PSYCHOEDUCATION OF CHARACTER PERSONAL'S LOCAL WISDOM OF SUNDANESE PEOPLE'S BEHAVIOUR IN INTERNALIZING RELIGIOUS COMMITMENT

Fenti Hikmawati

Sunan Gunung Djati State Islamic University of Bandung, Indonesia

E-mail: fentihikmawati@yahoo.com

Abstract

This research aims to make new breakthroughs, to open the students' accepted point of view about psycho-education related to religious commitment as the internalization of the values of the Sundanese Islam. Counseling method in this study used mixed methods with Triangulation A one-phased design models. Based on the analysis, it can be concluded that: (1) The students' increased commitment of religious is significant (47.37%) which is higher than the control group; (2) The answer of questionnaire item number one, two, and three in the experimental group is relatively balanced, with the emphasis on spoken and acted in number 23, whereas in the control group is relatively less balanced with emphasis on spoken and acted in number 13, and two who answered do not. Results of this study are expected to be an evaluation of the socialization of psychoeducation about the application of Islamic values in the local policy on the vision and mission of the faculty, especially stakeholders.

Keywords: Psychoeducation; the values of local wisdom; commitment of religion; Islamic Counseling Model

Abstrak

Penelitian ini bertujuan untuk membuat terobosan baru dalam memberikan paradigma baru kepada mahasiswa tentang psiko-edukasi terkait dengan komitmen beragama sebagai internalisasi nilai-nilai Islam Sunda. Metode konseling pada penelitian ini menggunakan metode gabungan dengan model desain Triangulasi satu-fase. Berdasarkan analisis data, dapat disimpulkan bahwa: (1) Peningkatan komitmen relijius mahasiswa signifikan (47.37%) yang lebih tinggi daripada kelas kontrol; (2) Jawaban item angket nomor satu, dua, dan tiga pada kelas eksperimen cenderung seimbang dengan penekanan pada lisan dan tindakan di nomor 23, sedangkan di kelas kontrol cenderung tidak seimbang dengan penekanan pada lisan dan tindakan di nomor 13, dan dua orang menjawab tidak tahu. Hasil penelitian mengharapkan adanya evaluasi dari sosialisasi psiko-edukasi tentang penerapan nilai-nilai Islam peraturan lokalpada visi dan misi fakultas, khususnya pemangku kebijakan.

Kata kunci: psiko-edukasi; nilai-nilai kearifan lokal; komitmen beragama; model konseling Islami

Introduction

The formulations of the problem in this study are as follow; how the psychoeducation of the Sundanese personal character's local wisdom in internalizing religious commitment among the students of the Psychology program in UIN SGD Bandung? How do the Sundanese achieve the religious commitment through the implementation of Islamic Counseling Model?

Based on the formula of the problem that has been described, this research aims to find out about the psychoeducation of the Sundanese personal character's local wisdom in internalizing religious commitment among the students of the Psychology program in UIN Sunan Gunung Djati Bandung. The Sundanese achievement in gaining religious commitment through the implementation of Islamic Counseling Model.

Relevance

Some literatures being reviewed in this research are, among others. The Indonesian Code of Conduct in Psychoeducation, a written agreement that is expected to serve as guidelines for the professional practices of the psychologists and a group of scientists of psychology, in accordance with the competence and authority of each personnel in question, in order to create a more prosperous society (PP HIMPSI, 2010: iii). The Indonesian code of conduct of psychology is relevant with the study as it serves as the theoretical foundation in implementing the research activities that psycho-education aims to enhance the understanding or skill as the prevention of the emergence or spread of psychological disorders in a group (the students), community (the faculty) or public (the Sundanese people) either through training (in this study the form of the application of Islamic counseling model as one of psychoeducation in the form of the values of local wisdom regarding personal behavior of the Sundanese people in

internalizing religious commitments) and non-training.

The local wisdom as referred in this research is reflected in the academic and curriculum guidance of the Faculty of Psychology of UIN SGD Bandung, as it is shown in the vision and mission of the faculty. This is the academic and curriculum guide of Faculty of Psychology UIN SGD Bandung as to "make the Faculty of Psychology lead and be competitive in the development and application of psychology based on Islamic values and local wisdom" (Faculty of Psychology UIN, 2014: 6) with the application of research activity. Therefore, it aims to obtain the data by empirical realization of the vision and mission of the faculty to the students of the Faculty of Psychology UIN SGD Bandung about the values of local policies personal characteristic behavior of the Sundanese in internalizing the commitment of religion (Islam) through the implementation of Islamic counseling model.

