

# ICIGC 2018

## PROCEEDING

The 1st International Conference on  
Islamic Guidance and Counseling 2018

*"Islamic Counseling Without Border"*

Yogyakarta, November 19th, 018

Presented By :



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### THE 1<sup>ST</sup> INTERNATIONAL CONFERENCE ON ISLAMIC GUIDANCE AND COUNSELING

**Theme:**

“Islamic Counseling Without Border”

Yogyakarta, November 19<sup>th</sup>, 2018



**DEPARTMENT OF ISLAMIC GUIDANCE AND COUNSELING  
FACULTY OF DA'WAH AND COMMUNICATION  
SUNAN KALIJAGA STATE ISLAMIC UNIVERSITY  
YOGYAKARTA – INDONESIA  
2018**

# PROCEEDING

*The 1<sup>st</sup> International Conference on Islamic Guidance And Counseling*

*Theme:*

*"Islamic Counseling Without Border"*

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# PREFACE

*Alhamdulillah.* Thank you to the presence of Allah SWT who has blessed us all. *Shalawat* and greetings, we always give to our lord the great prophet Muhammad SAW.

This event was born out of concern for various conditions. Where is the era of milineum with internet technology in such away. Until the free market with easy access in various fields. The consequence is to bring about major changes in all fields of culture, values, and community norms, the education system, and so on. Which will more or less have an impact on the patterns of behavior and human life itself. So it is not uncommon for the mindset to have inappropriate behavior. As a result of the inability of adaptation to harmonize self-development with developments that occur in various aspects of life. So, the threat to our psychological condition as humans, which should be a condition of feeling, creativity and initiative, also continues to roll. It is very worrying, this is evident in the exposure of the phenomenon that surfaced. As more and more mental rehabilitation centers have sprung up, both private and government-run. From the orphanage to the Mental Hospital. This shows that there is no change in the number or no reduction in the prevalence of patients with psychological or mental disorders. As a result of the many problems that cannot be overcome, causing stress and frustration that are at risk of experiencing other more severe psychological disorders.

At present the National Emotional Mental Disorder (GME) has a prevalence of 6.0% or absolutely more than 10 million people. As for National Mental Disorders (Schizophrenia) there are 0.17% of the population or in absolute terms there are 400 thousand inhabitants. In rural areas, the proportion of households with at least one household member experiencing severe mental illness and having been put on hold reached 18.2 percent. While in urban areas, the proportion only reached 10.7 percent. And overall there are around 26 million people worldwide experiencing Schizophrenia (bps.go.id).

In addition to the background above, this event is actually also one of our efforts in the framework of developing Islamic Guidance and Counseling. Where currently this field of science has not yet gotten a free place in the community. This can be seen from the reality in the field. Many agencies or industries and organizations do not know and employ graduates of this program. Though logically, if there are still humans on this earth, counseling is always needed. Starting from rehabilitation centers, companies, public and private institutions and every field of life actually requires the existence of people who understand counseling, especially Islamic counseling. For example in the company, then ideally in the Human Resource Development Unit the need for multi-discipline (there are psychologists, legal consultants, counselors, management and other experts), as well as other agencies. So you can say Islamic counseling is without limits, can be applied anywhere.

This in the first international conference held by our study program which invited speakers from various countries and also fulfilled by the presentations from call for paper presenters from various university in the

country. The conference will speak about four sub-themes: a) Understanding Islamic Guidance and Counseling, b) Best Practice in Islamic Guidance and Counseling, c) Best Practice in Islamic Guidance and Counseling, and 4) Islamic Guidance and Counseling in Distruction Era.

