

Original Article

Use of Religious Counseling (Islami) to Improve Psychological Well Being on Students of SMK Nusantara Wisata Respati Jakarta

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Abstract: This study aims to determine the effectiveness of religious counseling services on improving psychological well-being in students of SMK Nusantara Wisata Respati Jakarta. The research method used is quantitative research with quasi experimental type, and using purposive sampling technique in sampling. The subjects of the study were the students of grade XII of SMK Nusantara Wisata Respati who had low score in psychological well-being as many as 6 people. The instrument used is the psychological well-being scale developed by Ryff. Based on result of data analysis by using sign test, known $r = 0,009$, so it can be concluded that the use of effective religious counseling can improve psychological well-being on the students of class XII SMK Nusantara Wisata Respati Jakarta. This proves that religious counseling services are very useful in improving students' psychological well-being. Increased psychological well-being is expected to optimize student achievement so that its potential can be used optimally

Key words: religious counseling, psychological well-being

Abstrak: Penelitian ini bertujuan untuk mengetahui efektivitas layanan konseling religius terhadap peningkatan *psychological well-being* atau kesejahteraan psikologis pada siswa SMK Nusantara Wisata Respati Jakarta. Metode penelitian yang digunakan adalah penelitian kuantitatif dengan jenis kuasi eksperimen, dan menggunakan teknik *purposive sampling* dalam pengambilan sampel. Subjek penelitian adalah siswa kelas XII SMK Nusantara Wisata Respati yang memiliki tingkat skor rendah dalam *psychological well-being* yaitu sebanyak 6 orang. Instrumen yang digunakan adalah skala *psychological well-being* yang dikembangkan oleh Ryff. Berdasarkan hasil analisis data dengan menggunakan uji tanda, diketahui $r = 0,009$, sehingga dapat disimpulkan bahwa penggunaan konseling religius efektif dapat meningkatkan *psychological well-being* pada siswa kelas XII SMK Nusantara Wisata Respati Jakarta. Hal ini membuktikan bahwa layanan konseling religius bermanfaat sekali dalam upaya meningkatkan *psychological well-being* pada siswa. *Psychological well-being* yang meningkat diharapkan dapat mengoptimalkan prestasi belajar siswa sehingga potensinya dapat digunakan secara optimal.

Kata Kunci: konseling religius, *psychological well being*

Introductions

Psychological well-being is an important element that supports the maintenance of mental health and also supports the achievement of good mental health. Psychological well-being refers to one's feelings about the activities of daily living (Gunarsa, 2008; Novitasari, Y. & Nur, 2017). In the process, fluctuations in thoughts and feelings that begin from negative mental states to positive mental states, such as from trauma to acceptance of life. Similar opinions are expressed by (Werdyaningrum, 2013), psychological well being is the concept of psychological well-being of individuals who are able to accept themselves as they are, there are no symptoms of depression, and always have a purpose of life that is influenced by positive psychological functions in the form of self-actualization, social and environmental control.

Low levels of psychology well-being can certainly cause some negative effects. Some cases occur in Indonesia related to the low psychology of well-being, especially in adolescents. The National Commission for Child Protection (Komnas Anak) in its report in the year 2012 states that from January to July 2012, there have been 20 cases of suicide. According to Arist Merdeka Sirait, Chairperson of the National Commission for Child Protection, of the 20 cases, the most common cause of suicide is the affair of teenage break-ups (eight cases), economic frustration (seven cases), children from unrelated families (four cases) and school problems (one case). The youngest child suicide case is 13 years old. On December 24, 2011, a 15-year-old junior high school student, named Cicilia Putri, committed suicide by hanging herself with a sawl in blandar wood near her room. Residents believe that a few days before this suicide, visible signs of turtled light from the sky that fell near the house Cicilia Putri. However, both parents who live in Bandung (West Java) suspect that the suicide concerned because of severe stress was interrupted by his girlfriend love (Pratiwi, 2014). In addition from the source (Lumongga, 2016) reported that a teenage boy died of suicide due to stress and not resistant to the disease he suffered. Before committing suicide, the teenager even wrote a will for his mother.

