

## **THE INFLUENCE OF ISLAMIC COUNSELING GUIDANCE TO INCREASE THE SOCIAL CARE OF THE “PUNK” COMMUNITY IN THE ALANG - ALANG LEBAR SUB-DISTRICT**

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### **Abstract**

This research aims to find out the social awareness of the punk community before Islamic counseling is carried out, to find out social awareness after Islamic counseling is carried out and to find out the influence of Islamic counseling to increase the social awareness of the punk community in Alang-Alang Lebar District. This research is quantitative. This research was conducted in January 2024. The sample size for this research was 12 people from the punk community in Alang-Alang Lebar sub-district. Based on the results of the tables and graphs before the Islamic counseling was carried out, it can be seen that of the 12 people who got the highest score, there was 1 person, there were 0 people with a medium score, and 11 people had the lowest score. The social awareness of the punk community after being given treatment obtained the highest score, there were 3 people, the medium score was 1 person and the lowest score was 7 people. From the table data obtained after Islamic counseling, it can be seen that the social awareness of the punk community in Alang-Alang Lebar District after being given treatment is said to have increased. Based on the results in the N-Gain Score table, the N-gain Score value is  $0.89 > 0.7$ , so the category obtained is high, and for the N-Gain Percent it is 89.92, this value is greater than 76% effective or means use. a method or treatment is effective. The results of the research show that Islamic counseling towards social awareness of the punk community in Alang-Alang Lebar District is significantly positive or acceptable. The significant results obtained were  $0.008 > 0.05$ , so it was concluded that the results of the data on the social awareness of the punk community were homogeneous and the null hypothesis (H<sub>0</sub>) was accepted, namely that there was an influence of Islamic counseling services in increasing the social awareness of the punk community in Alang-Alang Lebar District.

**Keywords:** Islamic Counseling Guidance, Social Awareness, Punk Community

### **Abstrak**

*Tujuan Penelitian ini untuk mengetahui kepedulian sosial komunitas punk sebelum dilakukan bimbingan konseling islam, mengetahui kepedulian sosial sesudah dilakukan bimbingan konseling islam dan mengetahui pengaruh bimbingan konseling islam untuk meningkatkan kepedulian sosial komunitas punk di Kecamatan Alang-Alang Lebar.*

*Penelitian ini adalah penelitian kuantitatif. Penelitian ini dilaksanakan pada bulan Januari tahun 2024. Jumlah sampel penelitian ini adalah 12 orang dari komunitas punk dikecamatan Alang-Alang Lebar. Berdasarkan hasil tabel dan grafik sebelum dilakukan bimbingan konseling islam dapat diketahui dari 12 orang yang mendapatkan skor tertinggi ada 1 orang, skor sedang ada 0 orang, dan skor terendah ada 11 orang. Kepedulian sosial komunitas punk setelah diberikan treatment didapat skor tertinggi ada 3 orang, skor sedang ada 1 orang dan skor terendah ada 7 orang. Dari data tabel diperoleh hasil setelah dilakukan bimbingan konseling islam dapat dilihat bahwa kepedulian sosial komunitas punk di Kecamatan Alang- Alang Lebar sesudah diberikan treatment dikatakan meningkat. Berdasarkan hasil pada tabel N-Gain Score diperoleh nilai N-gain Score sebesar 0,89 >0,7 maka kategori yang diperoleh adalah tinggi, dan untuk N-Gain Persent adalah 89,92 nilai ini lebih besar dari 76% efektif atau diartikan penggunaan suatu metode atau suatu treatment sudah efektif. Hasil penelitian menunjukkan bahwa bimbingan konseling islam terhadap kepedulian sosial komunitas punk di Kecamatan Alang- Alang Lebar positif signifikan atau diterima. Didapat hasil signifikan 0,008 > 0,05 maka disimpulkan bahwa hasil data kepedulian sosial komunitas punk adalah homogen dan hipoteisi nol (H0) diterima yaitu adanya pengaruh layanan bimbingan konseling islam dalam meningkatkan kepedulian sosial komunitas punk di Kecamatan Alang-Alang Lebar.*

