

IMPLEMENTATION OF ISLAMIC COUNSELING SERVICES AS AN EFFORT TO REDUCE WORK-RELATED STRESS AMONG POLICE OFFICERS IN THE NORTH SUMATRA REGIONAL POLICE

Indah Suci Fajariah ^{a*)}, Efi Brata Madya^{a)}

^{a)} Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

^{*)}Corresponding Author: indah0102193126@uinsu.ac.id

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Abstract. This study aims to explore the Implementation of Islamic Counseling Services as an Effort to Reduce Work-Related Stress among Police Officers in the North Sumatra Regional Police. The research employed a qualitative descriptive method, involving one counselor and four police officers as informants. The research took place at the Human Resources Bureau of the North Sumatra Regional Police from June 20 to June 30, 2023, utilizing data collection techniques such as observation, interviews, and documentation. Data were analyzed using a four-step analysis process: data collection, data reduction, data display, and data verification. Data validity was ensured through source, method, and time triangulation. The findings revealed that the application of Islamic counseling services in reducing work-related stress among police officers involved regular spiritual guidance sessions and counseling, addressing factors like location mismatch, family issues, economic concerns, heavy task pressures, and imbalanced income and expenses.

Keywords: application; islamic counseling; work-related stress; police officers

I. INTRODUCTION

Guidance and counseling are a translation of the English term "guidance and counseling." Guidance involves aiding individuals to help them overcome problems or express their abilities. Meanwhile, counseling originates from the word "counsel," derived from the Latin "counselium" meaning "together" or "to speak together." The concept of "speaking together" here refers to the counselor's conversation with one or more clients (counselees). In English dictionaries, counseling is associated with the word "counsel," which is defined as advice (to obtain counsel), recommendation (to give counsel), and discussion (to take counsel) [1]. The general definition of Islamic counseling is the effort to aid individuals or groups experiencing physical and spiritual difficulties in fulfilling life tasks using a religious approach. This involves fostering faith to empower individuals to overcome their challenges. Islamic counseling offers mental and spiritual support, enabling individuals to independently address the problems they face [2]. Essentially, every individual encounter conflicts, stress, trauma, and even frustration, whether caused by internal or external factors. Common sources of stress include continuous highly pressuring events, long-term relationship issues, loneliness, worries, and work-related pressures. Stress manifests as physical, psychological, emotional, or mental tension, affecting daily performance. This phenomenon is particularly relevant to individuals, specifically police officers [3]. According to Law No. 2 of 2002 concerning the Republic of Indonesia National Police, Article 1, paragraph (1) defines the Police as relating to the functions and institution of the Police

in accordance with the Regulations. The term "Police" in this law encompasses two meanings: the functions of the Police and the institution of the Police. Similarly, Article 2 of Law No. 2 of 2002 concerning the Republic of Indonesia National Police states that the Police's function is one of the state's governance functions in the maintenance of public order and security, law enforcement, protection, assistance, and service to society [4]. Police officers are ordinary individuals susceptible to stress due to the pressures and demands of their roles as protectors and maintainers of national security [5]. The Police prioritize the well-being of the people over their personal lives, ensuring that personal issues do not affect their professionalism [6] [7]. Zakir and Murat emphasize that being a police officer is a highly stressful occupation due to long working hours, leadership structure, and concerns for personal and others' safety [8]. Stress can result from frustration, prolonged conflicts, and even crises [9]. Police officers experience stress from various sources, including psychological, physical, social, and economic stressors. Workplace stressors for police officers encompass job pressure, work-related stress, and task load.

Based on field observations and findings, it is evident that work-related stress experienced by police officers at the Personnel Department of North Sumatra Regional Police originates from psychological pressures individuals face in performing their duties as public servants, heavy workloads with routine tasks, living expenses, family conflicts, lack of self-control, and distant connection with Allah SWT. Considering the challenging nature of police duties, maintaining optimal performance, and preventing stress necessitate the provision of Islamic counseling services. This

phenomenon highlights the importance of counseling services within institutions or organizations, including educational, corporate, and particularly law enforcement entities like the Police, aiming to assist personnel in addressing work-related stress and maintaining effective job performance. Counseling serves as a supportive space or mediator for those grappling with life issues, playing a crucial role in safeguarding police officers' mental well-being.