In addition, research conducted by (Arifin, 2012; Nisfiannor, M. & T.P, 2004) on the relationship between religious orientation and psychological well-being, states that the higher the level of individual religious orientation, the higher the psychological well-being, the lower the level of individual religious orientation, the lower the psychological well-being level. That is, the psychological well-being level in the individual is influenced by religious factors. Research conducted by (Hongwei, Glanzer, Johnson, Sriram, & Moore, 2017) on high school students in America, suggests that the lower the individual's religious level the lower the academic honesty behavior. Other studies were also conducted by (Francis, Penny, to, & 2016, n.d.) of respondents visiting places of worship in Australia, the results of which showed that individuals who diligently visit places of worship tend to have a higher global happiness than individuals who rarely visit places of worship . Research by (Aranda, 2008) also shows the result that the degree of individual religiosity affects the psychological well-being level. The higher the level of individual religiosity the higher the psychological well-being level.

Meanwhile, there are also studies in Indonesia that link religious and individual actions with low psychological well-being. The study by (Reza, 2013) on high school students in South Tangerang, revealed that the lower the religiosity of students, the immoral or morally incompatible behavior is also higher. Another study by (Palupi, 2013) on high school students in Tegal also revealed that the lower the religiosity of the students, the higher the misbehavior.

Based on the findings presented earlier, the researchers chose religious counseling (islami) as a treatment in improving psychological well-being in students at high school level. (Fatihuddin, 2017) also added that religious counseling (islami) is a process of providing assistance to individuals in order to develop awareness and commitment diverse (primordial kemakhlukannya fitrah = tauhidullah) as servants and caliphs of God responsible for realizing the prosperity of life together, both physical and spiritual, both in this world and in the hereafter. In addition, religious counseling (islami) is a process of self-meaning in social meaning, or personal development process characterized by individual (ritual) and social transcendence.

With the above background and frame of mind, this research will be directed to the study on the effectiveness of the use of religious counseling (islami) in improving psychological well-being in the students at SMK Nusantara Wisata Respati of the academic year 2017/2018.

Method

The research method used in this research is quasi experiment or pre experimental design, with approach of onegroup pre-test and post-test design, because in accordance with the goal to be

achieved that is to know the difference of psychological well-being score between before and after the treatment of religious counseling .

In addition, the subjects to be used in this study are limited in number and the absence of comparison groups, it is in accordance with opinion (Susati, AR, & TI, 2013) that the type of pre experimental design study is used because of the limited number of subjects to be studied, and the onegroup approach pre-test and post-test design is one experimental group that measured the dependent variable (pre-test), then given treatment, and measured again the dependent variable (post-test), without any comparison group.

Participants

Research subjects used in this study amounted to 6 students of class XII SMK Nusantara Wisata Respati Jakarta Year 2017/2018. 6 subjects had a low psychological well being score, consisting of 3 female students and 3 male students. Research subjects had ages ranging from 17 to 18 years.

Sampling Procedures

The subject of the study is the subject to be investigated by the researcher (Sitorus, 2011). Subject of research to be studied in this research is student of class XII SMK Nusantara Wisata Respati having low psychological well-being level. The sampling technique used is purposive sampling that is selecting the sample by using certain consideration which is appropriate with the purpose of research. In this study, the characteristics of the sample to be considered are students who have low scores in psychological well being. The procedure of implementation to determine the subject of research that is; (1) Distribute psychological well-being questionnaires to grade XII students of SMK Nusantara Wisata Respati, (2) After the questionnaire is filled by the respondent, the questionnaire is collected. Then the questionnaire results are analyzed and will be known to students who have low psychological well-being level. The scoring of low score categories on students is done by calculating the standard deviation. (3) Students who have low scores in psychological well-being will be subjected to research.

Materials and Apparatus

The instrument used in this study is a questionnaire about the psychological well-being scale developed by Ryff (1989), which serves to determine the students' scores in terms of psychological well-being. In this research data collection technique used is using questionnaire. (Fuâ, IF, 2009) suggests that questionnaires are a number of written questions used to obtain information from respondents about reports about his personality, and anything else he knows. Advantages of using questionnaire is; (1) Does not require the presence of researchers, (2) Can be shared simultaneously on many respondents, (3) Can be answered by respondents according to their respective speed, and according to respondents' leisure time, (4) Can be made anonymous so that respondents can freely, honest and not embarrassed in answering, (5) Can be made standardized so that for all respondents can be given a question that is really the same.

