The Effectiveness of a Group Guidance Service with a Humanistic Existential Approach based on Islamic Spiritual Values to Improve Students' Discipline

Miftakhul Ikhsan Fauzi✉, Anwar Sutoyo, Edy Purwanto

Universitas Negeri Semarang, Indonesia

Article Info

Abstract

Students' discipline needs special attention in the aftermath of COVID-19 pandemic due to their online learning habit which somehow shifted the way they behaved during the pandemic. This study aimed to determine the effectiveness of a group guidance service with a humanistic existential approach based on Islamic spiritual values to improve students' discipline. 20 students were involved as the samples and grouped into two, namely 10 for the experimental group and 10 for the control group. Here, the design was pretest and posttest, while the data were analyzed using a Wilcoxon test. Findings have proved that students' discipline improved after receiving the group guidance service with a humanistic existential approach based on Islamic spiritual values. Thus, counselors are suggested to implement this intervention to improve students' discipline.

✉ Correspondence address:
Gedung A Kampus Pascasarjana Unnes
Jl. Kelud Utara III Semarang 50237
E-mail: miftakhul.ikhsan08@gmail.com

INTRODUCTION

Future Indonesians who have good quality, characters, noble, and discipline are the answer for facing a globalization era (Hasibuan & Sulaiman, 2019). Indonesia National Education Convention VII has declared a golden generation 2045, namely people who have Pancasila spirit, global and futuristic skills based on the utilization of sciences and technology for the sake of humanity (Fajrieansyah, 2019).

Basically, discipline can be trained to achieve self-control, character and efficiency (Rosdiana & Choiriyah, 2021). Discipline is our obedience towards what is agreed to achieve particular goals (Tresnawati, 2012). In short, discipline is related to self-control that enables someone to distinguish right or wrong things so that he can be responsible in the long run.

In relation to education, discipline is viewed as the education of value, habit, moral, and character aimed at developing students' ability to do good deeds in their daily lives (Nasution, 2017).

Discipline can be realized if all educational stake holders participate, including parents (Ajmain & Marzuki, 2019). With the support of those people, discipline can be improved.

Discipline is obedience to respect and implement a system that requires people to comply with decisions, orders and regulations (Naim, 2012). This opinion implies that discipline is the attitude of obeying the rules and regulations that have been set selflessly. In addition, discipline also means obedience to the orders of the leader, strong control over the use of time, and responsibility for the tasks assigned.

Discipline holds an important role in directing human life to pursue his goals. Without discipline, someone will have no basis for what is good and bad in his behavior (Asterina & Sukoco, 2019). Self-discipline is essential for children in the globalization era because it provides internal control to behave morally (Sugiyo, 2018).

Discipline makes a kid to not only be a genius student, but also has work ethics. That is why discipline is needed by every single student. It also becomes a requirement in forming a good attitude. Being discipline will lead someone to be a successful student in learning and behaving (Aslamiyah, 2020).

The government's efforts to discipline students have not yet been fully realized. This phenomenon even happened at MTs Negeri 2 Tegal, a junior high school which orients towards Islamic values in every activity. Here some students were found reluctant to do congregational *dzuhur* and *dhuha* prayers, lack of saying Islamic greeting (*Assalamualaikum*) when meeting friends or teachers, reluctant to do morning Quran recitation prior to the learning process, untidy uniform, missing some attributes, such as Islamic caps (kopyah) for male students and headscarves for female students. Therefore, efforts to emphasize and improve quality in the implementation of group guidance are expected to be effective in increasing student discipline.

Group guidance is a service which prioritizes students' activeness in order to equip them skills to convey ideas interact with environments. In this way, individuals are expected to solve their problems (Sugiyo, 2018). Basically, group guidance is focused on enabling students to do public speaking, respect others' ideas, have a good self-control, emotional management, be tolerant, and be responsible for what they say (Hidayati, et al., 2017).