Personality Psychology Domains of Knowledge about Human Nature, a book written by Randy J. Larsen and David M. Buss whose relevance to the study as it, among others, serves the theory on the behavior of the person/people in general, although in this study more specialized on personal characteristics of the Sundanese people behavior in internalizing the religious (Islam) commitment through the implementation of Islamic counseling model. This book provides in particular, the theoretical study on human nature, individual and group differences, and personal uniqueness. In this light, this study verifies the correlation between the theory and the reality. Humans in general have distinctive characteristics and personality mechanisms. For example, almost every human being has skills that allow him to acquire and use a particular language. All people speak at a least a language. So the spoken language is a universal human nature. One of the goals of personality

psychology is to study the uniqueness of each person (Randy and David, 2002: 12-13). On the other hand, according to Islamic psychology personality is the integrated system of heart, intellect and passion that altogether define behavior (Abdul Mujib and Jusuf Mudzakir, 2001). The human corporeal has three powers, namely: 1) heart (the divine nature) as an aspect of supra-human consciousness that have affective (emotional-sense); 2) intellect (human nature) as an aspect of human consciousness that have the power of cognition (creativity); and 3) passion (the animal nature) as a pre- or sub-consciousness idea). These three components are integrated to realize human behavior. The heart determines the spirit, while the passion to the physicality, and intellect is the balance between the two. On the leveling, the personality is the integration of supra-consciousness (nature of divinity), consciousness (human nature) and pre- or sub-consciousness (animalistic nature). Based on the function, the personality is integration of affective power (emotional), cognition and conation manifested in the external behavior (walking, talking, etc.) as well as internal behavior (thoughts, feelings, and so on) (in Hikmawati, 2015: 41-42). Sundanese personal behavior is generally known as being polite, speaking politely. The behavior is summarized in their traditional saying as "to care of each other, love each other, nurture each other and protect each other".

Religious commitment is an attachment of one's soul to the believed teachings covering faith (*iman*), piety (Islam), and well-conduct (*ihsan*).

Guidance and Counseling in Islamic Perspective (Hikmawati, 2015), discussed among others the Religious Commitment and Islamic Counseling Model (ICM).

According to Ansari (1983: 77) religious commitment is a sense of being bound to Islam, and it covers belief (*iman*), piety (*Islam*) and well-conduct (*ihsan*). In other words, according to the opinion of observer (Hikmawati, 2015: 66-67), that religious commitment is a form of attachment and loyalty or a definite choice of the belief religion that believes wholeheartedly, obtained through solid decision-making process, and based by a consideration of careful thought, including Iman, Islam and Ihsan someone who manifested in daily life.

The Qur'an is the source of Islamic teachings, in addition to functioning as a "Hudan" (user) as well as "Furqan", he became the benchmark and distinguishing between truth and falsehood, so that in the process of applying the model in the study of Islamic counseling even this, al-Qur 'an be a core benchmark in the process of implementation. The most important stages in the application of this model of Islamic counseling, steps are as follows: (1) Recognition. Acknowledgment for any errors or sins with the intention to put an end to what had happened. From the recognition that is expected to be able to prepare themselves to improve and become useful. (2) Study. Learning to understand things that are governed and things that are forbidden by religion (Islam). (3) Aware. Aware of everything that is good for him and the things that can harm it (consciously for good behavior and bad behavior on her). (4) Penance. Penance for errors or sins that have been made, to remove the bad behavior. (5) Prayer. Offer up a petition to God that He gave His help and guidance. (Az- Zahrani, 2005: 84 in Hikmawati, 2015: 129).

Novelty

"Psychoeducation Values Local Wisdom of Character Personal Behaviour of Sundanese people in internalizing Commitment Religion Through Application Model Counseling Islami" is a new study observer did mainly on research variables related to the values of local wisdom

personal character behavior Sundanese. Previous research on the effectiveness of the model observer studied Counseling in improving religious commitment, but the difference are: (1) Respondents to the students of Islamic education while the current research respondents are students of psychology (Sundanese); and (2) Method of previous studies using quantitative methods (quasi), while the research to be done now using quantitative-qualitative method (quasi-experiment analysis description / mixed methods research).

The hypothesis in this study consists of general hypothesis and particular hypothesis. General Hypothesis is psychoeducation through Islamic counseling model is influential in helping improve and maintain a commitment to develop an understanding of religion as well as psycho-education policy values of local characteristics Sundanese behavior.

Particular Hypothesis is After obtaining assistance with Islamic counseling model, students (Sunda) groups that receive aid (Experimental Group/KE) shows increased commitment to religion (faith, Islam and charity), and increased understanding of psychoeducation values characteristic of local wisdom behavior of Sundanese higher than in the group of students who did not receive treatment (Control Group/KK).

