

Collaboration of Islamic Religious Teachers with Counseling Guidance Teachers for Fostering The Morals of Students in Guiding of Students MA NU Banat Kudus

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Abstract

Collaboration of Islamic Religious Teachers with Counseling Guidance Teachers in Guiding of Students Islamic high school Banat Kudus for fostering the morals of Students try to collaborate programs to run well in making students into moral human beings , using qualitative descriptive methods, Collaboration of Islamic Religious Teachers with Counseling Guidance Teachers in forming akhlakul karimah students are backgrounded because both have a close relationship with the formation of student morality, it can be seen from the task of both teachers. So this collaboration is more about the division of tasks and roles of each. Islamic Religious Teachers introduce a strategy of planting morals while Counseling Guidance Teachers follow up, maximize, overcome problems related to morality.

Keywords : *Collaboration, Islamic education teacher, Counseling guidance teacher, Morals*

A. Introduction

In Islam, morality is an absolute thing and must be owned by every Muslim. Morality is man's effort to defend his life from destruction. However, at this time the fact that morality in the modern century is experiencing a crisis due to globalization of information that can be freely accepted by humans in all circles through electronic media and print media. One example of the impact of moral deterioration occurs on students in school.¹

Education is an activity that always accompanies human life, ranging from a simple nation of civilization to a high nation of civilization. The teacher's job as an educator means to pass on and develop the values of life to the students. The teacher's job as a teacher means to pass on and develop science and technology to the students. The teacher's job as a coach means developing skills and applying them in life for the future of students.²

Moral guidance towards learners is something that is desired by everyone in the educational process, because morality has a function that makes the moral in the deeds done by every human being to be better and civilized and can identify various problems in life good and bad according to the prevailing norms.³ Therefore, attention to morality becomes the main focus in education. Through moral education, people know what is right and what is wrong. Therefore, along with the development of the era of moral education has a strategic position in the control of human behavior and actions.

The school is an institution that is responsible for the morality of students in addition to the family and social environment. The school also develops the learning process with the aim of developing students' knowledge, personality, social emotional aspects, skills. Schools are also responsible for providing guidance and assistance to students who have problems, both in learning morals, and socially so that they can grow and develop optimally according to their potential.

Moral education can be integrated in learning in subjects in schools, such as learning related to norms or values in each subject needs to be developed and associated with context in daily life. Thus, the learning of moral education is not only in the cognitive realm but also touches on internalization and real events in the lives of students in the community.⁴

Social behavior changes are very fast moving in this era of the 21st century, therefore we must all be able to adapt to all the changes in circumstances that occur. Based on the skyrocketing graph of juvenile delinquency every time always make the problem of young children quite complex and serious we should pay attention. These phenomena can

¹ Herdiani, Aep Kusnawan, Hajir Tajiri, "Strategy collaboration Guru BK with Guru PAI deep Form Akhlakul Karimah student". Irsyad : journal Guidance, Counseling, Counseling and psychotherapy Islam, Vol 6 number 1, 2018, thing 21

² Drajat Udin, "Collaboration of Islamic Religious Education Teachers With Guidance And Counseling Teachers In Efforts to Internalize The Values of Islamic Religious Education In Madrasah Aliyah Sungai Gelam District Muaro Jambi". Journal of Pancasila and Citizenship Education, Vol.1 Number 2, 2021, p. 114.

³ Asmaran, *Introduction to Moral Studies*, (Jakarta: PT. King Grafindo, 2002), p. 1

⁴ Masnur Muslich, *Character Education Answers the Challenges of Multidimensional Crisis*, (Jakarta: PT. Bumi Aksara, 2011), p. 86

be seen in TV news, radio and even on social media many events that are very contrary to educational purposes. If we look at it, even the number of cases is growing.⁵

In this case, Islamic religious education teachers collaborate with bimbingan counseling teachers. Collaboration conducted by these two teachers is very important in the development of students' morals, because the morality of the students is a reflection of the good and bad of the school. Islamic religious education teachers provide moral material through Islamic religious education subjects in the classroom and explain how to apply morality to the daily lives of learners, while for guidance and monitoring the development of morals learners become the task of counseling guidance teachers. In addition to monitoring the development of morality, counseling guidance teachers also handle students who have problems or difficulties with the application of morality in daily life.

