

# **The Role of Christian Counseling towards Character Building of High School Students in Salemba Adventist School, Jakarta Based on the Theology of Titus 2:6-7a**

Jeremy<sup>1</sup>, Stimson Hutagalung<sup>2</sup>  
Universitas Advent Indonesia  
*Jemy8.h@gmail.com*

## **ABSTRACT**

The purpose of this study is to look the role of Christian counseling towards character building of high school students with a theology of Titus 2:6, 7a as the base of research. The method used in the study is quantitative research by using a survey questionnaire as research tool with five indicators. The research was conducted in Salemba Adventist Academy, Jakarta with 40 high school students as its sample respondents. Data analysis is done using statistical software that analyses mean, standard deviation, t-test, and regression analysis. The result of the study shows that from the five main indicators studied that (1) Titus was commissioned to counsel the youth so that they may be sober-minded in everything, (2) Christian counseling is a ministry that God entrusted to Pastor or a trained-church member, (3) Counseling at school is a program to help students to develop their self-identity, to help students that involved in youth's misbehavior to repent and change, (4) The beginning of one's conduct is in their mind. By the conduct one's character can be known. Therefore, mind is the beginning of the character building, (5) Environment situation is one of the most important factors of building or changing character. Counseling can be made as the environmental situation to build or to change character. Based on the filled questionnaires, it is interpreted that students have a good understanding of the five main indicators. The author suggests to optimize this good situation by conducting systematic and sustainable counseling.

**Keywords:** Theology, Christian Counseling, Character Building.

## **INTRODUCTION**

Building the character is a life-time work. It is written in Proverbs 22:6 Train up a child in the way he should go; and when he is old, he will not depart from it. Though it is a life-time work, there is a time where it is so significant. It is when the children being trained. Therefore, home will the first school before the children go to the formal school. In Indonesia, half of the time of the students are spent in school. The students will be taught to be excellent in academic and personal development. But there are few of the students that

grown slowly to a bad habit. Some called the children are naughty. As an instrument of education, what can the school do to help those students?

In so many ways that the school might do, counselling is one of the ways that has a foundation from the Bible. It's not only relating to the Bible, but it's came from the Bible. Many schools have guidance and counseling department in order to help the students. Therefore, this study will attempt to see the effect of Christian counselling towards the character building of the students in one of Adventist school in Jakarta. The research will be simply using the quantitative research by using a survey questionnaire as research tool with five indicators.

## LITERATURE REVIEW

### Theological Message Titus 2: 6, 7a

The message of verse will be more clearly known when a verse is seen in various translations. Therefore, the author presents several Bible translations for Titus 2: 6, 7a.

(New King James Version) "Likewise, exhort the young men to be sober-minded, in all things showing yourself to be a pattern of good works."

(Greek Bible) "Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν Περὶ πάντα, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων (Tous neoterous nosonauts paronauts)"

The words that must be considered to look for a broader meaning are parakalei, sōphronein and typon. The root word parakalei is παρακαλέω (parakaleó). In the Theological Dictionary of The New Testament, the word parakaleó is a verb. In the daily use of Greek parakaleó states the activities "to call to", "to beseech", "to exhort", "to comfort". It was explained that the "to call to" activity was to call someone to come for a gift or to give help. For example in prayer, humans call on God to ask for help; a doctor or philosopher who calls to visit the consultation room. "To beseech" is an activity that invokes Divine assistance or calls on God in prayer requests. "To exhort" is a persuasive sentence that inspires a person. Similar to encouragement in a military context. "To comfort" is a soothing sentence for those in pain.

Theological Dictionary of The New Testament classifies the use of the word sóphroneó to be related to the activity of rebuking, advising, and pastoral advice from the apostles. The use of the word sóphroneó when reprimanding generally has the meaning of finding an appropriate standard to follow or in other words not to break the rules that have been made. The use of sóphroneó as pastoral advice from the apostles generally means that the apostles encourage Christian life characteristics to be sóphroneó. This was intended to distinguish Christians

from the ridicule made by the Gnostics. Christians distinguish it by showing a good attitude, living simply, being grateful for what they have. Especially for young people in Titus 2: 6 must live in an orderly manner.

Theological Dictionary of The New Testament states that one of the uses of typon is as an example of obedience of faith. Paul sets his life as an example to be emulated by the churches, then Paul invites all Christians so that their life can be an example to others. In this case, the example might stimulate others so they can follow the example because the example was originated and shaped by God. The more life is formed by God's Word, the more life becomes an effective example.

