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EDITORS' PREFACE

The 5th Malaysia-Indonesia (MALINDO5) International Seminar on Counseling is a collaboration between the International Malaysian Counseling Association (PERKAMA International) and the Indonesian Association of Guidance and Counseling (ABKIN). This is the first time MALINDO Seminar is organized in Malaysia and it will involve the participation from the countries such as Indonesia, Brunei, and Singapore. The aim of this seminar is to provide a platform for discussion and review the present counseling scenario and work in Southeast Asia, as well as to share the current counseling research and findings with each other. This great opportunity also helps us to make a networking with other professionals from different countries and to break the cultural barriers towards building an indefinite boundaries of the self. Thus, the seminar's theme is "Counseling Across Borders and Cultures".

More than ninety abstracts and full papers were received and accepted for presentations at the workshop. The international presenters are from various provinces of Indonesia and not to mention the host country, Malaysia. The local presenters were mostly counselor educators, researchers, practitioners, and counseling students from public and private institutions and organizations.

We would like to thank all the presenters who have contributed their full paper for this proceeding. It is our fervent hope that this proceeding will be a useful reference for counselor educators, researchers, practitioners and students to read about how counseling practice across borders and cultures.

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CROSS CULTURAL-SPIRITUAL COUNSELING TO ADRESSING PERSONAL CONFLICT FOR FACING INDIVIDUALLY MEGACOMPETITION IN GLOBALIZATION ERA

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Abstract: The results show that when given the choice of handling the personal conflict of subjects through cross-cultural spiritual counseling on conflict solutions in the quran it is well known that the subject becomes the person who can accept the conflict and run the risk of the conflict by still emphasizing positive assumptions to the conflict's opponent. The research method used in the experimental approach of the one short case study on subjects experiencing spiritual cultural conflict is through the history of case study problems, case study observations, historical oral, situational analysis, clinical case study. Content analysis was a research technique for the objective, systematic, quantitative description of the manifest content of the commission from procedure descriptive information, cross validate research finding, and test hypotheses of the conflict of person sub-courses of research. Content analysis was a research technique for the objective, systematic, quantitative description of the manifest content of communication from procedure descriptive information, cross validate research finding, and test hypotheses of the conflict of person sub-courses of research. The result of this study is that cultural counseling-spiritual crosses in qurans that contain conflict resolution methods and face conflict risks if trained to subjects who experience conflict and stop conflict and accept conflict risk. a person's ability to accept and deal with conflict is a character of individual strengths in the face of globalization era filled with mega competition.

Keywords: Cross Cultural Counseling Spiritual, Conflict, Conflict Risk

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BACKGROUND

In UUSPN No. 20/2003, the Education Office has formulated the Strategic Plan of the Ministry of National Education in 2005-2025, namely the achievement of the Vision for the development of the nation " Instibilities and Competitive Intelligent of Indonesian 2025".

In the Renstra it is explained that what is meant by "Instibilities Intelligent Indonesian " is: (1) intelligent spiritual, (2) intelligent emotional & social, (3) intelligent intellectual, (4) smart kinesthetic, and (5) comfy competitive (MoNE , 2006).

The meaning of "Competitive Intelligent" is: (1) superior personality and passion for excellence, (2) high spirited fighting, (3) independent, (4) unyielding, (5) builders and networkers, (6) (8) productive, (9) quality conscious, (10) globally oriented, and (11) lifelong learners . In the Renstra has also been poured the stages of achievement of the vision of education through four stages. The first phase, starting (2005-2009) themed Capacity Building and Modernization. The second stage, (2010-2015) themed Service Strengthening. The third stage, (2015-2020) improves the National Competitiveness. The fourth stage, (2020-2025) enhances the International Competitiveness (MoNE, 2006: 2).

Competitiveness should begin from the moment human beings are born and live their lives. That's why as one of the elements of next generation generation of counseling services should follow the development of education strategic plan, because the role of counseling guidance is part of education and education itself. By following the approach to prepare future generations that have competitiveness then in carrying out counseling and guidance



services using selected by guidance and counseling service officers.

Thus guidance and counseling as one of the elements of national education are required to enforce the vision as well. Beth Horwin (in Juntika, 2014) proposes this cognitive-behavioral counseling process, is helping the counselee identify, analyze and manage her beliefs, let the counselee rely on her memory, and attempt to validate her and is primarily concerned with her religious beliefs memory, placing and emphasizing beliefs counselee and counselee's choice of beliefs, about who he is and what his purpose in life in this world and how to deal with the conflict of life included in his family life.

