

DOI: <http://dx.doi.org/10.15575/jpi.v2i3.803>

GUIDANCE AND COUNSELING BASED ON *SŪRAT AL-FĀTIHAH*

M. Edi Kurnanto

Institut Agama Islam Negeri (IAIN) Pontianak

Jl. Let. Jend. Soeprapto No. 19 Pontianak, Kalimantan Barat, Indonesia 78113

Email: kurnantoedi@yahoo.co.id

ABSTRACT

Among the forms of guidance and counseling development there is the emergence of Islamic variety based models of guidance and counseling. One of them is model of *al-Fātibah*-Based Guidance and Counseling (FBGC). The model was developed from the belief that science in the study of the Qur'an, especially *al-Fātibah* has its own place, both in the study of its name and its content. Because it was developed from *sūrat al-Fātibah*, all the elements of the service, starting from the philosophical basis, guidance objective, material, procedures, counselors' competencies and evaluation as well as indicators of the success of the service all are extracted from the contextualization of *sūrat al-Fātibah*. This paper was developed from a study of literatures. After doing the library study, the writer concluded that the FBGC can be used as complementary service in the implementation of guidance and counseling at Islamic school to support the embodiment of the golden generation after one hundred years of Indonesian independence in 2045.

Keywords: Counseling, Guidance, Golden Generation, Model FBGC.

ABSTRAK

Salah satu bentuk perkembangan ilmu dan profesi bimbingan dan konseling adalah bimbingan dan konseling berbasis agama Islam. Salah satu dari model tersebut adalah Model Bimbingan dan Konseling Berbasis Surat al-Fātibah (Model BBSA). Model BBSA dikembangkan berangkat dari keyakinan bahwa dalam kajian ilmu al-Qur'an, surah al-Fātibah mempunyai tempat tersendiri, baik dari sisi kajian nama maupun kandungannya. Karena dikembangkan dari surat al-Fātibah, semua unsur layanan, mulai dari landaan filosofis, tujuan bimbingan, materi bimbingan, prosedur bimbingan, kompetensi konselor dan evaluasi serta indikator keberhasilan layanan, semuanya diekstraksi dan hasil kontekstualisasi dari surat al-Fātibah. Artikel ini dikembangkan dari sebuah proses studi pustaka. Setelah melakukan studi pustaka tersebut penulis mengambil kesimpulan bahwa BBSA dapat digunakan sebagai layanan pendamping dalam pelaksanaan bimbingan dan konseling di sekolah guna mendukung terwujudnya generasi emas satu tabun Indonesia merdeka pada tahun 2045.

Kata Kunci: Konseling, Bimbingan, Generasi Emas, Model BBSA.

INTRODUCTION

Currently, the development of science in the field of education goes so fast, including the science of guidance and counseling. Known as a branch of science education, in addition to having been recognized explicitly that the counselor is an educator (The Law of Indonesian Republic No 20, Year 2003), as well as according to Kartadinata (2010) guidance and counseling is psychopedagogic services, psychological services in a pedagogical atmosphere.

As a manifestation of the science development and profession of guidance and counseling, today the construction of guidance and counseling science has progressed rapidly. Beginning from the early days of psychodynamic guidance and counseling development, followed by behaviorism, renewed by humanism and multicultural, and lately, developed spiritual guidance and counseling as the fifth power. According to Hayat, (2011), one of the guidance and spiritual counseling manifestation is the development of religious guidance and counseling. A new era of understanding of people and how to unlock the mysteries of psychological healing through faith, imagination and rituals, other than rational explanation.

Everyone knows that the purpose of guidance and counseling is to facilitate individuals achieve optimum development (Muro & Kottman, 1995; The Regulation of Educational and Cultural Minister No 111, Year 2014). When linked with the Indonesian Education System, the goal refers to the national education goal (The Law of Indonesian Republic No 20, Year 2003). Based on these objectives, the experts develop models of guidance and counseling with a certain philosophical foundation (Corey, 2005). However, according to Sutoyo (2010), these models have a number of limitations, so that the guidance result is merely the outer layer only.

Related to the above reason, it is interesting to present the analysis provided by Ridwan (2014) in this section. He said that the current psychodynamic is too pessimistic, deterministic and reductionist in viewing humans (Corey, 2005; Dahlan, 1988). Behaviorism is too brave to make an analogy of human with animals, too much emphasis on the environmental aspects and undervalue of human potential (Dahlan, 1988). Humanism is too optimistic, too deify humans (Dahlan, 1988). Meanwhile, the multicultural approach is exalting the role of culture in framing human life.

In the other side we know that guidance and counseling is not only intended as a human problem-solving tools. Guidance and counseling is a means to humanize humans. Thus, efforts to develop guidance and counseling should move ahead to explore human nature. If this is not done, smart but not kind people could be born: smart because they prioritize sense, unkind because they get rid of their heart feeling (Frager, 2002; Ridwan, 2014). When the feeling is removed, the door to know God is closed (Al-

Ghazali, 2002; Hawwa, 1995; Shihab, 2010). In fact, 2013 Curriculum (although its implementation is currently delayed) has mandated that in 2045, exactly one hundred years after our beloved country independence, we should be able to embody golden generation, the generation that is formed on the basis of national education (Kartadinata, 2013). Those purposes are put by experts, into four main groups, namely the spiritual attitudes, social attitudes, knowledge and skills, so that the golden generation is characterized by: productive, creative, innovative and affective (Supriatna, 2014). This is improved by the Government and the Indonesian Association of Guidance and Counseling (ABKIN) with the concept of guidance and counseling based on development tasks achievement, potential development, and its alleviation, or well known as a comprehensive guidance and counseling (Departement of National Education, 2007).

