A Religious based Education Concept for Good Personality Development in a Crisis: The Case of Improving Indonesian Students Morals and Character

Ahmad Sarbini[1]
Faculty of Da'wah and Communication Studies,
Universitas Islam Negeri Sunan Gunung Djati,
Bandung, Indonesia

Yayan Rahtikawati[2]
Faculty of Da'wah and Communication Studies,
Universitas Islam Negeri Sunan Gunung Djati,
Bandung, Indonesia

Syamsudin[3]
Faculty of Da'wah and Communication Studies,
Universitas Islam Negeri Sunan Gunung Djati,
Bandung, Indonesia

Qiqi Yuliati Zaqiah[4]
Faculty of Da'wah and Communication Studies,
Universitas Islam Negeri Sunan Gunung Djati,
Bandung, Indonesia

Abstract

This study aimed to establish a religious based education concept for the improvement of personality of the students through the education system in Indonesia. Due to the fact that in this rapidly changing world, society faces challenges regarding behavior and personality. The changing world has led to negative values, norms, and attitudes caused by advancement in techno-logical values of most nations, including Indonesia leading to erosion of collective morals within the young people. Hence, there is need for learner guidance to help develop good morals as one way to achieve the purpose of education. In this regard, the present study aims to produce a religious guidance model to improve student morality. The study went through procedures which included literature review, needs assessment, content validation from the expert and empiric validation from the university counsellor of the initial model. The method of research and development has been applied. The results of the study have revealed that: a religious based education concept is an important tool in moral development and character building of the students; developing a clear concept such as this religious based concept requires clear steps which must comprise of the primary concept and secondary concepts; and the improved religious based education concept is appropriate according to the expert's perspective and the practitioners in developing students morals and character, since it meets the requirements of the feasibility study, thus it is recommended for implementation at a wider scale where necessary.

Introduction

Human beings, in the perspective of the Qur'an, were created in the best and noblest form of all creatures (Al Quran. At-Tiin: 4-6). That concept is also believed by the multi-cultural psychology which views human being as a sublime who wants to try to be better and seek for sense of life by achieving the transcendental values (Purwanto, 2007; Sutoyo, 2013). The potential is in line with the aim of the national education that al-lows Indonesian to have faith in God (UU RI No. 20 Tahun 2003). The potential seems to be distorted by the reality of most of the young generation that show opposite behavior toward the values, norms, and morals of the nation which leads to the crisis of morality (Alam, 2015; Hasan, 2010; Zarman, 2014). The crisis of morality is followed by the consumptive, materialistic, and hedonistic lifestyle (Ghani et al., 2014) that is shoved aside the humanity, justice, unity, and social solidarity. If the recent condition is ignored, the expectation of having a generation with a noble character and nationalism will be hard to achieve. Therefore, an earnest attempt in starting and preparing the young generation for the future the task of national education. One of the sectors that is considered to be strategic in shaping and solving moral dilemma or challenges of a nation is education, especially through guidance and counseling (Zarman, 2014; Bascom, 2011). The various pedagogical attempts pointed out as helpful for the development of hu-man beings should be in position to develop human beings into the integral system of nature bound with religious teachings. This is when it can produce a spiritual-theistic paradigm that makes the main base at the level of praxis education. The spiritual-theistic paradigm views human beings as creatures able to determine their behavior based on their mind, feeling, and willingness. Yet, at the same time, human beings are responsible for the environment, as well as believing in their God (Garaudy, 1982). In this regard, education is therefore considered a priority for developing human rational reasoning. Meanwhile, guidance and counseling as a humanitarian service is theocentric. Besides, a human being is also known as a creature which is servitude and caliph which can intervene toward the cause of human salvation. This is a religious philosophical approach which is theocentric-anthropological oriented (Yusuf, 2006). Today, most of the people have several of the life boring challenges which cause haddocks in life for each and every person in society. In order to find the serenity of life and the peaceful mind, human beings tend to visit places that provide spiritual teaching (Ridwan, 2014; Ibrahim, 2014). The result of the study conducted by Ibrahim (2014) and Ridwan (2014) supported the statement/fact that there is a need that forces education, especially guidance, that is oriented to the prophetic mission. The general problem of morality of the nation and the students' morality need an immediate response with intervention model in systemically, comprehensively, and cover basic need of human being which is theocentric. This study regards prophetic guidance as a proper solution to solve, generally, national problem and particularly the problem of the students' morality. Moral perfection can be reached if a person purges oneself from the reprehensible action and does merits (Miskawaih, 1994). Miskawasih rejects a thought from Greece philosopher who believes that moral cannot change because it comes from the character and nature. He believes that moral can change through habit, practice, and good lesson. One of a good practice and lesson is through guidance and counseling ser-vice. In order to organize a proper guidance and counseling service in the development of students' morality, the study focuses on two research problems, which are: (1) How is the description of the need for the development of prophetical guidance model to improve students' morality? (2) How are the procedures for the development and formulation of the effective prophetical guidance model to improve students' morality?

