

## EFFORTS OF COUNCIL TEACHER IN REDUCE PEER FRIENDS' BAD PREJUDICE AT MADRASAH ALIYAH LABORATORY STUDENTS IN STATE ISLAMIC UNIVERSITY OF NORTH SUMATERA

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**Abstract:** The research aims to find out: (1) The condition of peer prejudice towards Madrasah Aliyah Laboratory (MAL) students at State Islamic University (UIN) North Sumatra and (2) The efforts of counseling teachers in reducing prejudice against MAL students at UIN North Sumatra. The method used in this study is a qualitative method, research data collection is carried out by utilizing observation, interviews, and document review. The steps taken in analyzing the data are by compiling data, connecting data, reducing, presenting data then concluding. Through this research it was found that: (1) The occurrence of prejudice among peer students at MAL UIN-SU Medan was due to errors in reading incorrectly, responding incorrectly, hearing incorrectly, misunderstood, misunderstood, and misunderstood. The conclusions that arise from these mistakes will lead to unfavorable prejudices about something or someone. Among students also there is such a thing. Errors in various matters, as stated above, will create prejudice against his friends, even though this does not actually happen. (2) The efforts of the counseling teacher in reducing the occurrence of prejudice among MAL students at UIN North Sumatra. As for the forms of prejudice that occur among MAL students at UIN North Sumatra Medan, in the observations of researchers, there are several kinds. There are in the form of judging wrongly, staying away or not wanting to approach, bullying, physical harm and slander. All of these forms of prejudice will have a negative impact on students, and (3) The efforts made by the counseling teacher MAL UIN North Sumatra Medan teacher in reducing the occurrence of prejudice among their friends are by

carrying out various activities aimed at reducing bad prejudice. At least two approaches have been taken. First by giving an example to each student that prejudice should not occur and showing the various negative consequences it causes. Second, by providing services that has been required in the counseling teacher.

*Keywords: Keywords: Counseling teacher, bad prejudice*

## INTRODUCTION

One of the implementers of education in schools is counseling teachers or in ancient times called school counselors who have several important roles, namely as the main executor in the implementation of the counseling program in schools. The main task is to get services for all children and all aspects of their potential so that students are able or have the skills to solve the problems they face to the best of their abilities. In this context, Counseling teachers with their knowledge and skills are used to help make it easier for students to solve problems, make decisions so that they are skilled and achieve overall maturity and maturity goals, both intellectual moral, spiritual, social, and aesthetic.

The existence of counseling teachers as individuals who have the understanding, knowledge, attitudes and skills to guide students with problems, including members of the community who need help to help solve the problems they face. According to Gantina Komalasari, et.al, in the process of implementing counseling services, its existence plays a role in maintaining three core conditions, which provide a conducive climate to encourage therapeutic change and development.<sup>1</sup>

In schools, students are referred to as individuals who have the same rights and obligations in the eyes of the 1945 Constitution to get a proper and equal education with other students, so as to educate the life of the nation and improve the quality of human resources in Indonesia. However, with the rapid development of information system technology

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<sup>1</sup> Prayetno, *Konseling Professional yang Berhasil Layanan dan Kegiatan Pendukung*, (Jakarta: PT Gaja Grafindo Persada, 2017) p. 14



in the world, especially Indonesia, it has resulted in many students experiencing damage resulting from their inability to control themselves in keeping up with the rapid development of information system technology, and this has fatal consequences for students who start to cause deviant and bad behavior, such as brawls, drug abuse, deviant sexual behavior, moral degradation, unsatisfactory academic achievement, family problems, lack of motivation to study, and even failed in final test

One of the factors that is felt to need attention is the interaction between students at school as peer association. Various values and forms as the contents of the interaction between them are found in that interaction. One of them is the emergence of bad prejudice in their association. Prejudice is a negative behavior that directs groups to individualism based on limitations or misinformation about the group.<sup>2</sup> Prejudice can also be defined as something that is emotional, which will easily become a motivator for the emergence of social explosions. Prejudice can be interpreted as a negative attitude towards something without a clear or underlying reason for that attitude. In social psychology, prejudice has a tendency to give certain negative consequences<sup>3</sup>.

