

## STRENGTHENING COUNSELORS' SPIRITUALITY IN FACING ASEAN ECONOMIC COMMUNITY (AEC)

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### Abstract

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## INTRODUCTION

ASEAN Economic Community (AEC) has been running effectively since 2015. AEC integrates all the countries in the region into various fields; this requires an increase in competition in the economic competition between states, as well as more evenly economic growth across countries in Southeast Asia. For Indonesia, it is necessary to prepare as good as possible to face the AEC. Preparation is necessary not only to protect the domestic products, but also human resources. Human resources (HR) has become one of the issues raised related to the implementation of AEC. Human resources not only those who working as civil servant but also working on the field of trade and business, as well as professionals, such as counselors, doctors and others.

Implementation of the AEC brings a big chance for ASEAN countries especially Indonesia to be able to have the opportunity to utilize the advantages of economic growth in the country as a base to gain the profit. The implementation of AEC is inseparable from the risks to be faced in the future, such as the readiness of human resources, product, the availability of good infrastructure, government policies and so forth.

In terms of human resources, we should worry that it will not be able to compete with the workers from other countries which have better quality. To strengthen the human resources owned by the counselors, it needs to strengthen the spirituality of counselor itself. The Spirituality not only tends as inner-individual, as subjective phenomenon, unique, experienced as one's deepest feelings and emotions, but also inner-communal as group phenomenon which experienced within the framework of a particular culture, a deep trust, values and rituals that give meaning and outer-oriented individual. That means need to see its significance and effect on others as individuals, as well as the

orientation of the outer-communal that stressed the need for spirituality expressed in the structure, organization, and institution. So what is meant of the Spiritual management is the process to achieve the goal by building organizational life more meaningful, or as a quest for something holy, and the meaning of human life both in the world and the hereafter in an organization. (Ahmad Muhammad, 2009: 14)

One of the jobs is counseling. Counseling is a profession (job or career) that providing services expertise with high levels of accuracy for happiness of the user. Counseling as a profession that has the sense of *supporting* has a foundation of science and technology as well as tangible practice area and can be distinguished from other professions that are also *supporting*. Working as preventive care or to alleviate the problems of the counselee (client) needs spiritual intelligence.

Spiritual intelligence is a necessary basis for the proper functioning of the intellectual and emotional intelligence effectively. The successful spiritual ethics formed became the foundation for the establishment of other characters is basically a development of character-specific basis. It also strengthens and develops life values which appropriate with the character and culture of the nation. (Wiyani, 2013: 72)

Spiritual education also as the transition of religious teachings from generation to generation and therefore it involves not only the aspects of cognitive but also affective and psychomotor aspects. Personality education is based on the emotional and spiritual intelligence, which hinges on the issue of self. The equilibrium using emotional and spiritual intelligence in the formation of personality will create *insan kamil* or a perfect man, and able to be the people who have individual piety and social piety.

The era of the ASEAN Economic Community (AEC) is one form of realization

of economic integration. The implementation of AEC would not only affect the trade sector but also the entire sector. One of the aspects that need to be prepared is quality human resources. Good human resources mean not only man who excel in intellectual aspects but also have good personality. One of the efforts to improve the quality of human resources can be done through education.

## DISCUSSION

### 1. Human Resource Development

Notoadmodjo (2009: 2) explains that the development of human resources at the macro level is the process of improving the quality or the ability of humans in order to achieve a goal of nation building. Human resource development is an effective way to deal with the challenges, including the underdevelopment of human resources and diversity of existing human resources within the organization. To face the challenges, Human Resource Development and the associations can maintain the human resources effectively with their development program. Along with this development, it is expected to improve and overcome deficiencies in performing work appropriate to the development of science and technology used by the organization. The development of human resources (counselors) is done to improve the technical skills, theoretical, conceptual, and morality of the counselors. The development needs to be implemented in a well-planned and sustainable activity. The Development should be drafted carefully and based on scientific methods, as well as based on the skills required for the present and the future.