Procedures

The process of collecting data to be conducted in this study consists of five stages, namely; (1) Identify the subject of research on the students of class XII SMK Nusantara Wisata Respati. (2) The research subjects referred to in this study are the students of grade XII SMK Nusantara Wisata Respati who have low score in terms of psychological well-being. Then, students who have low scores will be treated religious counseling. Furthermore, the scores obtained by the students are used as a pre-test. (3) The stage of giving treatment, while the provision of religious counseling is given in the form of group

counseling conducted in four stages of opening activities that include the establishment of relationships and liquefaction of the atmosphere in the group, as well as explanation of the purpose of counseling activities. Furthermore, core activities, is the implementation of Islamic concepts in counseling to improve psychological well-being in students. The last activity is the stage of evaluation and follow-up about counseling activities that have been done. (4) Data Analysis Phase, data analysis used in this research is the sign test to know the increasing of psychological well-being level in grade XII student of SMK Nusantara Wisata Respati.

Design or Data Analysis

Data analysis is one of the important steps in the research. To be able to conclude the data, then first must be done analysis. The statistical analysis chosen is non-parametric statistik with reason because the data in this study is ordinal-shaped data and statistical inference procedure that is not based on parameter assumptions. This is in line with opinion (Ningsaptiti & Hidayat, 2010) which suggests that non-parametric statistics are a statistical inference-making procedure that is not based on parameter assumptions. While the technique used is the sign test because the sample in this study correlates and the data is ordinal shape. This is in line with opinion (Novius, 2011) which suggests that the sign test is used to test the comparative hypothesis of two correlated samples, when the data is ordinal.

The steps performed in the sign test are as follows; (1) Make a mark of the difference between the two members of each pair, in this case determine the difference between pre-test and post-test results. (2) Determine the N price of the number of pairs whose difference indicates a positive (+) or negative (-) sign. (3) Looking for X is the number of fewer signs. (4) Finding the price of ρ that is the probability of the occurrence of the price below the known Ho by finding the intersection number of X and N in the table, where X is the number of fewer signs, and N is the number of subjects. (5) Consult the price of ρ with the rejection area for $\alpha = 0.05$ with the provision resulting from the test mark smaller than α then H0 is rejected and Ha accepted.

Result and Discussions

Result

From the pre-test results related to psychological well being, obtained data of 6 students in the experimental group that no students have psychological well being in the high or moderate category. While students who are psychological well being included in the low category there are as many as 6 students ie TM (score 93), KR (score 87), SA (score 90), WH (score 91), AF (score 86), YD (score 85). Based on the above data, can be presented based on the categories obtained by students as follows:

Table 1.1
Percentage Psychological Well Being Experimental Group (Pre-Test)

Score Interval	Category	Frequency	Percentage (%)
≥ 95	High	0	0
96-120	Medium	0	0
≤ 121	Low	6	100
	Total		100

Based on the above data, it can be seen that 0% of students whose psychological well-being levels fall into the high and medium category. While students who are psychological well being into the low category that is equal to 100%.

From the post-test results related to psychological well being, obtained data of 6 students in the experimental group that no students have psychological well being in the high or low category. While students who were psychological well being included in the moderate category there were 6

students ie TM (score 97), KR (score 98), SA (score 115), WH (score 99), PR (score 119), SN (score 97). Based on the above data, can be presented based on the categories obtained by students as follows:

Table 1.2
Percentage Psychological Well Being Experimental Group (Post-Test)

Score Interval	Category	Frequency	Percentage (%)
≥ 95	High	0	0
96-120	Medium	6	100
≤121	Low	0	0
	Total		100

Based on the results of psychological well being scoring is also it can be seen the difference between experimental group values between pre-test and post-test results.

