

# Islamic-Based Group Guidance Model (BKp-I) to Improve Student Honesty Post COVID-19 Pandemic

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## Abstract

**Introduction:** This research is motivated by the phenomenon of the low understanding of students' abilities in applying honesty in schools, causing a decline in values and morals. Guidance and counseling teachers have made various efforts, both curative and preventive, to overcome student dishonesty that occurs due to weak aqidah and morals in schools. Various services and guidance and counseling that have been provided have not shown optimal results in increasing students' understanding and application of honesty. Effective services and guidance to improve behavior are rarely carried out in schools if they are carried out only using conventional methods so that they have not had much impact on increasing students' understanding and application of honesty.

**Methods:** The data in the study were collected using students' self-honesty scale instruments, interview guidelines, and observation guidelines. The data analysis technique on the effectiveness test was carried out by the *Wilcoxon*.

**Results:** This study produced a BKp-I model book with supporting media for the BKp-I guidebook that was valid and practical to use as well as a valid and reliable student self-honesty scale. The results of the study revealed that the BKp-I model was effective in increasing students' understanding and ability to apply self-honesty in *Madrasas*.

**Keywords:** Islamic Group Guidance, Honesty, Post COVID-19 Pandemic.

## 1. Introduction

Honesty is based on religious and moral values that generally apply to individuals. In education, honesty needs to be developed to produce human resources with character. Teachers have an important role in building the character, personality, and intellectuals of students (Fitri, 2015). Lately, students no longer carry the value of self-honesty it can damage the nation's morals so that a person who is not wise is formed and is detrimental to the nation, state, and people. Honesty is a need of a nation today. From several studies, it was found that greatly influences character development, both formal and non-formal (Andriyani, 2017) schools. (Baharun & Ummah, 2018) the honesty values of high school students show in the low category with an average score of 44.09 at intervals of 31-44, (Hulaini, 2017) the implementation of honest character education for students in schools is carried out through the integration of self-development activities and the integration of character in the school

culture. According to Ikhwalus (2019), the current implementation of student honesty has not yet fully reached 100%. There are still many students who have not been able to behave honestly, this is due to internal and external factors of the students concerned.

When viewed in learning activities during the COVID-19 pandemic, teachers have difficulty in instilling honesty such as many students who are not honest in their intentions, determination, saying, doing, keeping promises, and even being honest in religion. This is to the findings of Amin (2020) that the inculcation of character values in learning during COVID-19 was not carried out optimally, the character of discipline, independence, hard work, and honesty of students showed low results, while the character of responsibility showed medium yield. Then Anugrahana (2020) that the cultivation of student character shows that honesty has a percentage of 35%, students who have a disciplined character are 25% and students who have a hard work character are 40%. Then the obstacle is that parents have to add more time to accompany their children. Meanwhile, terms teachers, teachers must develop the ability of online-based learning technology. As for in general, the cultivation of student character during the COVID-19 period (Irianto et al., 2018).

This condition values the religious advanced technological era, plus the habits of students who go online from home. It could also be that coaching in schools is not directed at developing the student's self-worth. For this reason, moral problems, especially students' honesty, require special attention so that students can develop their true nature in everyday life. Islamic-based group guidance is an effective approach as an effort to build personality and morals because the elements in moral formation can be fulfilled in religious values. Therefore, efforts to increase students' self-honesty are assumed to be effective using an Islamic-based group guidance model. In addition, the religious approach is a solid foundation for shaping a person of character through the *Qur'an* and *Hadith*.

## 2. Methods

This research is an experimental research using quasi-experiment, data collection by test, *Pre-test-Post-test* (Irianto, 2012). In this design, the dependent variable was measured as a group before (*pre-test*) and after (*post-test*) given treatment. The experimental class uses the BKp-I model while the control class uses conventional group guidance. The participants in this study were students of Madrasah Aliyah 1 Padang, West Sumatra, Indonesia. The research sample consisted of 13 students who were taken by purposive sampling technique. Then the research instrument used in this study was the students' self-honesty scale (SKDS) which was developed by the researcher himself. The self-honesty construction developed is based on the theory of Imam Al-Ghazali, Moh. Yusni Amru Ghozaly (2017) includes 1) Honesty in intentions; 2) Honesty in determination; 3) Honesty in speech; 4) Honesty in keeping promises; 5) Honesty in action; and 5) Honesty in religion, where this scale consists of 58 items.

The procedure of this research consists of several stages, namely: 1) The researcher measures the level of students' honesty (*pre-test*) and selects 13 respondents based on the category of moderate self-honesty; 2) Provide treatment in the form of an Islamic-based approach; 3) After the treatment was given, a *post-test* was conducted to measure students' honesty.