Human Resources (HR) is a resource of the organization / agency / company who are dynamic so it requires specific treatment. Islamic spiritual intelligence opens a new discourse in managing human resources, which emphasizes the values of conscience as a guide to always follow a straight path. The role of managers and employees are very

important for the good of the business and it should start from the manager, where if the manager is good, it will be able to give a good referral to a subordinate. Returning again to the figure of the manager or business man as a leader in the business, then the exemplary is a very important aspect that must be owned by a manager or leader.

Management of Human Resources (counselor) viewed from a Islamic management perspective, there are four basic capabilities should be owned by the business man in the service sector of Islamic entrepreneurship, those are; capable of motivating its members, capable to assign tasks to members clearly which match their own abilities on certain field, capable of providing rewards or prizes that can be on the form of thing or compliment to encourage the motivation of the employee, as well as if there is an error then the manager is able to provide such punishment or sanction in the form of strikes, and then is able to give a good example as the discipline that can exemplified by the members (QS.al-Baqarah [2]: 44). (Didi, Hendri, 2003: 13)

Character education is Important to be taught to make intelligent, honest, tough and caring human. Those four capabilities are the keys to success. If someone has the intelligence, he will be able to sort out which ones are good and which are wrong. Intelligence must be balanced with honesty to gain the trust of others. While firm is necessary for taking part in the AEC, not only the people of Indonesia but also other countries, it will be easy to maintain good relations with others. That is what shows the counselors' soft skills.

Character is the actualization of a person's soft skills, where the character is a way of thinking and behavior that shows a characteristic of a person and to cooperate with others and able to be responsible with what became his decision. Hence, development of soft skills through training is

not far different from the character development of the nation.

Soft skill is life skill that determines the success of a person, in the form of hard work, executor, honest, visionary, and discipline. Soft skill is life skills that must be owned either by themselves, or community groups, as well as dealing with the creator. (Elfrindi, et al, 2011: 10)

Characters, especially the character of a counselor are qualities or mental or moral strength, morals or manners of individuals who constitute a special personality, which became the driving factor and distinguishes it from other individuals. Nine characters formulated by *Herritage Foundation*, which is the goal of character education, namely: (1) love of God and the universe and its contents, (2) responsibility, discipline and independent (3) honest, (4) respectful and courtesy, (5) love affection, caring, and cooperation, (6) self-reliant, creative, hard work and never give up, (7) justice and leadership, (8) kind and humble, (9) love peace, and unity. (Wiyani, 2013: 48)

AEC requires every country in the region has the human resources which are not only superior in knowledge and intellect but also have a good personality, it means having character in accordance with the cultural values and character of its country. The role of character education to form qualified human resources counselors to face the AEC also can improve emotional intelligence and spiritual counselor in the counseling.

## 2. Spirituality Transformation Counseling Counselors

The word *transformation* comes from two base words, the "trans" and "form". *Trans* means crossing from one side to the other (across) or exceeded (beyond); and words *form* means meaningful. Transformation implies deformation over, or beyond change it's outside wrap. In the verb forms, transforming, it means changing the

appearance, shape (the nature, function, etc.) and also means shifting. Another understanding defines transformation as completely change the appearance of the character (completely change the appearance of the characters). (Depdikbud, 1989: 930)

Relying on the meaning of the words above, in general, the transformation has three meanings, namely changing the physical form, change the appearance, and change the function (eg potential energy into work energy, heat energy into power, etc.). In this article, all those three meanings are used totally. Firstly, there is a change in formation or spirituality structure of the counselor, second, these changes alter thinking structure and acting; and third, these changes lead to a positive energy in the work.

To describe a change of formation, first of all, it needs to note that the motivation that drives counselors' behavior quite varied according to their background. For those who become counselors because it is in a state of forced so there was no other option for him besides being a counselor / tutor, the motivation that appears is the spirit to survive and to fulfill the need.

The phenomena can be explained psychologically that these counselors are human and consist of a set of organisms that live and live together. Therefore the patterns of the behavior that appears shows behaviorist. Their behavior is a response or reaction to a stimulus from the outside, so that behavior can be modeled by: SOR (Stimulus-Organism-Response).