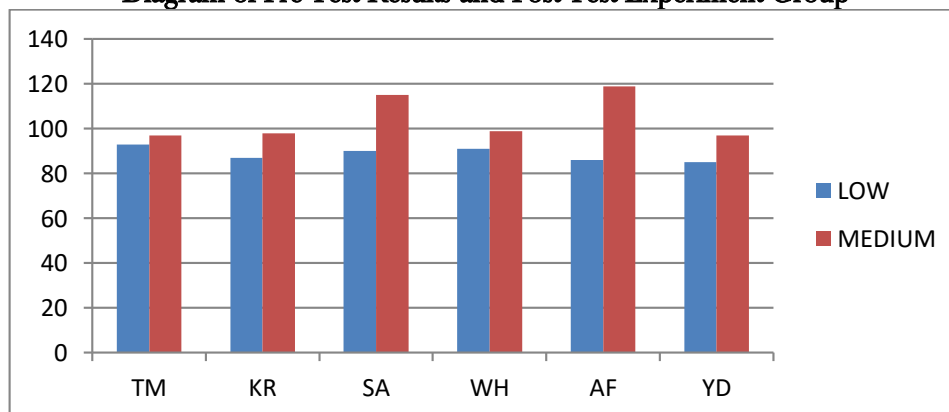
To see the psychological well-being changes in the experimental group based on pre-test and post-test results, it can be explained as follows:

Table 1.3
Results of Pre-Test and Post-Test Psychological Well Being Experimental Group

Interval	Category	Pre-test		Post-test	
		F	%	F	%
≥ 95	High	0	0	0	0
96-120	Medium	0	0	6	100
≤121	Low	6	100	0	0
Total		6	100	6	100

Based on the above table, it can be seen that there are differences in psychological well being condition of experimental group students between before and after receiving religious counseling treatment. Students who at the time of pre-test psychological well being is in the moderate category as much as 0%, after treatment to 100% (6 people). While students who previously were at a low level of 100% (6 people), after receiving the treatment of religious counseling fell to 0%. To see the psychological well being condition of each student in the experimental group based on the pre-test and post-test results, it can be explained in the following figure:

Diagram of Pre-Test Results and Post-Test Experiment Group



The hypothesis proposed in this study, namely: "The use of religious counseling can improve the psychological well being learners". To test the hypothesis used sign test with non-

parametric analysis because the sample in this study correlated and the data is ordinal shape. The data can be seen in the table below:

Table 1.4
Differences in Pre-Test Results and Post-Tests Questionnaire Psychological well being

Number	Initials Name	Pre-test (Xb)	Pre-test Category	Post-test (Xa)	Post-test Category	Difference Direction	Sign
1	LS	93	Low	97	Medium	Xb < Xa	+
2	MF	87	Low	98	Medium	Xb < Xa	+
3	DH	90	Low	115	Medium	Xb < Xa	+
4	MN	91	Low	99	Medium	Xb < Xa	+
5	PR	86	Low	119	Medium	Xb < Xa	+
6	SA	85	Low	97	Medium	Xb < Xa	+

Based on the above table, it can be seen that after being given treatment in the form of religious counseling and also post-test, there is an increase in psychological well being, which means that between the pre-test and post-test score there positive changes. In addition, the table above also shows that $X = 0$ and $N = 6$, the binomial table shows that for $N = 6$, the rho price is 0.009, the price is smaller than α and is in the rejection region for $\alpha = 0.05$. Thus it can be concluded that H_0 is rejected and H_a accepted which means the proposed hypothesis can be accepted is "The use of religious counseling can improve the psychological well being of students".

Discussions

The results show that religious counseling can improve the psychological well being of the students. Psychological well-being refers to a person's feelings about the activities of everyday life. In the process, there are fluctuations of thoughts and feelings that start from negative mental conditions to positive mental states, such as from trauma to acceptance of life (Al-Munzir, 2014; Haryanto & Phronesis, 2007). Psychological well-being is said to be an encouragement to explore the potential of the individual as a whole. Such encouragement can cause a person to become resigned to a psychological well-being or to try to improve the state of life (the psychological well-being of the individual becomes high). Psychological well-being deals with personal satisfaction, engagement, hope, gratitude, mood stability, self-meaning, self-esteem, joy, satisfaction and optimism, as well as recognizing strength and recognizing talents and interests. Psychological well-being leads the individual to be creative and understand what he is doing (Anggara, 2016; Haturahim & Halimah, 2016).

Psychological well-being in the individual must be well developed. Based on several studies that have been done, psychological well-being can affect some aspects of the individual's life. Research conducted by (Ersöz, 2017) on 522 students showed that psychological well-being effect on the level of depression and self efficacy in individuals. In addition, a study conducted by (İşgör, 2016) of 251 middle school students consisting of 149 women and 102 men between the ages of 14 and 19, showed that psychological well being influenced the average academic success of the students. Other studies were also conducted by (Sosik, Chun, & Koul, 2017) on 564 new students at a university in Thailand who showed that psychological well-being had a positive effect on the orientation of student learning goals on campus. Thus, psychological well-being is important to improve, especially in students in schools in order to be able to develop their potential optimally.

