Research article

Islamic Education Institution Programs That Address the Psychosocial Crises of Students

Suhendri Suhendri

Department of Islamic Religion, Universitas Dharmawangsa Medan

ORCID
Suhendri Suhendri: https://orcid.org/0000-0001-8182-0083

Abstract.
Islamic education institutions must have programs that can answer the psychosocial crises of students. In such institutions, these programs are arranged based on Islamic paradigms and values. Furthermore, these programs are operationally supported by the availability and capacity of teachers, the facilities and infrastructure, education funding, curriculum structure, learning strategies, educational supervision, counselling guidance, and family or community support. The purpose of this study was to investigate the programs of Islamic education institutions in overcoming the psychosocial crises of students. The author conducted a literature review. The results indicated that the main strength of Islamic education institutions in implementing programs to overcome the psychosocial crises of students is a comprehensive understanding of the psychological growth and development of students from the perspective of Islamic paradigms and values. Besides, this program must be supported by teachers who are skilled in implementing counselling guidance, with simultaneous supervision of educational institutions, and parental or family support. The programs used in addressing the psychosocial crises of students in Islamic educational institutions focus on good advice (mau'izhah hasanah), exemplary behavior (uswatun hasanah), practice to do one's best (ihsan), do good earlier (fastabiqul khairat), help each other in doing good (ta'awun), sholat and du'a. Based on the results of this study, it can be concluded that Islamic education institutions that have programs that answer the psychosocial problems of students will continue to exist and succeed in preparing tough generations in the future, especially in crises.

Keywords: Islamic education institutions, psychosocial crisis, students

Corresponding Author: Suhendri Suhendri; email: suhendri165@dharmawangsa.ac.id

1. Introduction

Every Islamic educational institution must be prepared to provide quality educational services for students. Therefore, teachers, financing, facilities, and infrastructure prepared by Islamic education institutions must be oriented to support the development of students. Likewise, programs made by Islamic educational institutions must be truly pro-students. It is important because, without a clear educational orientation, namely for and for the sake of students, Islamic education institutions will be misguided in realizing the real ideals of education.

🔓 OPEN ACCESS

In the Covid-19 pandemic situation, students are one of the parties most affected. Changes in daily activities for students due to the social restrictions imposed by the government to prevent the potential transmission of the Covid-19 virus make students learn from home. For students, it is feared that these changes will have an impact not only on their physical aspects but also on mental health aspects that lead to psychosocial problems.

In the current situation, students or children need psychosocial support. Without psychosocial support, the participants or children will be prone to experiencing mental and behavioral disorders. The psychosocial crisis of students or children can be seen by the emergence of and doubt in students or children. This situation requires the patience of teachers and parents. If teachers and parents fail to fulfill the shame and doubt of students or children is a bad thing. Furthermore, due to the rapid changes experienced by students during the Covid-19 pandemic, even with the news circulating in the community, students feel afraid, depressed, stressed, and angry [1] [2] [3].

Psychosocial is understood as the stages of a person's life from infancy to adulthood and will continue to be shaped and influenced by social factors. Where in these stages a person will experience a psychosocial crisis that can have a positive or negative impact on one's personality. For Erikson, this crisis is psychosocial because it involves individual psychological needs that conflict with society's (social) needs [4].

In the Islamic perspective, psychosocial or personality is the integration of the human (*nafsani*) power system between the aspects of the heart (*qalb*), reason (*'aql*), and lust (*nafs*) that cause behavior. The aspect of the heart (*fitrah ilahiyah*) is the supra human consciousness that has emotions or feelings. Aspects of the reason (*fitrah insaniyah*) as human consciousness that has cognition or creativity. Meanwhile, the aspect of lust (*fitrah hayawaniyyah*) is human pre-consciousness which has the power of conation or initiative [5].

Thus, students or children should be provided with psychosocial support so as not to cause psychological disturbances in living their lives from time to time. That is, there must be parties who take a role in providing psychosocial support to students. One such party is an Islamic educational institution. Islamic education institutions must be present, stand in the front, and be proactive in providing psychosocial support to students. Without seriousness in this endeavor, it can be said that Islamic education institutions have not been responsive to any changes and needs that occur.

Based on the description above, this paper will describe a study of the basic readiness that Islamic education institutions must have and alternative forms of support programs for psychosocial crises faced by students.

