

Comprehensive Guidance and Counseling Model in Relation with the Improvement of Moral Education; Development of Model by Academic Supervisor at the UIN of Sunan Gunung Djati Bandung

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Abstract: This study aims to develop a model of guidance and counseling for students in Higher Education, which is based on the concepts of mentoring and empirical field conditions. The method used in this study is R & D as a research strategy. The study was conducted through several stages, namely: 1) preliminary study; 2) model rational validation and development; 3) empirical validation; and 4) revision. The data analysis was carried out through the draft model of experimental group and control group; the results of each were then compared. Based on the results of data analysis, it is found that: first, the overview of the noble character profile of the students of UIN Sunan Gunung Djati Bandung is considerably good, but then it needs to be improved further; secondly, efforts have been made by academic supervisor to develop and encourage the noble character of students in the academic field, socio-personal, and career, so it is necessary to develop such guidance; Third, the model of Guidance and Counseling for Higher Education that has been developed at the UIN Sunan Gunung Djati Bandung in improving the noble character of the student needs to be considered and improved; and fourth, the effectiveness of the guidance and counseling model for universities that has been developed to improve the noble character of the students at the UIN Sunan Gunung Djati Bandung is considered quite effective in category, so that all of the academic community are required to develop the model of guidance and counseling at universities in order to enhance the noble character of the students.

Keywords: Guidance and counseling, Model, Comprehensive, Moral

Introduction

Education is a human need, because every human being is born into the world in a weak and morally clean state, yet equipped with talents and potentials. Since these talents and potentials need developing, the government then provides educational institutions starting from kindergarten to university levels. Educational programs conducted by the government include, among others, spiritual education. And guidance is required in the implementation of education so that the results are in line with the expectation.

One of the government's efforts to develop the nation is by giving priorities on character education. Character education is a type of education that is aimed to "build" one's personality through moral integrity teachings, the results of which can be seen in one's real action, that is having good behavior, being honest, taking responsibility, respecting the rights of others, being a hard worker, and so on and so forth (Bambang Q-Anees and Adang Hambali, 2008: 99).

The method of character education can easily be recognized; Ratna Megawangi confirms the need for the application of the 4 M method in character education, they are Mengetahui (knowing), Mencintai (loving), Menginginkan (desiring), and Mengerjakan (acting) a virtue simultaneously and sustainably; in other words "*knowing the good, loving the good, desiring the good, and acting the good*". This method exactly accord with what Q-Anees and Hambali point out in their book (2008: 107) that "character is a practice that is carried out by intact consciousness. And this intact consciousness is something that is deliberately known, loved, and desired. By means of this intact consciousness, then an action will result in intact character."

The objectives of education should prepare individuals to be able to live their lives by their wits in the midst of all changes and possibilities of the advancement of the era. In law No. 20 of 2004, concerning the national education system, the purpose of national education is set forth as follows:

"National education serves to develop the ability and to build dignified national character and civilization, in the framework of the nation life enhancement, and is aimed to develop students' potentials in order to become men of faith and fear of God Almighty, noble, healthy, knowledgeable, skillful, creative, independent and become democratic and responsible citizens".

This form of objectives of national education is quite interesting, for it has led the world of education to the area of characterizing the nation and country (Q-Anees and Hambali, 2008: 49-50). The role of university as the second educational institution after family, therefore, becomes quite significant. State Islamic University (UIN) Sunan Gunung Djati Bandung as one of the Islamic Universities is expected to be the place in which the future muslim scholar graduates are able to increase their commitment to their religion. Those who commit towards the religion (Islam), which is in line with the opinion of Hikmawati's (2009: 1-2), have, among others, the following characteristics:

"1) the righteous (Muttaqin), that is, those who fear and love and respect Allah, are cautious and vigilantly keeping away from any attitudes, actions and deeds that are against Allah's will, carry out all the commandments of Allah and stay away from all His prohibitions; 2) those who believe (Mu'min), that is, those who stated pledge of faith in Allah, to His angels, to His Messengers, the Judgement Day, and the faith to His determination of Qadha and Qadar (fate and destiny); 3) Muslims, that is, those who surrender their submission to Allah with all devotion; and; 4) those who do good deeds upon Allah's will (Muhsin). "

The vision of the State Islamic University (UIN) Sunan Gunung Djati Bandung is to make the university competent in integrating religion and contemporary sciences so that it has a competitive advantage, professional in developing human resources, knowledge, science and technology, social and cultural rights based on Islamic values for which revelation guide science in its contribution to the development of the nation. The mission of the State Islamic University (UIN) Sunan Gunung Djati Bandung is to prepare a generation of *ulul albab* that has the competence in combining remembrance of Allah and reasons so as to gain the intelligence of intellectual, emotional, and spiritual, in order to become independent and qualified citizens who are able to discover, develop, and implement science, technology, social, culture and arts through the development of sciences which is based on Islam.

The objectives of the State Islamic University (UIN) Sunan Gunung Djati Bandung are as follows: 1) to prepare students with the exquisite characteristics of *al ahlak al karimah*, spiritual wisdom, breadth of knowledge, and professional maturity; 2) to develop research, for the development of process and product of Islamic knowledges either in monodisciplinary or interdisciplinary way integrated with Islamic values and social responsibility; and 3) to disseminate knowledge of Islam and other

sciences that are integrated with Islamic values and strive to improve people's lives and enrich the national culture (Consortium for Science Division of the State Islamic University (UIN) Sunan Gunung Djati Bandung, 2006: 31).

After learning the vision, mission and objectives of the State Islamic University (UIN) Sunan Gunung Djati Bandung, then the ultimate goal to be achieved is to generate or enhance the noble character of the students. The word "akhlak mulia" (noble character or morality) refers to an Arabic word "*akhlaq*", the plural form of "*khulqu*", which means temperament, kindness, character and manners. Akhlak (Moral) is divided into two categories, namely noble or commendable akhlak/character/ moral (*Al-akhlakul Mahmudah*) and bad or reprehensible akhlak/character/ moral (*Al-akhlakul Mazmumah*).