Prejudice means making a decision before knowing the relevant facts about the object. Originally the term referred to a judgment based on one's race before having relevant information on which to base that judgment. Furthermore, prejudice is also applied to fields other than race. The definition is now an unreasonable attitude unaffected by rational reason. Technological developments apart from the positive side that is felt, the negative side is actually so worrying. At this time, everyone has unlimited freedom of self-expression and has a container or some kind of place to pour out all their thoughts and feelings. Without any restrictions, prejudice, insults and other hate speech circulate freely. It's often heard, friends become enemies, tenuous relationships with immediate family because of this technology.

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<sup>2</sup> Robert A Baron, *Psikologi Sosial*, (Jakarta: Erlangga, 2004), p. 249

<sup>3</sup> Ibid., p. 250



Then should all forms of prejudice be avoided, of course not. Good prejudice must be done to anyone including yourself. Good prejudice towards yourself can be done with the understanding that he was created as a perfect creature by Allah and has the ability to solve problems, has strengths and/or goodness that can be continuously improved so that goodness is contagious, useful for others and becomes a practice in his daily life. And most importantly good prejudice to Allah. When someone gets a test from Him, believing every difficulty they face is a form of God's love and He gives a way out while seeking and fulfilling it with prayer. His decrees are definitely the best, it's just that they are often slow to find their meaning.<sup>4</sup>

As social beings, communicating with one another is a necessity. However, what cannot be prevented when communicating and interacting often creates bad prejudices. Not infrequently when someone gets together with friends, office colleagues the topic that is most often conveyed is talking about other people (*ghibah*). Enthusiasm to talk about someone's badness has a longer duration of time than talking about someone else's success. How does a person when faced with obstacles, how the ups and downs process becomes less interesting to discuss.

Being the subject of other people's prejudice is not easy for people who experience it. Making someone low self-esteem, depressed, anxious, experiencing deep sadness, becoming a closed person who ultimately withdraws from the environment. Just because someone is unable to hold their hand to write hurtful sentences, not trying to hold their tongue when dealing with other people has a bad impact on your own. Even though Muslims are asked to give as many reasons as possible for relatives or family to receive bad information, as what Aa'Gym once said: "Find a thousand and one reasons to be kind in your opinion, it will undoubtedly be calmer than a life full of bad prejudice."<sup>5</sup>

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<sup>4</sup> Achmanto Mendatu, *Mendefenisikan Prasangka*, (Semarang; Bima Sakti, 2004) p. 112

<sup>5</sup> Ibid. p. 119



Thus the services and activities supporting guidance and counseling can lead students to obtain high learning achievements and avoid problems in their lives, so that their daily lives can run effectively.

## THEORITICAL REVIEW

Guidance and counseling teacher as known as BK is a term consisting of two words, namely guidance and counseling.<sup>6</sup> Hansen argues that counseling is a method of vocational guidance to help individuals appropriately according to what they need. While guidance is an educational and development effort that emphasizes a systematic learning process. Is a service process provided to individuals to assist them in acquiring the necessary knowledge and skills in making choices and plans according to their needs.<sup>7</sup> According to Prayitno, guidance is assistance given to individuals to make wise choices and adjustments, in other words, guidance is also interpreted as a process of assistance provided by the counseling teacher or counselor so that students can achieve optimal development.<sup>8</sup>

As a goal in guidance and counseling is in line with, as stated in the Law on the National Education system of 2003, namely the realization of intelligent whole human beings who believe in and fear God almighty and have noble character who have knowledge and skills of physical and spiritual health personality gradual and independent as well as a sense of social and national responsibility. In particular, the provision of guidance and counseling services is aimed at helping students to achieve their own development goals in personal, social, learning, and career aspects. Personal and social guidance is used as an effort to realize a pious, independent and responsible personality. Through guidance learning is prepared by students to realize hardworking and productive individuals.<sup>9</sup>

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<sup>6</sup> Tohirin, *Bimbingan dan Konseling di Sekolah dan Madrasah Berbasis Integrasi*, (Jakarta; Rineka Cipta, 2013) p. 15

<sup>7</sup> Saiful Akhyar lubis, *Konseling Islam dan Kesehatan Mental*, (Bandung: Cita Pustaka Media Perintis, 2011) p. 14

<sup>8</sup> Tohirin, *Bimbingan dan Konseling...*, p. 19

<sup>9</sup> Dewa Ketut Sukardi, *Pengantar Pelaksanaan Program Bimbingan dan Konseling di Sekolah*, (Jakarta; PustakaPelajar, 2010), p. 44