Collaboration and cooperation between Islamic religious education teachers and counseling guidance teachers has a responsibility in guiding, directing, training, teaching, nurturing, and supervising every action taken by students in schools in accordance with Islamic teachings and social norms.⁶

Cooperation between Islamic religious education teachers and counseling guidance teachers is not without reason but the two teachers are closely related and related in fostering the morality of learners with disciplinary issues of learners. This can be seen from changes in the behavior of students such as when violating school rules. The reality is that when students violate school rules such as coming to school late preferring to reason and lie, this needs to be responded wisely and meekly by Islamic religious education teachers. But not infrequently this is not maximal and this is where Islamic education teachers work with counseling guidance teachers to deal with and solve the problem.

B. Method

This research uses descriptive methods. The purpose of descriptive is to solve problems in research using data sourced from research subjects and objects. The data used must be appropriate and should not deviate from what is studied by researchers. The data needs to be reviewed for the correctness in order for the results to be valid to be displayed.

This study is also classified in a type of qualitative descriptive research used by researchers in obtaining information about collaborations conducted by Islamic religious education teachers with counseling guidance teachers in the moral coaching of students at MA NU Banat Kudus. In addition, in qualitative approach this research is expected to reveal the situations and problems faced in collaboration activities conducted by Islamic religious education teachers with counseling guidance teachers.

C. Theoretical Foundation

1. Collaboration (cooperation)

Collaboration or cooperation is a joint effort between individuals or between groups to achieve one goal or several goals. Cooperation in the term social psychologist

⁵ Aris Syaiful Huda *Islamic Religious Education deep Grow personality Muslim Participants educate Boarding School*, journal Quality, Volume 8, number 2, 2020, p. 320-321

⁶ Akmah Hawi, *Competency of Islamic Education Teachers*, (Jakarta: PT. King Grafindo Persada, 2014), p. 21

is often known as social integration which is a process of adjusting different elements in society so that it becomes one unity.⁷

According to Ted Panitz cited by Anita Woolfolk Collaboration (Collaboration) is a philosophy on how to connect with others, how to learn and work. And collaboration is a way to connect with people who respect differences, share authority, and base themselves on knowledge distributed among others. while cooperation is working with others to achieve common goals.

While collaboration according to Elizabeth E. Barkley, K. Patricia Cross and Claire Howell Major is a term derived from the Latin Collaborate (working together) this, today still has the same meaning as the old days, for co-labor in this case each member of the group must work together actively to achieve a predetermined goal. Because all members must have equal contributions, both when they do the same task and when they do different tasks in a large project.⁸

The opinion of Hadari Nawawi says that collaboration or cooperation also has a term in administration. Collaboration or cooperation is an effort to achieve a common goal in the division of work in order to create a unity in the work.⁹

In Islam it is also explained that help each other in doing good works, always working with others in good causes cooperation maintains divisions in society. This is explained in the statement of Allah SWT in surah Al-Maidah verse 2 which reads:

And cooperate on righteousness and meet and do not cooperate on sin and aggression Help one another in goodness and piety, and do not help one another in sin and transgression."

The verse explains that every human being is a creation of Allah SWT and all the wealth that exists in man is a gift from Allah SWT, then every human being must meet the needs in accordance with his level. And do not forget to cooperate with each other in matters of goodness. Because cooperation and help is a means of progress and development of all sides in society. In addition, as cited by Abdulsyani wrote the opinion of Roucek and Warren on the purpose of collaboration. Roucek and Warren say that what is meant by collaboration is to work together to achieve common goals. In addition to working together, collaboration is also the most basic social process performed by every human being. In this case collaboration involves the division of tasks tailored to the responsibilities handed to each individual in a group in order to achieve the desired common goals.¹⁰

From some of the above understandings, it can be concluded that collaboration or cooperation is a social process carried out by two or more people with different roles from the division of tasks determined to achieve an expected goal. In the realm of education, collaboration or cooperation is an effort made by two or more people who view the position equally and mutually beneficial in order to achieve the goal by

⁷ Soejono Soekanto, *Sociology An Introduction*, (Jakarta: Rajawali Press, 2013), p. 66

⁸ Drajat Udin, "Collaboration of Islamic Religious Education Teachers With Guidance And Counseling Teachers In Efforts to Internalize The Values of Islamic Religious Education In Madrasah Aliyah Sungai Gelam District Muaro Jambi". *Journal of Pancasila and Citizenship Education*, Vol.1 Number 2, 2021, p. 100 115-116