The meaning conveyed by Titus 2: 6, 7a is that the apostle Paul wanted Titus to keep God's people, especially young people, in the truth. Paul gave Titus the way of how to keep young people in the truth, that is by counseling (an oral activity) and making his life as an example. Thus, God, who is the source of advice given by Titus, at the same time He enables Titus to be a good example, and the same God also that will help young people to control themselves in everything.

The counseling activity which is the oral activity found in Titus 2: 6 today is identical to the counseling activity. This is supported by The Seventh-Day Adventist Bible Commentary (SDA-BC) which states that Titus as a young person is a person who will be very successful in counseling the young people he serves.

### **Christian Counseling**

Christian Counseling is one area of service in the church that God has entrusted to His servants, whom He specifically called. Therefore, a servant of God needs to believe and to have faith that God entrusts the Christian Counseling services to him. Another opinion is also conveyed by Jacob Subsada. Jacob stated that "Christian counseling is a unique counseling service, whose core and essence is different from secular counseling. Christian counseling is based on the truth of God's Word. "

The foremost expert in pastoral counseling, Larry Crab gives an opinion from the Bible about the purpose of pastoral counseling by taking the example of the Apostle Paul. He stated that Paul wrote in Colossians 1:28 (exhorting = parakaleo) that his verbal interactions with people (counseling) were always designed to introduce Christian maturity. In a broader range, Christian maturity is developed by (1) dealing with problems that arise with a consistent attitude based on the teachings of the Bible; (2) developing the character that shapes the character (attitude, belief, purpose) of Christ.

## **Guidance and Counseling in School**

Guidance and counseling are needed by students in schools. This shows the vital role of schools in educating the students that they need to receive attention and to be developed. Students who often encounter difficulties as they search for their identities need a counselor to direct them.

Alex believes that school as an educational institution is a place of learning. Learning means changing. Change has a vast scope. From do not understand to understand; from unskill to being skilled; from have no knowledge to have knowledge; from naive to have wisdom. B. S. Sidjabat gives the definition of school in providing education as a consciously and deliberately effort to equip a person, or group of people, to guide him out of one stage (condition) of life to a better stage of life.

Richard S. Sharf explained that the purpose of counseling is to help clients who have problems related to chaos in thinking, emotional suffering, and problematic attitudes. The counselor can use his knowledge of personality theory and psychotherapy or counseling to help the counselee to function better. The development of counseling continues and not only to people in general who have problems, but counseling is also applied to students at school.

### **Character building**

Proverbs 4:23, 'keep your heart with all diligence, for out of it spring the issues of life'. The heart is the place where the process of thinking, weighing, and choosing takes place, the place where an attitude or action begins. It was stated by Siti Lulus that the most important element in forming the character is the mind. Because the mind in which all programs are formed from his life experience, which is the initiator of everything. This program then forms a belief system that can eventually form a pattern of thinking that can influence behavior. . . therefore the mind must get serious attention.

Ellen White states that the thoughts and feelings developed in the early years of each young man determine his life history. The right habit. . . will be part of the character and usually mark the individual's path in life. That character comes from the things that are usually done in a life that gradually becomes a part of a person.

### **The Role of Counseling Guidance on Character Building**

Singgih Gunarsa explained that behavior changes may occur by environmental influences through the learning process or the adapting process as a result of its relationship with the environment. . . Counseling may act as an outside factor that influences with new things, to

replace old things that do need to be changed. Regarding this Gunarsa cites expert views which state that "the counselor or therapist is an environment that client experiences"

Counseling as a good environment to help counselees in changing or forming a noble character can be done with some basic counseling techniques. These techniques are attending, confrontation, spiritual counseling, and supportive.

The attending technique. It is a technique used by the counselor to focus the attention on the client so that clients feel valued and it may foster a conducive atmosphere so that clients are free to express what is in their thoughts, feelings, or behavior. With the purpose of focusing attention, then this technique can not be separated from listening.

The confrontation technique. Jay Adams revealed that confrontation always faces problems where obstacles must be overcome. In overcoming this obstacle, the counselee must be guided to adapt himself to the Bible. . . the main purpose of this confrontation is to change something that ruins the life of the person being guided and achieve changes in character and behavior. In practice when the counselor confronts, Rosita Endang states that the counselor must reveal to the client that the client has to deal with the dysfunction, unproductive behavior or lifestyle in the counseling session (giving feedback); reveal to the client by asking about the inconsistency of the client's answers about his feelings and behavior.

The spiritual technique. The application of this spiritual technique refers to the opinion of Collin, quoting the opinion of a priest who said that a counselor must be aware that every human problem always involves a relationship between God and fellow human beings. Then Collins emphasized that sometimes counselors have the opportunity to introduce the Lord Jesus as Savior, and often as counselors, we pray or read God's word.