**Kata Kunci:** *Bimbingan Konseling Islam, Kepedulian Sosial, Komunitas Punk.*

## **INTRODUCTION**

Humans are the most perfect creatures created by Allah SWT, and they have various advantages compared to other living creatures, namely excessive lust (the basic nature of Satan), obedience, obedience or submission (the basic nature of angels), and reason (the basic nature of angels). These three things will help humans achieve high dignity before God. If humans can master these three things and position themselves according to Allah SWT's commands, then they will achieve eternal happiness (Subki, 2021). All Muslims believe that the Al-Quran and Hadith are guidelines for all Muslims in carrying out all activities throughout their lives. And also in personal matters, the Koran provides guidelines that Muslims must follow without pressure to live prosperously in this world and the hereafter. The following is an explanation of Allah SWT's perfection in making humans different from other creatures. Man is manifested with extraordinary excellence. A person can reach the highest level in Islam and at the same time fall to the lowest level before Allah. Because humans are equipped with reason and thinking to realize their true existence. Knowing about oneself helps humans control their desires, protect themselves from deviant actions, and guide them on the path of faith, righteous deeds, and good morals, which also leads to a peaceful life.

Of course, all of this is done by guiding humans to the source of life revealed by Allah, namely the Qur'an. Furthermore, the ability of the human mind to think about various things can cause humans to do things that they are not aware of, exceed the limits of the

mandate of Allah SWT, and act outside the path that has been determined by Allah. Therefore, an alternative path is offered to society to return to its original nature as it was reborn into a pure state through a support process in the form of Islamic guidance and counseling that is in line with the fatwas of the Qur'an and Hadith. Overall, it can be concluded that Counseling guidance is a method of support shared by counselors or counseling personnel to counselees and students to help them develop personally, socially, professionally, academically, familially, religiously, vocationally, and citizenship. This process is ongoing and allows clients to make decisions wisely and adjust to the demands of life and social interests. Counseling is a professional relationship between a skilled counselor and a counselee.

According to Djumhur and Moh, as quoted by Sulistyarini and Mohammadjauhari, counseling is a continuous and systematic process that helps individuals solve problems to gain the ability to face themselves (self-understanding) and accept themselves (self-acceptance), the ability to control oneself (self-direction), the ability to realize oneself (self-actualization), by the possibilities or ability to adapt to the environment, both in the family, school, and society. In this case, the form, content, objectives and aspects of its implementation are prohibited from contradicting existing norms, but rather support the client's skills in knowing these norms. The norms stated such as regulations, values, rules, traditions, laws, knowledge, and customs that apply and apply in society that originate from Islam (especially Muslims) (Rukiah, 2019).

Overall, it can be concluded that Counseling guidance is a method of support shared by counselors or counseling personnel to clients and students to help them develop personally, socially, professionally, academically, familially, religiously, vocationally, and civically. This process is ongoing and allows clients to make decisions wisely and adjust to the demands of life and social interests. Counseling is a professional relationship between skilled counselors and clients. In living their lives, humans face various objections and difficulties. Therefore, Islamic guidance and counseling are needed in life while still in the body. As humans, we must have a sense of social concern for each other. Through this process, we develop the ability to empathize and deeply understand the situations of others, thus creating a foundation for a value-based society. Justice, mutual respect and mutual assistance to overcome life's challenges. As a basis for social interaction, concern for peers has a positive effect on social structures, strengthening group solidarity and ensuring that each individual is accepted, respected, and empowered to achieve their full potential. Social concern is a behavior and action that is continuously aimed at helping people in need. Talking about social awareness cannot be separated from social awareness. Social awareness is the skill of understanding social conditions. This depends on how much sympathy you have for others.

Based on observations that researchers found problems of social concern regarding the Punk community in Alang - Alang Lebar District, the problem that occurred was not having a sense of concern for parents who were sick, they did not come to care for them or even go home to visit parents or family who had died, did not go home to attend big

days such as holidays, besides that they never took part in community activities such as mutual cooperation activities. The punk community in Alang - Alang Lebar District also disturbed the residents in the area, they often carried out brawls, theft of gas cylinders from traders, this action is also a social indifference because this action makes people restless and feel uncomfortable.