The model offered by the government and ABKIN is basically an effort to provide services to individuals to develop all their potential. However, Indonesia is currently experiencing problems related to the mental life of spirituality and religiosity, therefore, there must be a systematic and specific effort. These efforts include guidance and counseling services based on religion (spirituality and religiosity). It was put forward in the research conducted by Hodge (2007) that the use of cognitive therapy that has been modified with religious values is more effective than the use of standard cognitive therapy. Juhnke, Watts, Guerra, & Hsieh (2009) argued that the counselor must identify religious beliefs and use prayer as a therapeutic tool for the client to speed up the healing process. Lines (2002) stated that the counseling must be performed by a religious counselor and the counselor has to have the ability to formulate a therapeutic blend of counseling practice and teachings and religious values. In this regard, the author offers a model which is developed within the framework of Islamic guidance and counseling services. One of them is model of *al-Fātibah*-Based Guidance and Counseling (FBGC). This paper was developed from a study of literatures.

DISCUSSION

Endeavor towards Islamic Guidance and Counseling

It is inevitable that the existence of human beings in this world carry out responsible as a servant and as a caliph on earth. As servants, human beings should make themselves as servant to Allah. Meanwhile, as chaliph, people must represent the wishes of Allah, one of which is to bring human beings to keep the values of humanity. The task of humanizing human in the service is among others be done through services of guidance and Islamic counseling. To realize these efforts, a few models of guidance and counseling based on Islam exist in the last ten years, they are:

1. Sutoyo (2006) produced a counseling model to produce intact Qur'anic human to the students. The resulting model of this dissertation research has been proven to improve the quality of the "true human" whose model was student at Semarang State University.
2. Suherman (2006) produced Quranic Counseling Approach to develop social skill affairs. This model is used in the development of social relationship skills among students in Islamic Boarding School Persatuan Islam 99 Rancabango Garut.
3. Waki (2013) developed a guidance model based on theory of spiritual transformation of Ibn Qayyim Al-Jauziah to improve students' good character. This model has been empirically proven to be effective way to improve the good character among students at the Faculty of Psychology at State Islamic University Syarif Hidayatullah, Jakarta.
4. Ridwan (2014) developed a model of neo-sufism based guidance for developing students' wise behavior. The models developed by integrating idiographic and nomothetic approaches and has been implemented on students at STAI Hamzawadi, East Lombok, West Nusa Tenggara.
5. Sandarwati (2013) focused on the process of Islamic guidance and counseling for the beneficiaries of Mardi Utomo social Rehabilitation Centre Semarang because a reason that Mardi Utomo reached the good reputation in conducting rehabilitation to the beneficiaries. The indications are: there is no guideline or operational procedure in detail form (SOP/SAP), there are some inconsistency relation between the syllabus and the implementation, there is no innovative media used so that the activity is monotone, less interest of beneficiaries to join the activity, the materials are not well-design, and the output is not predictable.

To continue those four research findings above, as well as an effort to contribute to the development of the golden generation in 2045, as mandated in the curriculum in 2013, the author has developed a Model of Guidance and Counseling Based on al-Fātihah to Improve Students' Religiosity (Model of BFGC).

There are several important reasons why the author developed this model. First, based on the interviews with counseling practitioners in school (Kurnanto, 2015), they basically consider the use of religious guidance and counseling to be important. However, they feel awkward because they do not have any background in religious education.

Second, there is resistance to the use of religious guidance and counseling, which is a psychological barrier that must be addressed. In this connection, the simplification effort should be made, so that counselors who realize that guidance and counseling involving religiosity have a very high role

in tackling the problem of students. This model is based on the verses in the Qur'an, namely Al-Fātihah, the most memorized *sūrah* by Muslims, as well as by Muslim school counselors.

Third, in the study of the science of al-Qur'an, *al-Fātihah* has its own place, both in terms of research and the name. With regard to the name of *al-Fātihah*, Hefni (2013) provided a lengthy explanation. This Surah is named *al-Fātihah* (the opening), because the *Mushaf al-Qur'ān* begins with this surah and every prayer is also opened with it. It is the *Ummu 'l-Kitāb*, the Mother of al-Qur'an, and the origin of Al-Qur'an. *Ummi* (mother) is the cause of the beginning of one's life, and in the most difficult conditions, humans will return to the mother. *Al-Fātihah* is called *Ummu 'l-Kitāb* and *Ummu 'l-Qur'ān*, because al-Qur'an begins with, and in the most difficult conditions, when all human theories have lost the energy, people will go back to the solutions of al-Qur'an and the whole meaning of al-Qur'an refers to this seven verses. Al-Qur'an is also named *al-Sab'u al-Matsāny* (seven repetitions), because this *sūrah* is always read repeatedly at least seventeen times a day. This repetition implies great meanings behind this *sūrah*. It also called *al-Qur'ān al-'Azīm*. The term does not explicitly mention the majesty of this *sūrah* as if al-Qur'an is *al-Fātihah* itself. Therefore, the scholars also call this *sūrat al-Kāfiyah* (enough), because all of the content of al-Qur'an is here. *Al-Kāfiyah* also means perfect or totality. This illustrates that the meaning of *al-Fātihah* is a unified whole, we should not only take some and leave the others. *Al-Fātihah* should be read perfectly and totally in one *raka'at* of prayer. *Al-Fātihah* is also named al-Salah, because it is a determinant of the perfection of prayer, because prayer is invalid without reading *al-Fātihah*. *Al-Fātihah* is also known by the name of *al-Shifa* (medicine), because *al-Fātihah* has healing properties of the disease suffered by the community. It is also called the *al-ruqiyah* suggesting *al-Fātihah* can heal diseases caused by disturbance of the jinn and spirits. The last two names suggest the existence of energy of *al-Fātihah* to serve as a means to help people get out of the problem, which also serves as the objective of guidance and counseling. Seen from its contents, *sūrat al-Fātihah* contains the entire essence of the content of al-Qur'an. It holds al-Qur'an (*Ummu 'l-Qur'ān*), because it contains the entire central theme in al-Qur'an, which is the theme of praise to God who deserves the praise, worship themes in the form of commands and prohibitions, as well as the theme of the threat and promise in the Day of Judgment. In other words, *al-Fātihah* includes the principal teachings of Islam, namely the doctrine of monotheism, belief in the Day of Judgment, how to worship, and instruction of life (*akhlak*).

