Group Guidance Based on Gayo Ethnics' Cultural Values to Improve Students' Islamic Characters

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Abstract

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This study aims to find out the effectiveness of group guidance based on Gayo ethnic's cultural value to develop the students' Islamic character. This research used a psychological scale of Islamic character which was consisted of 3 kinds: Iman, Islam, and Ihsan. The research was done in Senior High School 4 Takengon with ten students as the research subjects. The design used is one group pre-test – post-test design. The Wilcoxon data analysis showed the group guidance based on Gayo ethnics' cultural values was effective to improve students' Islamic character. The result showed students' Islamic character level improved after being given the service. Group guidance was done by internalizing Gayo ethnics' cultural value in every step of the service.

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INTRODUCTION

By the rapid progress in every aspect of human being, it has made people in this era able to reach and follow the things that do not agree with Shari'a (Islamic law) and the national identity of Indonesia. The society mostly adapts foreign cultures that contradicted with Shari'a and the nation's culture. The national morality should be protected by the genuine cultural value so that the entrance of foreign value will not be a big deal. Cultural invasion is threatening and causing a severe problem for some countries, based on the fact that the openness of foreign content could erase traditional value and original identity of a culture (Kaul, 2012).

According to Roqib & Nurfuadi (2011) in the case like this should be a solution to solve the problem. Therefore, every group of society, even the government, public figure, religious leader, parents or teachers must struggle hard to find out the way. One way that can be taken to solve the problem is by the character building. Character building is needed, by looking at the higher level of students' brutality and other kinds of mischievousness (Samani & Hariyanto, 2013).

The first former president of Indonesia, Soekarno, had said the phrase repeatedly, "Religion is the absolute aspect of national and character building." This is also confirmed by Sumahamijaya's statement, "Characters must have a clear and solid foundation. Without a clear foundation, all the characters mean nothing. Therefore, the foundation of character building is nothing else but religion (Majid & Dian 2012).

According to Ar-Raniry (as cited in Dhuhri, 2017) it has been a concern nowadays since Acehnese civilization is starting to lose its religious character. This is ensured because of cultural influence. The direction of education this time only focuses on intelligence development but forgets about character building. The alteration of Serambi Mekkah value, especially in Takengon regency, can be seen in some life aspects in the society specifically the teenagers in Aceh. In order to be a person with a noble personality, actualization of Islamic values is considered as an essential effort to build and instill Islamic ideology as the path of life since the development of human characteristics in Islam is mostly a process to absorb someone's passion of the values in Islam (Huda & Kartanegara, 2015).

Furthermore, from the way of behaving and dressed, the children in Aceh are paying more attention to how to dress well but forgetting the fact that the dress does not show the Islamic character of a teenager who lives in a country called 'Serambi Mekkah.' Besides that, teenagers nowadays are enjoying to watch reality shows, infotainment and music shows which are shown the dating habit and free lifestyle that can provide a bad impact on the teenagers' life. It is so pathetic to see the mental condition of the teenagers in Aceh. This matter has been emphasized by our prophet Muhammad SAW, when he was asked about what his main purpose as the last prophet, he answered, "I have been sent only for perfecting the good moral" (Al-Muwata, 2005).

According to Sherief (as cited in Al-Ammar, Ahmed & Nordin, 2012) the most important thing of all is the love for God, which has been the predisposition of every Moslem to be near to the God, by having a good moral, then it will increase the beauty of soul and fairness in the beauty of body, it all depends on the balance of each element.

The way to increase solid Islamic character is by increasing the three aspects of life such as Iman, Islam, and Ihsan. In the hadith of Muslim, explains how Rasulullah answered the question about Iman, Islam, and Ihsan. "Iman is when a person believes in Allah SWT; the angels; the holy book (Al Qur'an); the Prophets; the day of judgment; and believe in Allah's predestination, either the good one or the bad one. Islam means when you testify that there is no god to be praised except Allah SWT, and Muhammad is a messenger of Allah SWT; establish prayer; pay zakat; fasting in Ramadhan; Hajj to Baitullah for well-off people. Ihsan means to worship Allah SWT as if you can see Allah although you cannot, because actually Allah SWT can see whatever you have done. Then he asked again,

"tell me about Assa'ah (azab of the judgment day)."