Method

The method in this study is a mixed methods research. Mixed methods research encourage observer to use a variety of views or paradigms, so that observer have the discretion to examine the issue. The *Mixed Methods Research* in this study is implemented by using *triangulation design* of the one-phased models. The purpose *Triangulation design* of A one-phased model is to obtain different data but complementary to examine the issue of research

on the same topic and used if an observer wants to compare and contrast directly on the results of statistical analysis of quantitative with the qualitative findings or to validate/expand quantitative results with qualitative data, as seen in figure 3.1.

This research is quantitative/quasi-experimental and is qualitative/descriptive analysis, so the method of research is a combination of research methods *(mixed methods research)*. Test the hypothesis of quantitative research used quasi-experimental design *"pretest-posttest group design"* (Krathwohl, David R., 1993). The groups which involved are treated group (called the *Kelompok Eksperiment* or shortened as KE) and a group of untreated used as the comparison group (called the *Kelompok Kontrol* or shortened as KK). Treatment of experimental group (KE) is performed once in a semester. Therefore, this design is called "one-shot pre-test/post-test ". The design of the experiment can be seen in Figure 3.2.

The hypothesis in this study is: (a) general hypothesis: psychoeducation through counseling model of Islamic found influence in helping to improve and maintain a commitment to develop an understanding of religion as well as psycho-education policy values of local characteristics Sundanese behavior; and (b) particular hypothesis: After obtaining assistance with counseling Islamic model, students (Sunda) groups that receive aid (Group Experimental/KE) showed increased commitment to religion (faith, Islam and charity), and increased understanding of psycho-education local wisdom values of the Sundanese persons is higher than in the group of students who did not receive treatment (Control Group/KK).

In the schematic design of the relationship between variables in the research shows the research hypothesis is illustrated in picture 3.3.

Quantitative/quasi-experimental, covering KE = Experiment Group, KK = Control group,

X = Variables / Counseling Model Islami (ICM / Intervening) / (Variable Experiment). Y = Variable Bound / Religious Commitment (criterion). Qualitative / description analysis (analysis of structural armature/psychoeducation Local Values Personal Character Sundanese).
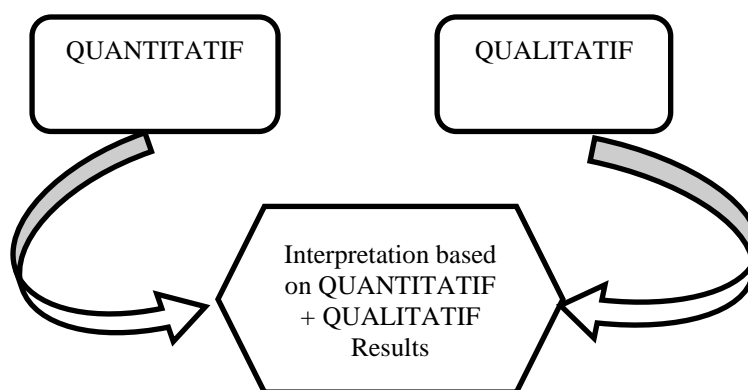

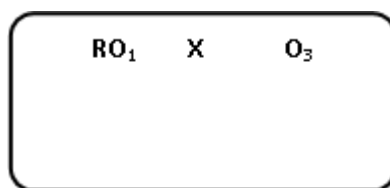Figure. 3.1. Triangulation Design a One-Phased Model

Figure 3.2. The design of experiments

Description:
R indicates the class sample selection; O shows the measurement (test): O1 and O2 are pretest, posttest O3 and O4 are; and X indicates treatment.
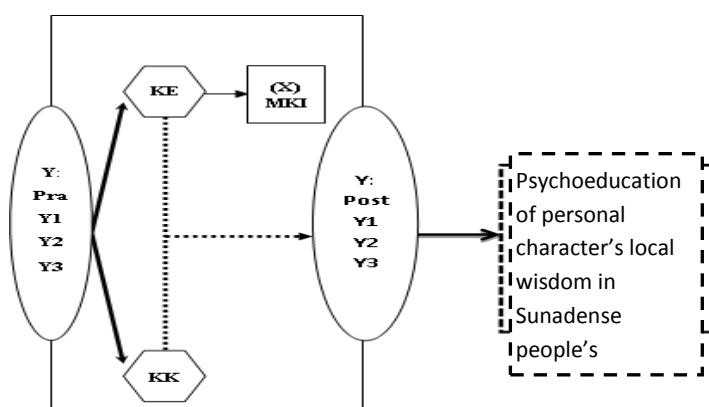