They are a group of people who only pursue their own pleasure without worrying about the people around them. Other people's opinions do not affect their actions, as long as their desires are fulfilled. This group is often indifferent to the surrounding environment. Many of them are involved in illegal activities, such as in the punk community, which often causes social unrest. Because they no longer pay attention to the values and norms that apply in the environment, this community often seems to be free from the ideal social norms and values to shape the world. Community is a group of people who have the same direction. Punk, on the other hand, is an action that arises from resistance, dissatisfaction, anger, and hatred of something that is out of place. Punkers embody this sentiment in their music and clothing by living freely and remaining responsible for their thoughts and actions. Therefore, they provide great resistance by realizing their own music, lifestyle, community, and culture. That is why punk is a rebellion, resistance, not following the rules of values and norms (Endah Ratnawaty Chotim, 2018).

According to Kropotkin's Revolutionary Pamphlet, anarchism is a new name for the principles or theories of life and action adopted by a structured society without government. Social harmony is achieved not by obedience to the law or obedience to the ruler, but between various fields and professional groups for the purpose of production and to meet the very different needs and aspirations of society. This can be achieved through free agreement. Civilized things are free to be formed. From the explanation above, it is clear that anarchism is not an act of chaos or violence, but rather a philosophy of social justice, freedom, and respect for life. Anarchism fights against political and economic oppression. Society always considers punk and anarchism as negative things. Both are always seen as two things in an evil relationship (Marwati, 2019).

According to a study entitled "The Impact of Islamic Counseling Guidance to Improve the Morals of Street Children in Sangar Alang Alang Surabaya" conducted by Mr. Anis Fitriya and Mr. Faiza Noel Laila. The results of this study indicate that the implementation of Islamic counseling in improving the morals of street children is basically in accordance with the theory, and the results of the study prove that the application of Islamic counseling to improve the morals of street children is basically in accordance with the theory of levels (previous). Assessment of good, bad, pleasant, and unpleasant based on identified physical causes and effects. Therefore, Islamic counseling does not have an impact on improving the morals of street children in Sanghar Alang Alang Surabaya (al, 2013). Therefore, the author is interested in conducting scientific research with the title: The Influence of Islamic Counseling Guidance to Improve Social Concern of the "Punk" Community in Alang - Alang Lebar District.

In the process of compiling this work, several papers have been included which issues are discussed by the author, including: First, Rama Rit's paper entitled: "Mts Class VII Effectiveness of Counseling in Character Formation of Students' Ex Pga Universitas Medan". The results of the study indicate that guidance and counseling have the ability to shape the counseling they receive religious character of Class VII MTs EX PGA Univa Medan students, but it seems not optimal. The picture shows the opinions of students who reported that they received counseling from counselors had a transformative impact on their personalities. The form of good morals in Class VII MT EX PGA Univa Medan is sincere, obedient in worship, honest, friendly, and patient, tolerant, polite, and prioritize others in obtaining goodness, distancing themselves from evil, incitement, lies, morals towards Allah and parents, morals towards others, discipline, social responsibility, potential, achievement, etc. However, from the various religious character traits, only some students who have this trait, have a form of religious character, and other students only have part of the form of religious character. The similarities in this study are the same in terms of providing services, namely Islamic counseling services. The differences in the studies lie in the problems and objects studied. Previous studies were related to character education, but this study is related to social welfare issues, and the subjects of the previous studies were students. The subjects of this study were the punk community.

Second, Komariah's diary, "The effectiveness of Islamic guidance and counseling to increase self-acceptance of the blind." Based on the results of statistical calculations, this means that Islamic guidance and counseling are effective in increasing self-acceptance in the blind. This shows that based on the scores they get on the Scale, the more effective the Islamic counseling or counseling process, the greater the overall self-acceptance of the blind, and vice versa, the Islamic counseling or counseling provided. The more effective the process, the weaker the proprioception of the blind - Acceptance of the blind. Classifying and better overall proprioception scores. Blind Proprioception, the highest score was obtained in the three subjects with the initials AS, PR, and PR with the moderate category (60%). Currently, 40% are in the "high" category. Although in the moderate category, all better overall proprioception scores. The results above from the interview also support the findings above. during the Islamic counseling session for the subject. At the beginning of the Islamic orientation and counseling session, the subject raised several issues related to self-acceptance, some stated a level of self-acceptance of 100%, between 40% to 60%, and some stated 45%. In addition, he also stated that he had not been able to fully accept himself as a blind person, I lack self-confidence, I am inferior and shy, I do not want to open up, and I still feel upset because I was born blind, he also said it was difficult for them to adapt and their motivation was low. The similarities in this study are also similar in terms of service provision, namely consultation services. The difference in the study lies in the problems and objects studied. If the previous study discussed the self-acceptance of the blind, this study examines the social welfare and problems of its subjects. If the subjects of the previous study were blind people, then the subjects of this study are punks.

