students are encouraged to explore their talents and interests in the hopes that after participating in a variety of extracurricular madrasah activities, teenagers and students will be motivated to participate in organizations and gangs that are not permitted by the madrasah.

Teenage students participate actively in extracurricular madrasah organizations, where they learn to resolve issues that arise between them and their peers. This gives them the skills necessary to resolve conflicts amicably and without resorting to violence, which is essentially the root cause of the frequent social conflicts that arise among students.

The counselor assists students in resolving issues by providing complete Islamic guidance and counseling, teaching Islamic principles, and basing decisions on the Qur'an and Hadith. As a result, students will be capable of resolving conflicts on their own in the manner that have been mentioned. Therefore, it can be said that Islamic guidance and counseling as conflict resolution is a process of Islamic guidance and counseling to assist teenager students in solving their social conflict problems on their own by examining the causes of the problem and coming up with solutions based on the Qur'an and Hadith.

CONCLUSION

Teenager social conflicts are conflicts due to differences in interests between groups among teenagers/students that occur repeatedly, characterized by prejudice, stereotypes, and can end up physically/violently. The present study concludes some points as follows:

First, there are social conflicts that occur among teenager madrasah students behind the emergence of conflicts, namely because: (1) there is a failure in the formation of self-identity, so that teenagers experience confusion in forming their identity, so they are easily influenced by their peer environment; (2) the existence of

stereotypes and prejudices instilled by seniors who are involved in madrasah gangs, carried out from year to year so that they become stereotypes that are difficult to change; (3) the feeling of a minority or being under the power of another person/group (subordination) so that they seek friends who share the same fate and finally form a group to take action which is manifested through “school gangs” to show their existence that the gang/group also has power. so that it is manifested by *klithih* activities, brawls, and other aggressive behavior; (2) teenagers lack a role in youth organizations, so there is a feeling of failure in adapting to the demands and expectations of society (sense of role confusion or identity diffusion) and then resolving conflicts with violence (brawls and fights). If teenagers do not get a role, they are less likely to learn religious values/norms, politeness and law so that they are able to resolve conflicts peacefully, politely and courteously.

Second, the study also highlights the implementation of Islamic guidance and counseling as conflict resolution. Islamic counseling guidance as a social conflict resolution for teenage students in madrasah is carried out by counselor through guidance and counseling service programs, namely: (1) preventive measures by holding seminars and talk shows by inviting experts, examples of anti-bullying seminars, anti-violence seminars and etc.; (2) alleviation of teenager students involved in conflict. Counselors conduct individual and group counseling to help the psychological impact of students who experience social conflict, so that students’ social conflict problems can be solved; (3) collaboration between counselor, students and parents of students who face conflict; (4) mediating students who are in conflict with students from other madrasah so that both parties can understand and forgive each other; (5) giving rewards and punishments, punishment is given when students commit violations, namely by giving a violation score, and rewards are given when students succeed in resolving conflicts. The Islamic counseling service program is carried out as an effort for conflict resolution; (6) the existence of placement guidance services and distribution of student potential according to their talents and interests into extracurricular activities at the madrasah.

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