According to Imam Ghazali, noble character includes 4 conditions; namely being wise, keeping oneself from something that is not good, being courageous (to subdue the power of lust) and being fair. Imam Ghazali, furthermore, elaborates noble character into attributes, such as being devoted to family and country, having social life and building *silaturahmi* (social relationship), having courage to defend religion, always being grateful and thankful, being patient and accepting humbleness, speaking wisely and so on. Once this noble character is adopted by the students, it will give positive contribution to the society and nation. Noble character is a driving force towards the development of civilization and glory under the blessings of Allah *Subhanahu Wataala*.

Bad character is derived from sickness of mind, such as jealousy, arrogance, vile envy, snobbery, *nifaq* (hypocrisy), spitefulness, *suudzaan* (prejudice), and the likes. Bad character can bring about various kinds of damage to the students, to other people in the vicinity, as well as to the surrounding environment. For example, the failure in forming public morality is considered to potentially cause the damage to the earth.

The vision, mission, and objectives of the State Islamic University (UIN) Sunan Gunung Djati Bandung bring up the importance of coaching monotheism (*tauhid*) and akhlak (morality) to the students; in practice, however, the monotheism, which is the principle/ core of Islam, is put as the first priority and becomes the subject to discuss and study, while the education of noble character is put away, fairly unattended. For example, concerning the courtesy in speech or remarks, nobody is to blame when inappropriate or improper words according to ethics and religious norms are mentioned. Concerning the courtesy in conduct/akhlak, for example,

significant numbers of students are still found cheating during their examinations, dressing improperly, being insensitive towards the environment, implementing only a little religion teaching in their every day lives, and so on.

All these facts are supposed to encourage us to examine ourselves, to introspect, as well as to fix and improve our akhlak. Islam is not a religion that ignores akhlak; akhlak is even essential in Islam. One thing that we should keep in mind is that in spite of regarding the principle of Islam, monotheism (tauhid), as the first priority to be attended to, we should also take care of the aspects required to make it a complete whole. Akhlak has a close relationship, monotheism (tauhid) is a realization of worshippers' akhlak towards Allah and this is the principle of worshippers' akhlak. A man adopting monotheism (tauhid) and having akhlak (noble character) is the best of mankind. The more perfectly someone commands monotheism (tauhid), the better akhlak he/she will have, and conversely the more imperfect akhlak someone has, the weaker his/her command will be toward monotheism (tauhid). In conclusion, the coaching of monotheism and that of akhlak should be performed in balance (Muhammad, 2008: 2).

Guidance and counseling is one of the pillars that can be utilized to overcome bad character and enhance good morals. One of the guidance and counseling methods in universities that is appropriate with the conditions of Indonesia is comprehensive guidance and counseling (academic, personal-social, and career). This program is associated with the program of providing support services to learners (students) in order to achieve optimal growth, through healthy interactions with the environment. The most liable personnel in the implementation of this program are the Academic Supervisors (DPA), a tutor or counselor (Yusuf and Nurihsan, 2006: 5). So it is obvious that there is a strong relationship between guidance and counseling and the world of education. These three elements are supposed to be implemented in accordance with the objectives of national education.

Review of Theory

The way students learn in universities has different characteristics from that in high schools. The main characteristic of learning in Higher Education is self reliance, both in the implementation of learning activities and the selection of courses, as well as in the self management as a student. A college student is considered mature enough to pick and choose courses appropriate to their talents, interests, and ideals.

Students are also required to learn by themselves more, without being too much instructed, supervised and controlled by the teachers. In the way of life management, university students are deemed mature enough to be able to organize their own lives.

The efforts to build self-reliance are not always smooth and unobstructed in reality; they are faced with lots of obstacles and problems. It requires guidance from lecturers for the students to develop themselves and deal with the obstacles and problems, the one that is conducted systematically and adhering to the principle of *Tut Wuri Handayani*.

On the whole, the problems faced by the students can be categorized into two groups, namely the problems of study and that of socio-personal. The problems are as follows:

1. Problems of Study / Academic

Academic Problems are obstacles or difficulties faced by the students in planning, implementing, and optimizing their learning progress. Several academic problems that a student may encounter include the followings: a) the difficulty in choosing a study program / concentration / choice of courses that suits their ability and time available; b) difficulties in managing the time for study due to numerous demands and lecture activities, as well as other student activities; c) difficulty in obtaining sources of learning materials and references; d) difficulty in preparing papers, reports, and final assignment; e) difficulty in understanding the text books written in foreign languages, especially English; f) lack of motivation or enthusiasm for learning; g) bad or ineffective habits of study; h) lack of curiosity and willingness to explore science and engineering; and i) lack of interest in profession.

Student guidance service is organized as the result of numerous problems the students face during their study, for example: concerning the academic issue, there are a lot of cases about the students who could not finish their study in time. From the data obtained in the academic year of 2010/2011, of 163 students registered in the Faculty of Adab and Humanities, only 75 students managed to finish their study. In the Faculty of Da'wa and Communication, only 100 students, out of 266 registered students, completed their study. The Faculty of Psychology had only 34 registered students, 15 students of which finished their study in time. The Faculty of Science and Technology only had 20 graduates out of 40 registered students. The Faculty of Shariah and Law had 438 registered students, 192 of them graduated in time. The Faculty of Teacher Training

(Tarbiyah) had 630 registered students, yet the graduates are 610 students. There were 87 registered students in the Faculty of Islamic Theology (Ushuluddin), with the graduates of only 38 students.

2. Problems of Socio- Personal

Socio-Personal problems are the difficulties faced by the students in managing their own lives and in adapting themselves to social life, both on campus and in the neighborhood. Some socio-personal problems the students may have are among others: a) tuition/economic problem; b) difficulties concerning the problems of lodging; c) difficulty in adapting themselves to their fellow students, both in campus and in the neighborhood; d) difficulty in adapting themselves to the people in the surrounding area of their residence, especially students of migrants; e) difficulties due to family issues; and f) difficulties due to personal problems.