Figure 3.3. Design Research: The Relationship between quantitative and qualitative variables *(mixed methods)*

Description :
Design Research: The Relationship between quantitative and qualitative variables (mixed methods), namely

Source of Data/Information

Sources of data/information in this study, which have the characteristics of the sample are as follows: Sundanese students: ages 17-18 up to 21-25 years, (in Az-Zahrani, 2005 and Daradjat, 1973), male/female, and Muslims. The basis of the selection is that the students are the futures who are trying to achieve improvement and maturity in understanding his religious beliefs through treatment. In this study a psychoeducation local wisdom values of personal behavior in the Sundanese people internalize religious commitment (Faith, Islam and Ihsan) through a model of Islamic counseling, through five stages; (1) Recognition; (2) Learning; (3) Awareness; (4) Penance; and (5) Prayer. (Az-Zahrani, 2005).

Concepts/variables involved in this study include: (1) psychoeducation local wisdom in Sundanese people's personal behaviour (qualitative); and (2) Religious commitment through the implementation of Islamic counseling model (quantitative).

Type Data/Analysis Unit

The type of data in this study are quantitative and qualitative (combined/mixed methods research). The type of data Quantitative/quasi-experimental and is qualitative/descriptive analysis, so the method of research is a combination of research methods *(mixed methods research)*. Type of Data Quantitative, a unit of analysis in testing hypotheses quantitative research used quasi-experimental design "pretest-posttest group design" (Krathwohl, David R., 1993). The groups involved are treated group (called the experimental group were shortened KE) and a group of untreated used as the comparison group (called the control group were shortened KK). Treatment of experimental group (KE) is performed once during the research process. Therefore, this design is called "one-shot pretest/posttest sign". The type of qualitative data, data analysis used was the analysis of structured questionnaire (Questionnaire structure). The questionnaire was delivered immediately in the form of a written interview to the respondent through a list of questions. Analysis of structured questionnaire (Questionnaire structure) in this experiment that is related to psychoeducation local policy values personal behavior of students (Sundanese). (Research and Development Department of the Interior and Local Autonomy, 2000).

The descriptive statistical analysis techniques were used to analyze data on student profiles (Sundanese) in commitments to internalize the religion. To test the hypothesis of the study used statistical parametric univariate and bivariate techniques. Testing assumptions required statistical performed using several techniques. Testing normality of distribution of data of this research carried out tests of Kolmogorov-Smirpov, whereas homoginitas testing conducted using Levene ststistik. Implementation of the calculation of statistical analysis is performed using SPSS v.12 for Window.

Technique of Collecting Data

We use purposive sample, which is tailored to the needs of research/group of subjects/symptoms, behavior, and so, therefore, sampling just taken some areas (Sundanese) which is to be determined of the group as an experimental class and other groups as control. ((Agency for Research and Development Department of the Interior and Local Autonomy, 2000).

Processing and Data Analysis

Processing and data analysis in this research is quantitative (quasi experiment), using descriptive statistical analysis techniques, descriptive analysis, *t* test and anova test.

Descriptive statistical analysis techniques were used to analyze data on student profiles religious commitment (Sunda). Descriptive analysis was used to analyze data about student religious commitment to service improvement and effectiveness of the implementation of Islamic counseling model based on field tests. T test is used to analyze differences in student scores acquisition religious commitment experimental group and the control group after application of Islamic counseling model. The one line anova were used to analyze differences in scores acquisition based aspect of the religious commitment (faith, Islam-ness, and good conduct) of the students of the Faculty of Psychology UIN SGD Bandung who get the service to improve the understanding *psychoeducation* of local wisdom values of Sundanese behaviour in internalizing the religious commitment an Islamic counseling model. Testing normality of the distribution of the data of this study use as the Kolmogorov-Smirpov test, whereas homogeneity test uses Levene statistics. Implementation of the calculation of statistical analysis is performed using SPSS v.12 for Window.

The analysis of the data in this study is qualitative/descriptive-analytic, which describes, depicts, or captures conditions of psychoeducation the values of personal behavior of local wisdom in the Sundanese people in internalizing Islamic religious commitment through Islamic counseling model. According to Bogdan and Taylor (1993), in a qualitative approach, observer observes and captures the reality and examines the behavior of individuals, groups, and their daily experiences.

Data from informants in this study is processed in three stages: (1) preparation, (2) the implementation phase, and (3) the stage of processing and data analysis.