In providing counseling guidance Helps to keep focused on improving "overall life satisfaction", not on negative emotional degradation and conflict resolution. In counseling to deal with this conflict can be seen as a behavioral cognitive effort in counseling services because there is a conscience dialogue of the religious teachings that are transferred-communicate in the process of counseling services. Learning and educating is giving the client a chance to check / praise again what he has said to himself. Identify and various practical skills (eg, on goal setting and problem solving). Continue to do this work for a long time, after the counseling process is complete and prepare for life in the future and life decisions.

In order to fill the beliefs of the counselee, the authors argue that for the case of the conflict faced by the counselee primarily conflict related to the family, the author offers a solution based on the study of the Quran. The study of the quran itself is a skill that needs to be developed as a counselor as cross-cultural awareness. That in the counseling process is not free from the elements of values that sometimes affect and affect the behavior of the counselee.

As for cultural counseling (Gibson & Mitchell 2012) conducted by the counseling process, the counselor needs to pay attention to the cube of appreciation as Ivey's opinion, Andreas, Simek Morgan (in Gibson & Mitchell 2012) ie from the locus of the country, regional / regional community, and individuals. And

from the side of multicultural issues including religion / spirituality, economy class, gender identity, psychological maturity, racial / ethnic identity, chronological challenges, trauma, family history, unique physical character, language and temporary resident location from the level of development of cultural identity naive, encounter, planting, reflection on self as a cultural being, multiperspective integration.

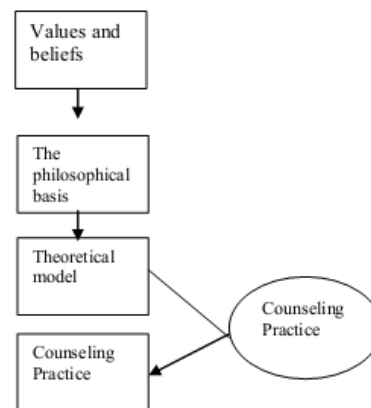


Figure 1. Bridging the Chasm Of Theory Practice (Gibson & Mitchell 2010)

Figure 1 above reminds the counselor that in carrying out his duty to serve the counselee should also pay attention to the value of belief and a coselor can explore beliefs in the source of religious teaching counselee: Muslim, then through the Quran and its contextuall in life then the existing theoretical basis can be used to be implemented and also used to assist counselees in undergoing problems in their lives including conflicts that occur with members of his family.

In Individual daily life to exist in the face of the era of globalization is characterized by mega competition in all, then often there will be interpersonal conflicts in society. Interpersonal conflicts can be with one's own family, others, society both within the residence, place of work and place of organization. Among the conflict conflicts that have the greatest impact on a person is a conflict with family members.



As adherents of Islamic teachings, the belief in religious teachings that contain certain values can be viewed as cross-cultural awareness. Finding a source of value that can be used in providing assistance to counselees who have a conflict can be considered as a form of cross-cultural awareness, and bridging between theory and practice in the opinion (Gibson & Mitchell 2010)

PROBLEM STATEMENT

To apply the conflict approach in Quranic teaching this study answers the problem statement how counselees who have conflict with the family can accept conflict and face the risk of conflict based on Quran. Whether by accepting and coping with this conflict can support the individual's ability to deal with megacompetitions in this era of globalization. Through the one short case study (Borg & Gall) it is expected that counselees who experience conflict with family members, can accept conflict and face conflict risk. With the ability to confront conflict and accept the risk factors of this conflict then he is expected to have the ability to face megakompetisi in the era of globalization.

In the context of family counseling through a structural approach in theory and practice following Munuchin (Juntika, 2014) the counseling process is aided by enactments and reframing. Enactments are carried out by revealing conflict situations experienced by the counselee and reframing explaining the position of the conflict situation and the problem as a function in the family. And this is done in the counseling process of conflict and conflict risk.

METHODOLOGY

Sampling Procedure

Random sampling to research subjects who deliberately came to see the researchers and convey the conflict faced not choosing a particular subject but on the presence of counselees who need help solving the conflict. Data collection is done by accepting counselees who have conflict in the family, conflict with close relatives to be faced and not experiencing

relation because of conflict because he is part of family, conflict experienced by conflict of spiritual culture related to beliefs and traditions and religion of Islam.