Fourth, this model has been tested empirically through a research experiment, where the results of this treatment showed significant improvement of students' religiosity. That is why, this model is

recommended to various parties, especially counselors to serve as a companion program for guidance and counseling services in schools. With this model, it is expected that school counseling services will be successful, not only in assisting students to the processes and optimal learning results, but also teaching the students to be religious.

Model of al-Fātihah-Based Guidance and Counseling

Model of *al-Fātihah*-Based Guidance and Counseling (FBGC) to improve students' religious behaviour is a pattern or guidance to increase the religiosity of students derived from the theory of religiosity in Islam (Ancok & Suroso, 2011) and from verse by verse in *sūrat al-Fātihah*. The basic assumption of this model is that students' religiosity is a condition that can rise and fall. Therefore, there should be efforts as the guidance that the students remain in good condition of religiosity (Kurnanto, 2015).

Because this guidance is developed from *sūrat al-Fātihah*, all elements of the service, from philosophical base, guidance purposes, the material and procedure of guidance, counselor competence, evaluation, and indicators of the success of the service are all extracted from the understanding of *sūrat al-Fātihah*.

1. Philosophical base of FBGC

FBGC model refers to verse by verse implementation of *sūrat al-Fātihah*. The use of *al-Fātihah* as the basis of guidance service is due to the breadth of *al-Fātihah* coverage that cover the entire contents of the Qur'an (Shihab, 2010), and also includes three-dimensions of Islamic religious (faith, worship and morality), as well as the majesty of *al-Fātihah* (Shihab, 2010; Hefni, 2013; Azis, 2012), as described in the previous section. In addition, *al-Fātihah* always offers value which will always be fresh for every Muslim, because according to Hefni (2013), *al-Fātihah* always provides refill service. Recharge of this value is carried out at least 17 times a day and night with the format of 2 + 4 + 4 + 3 + 4 reading of the Surah at each obligatory prayer.

Verse by verse in *al-Fātihah* (Kurnanto: 2015), contains the following philosophical foundation of FBGC Model:

- a. The religious person in the first verse of *al-Fātihah* is a servant who always starts every activity with *basmalah*. This means: (1) on the dimensions of faith, the person is someone who believes that every ability comes from Allah, who always feels the presence of Allah in every activities and being watched by Him, (2) on the dimension of worship, the person is someone who always starts good activity by reading *basmalah*, who is afraid to break the law, and (3) on dimension of morality, the person is someone who has the sharpness of conscience, eager to do good deeds and perform beneficence in the name of Allah.

- b. The religious person in the second verse of *al-Fātibah* is someone who is always grateful for all the favors received. This means: (1) on the dimension of faith, the person is someone who believes that every blessing comes from God, who shows gratitude to Allah and believes that God is the preserver of the universe, (2) on the dimension of worship, the person is someone who always appreciates favors, uses favors in accordance with the mandate by the favor giver, develops the given favor, knows him/herself, and wants to serve others, and (3) on morality dimension, the person is someone who always share with each other, happy and pleased with the existing favor, invites himself and others to use favors with gratitude.
- c. The religious person by the third verse of *al-Fātibah* is someone who always have good faith in God and compassion to human beings. This means: (1) on the dimension of faith, the person is someone who believes that God's Love and Mercy cover His Blessing, has a positive outlook towards the reality of life, feels of being cared by God in all circumstances, and does not waver in facing life issues, (2) on the dimension of worship, the person is someone who always appreciates the love of God with a lot of prayer and (3) on the dimension of morality, the person is someone who is always trying to be a servant who is affectionate with each other, optimistic in life and always empathetic with others.
- d. The religious people in the fourth verse of *al-Fātibah* is someone who always orient their entire life for the afterlife. This means that: (1) on the dimensions of faith, the person is someone who believes in the power of God and the hereafter, who believes that only God knows the coming of the last days, who realizes that life will come to an end, who realizes that all actions in the world will be accounted, and who believes that all the charities made will be rewarded in the hereafter, (2) on the dimension of worship, the person is someone who always gives charity, who addressees the worship only to Allah, and (3) on dimension of morality, the person is someone who constantly dares to say "yes" or "no" (firmly), who adorn themselves with good behavior, adorn themselves by avoiding bad behaviors (prohibited by God), and made themselves responsible servants.
- e. The religious person in the fifth verse of *al-Fātibah* is someone who always worship and pray. This means: (1) on the dimension of faith, the person is someone who believes that humans pray only to God, believes that only God could be asked for help, has the ability to read the orientation of life, promises to always try to worship God and make it as the goal of life, and (2) on the dimension of worship, the person is

someone who understands the meaning of worship as a whole, develops a culture of reporting and asks for help to God, to know the efficacious time to pray and know the chosen prayers, and (3) on the moral dimension, the person is someone who makes worship as a habit of daily life.

- f. The religious person in the sixth verse of *al-Fātibah* is someone who is a servant of God, who is consistent in commitment. This means: (1) on the dimensions of faith, the person is someone who believes that the guidance comes from Allah, has an awareness that the way of life is bumpy, has an awareness that human life is full of temptation, realizes that humans are sometimes weak in the face of temptation, and has an awareness that steadfastness is the solution, (2) on the dimension of worship, the person is someone who always tries to keep the guidance with emphasis on worship and pray, does sincere worship to God, conveys *dakwah* with gentle, and (3) on dimension of morality, the person is someone who is always committed and build community in their everyday lives, makes themselves as the best servants of God, and try to be servants who always in the shadow of the guidance.
- g. The religious person in the seventh verse of *al-Fātibah* is someone who always makes every event as a mirror of life. This means: (1) on the dimensions of faith, the person is someone who believes that God has given favors unimaginable to people and realizes that people tend to imitate others, (2) on the dimension of worship, the person is someone who always prays to avoid the wrong way, tries to be a servant who gain the favor by keeping His favor, favors of Islam, being wealthy and healthy, and (3) on dimension of morality, the person is someone who is committed to reflect and to live with people who have characteristics of *an'amta 'alaihim* [being given the blessing] tries to make themselves always in the favor of God, and not without good guidance.