II. RESEARCH METHODS

The research employed a qualitative descriptive approach, delving into the detailed and in-depth examination and analysis of a phenomenon. It was conducted in a field setting, involving direct engagement with the issue at hand to gather authentic information. Instruments used included questionnaires, small notebooks, and electronic media such as smartphones and cameras for recording interviews. The study involved one counselor and four police officers as informants, situated at the Personnel Department of North Sumatra Regional Police. Data collection took place over ten days from June 20 to 30, 2023, utilizing observation, interviews, and documentation. Data sources were divided into primary data from informants and secondary data from books, e-books, the internet, journals, scientific articles, and other supporting materials. Data underwent a four-step analysis process: data collection, data reduction, data display, and data verification. The data's validity was ensured through triangulation of sources, techniques, and time [11].

III. RESULTS AND DISCUSSION

The Implementation of Islamic Counseling Services as an Effort to Reduce Workplace Stress Among Police Officers

Counseling within the realm of law enforcement is not a new concept, given the need to aid police officers in light of the demands of their work. It is recognized that counseling services are essential for police personnel, especially in addressing work-related challenges. Police officers are known to bear high workloads and psychological burdens, making them susceptible to stress. This is where counseling plays a pivotal role by offering guidance, support, and assistance in addressing normal issues for police officers. This practice is not novel within the law enforcement context, as police officers require support due to the demands of their profession. It is recognized that counseling services are crucial for police personnel, particularly in addressing work-related challenges. As known, officers in the police force carry significant workloads and psychological burdens, rendering them prone to stress. Here, the role of counseling comes into play, providing guidance, support, and assistance in addressing typical issues faced by police officers.

Based on the results of observations and interviews conducted with the Human Resources Bureau of the North Sumatra Regional Police regarding the Implementation of Islamic Counseling Services as an Effort to Reduce Workplace Stress, the findings are as follows:

a. Providing spiritual guidance

North Sumatra Regional Police provides Islamic counseling services through religious enlightening sessions conducted by a team of educators appointed by Binrohtal (Spiritual and Mental Development Bureau). These spiritual and mental sessions are held every Thursday at Al-Hidayah Mosque, North Sumatra Regional Police. Accomplished speakers deliver religious materials to enlighten and guide the police officers and staff in fulfilling their duties. Spiritual nourishment or study circles constitute a form of religious development activity, emphasizing both spiritual and material aspects. It aims to cultivate Islamic character among the police personnel, enabling them to comprehend various situations and challenges as decreed by Allah SWT. The concept of knowledge assembly (majelis ilmu) is elucidated in Surah Al-Mujadila, verse 11 [12].

بَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَسَبَّحُوا فِي الْمَجَالِسِ فَاسْبَحُوا بِحَمْدِ اللَّهِ
لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: "O you who have believed, when it is said to you, 'Make space' in a gathering, then make space; Allah will make space for you. And when it is said, 'Rise,' then rise; Allah will raise those who have believed among you and those who were given knowledge by degrees. And Allah is Acquainted with what you do." (Quran, Al-Mujadilah: 11) [13].

b. Providing advice or motivation

This service is provided to serve as a reinforcement for police officers when experiencing stress or work pressure. Usually, this is conducted by the counselor themselves. Advice or motivation is greatly needed when an individual is under stress, with the goal of finding a solution related to the experiences of the police officers themselves. According to Mc Celland, motivation is used to indicate a state within an individual resulting from needs, and it is this motive that activates or arouses behavior typically directed towards fulfilling those needs. A motive arising from physiological needs is referred to as a drive [14]. In Islamic context, motivation is reflected in the Qur'an, Surah Ar-Rad, verse 11:

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ
مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ
شَيْءٍ إِلاَّ أَوْفَاءٌ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ

Meaning: "For every human being, there are guardian angels, both in front and behind him, who watch over him by the command of Allah. Surely, Allah does not change the condition of a people unless they change what is within themselves. And when Allah intends harm to a people, there is no repelling it, and they have no protector besides Him" [13].

The above verse provides an explanation to encourage individuals to become better, as it is their own selves that bring about change. Transforming oneself necessitates

motivation or impetus from others. Hence, this Islamic counseling service aids and motivates the Police force to transform themselves, thus alleviating stress in their work environment. Based on the conducted interviews with Police personnel, the efforts they undertake to mitigate work-related stress include:

- a. Initiating every task with a prayer.
- b. Cultivating a sincere heart.
- c. Maintaining health through exercise, dietary patterns, and sufficient rest.
- d. Fostering a collaborative and harmonious work atmosphere.
- e. Promptly executing superior's commands without procrastination.
- f. Seeking guidance from superiors on unclear tasks.
- g. Embracing a positive mindset.
- h. Utilizing leisure time for relaxation.
- i. Seeking consultation from counseling professionals.