2. Research Method

The approach used in this study is a literature approach and the method used is a literature survey. The author collects information relevant to the problems studied, namely the program of Islamic education institutions and the psychosocial crisis of students. The authors obtained this information from various sources, including the Koran, Hadith, books, journals, the internet, and other sources. Then based on these information sources, the writer builds a thought construction and produces a concept building that the writer calls the findings of the study.

3. Result and Discussion

Based on a literature review that has been carried out, Islamic education institutions must concentrate on preparing programs to overcome psychosocial crises that may occur among students, especially in a pandemic. Related to this, Islamic educational institutions must be resilient and prepared to face it. This readiness is manifested in at least two things, namely:

First, Islamic educational institutions must have a thorough understanding of the psychological growth and development of students from the standpoint of the Islamic paradigm and values. Therefore, stakeholders in Islamic education must know the concept of human beings in Islam in a comprehensive manner. This is important because it will determine the response and treatment that will be given later.

In the Koran, there are at least four terms used to describe the word human, namely: *al-basyar*, *al-nas*, *bani adam*, and *al-insan*. The term *al-basya*r refers to humans as biological creatures. *Al-nas* refers to humans as social beings. *Bani Adam* designates humans as beings who are godly, have responsibility, freedom, and tend to do good or vice versa. Meanwhile, the term *al-insan* refers to humans as creative and innovative creatures [6].

The understanding of the four terms that shows integratively about human selfhood and its potential must be owned by stakeholders in Islamic educational institutions. Because this understanding will make it easier to understand the nature of students to develop the potential of students to the maximum as well as a preventive step in overcoming problems that will be faced by students in the future. Therefore, students should not be viewed as educational objects, but they are educational subjects who have the freedom and ability to create and innovate. In the perspective of Islamic

education, students must be helped to know Allah SWT so that they remain on the path that is blessed by God [7].

For this reason, all stakeholders of Islamic education, especially teachers, must be able to understand students and their characteristics, including their needs, dimensions, intelligence, and personality [8].

Second, the psychosocial crisis management program among students must be supported by teachers who are skilled in carrying out counseling guidance, a simultaneous supervision system of educational institutions, and parental or family support.

Competent teachers are needed in Islamic educational institutions. Therefore, every teacher must increase their knowledge and skills by participating in teacher professional education programs. This program is expected to be able to improve the ability of teachers to compile a syllabus and prepare participatory, active, and fun learning that will ultimately produce quality graduates. Thus, it seems clear that the responsibilities and duties of the teacher are very complex, not only limited to interactions in the classroom, but also as administrators, evaluators, counselors, and other tasks according to their competence [9].

In the Islamic treasury, six terms designate the meaning of the word teacher, namely: *ustadz*, *mu'allim*, *murabbiy*, *murshid*, *mudarris*, and *mu□addib* [10]. *Ustaz* means a person who is committed to professionalism, which is inherent in his dedicative attitude, commitment to quality, processes, and work results, as well as an attitude of sustainable development. *Mu'allim* means people who master the knowledge and can develop it and explain its function in life, explain its theoretical and practical dimensions, or simultaneously transfer knowledge, internalization, and practice. *Murabbiy* means people who educate and prepare students to be able to create and be able to organize and maintain their creations so as not to cause harm to themselves, society, and the surrounding environment.

Murshid has the meaning of a person who can become a model or central self-identify, or become a center for role models, role models, and consultants for their students. *Mudarris* means people who have intellectual and information sensitivity, and renew their knowledge and expertise on an ongoing basis, and try to educate their students, eradicate their ignorance, and train skills according to their talents, interests, and abilities. Furthermore, *mu'addib* means people who can prepare students to be responsible for building a quality civilization in the future.

Therefore, Islamic educational institutions must be able to present competent teachers. The presence of competent teachers is important to provide guidance for students

as well as guarantee the progress of work steps and the achievement of educational goals in educational institutions. This is marked by the management of students. Because the management of students is closely related to the learning process that occurs in educational institutions [11]. Regarding the management of students, four basic principles must be adhered to, namely:

1. Learners must be understood as subjects, not objects;

2. Whereas the condition of students is very complex, including physical, intellectual, emotional, social, economic and other aspects;

3. Students can only be motivated to learn if they want to learn; and

4. All potential students need to be developed that includes: cognitive, affective, psychomotor, and metacognitive.

If the management of students goes well, students will be given roles in various activities within the school/madrasah. The role of students is not only as participants but also as initiators in every activity carried out at school/madrasah. Therefore, this effort must be carried out with the awareness that teachers and students are educational subjects [12] . It's will have implications for students who are active, creative, and initiative in the learning process in Islamic educational institutions.

