

INTEGRATED QS AL MUDATSIR IN THE REALITY GROUP CONSELING TO GROW THE CHARACTER OF STUDENTS ACADEMIC RESPONSIBILITY

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Abstract

The emotional development of students in early teens showed a sensitive and recreative nature (critical), emotions are often negative and temperamental. This negative passion is evidenced by the findings in the field of Indonesian teenagers, such as Tawuran, promiscuity, students who dare to do nasty with school friends (Tirto, 2013). Many factors are the cause, one of which is still the weak character of academic responsibility that students have. This problem becomes a serious problem in the world of education Indonesia. Therefore, it is natural for educational practitioners to take solutive steps to overcome the problem. One education practitioner who has a strategic position to handle the case is Counselor. Counselors are deemed able to provide practical solutions through Reality Group Counseling services by integrating spiritual values (Islam) to foster student academic responsibilities. Reality group counseling emphasizes the growth of personal responsibility. This advice is also in line with Islamic values that encourage individuals always to be responsible for every action as reflected in the QS. Al Muddassir: 38).

Keywords: Group Counseling; Reality Therapy; QS. Al Muddassir; Character of Academic Responsibility

INTRODUCTION

Human resources affect the development of a State, and the quality of human resources is strongly influenced by education. Thus, education is the field that became the backbone of the implementation of National development (Pidarta, 2009). The above opinion is in line with the national educational objectives outlined in the Republic of Indonesia Law No. 20 The year 2003. In the Act, the purpose of national

education is explained in the effort to improve the potential of students to become personal beings who believe and fear Allah Almighty, Mighty, Healthy, Knowledgeable, Proficient, Creative, Independent, and Being democratic and responsible citizens.

However, the reality of education problems in Indonesia is still very Complex, according to Secretary-General of National Commission for Child Protection, Arist Merdeka Sirait, dropout case in junior high school level by 48% in

2013. As in the elementary level recorded 23%. While the percentage of school drop out rate at high school level is 29%. The dropout rate at the highest junior high level even closer to 50%. Surely this should be a serious concern of Indonesian education personnel.

Junior high school students are at an early adolescent stage with an age range of 12-15 years. At this age, students are in puberty, which transitions and develops in itself both physically, psychologically and socially (Sarwono, 2011). These changes and developments make junior high school students at a time of great interest because of their distinctive characteristics. The emotional development of students in early teens showed a sensitive and recreative nature (critical), emotions are often negative and temperamental. Through reciprocal social interaction with unfavorable environments, they will be easily tempted to commit mischief.

The articles contained in Kompasiana mention some negative things raised by Indonesian teenagers, such as Gang, free association, students who dare to do nasty with his school friends (Tirto, 2013). Other cases that have just viral in social media include: Students involved Bullying case, Students watch a video nasty in the classroom, and the brawl between students (metro.sindonews.com, 2017).

The problem of education in Indonesia is certainly to contribute to the rise of negative cases conducted by students in Indonesia. However, that is not less important, that is still the weak character of Indonesian teenagers. Therefore, one of the government programs prioritizes strengthening character education as outlined in Presidential Regulation No. 87 of 2017 Article 3.

PPK is implemented by applying the values of Pancasila in character education mainly including religious values, honest, tolerant, disciplined, hard-working, creative, independent, democratic, curiosity, spirit of nationality, love of the homeland, appreciate achievement, communicative, love peace, love to read, care about the environment, social care, and responsible.

The above presidential regulation describes some of the characters that need to be developed within the students. Of the several figures, responsibility is one character that needs to get serious attention from education providers.

Lickona (2015) says that right education programs based on moral law can be implemented in two primary moral values, namely respect, and responsibility. This statement proves that the attitude of responsibility has a significant role to achieve the goals of national education.

Aqib (2012) suggests Responsibility is the attitude and behavior of a person to carry out his duties and obligations as it should be done, to self, society, environment (nature, society, and culture), the State and God Almighty. This opinion is reinforced by the Law of the National Education System Number 20 The year 2003 Article 3, which affirms that the importance of national education can be carried by every learner who can be responsible for himself and his environment. One of the most important responsibilities that must exist within the student is the responsibility of learning. Research from Putri and Ramli (2016) at SMP Laboratorium UM describes the symptom of students who have low and medium learning responsibilities are students coming late to school, skipping, not wearing clothes or complete attributes while at school, chatting when the teacher provides materials in the classroom, make a scene during the learning process, and so forth.

