

HUMAN CHARACTERISTICS AND COUNSELING

Andika Fawri^{1*}, Yeni Karneli², Prayitno³

^{*1,2,3} FIP Guidance and Counseling, Padang State University, Padang, Indonesia

* andikafawri2018@gmail.com, yenikarneli@fip.up.ac.id

DOI: <https://doi.org/10.21107/literasinusantara.v1n2.1641673>

Received: January 12, 2021

Revised: February 23, 2021

Accepted: March 23, 2021

Abstract

Law on the national education system Law No. 20/2003 article 1 paragraph (1) "Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and skills needed by him, the people of the nation and the state. The counselor is one of the educators with the aim of achieving the meaning of education. Human dignity can be increased by the development of the content contained in it. And counselors assist in linking individuals who have influence on their HMM content by using service delivery and support activities. The development of the HMM content in individuals so that it is able to make individuals have good spirit energy in themselves.

Keywords– Counseling, Human Dignity, Human characteristics

1. Introduction

Based on the Law of the Republic of Indonesia concerning the National Education System No. 20/2003 Article 1 Paragraph (1) "Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character and skills needed by him, the people of the nation and the state (Prayitno, 2017)

The government hopes that the meaning and purpose of education can be achieved so that later it can provide good development for human resources (HR). However, to achieve this, good hard work is needed, so schools are one of the real forms of government work to achieve this goal by creating a generation of nations with skills and soft skills. From various human lives, there are obstacles that make these goals unattainable, which leads to breeding behavior and even they feel they have no ability, making their inability a destiny in their life.

Humans are God's creatures that are created in the best possible form in the word of Allah (surah at tin verse 4) "In fact, we have created humans in the best possible form In Surah Al-Israa 'verse 70 Allah SWT says, which means, "And indeed We have glorified the children of Adam, We lift them up on land and in the sea, We give them sustenance of the good and We exaggerate it with perfect advantages. for most of the creatures that We have created. " (Surah Al-Israa ': 70)

From this verse, we know that humans are different from animals in which the human position is more noble than other creatures, humans are given a mind and a mind, which makes human beings able to live their lives well and in a good way. However, due to lust for humans, not all humans use their minds and minds properly which leads to effective daily life (KES).

Fereud argues that there are several things that support human behavior, namely based on the id, ego, and super ego. Fereud describes as an iceberg where what is seen on the surface is the ego whose principle is the reality that occurs in human life. However, this is only a small part that can be seen. The biggest thing

that is seen is the unconsciousness which for Freud is called the id and super ego (Wijaya, 2019).

Because humans only use their id and do not use the super ego so that this deviation is done by that human and makes himself worse off and becomes a bad person.

Human dignity is the essence of the conditions that exist in humans where the concept of dignity is in the spirit, which means that spirit is something extraordinary which is slandered by God, which means "truth and nobility" (Prayitno, 2020). With the occurrence of deviations in human behavior which results in low value of human dignity and value, if all humans put their id before using their super ego, then the goals that were originally expected in education will not have the impact.

Guidance and counseling teachers or counselors have a very important role in making human life like that can be helped so that, making these humans move from an effective life disrupted KES-T to effective life everyday.

2. Method

This article discusses human dignity and counseling, the type of this research method is literature review analysis (literature research) this article will describe the analysis of scientific journals that are relevant to the discussion that has been selected, while the stages in this research method are (1) selecting articles, (2) collecting preliminary data, (3) challenges from the topic, (4) collecting supporting data, (5) producing conclusions and online recommendations.

3. Result and Discussion

A. Human Dignity

Dignity which means the degree or rank of a human being as a human being. With the meaning of the nobility of humans that distinguishes it from other creatures on earth (Ali Mudhofir 1992). According to Law Number 39 of 1999 concerning Human Rights (hereinafter referred to as UUHAM) in Article

I point I, "human rights are a set of rights inherent in the essence of human existence as an almighty god and are a gift that must be respected and upheld. and protected by the state and government, and everyone for the honor and protection of human dignity and respect "(Yohanes Suhardin 2008). Al-spirit is a spiritual dimension that causes the human soul to be able and need to have a relationship with spiritual things. The human soul needs a relationship with God (Sri Astuti 2015).

