Implementation of Gusjigang Based Multicultural Counseling at Islamic Religious Higher Education (PTKI)

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Abstract

This research uses a case study approach with the aim of understanding in more depth a unique phenomenon related to the implementation of Gusjigang- based multicultural counseling through the integration of Islamic boarding schools (pesantren) and universities. The pesantren in this case refers to the PRISMA Kudus Student Islamic Boarding School, and the university in question is IAIN Kudus. The research subjects were 7 (seven) West Papuan students who were studying at IAIN Kudus and studying at PRISMA, while the counselor was a BK lecturer at the BKPI Study Program at IAIN Kudus. The counseling process was carried out by integrating the Islamic boarding school system and the education system when a counselor was from a Javanese cultural background and the counselee had a Papuan background. There were four things that needed to be considered, namely (1) paying attention to the client in this case 7 Papuans along with their cultural background. (2) counselors with their cultural background, namely in this case from their culture; (3) the cultural environment in which counseling was carried out, namely in terms of their culture.

Keywords: *Cross-cultural counseling, gusjigang, cultural counselling*

A. Introduction

Indonesia is a country that has a very rich diversity of cultures, ethnicities, languages, and social values. This diversity is clearly present in the elementary school environment as the initial space for the formation of students' character and identity. At this stage of development, children begin to build an understanding of themselves, others, and the social values that apply in their environment (Len et al., 2020) . Therefore,

guidance and counseling services in elementary schools need to be implemented sensitively to students' cultural backgrounds to optimally support their personal, social, and emotional development (Peterson, 2004) . Multicultural counseling is a counseling approach that emphasizes the counselor's understanding of the client's cultural differences, values, beliefs, and life experiences. This approach aims to prevent cultural bias in the counseling process and create fair and inclusive services (Sue, DW, & Sue, 2016) . In the context of elementary education, multicultural counseling is highly relevant because students come from diverse family and cultural backgrounds, thus requiring an approach that respects local values and cultural wisdom.

One form of local wisdom that can be integrated into counseling services is the cultural value of Gusjigang , which originates from the traditions of the Kudus community. Gusjigang is an acronym for *good morals, clever at reciting the Koran, and clever at trading* , which reflects moral, religious, and independent values (Sholikhah, 2014) . Gusjigang values are not only relevant in social and religious contexts, but also have great potential in shaping the character of students from an early age , especially in instilling attitudes of tolerance, responsibility, and work ethic. The implementation of Gusjigang-based multicultural counseling in elementary schools is a strategic effort to integrate local cultural values into guidance and counseling services. This approach is expected to help students understand diversity in a positive way, develop noble morals, and build a self-identity that is in harmony with the cultural and religious values of the local community. Thus, counseling not only functions as a psychological assistance service, but also as a means of character education that is contextual and rooted in the nation's culture.

B. Methods

This research uses a case study approach with the aim of understanding in more depth a unique phenomenon related to the implementation of *Gusjigang- based multicultural counseling* through the integration of Islamic boarding schools (pesantren) and universities. The pesantren in this case refers to the PRISMA Kudus Student Boarding School, and the university in question is IAIN Kudus. The research subjects were 7 (seven) West Papuan students who were studying at IAIN Kudus and studying the Koran at PRISMA, while the counselors were BK lecturers in the BKPI Study Program at IAIN Kudus. In a case study, the research will focus on discovery , insight , and understanding *in* an event/case intensively, in detail, and in depth across cases (Chaedar AlWasilah, 2002) . This case study approach is unique, both in terms of genealogy, activities, and the topics discussed (Robert K Yin, 2019) . With this case study,

researchers can also conduct an in-depth investigation of the phenomenon of integrated multicultural counseling at the PRISMA student boarding school integrated with IAIN Kudus. In collecting data , observation, interviews, and FGD (*Focus Group Discussion*) methods are used, as well as documentation methods . Through observation, researchers will carefully observe the multicultural counseling process at the PRISMA boarding school , especially the student subject participants who are students from Papua.