Literature Review

Attempt to Achieve Moral Perfection

In theological interpretation, the development of human being aims at an attempt to find the intrinsic value of life and devote oneself to God (Kartadinata, 2011). This interpretation is based on the view of human nature as a servant and representative of God. The nature of human being has a great potential to be able to meet God's will (Nasution, 2002; Baharuddin, 2007). The purposes of the creation of human being are to always worship and win God's grace (Al Quran. Ad-Dzariyat: 56; Al-Anbiyâ' :107). The task given by God to the human beings as God's guardian

on Earth is not easy since human beings are created to have a desire so that they have potential to do bad and good. If they are being controlled by their desire, it will lead them to the lowest point of life which resembles that of an animal. But, when human beings are able to control their desires and lust, then they can reach the highest point of life which is a noble life (Miskawaih, 1994; Nasution, 2002; Kamal, 1994). According to Miskawaih (1994), man can attain moral perfection by preventing themselves from the sins and striving to achieve good character as required by society. In other words, a building can never be good, clean, and sound if it is built on heap of rubbish, mud, and dirt (Miskawaih, 1994). He refused Greek thought that said moral will never be changed because it came from the character. It is also believed that moral can be changed by habit, practice, and good lesson which attained through education. Though this is true, there are no practical tips to achieve moral perfection mostly by students. The study of moral by Miskawiah is an Islamic ethic study (Kamal, 1994) that is philosophic. Miskawaih (1994) suggested that to be able to achieve moral perfection, sanity should be protected through seeking knowledge and earnest practice. If soul is not used to think and find meaning, it will be dull and obtuse, and it will also lose the substance of goodness. The idea of moral perfection which is called "the substance of goodness" refers to the quality of soul that always rests on science. In order to achieve moral perfection, someone should have knowledge categorized as either "bad" or "noble". Bad deeds will fail the soul and drag human to the lowest point of life while the main point is noble character that can give human beings moral perfection. In the practical-methodology, Dzakiey (2007) stated that there are five methods of purging the soul. First is increasing the spiritual quality through doing prayer as much as possible such as fasting. Second method is increasing mental quality. It can be trained by getting used to think, act and behave positively. Next method is increasing social quality by always seeing and feeling other's suffering. Fourth is increasing knowledge regarding people who are high-minded though learning from someone's life history, biography and the prominent figure's thought. Last method is asking a guide from the expert so that he or she will have a greater potential to achieve the life's goal, which is the bliss of the hereafter.