One of the equation that can be used to compute the correlation coefficient is a correlation formula of moment Pearson product as follows:

$$r_{xy} = \frac{N\Sigma XY - (\Sigma X)(\Sigma Y)}{\sqrt{\{N\Sigma X^2 - (\Sigma X)^2\}\{N\Sigma Y^2 - (\Sigma Y)^2\}}}$$

(Arikunto, 2005)

Description:

r_{xy} : The correlation coefficient between variables X and Y, the two variables are correlated.
X : Score items
Y : Total Score
N : The number of students.

Interpretation of the coefficient of correlation can be seen in the following table:

Table 3.1. Item category Validity Problem

Limitation	Category
$0,80 < r_{xy} \leq 1,00$	Very high
$0,60 < r_{xy} \leq 0,80$	High
$0,40 < r_{xy} \leq 0,60$	Average
$0,20 < r_{xy} \leq 0,40$	Low
$0,00 \leq r_{xy} \leq 0,20$	Very low

Then to determine the significance of the correlation performed the t-test with the following formula:

$$t = r_{xy}\sqrt{\frac{N-2}{1-r_{xy}^2}}$$

(Sugiyono, 2007)

Description:
t : value of t that is calculated
N : number of subjects
r_{xy} : correlation coefficient

Reliability

Calculating the reliability problem with the formula

$$r_{11} = \frac{2r_{\frac{1}{2}\frac{1}{2}}}{\left(1 + r_{\frac{1}{2}\frac{1}{2}}\right)}$$

(Arikunto, 2005)

Where:

r_{xy} : The coefficient of reliability that has been adjusted

$r_{\frac{1}{2}\frac{1}{2}}$: Coefficient between the scores of each hemisphere tests

Price from $r_{\frac{1}{2}\frac{1}{2}}$ can be determined by using the Pearson product moment correlation formula as follows:

$$r_{xy} = \frac{N\Sigma XY - (\Sigma X)(\Sigma Y)}{\sqrt{\{N\Sigma X^2 - (\Sigma X)^2\}\{N\Sigma Y^2 - (\Sigma Y)^2\}}}$$

(Arikunto, 2005)

Description:

r_{xy} : The correlation coefficient between variables X and Y, the two variables are correlated.
X : Score items
Y : Total Score
N : Number of students.

Interpretation of the degree of reliability of a test according to Arikunto (2005) is as follows:

Table 3.2. Item category Reliability Problem

Limitation	Category
$0,80 < r_{11} \leq 1,00$	Very high
$0,60 < r_{11} \leq 0,80$	High
$0,40 < r_{11} \leq 0,60$	Average
$0,20 < r_{11} \leq 0,40$	Low
$r_{11} \leq 0,20$	Very low

To determine the significance of the coefficient of reliability of the test using the formula:

$$t = r_{xy}\sqrt{\frac{N-2}{1 - r_{xy}^2}}$$

(Sugiyono, 2007)

Description:
 t : Value t that calculated
N : Number of subjects
r_{xy} : correlation coefficient

The criteria that must be met in order to test the reliability coefficient was significant is if $t_{count} > t_{table}$ with $t_{table} = t_{(1-\alpha)(dk)}$, for dk = n - 2 with a significance level $\alpha = 0{:}05$.

Furthermore, the data were analyzed using statistical test with the following steps.

1. Normality Test

2. Homogeneity test

## Findings and Discussion

Findings

1. Description of Experimental Group for Religious Commitment Data Before and after Treatment

This study aims to determine one of the Sundanese Religious Commitment (students) through the implementation of Islamic counseling model in students of Psychology Programme of UIN Sunan Gunung Djati Bandung. Samples are 20 in the experimental group and 20 in control group. Description of research data that describes data from respondents regarding religious commitment, which is calculated using SPSS 20 for Windows. Answer the distribution of a questionnaire on Islamic values in local wisdom/Sundanese behavior as a reflection of the vision and mission of the faculty.
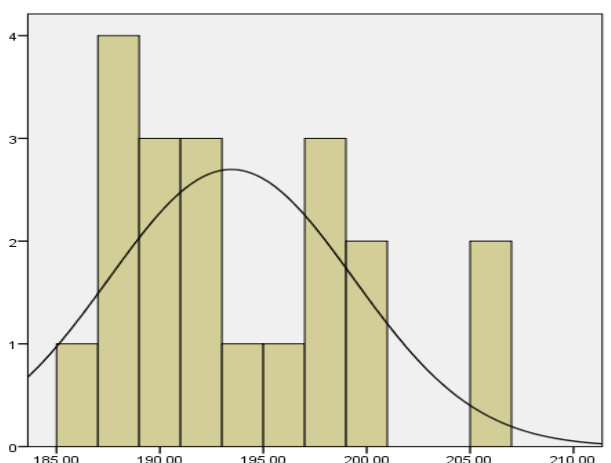
Based on the results of research on the religious commitment of the variables for the experimental group before and after treatment, the percentage of students of religious commitment before treatment is given (3476: 4300) x 100% = 80.84% of the expected 100%. Data supplied after treatment, the percentage of

students of religious commitment after being given treatment of Islamic counseling is (3869: 4300) x 100% = 89.97% of the expected 100%.