In a work context, the behavior starts from the needs. To sustain and improve the quality of life, they feel the deficiencies or particular needs on them. This requirement, as described by Maslow, is formulated hierarchically in five levels, namely:

1. Physiological need, such as: clothing, food and shelter
2. Security need, not only in the physical sense, but also mental, psychological and intellectual

3. Affection or acceptance need
4. Prestige or self-esteem needs, which are generally reflected in the various status symbols
5. Self-actualization need

The needs then become encouragement (motivation) which is the power (energy) someone who can cause the level of persistence and enthusiasm in carrying out an activity, whether sourced from within the individual itself (intrinsic motivation) and external individuals (extrinsic motivation).

Over time, when they stepped into the world of spirit, comes the problem of the hierarchical nature. Only when the basic level needs are met first, someone will attempt to meet higher demand. That is, as long as the problem of physiological and safety have not been met, one should not expect to enjoy the self actualization. The most important is eating and survive, only then look for the meaning of life as a human.

To address this, they try to get out of the trap of living mechanistic. They are trying to find something that is hidden within themselves that should be found. They then make a searching for meaning, so they can actualize themselves as human beings. (Jalil, Abdul, 2013: 190).

Self-awareness plays an important role in the fulfillment of all needs. This awareness will then usher in a person's relationship with the social environment, which is better known as the Emotional Quotient (EQ) or emotional intelligence. It can be said that EQ is the ability to hear other people. The substance of emotional intelligence is the ability to feel and understand, to then be treated humanely, both to themselves and others. Against yourself will bring self-awareness (self-confidence), self motivation (motivating yourself), and self regulation (self-regulate). While to others will bring out empathy and manage conflict well. (Goleman, 2000: 65)

Spirituality is better known and understood as all matters relating to the

relationship of transcendence. Spirituality is a human search for purpose and meaning of life experiences. The purpose of human life as a servant of God who carry out the mandate as a vicegerent on earth solely to worship Him and whatever is done will come back to seek and achieve the pleasure of Allah SWT. Islamic spirituality is associated primarily with the personal inner dimension of a person's life that includes outside elements capable of Islam as a means to achieve spiritual life. This shows the spiritual power of Islam is not only limited to the spiritual aspect alone, but also capable of producing other potentials for each individual to achieve success worldwide pleasing to Allah. (Hanifah, 2016: 191)

Achieving the balance of the afterlife is an essence that is a hope for every Muslim who is always cautious to achieve it. The quality of the relationship of spirituality understood as a major motif in Islam that encompasses beliefs, rituals, everyday behavior in life and knowledge. In addition, spirituality can influence the aspects of motivation and achievement (a good character and deeds) which generally helps the achievement and success. Simply, spirituality becomes a part for human development, both of behavior and motivation through spiritual values of Islam contained. Islamic spirituality leads to the achievement of the balance of the world and the hereafter for worldly orientation is no longer there, but the spirit of Islam that encompassed behavior and human thought.

Potential of Islamic spirituality possessed by every human being can produce self-development capability and a positive attitude toward successfully achieving in the world, both at work and the success of other areas that blessed by God. Islam rejects the perception of the work is only considered as a secular activity or means to achieve material comfort only. Islam understands the work is part of the worship and the achievement pursued not

merely material but also the blessing of the resulting material.

Islamic spiritual intelligence boon in every human being becoming a driving force and has the potential to bring out the attitudes and behavior in accordance with Islamic law, and brings positive impact on the life of this world and hereafter. Ary Ginanjar Agustian explained that in every human being there is a "Point God" (God Spot) in which there are energy in the form of spark attributes of Allah SWT. In this "God Spot" disembogue the conscience or self divine which is the collective unconscious, which then has great potential as a spiritual force (spiritual quotient) (Ginanjar, Ary, 20013: 28).

Spirituality, according to this approach, is a complex adaptive intelligence that has characters mentioned above. By positioning spirituality as the primary unit in charge, while other elements in a stable position, it could demolish, dismantle paradigms, patterns of thought and behavior that already exists.

Sackhito (1998: 71) says that the spiritual human being will be achieved, and he deserves to be caliph, when he was able to understand, translate, and unite those three things into themselves. Union with nature and God is possible to do because human beings are all-inclusive (*al-Kawn al-jami* ') that could potentially be a perfect human being (*insan kamil*), both *al-Haqqiyah* and *al khalqiyyah*. Spirituality can provide benefits for leadership and organization, because the spiritual counselor is able to demonstrate the contribution through improved performance, lower turnover, higher productivity and a variety of other organizational effectiveness criteria.