Student guidance is an effort to help students develop themselves and cope with academic problems, as well as socio- persona problems that affect their academic progress. The student guidance services include academic guidance given by academic supervisors at the level of department/study program , and socio-personal counseling provided by a team of tutors and counselors at the level of department / study program, the Faculty, and the University.

Student guidance at camps has the following fuctions.

- a. Providing deeper knowledge and understanding of the condition, potential and characteristics of the students.
- b. Giving support on how to adapt to the life at university.
- c. Helping with academic problems and socio-personal problems that may affect the academic progress of the students.

By providing them with such guidance, according to Nurihsan (2006: 27), students are expected to have capability in the following points.

- a. Capability in choosing study program/ concentration / course options that suits their talents, interests, and their ideals.
- b. Capability in accomplishing their study and all the requirements of their study on time.
- c. Capability in making the achievement of learning at their own pace.
- d. Capability in building good social relationships with fellow students and the college community.
- e. Having professional attitude and readiness.

f. Having a realistic view of themselves and their surroundings

Students' lack of motivation and enthusiasm in learning is related to their academic and socio-personal problems. Most male and female students want to be up to date, they don't really care if the fashion is inappropriate, and that their behavior is improper. They've lost the value of honesty and their lack of self-confidence has made them cheaters during the exam. In terms of career they have a high level of anxiety in facing the future, especially about the job they would have after finishing their study since they believe they had studied in the faculty and department that did not suit their interests and their ideals. These sets of symptoms were found on the study site.

Based on the above mentioned problems, the research on model of guidance and counseling in Higher Education (academic, socio-personal, and career) in improving the noble character of students needs to be carried out for the sake of Academic Supervisors (DPA) and the students of the State Islamic University (UIN) Sunan Gunung Djati Bandung.

Model Guidance and Counseling in Universities

In the setting of formal educational, the existence of learners along with their set of individuality is the main concern of guidance and counseling service. With regard to the different stages of development among learners from elementary, junior high school, senior high school / vocational high school, and universities, the service care spectrum characteristics of each level of education need to be strengthened and emphasized.

Based on the stage of its development, Karen (1997: 198), "propose guidelines on the aspects that serve as the focus of guidance service". In the elementary school setting, guidance service focuses on activities in cooperation with parents and supporting the students' confidence in their own capability. In Junior high school, the focus is on: (1) developing aspiration and maintaining motivation, (2) improving the skills of effective learning, (3) assisting in grades clarification, consequences of choice and decision-making, (4) programing learning activities in accordance with their capability and academic experience, (5) preparing for the high school following, and (6) introducing the possibility of further study at universities and the availability of fund.

In the levels of high school / vocational high school, the focus is on the efforts for: (1) increasing the intensity of communication between family and school, (2) developing effective learning skills, (3) providing counseling

service for academic, career and vocational, (4) reviewing the academic progress, and (5) organizing group meetings that support the preparation for entering university and career .

The focus of guidance service care in Higher Education is concentrated on the efforts to assist the student in: (1) utilizing the environment to support the progress of their study and career preparation; (2) preparing a variety of skills to enter career world; (3) developing the ability to set goals and preparing the skills; (4) building contact with the world of career / industry; (5) intensifying financial management; and (6) recommending industry visits for students.

Combined with the formulation of the objectives of Higher Education in Indonesia (PP No. 30/1990, Chapter II, Article 2, paragraph 1), the spectrum of guidance and counseling service care in Higher Education is directed at the four dimensions of student development, namely: (1) the development of religious life, (2) personal development, (3) social development, and (4) development of career.

In the development of religious life, the focus is directed in such a way that the students are fully responsible for the implementation of piety and faith behavior according to the religion they embrace. In more operational term, the students are expected to be able to worship in accordance with their religion without relying on control from the outside.

Personal dimension that becomes the focus of guidance and counseling services is geared towards the efforts of assisting the development of student independence. Self-reliance as the focus of guidance service is supported by the development of capabilities: (1) an in depth understanding of themselves and their surroundings; (2) the development of a healthy interaction between themselves and their environment; (3) effective decision-making; and (4) proactive self-actualization.

In a more operational discussion, this development of dimension is directed in a way that students are able to release their emotional dependence with parents and other adults. They no longer rely in deciding matters related to what they like and dislike. Not complaining too much and asking other people for protection, they should be able to live a more independent life and is able to carry out the role and behavior in accordance with gender as a way to prepare themselves for marriage and family life.

In fostering the social dimension of the students, guidance and counseling services provide gradual assistance in order that: (1) the students are able to establish a more mature relationship with peers. The relationship

that is built not upon the fear of others or one-sided benefit, but a tangle of relationships that are developed based on common interests, mutual giving and mutual respect; (2) the students are conditioned to have awareness of the need for efforts to develop intellectual skills and attitudes that are expected as a good member of society; and (3) the encouragement and conditioning are given to the students in order that they equip themselves by understanding, and preserving the norms and rules that apply in the society.

Guidance service on the development of student career dimension is emphasized on the effort of increasing awareness to start thinking about economic independence in the future. Apart from that, the focus is also on the development of the capability to prepare for entering the career world, either through activities in campus or by attending classes on skills, organization or discussion with people who are more experienced in the field of employment. Closely associated with this task, the students will be assisted to better understand their interests, talents, and future career aspirations (Yuwono: 60-63)

Requirements for Academic Supervisor (DPA) in Universities

The provision of guidance services is urged by the large number of problems the students are facing in the development of their studies. Learning in universities has some different characteristics from that in high school. The main characteristics of the study at this level is the independence, both in the implementation of learning activities and the selection of courses, as well as in the individual self-management as a student. A university student is considered mature enough to have their own choice and to take the study program that suits their capacity, interest, and ideals. The students are also required to learn by themselves more, without being too much instructed, monitored and controlled by the lecturers. In managing their lives, the students are deemed mature enough to be able to organize their own lives. Generally, they are also married and have children. In their effort to realize the independence, they do not go through this stage that easily, numerous problems are in the way to obstruct and delay them.