A pervious study about discipline has ever been done by Bahou & Zakharia (2019) in Lebanon, namely the physical punishment for discipline violation in the Global South region, the Middle East, and North Africa (MENA) more specifically. It focuses on describing and measuring prevalence, nature, and effect using large-scale, cross-sectional, survey, and structured interview methods among school children of various ages. Within MENA, their study shows that lower socioeconomic status, male gender identity and membership of bullying groups correlate with greater reporting of being a schoolboy with limited interest in school discipline. Their study shows violent discipline, such as physical punishments and

verbal abuse which arouse from students' accounts as a major barrier to school engagement. It concludes that developing and improving safety discipline requires strong cooperation and practical drives while at the same time following the existing rules on safety sciences and disciplines.

Based on Islamic teachings, students' behavior is influenced by several factors, such as family, environments, and school (Syafi'i & Rodiyah, 2018). Here. Parents play a role as educators too as exemplified in the Al-Qur'an surah Luqman verses 12-19, namely Luqman as a parent educates his children with basic advice, such as religious principles, faith, practices, and morals towards Allah, themselves, and others (Hartini, 2017).

Luqman not only teaches his children, but also others who want to follow the path of virtue. In the Qur'an Surah Al Tahrim verse number 6, it is stated that parents as primary educators are obliged to educate their children, "O you who believe, protect yourselves and your families from the fires of hell" (Adi, 2022). This statement is the importance of cooperative support, both attention from the family environment and the environment at school.

Another study by Riana and Oktavia (2019) in Jambi examined the correlation between discipline character and learning outcomes at SMP Negeri 14. In this study the data were taken from class VII D and VII E amounted to 60 students using a learning discipline questionnaire in form of a multiple choice. Prior to determining the correlation, normality and linearity tests were carried out for then being analyzed using SPSS.

Humanistic existential counseling aims to give authentic experiences for clients so that they can realize their potential to disclose and act based on their abilities (Primayanti, Madriantari, & Dantes, 2014). The word existence is taken from the Latin word *existere* which literally means "to stand out or arise." Existence is not a statistical process, but involves a process of coming into being or becoming. Humanistic is a theory that focuses on the problem of how each individual is influenced and guided by the personal intentions that they relate to their own experiences (Rochem, 2011). Wijaya (2014) argues that the humanistic existential approach has a great influence on understanding the existence of an individual himself to that he is aware of his potential and is able to build responsibility in his life.

Humanistic existential approach has no specific technique in its implementation. Its existential technique itself is seen as an alternative which motivates individuals to be aware of their responsibility in living. It is the same as the counseling basis stated previously which covers capacity to be aware of self, freedom, responsibility, efforts to obtain identity, relationship with others, meaning seeking, anxiety, awareness of death, and absence (Corey, 2013).

There are three steps taken in Corey's (2013) existential counseling. First, in the preliminary stage, the counselee clarifies his assumptions about the world and his experiences assisted by the counselor. The counselee is guided in defining and asking about the way they perceive and make their existence acceptable. Second, in the middle stage, the counselee explains more about the values he holds in behaving and living. Third, in the termination stage, counseling focuses on helping counselees to be able to apply what counselee has learned about him. This process will make an adolescent aware of the good and bad of a behavior and then form a positive self-concept, which is in accordance with existing rules/norms and in the end is able to live properly and responsibly.

This study aimed to determine the effectiveness of a group counseling service with a humanistic existential approach based on Islamic spiritual values to improve students' discipline.

METHODS

The population in this study consisted of 185 students of class VIII at MTs N 2 Tegal. By using a purposive sampling technique, 20 students who had a low level of discipline were

selected. It was followed by a random assignment to place the selected subjects in two groups.

A disciplinary attitude scale consisting of 56 questions was used to collect the data. This scale has 5 scaling options (1= strongly disagree, 2= disagree, 3= fair, 4= agree, 5= strongly disagree). The results of the reliability test by using the Cronbach Alpha's technique obtained the value of 0.83.

The experimental design in this study used the pretest-posttest control group design (pre-post-treatment) and involved 2 groups, namely one experimental group and one control group. The intervention was given to the experimental group in the form of group guidance with a humanistic existential approach based on Islamic spiritual values. Meanwhile, in the control group the intervention was only in the form of conventional group guidance.