Prophetic Basic Concept

Prophetic, in etymology, is obtained from the English word 'prophet' which means the messenger of God. According to Oxford Dictionary, prophetic is (1) "Of, pertaining or proper to a prophet or prophecy";" having the character or function of a prophet"; (2) characterized by, containing, or of the nature of prophecy; predictive". Thus, prophetic means as a characteristic of prophet or predictive (Ahimsa-Putra, 2011). The English of the world "prophet" derives from Greek "prophets" in which a noun to call a person who claim himself or someone who speak about the future (Roqib, 2011). While, in Arabic, prophetic means having Prophet's character derived from the word of the prophet. According to Dzakiey (2007) prophetic means a character related to the person who has potential of having a Prophet's character. Meanwhile, Ikmal regarded prophetic as the character of prophet who is an ideal human-being in spiritual and individual, as the pioneer of changes, as the leader of society to the enlightenment, and as fighter against oppression. Prophetic guidance in Bickle's perspective (Abdullah, 2007; Bickle, 1995) scoped eight dimensions, as stated: "the prophetic guidance in a broader sense encompassing some eight dimensions: the revelation of God's heart, prophetic life-witnessing, scripture standard, spiritual discernment, miraculous powers, dreams, and visions, social justice, and personal holiness... conclusion is that the prophetic is not just something the church does, but some-thing it is by nature. Bickle concluded the eight issues are not dogmatically done, but it is nature for the human beings as a deity creature. Moreover, Brueggemann (1975) argued that prophetic guidance in the context of social justice's issues is oriented toward the attempt of raising an awareness and alternative solution of cultural domination "…. the prophetic task is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us" (Moos, 1996). Cultural domination is a culture that tends to oppress and be unjust, especially in term of racial, economic and political issues. The view of the two experts is supported by Kim's research that studied and analyzed a prophetic movement in classic and contemporary literature. Kim (1995) stated that there are two main issues in prophetic movement, which are: spiritual moral and social justice. Specifically, spiritual moral issues refer to supernatural power which is transcendent. Spiritual moral movement is oriented toward an attempt of the awareness that human beings are creations in which they are responsible to the nature and God. While, social justice issue, specifically, refers to the issues such as racism, economy, and politic. Contemporary prophetic movement aims to raise the awareness of fraternity which is theocentric,

not based on the social status, race, and ethnic. This movement, then, is known as humanism– a movement that raises the awareness and courage in liberation toward the hegemony which tends to exploit society in personal interest of economy and politic (Depdiknas, 2008). Specifically, Harmon in (Kim (1995) defined prophetic counseling as a process of helping in-dividually through the righteousness written in the holly book in order to find root problem and psychological and physical healing. ""…Prophetic counseling is one-on-one ministry to help people with scriptural wisdom and insight, but also with the gifts of the Holy Spirit to discover root problems and to minister deliverance or inner healing". Form the prophetic task's perspective, area or service dimension, and general terminology stated by experts, it can be concluded that prophetic guidance is a process of providing a help that is based on the righteous of the Qur'an and the prophet's paragon through the values of transcendence, humanity, and liberation so that individual is able to develop optimally in accordance with the nature as a God's creature.

The Structure of Religious Guidance Development

Structurally, the component of religious guidance is developed on the basis of the component of guidance model and comprehensive counseling (Depdiknas, 2008). Guidance model and comprehensive counseling has been proven to be able to increase service quality, help individuals to live in guide, help the development optimally, and lead them to become a good individual to a better direction and tenacious (Nurihsan, 2006). Therefore, it requires a guidance form that is adapted from a comprehensive counseling guidance model in order to achieve the aims of the prophetic guidance. The formula of prophetic guidance model adapted from the comprehensive counseling guidance consists of: (1) historical, philosophical, and religious background; (2) Rational; (3) Key Concept; (4) Assumption; (5) Aim; (6) Significance and limitation; and (7) Outcome.