Analysis of the data used in this study is to use the *Wilcoxon* signed rank test with the help of SPSS 25 software for windows. The basis used for decision-making on the *Wilcoxon* signed rank test is by looking at the comparison of sig values. (2-tailed) with, where if the value of sig. (2-tailed) < (0.05) then  $H_0$  is rejected.

### 3. Results/Findings and Discussion

Students' self-honesty profiles after the COVID-19 pandemic have seen an increase, namely most of the results of the student self-honesty scale (SKDS) indicate that the most categories are in the medium, and low categories of the various aspects of self-honesty students. The honesty profile can be seen in Fig 1 below.

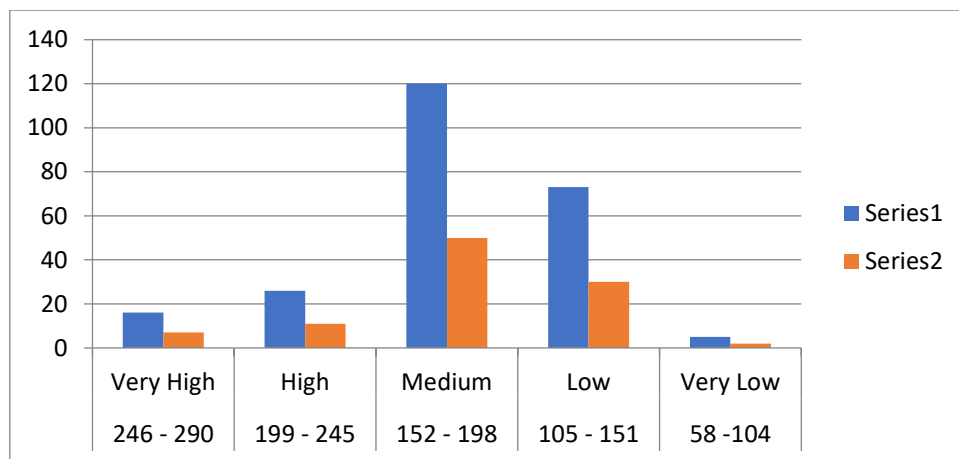


Fig 1. Honesty of Students After COVID-19

After obtaining the student honesty profile data after COVID-19, the Islamic-based group guidance model (BKp-I) was applied. At this stage, the researchers also tested the effectiveness of the BKp-I model. The effectiveness of the BKp-I model is seen based on the comparison of the results of the honesty profile instrument of students who are involved in BKp-I activities with students who are involved in conventional group guidance activities. Students were given self-honesty instruments before (*pre-test*) and after (*post-test*) treatment to determine the changes that occurred as a result of the treatment. The effectiveness test of the BKp-I model was carried out using a *quasi-experimental* with a *static group*. Details of the sample in the implementation of the effectiveness test are presented in the following matrix (Table 1).

Table 1. Effectiveness Test Sample of BKp-I Model

No	Sample Group	Treatment	Number	Schools
1	Experimental Group	BKp-I Model	13 people	Madrasah Aliyah 1 Padang
2	Control Group	Ordinary BKp Model	13 people	Madrasah Aliyah 1 Padang

The results of the analysis of students' honesty in the experimental and control groups relate to six aspects of honesty 1) In intentions; 2) In determination; 3) In speech; 4) In keeping

promises; 5) In actions; 6) In actions. Religion shows that students' honesty before being given BKp-I treatment was in the low to moderate category in both the experimental group and the control group. This means that before getting treatment students are still often dishonest from these six aspects in interacting with students and teachers at school. After being given BKp-I treatment in the experimental group, there was an increase in understanding and the application of honesty to the experimental group students so that they could make students more characterful. The results of data processing are as follows (Table 2).

Table 2. Results of the Wilcoxon Rank Test for

Schools	Group	Z	Sig.	Interpretation
Madrasah Aliyah 1 Padang	Experiment <i>Pre-test</i>	-3,180 <sup>b</sup>	,001	There is a significant difference
	Experiment <i>Post-test</i>			
1 Padang	Control <i>Pre-test</i>	-,884 <sup>b</sup>	,001	There is no difference
	Control <i>Post-test</i>			

Based on the data in Table 2 above, it is known that there are significant differences in the experimental group after being given BKp-I treatment. This can be seen from the value of sig. (2-tailed) < 0.05 so  $H_0$  is rejected and  $H_a$  is accepted, with a Z value of -3.180. This means that there is a significant difference in students' self-honesty after being given BKp-I treatment. More clearly the process of increasing student honesty can be seen in the following Fig 2 below.