This problem if let course will be dangerous for the students themselves and the world of education in general. Therefore, there is a need for specialized intervention to overcome the problem, primarily by the school counselor. One strategy that can be used in the development of student character can be through the planting of religious values. Dalmeri (2014) said that the development of

character based on values taught in religion, such as Islam, makes the formation of personality for learners to be stronger in building the role of the social life of Indonesian society that is indispensable in the life of nation and state. Therefore, the idea of character education of Thomas Lickona must be seen in the context of the life of Indonesian people who tend to obedience to the teachings of his religion, and this is the characteristic of Indonesian society as a whole. Lickona (2015) thinking is widely used as a reference in the development of character education in Indonesia.

The above opinion is also reinforced by Abdullah Nashih Ulwan in Ahsani (2014). There are several virtues needed to shape the character of children in Islam which include: First, Education with exemplary. Second, education with custom. Third, advice. Fourth, giving supervision. Fifth, give punishment. Conceptual education concept Abdullah Nashih Ulwan emphasized more values, such as moral education, physical education, ratio, psychiatric education and social education.

Certainly, in applying Islamic Values in shaping the characters need a clear footing, such as Al Quran and Hadith. One of the Letters in the Qur'an that addresses individual responsibility is QS. Al-Muddatstsir. The content in Al-Qur'an Al-Muddatstsir letter will be

used as a foothold for students, as a self-reflection of the purpose they are created in the world. Strategies that can be done by the counselor in fostering the responsibility of student can be through the service Counseling group by using the realistic approach. Through the procedure of reality therapy counseling services with stages that are often abbreviated to WDEP hope easy to awaken counselees or students will mistake and help counselee to nature that is to be a responsible person.

DISCUSSION

Responsible Character

Putri & Ramli (2016) explained that responsibility is a person's attitude that is positive in carrying out its duties and obligations. The opinion of Aqib (2012) puts the responsibility of one's attitude and behavior to carry out its duties and obligations as it should be, to oneself, society, environment (nature, society, and culture), state and God Almighty.

The responsibility according to Wiyoto (2001) is "to make the best decisions within the limits of social norms and effective, to improve the relationship between positive human beings." Other figures explain responsibility means carrying out a job or obligation in the family, at school, or in the workplace wholeheartedly and giving the best (Lickona, 2015: 73).

Kesuma et al., (2012) also explain that responsibility is also known as accountability that does not allow others to experience disappointment, perform tasks as well as possible by their abilities.

Exposure to the meaning of the above responsibilities can give an idea that responsibility is the attitude and behavior of a person to carry out his duties and obligations wholeheartedly and provide the best within the limits of social norms, both to oneself, society, environment (natural, social, culture), The State and God Almighty. Masjid (2014) also outlines the responsibility indicators, as listed in table 1.

Table 1. The Responsibility Indicators (Masjid, 2014)

Understanding	Indicators
Responsibility is the attitude and behavior of a person in carrying out his duties and obligations, which he should do to self, society, environment (nature, social, and culture), state, and God Almighty.	<ul style="list-style-type: none"> • Perform individual tasks well. • Accept risks from actions taken. • Do not blame/accuse others without valid evidence. • Return the borrowed item. • Acknowledge and apologize for the mistakes made. • Do not blame others for the mistakes of our actions.

- Implement what was once said without prompting.

From the above description can be formulated a definition, aspects, and indicators of responsibility as in table 2.

Table 6. Definitions, Aspects, and Indicators of Academic Responsibility

Definitions	Aspects	Indicators
Responsibility is the attitude and behavior of a person to carry out his duties and obligations wholeheartedly and provides the best within the limits of social norms, both to oneself, society, environment (nature, social, and culture), the State and God Almighty.	Receiving	Carry out obligations in the form of doing the task.
	Responding	Communicating in the form of giving and answering questions.
	Evaluating	Accept the risk of the action taken.
	Organization	Shows an initiative to resolve the issue.
	Formation of lifestyle (characterization by a value or value complex).	Implement what was once said without prompting.

The content of QS. Al Mudatsir deals with responsibility

Integrating the content of Surat in the Qur'an in guidance and counseling services, indeed will not be separated from the concept of Islamic guidance and counseling services. In defining the concept of Islamic guidance and counseling services, the author borrows the notion of Islamic guidance and counseling according to Sutoyo (2007).

Islamic guidance and counseling services are "Efforts to help the individual learn to develop nature and/or return to nature by empowering the faith, reason, and willingness God has given

him to learn the guidance of Allah and His Apostle, so that the nature of the individual is developed correctly and firmly according to the guidance of Allah SWT "(Sutoyo, 2007).

The definition of the fitrah referred to is the nature of the elements and systems that God grants to every human being. These factors include body, spirit, lust, and faith, where the fitrah of belief in God is the basis and core for the other three fitrah. If one's faith has developed and functioned well, then the different nature (body, spirit, and lust) will flourish and perform well.