To be able to provide the proper counseling services to the students according to the nature of their various problems, both in type and depth, qualified organizers of guidance with adequate number and clear assignment are required.

Requirements for Supervisor

Effective and efficient guidance for students can be well conducted if it is supported by the supervisor who has sufficient personal qualities, knowledge and professional skills of counseling, as well as adequate educational psychology and dedicated to the task and profession. It can be categorized as follows. Requirements of Personality Quality and Dedication

1. Devoted to Allah.
2. Doing exemplary good thing.
3. Trustworthy, honest, and consistent.
4. Having a sense of compassion and concern for students.
5. Willing and selfless in providing counseling services to students.
6. Always keeping themselves up with knowledge and information related to the purposes of guidance.

Terms of qualification

1. At the university level, there is a team of guidance and counseling (BK) consisting of experts of guidance and relevant parties. This team consists of a coordinator of Doctorate degree of BK (guidance and counseling) with the minimum rank of assistant professor (class IV / b), and a number of team members as well as a team of BK (guidance and counseling) for the faculty.
2. At the level of the faculty /office, at least there is one team of BK (guidance and counseling) that consists of a coordinator with the rank of assistant professor (class IV / a) of master degree of BK (guidance and counseling) with the minimum of one counselor with the rank of at least lector (class III / d) of master degree of BK (guidance and counseling).
3. At the level of department / study program, there is a team of academic counselors headed by an education degree with the minimum rank of lector (class III / d) and has received special training in the field of BK (guidance and counseling); or has bachelor degree of BK (guidance and counseling), which acts as a counselor of department.
4. Academic supervisor (DPA) as a member of a team with minimum rank of lector (class III / c).

Supervisor ratio with Supreme students

In order to create the atmosphere in which the students receive guidance and counseling very well, and the lecturers also provide guidance

and service very well, especially at the department level, the ratio of academic supervisor (DPA) and the students is maximum 1:20. While the ratio of BK team members (counselors) and the students is adjusted to the number of available personnel and the problems faced.

Duties and Obligations of Guidance Counseling Team and Academic Supervisor

1. University BK (Guidance and Counseling) Team.
 - Coordinating and developing the activities of BK (guidance and counseling) with the rector of the University and heads of Faculty.
 - Developing policies related to the implementation of the BK (guidance and counseling).
 - Coordinating the activities of BK (guidance and counseling) to provide services to the wider community.
 - Serving the cases referred to by the BK (guidance and counseling) team of faculty.
2. Faculty BK (Guidance and Counseling) Team
 - Coordinating and developing the activities of BK (guidance and counseling) with the head of the faculty for the improvement of BK (guidance and counseling) services in the department.
 - Dealing with relatively severe cases referred to by the Academic Supervisor team/University/departments BK (guidance and counseling) Team.
 - Providing reference of handling to the authorized parties.
3. The Counselor of Department
 - Together with the chairman of the department, developing and improving BK (guidance and counseling) services in the department.
 - Coordinating academic supervisor in BK (guidance and counseling) services.
 - Handling special cases.
 - Providing reference of handling to the faculty BK (guidance and counseling) team.
 - Implementing the program of BK (guidance and counseling) service.
4. Academic Supervisor
 - Arranging the programs and schedule of academic guidance services (studies) for students.
 - Setting the work schedules for student individual service.

- Giving consideration and approval of the students' semester credit contract.
 - Providing information about the academic rules and regulations.
 - Helping students to develop themselves and to solve problems or academic difficulties.
5. Provision of Study Guidance.
- Providing referral of handling to the expert of BK (guidance and counseling) / BK (guidance and counseling) Team of the department / faculty / university.
 - Making a report of the activities of academic guidance to the chairman of the department and the dean (Nurikhsan, 2006: 53).

The Purpose of Implementation of Guidance and Counseling Model in Universities

The purpose of giving guidance service is to make individuals capable in: (1) planning the study activities, career development and life in the future; (2) developing potential and strengths of the individuals to the optimum; (3) adapting themselves to the educational environment, the community environment and the work environment; and (4) overcoming obstacles and difficulties encountered in the study, adaptation towards the educational environment, community, or workplace.

To achieve these goals, they should have the opportunity to: (1) know and understand the potential, strength and development tasks; (2) know and understand the potential or opportunities that exist in the environment; (3) identify and define the goals and plans of life and achievement plans for the goals; (4) understand and overcome their own difficulties; (5) use the ability for their own benefit, the interest of the institution where they work and of the society; (6) adapt to the situation and the demands of the environment; and (7) develop all their potential and strength appropriately and steadily to the most of it.

In particular guidance and counseling aims to help learners to achieve the goals of development that include the aspects of socio-personal, learning (academic), and career.

The purpose of the guidance and counseling related to socio-personal aspect of the individual

1. Having a strong commitment to practice the values of faith and devotion to God The Almighty in private life, family, relationship with peers, school, workplace, and society at large.
2. Being tolerant towards other religious communities, having mutual respect and preserving the rights and obligations of each.
3. Understanding the rhythm of life that fluctuates between fun (grace) and unpleasant (catastrophe), and being able to respond positively in accordance with their religion teachings.
4. Having self understanding and acceptance objectively and constructively, associated with both advantages and drawbacks; either physically or psychologically.
5. Having self respect as well as positive attitude to others.
6. Having the ability to make a choice healthily.
7. Being respect, appreciative to others, having high regard and not insulting other people's dignity or self-esteem.
8. Having a sense of responsibility that is manifested in the form of commitment to duty or obligation.
9. Having the ability to interact socially (human relationship), which is embodied in the form of friendship, brotherhood, or relationship with other people in general.
10. Having the ability to resolve conflicts (problems) both internal (within oneself) as well as with others.
11. Having the ability to make decisions effectively.