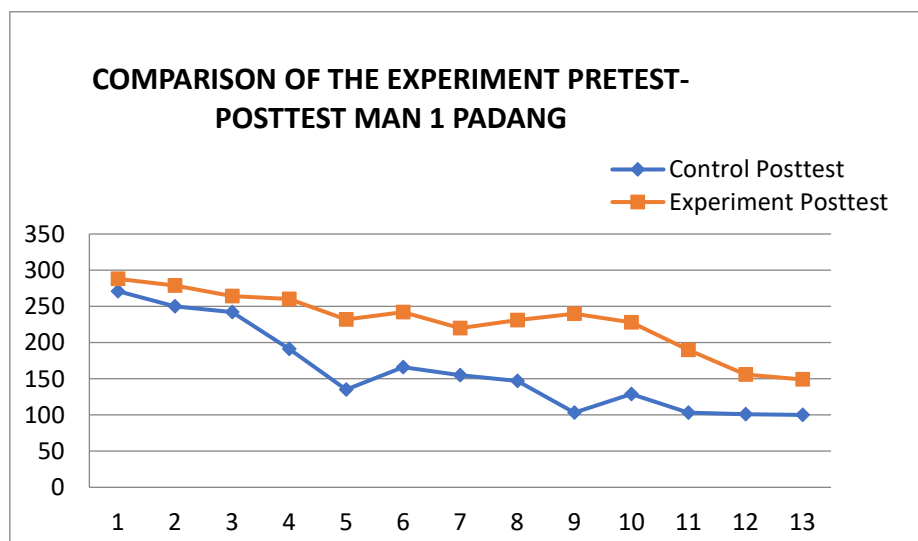


Fig 2. Comparison of Honesty Before and After BKp-I treatment

Based on the data in Fig 2, it can be seen that the self-honesty score of the experimental group increased significantly after being given BKp-I treatment along with an increasing understanding of honesty which had an impact on the application of honesty in the lives of *Madrasa* students. Self-honesty scores in the control group at Madrasah Aliyah 1 Padang were in the same range after being given the usual group guidance treatment. There was no significant change after being given the usual group guidance treatment in the control group.

The self-honesty scores of the experimental group and the control group at Madrasah Aliyah 1 Padang after being given treatment showed a significant difference. The experimental group's self-honesty scores increased, while the control group did not.

The BKp-I model that is applied becomes a model that can improve the dishonest character of students by providing understanding and increasing ability in the application of religious values and norms well in schools so that dishonest behavior can be prevented. The BKp-I model was developed based on the results of a study of several kinds of literature on the theory of group guidance models and transactional analysis approaches coupled with studies on the development of *Ukhuwah Islamiyah* according to Imam Al-Ghazali (Berg, 2006; Corey, 2016; Imam Al Ghazali, 2018; Jamaluddin, 2019). Through the BKp-I model group guidance service, students' religious understanding is enhanced by the *Ukhuwah Islamiyah* (*ta'aruf, tafahum, taawun, tasamuh, and tafakul*) which is used as the foundation and energy to increase student's self-honesty. The Islamic approach is needed for various things in student life including; 1) realizing the mistakes and bad things that have been done so that they want to repent to Allah SWT; 2) recognizing and understanding the various potentials and strengths given by Allah SWT so that humans are always grateful and develop that potential; 3) make yourself continue to learn to be a better person than previous actions; 4) cultivate faith and always be sincere in doing so that all deeds become worship by Allah SWT (Jamaluddin, 2019; Santosa, 2020; Neviyarni, 2009).

The implementation of the Islamic-based group guidance model (BKp-I) is carried out by integrating the values of Islamic teachings based on the *Qur'an* and *Hadith*. This is carried out by instilling and developing honesty (intentions, determination, speech, keeping promises, deeds, religion) and the nature of trust with the guidance of the *Qur'an* and *Hadith* so that it is hoped that it will open the true nature of madrasa students, spread light in their hearts, In addition, strengthening the honesty character of students is the most important task of students, because students are teenagers who are looking for and exploring themselves (Geldard & Geldard, 2011; Jamaluddin, 2019).

#### 4. Conclusions

Based on the results and discussion in the study, it can be concluded that in general there has been an increase in students' dishonest behavior in post COVID-19 schools due to the inability of students to become independent, consistent, and trustworthy individuals in applying various aspects of self-honesty based on the *Qur'an* and *Hadith*, it is hoped that in the future the understanding and application of honesty in schools can increase so that it does not have an impact on the decline in the morals of mankind. The implementation of group guidance in schools during the COVID-19 period is very rarely carried out, the group guidance that is carried out is still as-is, has not carried out certain approaches and methods, especially those that lead to a religious approach, the handling that has been carried out so far is still incidental and has not carried out an assessment. according to student needs. The step to overcoming the decline in self-honesty after COVID-19 is to apply Islamic-based group guidance (BKp-I) in schools, this is because the model is very practical and effective to use to increase students' honesty.

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