The correlation of Iman, Islam, and Ihsan in increasing Islamic character is essential. The pillars of Iman should be the foundation of Islamic values and its pillars, and Ihsan should be the actualization of Iman and Islam. Therefore, Iman, Islam, and Ihsan are a unity which becomes the solid foundation for other aspects.

Thereof, every virtue that has done by a person can be an indicator of his/her success of establishing the religion. Allah SWT says, "Piety is not to turn your faces to the east or the west; rather, piety is [personified by] those who have faith in Allah and the Last Day, the angels, the Book, and the prophets, and who give their wealth, for the love of Him, to relatives, orphans, the needy, the traveler and the beggar, and for [the freeing of] the slaves, and maintain the prayer and give the zakāt, and those who fulfill their covenants, when they pledge themselves, and those who are patient in stress and distress, and in the heat of battle. They are the ones who are true [to their covenant], and it is they who are the God-wary" (QS. 2: 177).
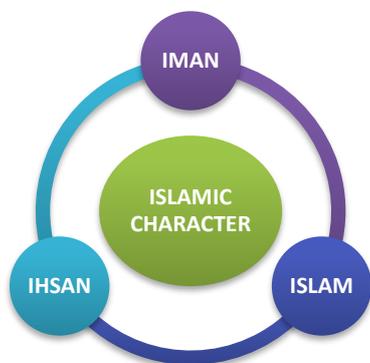

Figure 1. The Correlation of Iman, Islam an Ihsan to increase Islamic character.

According to Johansyah (as cited in Majelis Adat Gayo, 2017) Gayo culture is an integration of Islamic system and Gayo ethnics' local values, although it is an integration of two values system, religion has become the main standard. Ibrahim (2007) said that the system of Gayo culture reflects the ideal concept which is expected to form a Gayo community's behavior. In other words, the system of cultural value is expected to be an important base in the creating of a respected person in the social relationship. Gayo cultural value's system is an actualization of morality (akhlak al-karimah) which is being an important manifestation in the pride protecting. Gayo cultural value's system is divided into main values and supporting values.

The main value of Gayo culture is *mukemel* (pride), and to achieve that, a person should refer to some values or other supporting values. These supporting values are discipline *(tertip),* Loyalty *(setie)*, Affection *(semayang-gemasih)*, Hard working *(mutentu),* Trustworthiness *(amanah)*, Discussion *(genap mupakat)*, Mutual assistance *(alang tulung)*, and Competitiveness *(bersikekemelen)*. To manifest those aspects in achieving Pride, they should fight for it. Moreover, it has been a part of the cultural value; it included in *bersikekemelen* which becomes the main value.

The previous study of some senior high schools in Takengon was found many students with a low level of an Islamic character. Meanwhile, they were living in a very religious environment. The percentage obtained was 78 or 36% of the students in the top level, 133 or 61% of the students were in an intermediate level, and 7 or 3% of the students were in the lowest level. The symptoms are such as rarely doing the praying, not being able to understand their obligation as a Muslim and even dating freely. Besides that, the children that are still at 10th grade in senior high school are expected to do all the tasks according to their ages and the Islamic values like praying congregationally, fasting, learning to giving alms (infaq) and helping each other. Even though the fact is so many children do not understand those concepts.

Guidance and counseling, as a part of the school which provides a special service for the students, is a right side which able to intervene the students' Islamic characters by applying several kinds of service. Group guidance is considered as the most appropriate solution to intervene and increase the students' Islamic character. Group guidance is an effort to help the students with a new atmosphere so that the student could realize and increase their self-

potential by using the dynamic in the group, in a result that the student will improve optimally.

Wibowo (2005) said that the dynamics in a group is a study that describes every strength which determines each member's behavior that causes a changing motion in achieving the agreed goals. Group dynamics is a psychological relation which co-occurs from the group member. Looking at human's behavior and the strength that exists in a small group cause the strength to grow and affect the group, environment or individually.