Humans are given by God a spirit with a human spirit capable of moving and living and if this influence does not exist in humans then humans are said to be dead. The theory that humans are born empty "Tabula rasa. This makes a thought that if humans are born in an empty state, maybe at this time humans will not be able to achieve the success they have now.

And if the concept is that humans can act based on what humans see or in the cognitive aspect, the cognitive aspect is what is found in humans, then logically humans are not empty. Piaget in (Ibda, 2015) states that the way of thinking of children is not only less mature than adults because of lack of knowledge, but also qualitatively different. According to his research also that the stages of individual intellectual development and age changes greatly affect the individual's ability to observe science. Humans who think and can develop rapidly and use their cognitive aspects in the life they live is clear evidence that humans are not born empty.

Then we can example with a balloon if the balloon is inflated, the balloon will expand and inside the balloon has contents that can make the balloon expand in it there is wind, bad breath, saliva. Now from this example it can be seen that something that can develop must have content so that it can develop as well as human beings who are born. Humans who are born with the blowing of the spirit must have content in that spirit so that humans are able to develop and have competence in their respective fields

(Prayitno, 2020) also opposes the theory that humans are born in an empty state where the basic concept is that there is life energy in the spirit so that humans can develop

In Surah Al-Israa 'verse 70 Allah SWT says, which means, "And indeed We have glorified the children of Adam, We lift them up on land and in the sea, We give them sustenance of the good and We exaggerate it with perfect advantages. for most of the creatures that We have created. " (Surah Al-Israa ': 70)

It is clear that the word of God as proof that he gives the spirit not on an empty basis is something that is noble. Prayitno said that what is contained in the spirit is life energy so that humans can choose the conditions in their lives and not many of them choose conditions of life that deviate from this condition which is understood by what is called human dignity

The values and nature of human beings include an understanding of how human dignity is and what values humans should have. Thus universal human values are rooted in human dignity (Mudhofir, 1991). Dignity which means the degree or rank of humans as human beings with the meaning of "human dignity" expresses what constitutes human nobility that distinguishes it from other creatures on earth. Farnz Magnis in (Mudhofir, 1991) recognition of human dignity is a basic belief and involvement, the same as the recognition that humans have a conscience and an obligation to be accountable for their actions. Talking about human dignity cannot be used to prove it mathematically - quantitatively, because it involves values

Human nobility is rooted in the fact that man is intelligent and virtuous. Having a sense of mind means that his heart and insight are stretching himself beyond all limitations towards an unlimited horizon (Mudhofir, 1991)

The important point in human dignity is that the recognition of humans as creatures that are valuable for themselves does not mean that humans are only concerned with themselves, the counselor is one of those humans who has a social role. The recognition of each individual is not the same as individualism. Humans are essentially social creatures, meaning that they depend on others

Humans can only maintain their dignity and integrity if the guidance of solidarity and brotherhood can be realized in the form of respect for the values and dignity of all members of society

Permendikbud Number 111 of 2014 was issued to become a new reference for the implementation of guidance and counseling governance starting from planning, organizing, staffing, leading and controlling (Zamroni & Rahardjo, 2015).

B. Characteristics of the Nobility and Glory of HMM

(Prayitno, 2020) the character of human nobility is conceptualized as TRIPANCA. Pancacitra, which is a positive view that humans are creatures who believe and fear the one and only God, created the most perfect, the highest degree among the existing creatures (QS. Al-Israa ' : 70), as the caliph on earth, bearing human rights human.

Pancadaya, humans have the potential that can be developed, namely; Taqwa power, creativity, feeling power, initiative power, work power. Pancazona, namely humans have a life area in five zones, namely: the zone of fitrahan, the individuality zone, the social zone, the zone of morality, the religious zone.

C. Conseling

Counseling is a service of assistance by professionals to a person or group of individuals for the development and handling of effective daily life disrupted by an independent personal focus who is able to control themselves through the implementation of various types of services and activities in support of the learning process (Prayitno, 2017)

Counseling is one of the techniques in guidance, the technique meant is a core technique or key technique because counseling can provide fundamental changes, namely changing attitudes which underlie actions, thoughts, views and feelings, and so on (Fenti Hikmawati, 2016)

According to Leona E. Tylor in (Fenti Hikmawati, 2016) there are five characteristics and they are also included in the principles of counseling, namely