Firstly, this study was started by determining the subjects through distributing the research instrument to obtain data and descriptions of disciplinary attitudes. Then, the collected data were analyzed. Following this step, the designated treatments were given to both groups. After that, the posttest using the same items as in the pretest was given to all groups. The posttest was done to find out the improvement of students' discipline attitudes, analyze, and describe the quantitative data that have been obtained from the results of scale measurements

RESULTS AND DISCUSSION

This study attempted to determine and examine the effectiveness of a group counseling service with a humanistic existential approach based on Islamic spiritual values to improve students' discipline. Prior and after this treatment was given, the students' data were collected and presented in the following table.

Tabel.I Pretest and Posttest Result Data

	M	SD	Z	p
Pretest	231.20	16.672	-2.33	0.01
Posttest	241.10	20.431		

Based on table 1, it was known that the initial condition of students' discipline was low indicated by the result of the pretest, namely 231,20. Oppositely, after the treatment of the group counseling service with a humanistic existential approach based on Islamic spiritual values to improve students' discipline their score increased in the posttest with 241.10 or categorized as high. In terms of wilcoxon, the increase was ($z = -2.33$, $p < 0.01$).

The significant score increase in the experimental group was due to the implementation of a humanistic existential approach based on Islamic spiritual values. In this way students gained experiences they have never had, so their discipline improved.

Different way of treatment was given in this investigation by emphasizing positive effects based on spiritual indicators. It made students aware of things they have previously never done.

Other studies found that an individual counseling service serves better results in improving discipline (Edmawati, 2016). Meanwhile, another study by (Agustin, 2017) concludes that students' discipline improves after having a group counseling service by providing feedback for others.

Of the previous two studies, the distinguished factor in this study was the use of Islamic spiritual values to make students realize things they have done. Another feature was this study used a humanistic approach to determine each individual's characteristics and was done repeatedly to until students' discipline improved.

Discipline is one of moral crises in Indonesians. It is often found in schools and indicates that young generation experiences moral degradation and needs emphasis on discipline in learning because one of learning indicators is to improve students' discipline (Alfansyur, 2021). Sulistiyono, Mundilarto and Kuswanto (2017) arguedthat discipline reflects normal behavior which follows various applicable rules and regulations. Being obedient and organized can become natural and a habit that creates confidence to do something. This is also consistent with the fact that discipline is an important indicator in the teaching and learning

process in schools (Tandiono, Atrizka and Akbar, 2020).

Based on the findings, discipline needs to be instilled since childhood because it can leads students to wisely manage and make use of time, especially in the learning process. It is in line with studies by Nuraeni (2016), Hasanah (2018), and Ayatullah (2020) that discipline must be taught from an early age because of its urgency in the school environment.

Humanistic existential counseling focuses on the human condition and has a major influence on understanding one's existence and potential with the aim of enabling responsibility in one's life and encouraging someone to discipline (Fitri, Mahmud and Saman, 2019; Yulianti, 2020) In Islam, the behavior that a person performs actualize not only himself, but also a relation between humans, nature and the God in relation to human's role of caliph and as a servant of Allah where every human being has capabilities, reason, feelings, heart and faith (Pranajaya, Firdaus and Nurdin, 2020). This concludes that the humanistic existential approach has similarities in Islam, especially in the context of guidance with spiritual values.

CONCLUSION

According to the findings of the investigation in class VIII at MTs Negeri 2, the group counseling service with a humanistic existential approach based on Islamic spiritual values to improve students' discipline is effective to improve students' discipline indicated by the increase in score in the posttest or after the treatment. This study can be expanded by varying the study subjects and relating to other sciences other than Islamic spiritual values.

REFRENCES

Adi, L. (2022). Pendidikan keluarga dalam perspektif Islam. *Jurnal Pendidikan Ar-Rasyid, 7*(1), 1-9. https://www.journal.staisyarifmuhammad.ac.id/index.php/jp/article/view/11

Agustin, L., AW, S. A. S., & Rahayu, M. S. (2017). Konseling Kelompok Berbasis Teknik Self-Management Tazkiyatun Nafsi: Suatu Intervensi Psikologi Dalam Peningkatan Self-Direction In Learning Siswa. *Jurnal Psikologi UIN Sultan Syarif Kasim, 13*(1), 1-12. https://ejournal.uin-suska.ac.id/index.php/psikologi/article/view/2399