Observations are carried out to find concrete or empirical data. Meanwhile, abstract data concerning meaning, outlook on life or values, researchers deepened it using interview and FGD methods with key informants and career history. Key informants in this case include the caregivers and the musyrifah who accompany them in their daily lives . Data requiring special in-depth analysis will be conducted through FGDs with related parties from the Islamic boarding school, students, and related ustadz/ustadzah . Meanwhile, supporting informants are obtained from participants, family members or guardians of students who are relevant to the topic, which is then enriched with various documentation data in the form of reports, books, photos or videos and mass media . The collected data will be classified into units that can be organized categorically and chronologically to then be included in certain typologies. (Peycheva et al., 2023) . The data that has been sorted will be subjected to multi-case analysis. As part of qualitative research, data analysis is conducted while the researcher is in the field, during conditional data collection. After all data is collected according to the focus of the problem, it is then described in a written report logically so that it can be scientifically justified and becomes a hypothetical model that can be adopted by other Islamic boarding schools with similar contexts. (Setyawan, 2019) . With this process, this research will be carried out in stages and continuously so that it produces research that can be scientifically accounted for.

C. Results and Discussion

The recognition that Islamic boarding schools are a subculture is still an attempt to introduce cultural identity from outside Islamic boarding school circles, rather than by Islamic boarding school circles themselves. If we remember, the best scientific approach to understanding the nature of a social institution is a narrative approach, in which the institution itself identifies it in the form of monographs. Therefore, as long as the term has not been tested scientifically, any conclusions drawn from its use will remain tentative, but this provisional nature does not diminish its scientific objectivity. The narrative data in this study is also part of an effort to find a multicultural counseling model as part of the Islamic boarding school subculture (Setyawan, 2016) .

Historically, with their unique lifestyles, Islamic boarding schools have been able to survive for centuries, embracing their own values. Therefore, in the long term, Islamic boarding schools have enjoyed a relatively stronger cultural position than their surrounding communities. This position is evident in their ability to completely transform the attitudes of their surrounding communities without sacrificing their own identity. In their growth patterns, almost every Islamic boarding school demonstrates this capacity for total change. Starting from the core of a surau for the purposes of worship and teaching, the Islamic boarding school then developed into a community institution that plays a dominant role in the formation of shared values that apply to both parties. The success of Islamic boarding schools in defending themselves from successive cultural attacks can largely be traced to their charisma, which is flexible enough to innovate at the right time. The people who support Islamic boarding schools can be divided into two categories: the residents of the boarding school and the outside community with close ties to the boarding school. According to Gus Dur, the residents of a boarding school include the Kiai (Islamic teacher) or Bu Nyai (Ajengan, Nun, or Bendara) who serve as caretakers, the teachers (ustadz, plural form asatidz), and the students. The boarding school administration is sometimes simple. Where the kiai holds absolute leadership in all matters. Meanwhile, leadership is often delegated to a senior ustadz as the head of the pondok. A kiai and his assistants constitute the only power hierarchy explicitly recognized in Islamic boarding schools. Will feel bound to him for life , at least as a source of inspiration and moral support. The position of ustadz has two primary functions: as training to develop his abilities to become a kiai in the future, and as an assistant to the kiai in educating the students. A santri is a student who lives at a pesantren and submits to the teachings of Islam. This is an absolute requirement to enable him to become a full student of the kiai. Meanwhile, the external community refers to a social group called the "santri group" (also known as the "kampung community," while the area where they live is usually called "kauman"). This kauman community helps maintain the Islamic boarding school by providing material support and providing prospective students to study there.