2. The Purpose of the Guidance

FBGC Model is a model intended to increase students' religiosity, derived from the implementation of *al-Fātibah* (Kurnanto, 2015; Hefni, 2013). The long-term goals of FBGC is in order students have three dimensions of religiosity which is the principal value of *al-Fātibah*: faith, worship and morality. Thus, the quality of religiosity is characterized by high faith in Allah, obedience in performing worship and high moral qualities in everyday life.

Operationally, in the short-term goals, the students are guided to practise the religious values contained in the *sūrat al-Fātibah* by:

- a. Allowing themselves to start something by reading *basmalah* and implement the religious values contained in the first verse.
- b. Habituating them to thank for all the achievements of living and implement the religious values contained in the second verse.
- c. Asking them to think positively to Allah and implement the religious values contained in the third verse.
- d. Asking them to orient their whole life for the hereafter and implement the religious values contained in the fourth verse.
- e. Asking them to always perform worship and pray and implement the religious values contained in the fifth verse.
- f. Asking them to be consistent in their commitments to do something good and implement the religious values contained in the sixth verse.
- g. Asking them to reflect positively on all the events in the life and implement the religious values contained in the seventh verse.

3. Guidance Materials

The materials of this model consist of the operationalization of *sūrat al-Fātihah* verse by verse and is arranged in the following B5KB formulation: (1) Reading *basmalah* in starting each work, (2) Being grateful for every kindness, (3) Thinking positively about God and being compassionate with others, (4) Orienting in the hereafter, (5) Worshiping and praying, (6) Being consistent in commitment, and (7) Reflecting (Hefni, 2013). The formula has been operationalized contextually within the frame of Islamic religious dimensions: the faith, worship and morality (Ancok and Suroso, 2011).

- a. Starting activity by reading *Basmalah*

In Islam, every time we start something we precede the activities by reading *basmalah*. We are also suggested to initiate good activity by reading *ta'awwudh*. That is why, in addition to start with early identification and explanation about the virtues of al-Fātihah to students, this material is also coupled with *ta'awwudh* explanation, namely: *A'ūdhu billāhi min al-shaitāni al-rajīm* (I seek refuge in Allah from the accursed Satan's temptation). Reading *ta'awwudh* here is done for the following reasons: (1) *ta'awwudh* is suggested to be read before reading *al-Fātihah* (QS. [16]: 98); (2) *ta'awwudh* makes people aware that the human efforts to perform goodness can be hindered by the devil; (3) from that consciousness the determination to ask God's help arises, and (4) along with this determination, the values of al-Fātihah will be easily absorbed by the students. The purpose of this session is to familiarize students to always seek refuge in Allah.

After delivering the values of *al-Fātihah* and habituation of *ta'awwudh*, the activities continued with the explanation of the first verse of *al-Fātihah*, namely: *Bismillāh al-Rahmān al-Rahīm*. The operationalvalue of reading

basmalah is the integrity of a Muslim. The integrity is characterized by including God in every activity, feeling being watched over by God, believing that every ability comes from God, being afraid of breaking the law, starting every activity by reading *basmalah*, being eager to do good deeds, and doing goodness in the name of God. The purpose of this session is the students understand the essence of the meaning and context of *basmalah* and accustom themselves to utter *basmalah* when they want to do something. The techniques used are lectures, exploration and behavioral contract. Meanwhile, sources and media used are materials about the meaning *Bismillāh al-Rahmān al-Rabīm* and its application in daily life.

b. Grateful for all favors

The explanation of content of the second verse of *al-Fātibah, al-hamdu lilāhi rabbi al-'ālamīn*, students are expected to understand the essence and context of gratitude expression, the appreciation of sincere gratitude from human beings because they get full attention throughout their life from the Rabb (God) of all the worlds. God created human beings with complete device to enable them to carry out His commands; God opened the doors of sustenance for all His creatures without asking them to pay or to give anything to Him; and also invited people to enjoy limitless pleasure in His heaven.

The special values delivered to students are: believing that every blessing comes from God, thanking to Allah, believing that God is the preserver of the world, knowing themselves and are willing to serve, happy and grateful with the existing favors, and invite others to be grateful with existing favors. The techniques used are the short film screenings, lectures, exploration and behavioral contract. Meanwhile, sources and guidance media in the form of materials about the meaning and context of *al-hamdu lilāhi rabbi al-'ālamīn* and its application in everyday life are also used.

c. Positive thinking to God and compassionate with others

This material is about the context of the third verse of *sūrat al-Fātibah, al-Rahmān al-Rabīm*. The purpose of this session is to enable students to have positive thinking to God, because Allah's mercy is for all. This sentence is repeated again in the body of the Surah, to confirm the clear character of God and to strengthen the pillars of a lasting relationship between God with His servant, between al-Kholiq with His creatures, that the relationship of mercy (compassion) and maintenance of praise and flattery.

The special values to be imparted to students are: believing that the *rahmān* and *rahīm* of Allah encompasses all His mercy, having positive outlook on the life reality, Being ready to face problems of life, feeling being cared for by God in all circumstances, appreciating the love of God by

performing many worships, being optimistic that their worship is accepted by God, trying to be servants of God who are affectionate with others, and being empathy with others. The techniques used are lectures, exploration and behavioral contract. The source and media guidance consist of the materials about the meaning of *al-Rahmān al-Rahīm* and its application in everyday life.

d. Hereafter oriented

This material contains an explanation of the meaning and context of the fourth *sūrat al-Fātihah*, *Māliki yaum al-dīn*, means "The owner of the Day of Judgment". This session aims to raise students' awareness that the placement of this verse after mentioning character of Allah, not only to describe His character, but it is the result of the characters mentioned in preceding verses. The previous verses characterize God Almighty with *Rabb al-'ālamīn* and *al-Rahmān al-Rahīm* which showed how perfect His compassion to human beings and that His treatment on human beings is based on the maintenance, guidance and education. His commands and prohibitions are actually for their benefit, although in general it is not always in line with their wish, and therefore, they find it hard to accept God's rules. Then it is very important to note that God is *Rahmān*, *Rahīm*, and the owner of the hereafter. There someday, He will give reward and punishment according to their deeds. The information is expected to encourage each student to carry out His commands and avoid His prohibitions. Thus it can be said that the verse of *Māliki yaum al-dīn* teaches that human life is not only end in the world. It will continue in the next life, where we have to be responsible for our deeds during the life in the world.