Supportive technique. Mutiara quotes Stephen Palmer who states that supportive therapy is psychotherapy aimed at clients both individually and in groups who want to evaluate themselves, look back on how to live life, explore the choices available to individuals and groups and ask yourself what you want in the future. Mutiara added that "the purpose of supportive therapy is to strengthen healthy psychological functioning and adaptive behavior patterns on the client." The adaptive behavior pattern is certainly related to a change. Therefore, this technique can help counselors in helping counselees change and form a noble character.

## **METHODS**

The method used is the descriptive method which is a method of data collection both qualitatively and quantitatively. The aim is to provide a systematic, factual (what is) and accurate picture of the facts, the nature of the problems related to those obtained from research sourced from the data collected.

Based on the explanation of the above research, the authors use the research method to provide information about the problem discussed. The data collection was carried out through library research where data collected from the library and also field research where the data were carried out by asking questions to high school students in Salemba Adventist School regarding the role of Christian counseling towards the character-building that promoted at Titus 2: 6, 7a.

To get a good instrument, it is necessary to test the validation process. A valid instrument is an instrument that can decide what can be seen correctly. This exam validation instrument tries for 21 students at the Cimindi Adventist School, Bandung, with 32 questions.

Collecting the field research data is done by collecting data with data analysis. Descriptive data were collected through a questionnaire survey or questionnaire distributed to 40 students at the Salemba Adventist School, Jakarta.

**Tabel 1. Pengembangan Instrumen**

Bentuk Pernyataan/Pertanyaan	Alternatif Jawaban	Nilai
Positif dan Negatif	Sangat Setuju	5
	Setuju	4
	Ragu-ragu	3
	Tidak Setuju	2
	Sangat Tidak Setuju	1

**Tabel 2. Data Responden**

Jenis Kelamin		Kelas					
Pria	Perempuan	X IPS	X MIPA	XI IPS	XI MIPA	XII IPS	XII MIPA
20	20	11	7	6	7	4	5

Tabel 3. **Inte**

**rpretasi perhitungan mean terhadap skala liker**

Interval Koefisien	Interpretasi
4.21-5.00	Sangat Positif/ Sangat Setuju
3.41-4.20	Positif/ Setuju

2.61-3.40	Netral/ Ragu-ragu
1.81-2.60	Tidak Positif/ Tidak Setuju
1.00-1.81	Sangat Tidak Positif/ Sangat Tidak Setuju

## RESULTS

Tabel 4. **Pekabaran Teologis di dalam Titus 2:6, 7A**

No.	Pernyataan 1-6 (P1-P6)	Mean	Interpretasi
1	Orang muda memerlukan nasihat	4.82	Sangat Setuju
2	Penguasaan diri penting bagi orang muda	4.82	Sangat Setuju
3	Orang muda membutuhkan teladan yang baik	4.77	Sangat Setuju
4	Penyampaian nasihat secara langsung (oral) adalah penting bagi orang muda	4.4	Sangat Setuju
5	Teladan lebih berkuasa daripada perkataan	4.32	Sangat Setuju
6	Penyampaian nasihat secara langsung (oral) adalah untuk menguatkan orang muda	4.3	Sangat Setuju

Berdasarkan respon yang diberikan melalui kuesioner, rata-rata responden memiliki pemahaman yang sangat baik mengenai pekabaran teologis Titus 2:6 7a. Dengan nilai total rata-rata (mean) 4.57 menyatakan bahwa responden sangat setuju dengan pekabaran teologis Titus 2:6, 7a.

Tabel 5. **Bimbingan Konseling Kristen**

No.	Pernyataan 7-12 (P7-P12)	Mean	Interpretasi
1	Konseling yang melibatkan aspek keimanan	4.32	Sangat Setuju
2	Membantu menemukan solusi terhadap masalah	4.55	Sangat Setuju
3	Tuhan merupakan sumber solusi	4.85	Sangat Setuju
4	Membantu memperbaiki karakter	4.6	Sangat Setuju
5	Menjadi sarana untuk memperkenalkan Yesus	4.57	Sangat Setuju
6	Konseling yang berdasarkan Alkitab	4.7	Sangat Setuju

Berdasarkan data angket yang telah diperoleh penulis, responden menyatakan bahwa mereka sangat setuju terhadap pernyataan mengenai bimbingan konseling Kristen. Hal ini dinyatakan melalui nilai total rata-rata (mean) 4.59.