I would like to express my appreciation to Mr. Prof. Drs. KH. Yudian Wahyudi, M.A., Ph.D as a keynote speker. Secondly, express my appreciation for plenary speakers Mr. Nizeyumukiza Emmanuel, M.Sc (from Burgundy, East Africa), Mr. Nanang Erma Gunawan, M.Ed. (Lecturer in Guidance and Counseling Yogyakarta State University), and Mr. Md Noor Bin Saper, Ph.D. (President of The Syar'i Counseling Malaysia). Thank you for your willingness to be present among us to share knowledge and share information and experiences. Right, I respect all present invitations. Starting from Dean of Da'wah and Communication Faculty, Vice Dean I, II, and III, and Head of Communication and Islamic Broadcasting Department, Da'wah Management Department, Social Welface Department, and Islamic Development Society Department. As well as what I respect to all International Conference on Islamic Guidance and Counseling participants, especially the paper presenters who have entrusted their articles to us and are willing to attend and participate in the success of the Study Program of Islamic Guidance and Counseling this time.

Finally, I would like to thank all parties, the committee such us Sunan Kalijaga Islamic Counseling and Guidance Family/ KEKOPI-SUKA, Volunteer of Islamic Guidance and Counseling Laboratory, Assistant Counselor for Islamic Counseling Clinic, and Student Board Association of Islamic Guidance and Counseling) who have worked hard, all lecturers at Islamic Guidance and Counseling Department and Faculty of Da'wah and Communication, special for Indonesian Islamic Guidance and Counseling Expert Association or Perkumpulan Ahli Bimbingan dan Konseling Indonesia (PABKI) and all parties that I cannot mention one by one have contributed to the success of this event. And I apologize if in the agenda of this activity, there are still shortcomings and mistakes. I hope that you enjoy this fruitful conference.

Yogyakarta, November 15th, 2018

Head of Islamic Guidance and Counseling Department

**A. Said Hasan Basri, S.Psi., M.Si.**

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## **SUHARTO TEXT RELIGIOUS VALUES IN DEVELOPMENT OF INDONESIAN NATION CHARACTERS**

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### **Abstract**

*Character is whole picture of human and fully unique of others. Motivation driving the human character can't be separated from the influence of culture in human beings. Search cultural values is a process of searching character. Meaning and searching parts of Indonesian character values can be done with text analysis. Process interpreting text using Gadamerian hermeneutic. The data analysis is using part-whole technique. Analysis process by meaning text character values Suharto. Character values that were examined are the values of religious character. Character values religious Suharto include: believe, tolerance and Pancasila is used as a guideline. The recommendation which is recommending on this research, counselor should be using the result of this research as course of counselee's ideal character identification*

**Keywords:** Character, Religious

### **INTRODUCTION**

Character is a round and whole human image that makes it unique to other humans. Can be interpreted that character is a manifestation of the overall thoughts, feelings and behavior possessed by humans. The balance between the three components will create an ideal character. These characters are expected to appear in Indonesian humans. Indonesian people enter a post-modern period where individuals need freedom of self-expression and security in living life as individuals.

It is through this writing that the writer tries to pour reconstructive ideas in the midst of the problem of the dynamics of disruption character values in the current millenium generation. The identity crisis in Indonesian people is still a problem in the world of education. The character education discourse through religious values approaches seeks to reconcile the values of the eastern paradigm-based education values. Religious values can be absorbed from the figure of the Founding Fathers Indonesia (Suharto). This is an alternative idea that might be worth considering together to strengthen the nation's unity.

### **RESULTS AND DISCUSSION**

#### **1. Character**

Character is defined as "the relatively permanent system of all noninstinctual strivings through which man relates to the human and natural world" (Fromm, 1973: 226). This means that character is a permanent system in humans that connects other humans and connects with nature. Fromm (1973: 251-252) adds that "character is specific structure in which human energy is organized in the pursuit of man's goals; it motivates behavior according to it's dominant goals: a person "instinctively" acts, which means that instinct factors are

motivators of human character's motives. The motive for driving human character is inseparable from the influence of a culture in which humans are (Fromm, 1973: 253). will make man on the one hand he must act as a different individual and on the other hand act according to the culture it is in. In this event Fromm (1973: 253) mentions that "Character is a human phenomenon".