During the Covid-19 pandemic, in an effort to provide psychosocial support for students, apart from teachers being encouraged to carry out their roles professionally, personally, and socially. Teachers are also required to be able to deliver educational materials to students in a simple and fun way. Furthermore, in the distance learning room, teachers are encouraged to give greetings to students. Because this greeting is very valuable for students.

Teachers during learning during the Covid-19 pandemic must hold five principles, namely: First, the maximum quality that the material taught is in accordance with the curriculum. Therefore don't say something that you believe is wrong and don't say something without proof. Second, the maximum quantity that the material taught is in accordance with the needs of students. Third, the maximum relevance that the teacher provides material according to current conditions. Fourth, the maximum implementation is that in learning, ideally, the teacher speaks clearly, is not excessive and coherent [13].

Then rather than that, students' psychosocial crisis management programs must also get support from parents and families. This parental and family support is called community support. Community support is very important for the existence, continuity, and development of Islamic educational institutions. This community support is not only

limited to sending their children to educational institutions [14] but also parents and families are the subjects involved in influencing the management policies of educational institutions [15] and play an active role in supporting educational institutions programs as well as users of institutional graduates. education. More than that, parental and family support will improve student achievement [16] and learners' self-concept [17].

Therefore, in a crisis like this what is needed is the creativity of parents in interacting. Parents' creativity in interacting with their children in the current situation of the Covid-19 pandemic will affect the mentality of children to remain cheerful and want to mingle with the people around them. Parents must accompany their children at home by showing an optimistic and happy attitude.

The program forms in overcoming the psychosocial crisis of students in Islamic educational institutions include good advice (*al-mau'izhah hasanah*), exemplary (*uswatun hasanah*), practice to do your best (*ihsan*), do good earlier (*fastabiqul khairat*), helping each other in doing good (*ta'awun*), *sholat*, and *du'a*.

The word good advice (*al-mau'izhah hasanah*) refers to the Quran Surah an-Nahl (16) verse 125 that states: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

The word *mau'izhah* is taken from the word *wa'izha* which means advice, which is to give advice and metaphors that touch the soul following the level of simple object knowledge and lead to goodness. Therefore, *mau'izhah* must be conveyed well (*hasanah*) [18]. *Mau'izhah* will hit the target's heart if the words delivered are accompanied by exemplary (*uswatun hasanah*) from those who convey them. Also, *mau'izhah* usually aims to prevent something bad, and this will invite good emotions from conveying, especially for those who receive it then *mau'izhah* is very important to remind goodness [18].

Mau'izhah hasanah also means satisfying arguments so that people who listen to confirm what is said [19] and contain elements of guidance, education, stories, reading the Quran, warnings, and positive messages that can be used as guidelines in life to achieve salvation in the world and the hereafter [20]. *Mau'izhah hasanah* accompanied by uswatun hasanah which teachers, parents, and families use continuously will guide students to become strong, calm, and successful individuals in facing the stages of psychosocial crises in their lives.

In essence, *mau'izhah hasanah* and *uswatun hasanah* are the basis and evidence of the respectability of teachers and parents in front of students or children. As a basis and evidence, the teacher and parent's attitude towards students or children will

be maximized in five patterns of action. First, maximum wisdom will benefit students and teachers/parents. Second, the maximum of generosity by placing compassion on students/children. Third, the maximum acceptance where the teacher/parent accepts the total weaknesses and strengths of students/children. Fourth, maximum humility where the teacher/parent focuses more on suitability than on differences towards students/children. Fifth, the maximum sympathy where the teacher/parent avoids antipathy in interacting with students/parents [21].

Therefore, in a Covid-19 pandemic situation like now teachers and rungs to build relationships with students/children by using positive words to explain something, especially about the pandemic situation so that students or children do not feel stressed because they feel safe at once there is a conflict between.

