Effectiveness Of Reality Group Counseling Based On The Values Of The Quran To Improve The Responsibility Of Students Of Madrasah Aliyah In Prayer Worship

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Abstract: The purpose of this study was to determine the effectiveness of reality group counseling based on the Qur'an to improve students' responsibility for prayer worship. This study used an experimental pretest-posttest one-group design. There are two types of instruments used, namely data collection instruments and experimental guides. The experimental guide consists of a reality group counseling book based on Qur'anic values, a guide for counselors, while the measuring instrument consists of a scale of responsibility for prayer worship developed from Lickona's theory. The results of the validity test using Pearson Product-Moment showed that all items had a significance of <0.05; it can be said that all items were valid with a correlation coefficient between 0.262-0.644. The results of the reliability test showed a Cronbach's Alpha value of 0.856, which means that the scale of responsibility for prayer worship used was reliable. Based on the Wilcoxon test in the group, a sig. A value of 0.005 <0.05 was obtained. then there is a statistically significant difference between the pretest and posttest measurements, rejecting the null hypothesis and accepting H1. It can be said that group counseling based on Al-Quran values is effective in increasing students' responsibility in carrying out prayer.
Keyword: Group counseling reality; Responsibility of Prayer worship

Abstrak: Tujuan penelitian ini adalah untuk mengetahui keefektifan konseling kelompok realitas berbasis nilai-nilai al-qur'an untuk meningkatkan tanggung jawab ibadah sholat siswa. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kuantitatif dengan jenis penelitian eksperimen pretest - posttest one group design. Ada dua jenis instrumen yang digunakan yaitu instrumen pengumpulan data dan panduan eksperimen. Panduan eksperimen terdiri dari buku konseling kelompok realita berbasis nilai-nilai al-qur'an panduan untuk konselor, sedangkan alat ukur terdiri atas skala tanggung jawab ibadah sholat yang dikembangkan dari teori Lickona. Hasil uji validitas menggunakan product moment pearson menunjukkan bahwa semua item memiliki signifikansi < 0,05 dapat dikatakn semua item dinyatakan valid dengan koefisien korelasi antara 0,262-0,644. Hasil uji reliabilitas menunjukkan nilai Alpha Cronbach sebesar 0,856 yang berarti skala tanggung jawab ibadah sholat yang digunakan terpercaya. Berdasarkan uji Wilcoxon pada kelompok diperoleh nilai sig. 0,005 <0,05, maka ada perbedaan yang signifikan secara statistik antara pengukuran pretest dan post test, menolak

H0 menerima H1. Dapat dikatakan konseling kelompok berbasis nilai al-qur'an efektif untuk meningkatkan tanggung jawab siswa melaksanakan ibadah sholat.
Kata kunci: Konseling kelompok realita; Tanggung jawab, Ibadah sholat

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Introduction

As time goes by, the development of Science and Technology (IPTEK) is growing rapidly and soaring, especially in the current era of society 5.0 (Sari & Atmoko, 2024). In an era where everything is sophisticated, it is easy to make many people careless, forget their duties, and forget their obligations, especially for teenagers who are still unstable. An era where everything is sophisticated and technological advances have negative impacts that can affect the decline in children's willingness and responsibility to learn and worship (Hariyani & Rafik, 2021). Television and social media shows tend to have minimal educational value, giving rise to various problems (Muharram, 2017).

It is often found that children are negligent in carrying out obligatory prayers; there are still teenagers who like to hang out (gather) during Maghrib prayers, spending time playing with gadgets (Khairun Nisa & Abdurrahman, 2023). Salam (2023) in his research found that some children do not perform obligatory prayers because they often hold cellphones, play games, or just watch TikTok videos and other social media. There are still negligent students, like to postpone prayers because they continue to play with cellphones, have low motivation to worship, are lazy to pray, or are willing to perform complete prayers, but are still often late.

It is very unfortunate if the development of theory and science is not balanced with religious values, this is because religion plays a very important role both in present life and in the future (Abrori & Nurjannah, 2023). Recently, schools have begun to emerge that implement religious programs as an effort to improve students' morals by implementing prayer in schools, in line with QS: al-'Ankabût, explaining that prayer is a deterrent to fakhsyá' and munkar(Azizah & Maulidah, 2023). However, getting children used to praying regularly is not as easy as turning the palm of your hand; it requires understanding, habituation, and also conditioning over a period that is not short (Hariyani & Rafik, 2021).