The type of character according to Fromm is divided into two: non-productive orientation and productive orientation. Non-productive oriented characters include receptive, exploitative, hoarding and marketing while productive characters include work (working), love (loving), reasoning (reasoning) (Feist & Feist, 2008: 237-239; Fromm, 1975: 70-102)

Connecting Fromm's opinion above, different definitions of character are proposed by Berkowitz & Bier (2004: 73) as a complex set of psychological characteristics, formed in part by the growth of cognition that allows one to act as a moral agent. Thus, character is considered a socio-moral competency that combines moral actions, moral values, moral personality, moral emotion, moral reasoning, moral identity, and basic characteristics. This means that humans are said to have character if they are able to implement in a behavior.

From several definitions of the experts above, it can be concluded that the character includes a form of quality of human psychological characteristics as a whole and permanently covering cognitive, affective and behavioral aspects according to the adaptive process with a culture. The motive for driving human character is inseparable from the influence of a culture in which humans are (Fromm, 1973: 253). will make man on the one hand he must act as a different individual and on the other hand act according to the culture it is in. In this event Fromm (1973: 253) mentions that "Character is a human phenomenon".

## **2. Religious Values of Sukarno's Text in Character Building**

The values in this paper examine religious thinking from the Suharto figure. In the opinion of the author, Suharto was a figure of the Indonesian Nation Development Father who did not think of himself but how he could contribute a lot to build the Indonesian Nation to establish a strong unity and national unity. This thought contains many character values that can be explored and interpreted.

These character values are contained in Soeharto's book: Dwipayana, G & KH. Ramadhan. 1989. Soeharto Pikiran, Ucapan, dan Tindakan Saya. Jakarta: PT. Citra Lamtoro Gunung Persada. (DT2). The expected ideal character of Indonesian people includes religious and nationalist. Both of these characters are expected to be absorbed into the ideal character of the fully functional person (MIS).

### **Faith**

The values in this paper examine religious thinking from the Suharto figure. Religious is a very interesting character value to be studied in the text of Suharto's personality. Many religious discourses are presented in every grain of Suharto's thought. Therefore religious is a source of thought that is worthy to be presented to all readers. Speaking of religion, it is incomplete if the presentation of Suharto's thought has not been elaborated in any text that has been written in the past. Referring to these reasons, the description of religiosity will be carried out by searching the meaning of the text. The religious description presented by

Suharto includes a variety of meanings. One of the discourses that Suharto had expressed was the attitude of believing in God Almighty. This was stated by Suharto clearly that *"Saya percaya kepada takdir manusia telah digariskan oleh Tuhan. Segala sesuatu yang memang sudah dikehendaki oleh Tuhan, terhadap manusia, dan terhadap segala isi alam semesta ini, akan terjadi. Maka, janganlah menyesal, janganlah susah; kita tinggal pasrah saja. Tidaklah perlu kita kaget"* (DT2/1989/230/PB3/Kal1)

Based on the excerpt of the text above, it can be interpreted that the attitude of trust on the Day of Judgment will make people more firmly face the trials of life to come. Suharto considers that everything has been determined by God, humans must believe and try their best to strengthen the belief in God. Appreciating doomsday can be interpreted to strengthen one's faith.

Armed with this belief, Suharto in its personality carried out a movement to develop the Indonesian nation towards a better one by always resting on faith in God. One form of Suharto action is seen in the text *"Saya harus pegang kendali di tengah jalannya semua gerakan ini, sementara saya tetap ingat kepada siapa saya harus menengadah. Saya harus dekat kepada-Nya"* (DT2/1989/139/PA7/Kal1). The description explains that Suharto uses the basis of religion in determining each policy that is implemented. The basis of the arguments discussed by Suharto can then be applied in daily life. The results of the meanings in several texts above can be concluded that one aspect that can be absorbed in religion is belief. The form of Suharto belief personality can be absorbed by the counselee as an ideal character in a religious context.

Besides the personality of belief in God Suharto encourages Indonesian people to live in harmony according to their respective religions. The dynamics of harmony in coexistence will create a harmonious religious life. Excerpts of the study of harmony between religious groups can be seen in the text below. *"Di Indonesia, kita harus melaksanakan agama kita masing-masing dengan bersikap rukun terhadap dan bersama orang lain, sekalipun kita berlainan agama. Cuma orang fanatik yang beranggapan seolah-olah hanya agamanya yang paling benar dan menuding agama orang lain tidak benar. Orang fanatik menimbulkan bentrokan. Orang fanatik begitu akan memaksa, mendorong-dorong orang lain untuk masuk agamanya"* (DT2/1989/308/PA5/Kal5).