This concept will also be used in fostering the character of

responsibility in the student's personality. The author assumes that if an individual or student has a responsibility to Allah SWT, certain individuals will also be responsible for him and his environment included in this is related to their duties as students. This is the basis for the election of QS Al Mudastsir to foster the character of responsibility. In the interpretation of the verse, the author took one of the experts namely Ibn Tafsir Kasir to avoid multi-interpretation. The values that can be derived from QS Al Mudastsir there are at least four primary values that can be used as a basis to cultivate the character of responsibility, namely:

1. Duties and duties as servants of God, which is reflected in verses 1-7.
2. Consequences to be obtained, which are revealed in verses 8-37.
3. Warnings to God's servants reflected in verses 38-44.
4. The formation of an individualized lifestyle reflected in verses 45-56

Reality Therapy Counseling Model by Integrating the Content of QS. Al Mudastsir to Cultivate Responsible Character

Therapeutic reality rests on the central idea that we choose our behavior and are therefore responsible not only for what we do but also for how we think and feel

(Corey, 1990). Reality treatment focuses on the present and seeks to make the client understand that essentially all actions are an option to meet basic needs. When clients are unable to attend these requirements, they will suffer or cause others to suffer. The task of the counselor then brings the client to be more responsible with his choice (Gibson & Mitchell, 2011).

The view of human beings: human behavior aims and comes from within the individual and not from outside forces. (Glasser in Corey, 1990). The characteristics of reality therapy: first, rejection of the medical model; second, positive identity and positive attachment; third, emphasis on accountability (self-fulfilling behavior without disturbing others to meet their needs). And fourth, no emphasis on the transference.

The procedures of reality therapy that can lead to changes in client behavior, namely:

1. Exploring his wants, needs, and perceptions.
2. Focus on current behavior.
3. Make clients want to evaluate their behavior.
4. Planning and commitment.

The specific procedures of reality therapy include:

1. Use of questioning skills
2. The technique of "self-help" in personal growth plans
3. Use of humor

4. Paradoxical techniques (Gibson & Mitchell, 2011)
5. Bibliotherapy with Glasser's book titled *Choice Theory: A New Psychology of Personal Freedom* (Jones, 2011). This procedure is the basis for integrating QS.Al Mudatsir in the concept of therapeutic reality.

QS Al Mudatsir is used in self-reflection so that the client is aware of the essence of the client's purpose created in the world, aware of the consequences that will be obtained from all his behavior in the world, and make decisions with full commitment. This is grounded in the practice of reality therapy, i.e., self-evaluation by counselee (Wubbolding et al., 2004).

Strategies used in applying reality therapy through group counseling. Group counseling is focused on helping counsees cope with their problems through self-adjustment and the development of their daily personality. Reality group counseling provides a loving and caring environment so that clients can feel valuable and secure, a capital sufficient to encourage them to explore more satisfying behaviors (Gibson & Mitchell, 2011). Counselors can serve as teachers when leading group members to adopt more precise behaviors and make more realistic choices. The goal of reality group counseling is to guide members toward practical and

responsible behavioral learning, helping them decide an action plan or change.

The values contained in group counseling (Gibson & Mitchell, 2011):

1. Individuals can explore, with strengthened support groups, their developmental needs and adjustments, their worries and their problems
2. Group counseling can give the client a chance to gain an in-depth understanding of her feelings and behaviors
3. Group counseling provides clients with the opportunity to develop positive and natural relationships with others
4. Group counseling offers an opportunity for clients to learn to be responsible for themselves and others.

CONCLUSION

The problem of the low responsibility of student can be increased through the approach of religion, one of them is through the Islamic guidance and counseling service where the purpose of this function is to develop the nature or return the individual to his / her character through the strength of faith, reason, and willingness. Value implementation strategy Religion in counseling services can be applied to a therapeutic reality approach with WDEP procedures. In addition to WDEP procedures, one specific

strategy of reality therapy approach can be through bibliotherapy for self-reflection or evaluation. The concept of bibliotherapy can be modified by using one of the Letters in the Qur'an, one of which is QS. Al Mudastsir. In the QS Al Mudastsir itself, there are at least four values that can be taken to foster the character of the student's responsibilities, namely: 1. the essence of human creation in the world, 2. the consequences imposed from his behavior, 3. The warnings to God's servants and 4. determine or make a choice. This value is in line with the concept of a realistic approach in which this method holds that in principle individuals have the competence to determine their life (make a decision) that is responsible without harming others.

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