Counseling teachers are the main element in implementing guidance and counseling in schools. Through the Minister of Education and Culture SKB and the Head of BKN No. 0433/1993 and No. 25 of 1993 concerning instructions for the implementation of teacher functional positions and credit numbers article 1 paragraph 4 states that counseling teachers are teachers who have full authority and rights in guidance and counseling activities for a number of students.<sup>10</sup> Counseling teachers are responsible for carrying out a series of guidance and counseling services.<sup>11</sup> They themselves have the main duties of professionals who are formally authorized to administer counseling, because they master a set of competencies needed for guidance and counseling workers. According to Suprianto, counseling teachers are one of the educators in educational institutions, therefore counseling teachers are required to have competence as educators who have characteristics. school.<sup>12</sup>

As educators, counseling teachers are responsible for providing guidance and counseling services and caring for students.<sup>13</sup> BK teachers must be guided by the guidelines and regulations used in guidance and counseling, one of which is Guidance and Counseling Seventeen plus as has been used so far. As an influence, counseling teachers are assigned to provide services to the students they care for, in accordance with the Decree of the Minister of Education and Culture and the Head of the State Personnel Administration Agency No. 0433/P/1993 and Number: 25 of 1993, it is stated that in each school there are officers who carry out guidance and counseling for one counseling teacher to every 150 students.<sup>14</sup>

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<sup>10</sup> Abubakar M. luddin, *Dasar-dasar Konseling Tinjauan Teori dan Praktik*, (Bandung; Graphity Ekspres, 2010), p. 69

<sup>11</sup> W.S. Winkel, *Bimbingan dan Konseling Diinstitusi Pendidikan*, (Jakarta: Grasindo, 2007) p. 118

<sup>12</sup> Mamat Suprianto, *Bimbingan dan Konseling Berbasis Kompetensi Orientasi Dasar Pengembangan Profesi Konselor*, (Jakarta:PT Raja Grafindo Persada, 2011) p. 11

<sup>13</sup> Abubakar M. luddin, *Dasar-dasar Konseling...*, p. 18

<sup>14</sup> Prayetno, dkk, *Buku II Pelayanan Bimbingan dan Konseling*, (Jakarta: Ikrar Mandiri Abadi, 2007,) p. 46





The various forms of activities or services carried out by counseling teachers as their main obligations or tasks at school are assistance services for students both individually and in groups, so that they are able to be independent and develop optimally, in the areas of developing personal life, social life, learning abilities and career planning. through various forms of services and support activities.<sup>15</sup>

Prejudice is a negative behavior that directs groups to individualists based on limitations or misinformation about the group.<sup>16</sup> Prejudice can also be defined as something that is emotional in nature, which will easily become a motivator for the emergence of social explosions. Prejudice can be interpreted as a negative attitude towards something without a clear or underlying reason for that attitude. In social psychology, prejudice has a tendency to give certain negative consequences.<sup>17</sup> Bad prejudice, also called *suudzan*, is a mental attitude that always has a negative or bad view of everything. An example is accusing someone of being bad because they are not happy with their personality even though there is no strong evidence to support it.

Human interaction, both between individuals and between groups cannot be separated from cognitive processes. What other people see, or what other people see from it is information. This enters into a cognitive process which is then processed by a person's thinking mechanism to produce a conclusion. This conclusion can be a judgment that can be measured in a positive vs negative framework. For example, someone has a friend whose way of speaking is rude. This way of speaking is something that can be caught from him, then processed in his thinking system, and will produce certain conclusions. Let's say then it is concluded that "oh my friend this is a grumpy person". The process between information about how to speak rudely to giving rise to the judgment that

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<sup>15</sup> Fenti Hikmawati, *Bimbingan Konseling*, (Jakarta: PT Raja Grafindo Persada, 2010) p. 46

<sup>16</sup> Robert A Baron, *Psikologi Sosial...*, p. 249

<sup>17</sup> Ibid. p. 250



the subject is an angry person is a process that takes place in one's awareness of one's mind.<sup>18</sup>

The question then is, to what extent the conclusions or judgments made on something, or someone are in accordance with the facts about that person. This is of course a question worth asking. Furthermore, is it not possible for certain biases to occur which then make our judgments inaccurate, moreover, we often have limited information. This process of judgment which often takes place even without complex cognitive processes is known as prejudice. In Islam, it is called *dzon*. Psychology tries to explain why prejudice can occur and how to prevent this prejudice so that it does not lead to more destructive interactions such as discrimination and conflict. Islam provides moral guidelines so that we stay away from negative prejudices.