Spiritual counselor is a product of a long series of spiritual formation process. Counseling characters generated by their integrative diversity. Given the counselors live in a complex adaptive system that has the nature, spirituality they also poked counselor characters, namely:

### 1. Amanah

Complex adaptive system has exploratory character. The system is constantly exploring possibilities for their own future while processing. These characters would lead one to always ask why, so the transformation in counseling-based spirituality is on trust, honesty in itself, either in facing the challenges or opportunities to reach. A counselor must always ask what and how. A counselor cannot take for granted the results achieved. Either it succeeds or fails, the counselor should know what and why of everything.

What and why here is not simply an academic analysis involving IQ, or social analysis that empowers EQ, but asked that involves SQ, so the point of view involves the meaning and transcendence. When deciding to work as a counselor, is launching a new experience, or failing, he always asked himself and his environment.

Amanah will bring out honesty and responsibility in carrying out the task. Because no matter how small the duties, responsibilities not just to the people who can sometimes be manipulated and lied but to Allah, the One who will never forget each activity done by His servant. (Mahdi bin Ibrahim, 1997: 27).

### 2. Long-Term Orientation

Complex adaptive systems indicate that the totality of the system has the properties that not owned separately. When the system adapt to and thrive in its environment, then comes up the emergent character. In the spirit world, these characters are translated into action that always guided by vision.

### 3. Self-control

Among complex adaptive character is the ability to organize itself. The order is still in the form of potential energy, which then could take any form, according to the needs and environment. These characters are then transformed into knowledge along with values that motivated it. This awareness will in turn lead to life's purpose.

Transformation in counseling is based on self-evaluation spirituality or self-control, which is often termed as *locus of control*.

The *Locus of control* is defined as a person's belief that he is able to control the surrounding environment. A counselor who has an *internal locus of control* has a better ability to take advantage of his career opportunities. They have the confidence to take advantage of opportunities, resources, organize and build strategy. The counselor's triumph depends on the desire to believe in its own strength to deal with their environment.

The same as other psychological factors, self-control is influenced by several factors such as: (a) internal factors, that are person's age and maturity and (b) external factors, which include the family. Within the family, especially the parents will determine how someone able to control himself. (Hurlock, 1973: 57)

#### 4. Comparative

Among the complex adaptive character is the ability to reframe their internal development when making re-contextualization environmental properties. These characters are transformed into actions grounded in problem or situation to seek a bigger and wider picture. In spiritual counseling context, transformation is the construct of business by considering the comparative and competitive advantages.

Comparative advantages is the service excellent which applied and determined by productivity, wage levels, natural resources, and the availability of the tools. While competitive advantages is services that count of all principal factors influencing the competitiveness. Competitiveness factor are including fair competition between service provider, service differentiation, and technological capabilities. (Simon, David, 1986: 142)

#### 5. Synergistic

Complex adaptive system brings characterize of holistic. This system has no internal borders, each of which intersects

both internally and externally. In spirituality, holism translates into the ability to spot patterns, relationships, and wider relationship so it appears perfectly. In spiritual counselor, this character is transformed into a synergistic character.

Holistic perspective do not see the nature just as a collection of materials, but further as overall network energy transformation process which completely and thoroughly. The whole universe has two sides that are complementary each other, namely the mental and material side. The material's side covering the evolutionary process of material which is reflected in the appearance of the systems which becoming increasingly complex by the time. While the mental side of nature is value creative programs formulated in the appearance of the laws of nature that are becoming increasingly wealthy. Both sides were similar to the hardware and software of a computer.