This description shows Muslim visioner attitude. This is characterized by convincing the power of God in the world and hereafter, believing that only God knows the coming of the end, realizing that life will end, being aware that all activities in the world will be accounted, sharpening the ability that our charity today will be rewarded in the hereafter, motivating to perform deeds of kindness, worshiping intended only to God, having the ability to say yes or no, covering themselves with good behavior, avoiding bad behavior (the prohibition of God), and making themselves responsible servants. The technique used are the short film screenings, lectures, exploration and behavioral contract. The source and guidance media are materials about the meaning of *Māliki yaum al-dīn* and its application in everyday life.

e. Worship and pray

This material contains the context of the fifth verse of *al-Fātihah*, *īyyāka na'budu wa īyyāka nasta'īm*. The purpose of this session is to provide an understanding for students on the importance of worship and pray. Students

are being shown that *ijyāka na'budu* means disassociate ourselves from all idolatry, and *ijyāka nasta'in* means entire submission to Allah only. In other words, this verse teaches humans to constantly make a choice that life is only to worship God, and unto our God for help. Worship in this sense is of course referring to how we constantly strive to obey His orders and abandon His prohibitions.

The fifth verse of al-Fātihah symbolizes the productivity of a Muslim. The productivity is marked with the consciousness that a Muslim should believe that only God should be worshiped, the belief that only God who could be asked for help, the ability to read the orientation of life, promise to always be pious, making worship as the purpose of life, understanding the meaning of intact worship, building a culture of reporting and asking the aid of God, knowing the best times to pray, knowing the chosen prayers and making worship as everyday life habit. The techniques used are the short film screenings, lectures, exploration and behavioral contract. The source and guidance media are the materials about the meaning *ijyāka na'budu wa ijyāka nasta'in* and its application in everyday life.

f. Consistent in commitments

This material describes the content of the sixth verse of al-Fātihah, *ihdina al-Ṣirāt al-Mustaqīm* (Bring us the straight path). This verse is a statement of servants who are sincere in their worship as well as their need for God's help. By this verse, servants ask God to guide and escort them into the wide and spacious way. This session aims to help the counselees to organize themselves to be a consistent servants to perform worship and plead for help only to Allah.

With such understanding, it can be said that this verse describes the durability of a Muslim. In this regard, a Muslim must: believe that guidance comes from God, have awareness that the way of life can be winding, have awareness that human life is full of temptation, realize that humans are sometimes weak in facing temptation, have awareness that steadfastness is the solution, maintain their willingness to always pray to God sincerely, convey *dakwah* gently, build *istiqāmah* community, make themselves guided servant of God. The techniques used to deliver this materials are playing games, short film screenings, lectures, exploration and behavioral contract, whereas the source and guidance media used are materials about the meaning of *ihdina al-Ṣirāt al-Mustaqīm* and its application in everyday life.

g. Reflecting (taking lesson/*I'tibar* from the life of others)

This material is the final guidance contained in the seventh verse of al-Fātihah, *Ṣirāt al-ladhīna an'amta 'alaihim, ghairi al-maghḍūbi 'alaihim wala al-dḍāllīn* (that is the way of those whom you have bestowed favors to them, not (the

way) of their wrath and not (also the way) they are misguided). This session aims to raise students' awareness that humans are required to always try to achieve the right way, to seek guidance of God as the owner of the universe. This is done because we are not belong to the class of people who receive God's wrath as a result of their understanding of the truth but they are reluctant to follow it. This effort is to avoid students making mistakes.

In conclusion, a Muslim should be able to reflect in order to become a smart learner, ie a learner who: believes that God has given favors to human beings, are aware that human beings have the nature of imitation, try to be servants who are *an'amta alaihim* (people gained the favor) while maintaining the three favors of Allah, ie favors of Islam, wealth and health, and always try and pray to avoid the wrong path, The techniques used to deliver these materials are the short film screenings, lectures, exploration and behavioral contract. The source and guidance media used are materials about the meaning of *ṣirāth al-ladhīna an'amta 'alaihim, ghairi al-maghdūbi' alaihim wala al-dḍāllīn* and its application in daily life day.

4. Guidance Procedure

Guidance procedure is step by step which should carried out in applying al-Fātīhah-Based Guidance and Counseling (FBGC). There are three main activities in applying FBGC model: (a) Opening Ceremony and Pretest, (b) Seven Guidances of B5KB, and (c) Posttest and Closing Ceremony.

a. Opening ceremony and pre-test

This session is the opening activity performed to measure students' religiosity before applying the FBGC model. The activities are carried out as short as possible, by undertaking the following activities: reading and translating *sūrat al-Fātībah*, welcoming speech from the supervisor who explains the urgency to do the activities of this guidance. If this guidance of activities involves the management of the school, rundown ceremony can be added to welcome the School Principal also who can open the event officially. After the opening ceremony, the activities continued with the pretest conducted to know the level of students' religiosity before attending counseling sessions. Pretest activities is begun by explaining the purpose of pretest and briefly describe the characteristics of the instruments used and the filling up procedure. Filling up the questionnaire in the classroom is guided by supervisor by reading the statement one by one. This is done in order the filling of questionnaire can be run well, not at random, in the sense that students fill in the questionnaire in accordance with the actual situation.

b. Seven guidances of B5KB

B5KB concept is extracted from Surah al-Fātihah. This concept is implemented as FBGC model by taking the following themes and activities: (a) Reading *basmalah* every time before undertaking any activities. (b) Being thankful for all the blessings received, (c) Thinking positively about God and being compassionate with others. (d) Hereafter oriented. (e) Worship and pray. (f) Being consistent in your commitment. (g) Reflecting. These seven themes and sessions are organized in three stages: the opening, the core, and the closing stages.

1) Opening phase

Opening stage is the stage where guidance counselors begin the process. This phase is undertaken by having the following activities, namely: (1) salutation, (2) conveying the theme, goals, objectives, and timing of activities, and (3) encouraging students to attend and participate actively during the counseling process. The theme, purpose and the objectives of the activities can be adjusted with the material or the verse being discussed.