Third, a journal entitled "Increasing Children's Social Awareness through Mentoring in Youth Communities" by Robbie Adam Sudrajad, Agus Purnomo, and myself, Dewa Putu Eskasasnanda. Based on the results of the study, it can be concluded that the support provided by the DNE community for increasing children's social awareness is an indication of positive behavior among the younger generation. The form of support provided is by carrying out social activities for the benefit of the local community. These social activities are in the form of an annual Friendship Camp (Junior Camp) and inclusive activities for children which are carried out every quarter. DNE Youth Welfare Services act as the driving force and mediator of this social action. This social activity is motivated by the desire of DNE youth to overcome current societal problems so that society does not always view the younger generation negatively. The limitations of the research conducted are that it only focuses on the form of support provided by the youth community to improve the character education of social care workers. Recommendations for further research can be used as a reference for further research that examines other youth community support activities for character development more broadly. Similarities in this study are also found in the selection of services and social welfare problems studied. Differences in research objectives. Previous research focused on children through youth mentoring, but its focus is also on the punk community.

Fourth, Enda Ratnawati Chotim and Siti Umi Latifa's journal "Punk Children's Community and Social Anomalies" states: As a result of this study, the Ujung Bern punk community in Bandung City This is said to be caused by family disputes and parental reluctance Because they share ideologies and goals, they want to live on the streets and want freedom without rules. punk community. In Ujung Bern, Bandung, deviant behavior such as violence, vandalism, crime, alcohol, and even drugs often occur due to the influence of teenagers who are members of the punk community. The public's reaction to the presence of punk children in the Ujung-Berne area is that the punk community has disturbed society because of deviant behavior and inconsistencies with the norms and culture that exist in the punk community with the community there before. As a result, the punk community has a bad image and is viewed badly by society. The similarities between these studies lie in the selection of research subjects, namely the punk community. The difference with previous studies lies in the problems studied in previous studies regarding the problem of social abnormalities, while the problem of this study is social concern. In this study, the researcher will discuss the Influence of Islamic Counseling Guidance to Increase Social Concern of the Punk Community in Alang-Alang Lebar District.

## **METHOD**

This study uses quantitative research, which is a type of research that systematically investigates phenomena by collecting measurable data using methods such as computing, mathematics, and statistics (Syahrur, 2012). This study uses a one-group pretest-posttest design. processed over some time. The pre-test was conducted before treatment was given, and the post-test was conducted after treatment was given.



**TABLE. Research Design One Group Pretest-Posttest**

**TABEL . RESEARCH DESIGN ONE GROUP PRETEST-  
POSTTEST**

| <i>PRETEST</i> | <i>Treatment</i> | <i>Posttest</i> |
|----------------|------------------|-----------------|
| $O_1$          | $X$              | $O_2$           |

With  $O_1$  as the initial test before treatment,  $O_2$  as the final test after treatment, and  $X$  as the treatment of the experimental class (Rosdianto, 2017). In any research, the selected population has a direct correlation with the problem being discussed. The entire research subject is the population. Therefore, a population is used as a research subject and consists of all individuals who have at least the same characteristics. The population in this study were all members of the Punk community in Alang - Alang Lebar District, totaling 12 people. According to Arikunto, the sample consists of a part or representation of the population being studied, while according to Sugiono, the sample is part of the total and characteristics of the population. Arikunto said: "If the subjects are less than 100, it should include all subjects so that the research is a population study. In addition, if the subjects are more than 100, it should include 10-15% or 20-25% of the total population subjects (Muhyi, 2018). In this study, researchers took samples based on the following criteria: (1) Punk Community. (2) Punk Community that does not have social concern.

Quantitative research is a systematic study of a phenomenon by collecting data that can be measured using statistical, mathematical, or computational techniques (Abdullah, 2021). The most commonly used quantitative method in quantitative research is the statistical method. Researchers and statisticians use mathematical frameworks and theories related to quantities in this research method. This quantitative method aims to provide objective and accurate data. Quantitative methods allow researchers to make generalizations or conclusions based on the data they collect from the samples they collect. Quantitative research methods are most suitable when researchers want to test data that can be measured and processed statistically to produce reliable and generalizable results to improve the social awareness of the punk community in Alang-Alang Lebar District.