Psychological well-being has six dimensions (Ryff, 1995; Ryff & BH Singer, 2013) is; (1) Self-Acceptance Dimension. This dimension is concerned with the acceptance of the individual in

the present and his past, self-acceptance is also concerned with positive attitudes toward oneself. An individual is said to have a high self-acceptance value if he has a positive attitude towards himself, is able to appreciate and accept various aspects that are good or bad in him, and feel positive about his past life. (2) Positive Relation Dimension with Others. A person is said to have a positive relationship with others when he is able to establish a warm and trusting relationship with others, willing to care for the welfare of his neighbor, able to show empathy, affection, and intimacy. Positive relationships with others are also demonstrated by the ability to understand the concept of giving and receiving in a relationship. (3) Dimension of Autonomy. A person is said to have a high autonomy if he has independence and is able to decide everything by himself, able to withstand the social pressures to think and act in a definite way. Another characteristic is that he is able to evaluate himself with the standards he has set. (4) Environmental Mastery Dimensions. Someone is said to have high environmental mastery if he has the ability to manage or control the environment and is able to control external activities. In addition he is also able to take advantage of opportunities that exist in the vicinity effectively and able to choose or create conditions in accordance with the needs and personal values. (5) Purpose in Life Dimension. A person is said to have a high dimension of purpose in life when he has a goal in life, feel a sense of past and present life, and has a belief in the purpose of life given and has a target in his life every day. (6) Personal Growth Dimension. Someone is said to have a high personal growth characterized by a feeling to keep growing, open to new experiences, and have the ability to realize the capabilities it has. Furthermore, he can also feel the improvement that occurs to him and can transform into a more effective and self-understanding person.

(Ates, 2016) conducted a study of 308 prospective counselors consisting of 174 women (56.5%) and 134 men (43.5%). The study showed results that the firmness and perceived social support of family, friends and special people significantly affected psychological well-being. Factors Affecting Psychological Well-Being (Ryff, 1995; Ryff & BH Singer, 2013) include:

1. Demographic Factors

a. Age

According to (Ryff, 1995), age differences can affect differences in the psychological well-being dimensions. In his research, Ryff found that the dimensions of environmental mastery and the dimensions of autonomy have increased with age, especially from young adults to middle. The dimensions of positive relationships with others are also increasing. Other dimensions such as life goals and personal growth actually decreased, especially during middle to late adulthood. From the same study, there is no significant difference in self-acceptance dimension.

b. Gender

Ryff found that in the dimensions of positive relationships and personal growth dimensions, women had higher mean scores than men. This shows that sex also affects psychological well-being.

c. Socio-Economic Status

Data obtained from the Wisconsin Longitudinal Study found that higher education and employment status increased psychological well-being, especially in the dimensions of self-acceptance and dimensions of life goals. (Bell, 2015) found that unemployed individuals are less likely to have psychological well-being lower than those already employed. Those who are in a high social class, have a more positive feel to themselves and their past, and are more focused, than those from lower social classes.

d. Culture

Research on psychological well-being conducted in the United States and South Korea shows that respondents in South Korea scored higher on the dimensions of positive relationships with others and lower scores on self-acceptance dimensions. This can be due to a collective and interdependent cultural orientation. In contrast, American respondents had high scores on personal growth dimensions (for female respondents) and dimensions of life goals (for male

respondents), and had lower scores in autonomy dimensions than respondents in South Korea (Ryff, 1995). This proves that, culture can affect the psychological well-being.

e. Social Support

1) Emotional Support

Involves empathy and caring for someone. This support provides a sense of comfort, secure, owned, and loved. When strong support, psychological well-being will also increase.

2) Award Support

Award support comes through the expression of positive appreciation, encouragement or approval of thoughts or feelings, as well as positive comparisons between individuals and others. This support builds self-esteem, competence, and feelings of respect.

3) Instrumental Support

Instrumental support involves concrete actions or providing immediate help.