Ajmain, A., & Marzuki, M. (2019). Peran guru dan kepala sekolah dalam pendidikan karakter siswa di SMA Negeri 3 Yogyakarta. *SOCIA: Jurnal Ilmu-Ilmu Sosial, 16*(1), 109-123. https://journal.uny.ac.id/index.php/sosia/article/view/27655

Alfansyur, A. et al. (2021) 'Peran Budaya Sekolah Dalam Pembentukan Sikap Disiplin Siswa Kelas X MAN 3 Kota Palembang', *Jurnal Sikola: Jurnal Kajian Pendidikan dan Pembelajaran,* 3(2), pp. 126–131. doi:10.24036/sikola.v3i2.141.

Aslamiyah, S. S. (2020). Implementasi Tata Tertib Sekolah Dalam Penanaman Budaya Disiplin Siswa. *TA'LIM: Jurnal Studi Pendidikan Islam, 3*(2), 183-194. http://e-jurnal.unisda.ac.id/index.php/talim/article/view/2053

Asterina, F., & Sukoco, S. (2019). Pengaruh Kepemimpinan Kepala Sekolah, Motivasi Kerja, dan Disiplin Guru terhadap Kinerja Guru. *Jurnal Akuntabilitas Manajemen Pendidikan, 7*(2), 208-219. https://journal.uny.ac.id/index.php/jamp/article/view/26743

Ayatullah (2020) 'Pendidikan Kedisiplinan Siswa Madrasah Aliyah', *Pandawa,* 2(2), pp. 218–239. Available at: https://ejournal.stitpn.ac.id/index.php/pandawa/article/view/767

Bahou, L., & Zakharia, Z. (2019). 'Maybe that's how they learned in the past, but we don't learn like this today': Youth perspectives on violent discipline in Lebanon's public schools. *International Journal of Educational Development,* 70(June), 102098.

https://doi.org/10.1016/j.ijedudev.2019.102098

Corey. (2013). *Theory and Practice of Counseling and Psychotherapy (9thedition).* California: Brooks/Cole

Edmawati, M. D., Hardjajani, T., & Wiyanti, S. (2016). Konseling Kelompok dengan Teknik Self-Management untuk Meningkatkan Disiplin terhadap Tata Tertib Sekolah. *Consilium: Jurnal Program Studi Bimbingan dan Konseling, 4*(1). https://jurnal.fkip.uns.ac.id/index.php/counsilium/article/view/11063

Fajrieansyah, N. (2019). *Pemimpin: Mimpi Muda, Tua Nyata.* Gramedia Pustaka Utama.

Fitri, Q., Mahmud, A. and Saman, A. (2019) 'Penerapan Pendekatan Konseling Eksistensial Humanistik untuk Mengurangi Perilaku Hedonis Siswa di SMAN 10 Makassar', *Psympathic : Jurnal Ilmiah Psikologi,* 6(1), pp. 41–52. doi:10.15575/psy.v6i1.3453.

Hartini, S. (2017). Pendidikan Karakter Disiplin Siswa di Era Modern Sinergi orang Tua dan guru di mts negeri kabupaten klaten. *AL-ASASIYYA: Journal Of Basic Education, 2*(1). https://journal.umpo.ac.id/index.php/al-asasiyya/article/view/882

Hasanah, U. (2018) 'Metode Pengembangan Moral Dan Disiplin Bagi Anak Usia Dini', *Martabat: Jurnal Perempuan dan Anak*, 2(1). doi:10.21274/martabat.2018.2.1.91-116.

Hasibuan, A., & Sulaiman, O. K. (2019). Smart city, konsep kota cerdas sebagai alternatif penyelesaian masalah perkotaan kabupaten/kota, di kota-kota besar Provinsi Sumatera Utara. *Buletin Utama Teknik, 14*(2), 127-135. https://jurnal.uisu.ac.id/index.php/but/article/view/1097