In group guidance, each member can improve their Islamic character, and they are also given the opportunity to increase their social potency by making friend with another member. The interaction among the member is only can find in a group discussion or guidance but not in an individual working since the interaction can change a person or even make a new personality. Based on that concern, it needs to develop a guidance service model to intervene the skills of Islamic character

Group guidance in this research used a method of internalizing cultural values into the content of group guidance service. The value of a local culture that is used in the development of this group guidance model is Gayo ethnic's cultural value, from the native civil of Central Aceh Regency, Aceh, in the area of Senior High School 4 Takengon.

The consideration of utilizing local cultural value in group guidance for intervening students' Islamic character is based on the assumption that a person behavior is affected by the environment of where that person comes from, including the culture and its values. Culture has been a standard to determine a person's social behavior in a social environment. Culture is also being a guideline of a framework of action that becomes a center of the orientation of some regulations that needed for the interaction among people, whether in a family environment or society.

The success of counseling is not only determined by the knowledge and skill of a counselor, but also by personal characteristics (Corey, 2009). Counseling is not about the counselor's words, but more than that, it is about what the counselor has done daily (Sutoyo, 2017).

The cultural values in the process of guidance and counseling need more attention because the person that is served connected with the influence of socio-cultural values. Counselor skill of understanding and facing the client's pressure and problem in the context of cultural values is needed. By the cultural formulation, it seems impossible for the client to realize about the inflection of culture that causes the difficulties and affect to reduce the feeling of self-blaming, anger, and difficulties (Jim & Pistrang, 2007).

Group guidance based on Gayo ethnics' cultural values is an alternative method to improve students' Islamic character. Genuine values of Gayo culture internalize this group guidance model in every operation. The group guidance based on Gayo ethnics' cultural value is hypothesized to be able to improve students' Islamic character, the main focus of in this research is students' Islamic character which has been one of the negligible matters since it is not detected well whether in a school environment or outside the school environment.

Generally, this research aims to figure out the effectiveness of group guidance model based on Gayo ethnics' cultural value to improve students' Islamic character in Senior High School 4 Takengon. The thing that differentiates this research with previous research is emphasized the internalization of local cultural value (Gayo's cultural values) in our daily life as an intervention of the group guidance application to improve students' Islamic character.

METHODS

The subjects of this research were ten students that selected by purposive sampling method. It was done by collecting the subjects, not choosing the subjects by its area or randomly, but based on a certain purpose. An appropriate purpose chose to sample according to the researcher consideration. The sampling was based on the aim which was suitable with the researcher consideration since it represented the

population. Ten students of Senior High School 4 Takengon were chosen as the subjects of group guidance effectiveness experiment with the level of Islamic character are 1 High, 5 Average, 4 Low. The meeting frequencies of group guidance based on Gayo ethnics' cultural values were six times, where each session has 90 minutes.

This meeting used data collecting method by using Islamic character scale which was developed from three subs of Islam scale: Islam, Iman, and Ihsan, those three subs would be connected with nine cultural values of Gayo ethnics' (consist of 58 items) such as: *Mukemel* (Pride), *Tertip* (Discipline), *Setie* (Loyal), *Semayang Gemasih* (Obedient and affection), *Mutentu* (Hard Working), *Amanah* (Trustworthy), *Genap Mupakat* (Discussion), *AlangTulung* (Mutual assistance), *Bersikekemelen* (Competitive) with the coefficient was 0.940. The result of *product moment Pearson* confirmed the validity (0.359 – 0.786). Therefore the obtained psychological scale was valid.

To measure the effectiveness of group guidance based on Gayo ethnics' cultural values for increasing the Islamic character in Senior High School 4 Takengon, it would use Pre-experimental: one group pre-test – post-test design. This design will be evaluated first before given a treatment. The treatment is a group guidance service based on Gayo ethnics' cultural values which will improve the Islamic character. Eventually, the result of the treatment will be known accurately between before and after the treatment.

Wilcoxon analysis is used to find out the effectiveness of group counseling service to improve students' Islamic character. Since the subjects are less than 25 students, the data distribution is considered as uncommon and the data obtained is ordinal data. Therefore it will use Wilcoxon Matched Pairs Test nonparametric method. This study will examine the pre-test and post-test.