Character education becomes a very vital aspect in rapid technological progress, with the aim of forming students' personalities through moral learning. The results can be reflected in concrete actions, such as good behavior, honesty, responsibility, respect for others, hard work, and other positive values.(Mainuddin et al., 2023). The implementation of character education will be maximized if supported by internal and external factors, especially to increase the motivation to

pray among teenagers. Internal factors are grown from within, while external factors are supported by the example of parents, teachers, or clerics (Soleimani & Allahyari, 2021).

The results of the questionnaire analysis of the needs of students at Madrasah Aliyah (MA) showed that 30% of class X students chose the item "the quality of my worship is still lacking", this phenomenon is likely related to the results of the researcher's interview with students who live at home (not living in the boarding school), which showed that: in students' daily lives there are often missed prayers, sometimes 1 or 2 times. Some students wake up late, so they miss the dawn prayer. This phenomenon illustrates that missing prayers is a common thing and does not matter, even though maintaining prayers is important because prayer is a mandatory worship, whether it is carried out or not, in the afterlife, you will be held accountable.

It can be said that the responsibility of the students' prayer worship at Madrasah Aliyah (MA) still needs to be improved, even though so far, the conditioning of the madrasah has been arranged in such a way. Serious handling is needed so that the responsibility of students in praying can be increased. In dealing with various student problems, BK teachers should be able to provide complete counseling services or the best counseling (Zuhal et al., 2024). Counseling can be implemented as an effective assistance effort as long as it is adjusted to the problems faced (Yamamoto et al., 2018).

In helping students achieve developmental tasks, especially the responsibility for prayer, the form of service that can be provided is counseling services.(Setyaputri et al., 2016). In the implementation of this counseling, the author used reality group counseling. The reason for using reality counseling is that this approach has proven effective in increasing responsibility. The effectiveness of reality counseling in increasing responsibility is proven by research by Juita et al. (2021), which revealed that group counseling using a reality approach has proven effective in increasing students' academic responsibility. Meanwhile, Setyawan & Prabawa (2023) in their research concluded that group counseling services with a reality approach can help increase students' sense of responsibility in learning (Setyawan & Prabawa, 2023).

The use of group counseling was chosen with considerations of time efficiency (Erniasari et al., 2022). Through group dynamics in the counseling process, group members can more easily discuss the problems they face (Husainiah et al., 2020). In group counseling, members can share, open up, convey the problems they face, listen attentively, and respond to fellow members (Yusri, 2016). The selection of group counseling refers to Fitriasiwi's research (2022), which concluded that group counseling can significantly help overcome students' problems in both personal and social fields (Fitriasiwi et al., 2022).

Efforts to form a responsible character are carried out through three stages explained by Lickona (2009), namely: moral knowing (providing understanding and knowledge about morals), moral feeling (building a sense of love and pleasure in doing good), and moral action (carrying out moral actions). These three stages eventually develop into habits (Siagian & Tambusai, 2023). The three stages of character formation are in line with the conclusions of the research by Bokori et al (2022), which states that the level of knowledge of prayer is significantly correlated with the practice of prayer in encouraging students to perform prayer (Bokori et al., 2022)

Counselors can understand clients well by understanding local socio-cultural factors (Princess, 2018). Related to the implementation of research at Madrasah Aliyah (MA), which is located in a pesantren environment, where guidance and counseling in pesantren refers to Islamic rules (Al-Qur'an and Hadith), with an emphasis on the formation of student morals (Zuhal et al., 2024). Therefore, the novelty in this study uses a reality approach based on the values of the Qur'an, such as: the value of obedience to Allah and parents (by: QS Luqman verse 17), the value of discipline (by QS Al-Isra 78), the value of responsibility and honesty (by QS Al-Muddasir verse 38), and the value of patience and sincerity in restraining lust (by QS Al-'Ankabut: 45). Based on the theory and results of previous research on reality counseling, as well as the current phenomenon of MA students' problems, it is necessary to conduct a study on "The Effectiveness of Reality Group Counseling Based on Al-Quran Values in Increasing Responsibility for Prayer Worship of Madrasah Aliyah Students".