⁹ Nawawi's Diary, *Education Administration*, (Jakarta: Mount Agung, 1997), p. 7

¹⁰ Abdulsyani, *Sociology Skematika, Theory, and Applied*, (Jakarta: Bumi Aksara, 1994), p.

applying the principles in collaboration or cooperation. The following principles in collaboration or cooperation are:

1. Have mutually reinforcing and beneficial properties.
2. Creating an understanding and agreement that benefits both parties or more.
3. Make a big impact in anticipating threats in the implementation of activities.¹¹

2. Islamic Religious Education Teacher

In the Great Dictionary of Indonesian language it is said that educators are educating people. While educating itself means nurturing and giving exercises about morality and intelligence of the mind.¹² As a common vocabulary, educators are also teachers, lecturers, and professors. Teachers are professional educators, because teachers have prepared themselves to take responsibility for each student and change the role of parents in the school. Therefore, not just anyone can hold the position of teacher.¹³

In the Regulation of the Law of the Republic of Indonesia No. 20/2003 article 37 paragraph (1) religious education is intended to form learners into individuals who believe in God almighty and noble character. Religious education (Islam) as the duty and responsibility of the government in bearing the aspirations of the people and realizing a pancasila-spirited society with various religions. Because agama and pancasila must complement each other and fill each other.

Understanding Islamic religious education according to Ditbinpaisun, Islamic religious education is an effort to guide and nurture students so that later after completion of education can understand what is contained in Islam as a whole, live the meaning and purpose and purpose and ultimately be able to practice it and make the teachings of Islam that has been embraced as a view of his life so as to bring the salvation of the world and the hereafter.

A religious teacher is a teacher who specializes in achieving religious teachings to a person or group. The religious teachers referred to in this study are teachers who hold religious subjects, namely Islamic education. The author agrees, that Islamic religious education is very important for human life, especially in achieving mental tranquility and mental health in general.

Religious teachers are personal coaches of the attitudes and outlook of life of learners. Therefore every religious teacher must try to equip himself with all the requirements as teachers, educators and coaches of the future students. PAI teachers are different from other subject teachers. Pai teachers in addition to carrying out teaching tasks, namely informing religious knowledge. Religious teachers also carry out educational and coaching tasks for students. Religious teachers help the formation of personality, moral development, in addition to fostering and developing the faith and piety of learners.¹⁴

90 ¹¹ Yusak Burhanuddin, *Education Administration*, (Bandung: CV. Pustaka Setia, 1998), p.

¹² Poerwadarminta, *English General Dictionary*, (Jakarta: Library Hall, 2006), things 291

¹³ Zaiyah Daradjat dkk, *Islamic Education*, (Jakarta: Bumi Aksara, 1992), p. 39

¹⁴ Herdiani, Aep Kusnawan, Hajir Tajiri, "Strategy collaboration Guru BK with Guru PAI deep Form Akhlakul Karimah student". *Irsyad : journal Guidance, Counseling, Counseling and psychotherapy Islam*, Vol 6 number 1, 2018, thing 25

Wahab et al expressed the opinion that Islamic religious education teachers (PAI) are teachers who teach subjects related to Islam such as the Qur'an Hadith, Fiqh, Islamic Cultural History (SKI), and Akhlak Religion in schools.¹⁵

Thus Islamic religious education teachers (PAI) are teachers who work on subjects related to Islam such as the Qur'an Hadith, Fiqh, History of Islamic Culture (SKI), and Akhlak In School. In addition, Islamic religious education teachers also form learners to become people who believe and trust in Allah SWT and become a good suri tauladan for students in school.

3. Teacher Guidance Counseling

Guidance is the process of providing assistance by an expert person to a person or several individuals, whether children, adolescents, or adults, so that the guided person can develop his or her own abilities and be independent by utilizing the strengths of existing individuals and means and can be developed based on prevailing norms.

Guidance means the assistance provided by the mentor to the individual so that the guided individual is able to achieve self-reliance by using various materials, through interaction, and giving advice and ideas in an atmosphere of upbringing and based on prevailing norms.¹⁶

Counseling guidance teachers are teachers who have the task and responsibility of providing psychological and humanitarian assistance to learners. In addition, counseling guidance teachers also try to help students by creating communication to students who are experiencing life problems and life challenges.¹⁷

In Islam it is also explained that education and teaching are also called guidance. In other words, humans are expected to provide guidance to each other that is adapted to the abilities and capacities possessed by man himself. In addition to guidance, people also provide counseling to stay patient, tawakkal in facing and living a real life. Every human being should be able to educate himself and others by guiding in which direction man will be good or bad.