Tabel 6. **Bimbingan Konseling di Sekolah**

No.	Pernyataan 13-19 (P13-P19)	Mean	Interpretasi
1	Siswa yang bermasalah membutuhkan	4.52	Sangat Setuju

	bimbingan konseling		
2	Bimbingan konseling membantu siswa menyadari kesalahannya	4.3	Sangat Setuju
3	Bimbingan konseling membantu siswa dalam mengenali masalahnya	4.22	Sangat Setuju
4	Bimbingan konseling membantu siswa dalam mencari jati diri	4	Setuju
5	Bimbingan konseling adalah kegiatan yang penting bagi siswa	4.3	Sangat Setuju
6	Siswa yang tidak bermasalah juga membutuhkan konseling	4.05	Setuju
7	Bimbingan konseling membantu siswa untuk mengembangkan potensinya	4.32	Sangat Setuju

Berdasarkan angket yang telah diterima oleh penulis, menyatakan nilai total rata-rata (mean) dari indikator bimbingan konseling di sekolah yaitu 4.24. Dengan kata lain kebanyakan responden menyatakan sangat setuju terhadap pernyataan indikator bimbingan konseling di sekolah.

**Tabel 7. Pembentukan Karakter**

No.	Pernyataan 20-25 (P20-P25)	Mean	Interpretasi
1	Merupakan tanggung jawab diri sendiri	4.2	Setuju
2	Dibentuk dari kehidupan sehari-hari	4.5	Sangat Setuju
3	Karakter yang baik berawal dari pikiran yang baik	4.67	Sangat Setuju
4	Karakter adalah hasil dari kebiasaan yang dikendalikan	4.5	Sangat Setuju
5	Konsistensi diperlukan dalam membentuk karakter	4.65	Sangat Setuju
6	Penguasaan diri adalah membatasi diri dari bertingkah laku negatif	4.67	Sangat Setuju

Respon yang diberikan oleh responden melalui angket yang telah disebarkan menyatakan bahwa mereka sangat setuju terhadap pernyataan indikator pembentukan karakter. Pernyataan ini ditandai dengan nilai total rata-rata (mean) yaitu 4.53.

**Tabel 8. Peran Bimbingan Konseling terhadap Pembentukan Karakter**

No.	Pernyataan 20-25 (P20-P25)	Mean	Interpretasi
1	Siswa yang bermasalah seharusnya mendapatkan bimbingan konseling	4.62	Sangat Setuju
2	Teladan yang baik memberikan pengaruh positif terhadap siswa	4.62	Sangat Setuju
3	Bimbingan konseling terhadap siswa dilakukan secara rutin	4.17	Setuju

4	Bimbingan konseling memengaruhi siswa untuk rajin belajar	3.82	Setuju
5	Bimbingan konseling membuat siswa lebih dekat kepada Tuhan	4.22	Sangat Setuju
6	Bimbingan konseling meningkatkan pembentukan karakter mulia pada siswa	4.25	Sangat Setuju
7	Bimbingan konseling melatih penguasaan diri siswa	4.15	Setuju

Berdasarkan respon yang diberikan melalui kuesioner, rata-rata responden memiliki pemahaman yang sangat baik mengenai peran bimbingan konseling Kristen terhadap pembentukan karakter siswa. Dengan nilai total rata-rata (mean) 4.26 menyatakan bahwa responden sangat setuju terhadap pernyataan indikator tersebut.

The results section summarizes the data collected for study in the form of descriptive statistics and also reports the results of relevant inferential stastically analysis (e.g., hypothesis tests) conducted on the data. You need to report the results in sufficient detail so that the reader can see which stasticall analyses were conducted and why, and to justify your conclusions. Mention all relevant results, including those that are at odds with the stated hypotheses (American Psychology Association 2001: 20).

There is no fixed recipe for presenting the findings of a study. We will, therefore, first consider general guidelines and then turn our attention to options for reporting descriptive statistics and the results of hypothesis test.

## **DISCUSSION**

Due to the need of the school in finding ways to help ‘naughty’ students, guidance and counseling came as one of the solutions. For this reason, this study is conducted. This study attempts to check whether Christian counseling been an effective tool or not. The conducted research stated that students understand that God, through the message of Titus 2:6, 7a, wants to help youth by counseling ministry to do their daily life in a sober-minded way; students understand that guidance and counseling in school will help them to observe carefully how they think, act, and responding the circumstances that occur in their life; students realize that the character that is built is beginning in their mind. So, they must keep their minds clear. And Christian counseling might help them to keep it clear.