## **RESULTS AND DISCUSSION**

### **Description of Social Concern of Punk Community before Islamic Counseling Guidance**

Considering the formulation of the problem and the objectives of the study, data were collected to examine the extent of the socialization of the punk community before the implementation of Islamic counseling in Alang-Alang Lebar District. This data collection was carried out twice on the punk community consisting of 12 people in Alang Alang Lebar District, namely before treatment and after treatment. The treatment was carried out on January 14, 2024. The researchers plan to involve all members of the punk

community studied in the activity. In the results of the study which revealed the social concern of the punk community before conducting Islamic deliberations based on the research instrument grid, the measurement concept can be seen more clearly as outlined in the following table and graph.

**Tabel. Social Concern data results before Islamic counseling guidance was carried out (pretest)**

| RESPONDEN | PERNYATAAN |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    | JUMLAH | Kategori |        |
|-----------|------------|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|--------|----------|--------|
|           | 1          | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |        |          |        |
| 1         | 2          | 2 | 3 | 3 | 2 | 2 | 1 | 3 | 2 | 2  | 2  | 1  | 1  | 3  | 3  | 2  | 3  | 2  | 3  | 2  | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 1  | 1  | 1      | 59       | Rendah |
| 2         | 3          | 3 | 3 | 2 | 3 | 3 | 3 | 3 | 2 | 3  | 3  | 2  | 1  | 2  | 2  | 4  | 4  | 3  | 3  | 3  | 3  | 3  | 3  | 2  | 2  | 1  | 2  | 2  | 2  | 2  | 77     | Tinggi   |        |
| 3         | 2          | 2 | 3 | 3 | 2 | 2 | 1 | 2 | 3 | 2  | 2  | 1  | 1  | 3  | 2  | 3  | 2  | 2  | 2  | 3  | 3  | 2  | 2  | 2  | 2  | 1  | 2  | 2  | 1  | 2  | 62     | Rendah   |        |
| 4         | 3          | 3 | 2 | 2 | 2 | 3 | 2 | 2 | 3 | 2  | 2  | 2  | 2  | 2  | 2  | 3  | 3  | 2  | 3  | 2  | 2  | 3  | 3  | 2  | 2  | 1  | 2  | 1  | 1  | 3  | 67     | Rendah   |        |
| 5         | 2          | 2 | 2 | 3 | 3 | 3 | 3 | 2 | 2 | 2  | 2  | 2  | 1  | 2  | 3  | 2  | 2  | 3  | 3  | 3  | 2  | 2  | 3  | 2  | 2  | 2  | 2  | 2  | 1  | 2  | 67     | Rendah   |        |
| 6         | 2          | 2 | 3 | 3 | 2 | 2 | 2 | 3 | 2 | 2  | 2  | 2  | 1  | 2  | 2  | 3  | 3  | 3  | 2  | 2  | 3  | 3  | 2  | 2  | 2  | 1  | 2  | 2  | 1  | 2  | 65     | Rendah   |        |
| 7         | 3          | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3  | 2  | 2  | 2  | 2  | 2  | 3  | 3  | 3  | 3  | 2  | 2  | 3  | 2  | 2  | 2  | 1  | 2  | 1  | 1  | 1  | 71     | Rendah   |        |
| 8         | 4          | 4 | 3 | 3 | 3 | 3 | 3 | 2 | 2 | 2  | 2  | 2  | 1  | 1  | 3  | 3  | 3  | 3  | 3  | 2  | 3  | 2  | 2  | 2  | 1  | 2  | 1  | 1  | 1  | 1  | 71     | Rendah   |        |
| 9         | 3          | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 2 | 2  | 2  | 1  | 1  | 2  | 2  | 3  | 2  | 2  | 2  | 2  | 2  | 3  | 3  | 2  | 3  | 1  | 1  | 1  | 1  | 2  | 66     | Rendah   |        |
| 10        | 3          | 3 | 3 | 3 | 3 | 2 | 2 | 3 | 2 | 3  | 2  | 2  | 2  | 2  | 3  | 2  | 3  | 3  | 3  | 3  | 2  | 2  | 3  | 2  | 2  | 1  | 1  | 1  | 1  | 1  | 68     | Rendah   |        |
| 11        | 3          | 3 | 2 | 2 | 2 | 3 | 3 | 2 | 3 | 3  | 3  | 2  | 2  | 3  | 2  | 3  | 3  | 3  | 3  | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 1  | 1  | 1  | 67     | Rendah   |        |
| 12        | 3          | 2 | 2 | 3 | 2 | 2 | 1 | 3 | 2 | 2  | 2  | 1  | 1  | 3  | 3  | 2  | 3  | 3  | 2  | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 1  | 1  | 1  | 59     | Rendah   |        |