In the description of the text above, it can be interpreted that harmony between religious people is expected to emerge in the human person of Indonesia.

### **Tolerance**

Besides the personality of the faith in God Sukarno encouraged Indonesian people to live in harmony according to their respective religions. Furthermore, Sukarno gave a clear explanation regarding the harmonious behavior among religious people. This can be seen in the following text passage. *"Di Indonesia, kita harus melaksanakan agama kita masing-masing dengan bersikap rukun terhadap dan bersama orang lain, sekalipun kita berlainan agama. Cuma orang fanatik yang beranggapan seolah-olah hanya agamanya yang paling benar dan menuding agama orang lain tidak benar. Orang fanatik menimbulkan bentrokan. Orang fanatik begitu akan memaksa, mendorong-dorong orang lain untuk masuk agamanya"* (DT2/1989/308/PA5/Kal5).

In the description of the text above, it can be interpreted that harmony between religious people is expected to emerge in the human person of Indonesia. Furthermore, FFI gave a clear explanation regarding the harmonious behavior among religious people.

### **Pancasila as a guidelines**

The efforts and steps to realize the creation of a life of religious tolerance are manifested by Suharto based on Pancasila. Next, he said its opinion *"menggembirakan pula bahwa kegairahan kehidupan Beragama terus meningkat, serta terpelihara kerukunan hidup umat beragama. Hal ini merupakan sumbangan besar dari semua umat beragama, bagi pembinaan persatuan dan kesatuan bangsa dalam rangka Negara pancasila"* (DT2/1989/476/PA1/Kal1). In the exposure of the text in the previous sentence, it can be seen that the Pancasila can be used as an adhesive for inter-religious harmony. Pancasila can create mutual tolerance between followers of different religions.

On a different occasion Suharto also said that the importance of Pancasila for the basic guidelines of religious life in Indonesian society *"Dalam Negara kita, Negara Pancasila, yang ditetapkan sebagai dasar pertama adalah Ketuhanan Yang Maha Esa. Maka kita harus melindungi agama yang diturunkan Tuhan"* (DT2/1989/308/PB2/Kal1). his presentation implies that a reference is needed in carrying out religious life, namely Pancasila as a guideline. Suharto is aware that with Pancasila it will be able to accommodate all religions in Indonesia. The statement is seen in the following discourse *"Negara kita bukan Negara agama. Apalagi Negara berdasarkan satu agama. Bukan! Pancasila melindungi semua agama. Negara kita bukan pula negara sekuler. Bukan negara yang memisahkan agama dengan negara. Bukan! Camkanlah hal ini untuk bidang pendidikan"* (DT2/1989/405/PB/Kal1).

Referring to the sentence above, Pancasila has a central role in creating a life of harmony among religious people. Harmony can be formed in the world of education through Pancasila. Thus it is clear that Pancasila is a guideline for religious life for the Indonesian people. This can be interpreted that the Pancasila guidelines are a reference in religious life. The results of the search for the value of religious characters according to Suharto can be seen in the table below.

Table 1. Religious Values according to Suharto

Number	Text Source	Text Meanings
1	DT2/1989/230/PB3/Kal1	Faith
	DT2/1989/139/PA7/Kal1	
	DT2/1989/308/PA5/Kal5	
2	DT2/1989/308/PA5/Kal5	Tolerance
3	DT2/1989/476/PA1/Kal1	Pancasila as a guidelines
	DT2/1989/308/PB2/Kal1	
	DT2/1989/405/PB/Kal1	

In the table above it can be concluded that religious descriptions according to Suharto include: faith, tolerance between religions, rationality, and Pancasila as guidelines

### **Theoretical view of Suharto's Religious Values in Character Development**

The search for the meaning of the text of religious values from Suharto's text includes: faith, tolerance and Pancasila as guidelines. The following is a theoretical study of several religious values in Suharto's thought. The process of interpreting the meaning of the text is done using Gadamerian hermeneutics. Hermeneutics is a method of interpreting the meaning of text with part and whole patterns. Alvesson & Skoldberd in (Ariyanto, 2018:66) explain that part will change our understanding as a whole and the whole will change our understanding of the part and so on. Logic part and whole will be illustrated in the figure 1. The following are the results of exposure to theoretical support from the findings of Suharto's religious values.