Research Design

This research is included in the experimental research that is applying the results of cultural crosses of spiritual counseling studies derived from the teachings of Quran in accordance with the beliefs of counselee to be given treatment to the counselee or treatment. The study was in the category of single group designs (Borg & Gall, 1983) seen from the treatments given to the study subjects and measured the effect of treatment outcomes or post-treatment behavior changes and called the one short case study. The group referred to is a family group consisting of subjects, parent subjects and subject children. The researcher is the instrument of treatment of this research.

The research method used in the experiment is that when the researcher gives treatment to the subject is in order to apply helpful relationship to the subjects who need help. And to the subjects who experience the spiritual cultural conflicts that exist in his family and run a spiritual culture in his region. Therefore, the experiment in this study is done through the history of case studies by identifying the problems experienced by the subject by analyzing all the description of the event experienced, including the conflict dilemma faced by subject confidence in the facts of conflict. Then observation of case studies involving a certain time to visualize the events experienced by the subject, the facts of conflict and the words of the conflict and the phenomenon of post-conflict emotional phrase gesture. The historical oral is done in research by listening and recording all the feelings and words of conflicting subjects and conflict opponents, the impacts and events that accompany the conflict. Then proceed with the analysis together with the subject of decision choices that will be lived and take the appropriate attitude with situational analysis, and researchers conduct clinical case study provide treatment in accordance with the conflict of choice subjects decisions that the



RESULTS

Observation results, historical and oral case studies that a subject is as follows. "When I as a parent want to organize a religious recitation event. The intention of the intent is sadaqah bringing kiyai to give tausiah and also religious teachings to give my child right. My son's rights are rewarded for his religious achievements, namely the first Koranic Qur'an. Religious teachings cost tens of millions.

"There is a conflict within me right now between me having to pay the loan, or do I hold a religious study to give my child the right" first caution ". But the first time only once at the first time of the Koran, while the loan can still repeatedly to pay it. Despite having a loan I still want sadaqah. I have confidence sedeqah hopefully can accelerate keelnya my loan. Religious teachings today I choose Kiyai Ali Sadiqin and then he gave me the practice for me and the congregation because he knows my condition, and the practice to speed up the liabilities of insha Allah is "ya kabiiru antal ladzi la yahdadil waasyifuuna liwasyifi 'adhomatihi".

Through this recitation I intend also to increase the religious education of the community. My other principle is that when a child does good in God's cause no matter what the parents will get the reward for what the child does. The study was attended by approximately 2,500 pilgrims.

Another conflict is that my parents did not approve of this activity, instead of financing religious teachings it is better to repay the loan ie take care of yourself. I have to choose between teachings to fulfill my child's rights or whether I indulge my parents "as long as borrowers are not allowed to hold any sadaqah or religious teachings". I use Quranic argument that although in narrow or looseness it is recommended to bersedeqah. So I am convinced by my intention that I am conducting religious teaching is also for worship.

Helping relationship aims to strengthen the purpose of the counselee to perform sadaqah worship, strengthen the counselee that every

risk of choice of attitude has its own specifications.

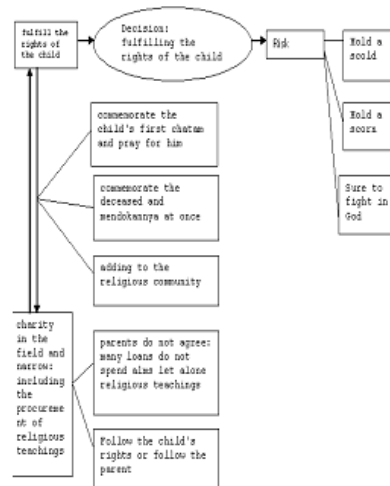


Figure 6. Conflict within the Subject and Risks faced

The counseling process is done by helping the counselee to understand that in life it is very common for a person to face conflict. Whether conflicts with itself or with parents or with others. If seen in this context conflict is difficult, while the wisdom of conflict is the happiness of an elderly person to fulfill the right of the child, and the child is happy when his achievement in reciting the Quran is appreciated by his parents. It should be reminded that after the difficulty there is the ease of "inna ma'al 'ushriyushro fainna ma'al' ushri yushro".

The conflict between children and parents can be seen in the stories in the Quran. Conflict remains addressed as an effort to get all parties to the right path. If this effort is unsuccessful let God make the decision. Some of the child relationship events with parents can be seen in Figure 2,3,4,5 from the example of the similarities of parent's actions with the child to the act of conflict with the child based on the story of the Quran.