In addition to the Kauman community, Islamic boarding schools have also succeeded in creating "urban santri." These are santri who generally live in cities and rarely have direct contact with Islamic boarding schools. However, they use the teachings they receive from Islamic boarding schools in their social lives, such as the specific profit-sharing (qirad) between capital owners and those who carry out capital turnover (where the portion given to the latter party must be considered wages, not profits). While the values of life in Islamic boarding schools are applicative, meaning they must be translated into daily actions and practices. Of course, the ability of the santri to apply the lessons

they receive is a primary concern of the kiai. Gus Dur further emphasized that Islamic boarding schools are involved in the process of creating a value system that has *two main elements* : imitation and restraint. The first element, *imitation* , is a conscious, continuous effort to transfer the lifestyles of the Prophet Muhammad's companions and the early scholars into the practices of life in Islamic boarding schools. This is reflected in the following: maximum obedience to ritual worship, acceptance of relatively poor material conditions, and high group awareness. The second element, restraint, has its primary manifestation in the strict social discipline in Islamic boarding schools. Singular loyalty to the Islamic boarding school is the basic basis of this discipline, while the ostracism imposed on disobedience is a consequence of the restraint mechanisms used. Besides the moral foundation of a kiai or bu nyai for his personal life. The criteria usually used to measure a student's loyalty to the Islamic boarding school is his sincerity in implementing the lifestyle patterns outlined in the literature on fiqh and Sufism. One form of application of this criterion is the designation of "sinners" for all students who violate and are ostracized.

Life in a pesantren, characterized by asceticism combined with a willingness to carry out all the commands of the kiai/nyai in order to obtain the kiai's blessings, certainly leaves a deep impression on the soul of a student, and this impression will in turn shape his own attitude to life. This attitude of life formed by the pesantren, when brought into the life of the outside community, will certainly also be an ideal choice for the precarious and uncertain lifestyle that is the main characteristic of the transitional conditions in today's society. Herein lies the great attraction of the pesantren, so that many parents are still willing to send their sons and daughters to study there.

This motive can be found, for example, in parents who enroll their children in Islamic boarding schools for a limited period of time, to gain psychological experience that is considered essential for the child. It is very interesting, as illustrated, the efforts of some Islamic boarding schools to develop "public schools" such as junior high and high schools within their environment, where religious knowledge is no longer the primary profession of the students. Meanwhile, the main influence that Islamic boarding schools have on community life lies in personal relationships that penetrate all barriers caused by the differences in strata that exist in society. This relationship is a reciprocal path that has two tasks: organizing spiritual guidance from the Islamic boarding school to the community in matters of civil religion (marriage, inheritance, etc.), and matters of ritual worship, and material-financial maintenance by the community for the Islamic boarding school (in the form of fundraising , etc.). For members of the outside community, Islamic

boarding school life is an ideal that is impossible to realize in their lives: thus the Islamic boarding school is a place that can provide spiritual strength for them at certain times. Furthermore, for Islamic boarding schools that serve as centers of Sufism, their position as centers of movement is attractive. The charismatic qualities of a kiai (Islamic leader) are often also a powerful draw, cooperative principles will certainly be very useful for both parties. For Islamic boarding schools, this relationship will mean obtaining technical guidance and material funds for their own development; for the community, this relationship will reduce the feeling of isolation which can have quite serious consequences if it reaches an optimal point in the form of obsession. From what has been described, it is clear that a process of change is taking place in Islamic boarding schools, particularly in the formation of their values. This change, as well as the challenges faced by Islamic boarding schools today, are more intense than the gradual changes experienced by Islamic boarding schools in the past. Therefore, it can be said that Islamic boarding schools today are at a crossroads that is very decisive for the continuation of their own lives. Islamic boarding schools must choose among various alternatives, not all of which are encouraging. Furthermore, they must make comprehensive qualitative changes, particularly in their attitudes to life (Setiawati, 2022) . Indeed, much progress has been achieved, primarily because today's major Islamic boarding schools are engaged in the process of achieving a balance between the values they have traditionally upheld and the new values that have been massively absorbed into them, particularly as a result of the quasi-political changes since the 1971 general election. Another process currently underway at a high level of intensity is the overt and more fundamental absorption of existing values, particularly in the form of the alarming phenomenon of the shallowing of religious knowledge in Islamic boarding schools. Among these fundamental challenges is the ongoing transfer of responsibility for making final decisions on issues from the kiai to the board meetings, with the implication that more kiai are occupying the position of primus interpares. However, it is known that this process will ultimately end with the end of the kiai's sole authority in the pesantren.