The purpose of the guidance and counseling related to academic (learning) aspects

1. Having positive attitude and study habits, such as the habit of reading books, discipline in learning, having good attention to all subjects, and taking part actively in all programmed learning activities.
2. Having a high motive for lifelong learning.
3. Having the skills or techniques for effective learning, such as the skills of reading, using a dictionary, taking notes, and preparing for exam.
4. Having the skills to set goals and educational planning, such as making study schedules, doing the assignments, establishing and concentrating oneself in particular subject, and trying to obtain information about various things in order to develop greater insight.

5. Having mental readiness and the ability to face the test.

The purpose of the guidance and counseling related to aspects of career

1. Having self-understanding (toward skills and interests) associated with the job.
2. Having a positive attitude towards the world of business, that is willing to do the job in any field of business, without feeling inferior, as long as it is meaningful to him, and in accordance with religious norms.
3. Having the ability to establish a career identity, by identifying characteristics of the job, the qualifications (requirements) that are required, the socio-psychological environment of work, the employment prospects and welfare.
4. Having the ability to plan the future, namely designing life rationally to obtain the roles in line with their interests, abilities, and socio-economic living conditions.
5. Being capable in formulating patterns of career, namely the tendency toward a career. When a student aspires to be a teacher, then he should always direct himself to activities that are relevant to the teacher's career.

According to (Yusuf and Nurihsan, 2006: 13-16) about skills, abilities and interests. The success or comfort in one's career is heavily influenced by the ability and interests one owns. Therefore, everyone needs to understand their own capabilities and interests, in what field of job they are capable of, and whether they are interested in the job.

Implementation Measures of Guidance and Counseling Model in Universities

There are three things that a counselor must do to start the counseling process, they are: (1) establishing readiness for counseling, (2) obtaining the case history information, and (3) doing psycho-diagnostic evaluation.

1. Readiness for Counseling

Readiness is a condition that should be fulfilled before the counselee makes the counseling relationship. The readiness of counselee for counseling is determined by various factors.

- Motivation for assistance.
- Counselee's knowledge about counseling.
- Intellectual prowess.
- Level of insight upon himself and his problems.

- Expectations of the role of counselor.
- System of self defense.

The obstacles that are often encountered in achieving readiness of counseling are as follows.

- Refusal to the above mentioned things by culture.
- Physical situation in counseling.
- The unpleasant first experience in counseling.
- Lack of understanding about counseling and incapability of approaching.
- Less acceptance climate on institution toward counseling.

2. Preparation Methods for Counselee

In order to achieve counselee's readiness in counseling, the following methods can be performed:

- Consulting various parties / institutions about topics of problems and counseling services provided.
- Creating an institutional climate that is stimulating for assistance.
- Contacting the sources of referrals, such as school organizations, teachers, and so on.
- Providing information to certain counselee about himself and his prospects.
- Following the process of education itself.
- Conducting survey techniques to the problems of the counselee.
- Arranging pre-counseling orientation.

3. Case History

Case history is a systematic collection of information about the life of the counselee in present and past. This case history takes a very important part as one of the methods in a counseling process.

4. Forms of the case history

Case history can be made in various forms as follows.

- Psychotherapeutic counseling history, the form of history which is more focused on psychotherapeutic problems and is obtained through counseling interview.
- Cumulative record, the record system about various aspects that describe a person's development.
- Biography and autobiography.
- The writings made into cases as private documents.
- Time graphics of the life of cases.

5. Psycho-diagnostic

In medical field, diagnosis means a process of checking the symptoms, estimating the causes, performing observation, put the symptoms into categories, and suggesting rehabilitation efforts. In the field of psychology, diagnosis process has several meanings and cannot be clearly separated as in medical field. Psychological diagnosis generally means a counselee's statement of problem, estimation of causes of difficulty, the possibility of counseling techniques to solve problems and prediction of counseling outcomes in the form of counselee's behavior in the future.

From the definition above, Psycho-diagnostic has two meanings; the first one is as a descriptive classification or taxonomy of problems similar to psychiatric classification for disorders of neurotic, psychosis, and character. This process is often referred to as "differential diagnosis". The second definition of diagnosis is as a procedure of cases data interpretation. This process is often referred to as "structural diagnosis".

The use of diagnosis method in counseling process, according to the definition above, should be done carefully. There are risks that could arise based on the above understanding, among which are:

- Limited or inadequate data, whereas human life is quite complex.
- Counselors concerned too much about the current state of counselee's behaviour.
- Premature use of test.
- The loss of understanding of the individuality or uniqueness of self-counselee system.
- The influence of evaluative attitude of the counselor.

6. The use of tests in Psycho-diagnostic

The use of tests in Psycho-diagnostic is intended to obtain data on the personality of the counselee through the sample of behavior in a standardized situation, so that the therapeutic data is obtained. The use of Psycho-diagnostic tests is based on the assumption that personality is dynamic and can be measured through the behavior sample. Another assumption is that the counselee's patterns of thinking and feeling obtained through tests describe the basic structure of the counselee character. The use of Psycho-diagnostic test serves to:

- select the required data for counseling;
- predict the success of counseling;
- obtain more detailed information; and
- formulate more precise diagnostics.

7. Relationship Techniques

As previously discussed, the relationship between counselor and counselee is the core of counseling and psychotherapy process. Therefore counselors should master various techniques in creating relationships. The following will discuss eight techniques to create a relationship between counselor and counselee.

○ Rapport Technique

"En rapport" refers to a condition of mutual understanding and recognizing a common goal. The main purpose rapport technique is to bridge the relationship between counselor and counselee, acceptance and a deep interest towards counselee and counselee's problems. This rapport will create the atmosphere of intimate relationship, which is characterized by mutual trust. Several techniques are used to achieve rapport, among other things through: (1) pleasant greetings; (2) appropriate topic of conversation; (3) delightful arrangement of the rooms; and (4) attitude that is characterized by; warmth of emotion, common goal realization, guarantee of confidentiality, and awareness of the nature of the counselee innately.