Hidayati, I., Mulawarman, & Awalya. (2017). Meningkatkan Regulasi Emosi Siswa Melalui Layanan Bimbingan Kelompok dengan Teknik Sosiodrama. *Indonesian Journal of Guidance and Counseling : Theory*

and Application, *6*(4), 27–34. journal.unnes.ac.id/sju/index.php/jbk

Naim. 2012. *Character Building*. Jogjakarta : Ar-Russmedia

Nasution, T. (2017). Konsep dasar pendidikan kewarganegaraan dalam membangun karakter siswa. *Ijtimaiyah: Jurnal Pendidikan dan Ilmu Sosial*, *1*(2). http://jurnal.uinsu.ac.id/index.php/ijtimaiyah/article/view/1393/1130

Nuraeni (2016) 'Pendidikan Karakter Pada Anak Usia Dini', *Jurnal Paedogy*, 3, pp. 65–73. https://e-journal.undikma.ac.id/index.php/pedagogy/article/view/3039

Pranajaya, S.A., Firdaus, A. and Nurdin, N. (2020) 'Eksistensial Humanistik dalam Perspektif Bimbingan Konseling Islam', *Al-Ittizaan: Jurnal Bimbingan Konseling Islam*, 3(1), p. 27. doi:10.24014/0.8710513

Primayanti, Hendri, Madriantari, & Dantes, N. (2014). Penerapan konseling eksistensialis humanistik melalui konseling kelompok untuk meningkatkan tanggung jawab belajar siswa kelas VIII SMP negeri 3 Singaraja. *e-journal Undiksa Jurusan Bimbingan Konseling,* 2(1). Universitas Pendidikan Ganesha. https://ejournal.undiksha.ac.id/index.php/JIBK/article/view/3732

Purwanto. Edy. (2013). *Metodologi Penelitian Kuantitatif.* Yogyakarta : Pustaka Pelajar

Riana, P. C., & Oktavia, Y. (2019). Relationship Between Disciplinary Attitude With The Student Learning Outcomes Of VII Kelas In State 14 Of SMP. *Unnes Science Education Journal*, *8*(1), 92–100. https://journal.unnes.ac.id/sju/index.php/usej/article/view/30763

Rochem. (2011). *Teori belajar humanistik.* Diakses pada 10 Maret 2019 dari https://rochem.wordpress.com/2011/12/16/teori-belajar-humanistik/

Rosdiana, D., & Choiriyah, C. (2021). Pengaruh Pembelajaran Daring Selama Pandemi Terhadap Kedisiplinan Anak Usia 6-7 Tahun di MI Hidayatul Mukhlisin Jati

Mekar Jati Asih Kota Bekasi. *Jurnal Pendidikan Tambusai*, *5*(3), 6703-6708. https://jptam.org/index.php/jptam/article/view/2017

Sugiyo, D. M. (2018). Meningkatkan Pemahaman karakter Dasar Siswa Sekolah Menengah Pertama Melalui Layanan Informasi. *Indonesian Journal of Guidance and Counseling: Theory and Application*, *7*(2), 70–80. journal.unnes.ac.id/sju/index.php/jbk

Syafi'i, A., Marfiyanto, T., & Rodiyah, S. K. (2018). Studi tentang prestasi belajar siswa dalam berbagai aspek dan faktor yang mempengaruhi. *Jurnal Komunikasi Pendidikan*, *2*(2), 115-123. https://journal.univetbantara.ac.id/index.php/komdik/article/view/114

Tandiono, D.R., Atrizka, D. and Akbar, R.N. (2020) 'Disiplin Ditinjau dari Konsep Diri pada Siswa SMA Ahmad Yani Kota Medan', *Insight : Jurnal Pemikiran dan Penelitian Psikologi,* 16(2), pp. 238–252. doi:10.32528/ins.v16i2.2139

Tresnawati, T. 2012. *Menjadi Pribadi Yang Jujur*. CV. Bandung: Amalia Book

Wijaya, R. S. (2014). Model konseling kelompok eksistensial humanistik untuk mengurangi kecemasan siswa menentukan arah peminatan SMA negeri Semarang. *Jurnal Bimbingan Konseling*, 3(2). https://journal.unnes.ac.id/sju/index.php/jubk/article/view/4611

Yulianti, A. 2020. Konseling Kelompok Dengan Pendekatan Eksistensial untuk Meningkatkan Kebermaknaan Hidup Orang Dengan HIV-AIDS (ODHA). *AL-IRSYAD, 10*(1), 86-95. doi:10.30829/al-irsyad.v10i1.7656.