The presence of the Prisma Quranuna Student Islamic Boarding School or later known as the Prisma Islamic Boarding School is part of answering the challenges of Islamic boarding schools in the midst of changing times and at the same time confirming that the Islamic boarding school sub-culture can still be developed with the principles of Islamic boarding schools: *almakhafadhatu 'alal qadimishsholih wal akhdzu biljadidil ashlah* (preserving good old values/traditions and adopting better new values/traditions). Islam needs cultural space, so the presence of the Prisma Islamic Boarding School which was originally a struggle or virtual association of Islamic boarding schools because it was

based on social media on Facebook with PRISMA (Islamic Research and Islamic Society Islamic Boarding School) as a center for Islamic technology and scientification. With certain considerations, reorientation is carried out with the guidance of the times with the spirit of PRISMA (Pesantren Penelitian Sains-Spiritual Moderasi Al-Qur'an) with six core values abbreviated as PRISMA *(Positive emotion, Responsibility, Integrity, Solidarity, Meaningfulness and Achievement).*

1. **Problems faced by counselees with Papuan cultural backgrounds during their studies at IAIN Kudus**

Besides being individuals, humans are also social creatures. So one of the basic human needs is to socialize. However, given Indonesia's heterogeneity and cultural diversity, intercultural interaction is inevitable, while maintaining the spirit of Bhinneka Tunggal Ika (Unity in Diversity). The presence of individuals within a new culture or subculture is often unavoidable. This is evident in the students' experiences when they are sent to study at IAIN Kudus in Central Java, which differs significantly from the culture in Papua. Facing this situation, Papuan students often experience *culture shock* , a feeling of pressure and surprise when confronted with a new environment and culture. A person experiencing culture shock typically feels anxious, confused, and frustrated, as they lose the signs, symbols, and social interactions they know from their native culture. Aang Ridwan explains that *culture shock* is a condition where someone experiences mental and emotional turmoil caused by being unprepared to face a foreign and new culture. These attitudes and conditions can cause stress, frustration, anxiety, lack of self-confidence, and even depression (Ridwan Aang, 2016) . In group counseling conducted by counselors on several occasions, various problems can be found as follows;

Language Problems

Indonesia is a country with many diverse ethnicities with various differences in each region, one of which is language differences (Anggeraini et al., 2019) . Students who come from Papua and live on the island of Java certainly face obstacles when communicating with friends and the surrounding community. Although most of their friends in the environment hang out on campus or Islamic boarding schools more often use popular Indonesian , in everyday interactions they often use the regional language (Javanese), which can cause a little confusion in understanding the meaning of the communication that is taking place. This experience was experienced by students who experienced miscommunication with their classmates. Of all seven Papuan students, all experienced language barriers at the beginning, this gave rise to feelings of inferiority in

them so that they tended to choose silence in discussion forums both in class and at Islamic boarding school studies.

Religious Issues

From the process of sharing experiences, several specific notes generally indicate that they do experience limited access to religious learning. This is inseparable from human resources (HR) and geographical factors. Kaimana, the area where they were born and grew up, is one of the cities isolated by various ocean areas, known as the city of dusk, due to its beautiful sunset views on various corners of Kaimana's coast. At the same time, human resources for Koran teachers are very limited, as are Islamic boarding schools and madrasas, which are rare commodities there. Thus, the limited human resources for teachers and geographical factors mean that Kaimana children in general and these Papuan students also lack experience in Koran study unless they dare to leave school or board in Java, such as Fitri, one of the Papuan students who completed high school in Tangerang, West Java. While other students are already fluent in reading the Koran, some have even memorized the 30 Juz of the Koran, some students from Papua are still in the stage of spelling the hijaizah letters . Another issue is related to women's jurisprudence, the chapter on Thoharoh, the chapter on Menstruation, Papuan students are still not proficient in applying it in their daily lives, for example, there was once a student who had not participated in congregational prayers for almost a month, when confirmed by the administrator, she answered that she was menstruating. This requires special assistance through religious counseling starting with an approach to women's jurisprudence, social monotheism, Sufism, and morals as stated in *the core values* of PRISMA so that they remain confident in interacting with Prisma students who are mostly from Java.