4) Informational Support

Informational support involves giving advice, guidance, suggestions, or feedback on one's behavior.

c. Evaluation of Life Experience

(Ha, Hong, Seltzer, & Greenberg, 2008; Uzenoff et al., 2010) states that the interpretation and evaluation of individuals in their life experiences have an influence on mental health and well-being. (Ryff, 1995) once measured the mechanism of self-evaluation and compared it with the psychological well-being dimensions. As a result, evaluation mechanisms have an effect on psychological well-being, especially on the dimensions of environmental control, life goals, and positive relationships with others.

d. Locus of Control

The locus of control is one's belief in "who" who has control over certain behaviors in himself. (Fitriani, 2011) reveals that the locus of control can predict the well-being of a person. Individuals with internal locus of control have higher psychological well-being than individuals with external locus of control.

e. Religiosity Factor

(Nisfiannor, 2004) found a link between engaging in religious activity with psychological well-being. The same is also found by (Amna, 2015; Vieten et al., 2013) that religiosity and psychological well-being are positively related. This is also reinforced by the findings of (Utami, 2012) which find that religion is capable of improving the psychological well-being of a person. That is, the higher the level of religiosity of a person, the stronger he lives this life.

f. Personality

(Ryff, 1995) conducted a study related to the influence of personality on psychological well being. The personality theory used is the big five personality factor. From these studies show that individuals who tend to have dominance in extraversion, conscientiousness and low neuroticism have high scores on the personal growth dimension. Meanwhile, individuals with agreeableness dominance and extraversion have high scores on the dimensions of positive relationships with others. While individuals with low neuroticism have high scores in the autonomy dimension (Amna, 2015; Vieten et al., 2013).

One effort that can be made to improve the psychological well being is to use religious counseling. In this study, religious counseling is referred to is Islamic religious counseling. Several studies have shown that there is an influence of the degree of individual religiosity to psychological well-being in the individual. (Rahmawati, 2016) conducted a study of 86 students who are working on thesis. The results of this study indicate that there is an influence of the level

of religiosity to the level psychological wellbeing on students who are working on thesis. Besides psychological wellbeing is influenced by 79.4% by the level of religiosity. Other studies were also conducted (Aprianto, 2017) on the influence of religiosity and self-control to psychological wellbeing. The study was conducted on 103 students MTs Negeri Bantul Kota. The results of this study indicate that the religiosity and self-control of a student can affect the level of his / her psychological wellbeing, so that it can help in improving student's success in learning, such as applying good religious behavior, able to withhold emotions, and be motivated in learning.

Religious counseling is the counseling that directs the counselee to God with the basic assumption that man is a creature of God. Humans experience a broken relationship with God due to sin. The continuing consequence of sin is that humans suffer mental wounds that need to be healed through counseling relations (Hardiansah, 2016). The healing process is achieved through a counseling strategy which is the basic plan of intervention to achieve the goal of counseling, namely healing the internal wound (Humaidah, 2015).

(Lubis, 2011; Sumari & Baharudin, 2016) argues that "Islamic Counseling emphasizes spiritual solutions based on love and fear of ALLAH and the duty of fulfill our responsibility as the servants of God on this earth." He further argues that Islamic counseling oriented to solve problems; a) marriage and family, b) mental health, and c) religious awareness. The process of assistance given to individuals (either individually or in groups) in order to gain enlightenment in understanding and practicing religious values (aqidah, worship, and noble deeds) through *uswah hasanah* (exemplary good example), habituation or training, dialogue and provision of information that lasts from an early age to old age, in an effort to achieve the happiness of the world and the hereafter.

(Daulay, 2016; Siregar, 2015) also added that religious counseling (*islami*) is a process of providing assistance to individuals to be able to develop awareness and commitment diverse (primordial *kemakhlukannya fitrah = tauhidullah*) as servants and caliphs of God responsible for welfare the happiness of living together, both physically-physical and psychic-spiritual, both in this world and in the hereafter. In addition, religious counseling (*islami*) is a process of self-meaning in social meaning, or personal development process characterized by individual (ritual) and social transcendence.

Accordingly (Daulay, 2016; Siregar, 2015) Islamic counseling has several principles, namely: a) confidentiality, b) trust, c) love of doing good to others, d) developing brotherly attitudes, or creating (f) having a habit of listening to good, g) understanding other people's cultures, h) co-operation between scholars and counselors, i) having legal awareness, j) aiming to improve faith and devotion to Allah, and k) make Prophet Muhammad SAW as the main model (*uswah hasanah*) in life, especially concerning the attitude of his affection to others.