Based on the above understanding, the counseling guidance teacher is a teacher who has a responsibility to provide guidance to students, this is intended so that students can understand and direct themselves to make adjustments in school, family, and community. Counseling guidance teachers also help each student's development to achieve his or her abilities and benefit himself and others.

4. Moral Development

a. Coaching

Coaching is an effort, activity, and action that is done to get better results than ever before. Coaching is a process in helping individuals to discover and develop their abilities in order to gain self-worth and benefits in society.

¹⁵ Wahab, *Certified Teacher Competency*, (Semarang: Robar Bersama, 2011), p. 6

¹⁶ Herdiani, Aep Kusnawan, Hajir Tajiri, "Strategy collaboration Guru BK with Guru PAI deep Form Akhlakul Karimah student". *Irsyad : journal Guidance, Counseling, Counseling and psychotherapy Islam*, Vol 6 number 1, 2018, thing 24

¹⁷ Ketut Sukardi, *Counseling Guidance Process in Schools*, (Jakarta: Rineka Cipta, 2008), p. 19-20

Coaching is part of education because its implementation includes the development of human attitudes, abilities and intelligence.¹⁸

b. Moral

According to the opinion of the figure, Imam Al-Jurjani defines morality is a building of the soul that is sourced from oneself spontaneously without being preceded by thinking, and the resulting good behavior (good morals) and bad behavior (bad morals).

From the above definition, imam al-Jurjani defines morality as a form of mental robustness that is ingrained and inherent in the soul of every human being. Which can encourage people to do good deeds and bad deeds.¹⁹

In addition, there are some opinions of experts who define the understanding of morality as follows:

1. Imam Al-Ghazali who expressed the understanding of morality in the book of Ihya Ulumuddin which explains that morality is human nature embedded in the soul that affects various human actions easily without compromising balance and thinking.
2. Ibrahim Anas expressed his opinion that morality is a science whose object is to discuss the values of human actions and can be deified by good and bad.
3. Ahmad Amin suggests the definition of morality is a science that explains the meaning of good deeds and bad deeds. In addition, explaining what one human being should do to another with the aim of what it is done and showing the way to what man should do.

So moral coaching is an effort, activity, and action that is done in developing the morality of learners so that students have noble morals, good habits in school, family, and society. In other words, moral coaching is intended to form a person of learners who have the morality karimah.

Moral guidance in human life is very important, so in this case researchers propose the purpose of coaching the morality of students, one of which is to form a noble person, because it is decorated and imbued by good qualities or praiseworthy and clean from bad or reprehensible traits. The collaborative strategy of Guru BK and Guru PAI is so important in helping to foster the morality of students to succeed towards akhlak karimah, if the help to the personality of students is not accompanied or there is not even a successful strategy in educating students, then there will be an imbalance between the knowledge gained and the morals formed.

D. Discussion

- a. Form of collaboration of PAI teachers with BK teachers in the development of students' morals in MA NU Banat Kudus.

The implementation of collaboration conducted by PAI teachers with BK teachers in MA NU Banat Kudus in the development of students' morals received full support from the school. The school is working to provide the facilities needed by PAI teachers and BK teachers in the implementation of this collaboration. Because with this program greatly impacts the morality of students in MA NU Banat Kudus. So in the implementation of pai teachers and BK teachers shoulder to shoulder in the development

¹⁸ Mangun Harjana, *Coaching: Meaning and Method*, (Yogyakarta: Kanisius, 1996), p. 11

¹⁹ Lanny Octavia, et al. *Pesantren-based Character Education*, (Jakarta: Renebook, 2014), p. 11

of the morality of students in the school with the aim of making learners into human beings who have berakhlakul karimah for themselves and also for others.

Collaboration is a joint effort between individuals or between groups to achieve one goal or several goals. Collaboration between PAI teachers and BK teachers is very influential in the moral needs of students. The form of PAI teacher collaboration with BK teachers is very concerned in the lives of students, especially the morality of students. PAI teacher's collaboration with BK teacher is found in surah Al-Maidah verse 2

“And cooperate on righteousness and meet and do not cooperate on sin and aggression Help one another in goodness and piety, and do not help one another in sin and transgression.”