Methods

The approach used in this study is a quantitative approach with a pretest-posttest one-group design experimental research type (Uskenat et al., 2021; Seriwati, 2017). Data collection was carried out on one group of subjects twice, namely before and after the experiment. The first measurement was carried out with a pre-test using a scale of responsibility for prayer worship. The purpose of the pre-test was to obtain an initial picture(Mooy et al., 2024), then given a reality group counseling treatment based on the values of the Qur'an in 4 counseling sessions, and after the treatment was carried out, a second measurement (post-test) was carried out using a scale of responsibility for prayer worship with the same material (Ali Masrohan, 2017).

The population in this study was class X students of MA Ghozaliyah in the 2024/2025 academic year. The selection of research subjects was based on the fulfillment of certain criteria (purposive sampling) (Bangkit et al., 2022). The criteria are MA students who have a low level of responsibility for prayer and worship.

From the selection process, 13 students were selected who had a low category of responsibility for prayer worship based on the scores obtained from the scale of responsibility for prayer worship. The 13 students were given treatment, but only 10 students survived until the end.

The pretest and posttest data of students were taken with a scale of responsibility for prayer worship developed from Lickona's theory, which consists of 26 statement items, consisting of favorable and unfavorable. The instrument answers use a Likert scale with four answer categories, namely "very appropriate" (SS), "appropriate" (S), "not appropriate" (TS), and "very inappropriate" (STS)(Hartoyo et al., 2024). The results of the validity test using Pearson Product-Moment showed that all items had a significance of <0.05; it can be said that all items were declared valid with a correlation coefficient between 0.262-0.644. The validity test aims to ensure that the instruments prepared are truly capable of measuring and assessing the aspects to be studied (Alfiatunnisa et al., 2022). The results of the reliability test showed a Cronbach's Alpha value of 0.856, which means that the scale of responsibility for prayer used is reliable.

From various statistical tests conducted by researchers, it can be said that the data collection instrument used to measure responsibility for prayer meets the requirements for using the instrument, namely the fulfillment of validity and reliability (Kusmanto et al., 2014). The data analysis stage was carried out using statistical tests using Wilcoxon with SPSS 25 for Windows. The Wilcoxon test was used to distinguish data before and after the intervention. The reason for using the Wilcoxon test was that the data in this study consisted of only 10 students who were included in the non-parametric (Hartoyo et al., 2024)).

Results And Discussions
Results

Quantitative data were obtained from the results of filling out the instrument and the assessment of the existing Likert scale, which was described quantitatively. The completed instrument was then calculated to see the score, and also used to see the increase in responsibility for prayer and worship. The data collected from the implementation of the pretest was then analyzed using descriptive data analysis techniques, referring toThe Greatest Showman (2019)The score categories can be described as follows:

Table 1: Descriptive Data Analysis

Category	Value Range	Number of Respondents
Low	26-62	13
Currently	63-83	49
Tall	84-106	14
Total		76

After the analysis was conducted, students who had low scores in the responsibility of prayer worship were then given treatment. In this case, 13 students were obtained, but only 10 students survived until the final stage.

After completing the treatment, the research subjects were given a posttest to measure the research results. The collected data were then analyzed using the Wilcoxon statistical test method with the help of SPSS 25 for Windows.(Rohimah et al., 2024). The Wilcoxon test is used to differentiate data before and after intervention (Hartoyo et al., 2024). This analysis was conducted to evaluate the effectiveness of reality group counseling based on Al-Quran values.

Table 2: Pretest and Posttest Scores of Research Subjects

No	Name	*Pretest*	*Post test*
1	MA	60	70
2	VW	62	80
3	YW	61	74
4	NL	62	81
5	MRR	62	83
6	AH	61	66
7	SJ	60	68
8	A A	60	76
9	ASK	58	83
10	MI	60	65

Results The results of the pretest and posttest analysis presented in Table 2 generally show an increase in the responsibility for prayer worship. The increase in students' responsibility for prayer worship can be seen from the range of pretest-posttest scores. Based on the pretest and posttest scores, it shows that the provision of treatment affects increasing students' responsibility for prayer and worship. The increase in scores is strengthened by the results of the student worksheet which shows that students can make plans for the implementation of the five daily prayers well, students can also prepare plans for congregational prayer, the third worksheet students can write reflections on the accuracy of the implementation of prayers that

have been carried out. This shows an increase in the responsibility for prayer and worship from each subject.

The implementation of the first counseling session was attended by all clients in an orderly and smooth manner; all members were able to introduce themselves to each other, make agreements and listen to group rules, and follow the ice-breaking well.