Findings and Discussion

The Picture of the Need for Religious Guidance Development

The analysis of the need for model development has been conducted by analyzing the need of the surrounding counseling in religious education. Referring to the result of the environmental needs, there is a strong indication that Islamic religious guidance can become one of the requirements and needs for developing individual moral more so the students. The interview results of the selected lecturers, students, and prominent religious figures revealed that there is a trend in society leading to moral degradation and poor behavior within the students. It has also been established that the student's guidance program which is under supervision of the student's coordinator has a task of creating responsible citizens who are God fearing. However, the program does not meet the requirements of the real students' needs and requirements regarding guidance and counseling. This has been reflected in the very start, during participants recruitment, the ratio between students and lecturers, strategy used and the counseling content. The recruitment system targets students who are taken on scholarship merit. However, at times there irregularities in recruitment process, which leads to contradictions in system, hence contradicting the guidance and counseling principles (Depdiknas, 2007). The principle allows every student to be able to get same chance regardless of race, ethnic, economic status and so on. Guidance is given to all counselors either for those who has trouble or not by putting preventive first and development approach. Another drawback comes from the ratio of students with the guide. The ratio that reaches 1:70 indicates that guidance process does not work optimally. Ideally, group guidance in a large group consists of 15 persons (Fakih, 2002; 2004). If it does not optimize the process, it will affect the result or aim of the guidance. Since the result is the impact of guidance process. Meanwhile, in the perspective of strategy and content guidance, student guidance program is conventional. Latest development and global issues of guidance and counseling, the trend regarding guidance has referred to issues of future education achieve-ment. Future education orients to the synergy of science and technology. Though, the trend nowadays orients to the issue regarding counseling, peace, wellness, deficit, environment, social justice, and spiritual moral (Ibrahim, 2014; Kartadinata, 2011; Roqib, 2011; Fakih, 2002; Rosyadi, 2004; Kuntowijoyo, 2006; Stanard et al., 2000; Miller, 2003; Cashwell & Young, 2005; Lines, 2006; Witmer & Sweeney, 1992; Nickles, Tiffany, 2011). It affects the ideal strategy and guidance content that is more comprehensive, that covers spiritual and social need as a reflection of moral (Syaibany, 1979).

Referring to the result of the need assessment, it shows that religious guidance needs to be developed based on the finding of a general prophetic morals and teachings. As shown in Figure 1, most of the students' moral (70.8%) reaches on the human qualification which means that there is still potential of the students for becoming good or bad. The potential of becoming good does not function well on its own. In fact, most of them are being controlled by their desire and various worldly pleasure that makes good nature of human beings are closed and they could not see the good thing (Tafsir, 2012; Shalahuddin, 2009). The need of guidance in order to keep and optimize the good potential has been con-firmed by the findings from the students' spiritual activity questioner. Most of the students have not given meaning to their diversity choice. 53% of the students said that they are Muslims because their parents are Muslims. It indicates that they have not completely given meaning to pray activity especially praying. Even though all of the respondents (100%) stated that they pray, yet most of them, that are 65% of respondents, admitted that they still skip the pray. Further analysis showed that only 7% of the students who prey on time, while 87% said that they memorize the whole meaning of their pray and 16 % of them understand and know the meaning of their pray. The finding indicates that the potential of becoming good reflected from the students' profile still leads to the bad deeds. Noble character is a fruit of faith and syariah (Marzuki, 2010). As an analogy of a building, morality is the perfection of the building after the foundation and strong building. Thus, someone's nobility can be fulfilled if the person has enough faith and sharia (Maarif, 2014. Iman fluctuates so does the experience of Islam syariah that can be full of spirit or weak on the other time, sometimes it is done consciously or unconsciously. In order to enhance the faith and pray spirit, some of the experts (Miskawaih, 1994; Al Ghazali. 2011; Al Attas, 2010) recommend two things, which are knowledge and charity. Knowledge will enlighten heart, guide to differentiate good and bad, and a way to salvation in Islam (Miskawaih, 1994; Al Ghazali. 2011) . While charity will give enlightenment and strengthen through habits. According to Al Attas (2010) a meaningful spiritual experience can only be done if it is accompanied by enough knowledge. Someone will only do a meaningful and consistent deed if they know the way and are blessed with wisdom regarding the good. This view emphasizes that knowledge is the most important aspect of life that lead to eternity and permanent faith and required spiritual values in individuals and society. Scholars have reached a consensus regarding the gravity of knowledge in individual's life (Zarman, 2012). It is stated in the Quran in surat Al-Isra-36 as the following translation: And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those will be questioned (Al Quran. Al-Israa': 36). It can be underlined that moral is implemented in the form of one's deeds. To be able to be meaningfully and consistently do good things, one needs know or have knowledge about what he or she intends to do. If the two elements are completely being understood and synergized, then the knowledge will produce a strong will, build the spirit in worshiping God, strengthen belief, strengthen the soul and lead to human dignity (Zarman, 2012; Al Syaibany, 1979) in society. Referring to the result of the analysis of environmental needs by the educator or teacher, it could be concluded that there is need for a guidance concept that could facilitate the development of noble character and personality of the students. To answer those needs, the guidance that is religious based and with theoretically oriented religious values is strongly required to be able to fulfill the needs of students and future leaders of society. Religious based guidance is a concept based on good values obtained from the religious books and the teachings of the prophet Muhammad (P.B.U.H) (Dzakiey, 2007; Boy, 2011). Religious based guidance is oriented to the achievement of life on earth and life after death balance that is reflected through three main elements, which are: humanization, liberation, and transcendence (Boy, 2011; Kuntowijoyo, 2008).