Based on the table above, it can be seen that out of 12 people who got the highest score, there was 1 person, the medium score was 0 people, and the lowest score was 11 people. This means that the social concern of the punk community is still low. From the pretest data above, the researcher made the punk community in Alang-Alang Lebar District as many as 12 people who will be followed up by being given treatment.

**Overview of Social Concern of the Punk Community after Islamic Counseling Guidance**

After all activities were carried out, the punk community in Alang-Alang Lebar sub-district was evaluated using the same evaluation method as the treatment given during the pre-test which was also carried out on the same 12 people on January 28, 2024. The data was used for comparison between pre-test and post-test data. Data collection in this post-test aims to determine how the punk community's social concern is after Islamic counseling guidance is carried out by the formulation of the problem. The post-test data obtained by the researcher can be seen from the results of the table and graph as follows:



**Table. Results of Social Concern data after Islamic counseling guidance was carried out (post-test)**

| RESPONDEN | PERNYATAAN |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     | JUMLAH | Kategori |
|-----------|------------|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-----|--------|----------|
|           | 1          | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30  |        |          |
| 1         | 3          | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3   | 90     | Rendah   |
| 2         | 4          | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4   | 120    | Tinggi   |
| 3         | 3          | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 4 | 3  | 3  | 4  | 3  | 3  | 3  | 3  | 3  | 4  | 4  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 4  | 3  | 3  | 95  | Rendah |          |
| 4         | 3          | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 90  | Rendah |          |
| 5         | 4          | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 3 | 4  | 4  | 3  | 4  | 4  | 4  | 4  | 4  | 3  | 3  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 3  | 4  | 4  | 115 | Sedang |          |
| 6         | 4          | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 120 | Tinggi |          |
| 7         | 3          | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3  | 4  | 3  | 3  | 3  | 3  | 3  | 4  | 4  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 4  | 3  | 3  | 94  | Rendah |          |
| 8         | 3          | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 90  | Rendah |          |
| 9         | 3          | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 3  | 90  | Rendah |          |
| 10        | 2          | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 1 | 2  | 1  | 2  | 2  | 2  | 2  | 2  | 1  | 1  | 2  | 2  | 2  | 2  | 2  | 2  | 2  | 1  | 2  | 2  | 2  | 55  | Rendah |          |
| 11        | 4          | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4 | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 4  | 120 | Tinggi |          |
| 12        | 2          | 2 | 2 | 2 | 3 | 2 | 3 | 2 | 2 | 1  | 3  | 1  | 2  | 2  | 3  | 3  | 2  | 1  | 1  | 3  | 2  | 3  | 2  | 3  | 3  | 3  | 1  | 3  | 3  | 68  | Rendah |          |

Based on the table above, the highest score was obtained as many as 3 people, the medium score was 1 person and the lowest score was 7 people. From the data above, it can be seen that the social concern of the punk community in Alang-Alang Lebar District after being given treatment can be said to have increased. The table above illustrates that the highest score has increased in number.

**1. Test N-Gain Score**

The Normalize Gain score test aims to measure how effective the Influence of Islamic Counseling Guidance is in increasing the Social Awareness of the Punk Community in Alang-Alang Lebar District. The N test result value is obtained by calculating the difference between the pretest and posttest values.