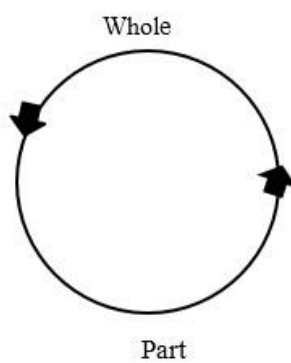


Figure 1. Hermenutic Circle

### **Faith**

Faith is a picture of human belief in the concept of God's existence. Connecting the discussion related to faith, Fromm said that "man cannot live without faith" (1957: 212). Fromm also added that "the basis of rational faith is productiveness" (1957: 210). This means that a rational form of faith is rooted in one's experience in carrying out productive activities. Fromm further assumes that "I use quotation marks to denote" religious "in the experiential, subjective orientation, regardless of the conceptual structure in which the person" religiosity "is expressed" (Fromm, 1976: 114). It means that if we are said to be religious then it is based on subjective orientation and pay attention to the human structure in religion that is raised in a real action.

The actual form of action is seen in the form of human faith in God. Faith indicates the manifestation of a behavior which is a form of obedience to God. According to Fromm, faith is one form of love for God. Fromm said that "the religious form of love, which is called the love of God ... it springs from the need to overcome the instability and to achieve union" (1957: 50). The above description indicates that a person's pattern of faith will be formed in a cultural pattern in which he is located. The pattern of civilizing faith is formed through a long process in humans. The pattern of civilization of faith is further explained by Fromm in the following explanation.

"The same as the race we see — and can anticipate — the same development: from the love attachment to the mother Goddess, through the obedient attachment to God father, to a mature stage where God ceases to be outside power, where man has incorporated the principles of love and justice into himself, where he has become one with God, and eventually, to a point where he speaks of God only in a poetic, symbolic sense "(1957 : 63).

Explanation of the Fromm above means that the pattern of faith grows in the beginning in the upbringing of mothers who position humans as helpless creatures and need love. Then the developing faith in authoritarian parenting makes the child get the value of obedience in carrying out religious teachings. The next stage, humans enter the phase of maturity (maturity) which makes it able to think rationally. He is able to make God a part of himself in every activity. He creates symbols or other forms of patterns of faith that are used as guidelines in religious life.

Based on the theoretical studies that have been done, Indonesian people can better understand the source of the pattern of faith that they have internalized in the person. Indonesian people who have understood the meaning of faith will be better able to absorb the form of faith in God. The form of faith in God is a form of love of God which means that Indonesian people believe in God so they love God with all their soul and body.

### **Tolerance**

Tolerance comes from Latin *tolerantia* which means to endure (enduring), endure (suffering), relationship (bearing) or put with (putting up with) (Fiala, 2005: 24). This description can mean that tolerance means 'bear' or 'endurance'. Another expert who studies tolerance holds that "tolerance does not ask us to deaden our emotional responses to others; rather it asks us about the negative consequences of our negative emotional responses out of a more universal set of commitments "(Fiala, 2005: 24). Tolerance means the ability to control emotions.

Tolerance according to Indonesia Dictionary or KBBI (2012) means the nature or attitude of tolerance: two different groups of cultures are fully interconnected. Different opinions expressed by Hasanah & Sauri (2013: 170) which states that tolerance is an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of other people who are different from him.

Based on the explanation of several experts, tolerance is in line with Fromm's thinking. Fromm's thought explains that tolerance (tolerance) is a positive aspect in the character orientation of marketing (Fromm, 1957: 121). Tolerance is useful in accepting and adapting different values of belief. This means that tolerance is one of the modes of human relations with one another that has different characteristics.