Economic Problems

Apart from social problems, these seven students who come from underprivileged families must be smart in managing scholarships from IAIN Kudus. There are two Papuan students whose parents have died and left them orphans, such as Rita Hafsania Puarada and Fitria Rahmawati Weriu, whose parents are single parents. Geographically, their parents' livelihoods are mostly fishermen and farmers. Only a small number of Civil Servants (PNS) remain in the economic limitation category. Of the seven students, on average, they no longer receive pocket money from their families, so their only source of income is relying solely on scholarships. It's no surprise, then, that those who can't manage their finances well can't pay their mandatory tuition fees. Some haven't even paid their Islamic boarding school fees for nearly two semesters. Even though they're aware

of their children's plight, Papuan parents don't immediately send them pocket money, as is typical for other Javanese parents. Due to their financial constraints, they don't do anything. Through the GusJigang spirit, GusJigang counseling provides support to maintain their enthusiasm in meeting their financial needs. Prisma, integrated with Wakul Mas, provides internships for all students, including students from Papua who are willing to freelance during their free time. By participating in the internship, students also receive free meals and additional pocket money to support their financial needs.

Social Problems (Teenager Social Interactions)

One of the main problems faced by Papuan youth, according to their experience, is excessively free social etiquette. This cannot be separated from the geographical factors they have experienced since junior high and high school. Papuan teenagers generally start junior high school and the school in their village no longer exists. Most villages only have elementary schools. To continue their education, they are forced to cross islands because sub-districts and even villages are often separated by oceans, capes, or straits. This forces Papuan students to board with residents close to their schools, as otherwise, the cost of commuting is prohibitive and financially wasteful. To be more efficient, they are forced to board with residents near their schools. The social costs of having to be away from parental supervision are significant. Meanwhile, they are in puberty, still searching for their identity, forcing them to engage in promiscuous behavior. At a time when understanding of religious ethics is minimal and social spaces for promiscuity are conducive, this is why the HIV/AIDS rate in Papua is so high.

Cultural Issues (Customs and Habits)

The uncertain geographical and political factors in Papua, with ongoing unrest and social unrest, have impacted the character and culture of some Papuan youth, making them feel *inferior* . They lack confidence in their existence when interacting with other youth outside Papua, especially those from Java. Limited access to education, low economic status, and a social status they feel they are still searching for, make them feel inferior. This requires a change in mindset, an inclusive perspective wrapped in religious awareness, as is done in multicultural counseling through egalitarian and dignified qauliyah and kauniyah verses with an awareness that Papuans are another me, likewise Javanese are another me because they are of the same nation, namely Indonesia, as stated in the Youth Pledge.

2. Implementation of Multicultural Counseling for Papuan Students in Islamic Boarding Schools

Ethnic, and characteristic backgrounds, making it very susceptible to cultural biases in the counseling process. From here, counselors are required to have cultural sensitivity, meaning that counselors understand and comprehend the cultural diversity of the clients and the counselor themselves. PRISMA Kudus Student Islamic Boarding School is a research and literacy boarding school based on Gusjigang Leadership whose students are all IAIN Kudus students from various cities and provinces, including some from Java, Kalimantan, Sumatra, and Papua. While the PT referred to in this study is IAIN Kudus. The research subjects were 7 (seven) West Papuan students who were studying at IAIN Kudus, while the counselor was a BK lecturer in the BKPI Study Program at IAIN Kudus. To effectively address multiculturalism in counseling, counselors are required to possess cultural sensitivity and free themselves from cultural biases , understand and appreciate cultural differences, and possess specific skills and sensitivities that are culturally responsive. Therefore, counseling in this context can be viewed as a cultural encounter between counselor and client. (Supriadi, 2001) .

Several counseling services are implemented at the Prisma Islamic Boarding School to assist students experiencing problems within the boarding school environment. These include orientation services, information services, and content mastery services, all delivered during classical guidance sessions every Saturday night. Orientation services are designed to introduce new students and/or individuals to their new environment. New atmospheres and things often make a person feel Confused, feel constrained For carry out an activity. Consequence Don't know to The new environment they enter can slow down the continuity of their learning process in the future. Things Which like This especially will experienced by students who have just entered school (Qi & Yang, 2024) . They need an introduction to various things related to school so that they are expected to avoid maladaptive behavior (deviant behavior) and can quickly adapt to the demands of the new school environment.