If the N-Gain score test value is > 0.7 then the category is high, if the N-Gain test value is between 0.3 and 0.7 then the category is moderate, and if the N-Gain test value is <0.3 then the category is low. Furthermore, there is a category of interpretation of the effectiveness of the N-Gain score in the form of a percentage. If the N-Gain value is less than 40%, the interpretation is ineffective; if the value is between 40 and 55%, the interpretation is less effective; if the value is between 56 and 75%, the interpretation is effective; and if the value is more than 76%, the interpretation is effective. The following table shows the results of the N-Gain test:

**Table. Descriptive Statistics**

|                       | N  | Minimum | Maximum | Mean    | Std. Deviation |
|-----------------------|----|---------|---------|---------|----------------|
| N_Gain_score          | 12 | -,41    | 1,87    | ,8992   | ,64231         |
| N_Gain_Perse<br>nt    | 12 | -40,63  | 186,96  | 89,9209 | 64,23137       |
| Valid N<br>(listwise) | 12 |         |         |         |                |

Based on the results in the table above, the N-gain Score value obtained is  $0.89 > 0.7$  therefore, the accepted category is high, and the N-Gain Percent is 89.92 then this value is greater than 76% is effective or means the use of a method or treatment is effective.

Tabel. Difference Comparison Pretest and Postest

| NO. | PRETEST | POSTEST | SELISIH |
|-----|---------|---------|---------|
| 1.  | 66,58   | 95,58   | 29,00   |

Based on the results in the table above, there was an increase before being given Islamic counseling guidance and after being given Islamic counseling guidance, with (66.58) Pretest results, (95.58) post-test results and (29.00) difference results.

## 2. Descriptive Data Analysis

### Normality Test

The normality test determines whether the data taken from the sample comes from a population with a normal distribution. The distributed power is usually the quality of data that is considered good and worthy of use in research. Researchers use the normality test method, the Shapiro-Wilk test. A significance value of 5% or 0.05 indicates a normal distribution of data; a significance value greater than 0.05 indicates a normal distribution; and a significance value less than 0.05 indicates an abnormal distribution. The following are the results of the Shapiro-Wilk test and are shown in the table below:

Table. Test Normality

|          | Kolmogorov-Smirnov <sup>a</sup> |    |       | Shapiro-Wilk |    |      |
|----------|---------------------------------|----|-------|--------------|----|------|
|          | Statistic                       | Df | Sig.  | Statistic    | Df | Sig. |
| Pretest  | ,141                            | 12 | ,200* | ,945         | 12 | ,567 |
| Posttest | ,227                            | 12 | ,089  | ,884         | 12 | ,099 |

Based on the table above, the normality test using the Shapiro-Wilk method found a significant pretest value of 0.56 greater than 0.05 and a significant posttest value of 0.09 greater than 0.05. So it can be concluded that the data is normally distributed. b. Uji Homogenitas. A homogeneity test is conducted to understand whether the tested samples have the same degree of homogeneity. Using Statistical Product and Service Solutions, or SPSS, Levene's method is used to test the homogeneity of the pre-test and post-test results. Decisions regarding the homogeneity test results are taken based on the significance value (Sig.). If  $\geq 0.05$  then the null hypothesis (H0), which indicates that the data variance is homogeneous (uniform), is accepted. The following table shows the detailed results of the pre-test and post-test data homogeneity tests.

Table. Homogeneity Test Results

| Levene Statistic | Hasil pretest-postest |     |      |
|------------------|-----------------------|-----|------|
|                  | df1                   | df2 | Sig. |
| 8,400            | 1                     | 21  | ,009 |

Based on the results of the homogeneity test in table 5 above, a significant result of  $0.009 > 0.05$  was obtained, so it can be concluded that the results of the punk community's social concern data are homogeneous.

### Hypothesis Testing

For testing purposes, a paired sample t-test was performed. This can be used to compare the differences between Normally distributed data paired with two means from two samples from the same subject. Treating each variable separately did not have a significant impact, according to a two-tailed significance value of 0.005. The following table shows the results of the paired sample t-test.

**Table. Test Results Paired sample t-test**

| Pair |                    | Paired Differences |                |                 |   |         | T      | Df | Sig. (2-tailed) |
|------|--------------------|--------------------|----------------|-----------------|---|---------|--------|----|-----------------|
|      |                    | Mean               | Std. Deviation | Std. Error Mean | 95% Confidence Interval of the Difference |         |        |    |                 |
|      |                    | n                  |                | n               | Lower                                     | Upper   |        |    |                 |
| 1    | Pretest - Posttest | 29,000             | 19,517         | 5,634           | -41,400                                   | -16,600 | -5,147 | 11 | ,000            |

Based on the Paired sample t-test table, the significant value (2-tailed)  $0.000 < 0.005$  indicates that the initial and final variables have significant differences. Therefore, it can be concluded that the actions taken on each variable have an impact.