The other challenge is that it can be conflict as the child and the parent strives to be as optimal as possible to accept the conflict or to



understand and unite the conflict as the conflict in the stories in the Quran Figure 2.3,4,5

Figure 2.3,4,5 are also known to make children in the path of Islam under any circumstances should the parents exercise. Always parents and children aligned in carrying out all the activities of worship and in the same direction as the story of the prophet Abraham with his son, parents praying diligent child as well.

The other challenge is that it can be a conflict but as a child and the parent strives to be as optimal as possible to accept the conflict or to understand and unite the conflict as the conflict in the stories in the Quran Figure 2.3,4,5. The description of the picture is when the child does good in the way of Allah while the parents do the opposite, as the child keeps praying that the parents return to God's way, the problem of the result is up to God.

In principle differences often come ridicule, scolding, hatred risks of inequality attitude. But still appreciate that despite the conflict he is a parent, constantly praying that staying in the shelter of God is the duty of the child.

In principle differences often come ridicule, scolding, hatred risks of inequality attitude. But still appreciate that although the conflict he is a parent, constantly praying to remain in the protection of God is the duty of the child. Similarly in other stories in the Quran Figure 2.3,4,5 that when parents have educated children in the way of Allah, while the child turns out to choose another way, then all the results of effort are no longer human affairs, God who takes care of this, even though parents spare his son to be on different paths and lobbied God to forgive him, but once again the result depends on God.

Caption 2.3,4,5 is from the story of the prophet Noah and his son who refused in the way of Allah, then the parents should try to return his son to the right path, boomed, if the child can not be taken to the right path, the parent should release please let God give the result. Conflict between parent and child can in many ways, in addition to the problem of worship also in other social problems, The important thing should be done the conflict is to

keep praying and the maximum effort to straighten the parent conflict with the child the problem of God's results let that determine.

The ideal condition of the conflict is that of the Prophet Ibrahim, where the parent's prayer on the child is granted by God, and the child can be an example of worship as well as his parents did. Including parents telling their prayers to children, so that children can meet the prayers of their parents. As Figure 2.3,4,5.

Figure 2.3,4,5 can also be learned is from the early child in train one value with parents starting with the prayer and effort of parents and provide a positive example as an example of the prophet Ibrahim whose son as the founder of prayer and exemplified by parents and children. The story of the Prophet Ibrahim family is an example of a family that has no conflict with his son. Parents support each other in goodness. Including faith in a particular flow or madhab, One flow in worship by seeing the story of Prophet Ibrahim is an example of no conflict and is ideal because of the similarity of vision and mission of parents with their children.

In the counseling process, what needs to be understood is that all families have their own way, the principle of word violence in the family, no matter how much conflict but the family remains united will remain a force in the face of any future problems. Because often with conflicts family members and family members can not stand the pressure, the hurt mocked by family members and the breakup of the brotherhood will become a family that is less in line with the Quran.

Any mistakes in the family if still forgive each other and forgive and improve each other will remain intact the family building. By imitating the prophet Ibrahim the child supports the parents and vice versa the child supports the parents then with this ihtiar will awake the family gathering and surely will increasingly improve the faith to Allah swt. Figure 2.3,4,5 is the thought of the importance of maintaining the unity of the family of parents and siblings to fight in the way of Allah and following God's command then life will be very beautiful and happy life in the world and of course also in aherat. Figure 2.3,4,5 shows how ideally the family is if the father proposes to obey God and



the child supports it. Even the child is ready to help the father with self-sacrifice even ready to be done just to be faithful to God's command.

DISCUSSION AND IMPLICATION

Table 1.
Results of Discussion & Conflict Self-Discussion and Risk Factors Faced by Subject 1

Choice of facts of conflict (each ment	Thoughts are instilled subjects in accepting and deciding the conflicting attitude facts	Consequences: risk of subject conflict (reframing)	The power that is built after conflict decision making is experienced by the subject
Between Meet the subject's child rights and between fulfilling the wishes of the subject's parents between continuing to exercise the rights of the child in the first case of the subject quran, or follow the parent's suggestion of the subject not to spend the funds in a narrow condition.	to commemorate the child's first call and mendokanya commemorate the deceased and mendokannya at once adding to the religious community is a religious activity and is a testament to the strong beliefs of subjects in religion. The awareness of cross cultural spiritual counseling is needed in the fact of conflict. Because it presents examples of conflict handlers and places the position of conflict as 2,3,4,5 pictures were performed during treatment with the subjects by the researchers	The consequences of conflict risk factors faced by the subject and self-power that are built: ready to face the mega competition in the era of globalization. The awareness constructed by the subjects to accept conflict and the risk of conflict while still taking the decision of the conflict without releasing any of the things that must be faced and formulated in the subject's decision is the subject's power to face the era of globalization	hold a scold * hold off scorn * remain confident on the right path will be given solution by god * though is the opposite of conflict must still be respected because he is the subject's parent and he part of the family forever still alive * avoiding the subject's hatred and resentment for the scorn and ridicule experienced by the subject * persist in doing good gradually pleading to God for guidance because activities in God's way conflict with parents * Subject khataman still run The recitation for the subject is still running * God's fortune * No need to be ashamed to borrow for God's sake * sure God will replace it and enable someone who didya both in the extreme and gradually