In explaining the first verse of *al-Fātibah*, the counselor provides introductory material to make students understand and internalize the value and the greatness of *al-Fātibah*. In this section, the counselor explains the importance of *al-Fātibah* in Muslim life because *al-Fātibah* should be read in each Muslim's prayer. In addition, the counsellors also emphasize to the students about the important position of *sūrat al-Fātibah* based on the names of this *sūrah* and information from hadith of the prophet Muhammad, that *al-Fātibah* (the opening) is *Ummu 'l-Kitāb*, *Ummu 'l-Qur'ān*, *al-Sab'u al-Matsāny* (seven repetition), *al-Azim*, *al-Kāfiyah*, *al-Shifa* (drugs), and *al-Ruqiyah*. This introductory materials are given with the aim that students have a sense and feeling about the importance of *sūrat al-Fātibah*, so they have a strong desire to know, understand and appreciate the contents and practise it in their everyday life.

Besides preceded by an introduction and explanation about the virtues of al-Fātihah to the students, the procedure at the beginning of the session is also coupled with *ta'annudh* explanation, namely: *A'ūdhu billabi min al-shaitāni al-rajīm* (I seek refuge in Allah from the accursed Satan's temptation). Reading *ta'annudh* is done for the following reasons: (1) *ta'annudh* is suggested to be read before reading *al-Fātibah* (QS. [16]: 98), (2) *ta'annudh* can awaken people that the human effort to perform goodness can be hindered by demons, (3) based on this consciousness, it is expected that there will be determination to ask God's help, and (4) with this determination, the values of *al-Fātibah* will be easily absorbed by the students. The purpose of this session is to make students always seek refuge in Allah.

2) Core phase

The core stage is the main stage in the counseling process. This phase is implemented by doing the following activities: (1) reciting *sūrat al-Fātibah*, (2) explaining the meaning and the operationalization of the *sūrah*, (3) telling the story surrounding the meaning of the verses, (4) having focus discussion, (5) identifying the values of the *sūrah*, (6) having contracts to change students' behavior, and (7) planning for action.

The seven materials in this stage are organized in the form of power point that is made as attractive as possible to attract students' attention. In this process of guidance, the coach may develop materials appropriate to the context and knowledge possessed by the students. The story about the Surah can be delivered in the form of short films, which have been adapted to the basic meaning of the *sūrah*. With the screening of this film, it is expected that students can easily understand the values from the *sūrah* and the materials of each session.

Discussions are carried out to discuss the value contained in each verse and is followed by further discussion on the application of the Surah in everyday behavior. In the process of discussion, the supervisor is expected to make dynamic discussion involving all students. In practice, students can be divided into small groups, so the management and supervision can be carried out more intensively.

Behavioral contract and action plan are prepared as a guide and prepare students to follow guidance material in the form of real action at their homes and in their community. In practice, the implementation of guidance materials in real action is controlled by the Control Book of Post Guidance Behavior. This is intentionally structured as students' hand book, a supplement Model of FBGC. In an effort to control the students' behavioral changes, counselors work closely with parents and involve parents by asking them to sign the Form of Daily Religious Activities of students (full guide attached).

3) Closing phase

The closing stage is the stage where counselors will end the process. In this stage, there are some activities undertaken: (1) delivering the summary, (2) providing motivation, and (3) delivering farewell speech. A summary is delivered to make the students easily remember the contents of the subject and the values contained in guidance materials. The motivation is provided to encourage them to practice some of the values contained in the guidance materials. In addition, the motivation was also directed to make students have strong desire to be able to follow all the series of guidance activities until the last session.

c. Post-test and closing ceremony

This session aims to determine the perceived benefits obtained by the students after participating in the intervention program. This activity is undertaken by distributing post-test instrument to determine the effectiveness of intervention programs. As the pre-test, post-test activities are also guided by tutors by reading the post-test items one by one and the students can just give a check mark (√) in accordance with their choice to the statements.

Closing activities are carried out by undertaking some agenda, such as reading al-Fātihah, and its translations, expressing gratitude and high appreciation to the students who have participated and followed the guidance program. The activities are ended by listening to *Suci dalam Debu* song which is rearranged in Islamic nuance.

The implementation of the whole counseling sessions are conducted in the classroom, and if possible, particular session can be conducted in outdoor. Presentation of information and the introduction of new skills can be undertaken by using computer, LCD, and some media in the form of audio and graphics as well as movies and games.

Achieving Golden Generation in 2045 with FBGC Model

A major theme put forward in the revision of the curriculum of the Educational Unit Level Curriculum to the curriculum in 2013 is a bridge to welcome 100 years of Indonesian independence. It is expected that after a century of independence, our nation will be able to create a generation that is ready to carry out the mandate to improve the welfare of the nation in the future.

However, many people are doubt in their ability to fulfill such expectation. To eliminate any doubt, then we should make every possible effort. One of them, according to Kartadinata (2014), is to reform or even revolutionize against the system of thought (mindset) and moral of the nation because most people are no longer wise in dealing with their life. In the community, people are becoming more suspicious, easier to take than to give and easier to crash others rather than to give a way (Atmosutidjo, 2012). In the field of education, we have the problems of sick mindset, which simplifies the direction and purpose of education, the problem in shaping the behavior and denying the nature of education (Kartadinata, 2010). At the National Examination in 2013, Chairman of the Corruption Eradication Commission looked at the "problem of national examination as a serious issue, where the implementation is getting worse" (Kompas, April 24, 2013). Abbas said that "educational process like this (national examination) would only deprive children of their honesty, hard work, and self-reliance (Kompas,

April 24, 2013); school graduates are also capable of lying, depriving the rights of others, committing corruption, being self-righteous, and insensitive to common people (Tafsir, 2012).