- a. Counseling is not just the same or simply giving advice to others, in giving advice there is a thought process and in the counseling process thinking and problem solving are carried out by the client himself Likewise with the statement conveyed by (Prayitno, 2017) which after providing counseling services to students, students are expected to be able to perform BMB 3 (Thinking, Feeling, Acting and Responsible)
- b. Counseling seeks fundamental changes with regard to individual life patterns
- c. Counseling concerns attitude rather than deeds or actions
- d. Counseling is concerned with emotional appreciation rather than intellectual resolution

In a study (Audrain et al., 1997) where the number of women affected by breast cancer due to their youth leads to negative relationships, which leads to sexual intercourse in adolescence. In cases like this is a form of the existing prognosis if the provision of guidance and counseling in schools is not applied even the most feared thing is the infection of HIV AIDS. Not only cases like this are a counselor's monitoring, even all the problems that may occur must be the perspective of a counselor so that later the understanding of the individual / client becomes more insightful and acts with importance to his super ego without just prioritizing his id

In counseling services, a counselor needs to have competency skills or skills that include mastery of concepts and praxis: (1) integrated insight into counseling (understanding, objectives, functions, principles, principles, and foundations, (2) approaches, strategies, and techniques through various types of services and activities to support counseling services, (3) preparation of counseling service programs, (4) sources and media of counseling services (5) assessment and evaluation of the results and processes of counseling services, and (6) management of counseling services (Hesty Nurrahmi 2015).

4. Conclusion

From several explanations and explanations based on various sources, it can be concluded that humans are born not in an empty state where mausia is given a noble spirit by God, which is the proof of Al-qurnan as human content is created in the best form and as perfect as possible. And the dignity of humans is influenced by the conditions that humans choose, but if it is taken from the word nobility, humans must do and become a better person. Likewise, the government hopes that it wants to make better human resources with a form of work in the realm of education.

So counseling is an effort that can help achieve good human dignity so that it becomes a human being full of nobility. Moving on from humans who cannot live alone because humans are social creatures who need other people for their achievement.

References

- Audrain, J., Schwartz, M. D., Lerman, C., Hughes, C., Peshkin, B. N., & Biesecker, B. (1997). Psychological distress in women seeking genetic counseling for breast- ovarian cancer risk: The contributions of personality and appraisal. *Annals of Behavioral Medicine*, 19(4), 370–377. <https://doi.org/10.1007/BF02895156>
- Fenti Hikmawati. (2016). *bimbingan dan konseling*. PT RAJA GRAFINDO PERSADA.
- Nurrahmi, H. (2015). Kompetensi profesional guru bimbingan dan konseling. *Jurnal Dakwah Alhikmah*, 9(1), 45-55.
- Ibda, F. (2015). Perkembangan Kognitif: Teori Jean Piaget. *Intelektualita*, 3(1), 242904.
- Mudhofir, A. (1991). Nilai Martabat dan Hak-Hak Asasi Manusia. *Jurnal Filsafat*, 23–27.
- Mudhofir, A. (1992). Nilai, Martabat, dan Hak-hak Asasi Manusia. *Jurnal Filsafat*, 1(1), 23-27.

- Prayitno. (2017). *Konseling Profesional yang Berhasil*. PT RAJA GRAFINDO PERSADA.
- Prayitno. (2020). KEHIDUPAN MANUSIA. KADER MILITIAN JOKOWI KAMIJO.
- Samad, S. A. A. (2015). Konsep Ruh dalam Perspektif Psikologi Pendidikan Barat dan Islam. *Fenomena*, 7(2), 215-228.
- Suhardin, Y. (2008). Tinjauan yuridis mengenai perdagangan orang dari perspektif hak asasi manusia. *Mimbar Hukum-Fakultas Hukum Universitas Gadjah Mada*, 20(3), 473-486.
- Wijaya, H. (2019). *optimalisasi superego dalam teori psikoanalisis sigmund freud untuk pendidikan karakter* (Tia setiadi (ed.)). IRCiSoD.
- Zamroni, E., & Rahardjo, S. (2015). Manajemen Bimbingan Dan Konseling Berbasis Permendikbud Nomor 111 Tahun 2015. *Jurnal Konseling Gusjigang*, 1(1), 0–11. <https://doi.org/10.24176/jkg.v1i1.256>



© 2021 by the editors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution ShareAlike (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).