○ Reflection of Feelings

Reflection of feeling is an effort of a counselor to express in the form of fresh words and some essential (necessary) attitudes. This reflection is a technique of mediator that is worth using after initial relationship has been established and before the provision of information and interpretation phase begins. The feelings expressed can be grouped into three categories: positive, negative, and ambivalent.

Reflection of feelings may find difficulty if: (1) the counselor does a stereotype; (2) the counselor cannot manage time; (3) the counselor inaccurately choose the feeling; (4) the counselor does not know the contents of the feelings reflected; (5) the counselor can not find in a feeling; (6) the counselor adds some meaning to the feeling; and (7) the counselor uses inappropriate language.

Benefits of the reflection of feelings in the counseling process are: (1) helping the individuals to feel deeply understood; (2) helping counselee to experience that feelings lead to behavior; (3) focusing the evaluation on the counselee; (4) giving the strength to make choice; (5) clarifying the counselee's way of thinking; and (6) examining the depth of the counselee's motives.

- Acceptance Techniques

Acceptance technique is the counselor's way of giving treatment so that the counselee feels welcome in the counseling process. There are three elements in the acceptance techniques, namely: (1) the expression of visage, (2) the voice tone, and (3) the distance and posture.

- Structuring Techniques

Structuring techniques is the process of setting the limit by the counselor about the essence, boundaries and objectives of the counseling process in general, and certain relationships in particular. Reforming the structure will provide a framework or therapeutic orientation to the counselee. Counseling structure has two elements: first, the implicit element where the role of the counselor is generally known by the counselee, and second, the formal structure in the form of counselor's statement to clarify and limit the counseling process. Thereby, structuring is a technique of formulating boundaries and potentialities of the counseling process. Based on the limitations and potential of the counseling process, there are five kinds of structures; 1) Time limits, either for an individual or the whole process counseling; 2) Treatment limits, either for the counselor or the counselee; 3) Limits of the counselor's role; 4) Limits of a process or procedure; 5) Structuring in the process value; e) Silence as a technique.

In a counseling process, the state of "silent" (no sound) can be a technique of counseling relationship. Silence can have various meanings, they are among others: 1) the counselee's rejection or confusion; 2) the counselee and the counselor have come to the end of an idea and merely hesitate to say what to do next; 3) the confusion that is driven by anxiety or hatred; 4) the counselee is experiencing the feeling of pain and unprepared to talk; 5) the counselee is expecting something from the counselor; 6) the counselee is thinking about what he's said; and 7) the counselee has just realized something and return to the previous emotional expression.

On the other hand, the state of silence from the counselor's part brings benefit to the counseling process, they are: 1) encouraging the counselee to talk; 2) helping the counselee to understand himself better; 3) after a silence, the counselee can follow the expression that

brings counselee to think and rise with a deep insight; 4) reducing the speed of the interview; and f) Techniques in leading.

The term of leading in the counseling process has two meanings. Firstly, it shows a condition in which the counselor is ahead of or beside the counselee's mind. Secondly, it is the condition in which the counselor directs the counselee's thoughts to the acceptance of the counselor's speech. There are things to consider if the term "leading" is used as the relationship technique, they are: 1) leading only as long as the counselee can tolerate in accordance with his skills and understanding; 2) leading may vary from one topic to another; 3) starting the counseling process by leading a little; and g) providing a guarantee.

The essence of giving guarantees is some kind of giving a reward in the future. This method may suit counselee's system of trust, can reduce anxiety, and strengthen the new patterns of behavior. this guarantee giving can be done by means of: (a) statement of approval, (b) prediction of results, (c) post-diction of results, (d) interview condition, (e) factual guarantee, and (f) self-defense restoration,

- Closing Skills

Skill of closing a counseling interview is a relationship technique in the counseling process. According to (Surya, 2003: 136-143), closing an interview can be done by: 1) saying that the time is up; 2) summarizing the content of conversation; 3) referring to the next meeting; 4) standing; 5) making hand gesture; 6) showing brief notes; and 7) giving specific tasks.

Improvement of Noble Morals of Student

Definition of Noble Morals

The word *understanding* derives from the word *understand*, which means to grasp meaning of something in one case (WJS. Poerwodarminto, Kamus Umum Bahasa Indonesia, tt: 694). Akhlak (morality) means habit; hence, if some practice is conditioned and familiarized, then the habit is called akhlak (morality). So the moral understanding is someone who really understands about a habit of behavior and practices it in his social life solely in his devotion to God and his submission to Him. Therefore, when someone has already understood akhlak (morality), then his behavior will arise from the combination of conscience, thoughts, feelings, innateness and habits and

gather up forming a unity of moral action, which is absorbed in the reality of everyday life.

The word “akhlak mulia” (noble character or morality) refers to an Arabic word “*akhlaq*”, the plural form of “*khulqu*”, which means temperament, kindness, character and manners. Akhlak (Moral) is divided into two categories, namely noble or commendable akhlak/character/ moral (*Al-akhlakul Mahmudah*) and bad or reprehensible akhlak/character/ moral (*Al-akhlakul Mazmumah*).

According to Imam Ghazali, noble character includes 4 conditions; namely being wise, keeping oneself from something that is not good, being courageous (to subdue the power of lust) and being fair. Imam Ghazali, furthermore, elaborates noble character into attributes, such as being devoted to family and country, having social life and building *silaturahmi* (social relationship), having courage to defend religion, always being grateful and thankful, being patient and accepting humbleness, speaking wisely and so on. Once this noble character is adopted by the students, it will give positive contribution to the society and nation. Noble character is a driving force towards the development of civilization and glory under the blessings of Allah *Subhanahu Wataala*.

Bad character is derived from sickness of mind, such as jealousy, arrogance, vile envy, snobbery, *nifaq* (hypocrisy), spitefulness, *suudzaan* (prejudice), and the likes. Bad character can bring about various kinds of damage to the students, to other people in the vicinity, as well as to the surrounding environment. For example, the failure in forming public morality is considered to potentially cause the damage to the earth. Most of us are likely to care less about akhlak (moral) problems.