In this holistic duumvirate concept, nothing is more superior to others. The two aspects have the same level or equivalent as part of a higher overall that is the reality itself. In human level both aspects manifested in his subjective dimension soul and objective dimensions body. (Ken Wilber, 2000: 79)

#### 6. Empathy

The unit in complex adaptive system not only learns while working, these systems also create themselves when they move to explore their own future. This adaptation is always in a self-creative condition with the actual environment that is sensitive internally. In the spiritual intelligence, this character is translated to "to feel" and empathy within the framework of universal sympathy. While in praxis of Spiritual Counseling, transformation is in counselor's caring to the problems in their environment. Concern has something to do with a sense of empathy for others; empathy is an activity to understand what is thinking and feeling by itself (observer, perceiver) toward the condition that is being

experienced by others, without losing of self-control. (Taufik, 2012: 41-42)

#### 7. Creative

Mutation plays creative role in the final structure of the emergent in complex adaptive system. Therefore, in the spiritual quotient this case translates into respect for difference and acceptance of new things. While in Spiritual counseling, transformation is in the form of creative characters to be useful in the development of services. The use of new paradigm, a creative and sensitive mindset to every movement of this environment will ultimately deliver counseling finding opportunities.

There are so many definitions of what creative is. However, in general it is noted that the characteristics of the creative person is always see everything with new and different ways, which are usually not seen by others. Creative people generally know the problems very well and disciplined, and can do so by deviating from the traditional ways. The creativity process involves new ideas, useful, and not unexpected, but it can be implemented, after going through the stage of *exploring*, *inventing*, and *choosing*.

#### 8. Tactical

Complex adaptive character is far from equilibrium, it is at the point order of tangency and chaos. In the spiritual intelligence, this character is translated into spontaneity, appreciate and respond to the moment and all it contains, while transformation in Spiritual Counseling is acting elastic-tactical.

The challenges facing by the counselors today, are not only highly complicated and more open, but also very strategic. Strategic because it had pierced into the heart of the institution or organization, so when it is handled in wrong way, the institution or organization will face a more difficult situation, for example not competitive.

Therefore, counselors are required to be more flexible and elastic to deal with

various situations and conditions of fierce competition. The counselor must have the initiative application utility or "on-demand" for the creation of elastic enterprise.

Strategic thinking is the beginning of the tactical act. According to the history, strategic planning was first applied in the field of military (for the generals), then applied to the world of business or company (for the general managers). At the next period, this type of planning is also applied to non-profit organizations. In theory, strategic planning has four elements, namely: (1) the vision and mission, (2) the results of the environmental assessment (external and internal, as well as the assumptions used), (3) strategic issues, and (4) development strategies.

In order for this tactical plan to run, as disclosed by Suwarno M. Seerad, there are three mental to be prepared. First is tough. It is the willingness to confront the problem. There are no people alive who do not have a problem. So the counselor / tutor had a problem. Second is determination, it is the willingness to follow the process. There is no achievement without process. There is no life that does not require time. Third is tactical, it is the willingness to confront and manage change. There is no life that not changed except for three things: the change itself, the principle and the choice. People who succeed always had principles, and have clear vision and mission. Ready to face of alteration (very tactical when it met with problems), and ready to make and take decisions (choices) at any risk and consequences. A counselor are highly demanded all of them.

#### 9. Independent

Character of complex adaptive system is damaged by outside influences. In the sense that the internal order and the balance of these systems will be destroyed if we try to impose control from the outside. Self-regulation systems will be dispersed and will again be a Newtonian system either simple or complex. The character is then



translated into a willingness to be different and maintain my belief. While in Spiritual Counseling this character is transformed into the independence of the counselor.

Self-reliance (autonomy, independence) means the case or the state of a person who can stand on its own without relying on others. Self-reliance derived from the basic word "self", so that the discourse of independence cannot be separated from the development of the self itself. Self is the core of the personality and is the focal point that harmonizes and coordinates all aspects of the personality. Self-reliance can also be defined as a condition where a person does not depend on the authorities and does not need direction in full.

Basically self-reliance can be manifested in attitude and deed, because the attitude is the basis of the formation of deed. Self-reliance also can serve as benchmarks in determining a person's own behavior until it can be assessed. Thus, self-reliance is a state of a person who can stand alone, grow and thrive because of the discipline and commitment so that it can determine itself which is expressed in actions and behavior that can be assessed.

Self-reliance is one characteristic quality of human life that has an important role to the success of the nation as well as individuals. Besides, individuals who have a strong self-reliance will be able to be responsible, adaptable to environmental change, the courage to face the problems and risks, and are not easily influenced or dependent on others.