The implementation of Orientation Services at the Prisma Islamic Boarding School is always carried out at the beginning of the new school year for all new students, the speakers are the Islamic Boarding School Supervisors together with the Ustadz-Ustadz who teach the book studies facilitated by the Prisma Islamic Boarding School administrators, this orientation event is known as "OBOR Ma'rifat" the main objective is to introduce all the cultures that exist in this Prisma Islamic Boarding School. Where PRISMA is an acronym (Pesantren Riset Sains-Spiritual Mopderasi Al Qur'an) with six

core values abbreviated as PRISMA *(Positive emotion, Responsibility, Integrity, Solidarity, Meaningfulness and Achievement).* In addition to the six core values of Prisma, in this orientation event, a motto was also introduced which became the pillar of Kudus society, which was then practiced in all the lives of Prisma students, namely Gusjigang which became a source of values which at the PRISMA Kudus Student Boarding School were then called *Gusjigang Leadership* as a cultural basis in developing their students, including female students from Papua. Gusjigang Leadership includes three aspects of emphasis, namely *Bagus Laku* (spirituality) , *Pinter Ngaji* (intellectuality) and *Wasis Dagang* (entrepreneurship). Cross-cultural counseling not only requires the intensity of the counselor's involvement with the client, but also requires the counselor's ability to understand the following: the client's physical sensation and psychological states, respect for the client's attitude, religious values, the client's cultural values, flexible attitudes, positive attitudes, and the subject's psychological satisfaction. In general, the impact of implementing Multicultural counseling can be grouped into three areas, namely; Social, Religious and Financial Impacts.

Social Impact

Humans are social creatures who, in their daily lives, always need others to fulfill all their needs (Lopez & Snyder, 2012) . However, because of the many differences in potential possessed by each individual, it often leads to feelings of inferiority or insecurity, a feeling that was initially felt by the seven students from Papua. However, over time, after living in Kudus for a year and after undergoing counseling at the Prisma Islamic boarding school, these feelings of insecurity faded.

Impact of social interaction

Because we have different language styles and cultures, I had difficulty understanding the meaning and words being spoken. Because of these differences, I was a little insecure, not very close to my friends, and I was quiet during class. But over time, I began to understand Javanese." The seemingly closed-off attitude seen by these Papuan students is not an attitude of avoiding others, but rather a form of self-preservation, self-awareness, of the limitations of the language they master, but now after being in Kudus for about a year, they have started to adapt well.

Religious Impact

Religious experience is something that is transcendental between humans, or servants, and their God. However, the impact can be felt to be beneficial in the manifestation of the behavior displayed. In Islamic boarding school educational

institutions, of course, it cannot be separated from the religious experiences and practices that are carried out every day. Likewise with the students from Papua. The students from Papua, in addition to performing Mahdhoh worship at the Islamic boarding school, also participate in traditional worship practices within the Kudus community. This includes visiting the tombs of the Saints of Allah in Kudus, including Sunan Kudus, Sunan Muria, and other Saints. They emulate the cultural wisdom and profound knowledge shared by these beloved ones, and then incorporate them into their daily lives.

D. Conclusion

From the previous explanations, several conclusions can be drawn as follows: the problems faced by Papuan students who are studying at IAIN Kudus and also studying the Koran at Prisma Qur'anuna Kudus are at least 4 (four) things: namely; (1) the problem of language which is different from Javanese so that it often becomes a barrier when there is no compromise; (2) the problem of low religious ability so that it is necessary to appreciate the importance of Islamic rituals in various counseling opportunities; (3) economic problems, because most of them come from weak economic backgrounds; (4) social problems: they often feel inferior due to heterogeneous social interaction factors; (5) cultural problems; namely, it could be a mindset that makes their worldview feel that Papuan culture is not yet advanced while others are more advanced.

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