Then practice the best practices (*ihsan*), good flour early (*fastabiqul khairat*), and help each other (*ta'awun*). *Ihsan* is essentially a conscious human attitude that always feels with Allah SWT with His supervision so that every intention, mindset, attitude pattern, and pattern of action is always attached to Allah SWT which culminates in the image. Finally, someone who can behave Ihsan will become someone who is longed for by other humans and God. *Ihsan* will be the driving force to become the initiator and the first actor to have (*assabiqun al-khairat*) and be light to help one another (*ta'awun*) and to help others. Thus, if ihsan can be carried out properly, all actions will have an impact on oneself, and the environment that can become a model of Islamic psychotherapy in prevention, curation, and mental rehabilitation [22] [23].

In crisis management, students, teachers, and parents must first remember then students and their children, that humans are always under the supervision of Allah SWT. Awareness of the existence of Allah SWT very close to human life needs to be emphasized in students and children consistently. Such belief will make students and children not easily discouraged, angry, and stressed, especially to stop creating and innovating. Then, this belief will also be an antidote to disappointment in students and children, especially when they have not received praise from others after creating and innovating. Because they believe that Allah SWT see [Quran Surah at-Taubah (90 verse 105] and give reward for every good deed [Quran Surah ar-Rahman (55) verse 60].

The form of the psychosocial crisis management program is *sholat* and *du'a*. In the Quran Surah al-Baqarah (2) verse 45 states that patience and prayer are the ways to get the help of Allah SWT. *Sholat* is a form of psychotherapy derived from the Quran and Sunnah [24]. *Sholat* is a practice of worship in Islam, if it can be implemented properly, will have a positive impact on a person. This positive impact can be seen in five domains. First, the cognitive domains include character, self-knowledge, clear thinking, wisdom,

awareness, and spiritual intelligence. Second, the affective domains include peace, emotional intelligence, clarity and open-heartedness, hope, freedom from depression, sadness, and fear. Third, the psychomotor domain, among others: obedience to worship, motivation, and a strong will, obeying rules, and being creative. Fourth, the physical domains include relaxation and resistance to disease. Fifth, the domain of relations, which is building a good relationship with Allah SWT, and harmonious relationships with other human beings and nature [25].

In the context of dealing with the psychosocial crisis of students, teachers and parents must continue to remind students and children to always pray in any circumstances, anytime and anywhere. Therefore, mosques or prayer rooms must be available at all Islamic educational institutions. On the other hand, the teacher's duty and responsibility are to pray for the students. Because teacher prayers for students are part of teacher ethics that cannot be separated in Islamic education.

4. Conclusion and Recommendation

Islamic education institutions have a responsibility in facilitating the birth of a strong Islamic generation through the psychosocial support program of students, especially in the current Covid-19 pandemic crisis. Therefore, Islamic education institutions must at least have two basic readiness in implementing the program, namely: First, Islamic education institutions must ensure that the stakeholders of Islamic education institutions have a comprehensive view of the nature of students as learning subjects based on Islamic paradigms and values. Second, Islamic education institutions must prepare competent teachers and collaborate with parents and families in implementing student psychosocial support programs. The alternative psychosocial support programs for students include good advice (*mau'izhah hasanah*), exemplary (*uswatun hasanah*), doing good (*ihsan*), doing good first (*fastabiqul khairat*), helping each other (*ta'awun*), *sholat* and *du'a*.

Therefore, Islamic education institutions must carry out campaigns and socialization through various media. If needed, Islamic education institutions can also conduct training so that all educational stakeholders (teachers and education personnel) including parents and families understand the psychosocial problems of students and maximize the readiness of Islamic education institutions in providing the best support for students' psychosocial problems with alternative support programs offered.

Of course, support for the psychosocial problems of students cannot only be facilitated by Islamic education institutions. Because of the psychosocial problems of the

students are very complex. Thus, an in-depth study using different approaches and factors is very much needed to get other mutually reinforcing alternatives in finding the maximum psychosocial support of students.

Acknowledgements

References

[1] C. H. Liu dan S. N. Doan, "Psychosocial Stress Contagion in Children and Families During the COVID-19 Pandemic," *Clinical Pediatrics*, vol. 59, no. 9–10, hlm. 853–855, 2020, doi: 10.1177/0009922820927044.

[2] W. A. Prodjo, "Saat Covid-19, Dukungan Psikososial Anak Penting Diberikan," *Kompas*, Jakarta, 2020.

[3] M. Song, "Psychological stress responses to COVID-19 and adaptive strategies in China," *World Development*, no. January, hlm. 1–2, 2020, doi: https://doi.org/10.1016/j.worlddev.2020.105107.

[4] S. A. McLeod, "Erikson ' s stages of psychosocial development," *Simply Psychology*, no. 1959, hlm. 1–12, 2018.