The second counseling session with the theme 'praying on time, multiplying rewards' from the DO exploration, it was discovered that MA, VW, YW, NL, MRR & ASK were students who lived in the boarding school and often did not participate in congregational prayers (praying alone), because the boarding school rules require congregational prayers, leaving congregational prayers is a violation. While AH on average neglected to perform dhuhr ashar, SJ and MI often neglected to perform isya' & subuh, AA admitted that he often woke up late and missed the subuh prayer. In this meeting, the counselor helped students design a plan by completing the assignment sheet and filling in the 'planning table for improving the implementation of the five daily prayers'. Each counselee wrote down the prayer schedule for the next six days and committed to performing prayers according to the plan that had been made.

The third counseling session discussed "enjoying congregational prayer, making life more blessed". From the exploration planning, it was known that MA, ASK tried to fight laziness so that they could perform the five daily prayers in congregation. VW, NL, and MRR tried to manage their time so that they would not be busy during the congregation. YW would prioritize the five daily prayers in congregation. AA tried to fight laziness and perform the five daily prayers in full. SJ and MI tried to perform the congregational prayer at the mosque when the call to prayer sounded. MI and AH tried to wake up at dawn with the help of an alarm or by asking their mother to wake them up.

Based on the fourth session of counseling, from the results of the reflection on the implementation of prayer, it is known that MA, VW, YW, NL, & MRR have been able to perform prayers on time in congregation. These students can also maintain the cleanliness & sanctity of the place and prayer tools, in addition, they also try to commit to performing prayers without being reminded. A total of 5 students, namely AA, AH, SJ, ASK, and MI, have been able to perform prayers completely, even though they are still reminded, and even so, they have been able to maintain the cleanliness and sanctity of the tools and place of prayer.

After carrying out counseling, data analysis was carried out. Data analysis was carried out using the Wilcoxon test, which can be seen in the following table:

Test Statistics

	post test - pre test
Z	-2.805b
Asymp. Sig. (2-tailed)	.005

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

Based on the Wilcoxon test on the group obtained a significant result. value of 0.005 <0.05, because the p-value <0.05, then there is a statistically significant difference between the pretest and posttest measurements, rejecting the null hypothesis and accepting H1. It can be said that group counseling based on the values of the Qur'an is effective in increasing students' responsibility in carrying out prayer.

Discussions

Procedures for Implementing Al-Quran Based Reality Group Counseling

The implementation of reality group counseling based on the values of the Qur'an to increase student responsibility this time was carried out in six meetings, using three stages, namely the formation stage, activities, and termination. The strategy used is WDEP (Ilmi et al., 2022). The purpose of providing WDEP is so that group members are able to explore their needs and desires, understand current behavior, evaluate effective and ineffective behavior, and facilitate effective behavioral change planning (Cahyaningsih & Setiawati, 2022).

The first meeting was a pre-test, then in the second meeting the counselor invited students to enter a formation session, to get to know each other between members and counselors, making an agreement on the implementation of counseling. In this meeting, the counselor invited ice-breaking in the form of a "Card Game with Al-Qur'an Value Messages".

The third meeting entered the activity stage, the purpose of the third meeting was: Students can understand the rights and obligations related to the implementation of prayer, and students can "accept the risks of the actions taken", namely having the belief that performing prayer brings rewards, leaving prayer is the same as being ready to bear sin. At this meeting, students were introduced to the value of obedience to Allah & parents (according to QS. Luqman verse 17), as well as the value of responsibility (according to QS. Al-Muddasir verse 38). At this

meeting, students were invited to make a plan to improve the five daily prayers by making a prayer schedule in the form of a table.

The fourth meeting was themed "Enjoy Praying in Congregation, Make Life More Blessed". The purpose of this meeting is: students can have the initiative to overcome prayer problems, whether in the midst of busyness, when sick or traveling. The second goal is that students can play an active role in prayer activities, namely by trying to pray in congregation and instilling polite attitudes in carrying out prayer. At this meeting, students were introduced to the value of discipline (according to QS Al-Isra 78) and the value of patience in restraining lust (according to QS: al-'Ankabût: 45). At the end of the meeting, students were invited to fill out a planning assignment sheet for enjoying praying in congregation.

The fifth meeting was themed "I Guard My Prayer, I Get It Easily. The objectives to be achieved in this meeting are: students can make reports on every activity carried out in oral or written form, the second objective is that students can do tasks without being told/reminded, by performing prayers on time, and can maintain the sanctity of prayer tools & places. In this meeting, students are introduced to the values of sincerity (according to QS: al-'Ankabût: 29), honesty, and responsibility (according to QS. Al-Muddasir verse 38). Students are invited to fill in a reflection on the accuracy of performing prayers according to the schedule that has been made.