The Development of a Religious Based Education Moral Guidance Model

Prophetic guidance development follows the steps proposed by Borg and Gall (2003), which are through content validation and empirical validation test. The process of con-tent validation is conducted to some experts through Delphi technique, while the empirical test is done through focused group discussion technique by involving the practitioner or university's counselor. According to Turrof (2002), there are six general steps in implementing the Delphi method, which are: (1) formulating the issues; (2) exposing the issues to determine the decision; (3) deciding the first issue's position; (4) identifying the opinions toward the issues; (5) evaluating basic reasons and (6) re-evaluating the choices. The issue in this research is the element in prophetic guidance development. While, empirical validation through practitioner or university's counselor is

conducted by focused group discussion technique. The table below is the justification from the experts.

Table 1.

The Result of the feasibility of BBP from the Expert Test.

No	Evaluation elements	Score				
		1	2	3	4	5
1	The model's framework				√	
2	The base of model development				√	
3	Attractiveness					√
4	Historical, philosophical and religious base				√	
5	Rational					√
6	Key concepts					√
7	Assumption					√
8	Goals				√	
9	Excellence and limitation					√
10	Outcome				√	
11	Manual guidance				√	
12	evaluation					√

Note:
1= not feasible; 2= less feasible; 3= feasible enough; 4= feasible; 5= very feasible