Objective Increase Noble Morals

Lately, we've often heard about moral decadence among most youths. In the environment of high schools and universities, for example, we've often heard student brawls, immoral students both male and female, and promiscuity. Therefore, anyone who desires safety and happiness in life, there is no other way for him but to perform *tazkiyatun nufus* (purification of the soul); cleansing oneself from wickedness, bad deeds and bad akhlak (character).

What is the best way or method of self purification? Are there any specific methods that are commonly used by those who will correct their moral? Can personal experiences, one's feelings, and whispers be used as

foundation of conduct in this case? The best of guidance is the guidance of the Prophet Peace Be Upon Him. And the worst case is the one that is made up by men without guidance of their messenger. There is no exception in the matter of moral improvement, we should return to the guidance of the Prophet PBUH as the only expert in this field.

Noble character is the core teachings of the tolerant Shari'a and a collection of religious teachings that becomes the purpose of the Prophet Muhammad's (PBUH) coming. Therefore this soul should be conditioned to the moral in order to get happiness and obey the command of Allah SWT (*Glory and Sovereign be to Him*).

Indeed *tazkiyatun nufus* (purification of the soul) and cleansing it from any impurities will also increase the noble character. Since *tazkiyatun nufus* serves as a base in starting an Islamic life in accordance with the prophets, so Allah SWT has determined the media to cleanse the soul. And the Prophet has explained the media in order to get to its destination. *Tazkiyatun nufus* did not have any special way other than Islam teaching itself. It can be explained more clearly by three noble rules, they are:

Rule one: Researching entire religious laws thoroughly. When we examine the religious laws thoroughly and then connect it with *tazkiyatun nufus*, then we will find that Islam is a collection of aqidah and law of which the ultimate goal is piety and noble character.

Rule two: Understanding the characteristics of the perfect *Muttaqin* (the pious) and the sincere *Mu'minin* (believers). Perfect attribute for a *Muttaqin* who is devout in worship is the faith that has a positive and dynamic power, an upright unity standing on the foundation of piety and worship to Allah, so it can create a community with noble character. Faithful soul has the nature of willing to Islam as a religion and life.

Rule three: Knowing who the beloveds of Allah SWT are. The beloveds of Allah are the believers who fear of Allah. Fearing of Allah (piety) means carrying out all the commands of Allah the Almighty and keeping away from His prohibition. With piety one can achieve a noble character. By knowing the believers who became the beloveds of Allah, we can make the believers a model of moral. Indeed there is a very strong relationship between moral and faith. Since good moral is the proof of strong faith and bad moral is the proof of the weakness of faith, the more perfect the morality of a Muslim is, the stronger faith he has. Some factors that influence a person's akhlak (character)

1. Environment (society). Since the environment becomes part of the consequences of one individual's moral, So when Allah strikes a society with punishment, then even the pious, if Allah wills, will not escape the misfortune. Therefore, be more attentive and take a good care of the society in order to avoid the calamity as the consequence of one's bad moral.
2. Arrogance. As the Prophet says: "Arrogance is denying the truth and belittling others." Why does this arrogance lead to bad moral? Yes, because when someone denies the truth, this means he's got rid of the good moral and shows the bad moral instead. And harassing or disparaging those who speak the truth is even worse, and noone denies this.
3. True knowledge. This is the most influential factor in the good moral of a person. If someone has equipped himself with true knowledge, then the consequence is to put it into action. The more knowledge one has, the more modest he will be. And this propels him to always reflect on his moral according to the knowledge he has got. Since action is the consequences of knowledge, then vice versa, if one does not equip oneself with knowledge, then he will be blind to good moral, he can not distinguish between the bad and the good, similar to a fool who cannot discern day from night. This will plunge him into the abyss of moral vice (Jawaz, 2010: 35).

Any activity carried out by an individual or group of people certainly has a goal to pursue, including in educational activities, specifically the moral education. The goal is the stepping stone and the compass of an activity, so as to achieve an optimal result.

The ideal human moral may be achieved by the effort of good education and moral building; no one can reach the perfect balance unless he received education and moral building very well. According to M. Ali Hasan, cited by Hawi (1999: 27) the main objective of akhlak (morality) is, "so that every human being owns virtue character (moral), good attitude, behavior and habits, in accordance with the teachings of Islam". Still, the objective of akhlak (moral) according to Akmal Hawi (1999: 29) is "so that every human being can behave well and have a good and commendable characteristic. Noble character can be seen from the appearance of attitude and devotion to Allah SWT and to the environment, both to all human races and to the natural surroundings. "Having the noble character, men will gain happiness in this world and hereafter".

Method

This study aims to produce a comprehensive model of guidance and counseling to increase the noble character of students. As put forwarded by (Borg & Gall, 2003: 500), "Comprehensive guidance and counseling Model is developed through research by means of research and development (R & D)." R & D is used because it produces the goals to be achieved in the study. This research was conducted through a number of stages, namely: (1) preliminary study on the model of comprehensive guidance and counseling to enhance the noble character of students; (2) rational validation and development of comprehensive guidance and counseling model; (3) empirical validation; and (4) revision of comprehensive guidance and counseling.

Discussion

Guidance and counseling model in this study is a conceptual frame or frame of mind and frameworks that is used as a guideline in conducting guidance and counseling to enhance the noble character of students, of which the foundation of the operational strategy and mission includes: (1) the aspect of *amanah* (trust) in the field of academic, personal and career; (2) the aspect of *oftawadhu* (humbleness) in the field of academic, personal and career; (3) the aspect of *qana'a* (being sufficed) in academic, personal, and career; and (4) the aspect of *tawakal* (being submissive) in academic, personal, and career. Here is the discussion:

The Concept of *amanah* (trust) and its implementation through the comprehensive guidance and counseling model

Amanah literally means sincerity, trust, or honesty. The one who carries out mandate well is called al-amin, which means trustworthy, honest, loyal, and safe (Anwar, 2010: 100). *Amanah* in this case means a personal characteristic and attitude that is settled and is expressed in mutual love among friends and faithful in carrying out the mandate given by parents and lecturers, and this mandate should be kept and proven by studying in the manner of earnest and sincere and live the daily activities in search of knowledge for the benefit of the world and the hereafter so that it can be done well in any kind of job.