(Rozikan, 2018; Rusuli, n.d.) suggests that this counseling is a motivational process to the individual (human) in order to have awareness for "come back to religion". Because religion will enlighten its attitude, thought, and behavior patterns toward personal and social life that is "*sakinah, mawaddah, rahmah, and ukhuwwah*", so that man will avoid unhealthy mental, or individualistic, exploitative (greedy) or greedy), bourgeois, materialistic, and hedonistic (*hubbud dunya wakaraahiyatul death*), which triggered the emergence of the calamity of life on earth (*alfasaadu fil ardhi*). People who have spiritual ailments *hubbud dunya wakaraahiyatul death*, in fulfilling the needs of his life, or desire desire no longer pay attention to religious norms or moral ethics (*halal-haram*), but using the principle of justifying all means (such as in achieving office or grab wealth he corrupt, stealing, collusion, falsifying diplomas, pledging false / lying, killing other people whom he perceives as rivals and damaging the environment).

Based on the above meanings, the service of Islamic counseling in general aims to realize the identity of the individual as a servant of Allah and the Caliph on earth, and able to make it happen in charity *shaleh* (worship *mahdloh / hablum minallah, gair mahdloh / hablum minannas*) in order to achieve happiness in the world and the hereafter (Lumongga, 2014).

In particular, Islamic counseling aims at helping individuals to have the following attitudes, awareness, understanding, or behavior.

- a. Has an awareness of the nature of himself as a makhuk or servant of God.
- b. Has awareness of the function of his life in the world as a caliph.
- c. Understand and accept the situation itself (advantages and disadvantages) in a healthy manner.
- d. Have healthy habits in eating, sleeping, and using free time.
- e. For those who are married soyogyanya create a functional family life climate.
- f. Having commitment to always practice religious teachings (worship) as well as good, both *hablumminallah* and *hambannum minannnas*.
- g. Have positive attitudes and learning habits or work.
- h. Understand the problem and deal with it fairly, steadfastly, or patiently.
- i. Understand the factors that cause the occurrence of problems or stress.
- j. Be able to change perception or interest.
- k. Able to take wisdom from the misfortune (problem) experienced.
- l. Be able to control the emotions and try to muffle them with introspection.

Counseling activities can be done with some help services:

- a. Tabayyun, namely obtaining clarity of information or data about the client's personal.
- b. Al-hikmah, which provides scientific knowledge or provide information about various things that are meaningful for the client in an effort to develop or actualize his potential.
- c. Mau'idhah (Taushiah), ie giving advice to clients who experience problems individually.
- d. Mujadalah, which is the effort to create a dialogical situation in the group counseling process.

So psychological well being becomes an important part of achieving student achievement in school. Therefore, efforts should be made to help students improve their psychological well being. Religious counseling services can be an alternative effort done, because counseling and counseling with religious counseling techniques proved to improve psychological well being learners. This can be seen in the difference table of pre-test results and post-test questionnaire psychological well being, where the pre-test results show the psychological well being experimental group is in the low category. After religious counseling services were given to the experimental group, the psychological well-being level of the students increased. In the experimental group the results of psychological well being test have increased, this condition is caused by the given treatment that is the application of religious counseling technique in guidance and counseling service.

Conclusions

Based on the data of the research results, which then performed statistical analysis and hypothesis testing, it can be concluded that the application of religious counseling services can improve psychological well being in students. This proves that religious counseling services are very useful in improving the psychological well being of the learners. Psychological well being is increased is expected to optimize student achievement so that the potential of the student can be used optimally.

Limitations of the study

The results of this study are inseparable from the various limitations that exist, namely (1) The implementation of experiments that should be done as much as 6 stages, due to limited time and limited authority researchers, to the stage that can be done as much as 5 to allow results obtained less than maximum or not in accordance with which are expected. (2) This research can not represent all students

in school, because the subject of research is categorized as small that is less than 10 people. (3) In this research, the application of religious counseling technique on new guidance and counseling service in the test try at SMK Nusantara Wisata Respati East Jakarta, has not been tested in other schools. (4) Implementation of experiments in this study can not control the validity and reliability of internal students in full. This is due to the limitations of researchers to exercise complete control over the subject.

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