RESULTS AND DISCUSSION

The result showed that group guidance service based on Gayo ethnics' cultural values in Senior High School 4 Takengon was effective to improve students Islamic characters. The objective condition of students' Islamic characters can be seen in Table 1. Based on the table it can be concluded that an effort and help for increasing the students' Islamic character is needed. School's counselor also needs an appropriate, effective and efficient group guidance service to improve the students with low Islamic characters.

Table 1. Level of Students Islamic Character in Senior High School 4 Takengon

Category	Number of students	Percentage (%)
High	78	36
Average	133	61
Low	7	3

Because of that, it needs to apply the group guidance service based on Gayo ethnics' cultural value as a tool that can be used to improve students Islamic characters. The experiment of group guidance service based on Gayo ethnics' cultural value's effectiveness is done six times in Senior High School 4 Takengon by deciding about the topic discussion. The topics are (1) the urgency of Islamic characters; (2) pride and discipline; (3) loyalty and affection; (4) hardworking and trustworthiness; (5) discussion and mutual assistance; and (6) competitiveness. To observe the improvement of students' Islamic character, before and after given the service, can be seen in Table 2.

Table 2. The Result of Wilcoxon Experiment

	Mean	SD
Pre-test	136.70	32.469
Post-test	178.10	20.771
Negative ranks	0	
Positif ranks	10	
Z	-2.803	
P	< 0.05	

The effectiveness test was developed to answer the research hypothesis by comparing the differences of the pre-test and post-test score using Wilcoxon experiment. There was a significant difference of the score, before and after given the service (z = -2.803, p = < 0.05), the result showed that group guidance service based on Gayo cultural values was effective to improve Islamic

character of the students in Senior High School 4 Takengon.

This is side by side with the previous findings of group guidance based on cultural value to improve character. Petrus, Sugiyo & Tajri (2012) found that group guidance model based on Hibualamo cultural value proved the effectiveness of improving students' social intelligence. Furthermore, Muhsinin research (2013) explained that the application of character building needed the refraction, seriousness, and civilization of cultural values. The last, there is research by Sutarti & Lestari (2013). The overall result of the study showed that the group guidance model based on Islamic aspects was effective to increase students' emotional intelligence. In this case, the application of cultural value, Islamic value, and character building can be used to support the implementation of research based on cultural value.

The applying of group guidance based on Gayo ethnics' cultural value to increase students' Islamic character can be improved through 3 values, such as Iman, Islam, and Ihsan by the implementation of Gayo's cultural value which is the interpretation of Islamic values. Ibrahim (2007) said that Gayo society becomes fanatic to Islam so that all aspects like tradition, culture and education system based on Islamic rule.

Based on the findings, it can be concluded that the implication for every counselor to improve students Islamic character is by giving group guidance service based on Gayo ethnics' cultural value appropriately. According to Lickona (2012), a good character is supported by knowledge of goodness, willingness to do virtues and doing the virtues (Wamaungo & Zien, 2012). Another important thing is time available in the implementation of group guidance service based on Gayo ethnics' cultural value as the process of Islamic character improvement.

This research still has some limitations, one of them is the empirical evaluation which is only done to one group to find out the effectiveness. Hence, this research has not been examined repeatedly (follow up) to observe other effects of group guidance based on Gayo ethnics'

cultural value to improve students' Islamic character.

CONCLUSION

According to the result of this research, it could be concluded that the applying of group guidance based on Gayo ethnics' cultural value to improve students' Islamic character was effective. It based on the field observation which showed the improvement of every indicator of Islamic character such as indicator of Iman (*mukemel*), indicator of Islam (*tertip*), indicator of Ihsan (*mukemel*), indicator of Ihsan (*setie*), indicator of Ihsan (*semayanggemasih*), indicator of Ihsan (*mutentu*), indicator of Ihsan (*amanah*), indicator of Ihsan (*genapmupakat*), indicator of Ihsan (*alangtulung*), indicator of Ihsan (*berseikekemelen*) after joining the group guidance based on Gayo ethnics' cultural value.

This research suggests the school counselor be able to hold a group guidance service based on local cultural values (Gayo ethnics) to improve students' (Islamic) character, and to improve the multicultural competency to support the application of group guidance service. The writer suggests the next researchers be able to develop this research subject by observing the internal aspects such as family, economic status or social status specifically, either as a supporting factor or an obstacle for the students.

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