Honest, which means truthful either in utterance or deed, is a form of behavior that is performed in the daily life towards both lecturers and friends in campus, towards both parents in the family and in the community environment, obedient to the command of Allah and stay away from all His

prohibition, namely the relationship with the Creator, do pleasingly and truly the tasks given by the lecturers complying with the academic procedures to obtain the expected grade. Abiding by both parents, studying earnestly and keeping promise is the proof of being responsible for something other people entrust, so as to implement something that was entrusted to him in the form of property, confidential, as well as duties and obligations in this case the students are expected to understand and carry out daily life in campus through the academic aspect, in the community through personal aspects and can develop their talents and potential for career preparation.

The concept of *tawadhu* (humbleness) and its application through the comprehensive guidance and counseling model

Tawadhu or being humble is a way to maintain relationship among people without having any superior feeling of others and not demeaning others. Tawadhu in this case means polite and courteous. Polite is a habit or practice that tends to relate to procedure, while courteous tends to relate to repeated or continuous behavior or action (Jacob, 1993: 15).

So in this case the student always stays humble in spite of his strength or high potential and will not look down on others. He will be polite in his communication with parents, lecturers and friends and courteous in behavior or manners of daily life among members of family, in campus environment, or in the society.

The concept of *qana'a* (being sufficed) and its application through the comprehensive guidance and counseling model

Qana'a means the state of always being grateful. One way of showing gratitude for all the favors that Allah has given is by using the most of Allah favor with best care. (Imam Al-Ghazzali, 2005: 125-127).

From this concept of *qana'a*, it can be concluded that humbleness means living life in balance; balance between luxurious living and destitute, balanced in eating and drinking and so on. This balanced living suggests the students to always be able to distinguish and prioritize their education to create balance between worshipping Allah and seeking knowledge for his own life. Students will always learn to be grateful for the blessings that Allah has given, such as talents or potentials with their advantages and disadvantages.

The concept of *tawakkal* (being submissive) and its implementation through the comprehensive guidance and counseling model

Tawakkal is human understanding towards the destiny of Allah; that is His plan or provision. It means students can plan their ideal aspiration, but they should realize and sincerely and godly accept it when it does not come out as desired, endeavor is one of the efforts of students to obtain his goals, while patience is a form of a test from Allah that must be followed as a form of obedience to Allah. Being obedient to other human being such as parents, lecturers and regulations in campus and prayer is a plea for help to Allah for everything expected.

So we can draw a conclusion that students learn to always pray on every step of his search for knowledge in order to be beneficial for their lives in this world and the hereafter. By praying, we return all matters to Allah.

Conclusion

The overview of noble character profile among students at the State Islamic University (UIN) Sunan Gunung Djati Bandung shows poor condition, it can be seen from the results of categorization indicating the score of the data group of Psychotherapy Sufism major / experimental (23 students or 76.67%) tends to be higher than that of Islamic Criminal Law major / control (21 people or 70.00%).

Efforts have been made by academic supervisor to develop and support the noble character of students in academic, personal and career. The efforts by academic supervisor go through several stages, the first one was based on male gender experimental group / Psychotherapy Sufism (10 or 33.33%) and female (11 or 36.67%) tends to be lower than data of Islamic Criminal Law major/ control (11 people or 36.67%) and female (12 or 40.00%). The second effort was based on age factor experimental group / Psychotherapy Sufism (5 students of 21 years old or 16.67%, 11 students of 22 years old or 36.67%, and 5 students of over 22 years old or 16.67%) tends to be lower than the data of Islamic Criminal Law major/ control (6 students of 21 years old or 20.00%, 14 students of 22 years old or 46.67%, and 3 students of over 22 years old or 10.00 %). The conclusion is that the experimental group has lower rate compared to the control group, suggesting that the efforts made by an academic supervisor to increase the noble character through guidance by sex and age factors should be attended to.

Comprehensive guidance and counseling model has been developed in the State Islamic University (UIN) Sunan Gunung Djati Bandung to improve

the noble character of the students, it can be seen by categorization based on (aspect of *amanah* (trust) 17 students or 56.67%, *tawadhu* aspect 19 students or 63.33%, *qana'a* aspect 20 students or 66.67%, and *tawakkal* aspects 22 students or 73.33%) for the experimental group / department of Sufism Psychotherapy tends to be higher than the control group data / department of Islamic Criminal Law (*amanah* (trustworthy) aspect 15 students or 50.00%, *tawadhu* aspect 19 students or 63.33%, *qana'a* aspects 15 students or 50.00%, and *tawakkal* aspect 16 people or 53.33%). While the experimental group / Sufism Psychotherapy based on (academic 20 students or 66.67%, personal 17 students or 56.67%, and in career 19 students or 63.33%) is higher than the control group / Islamic Criminal Law (academic 16 students or 53.33%, personal 18 students or 60.00%, and in career 19 students or 63.33%), except for the career field that have similarity 19 students or 63.33%. The conclusion is that the Comprehensive Guidance and Counselling model that has been developed in the State Islamic University (UIN) Sunan Gunung Djati Bandung to improving the noble character of the students needs to be looked after and improved.

The effectiveness of the comprehensive guidance and counseling model that has been developed in the State Islamic University (UIN) Sunan Gunung Djati Bandung to improve the noble character of the students is classified in the category of less effective. It can be seen from the average percentage score obtained from the 90 questions shows 45.63% and is classified in the category of less effective.

The overview of the noble character of the students of the State Islamic University (UIN) Sunan Gunung Djati Bandung shows significant differences, it can be seen from the *p-value* (0.044) which is smaller than the value of α (0.05).[]

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