On the other hand, the implementation of 2013 Curriculum can give new hopes and fears. This new expectation is that Indonesia will give birth to a golden generation by 2045 (Furqan, 2013). The golden generation is based on the whole national education goal of Article 3 of Law No. 20 / 2003 on National Education System (Kartadinata, 2013). According to the experts, the whole purpose is poured into four groups: spiritual attitudes, social attitudes, knowledge and skills (Supriatna, *Problematika Bimbingan dan Konseling sebagai Praktik Pendidikan di Sekolah (Sebuah Telaah Kurikulum 2013)*, 2014), so that the golden generation is characterized by being productive, creative, innovative and affective (Supriatna, *Sinergi Arah Peminatan pada Jenjang Pendidikan Dasar dan Menengah (Ikhtiar Implementasi Kurikulum 2013 dalam Bimbingan dan Konseling)*, 2014). Meanwhile, the concern is that the spiritual and affective attitude of the nation in general and the younger generation in particular is experiencing problems. The rise of students' affray, the improvement of drug abuse among school-age children, sexual intercourse, lack of obedient of the students on religious teachings (religiousness), etc. are some of the evidence on the issue.

The application of FBGC Model is offered as a tool to assist the achievement of 2045 golden generation, especially to increase students' religiosity, as long as the affairs of religious guidance or religiosity of the students becomes the teachers' responsibility. In fact, school counselors also have responsibility to increase faith and piety of the students through the guidance of faith and piety (Departemen Pendidikan Nasional, 2007). In undertaking their responsibility to address the issues of students' religiosity, counselors must do so without leaving the special characteristics and uniqueness of their profession compared to other educational professions, namely by using educational approach in giving guidance and counseling.

In this context, the counselors can use FBGC Model to improve the students' religiosity. because with this model, school counselors can actively participate in responding to the issue of students' low religiosity, but at the same time, they stay on track in their tasks and functions as a counselor. By using the FBGC Model, counselors' activities in increasing students' religiosity can be undertaken through classical services, namely through group counseling. For students who require special services, this can be followed up with individual counseling services.

The reason why we use FBGC Model in improving students' religiosity is that there has been a lot of research that empirically proves that

guidance and counseling which were derived from the values of the teachings of Islam are able to facilitate various aspects of the development of the individual. Research by Sutoyo (2006) shows the effectiveness of the application of Islamic counseling to develop human nature (*fitrah*). In addition, research by Suherman (2006) on developing a model based on the Islamic counseling using *sūrat Āli Imrān* verse 159 and surah al-Nahl verse 125 proved to effectively develop the social skills of the students. Another researcher, Arifin (2013) has also successfully conducted research on the development of an Islamic model of counseling and guidance to meet the spiritual needs of patients at the hospital. Another recent study, Waki (2013) has successfully developed a model based on the theory of transformation of spiritual guidance of Ibn Qayyim Al-Jauziah that proved to be effective in improving students' character.

Referring to the experiences of previous researchers, the author convinced that this model is also effective to improve students' religiousness. This conviction has been proven based on the research results of a statistical analysis using t-test, obtained t-test arithmetic (t statistic) amounted to 16.555 with significance of 0.00 ($<\alpha: 0.05$). Based on the data, there were significant differences as a result of FBGC treatments Model in improving students' religiousness. In addition, the effectiveness of this model was also evidenced by the results of the average score of students' religiousness increased at posttest, either the control group or the experimental group. The increasing of value average score in the control group was of 346.44 to 444.59. Whereas, the treatment group increased of 350.69 into 526.28. Thus, in the control group increased 98.16 points. In contrast, the treatment class increased in the average score of religiousness as much as 175.59 points. This means that the treatment using FBGC model increased the average scores which higher compared to class using Model BIMTAQ. Based on the data, it can be assured that this model is the appropriate model of religiousness enhancement services which becomes a core value of the embodiment of the golden generation of Indonesia in 2045.

To realize this belief, the service process of FBGC Model can done with group counseling approaches. The process of guidance services in group is performed in a total of seven sessions, which refer to the seven verses in the *sūrat al-Fātibah*. The the implementation of the seven sessions are: (1) recital of the verses. (2) explanation of the meaning and operationalization of the verses. (3) telling the story surrounding the meaning of the verses. (4) focus discussion. (5) identification of the values of the verses. (6) signing a contract of changes in behavior. (7) action plan. Among the seven activities, especially in the sixth paragraph of *al-Fātibah*, counselors provide distraction

activities such as games, namely game of stairs and snakes based on *al-Fātibah*.

The first event of recital of the verses, the students are shown *kebat* (writing verses) and listen to the verses in the session. Then the students are interactively asked to repeat the verses alternately. The session continues with the explanation and operationalization of the meaning of the verses. In this section, counselors explain the meaning of the verses from the perspective of the three dimensions of religiosity, namely faith, worship and morality.

Then with regard to the story in the verses, the material is presented in the form of short films, which have been adapted to the basic meaning of the verses. With the screening of this film, it is expected that students will learn the values from the verses which are also the theme of each session materials.

Focus discussion is the activity carried out to discuss the values contained in the verses. Further discussion is also conducted on how to apply the verses in everyday life behavior. In the process of this discussion, the supervisor is expected to dynamically create a discussion involving all students. In practice, students can be divided into small groups, so that the management and supervision can be done more intensively.

Behavioral contract and an action plan are prepared as a guide and preparation of students to follow guidance material in the form of real action in their homes and in the community. In practice, the implementation of guidance materials into real action is controlled by the Behavior Book as a supplement for the FBGC Model. In an effort to control the students' behavioral changes, counselors work closely with parents, which involves parents to sign the Form of Student Daily Religious Activities.

CONCLUSION

FBGC model is an innovation in guidance and counseling services developed using *sūrat al-Fātibah* as a philosophical foundation, materials and services as well as the reference procedures. The FBGC model can be used as compliment service in the implementation of guidance and counseling in schools to support the embodiment of golden generation after 100 years of Indonesian independence. Based on the above conclusion, the author recommends to the school counselors in Indonesia to use the FBGC model as complementary guidance and counseling services in schools, especially in the effort to improve religiosity of the students in order to achieve the ideals of the golden generation after one hundred years of Indonesian's independence in 2045.