The verse explains that every human being must cooperate with each other in matters of goodness. Because cooperation and help is a means of progress and development of all sides in society. This also applies to PAI teachers with BK teachers in MA NU Banat Kudus who collaborate or cooperate in the development of students' morals. Both teachers strive to foster the morality of students in school by applying positive activities and habituation that can shape the morality of students in school.

Collaboration conducted by teachers Guidance and Counseling is one of the social competencies of a teacher Guidance and Counseling. One of the social competencies of guidance and counseling teachers is to implement internal collaboration in the workplace. Includes understanding the basics, objectives, organizations, and roles of other parties (teachers, homeroom teachers, school leaders / madrasahs, school committees / madrasah) in the workplace. Communicate the basics, objectives, and activities of counseling guidance services to other parties in the workplace. Working with relevant parties in the workplace (such as teachers, parents, administrative personnel).²⁰

In fostering the morality of students in schools, it takes a form of collaboration that is appropriate and appropriate between PAI teachers and BK teachers. Some forms of collaboration between PAI teachers and BK teachers include:

1. Formal business form

What is meant by a formal form of business is an activity that is carried out deliberately, systematically, planned, and directed. In this case PAI teachers with BK teachers conduct activities deliberately that are official and have been arranged by the school.²¹

2. Informal business form

What is meant by the form of informal business is an activity that is done deliberately but not done jointly and not systematically. This form of informal business is carried out and developed with the aim of improving the effectiveness and efficiency of school activities.

In MA NU Banat Kudus the form of collaboration efforts conducted by PAI teachers with BK teachers is a category of informal business forms, because the collaboration between PAI teachers and BK teachers in MA NU Banat Kudus in the

²⁰ New R. Rahmawati dkk, "shape collaboration Guru Guidance Counseling with Subject Teachers deep overcome Problems Participants educate". journal Al-Tazkiah, Vol 9, number 2, 2020, thing 160

²¹ Hadar Nawawi, *Education Administration*, (Jakarta: Mount Agung, 1997), p. 7

development of students' morals is done with the ordinances that are prepared and planned by the two teachers without formally involving the school. In moral development in schools requires flexible activities tailored to the needs of students.

PAI teachers and BK teachers at MA NU Banat Kudus collaborate by contributing to each other in the moral development of students with efforts made in accordance with the duties and responsibilities of PAI teachers and BK teachers. Such as creating positive activities in schools in supporting the morality of students, because the morality of students is formed in schools with the help of PAI teachers and BK teachers. Both teachers are important points that play a role in the morality of students, therefore PAI teachers and BK teachers collaborate to create positive activities such as tadarus, dhuha prayers and dzuhur jama'ah, and do commendable habituation such as greeting teachers and fellow friends, saying greetings, doing all activities in school by praying, etc.

In addition to positive activities in schools, PAI teachers and BK teachers also address problems faced by students in the school whether it is a problem with learning or not. The two teachers handled with efforts in accordance with their respective responsibilities but still carried out jointly in helping to solve the problems faced by students. PAI teachers and BK teachers collaborate to handle and help find solutions to problems such as consulting with students to discuss the problems faced, because teachers act as parents in schools for students. So, teachers have the right to help students solve problems faced by students.

b. Methods of fostering the morality of students in MA NU Banat Kudus

The moral development activities of students in MA NU Banat Kudus use methods that are in accordance with the required competencies. The methods of moral coaching used in the development of the morality of learners are as follows:

1. Lecture methods

Lecture method is a method that is often used in classroom learning, because it is considered the easiest and practical to use. Although this method is young, but this method has many drawbacks such as monotony, information is only one way, learners become passive, feed back is relatively low, impressed patronizing so that the learners are bored.

In this method of lectures collaboration between PAI teachers and BK teachers is to convey moral material in the classroom, PAI teachers deliver religiously and BK teachers in general. In this case PAI teachers also provide understanding to students about morality so that students understand and understand before applying it in daily life. In addition, this is the basis of every action that will be done by students in daily life. Meanwhile, BK teachers are in charge of supervising and seeing the development of students' morals in sekolah which is the result of the defense of the theory of morality of students in the classroom.

2. Habituation method

Habituation can be interpreted as a method in education in the form of planting habitual prosen. The result of habituation done by educators is the creation of a habit for their students. The habituation taught by educators will bring passions and habits that are inseparable from their personalities.

In this habituation pai teachers and BK teachers in MA NU Banat Kudus in the development of the morality of learners, namely by familiarizing positive

activities in schools such as tadarus Al-Qur'an, dhuha prayers, prayers dhuhur congregation and so forth.