[5] H. Qudsy, *Optimalisasi Pendidikan Anak Usia Dini Melalui Pembelajaran yang Berbasis Perkembangan Otak*. Yogyakarta: Universitas Gajah Mada, 2010.

[6] Suhendri, "Dimensi-Dimensi Manusia Menurut Alquran," *Sabilarrasyad*, vol. 3, no. 2, hlm. 14–26, 2018.

[7] M. Harahap, "Esensi peserta didik dalam perspektif pendidikan Islam," vol. 1, no. 113, hlm. 140–155, 2016.

[8] Ramayulis, *Ilmu Pendidikan Islam*. Jakarta: Kalam Mulia, 2006.

[9] S. J.G. *dkk.*, "Development of an Institutional Opioid Prescriber Education Program and Opioid-Prescribing Guidelines: Impact on Prescribing Practices," *Journal of Bone and Joint Surgery - American Volume*, vol. 101, no. 1, hlm. 5–13, 2019, doi: 10.2106/JBJS.17.01645 LK.

[10] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah, dan Perguruan Tinggi*, 1 ed. Jakarta: RajaGrafindo Perkasa, 2005.

[11] A. V. Chisingui dan N. Costa, "Teacher education and sustainable development goals: A case study with future biology teachers in an angolan higher education institution," *Sustainability (Switzerland)*, vol. 12, no. 8, 2020, doi: 10.3390/SU12083344.

[12] V. Piterska, O. Lohinov, dan L. Lohinova, "Portfolio Method of Scientific Activity Management of Higher Education Institutions," *Innovative Technologies and Scientific Solutions for Industries*, vol. 0, no. 2 (8), hlm. 86–96, 2019, doi: 10.30837/2522-9818.2019.8.086.

[13] G. Yule, *Pragmatics*. Oxford: Oxford University Press, 1996.

[14] C. Q. Quitevis, F. D. Lopez, dan I. Binay-an, "Tracking the Alumni of the Graduate School in a Philippine Higher Education Institution," vol. 7, no. 3, hlm. 65–71, 2019.

[15] E. E. Akins *dkk.*, "Sustainability education and organizational change: A critical case study of barriers and change drivers at a higher education institution," *Sustainability (Switzerland)*, vol. 11, no. 2, 2019, doi: 10.3390/su11020501.

[16] G. M. Sapungan dan R. M. Sapungan, "Parental Involvement in Child's Education: Importan ce, Barriers and Benefits," *Asian Journal of Management Sciences & Education Vol. 3(2) April 2014*, vol. 3, no. April, hlm. 42–48, 2014.

[17] R. M. Khan, M. Bushra, dan I. Chohan, "Impact of Parental Support on the Academic Performance and Self Concept of the Student," *Journal of Research and Reflections*, vol. 4, no. 1, hlm. 14–26, 2010.

[18] M. Q. Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Alquran*. Jakarta: Lentera Hati, 2002.

[19] S. M. Amin, *Ilmu Dakwah*. Jakarta: Amzah, 2009.

[20] Munir, *Metode Dakwah*. Jakarta: Kencana, 2006.

[21] G. Leech, *Principle of Pragmatics*. London: Longman, 1991.

[22] K. Rajab, *Agama Kebahagiaan: Energi Positif Iman,Islam dan Ihsan untuk Menjaga Kesehatan Psikologi dan Melahirkan Kepribadian Qur'ani*. Yogyakarta: Pustaka Pesantren, 2013.

[23] Mubasyaroh, "Pendekatan Psikoterapi Islam dan Konseling Sufistik Dalam Menangani Masalah Kejiwaan," *KONSELING RELIGI Jurnal Bimbingan Konseling Islam*, vol. 8, no. 1, hlm. 193–210, 2017.

[24] K. Rajab, "Methodology of Islamic psychotherapy in Islamic boarding school Suryalaya Tasik Malaya," *Indonesian Journal of Islam and Muslim Societies*, vol. 4, no. 2, hlm. 257–289, 2014, doi: 10.18326/ijims.v4i2.257-289.

[25] N. Trimulyaningsih, "Qualitative Research on Islamic Psychotherapy: A Metasynthesis Study in Indonesia," *COUNS-EDU: The International Journal of Counseling and Education*, vol. 2, no. 3, hlm. 119–130, 2017, doi: 10.23916/002017025630.