According to the findings of the study conducted on members of the punk community with 12 respondents using the Islamic counseling guidance instrument to increase social awareness consisting of 30 statements, the maximum value obtained from the data analysis was 1.87 and the minimum value was -0.41. So it can be described that out of 12 people who got the highest score there was 1 person, the medium score was 0 people, and the lowest score was 11 people. This means that the social awareness of the punk community is still low. This can be seen from the results of the punk community's social awareness data before Islamic counseling guidance was carried out. The punk community's social awareness behavior is in the low category due to factors and indicators of the family environment, friendship environment and social environment.

Ismi Rifa said, instilling social awareness in a person from an early age is very important, because it can affect the development of social behavior in the family and society. A person's behavior may also depend on the level of social awareness they have. Therefore, social awareness must first develop in the family because everyone already has the seeds of social awareness that can withstand the initial shocks from their surroundings (Mahmudah, 2023). The results of the study show that there is an influence of Islamic counseling guidance to increase the concern of the punk community in Alang-Alang Lebar District. This can be seen from the results of the hypothesis test. The normality test was carried out before the hypothesis test, in the normality test and the homogeneity test. In the normality test using Shapiro Wilk analysis, the value for the pretest results was

significant 056,> 0.05 and for the posttest results, the value was significant 009> 0.05. Thus, it can be concluded that this data is normally distributed.

After the normality test is complete, the homogeneity test between the pretest and posttest results is carried out using the Levene test method using the IBM SPSS 21 statistical program. The results of the homogeneity test are based on the significance value. The null hypothesis (H0) is accepted if the sig. value  $\geq 0.05$ , which indicates that the data has a uniform (homogeneous) variant. If the significant result of 0.009 is greater than 0.05, it can be concluded that the results of the punk community's social concern data are homogeneous. The null hypothesis (H0) is also accepted if the sig. value  $\geq 0.05$ . There is an influence of Islamic counseling guidance services in increasing the social concern of the punk community in Alang-Alang Lebar District.

Next, the results of the Paired sample t-test, hypothesis testing if the significant value (2-tailed)  $< 0.005$  shows that there is a significant difference between the initial and final variables, indicating that there is no significant effect on the difference in treatment given to each variable. In addition, if the significant value (2-tailed) is greater than 0.005, this indicates that there is no significant effect on the difference in treatment given to each variable. From the results of the Paired sample t-test, a significant value (2-tailed) of 0.000  $< 0.005$  is obtained, indicating that there is a significant difference between the initial and final variables. So it can be concluded that there is an effect on the treatment given to each variable.

This is in line with Nadhifatuz Zulfa's research, which found that Islamic Guidance and Counseling has Social Values or Muamalah, which include empathy, social concern, compassion, unity and togetherness, equality and brotherhood, and togetherness (zUlfa, 2017). This is also reinforced by Nila Qurrotul Ummah, saying that the existence of Islamic counseling guidance can increase social concern (Ummah, 2019). Shown by the results of descriptive statistical analysis. and Paired Sample Test, using the SPSS program Where significant results were obtained between Islamic counseling guidance and social concern.

## **CONCLUSION**

According to research on the influence of Islamic counseling guidance to increase social awareness of the punk community in Alang-Alang Lebar sub-district, it can be concluded that: 1. Based on the results of the tables and graphs before Islamic counseling guidance was carried out, it can be seen that out of 12 people who got the highest score, there was 1 person, the medium score was 0 people, and the lowest score was 11 people. This means that the social concern of the punk community is still low. From the pretest data, the researcher made the punk community in Alang-Alang Lebar District as many as 12 people who will be followed up by being given treatment. 2. The social concern of the punk community after being given treatment obtained the highest score of 3 people, a medium score of 1 person and the lowest score of 7 people. From the data obtained from the results table after Islamic counseling guidance can be seen that the social concern of the punk

community in Alang- Alang Lebar District after treatment can be said to have increased. Based on the results in the N-Gain Score table, the N-gain Score value is effective or means that the use of a method or treatment is effective. 3. The influence of Islamic counseling guidance in increasing social awareness of the punk community in Alang-Alang Lebar District, using the significance level value, Paired sample t-test obtained a significant value (2-tailed) so that Ho was rejected and Ha was accepted.

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