The fifth meeting is the last counseling meeting, and also marks the final stage. Students, together with counselors, evaluate the entire implementation. In this stage, helping members in implementing commitments in counseling into Action is one of the most important functions of a leader. In this case, counselors should discuss with participants so that they can use what they have learned in the group to apply it in everyday life (Corey, 2017).

The sixth meeting was a post-test, as well as the closing of the series of reality group counseling activities based on the values of the Qur'an. In the implementation of reality group counseling based on the values of the Qur'an, the Key to Success in leading a Group is that the leader must be ready to take on certain tasks and directions (Brown, 2018).

The flow of increasing student responsibility in carrying out prayer worship can be described as follows:
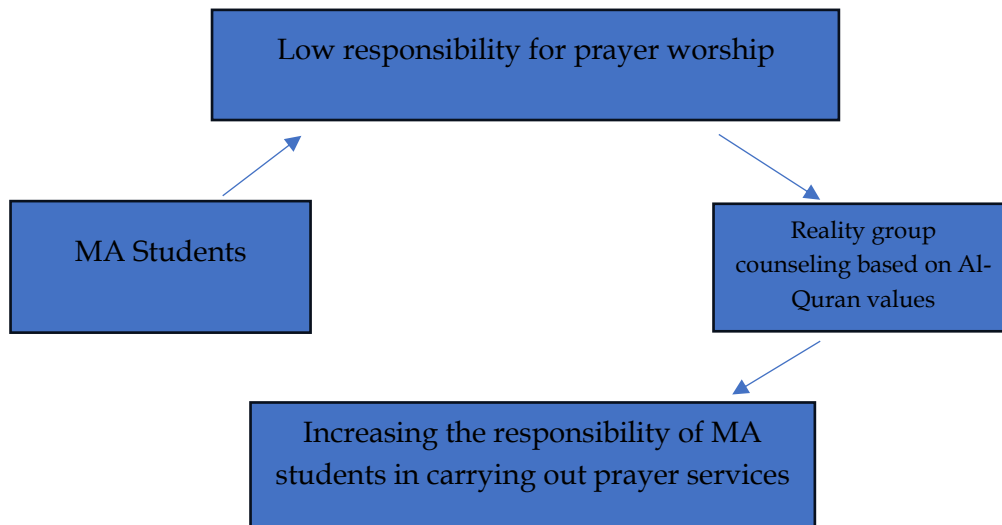

Figure 1: Counseling Implementation Flow

Effectiveness of Reality Counseling Based on Al-Quran Values

Overall, the implementation of the treatment was carried out in six meetings, the first session was an introduction to the reality group counseling based on the values of the Qur'an and the implementation of the pre-test, the results of the pre-test analysis obtained 13 students in the less good category, then they were selected as research subjects. The second to fifth sessions were carried out on the selected subjects, the sixth session was a post-test to measure the effectiveness of reality group counseling based on the values of the Qur'an to increase students' responsibility to carry out prayer.

The second session meeting went smoothly, counseling was carried out with introductory materials, ice breaking, and making agreements between group members. The implementation of counseling began with getting to know each other between members, where students came from different classes, namely X1, X2, and X3. Furthermore, the counselor invited students to do an ice-breaking game, choosing a "card with a message of the value of the Qur'an" and writing the verse. After the ice was broken, the counselor invited students to make an agreement on the implementation of counseling, both related to time and applicable rules.

The third session was filled with a discussion of "Praying Correctly, Multiplied Rewards" with the following objectives: Students can understand the rights and obligations related to the implementation of prayer, Students can "Accept the risks of the actions taken", namely having the belief that performing prayer brings rewards, leaving prayer is the same as being ready to bear sin. In this session, students are introduced to the values of obedience to Allah & parents (per QS

Luqman verse 17) and the value of responsibility (per QS. Al-Muddasir verse 38). Student planning in this session is strengthened by inviting them to make the best plan for implementing prayer by filling in the table provided for the next six days. Students are allowed to determine the time of the initial prayer and provide a statement of "success" if the implementation is according to plan, and provide a statement of "not yet successful" if the implementation of prayer is not according to plan.