The pressures experienced by members of the Police force while carrying out their duties as state servants are often managed by redirecting feelings of weariness and fatigue during work, thereby inducing emotional disturbances to the stability of their performance. This is achieved by seeking solutions and seeking advice from experienced seniors or superiors as a form of consultation service. Additionally, some Polri personnel opt to rest temporarily to evade job weariness and stress. Others choose to utilize their leisure time, typically spent working, to be with their families during days off, with the hope of alleviating fatigue and stress during work hours. Certain members of the Polri also engage in activities that help restore their work mood, such as playing games, engaging in communication, or simply conversing and joking with close friends.

Factors Leading to Stress Among Police Officers in the Workplace

Based on interviews conducted with police officers, it was revealed that work-related stress occurs due to factors such as unfavorable work locations or assignments, inadequate understanding or mastery of job responsibilities, lack of gratitude towards the blessings received from the Almighty, excessive job pressures, increasing living expenses without a balance between income and expenditures, family conflicts, accumulating unresolved worries, inability to control emotions, and distancing oneself from Allah SWT. Hurrel categorized work-related stress factors into five major categories: intrinsic job factors encompassing physical demands and tasks, organizational roles, career development (as potential stressors involving job uncertainty, excessive or insufficient promotions), work relationships, and organizational structure and dynamics, including limited participation in decision-making within the organization [15] [16].

Implementation of Islamic Counseling Services at the Human Resources Bureau of North Sumatra Regional Police

According to the counselor from the Human Resources Bureau (Binrohtal), the Islamic counseling service

operates from 08:00 AM to 03:00 PM every Monday to Friday, following official working hours. Additionally, a weekly spiritual guidance session takes place every Thursday, led by an expert speaker. Each counseling session lasts for approximately 45 minutes. The implementation of Islamic counseling follows a series of well-defined stages:

1. Introduction and Issue Identification Process (Taaruf): The guidance and counseling process commences under the guidance of counselor "M," who accompanies the client to the counselor's chamber. According to "M," the initial stage involves an introductory session, known as "taaruf," where the counselor initiates the counseling process by acquainting themselves with the client. Through this "taaruf" session, the counselor gains insight into the client's personality. This phase of introduction fosters a sense of closeness and affability between the counselor and the client. Following the "taaruf" process, the counselor inquires about the client's needs, prompting the client to share their challenges, whether within the workplace or beyond. Upon understanding the nature of the issues, the process advances to the subsequent stage.
2. Follow-Up and Evaluation Process: In subsequent counseling sessions, "M" explains that the process of follow-up does not adhere to predetermined conditions. Upon the conclusion of the initial counseling session, the counselor queries the troubled police personnel regarding their willingness to continue future counseling sessions. Typically, these individuals express a desire for further counseling sessions, specifically follow-up sessions targeting the issues they face. Normally, the counselor initiates contact with the troubled police personnel, enquiring about their well-being and the challenges they encounter. The counselor also assesses developments within the police personnel's workplace, identifying any changes or developments. During this period, the counselor allocates time for the police personnel to restore their well-being, with the maximum duration determined by the counselor, typically extending up to one month [17].

The general counseling process in an Islamic context is quite similar, albeit with an additional religious foundation derived from the Quran and Hadith. In contrast, conventional counseling primarily relies on theoretical frameworks. In this regard, the procedural aspects remain consistent, encompassing an initial phase of introduction, a transitional phase, a substantive counseling phase, and ultimately, a conclusion [18].

IV. CONCLUSION

Based on the aforementioned exposition, the implementation of Islamic Counseling Services as an Effort to Reduce Stress in the Workplace at North Sumatra Regional Police (Polda Sumut) involves the provision of Islamic counseling through informative sessions conducted by a designated team of educators under the Binrohtal (Spiritual

and Mental Development) division. This includes spiritual and mental discussions conducted every Thursday at the Al Hidayah Mosque within Polda Sumut, where advice and motivation are offered. Factors contributing to workplace stress include mismatched work locations, inadequate understanding of job responsibilities, lack of gratitude towards divine blessings, excessive work demands, increasing living expenses without balanced income and expenditures, domestic conflicts, and burdensome mental strain. Islamic Counseling Services are available from 08:00 AM to 03:00 PM every Monday to Friday or in accordance with working hours. Additionally, weekly spiritual guidance sessions are conducted on Thursdays, led by proficient speakers. The Islamic Counseling process allocates 45 minutes per session, encompassing introductory, mid-session, content-focused, and concluding stages.

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