The habituation is not arbitrarily done in school, but has a clear purpose and purpose that is to shape the morality of learners into human beings who have akhlakul karimah and always practice good deeds for themselves and also for other around him.

3. Methods of civility

Conscientiousness has an important role in the moral development of learners because learners tend to see and imitate what is seen whether it is attitude or action performed.²² In certain phases students have a tendency to learn through impersonation of the habits and behaviors of people around them, especially the main educators who are parents. This method can also be called *uswah hasanah* method because it arises from those closest to you. Teachers become examples for learners, parents become examples for their children, kyai be an example for their students, and superiors become examples for their subordinates.

c. Supporting factors and inhibition of pai teacher collaboration with BK teachers in the development of students' morals in MA NU Banat Kudus.

In collaboration or cooperation there are supporting factors and inhibitions that become components of collaboration can run well or not. Saputra and Rudyanto claimed that there are several factors supporting collaboration, including:²³

1. Common interests

Collaboration will be formed if the interests are the goals and will be achieved equally. The same interests concern not only material or non-material, but also moral, spiritual, and mental.

2. Mutual understanding

Collaboration must be based on a desire to understand each other and understand the interests of the members involved in it. That way the collaboration will run well and smoothly because each member understands each other.

3. Same goal

Setting goals in a collaboration is certainly not easy because each individual in a group has different goals and targets. In collaboration there are specific purposes that anticipate the interests of individuals who have different goals in a collaboration. Collaboration can occur if all members have the same goals to be achieved.

4. Helping each other

Collaboration is the basis for success to achieve a goal. It's easier for each member in the collaboration to help each other and help each other.

5. responsible

²² Imam Abdul Mukmin Sa'aduddin, *Exemplifying the Prophet's Morality: Building a Muslim Personality*, (Bandung: PT. Teen Rosdakarya, 2006), p. 89

²³ M. Yudha Saputra and Rudyanto, *Cooperative Learning to Improve Kindergarten Children's Skills*, (Jakarta: Ministry of National Education, 2005), p. 41

Collaboration is the embodiment of the responsibility of the members who participate in it. If any of the members are not responsible, halmini may affect the achievement of the objectives of the collaboration program.

6. Tolerance

Collaboration is a combination of the work of each member who participates in it. The way each member works is not the same, some are quick to respond and some are slow. Some are serious and some are mediocre. The element of tolesansi is very important to underlie when an activity will be completed.

In addition to supporting factors, in collaboration there are also inhibitory factors. Setyani suggests several things that become inhibitory factors in collaboration, including:

1. The difference in goals of each member is very dominant.
2. Charge the job to only one member.
3. Not helping each other.
4. Quickly satisfied with the results of his own work, tampa sees the work of other members. Shut up and be omniscient and distrustful of the abilities of other members.

E. Conclusion

Collaboration is basically the implementation of activities carried out by two or more parties that have a level or level that is equal and mutually beneficial in order to achieve the objectives by applying the principles of cooperation. The principles of collaboration include:

1. Mutually reinforcing and profitable.
 2. Give birth to an understanding and agreement that will benefit both parties.
 3. Provide greater synergy impact in anticipating various threats in carrying out something.
- a. Teacher BK should collaborate with class teachers, especially PAI teachers in addressing students' problematic behavior so that students have good morals in accordance with their fitrah. This is also one of the applications of the concept of Islamic Guidance and Counseling in schools. The collaboration of BK teachers, Islamic Religious Education teachers and homeroom teachers in addressing students' problematic behavior can be implemented in two forms, namely written and unwritten. Collaboration in the form of unwritten is oral coordination conducted by class teachers, especially Teachers of Islamic Religious Education to teachers BK. In coordinating this oral, the class teacher provides information to bk teachers about the condition of the students they have. Collaboration in written form is a note written and known by BK teachers, Islamic Religious Education teachers and homeroom teachers after islamic religious education teachers or homeroom teachers coordinate with BK teachers to report the situation of students who have problematic behavior.
 - b. The collaboration of BK teachers with PAI teachers in shaping the students' akhlakul karimah is based on the background because the two have a close relationship with the formation of student morality, it can be seen from the task of the two teachers. So this collaboration is more about the division of tasks and roles of each. Religious teachers introduce a strategy of planting morals while Bk Teachers follow up,

maximize, overcome problems related to morality. In addition, Religious teachers also provide reinforcements to build mental attitudes with religious teaching.

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