Al-Quran, specifically Surah Al Hujuraat verse 12 gives confirmation about this psychological process:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning; "O you who believe! Stay away from most prejudices, in fact some prejudices are sins and do not find fault in others and do not let any of you backbite some of the others. Do any of you like to eat the flesh of his dead brother? Of course you feel disgusted. And fear Allah, indeed Allah is the Acceptor of repentance, the Most Merciful."<sup>19</sup>

Furthermore, in the hadith, Rasulullah SAW also emphasized that:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

<sup>18</sup> Sri Utami Rahayuningsih, *Sikap*, (Jakarta: Erlangga, 2008), p. 49

<sup>19</sup> Religious Department of the Republic of Indonesia, 2009: 437





Meaning; “Be afraid of you being prejudiced, because it is a lie of words.”<sup>20</sup>

The verses and hadith above provide confirmation about the badness of prejudice within the moral framework of the Islamic religion. Of course, this prejudice very easily arises, whether it's just in our minds, or we have articulated it in words or actions that are discriminatory in nature. In simple terms, prejudice can arise in the process of making judgments before knowing relevant facts about an object or individual. It can also appear in an unreasonable attitude or a tendency to judge everything, even those that are completely unrelated to that person.

## METHODOLOGY

This study uses qualitative research with descriptive methods, the research that refers to this research is that this research prioritizes events that originate from natural events at the research location, namely MAL UIN North Sumatra. According to Strauss and Coblin, qualitative research is a type of research in which the discovery procedure does not use statistical or quantification procedures. In this case qualitative research is research about a person's life, stories, behavior, and also about the functioning of organizations, social movements or reciprocity. (Salim and Syahrur, 2016: 41). Meanwhile, according to Moleong, qualitative research is research that intends to understand the phenomenon of what is experienced by research subjects holistically, and by means of descriptions in the form of words and language, in a special natural context by utilizing various scientific methods.<sup>21</sup>

According to Masganti, qualitative research is in-depth research using data collection techniques from research informants in natural settings. Researchers interpret phenomena in terms understood by informants. Qualitative researchers build a complex and holistic picture of the problem the researcher is studying with a detailed description from

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<sup>20</sup> Salim Bahreisy, *Terjemahan Riadhussalihin*, (Jakarta: Bulan Bintang, 1997) p. 473

<sup>21</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2012) p. 6



the informant's perspective.<sup>22</sup> The data obtained in the research is a very important part, based on the data obtained, the results of the research can be known. The data was obtained directly from the results of interviews with research subjects and supported by data obtained from counseling teachers at schools regarding peer prejudice against students at MAL UIN North Sumatra.

Data analysis is the process of systematically searching for and compiling data obtained from the results of the above data collection methods, so that the data can be understood and the data findings can be used as information to others. Data analysis began since the researcher entered the field, during the field and after finishing in the field.

In qualitative research, the factor of validity of the data is very concerned because a research result will be meaningless if it does not receive recognition or trust. According to Lincoln & Guba that to achieve trustworthiness (truth) credibility techniques are used, namely prolonged engagement, persistent observation, triangulation. Triangulation is information obtained from several sources cross-checked and between interview data and observation data and documents, as well as examining data from various informants. Moleong, triangulation is a data validity checking technique that can take advantage of something other than the data for checking purposes or as a comparison of data obtained from the use of data collection techniques.<sup>23</sup>

## RESULTS AND DISCUSSION

Bad prejudice is part of a mental disorder. Because because the soul tends towards evil. In this case, the soul in question is reason. It is the inclination of the mind towards evil. The characteristics of bad prejudice are:

- (1) Not based on the truth. This characteristic usually applies to people who do not directly know or see a fact and usually these people only know from the news that they hear.

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<sup>22</sup> Masganti Sitorus, *Metodologi Penelitian Pendidikan Islam*, (Medan: IAIN PERS, 2016) p. 158

<sup>23</sup> Salim dan Syahrums, *Metodologi Penelitian Kualitatif*, (Bandung: Citapustaka Media, 2016) p. 166



- (2) Based on experience, this characteristic is the reason for the emergence of prejudice. There are many reasons for the emergence of prejudice. When a person has a bad experience of another person, he will have a bad opinion of the other person based on his experience.
- (3) Not according to reality. This is another important characteristic whether an attitude or word is considered bad or not. If a person's attitude or words are not in accordance with reality, then he has been judged to have committed an act of prejudice. Such prejudice is called tumnah or accusation. Then there will be slander.