More details can be seen in the following graphs:
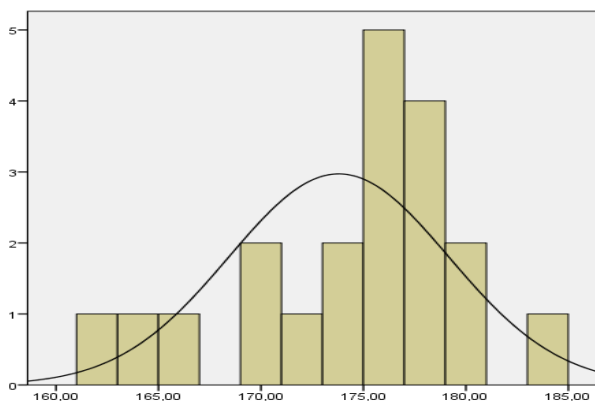
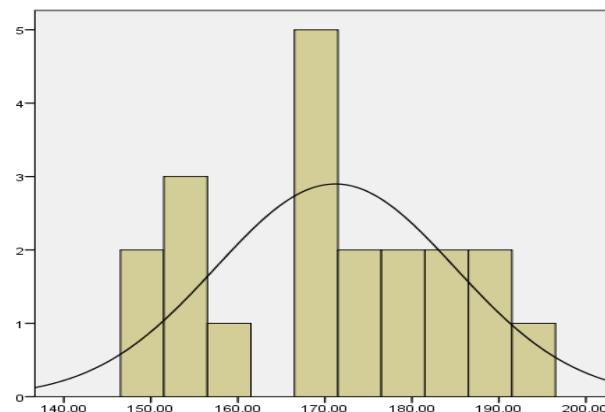Religious Commitment chart Experiment Group Before Treatment

Religious Commitment chart Experiment Group After Treatment

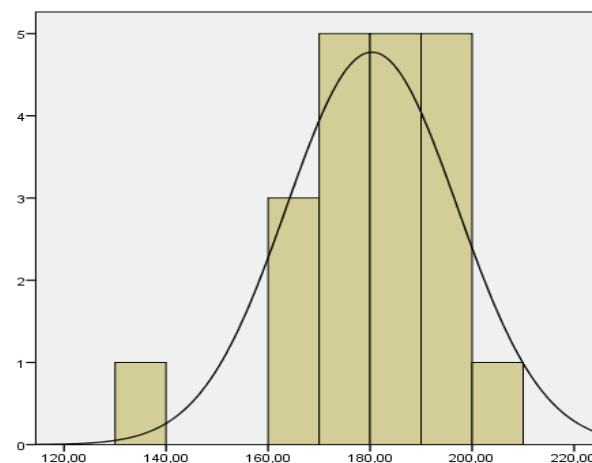### 2. Description of Religious Commitment Data Control Group Before and after Treatment

Based on the results of research to the religious commitment of the variables for the control group before and after treatment, the percentage of students of religious commitment before treatment is given (3424: 4300) x 100% = 79.62% of the expected 100%. Data supplied after treatment, the percentage of students of religious commitment given treatment after

Islamic counseling is (3607: 4300) x 100% = 83.88% of the expected 100%.

More details can be seen in the following graph:

Graph Religious Commitment Control Group Before Treatment

Graph Religious Commitment Control Group After Treatment

3. Comparison of Religious Commitment Experimental Group and Control Group Before and After Treatment

Before performed statistical tests to compare the religious commitment of the two groups, the first to be conducted Pretest data normality test, post-test of each group. Pretest and posttest data of religious commitment of both student experimental group and the control group with normal distribution. It can be seen from the two

trials were done by Kolgomorov-Smirnov and Shapiro-Wilk showed the significance> 0.05.

Knowing the difference in the level of commitment between the experimental group and the control group before *treatment* were carried out for the two-sample t test, which is to see the difference in average pre-test each group. Because the probability is > 0.05, it can be concluded that the level of commitment of the experimental group and the control group before *treatment* was given is no different.

Knowing the difference in the level of commitment between the experimental group and the control group after *treatment* were carried out for the two-sample t test, which saw the average difference pos-test each group. Because the probability is <0.05, it can be concluded that the level of commitment of the experimental group and the control group were given after *treatment* is different.