Based on the analysis on the table 1.1 above, we could conclude that the religious based guidance model which was developed has fulfilled the feasibility standard of a model. In addition, based on the summary of the discussion with expert and the practitioners, it could be quantified that 85% of the development of the religious based guidance concept is already appropriate with the expert and practitioner's views. The rest that is 15%, needs improvement. Some of the components that should be improved are the basis of the development, which should accommodate the opinions about the main concept of the human dignity. The findings of the justification result from those experts, then, are analyzed and be-come the sign in completing the hypothetical models. First, theoretically, prophetic guidance is based on philosophical basis about human nature. The prophetic guidance development base attempts to deeply explore the human nature completely. This conceptional exploration becomes an urgent since a counselor should have a complete mindset to be worldview or even personal theory in interfering through the service of guidance and counseling (Kartadinata, 2013). Those mindsets will be implicated in the interpretation and counselor action as the guidance subject (Baharuddin, 2007; Kartadinata, 2013). Human nature in a religious based guidance perspective is completely seen as an integral creature with nature and God (Baharuddin, 2007). This view produces spiritual-theistic paradigm that becomes the base in the guidance practice level. That paradigm has a point of view that human is free to choose their behavior based on their thoughts, feelings, and willingness, however, at the same time, human is also responsible for the nature, the other human, and God (Yusuf, 2006; Baharuddin, 2007). Therefore, every kind of human actions is ideally can be accounted for the nature, other human and God. A religious based guidance concept leads to the belief that the spiritual element is the deepest element and the mover in all the structure of human nature. In human psychic structure, the spiritual aspect has spiritual and transcendental characteristic (Peursen, 1983). It is spiritual since soul is the highest potential of the human inner part that comes from Allah SWT and it forms the basic character of a human being. Meanwhile, the soul is moved by heart (Peursen, 1983; Tafsir, 2014; Zakariya, 2012). Thus, the prophetic guidance development has made heart as the main of human nature. Operationally, the heart that is the core of human as recommended by the expert has been added in the development of religious basis. By that addition, the prophetic guidance which is developed has accommodate human core as it has been recommended by the expert. Second, evaluation of prophetic guidance elements become the experts' interest. It is known that evaluation element is one of the criteria of the success of prophetic guidance in developing students' noble character. Prophetic guidance in the implementation is oriented to the empowerment of mind-heart through individuation principle which is in accordance with the uniqueness of each individual. Therefore, the success indicator of this research should also accommodate the individual's unique spiritual experience. By add-ing guidance evaluation through the best testimonial from the member of the research's sample, then the evaluation is complete to evaluate the prophetic guidance effectiveness which is developed.

Conclusion

In conclusion, this study resulted into a religious based guidance model which can be used to develop students' morality, personality and character. It is a guidance to personality growth and development from elementary to secondary education levels. The concept development was based on primary data and secondary data. the primary model concept was more theoretic and philosophical functioning as a major concept representing the varying views of experts, while the secondary model concept is more practical ready for implementation as a religious based moral development guidance model for students. On the perspective of guidance content, the designed model consists of several concepts which entail: Islam and morality, attaining happiness, facing moral challenges of life, learning to live with nature, understanding God as the source of life among others. The religious based guidance concept is based on the Quran and the teachings of the Prophet Muhammad (P.B.U.H) and from the teachings of inspirational persons who also developed most of the concepts based on the teachings of the Islamic religion. The practical model is based on the practical application and assessment of the concept during the trial. In the implementation of the religious based values concept, it was established that students' morals improved positively. Most students character have been positively rated and observed to have attained better humanity values in behavior. This implies that students need further guidance so that they can optimize their potential in a better direction, hence avoiding unwanted characters in society.

References

Abdullah, A. (2007). Pengantar dalam Buku Komunikasi Profetik: Konsep dan Pendekatan. Bandung: Simbiosa Rekatama Media.

Ahimsa-Putra, S.H. (2011). Paradigma Profetik. Makalah "Sarasehan Profetik 2011". Yogyakarta: Pascasarjana UGM.

Al Attas, N. M. (2010). Islam and Secularism. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC).

Al Ghazali. (2011). Ihya Ulumudin Jilid 3. Penerjemah Ibnu Ibrahim Ba'adillah. Jakarta: Republika.

Al Quran dan Terjemahannya. (1971). Jakarta: Departemen Agama RI.

Al Syaibany, O.M. (1979). Falsafah Pendidikan Islam (Langgulung Hasan, penerjemah). Jakarta: Bulan Bintang.

Alam, Misbahul.R.D. (2015). Peradaban Tauhid. Jurnal sentuhan qolbu, 1(5), 1-5.

Ar Raniri, S.N.D. (2009). Asrar Al Insan Fi Ma'rifah Ar-ruh wa ar-Rahman (Rahasia Menyingkap Makrifat Allah, Alih Bahasa Agus Wahyudi). Jakarta: Diadit Media.

Baharuddin. (2007). Paradigma Psikologi Islami: Studi Tentang Elemen Psikologi dari al Qur'an. Yogyakarta: Pustaka Pelajar.