BIBLIOGRAPHY

- Al-Ghazali, A. (2002). *Kompas pengembaraan spiritual dalam samudera pemikiran al-ghazali*. Yogyakarta: Pustaka Sufi.
- Ancok, D., & Suroso. (2011). *Psikologi islam, solusi islam atas problem-problem psikologi*. Yogyakarta: Pustaka Pelajar.
- Arifin, I. Z. (2013). *Model bimbingan dan konseling islami untuk memenuhi kebutuhan spiritual pasien rawat inap di rumah sakit*. Bandung: Unipersitas Pendidikan Indonesia.
- Corey, G. (2005). *Theori and practise of counseling and psychotherapy*. USA: Thomson Brooks/Cole Publishing Company.
- Dahlan, M. (1988). *Pidato pengukuhan guru besar : posisi bimbingan dan penyuluhan pendidikan dalam kerangka ilmu pendidikan*. Bandung: IKIP Bandung.
- Departement of National Education. (2007). *Rambu-rambu penyelenggaraan bimbigan dan konseling dalam jalur pendidikan formal*. Jakarta: Direktorat Jenderal Peningkatan Mutu Pendidik dan Tenaga Kependidikan.
- Frager, R. (2002). *Hati, diri dan jiwa, psikologi sufi untuk transformasi*. Jakarta: Serambi.
- Furqan. (2013). Peran bimbingan dan konseling dalam menyiapkan generasi emas indonesia. *Seminar Nasional Universitas Pendidikan Indonesia 2013*. Bandung: Universitas Pendidikan Indonesia.
- Hawwa, S. (1995). *Jalan rubani bimbingan tasawuf untuk para aktivis islam*. Bandung: Mizan.
- Hayat, A. (2011). Pengembangan konsep konseling islami (konsep konseling berdasarkan ayat-ayat Al-Qur'an). *Jurnal Ta'lim Muta'allim*, 1(2), 118.
- Hefni, H. (2013). *The 7 islamic daily habits*. Jakarta: Pustaka Ikadi.
- Hodge, D. R. (2007). The spiritual competence scale: a new instrument for assessing spiritual competence at the programmatic level. *Research on Social Work Practice*, 17(2), 287-294. Retrieved from <http://rsw.sagepub.com/content/17/2/287>.
- Juhnke, G. A., Watts, R. E., Guerra, N. S., & Hsieh, P. (2009). Using prayer as an intervention with clients who are substance abusing and addicted and how self identify personal faith in god and prayer as recovery resources. *Journal of Addictions and Offender Counseling*, 30(1), 16-23. Retrieved from <https://doi.org/10.1002/j.2161-1874.2009.tb00053.x>.
- Kartadinata, S. (2010). *Isu-isu pendidikan antara harapan dan kenyataan*. Bandung: UPI Press.

- Kartadinata, S. (2013). *Kerangka pikir pemberdayaan bimbingan dan konseling dalam implementasi kurikulum 2013: sebuah proposal kebijakan*. Bandung.
- Kartadinata, S. (2014). *Politik jati diri : telaah filosofi dan praksis pendidikan bagi penguatan jati diri bangsa*. Bandung: UPI Press.
- Kompas “Carut Marut Ujian Nasional.” Rabu 24 April 2013.
- Kurnanto, M. E. (2015). *Peningkatan religiusitas siswa dengan model bimbingan berbasis surah al-Fātibah* (Unpublished doctoral dissertation). Retrieved from <http://repository.upi.edu/17450/>.
- Lines, D. (2002). Counseling within a new spiritual paradigm. *Journal of Humanistic Psychology*, 42(3), 102-123. DOI: 10.1177/00267802042003006.
- Muro, J. J., & Kottman, T. (1995). *Guidance and counseling in the elementary and middle schools*. USA: Wn C. Brown Comuncations.
- Ridwan. (2014). *Bimbingan berlandaskan neo-sufisme untuk mengembangkan perilaku arif (suatu ikhtiarpepaduan pendekatan idiografik dan nomotetik terhadap orang arif dan mahasiswa* (Doctoral dissertation). Retrieved from http://repository.upi.edu/14795/2/D_BP_1104514_Table_of_conten.pdf.
- Sandarwati, E. M. (2013). The implementation of islamic guidance and counseling model (case study on the process of islamic guidance and counseling for the beneficiaries of mardi utomo social rehabilitation centre semarang) (undergraduate). IAIN Walisongo. Retrieved from <http://eprints.walisongo.ac.id/207/>.
- Shihab, M. Q. (2010). *Tafsir al-mishbāh*. Jakarta: Lentera Hati.
- Suherman, U. (2006). *Pendekatan konseling qur'ani untuk mengembangkan keterampilan hubungan sosial* (Doctoral dissertation). Retrieved from http://digilib.upi.edu/digitalview.php?digital_id=1247.
- Supriatna, M. (2014). *Problematika bimbingan dan konseling sebagai praktik pendidikan di sekolah (sebuah telaah kurikulum 2013*. Cirebon: Universitas Nahdlatul Ulama Cirebon.
- Supriatna, M. (2014). *Sinergi arah peminatan pada jenjang pendidikan dasar dan menengah (ikhtiar implementasi kurikulum 2013 dalam bimbingan dan konseling)*. Kuningan: Forum Seminar ABKIN dan MGBK Kabupaten Kuningan dan Wilayah Tiga Cirebon.
- Sutoyo, A. (2006). *Pengembangan model konseling qurani untuk mewujudkan manusia kaffah*. Bandung: Sekolah Pascasarjana UPI Bandung.
- Sutoyo, A. (2010). *Bimbingan dan konseling islami, teori dan praktik*. Semarang: Widya Karya.

Tafsir, A. (2012). *Filsafat pendidikan islami*. Bandung: Remaja Rosdakarya.

The Law of Indonesian Republic No 20, Year 2003 (n.d).

The Regulation of Educational and Cultural Minister No 111, Year 2014.

Waki, A. (2013). *Model bimbingan berdasarkan teori transformasi ibn qayyim untuk meningkatkan karakter muthmainah mahasiswa*. Bandung: Sekolah Pascasarjana UPI Bandung. Retrieved from http://repository.upi.edu/6184/3/D_BP_0800813_Chapter1.pdf.