Discussion

Based on the results/finding of the research that has been described previously, is that the data on Religious Commitment experiment group before and after Treatment were 43 point item its result that the percentage of students of religious commitment before treatment is given (3476 : 4300) x 100% = 80.84% of the expected 100%. While the data after given the treatment, the percentage of students of religious commitment is given treatment after Islamic counseling is (3869 : 4300) x 100% = 89.97% of the expected 100%.

Data of Religious Commitment Control group before and after Treatment, the percentage of students of religious commitment control group before being given treatment islamic counseling is (3424: 4300) x 100% = 79.62% of the expected 100%. Percentage of religious commitment of the students in the control group was given treatment after Islamic counseling is (3607 : 4300) x 100% = 83.88% of the expected 100%.

Knowing the increase in religious commitment experimental group of students can be seen from the increase in the average score of pre-test to post-test scores. Based on the table 4.3 there is significant increase of religious commitment in the experimental group with an average rate of 47.37%, after being given treatment equal to 193.45. This shows that there is significant influence of Islamic counseling model to increase student religious commitment.

The level of commitment of the experimental group and the control group before *treatment* shows no difference. The level of commitment of the experimental group and the control group after *treatment* were given is different.

Some research results are considered relatively similar to research on aspects of local policies on the values espoused, but it seems to researchers it still needs to be followed up psychoeducation to the research subjects, among which are: 1) research Rd. Ani Haryani (1998) conducted on the subject of villagers Kutai applying belief systems ceremony local custom, including belief in the myth in the form of a story that provides guidance and specific direction to the group of people, in other words myths contain teachings or guidance covering laws religious used by primitive societies (Rd. Ani Haryani, 1998: 23; 2) the results Munawar (2008) conducted on the subject in the village Situwangi Cihampelas Bandung West who are still on treatment through shamanistic practices on the grounds there are some views that: treatment through practice perdukuna is a natural thing, mostly carried out by community level of education/economy Low. Treatment with shamanistic practices in the community is one practice pengabatan non-medical belonging

to the practice of medicine immoral medicine, which is a practice of traditional medicine has long been known in the local community for generations and in treatment is not by medical means in general, but using ways of healing that uses spells accompanied by certain conditions, such as: the tools should be provided such as water, incense, flowers, oils by spells in addition be accompanied by special rituals like wird, fasting, meditation to the use of objects that are commonly referred to ajimah (Munawar, 2008: 60); 3) research Sanjaya (1999) conducted on the subject in the village Marongge with the research discussion on "The meaning of the Flower Bathing Ceremony". Offerings of flowers-development can be done by presenting to the spirit of the ancestors of the spirits and the gods in the form of food which is considered tasty or objects that are considered beautiful, done in places such as rivers, seas, crossroads, persudutan home, water sources and other sacred places. Coupled with other elements such as the spell that phrase is used to praise, laud, honor, call, and closer to the ancestors and the gods or coupled with fasting (Sanjaya, 1999: 26-27); and 4) the results of *the book survey* Ircham (2006), discusses "The concept of the Five Pillars of Islam by Shaykh Ahmad Rifa'I, that Syahadatain is the only one in the principal pillars of Islam (so pillars of Islam is only one, namely Syahadatain), because it is related to Syahadatain aqidah, while the other four pillars (prayer, zakat, Lent, and the hajj) is an obligation for those who have converted to Islam (read fiqh). According to Shaykh Ahmad Rifa'I, that the behavior of the Muslims there are five: (1) give two sentences creed; (2) uphold the prayer; (3) to give alms; (4) fasting during Ramadan; and (5) perform the pilgrimage to Mecca, if able and safe on the way (Ircham, 2006: 58). The scope of this study, especially on research variables related to the values of local wisdom Sundanese personal character behavior. Previous research

that examined the research done on the effectiveness of the model Counseling in improving religious commitment, but the difference among them: (1) Respondents to the students of Islamic education while the current research respondents are students of psychology (Sundanese); and (2) Method of previous studies using quantitative methods (quasi), whereas the present study conducted using qualitative-quantitative methods (*quasi-experiment-*description analysis/*mixed methods research*). While the research is "The Psychoeducation of Personal Character's Local Wisdom: The Sundanese People Behavior in Internalizing Religious Commitments through Application of Islamic Counseling" is also more emphasis on the application of psycho-education through Islamic counseling model in internalizing religious commitment which aims to improve their religious understanding and/or skills as the prevention of the emergence or spread of psychological disorders in a group (i.e., students), community (i.e. the Faculty) or public (i.e. the Sundanese people), so that the behaviors of both the Sunda able to match the values of the culture that is based on the norms of Islamic teachings and able to maintain or increase commitment to his religion (Islam), where Islamic counseling model is expected to help improve the subject, especially their religious commitment includin their faith, Islam-ness and good-conduct (Hikmawati, 2015: 64) which is manifested in the daily behavior, so that their cultural behaviour (i.e. Sunda) also reflects the values of Islam in terms of knowledge, skills, and basic values implemented in their conducts as individual, social, cultural, and religious entities. (Hikmawati, 2014: 57)