Bascom, J. (2011). Geographic Literacy and Moral Formation among University Students. Review of International Geographical Education Online (RIGEO), 1(2).

Bickle, Mike. (1995). Prophetic Church: Growing in the Prophetic. New Jersey: Faculty of the School of World Mission And Institute of Church Growth.

Borg, R. Walter & Gall, D. M. (2003). Educational Research: An Introduction. New York: Longman.

Boy, P. (2011). Prophetic Social Sciences: toward an Islamic-based transformative social sciences. IJIMS, Indonesian Journal of Islam and Muslim Societies, 1(1),.95-121.

Brueggemann, W. (1978). "Book Review: Zimmerli in Outline: A Sketch Of Old Testament Theology.": 416-419.

Cashwell, C.S. & Young, J.S. (2005). Integrating Spirituality and Religion Into Counseling: A Guide to Competent Practice. New York: ACA.

Depdiknas. (2007). Standar Kompetensi Mata Pelajaran Matematika SD dan MI. Jakarta: Depdiknas

Depdiknas. (2008). Penataan Pendidikan Profesional Konselor dan Layanan Bimbingan dan Konseling Dalam jalur Pendidikan Formal. Jakarta: Kemendikbud.

Dirjen PMPTK. 2007. Rambu-rambu Penyelenggaraan Bimbingan dan Konseling dalam JalurPendidikan Formal. Jakarta: Departeman Pendidikan Nasional.

Dzakiey, H.B. (2007). Psikologi Kenabian: Menghidupkan Potensi dan Kepribadian Kenabian Dalam Diri. Yogyakarta: Pustaka Al Furqon.

Fakih, M. (2002). Jalan Lain: Manifesto Intelektual Organik. Yogyakarta: Pustaka Pelajar bekerjasama dengan INSIST.

Garaudy, R. (1982). Promesses De l'islam (Alih Bahasa, Rasjidi). Jakarta: Bulan Bintang.

Ghani, S A., Salhah, A., Sharifah, M., Syed, A., & Noratthiah N. Muslim adolescents' moral value and coping strategy among Muslim female adolescent involved in premarital sex. Procedia-Social and Behavioral Sciences, 114 (2014): 427-433.

Hasan., dkk,. (2010). Pengembangan Pendidikan Budaya dan Karakter Bangsa. Bahan Pelatihan. Jakarta: Puskur Kemendiknas.

Ibrahim, A. (2014). The need for discoursing social theology in Muslim Southeast Asia. Indonesian Journal of Islam and Muslim Societies (IJIMS). Vol. 4, No.1, P. 1-23.

Ikmal, M. (2013). Integrasi Pendidikan Profetik: Mengurai Tradisi dan Implementasi Dalam Sistem Pendidikan Indonesia. Jurnal Pelopor Pendidikan, 4(1), 1-10.

Kamal, Z. (1994). Kata Pengantar Edisi Bahasa Indonesia Dalam Buku Menuju Kesempurnaan Akhlak. Bandung: Mizan.

Kartadinata, S. (2011). Menguak Tabir Bimbingan dan Konseling Sebagai Upaya Pedagogis. Bandung: UPI Press.

Kartadinata, S. (2013). Pengembangan Pendidikan Untuk Asia Yang Lebih Baik. (Keynote Speech at One Asia Convention, Bandung, 23 March).

Kim, D.J. (1995). A review of literature In The Contemporary Prophetic Movement (Thesis). New Jersey: Faculty of the School of World Mission And Institute of Church Growth.

Kuntowijoyo. (2006). Islam Sebagai Ilmu: Epistemologi, metodologi dan Etika. Yogyakarta: Tiara Wacana.

Kuntowijoyo. (2008). Paradigma Islam: Intepretasi Untuk Aksi. Bandung: Mizan.

Lines, Dennis. (2006). Spirituality in Counseling and Psychotherapy. London: Sage Publications.