Basically, among believers it is forbidden to be prejudiced, because by prejudice, hostility will arise. In Islam, we are also prohibited from being prejudiced against fellow believers, because some of these prejudices are sins. As for the causes of prejudice, it does not just happen or does not occur automatically, prejudice against other people. But there are certain factors that cause him to be prejudiced, this prejudice revolves around issues that are negative towards other people (groups). There are several factors that lead to prejudice.

- (1) People are prejudiced in order to find scapegoats, in trying, someone experiences failure or weakness. The cause of the failure is not sought in himself but in others. It is this other person who is made a scapegoat as the cause of his failure.
- (2) People are prejudiced, because indeed they have been prepared in their environment or group to be prejudiced.
- (3) Prejudice arises because of differences, where these differences give rise to feelings of superiority.

Prejudice is one of the causes of horizontal conflict in today's society. Starting from prejudice giving rise to excessive suspicion which leads to slander and disharmony between one another. The aspects are 1). Cognitive Aspect Is an attitude related to the symptoms regarding in one's mind. The existence of this aspect arises from the management of individual experiences and beliefs about certain groups. This aspect also



contains individual perceptions and expectations of various social groups. An example of this aspect is that the caliph and fatimah believe that angel is an arrogant and ignorant child. This belief underlies the caliph and Fatimah to have negative thoughts about angels. 2). Affective Aspect This aspect is in the form of a process involving certain feelings such as fear, envy, sympathy aimed at certain objects. This aspect is more directed to a person's emotions, on the positive side this feeling is in the form of a sense of pride, sympathy, closeness and identification while the negative side can be in the form of feelings of envy, feeling unrivaled, antipathy, even hatred towards other people. 3). Conative Aspect This aspect has a tendency to do something either positive or negative. A positive attitude makes someone will help or help or support the object. Negative attitude means trying to avoid, destroy or harm the object.

Thus prejudice can be said as stated by Newcob as an attitude that is not good and as a predisposition to think, feel, act in a way that opposes or avoids and not supports or approaches other people, especially as members of a group. It will arise from the phenomena that occur in society. A person's experience at a glance, which is merely performance in nature, will very quickly lead to a negative attitude towards a group or towards a person. Seeing the appearance of negroes often gives the impression of being hard, sadistic, immoral and the like. Such a view will create the impression of being reluctant to associate with them and always look at them with a negative attitude.

Here it can be concluded that the aspect of prejudice is about thoughts, feelings and actions, regarding these three things we as beings who need each other should be able to control and guide good thoughts towards others and it is not easy to think badly about others. guiding good feelings towards others and keeping away bad feelings such as jealousy which eventually turn into hatred and produce bad behavior towards others.

## CONCLUSIONS AND SUGGESTION

Based on the results of research and discussion, the conclusions that can be presented in this study are as follows:



The occurrence of prejudice among peer students at MAL UIN-SU Medan due to errors in reading incorrectly, responding incorrectly, hearing incorrectly, misunderstanding, and misunderstanding. The conclusions that arise from these mistakes will lead to unfavorable prejudices about something or someone. Among students also there is such a thing. Errors in various matters, as stated above, will create prejudice against his friends, even though this does not actually happen.

The efforts of the counseling teacher in reducing the occurrence of prejudice among MAL students at UIN North Sumatra. As for the forms of prejudice that occur among MAL students at UIN North Sumatra Medan, in the observations of researchers, there are several kinds. There are in the form of judging wrongly, staying away or not wanting to approach, bullying, physical harm and slander. All these forms of prejudice will have a negative impact on students.

The efforts made by counseling teachers at MAL, UIN North Sumatra Medan in reducing the occurrence of prejudice among their friends are by carrying out various activities aimed at reducing the occurrence of prejudice. At least two approaches have been taken. First by giving an example to each student that prejudice should not occur and showing the various negative consequences it causes. Second, by providing services, in this case services that have been required in the guidance and counseling. Based on the research results and research conclusions, the following suggestions can be put forward:

For counseling teachers at MAL UIN-SU Medan to be more optimal in providing career understanding to MAL UIN-SU Medan students, to intensify collaboration with school personnel in conveying information on the causes and consequences of prejudice. For MAL UIN-SU Medan teachers to pay more attention to and optimize students' understanding of prejudice so that students get good interaction or association among them. For MAL students UIN-SU Medan to always be active in participating in guidance and counseling activities at school so that they are able to place themselves well in interactions with their fellow schools.



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