Table 2.
Research Results & Implications of Personal Conflict and Risk Factors Faced by Advanced Subjects

Choice of facts of conflict (each ment	Thoughts are instilled subjects in accepting and deciding the conflicting attitude facts	Consequences: risk of subject conflict (reframing)	The power that is built after conflict decision making is experienced by the subject
Mind the belief of cross cultural spiritual counseling: people who give charity in the field and narrow is the recommendation of religious belief: Quran. holding religious teachings is a form of both beliefs in religion	Conflict facts: parents disagree: if someone borrows a lot do not spend aims let alone hold religious teachings. choose to serve your parents: or to fulfill the rights of the child	New beliefs imparted to the subject: The religious teachings and charities are still held and the rewards are addressed to the deceased parents and keep in mind that when the subjects do good the parents who forbid this religious activity still get the reward of having a tough child even in a narrow economy can still accomplish the task as a person old and fulfilling the right of the child with the time to talk about it. And khataman is a positive action for the child (grandchild) also reward back to the grandmother.	Persisting in a mental state is derided in the goodness of the belief that needs to be implanted in the subject: although scorned, though in vileness, when all gods are directed and doing anything for God then even though hurt is experienced and the conflict is also hurt by conflict, will record the good of this inner struggle.

The side of multicultural issues including Gibson & Mitchell's religion / spirituality (2014) in the cross-country locus that occurs from the counseling process makes the broadening of counseling activities and from where the use of the client's religious teachings seems very closely in providing and assisting the counselee to face life especially as the ability to engage religious beliefs to strengthen the self-power in the face of an era of globalization that is also full of life risks, especially in conflict. The conflict in this study is not a conflict in the social order of Max



Weber's theory, Karl Max, George Simmel, Dahrendorf, Coser and its impact in social life, while conflict in this study conflict in family relationships between family members even though this family is influential in relationships family members. Should conflict in everyday life is common and must be faced without having to decide the relationship as an important part in the belief in running the spiritual religion of a person mainly Muslim.

The implication is that counseling in different backgrounds of life, in the family and in communicating with others is the individual's readiness to deal with, accepting the conflict from his or her relationship with people and the impacts of everyday life. Conflict preparedness is a mental readiness to compete in primarily for the good on the path of religious belief and its ultimate God. This life is full of risks in the face of the globalization era, all required to quickly and accurately in making decisions (Wibowo, 2016), and the era of globalization filled with mega competition, without hurting the opponents of conflict as much as individuals do.

Thus mental resilience in the face of conflict is a necessary capability and face the era of globalization. In undergoing the counseling process, a counselor is required for professional performance in any setting of life component either directly or indirectly gained global development (2015). Assisting counselee to introduce position and resilience to face conflict from within counselee can be a task of professional counseling service especially this matter related to individual independence each facing globalization era.

CONCLUSION

Implementasi belief counselee to his religion is something to be aware in providing counseling services. And religious beliefs on the one hand as cross-cultural awareness for counseling services, on the other hand is strengthening the independence of the counselee through religious beliefs can help the behavior change counsel from conflict to accept conflict and risk conflict without fighting conflict perpetrators to maintain religious beliefs as well that all family members are still woven the temperature, and even the fellow Muslims are brothers.

The ability to deal with conflict and the risk of conflict is the mental resilience necessary to deal with a risky life in the future. Novelty research is a crosscultural spiritual counseling -

the use of religious teachings in accordance with the teachings of counselee in preparing mentally address conflict and the risk of conflict is as usual in life, and not against the risk of conflict by strengthening mental resilience against negative prejudice against conflict as a character force to preparing a person to live in a larger conflict than he is facing now and that the conflict is part of the fact of the era of globalization and is ready for mega competition in the era of globalization.

Further research suggestions are the excavation of the counselor's spiritual teachings in providing counseling guidance services related to building mental strength and life facts such as conflict and other things that should be prepared to enhance the counselee's competitive ability and prepare for the future.

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