Another aspect of tolerance is respect between fellow humans as a manifestation of the love of fellow creatures of God. A sense of respect is a form of concern for something both an object and a subject. Respect that has been described includes respecting parents, respecting the name of the nation, respecting culture, respecting history, respecting others, respecting the universe.

The respect that has been explained is in line with the opinion of Fesit & Feist (2008: 200) which states that. Biophilic people desire to be more all life - the life of people, animals, plants, ideas, and cultures. They are concerned with the growth and development of well as others. Biophilic individuals want to influence people through love, reason, and example — not by force (Feist and Fesit, 2008: 200).

This means that the form of respect is a form of behavior of bipolia (biopolic) that prioritizes love for others so that it can grow and develop in an atmosphere of love. Fromm added that "the affirmation of one 's own life, happiness, growth, freedom, is rooted in one' s capacity to love, i.e, in care, respect, responsibility, and knowledge" (Fromm, 1975: 135). It can be concluded that bipolia is an aspect of productive life that is living passionately in love with others.

Tolerance can be absorbed by Indonesian people as a way to connect with other humans based on mutual respect and respect for their differences. Indonesian people can apply tolerance in peer relationships that have differences in gender, religion and socio-economic background. Tolerance internalized in the human person of Indonesia will create productive character qualities.

### **Implications in Guidance and Counseling**

The initial section explains that the findings of Suharto's text can be carried out studies based on scientific thinking. Therefore, to provide theoretical contributions in the field of guidance and counseling, careful study is needed. Based on that reason, the researchers used the Student Independence Standards for Competency of Students (SKKPD) in Indonesia as a form of understanding the dimensions of counselee.

SKKPD is an overview of the development aspects of students from elementary, junior high, high school and higher education. Aspects that have been compiled in the SKKD include 11 items, namely: 1) Religious foundation; 2) Ethical behavior foundation; 3) Emotional maturity; 4) Intellectual maturity; 5) Awareness of social responsibility; 6) Gender awareness; 7) Personal development; 8) Entrepreneurial behavior (Independence of economic behavior); 9) Career insight and preparedness; 10) Maturity of relationships with peers; and 11) Self-readiness to get married and have a family (Abkin, 2007). Connecting the explanation, the results of character studies based on SKKPD can be seen in the table below.

Table 2. Description of Suharto's religious character in the SKKPD

No	Character Dimension	Aspect	Developmental aspects	SKKPD
1.	Religious	Faith	Religious foundation	Learn about worship
2.		Tolerance	Religious foundation	Develop thoughts about religious life
3.		Pancasila as guidelines	Religious foundation	Develop thoughts about religious life

The description of the aspects in the SKKPD and the characters along with the aspects described in the table above can be concluded that what Suharto discusses in the text can be absorbed in guidance and counseling. This means that the human dimension presented by Suharto is in line with the concept of the counselee dimension in the SKKPD.

Based on the findings and studies that have been conducted, this valuable study can be used by the counselor as a reference material in an effort to understand the counselee's character of religious. This elaborate effort is based on the advancement of the current era millenium era which demands that counselors better understand the meaning of individual freedom fundamentally based on the philosophical foundation of the Indonesian people as a whole.

## **CONCLUSIONS**

Based on the results and discussion, it can be concluded that religious values according to Suharto's text have various dimensions. Religious values include aspects of faith, tolerance and Pancasila as guidelines. This value can be used as a reflective and analytical material to strengthen the unity and unity of the Indonesian people. So that the younger generation can absorb and implement the text of Suharto's thinking in the behavior of everyday life, especially from the religious side.

Suggestion for this paper is to realize the character development of the millennial generation through religious values the authors recommend the following. The BK teacher should be able to use the results of this study as an identification material for the counselee's ideal character. In addition, the BK teacher is expected to be able to assess the values of religious character in books on historical and Islamic figures that inspire the struggle of the Indonesian people such as H.O.S. Cokroaminoto, Haji Agus Salim, Moh. Hatta, Gus Dur and the Indonesian nation's text like cultural historical.

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