Discussion/analysis of the the questionnaire distributed to respondents who treated some of the local wisdom for compliance with Islamic values, which is as follows:

Based on the distribution of the questionnaire answer number one item, ie the knowledge of Islamic values as what is already applied according to the vision of the faculty? from 20 / Respondents were treated, three people the answer is more emphasis on the speak and act and 17 the answer is more emphasis on acting alone; item number two, which is about the Islamic values of the vision of the faculty, four/Respondents answer is more emphasis on the speak and act, and 16 the answer is more emphasis on acting alone; and item number three, which is about the commendable behavior according Sundanese culture associated with the mission of the faculty, 16 people/Respondents answer is more emphasis on the speak and act, and four people/Respondents answer is more emphasis on acting alone.

Discussion/analysis of the results of the questionnaire answers were distributed to some respondents who are not treated (non treatment/control group) regarding local wisdom for compliance with Islamic values, as follows:

Based on the distribution of the questionnaire answer item number one, is the knowledge of Islamic values as what is already applied according to the vision of the faculty? Twenty people/respondents were not treated (non-treatment/control group), one answer is more emphasis on the speak and act and 19 the answer is more emphasis on acting alone; item number two, which is about the Islamic values of the vision of the faculty, one person/Respondents only answer is more emphasis on spoken and acted, 18 people' answer is more emphasis on the act alone, and one person did not answer/do not know about Islamic values from the faculty of vision; and item number three, which is about the behavior of commendable fit Sundanese culture associated with the mission of the faculty, 11 people/Respondents answer is more emphasis on the speak and act, and eight people/Respondents

answer is more emphasis on the act alone, and one person did not answer/not know about commendable behavior according Sundanese culture associated with the mission of the faculty.

Answer distribution of questionnaires about the value of Islam as what has been applied according to the vision of the faculty (item number one) and about the value of Islam from the vision of the faculty (item number two), and about the behavior of commendable fit Sundanese culture associated with the mission of the faculty (item number three) , the Experiment group's answer is relatively balanced look of emphasis on spoken and acted in number 23 (item 1 B = 3, item 2 BB = 4, and item 3 BB = 16), while the control group's answer is relatively less balanced emphasis on spoken and acted in number 13 (item 1 BB = 1, item 2 BB = 1, and item 3 BB = 11) and two who answered do not know (item 2 not know = 1, and Item 3 not know = 1). Results of this study are expected to be an evaluation of the socialization of psychoeducation about the application of Islamic values in the local policy on the vision and mission of the faculty.

Conclusions

Based on data analysis that has been done, the conclusion as follows:

1. Significant increase occurs in the experimental group with an average increase of 47.37%, with an average score after being given treatment equal to 193.45. This shows there is significant influence of Islamic counseling model to increase student religious commitment. Thus, the Islamic model of counseling can also increase commitment to the religious aspects of the faith, Islam, and keihsanan.

2. The increase in religious commitment experimental group were given treatment Islamic counseling model and the control group is different, with an average increase in religious commitment experimental group was higher than the average increase in the control group.

3. Exposure to answer a questionnaire about the spread of Islamic values as what is already applied according to the vision of the faculty (item number one) and on Islamic values from the faculty of vision (item number two), and about commendable behavior according Sundanese culture associated with the mission of the faculty (numbers item three), the group Experiment answer is relatively balanced look of emphasis on spoken and acted in number 23 (item 1 B = 3, item 2 BB = 4, and item 3 BB = 16), while the control group is relatively less balanced emphasis on spoken and acting in number 13 (item 1 BB = 1, item 2 BB = 1, and item 3 BB = 11) and two who answered do not know (item 2 not know = 1, and Item 3 not know = 1)

Results of this study are expected to be an evaluation of the dissemination of psychoeducation on the application of Islamic values on the local wisdom on the Vision and Mission of the Faculty, and for the entire academic community. For further research is preferred to prepare the instruments and standards of varied concepts. The result also shows the urgency of psychoeducational workshops on Islamic counselling model in religious commitment and implementation of Islamic values and local wisdom.

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