The fourth session discussed "Enjoy Praying in Congregation, Make Life More Blessed", the purpose of this session is that students can have the initiative to overcome prayer problems, whether amid busyness, when sick or traveling, the next goal is that students can play an active role in prayer worship activities, namely by trying to pray in congregation and instilling polite attitudes in carrying out prayer worship. In this session, students are introduced to the value of discipline (according to QS Al-Isra 78) and the value of patience in restraining lust (according to QS al-'Ankabût / 45). Planning in this session is strengthened by filling out student assignment sheets, on the sheet students are asked to fill in the efforts that will be made to continue praying when busy, sick, and traveling, each student is also asked to write down the efforts made to be able to perform the five daily prayers in congregation. Students are invited to evaluate efforts to get used to praying in congregation and instill polite attitudes in carrying out prayer worship. Furthermore, it is linked to

The fifth session discussed "I Guard My Prayer, I Get It Easily." The purpose of this meeting is for students can design a report on prayer activities that are carried out, both verbally and in writing. by enforcing attendance in carrying out prayers based on the principle of honesty. The next goal is that students can do tasks without being told/reminded, by carrying out prayers on time, and can maintain the sanctity of prayer tools & places. Students are introduced to the value of sincerity (according to QS: al-'Ankabût/29), the value of honesty (according to QS. Al-Muddasir verse 38), and the value of responsibility (according to QS. Al-Muddasir verse 38). In this session, students are invited to make a reflection on the accuracy of prayer implementation, namely the accuracy of the time of implementation, orderly maintenance of prayer tools and places, and independence in carrying out prayers.

Based on the analysis of individual data, the results of the pretest and posttest scores showed an increase in each subject. The increase in scores was strengthened by the results of the student worksheets which showed that students could make plans for the implementation of the five daily prayers well, students could also plan their enthusiasm for congregational prayer, the third worksheet showed that students could write reflections on the accuracy of the implementation of prayers that had been carried out. This shows an increase in the responsibility for prayer and

worship from each subject. It can be said that group counseling based on Al-Quran values is effectve in increasing students' responsibility in carrying out prayer worship. However, the implementation of student prayers must still be improved and adjusted to be more optimal.

The effectiveness of the reality group counseling approach based on Al-Quranic values is in line with Glaser's statement (2000 in Juita et al., 2021), which states that the main point of the reality approach is to direct the value of responsibility (Juita et al., 2021). The results of this study also strengthen the effectiveness of this approach in previous studies, including research by Bariyyah et al. (2018), which concluded that the reality approach has proven successful in increasing students' learning responsibility (Bariyyah et al., 2018). Affriyana (2023) in their study concluded that reality counseling is effective in increasing students' responsibility in completing assignments (Affriyana, 2023).

The use of the values of the Qur'an in counseling has also proven to be successful in increasing students' responsibility for prayer. These results strengthen previous research, namely that the use of verses of the Qur'an as a guideline in group counseling with the Rational Emotive Behavior approach has proven effective in improving the ability of high school students to improve time discipline (Hartoyo et al., 2024). Based on the analysis of group data, group counseling based on the values of the Qur'an has proven effective in increasing students' responsibility in carrying out prayer. Some of the things that influence it are: 1) Students are willing to follow counseling properly, are willing to obey the agreement, and complete the assignment sheet as an initial step in improving prayer worship. 2) Students are allowed to convey obstacles and efforts for improvement in carrying out prayer, thus enabling sharing between group members. 3) Students are invited to work together to make plans related to improving the implementation of prayer services, starting with conveying desires, improvements, and plans that are adjusted to the assignment sheet.

Conclusion

The results of this study indicate that reality group counseling based on the values of the Qur'an is effective in increasing the responsibility of prayer worship. This can be shown by the increase in the score of students' responsibility for prayer worship from pretest to posttest. Based on the Wilcoxon test in the group, the sig value is obtained. 0.005 <0.05. Because the p-value <0.05, it can be concluded that there is a statistically significant difference between the pretest and posttest measurements; H0 is rejected, and H1 is accepted. It can be said that group counseling based on the values of the Qur'an is effective in increasing students' responsibility to carry out prayer worship. Considering the results of this study have

proven effective in increasing the responsibility of MA students' prayer worship. The reality group counseling approach based on the values of the Qur'an can be used by BK teachers to increase the responsibility of MA students' prayer and worship. There are limitations to the subjects in this study. It is hoped that future researchers will use a wider population, as well as use experimental groups and control groups in conducting the research, so that the results are more optimal.

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