Socially, Emil Durkheim saw meaning and development of independence from a community perspective. Self-reliance is an essential element of morality rooted in the community. Self-reliance grows due to two factors, namely the discipline and commitment to the group. Therefore, independent individuals are individuals who dare to take decisions based on the understanding of the consequences of his actions, so that self-reliance is an internal

force of individuals obtained through the individualization process that is the process of realization of selfhood and the process towards perfection. (Nashori, 1999: 32)

#### 10. Learning from Failure

Complex adaptive character is to create regularity from chaos. These systems have negative entropy, bringing new forms into an arena that is formless and unstructured. In *spiritual quotient*, this translates into the ability to learn from the mistakes. While in *spiritual entrepreneurship*, the transformation is on the attitude of employers to learn from failure. The failure is not seen as an obstacle, but an opportunity to learn more details.

Work is like a competition, we have to train ourselves. One of the exercises is to learn to face adversity and failure. Those who ever felt difficulties unwittingly trained him to become more resilient to face life.

If allowed to choose, everyone will expect a comfortable life and avoid problems. In fact, life is not always easy, and free from the problems. People who succeed are those who have faced failure and capable to pass it. Do not feel delighted if your life is now filled with comfortable. In contrary, learn to be grateful if you fail this time, because you are getting lessons to train yourself to be better.

Albert Einstein failed in Maths when he was in the college. And he gave us the theory of relativity and the many concepts of mathematics and physics that are still perpetuated today. Thomas Alfa Edison failed 2,000 times in his experiments and he still contributed to mankind fluorescent light bulbs that are now used around the world. Through the 2000 failures, Edison learned and found 2000 ways to invent the light bulb.

The Failure can give us a tendency to strive harder to achieve success and thinking critically. The failure can help us become a reliable problem solver if it is managed well. The failure starts from psychological factors. The dictionary defines failure as not successful; not achieved. Starts from here, the real failure comes from self. It

has the intent and desire to be achieved, but the intention is not reached.

Therefore, do not even think negatively. Human being is filled with emotion. When the emotion has permeated the mindset, it is so hard to think logically. That is why critical thinking can only be done if we are able to control our emotional state.

Sometimes things do not go well because we forgot to do the planning of the possibilities of unsuccessful. If we blame ourselves afterwards, without making an evaluation, then most likely we are always be haunted by the feeling of always fail.

All you need to do is *istighfar*. *Istighfar* built from word "ghafara" which means closing. Thus, if you make a mistake, close the gap with a new and better way, you will undoubtedly find success. (Jalil, Abdul, 2013: 243)

But keep in mind that all of it could still be duplicated. Rationality can be manipulated in a computer device, a strategy can be simulated, and even emotions can also be manipulated. One thing that genuine is spirituality which transformed into character. Could undermine, disassemble paradigms, patterns of thought and behavior that already exists, to then construct a new paradigm that is more suitable with mentor's/counselor' soul.

## CONCLUSION AND REKOMENDATION

### 1) Conclusion

Counselors' competence in counseling to face of the AEC is not just of academic competence (intellectual) is needed, because the competition is very wide open to be present in the AEC in searching for human resources who have appropriate qualifications and certification expertise. Then the counselor should really provide excellent service to meet the expectations of the AEC.

In addition to these, Spirituality will bring positive energy to be honest in providing services (trust), long-term

orientation with the advanced aspects of sustainability guidance and counseling (sustainable), able to control itself from things that are negative (self-control), empowering potentiality to make excellence (comparative), synergize the capabilities for better quality (synergistic), want to feel the experience of the environment (empathy), always trying to find new things (creative), acting tactically for the needs of appropriate business interests (tactical), emphasize aspects of independence (self-reliance) and always learn from failure. So, for sustainable success, offender services (counseling) should go on spirituality services (counseling) and harmonizes that character. If you ever make a mistake of strategy and failure, rise up, and start to build spirituality above.

### 2) Recommendation

As a recommendation, in facing the ASEAN Economic Community (AEC), what counselors should do is:

- a) Counselors continue to strengthen human resources to be a professional counselor and ready to perform in the international world,
- b) Improve the character of counselors who are trustworthy, honest, independent, tactical, creative, empathy, synergy, learning from failure and so forth, as a provision to strengthen their identity,
- c) Build a network to strengthen the existence of counselors and counseling association itself.

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