Marzuki. (2010). Pembentukan Kultur Akhlak Mulia Di Kalangan Mahasiswa UNY Melalui Pembelajaran PAI. Jurnal Cakrawala Pendidikan, 24(1), 120-133.

Miller, G. (2003). Incorporating Spirituality in Counseling and Psychotherapy. New Jersey: John Wiley&Sons, Inc.

Miskawaih, I. (1994). Menuju Kesempurnaan Akhlak. Buku Dasar Pertama Tentang Filsafat Akhlak. Bandung: Mizan.

Moos, A.J. (1996). Defining the Prophetic: Areformed and Hermeneutical Model. (Disertation). New Jersey: Princeton Theological Seminary.

Nasution, M. Y. (2002). Manusia Menurut Al Ghazali. Jakarta: Raja Grafindo Persada.

Nickles, T. (2011). The Role Of Religion And Spirituality In Counseling. Makalah. San Luis Obispo: Psychology and Child Development Department, 1-37.

Nurihsan, J. (2006). Akhlak Mulia Dalam Perspektif Bimbingan dan Konseling Islami. Bandung: Rizqi Press.

Peursen, Van. C.A. (1983). Tubuh, Jiwa dan Ruh (sebuah pengantar dalam filsafat manusia). Translated by: K.Bertens. Jakarta: Gunung Mulia.

Purwanto, Y. Epistemologi psikologi Islami: dialektika pendahuluan psikologi barat dan psikologi Islami. PT Reflika Aditama, 2007.

Ridwan. (2014). Bimbingan Berlandaskan Neo-Sufisme Untuk Mengembangkan Perilaku Arif. Un published Dissertation. Bandung: Sekolah Pascasarjana Universitas Pendidikan Indonesia.

Roqib, M. (2011). Prophetic Education: Kontekstualisasi Filsafat dan Budaya Profetik Dalam Pendidikan. Purwokerto: STAIN PRESS.

Rosyadi, K. (2004). Pendidikan Profetik. Yogyakarta: Pustaka Pelajar.

Shalahuddin, H. (2009). Konsep Teologi Islam: Mengkaji Klaim Rasionalisme Mu'tazilah. Bogor: UIKA.

Stanard, R. , Sandhu, D. , & Painter, L. (2000). Assessment Of Spirituality In Counseling. Journal of Counseling & Development, 78(2), 204-210.

Sutoyo, A. (2013). Bimbingan dan Konseling Islami (teori dan praktik). Yogyakarta: Pustaka Pelajar.

Syaibany, O.M. (1979). Falsafah Pendidikan Islam (Langgulung Hasan, penerjemah). Jakarta: Bulan Bintang.

Tafsir, A. (2012). Berjalan Menuju Tuhan, Rukun Islam Sebagai Tarekat. Bandung: Simbiosa Rekatama Media.

Tafsir, Ahmad. (2014). Filsafat Pendidikan Islam. Bandung: Remaja Rosdakarya.

Turoff, M., & Harold A. L. (2002). The Delphi method-techniques and applications. Addison-Wesley.

Undang-Undang. "UU RI No. 20 Tahun 2003." Jakarta: Sinar Grafika (2003).

Witmer, J.M., & Sweeney, T.J. (1992). "A Holistic Model for Wellness and Prevention over the Life Span." Journal of Counseling and Development, Vol. 3. No. 71 Pp.77-89.

Yusuf, S. (2006). Konseling Spiritual Teistik. Bandung: Rizqi Press.

Zarman, W. (2012). Inilah Wasiat Nabi Bagi Para Penuntut Ilmu. Bandung: Ruang Kata.

Zarman, W. (2014). Konsep dan Penerapan Model Pendidikan Karakter Mahasiswa UNIKOM. Jurnal Ilmiah UNIKOM, 12(1), 69-76.

Zakariya, Khairani. (2012). Kaedah Pembangunan Akhlak Remaja Menurut Imam al-Ghazali. Journal Atikan. Vol 2, No.1. Pp.79-93.