The findings not only useful for the students but also for the school, especially Adventist school. The Adventist school that has not guidance and counseling yet, may see the benefits of having it in their school. The Missions/Conferences under the Education department also may recommend the school to open and to enhance the guidance and counseling service.

This study is only to see the effectiveness of Christian counseling services in one school. It is meant to be an example for other schools. For further research, one may conduct research that analyses the results of Christian counseling services in one school before and after they provide it. It will give a more interesting value and knowledge.

### **Conclusion**

Based on the results, 1) the students understand that God, through Titus 2:6-7a, has provided counseling as a way to help youth to deal with their daily life in a sober-minded attitude. 2) The students realize that Christian counseling may help them to see and to know God in every aspect of their life. 3) The students know that the school is helping them to build a better character through Christian counseling. 4) The students understand that to build the character they must deal with their mind first; that filling their mind with biblical thoughts might help them in building character. 5) The students realize that Christian counseling service functioned as an environment that will help that to adapt, to fix, and to build the noble character.

This study still needs enhancement to answer the wants of the schools. Since this study is limited to only to see the effectiveness of Christian counseling service in one school, therefore, the other researcher may enhance it in many various methods. From the various methods, researchers may find another pro and cons in using Christian counseling in school to help the students to build their character.

### **REFERENCE**

- Adams, Jay E. *Anda pun Boleh Membimbing*. Malang: Yayasan Penerbit Gandum Mas, 1986.
- Agustiana, Siti Lulus. *Hubungan Latar Belakang Keluarga Terhadap Pembentukan Karakter Siswa di MTs. Wachid Hasyim Surabaya*. Surabaya: UIN Sunan Ampel Surabaya, 2015.
- Arifin, Zaenal. *Keutuhan Wacana*. Tangerang: Pustaka Mandiri, 2010.
- Barnes, Albert. *Barnes Notes on The Old & New Testament—Thessalonians – Philemon*. Michigan: Baker Book House, 1980.
- Carter, Charles W., & Ed. *The Wesleyan Bible Commentary*. (Michigan: Baker Book House, V, 1979.
- Collins, Garry R. *Effective Counseling*. Canada: Creation House, 2010.

- Crabb, Larry. *Konseling yang Efektif dan Alkitabiah*. Bandung: Kalam Hidup, 1995.
- Friedrich, Gerhards, Ed. *Theological Dictionary of the New Testament*. Michigan: WM. B. Eerdmans Publishing Company, 1993.
- Gunarsa, Singgih D. *Konseling dan Psikoterapi*. Jakarta: BPK Mulia, 2011.
- Marbun, Alex Halomoan. *Masalah dan Prevensi Penyalahgunaan Obat di Kalangan Remaja Siswa Perguruan Advent di Kota Bandung*. Bandung: Institut Alkitab Tiranus Bandung, 2003.
- Muhidin, Sambas Ali, Maman Abdurahman, *Analisis Korelasi, Regresi dan Jalur dalam Penelitian*. Bandung: Pustaka Setia, 2007.
- Mujono, Epafras. *Diktat Kuliah—Bimbingan dan Penyuluhan*, sem. IV, 2010.
- Mulawarman, *Buku Ajar Pengantar Keterampilan Dasar Konseling bagi Konselor Pendidikan*. Semarang: Fakultas Ilmu Pendidikan Universitas Negeri Semarang, 2017).
- Mutiara. *Penerapan Terapi Suportif untuk Meningkatkan Manajemen Emosi Negatif pada Individu yang Memiliki Pasangan Skizofrenia*. (Jurnal Muara Ilmu Sosial, Humaniora, dan Seni Vol. 1, No. 1, 2017.
- Nichol, Francis D., Ed., *The Seventh-Day Adventist Bible Commentary*. Washington D.C.: Review And Herald Publishing Association, VI, 1957.
- Nichol, Francis D., Ed.,. *The Seventh-Day Adventist Bible Commentary*. Washington D.C.: Review And Herald Publishing Association, VII, 1957.
- Sharf, Richard S. *Theories of Psychotherapy and Counselling*. USA: Thomson Higher Education, 2008.
- Sidjabat, B. S. *Strategi Pendidikan Kristen*. Yogyakarta: Yayasan ANDI, 1996.
- Sugiyono, *Metode Penelitian Bisnis*. Bandung: Alfabeta, 2004.
- Susabda, Yakub. *Menjadi Konselor Profesional*. Yogyakarta: ANDI Offset, 2007.
- Susabda, Yakub. *Pastoral Konseling*. Malang: Yayasan Penerbit Gandum Mas, 2001.
- White, Ellen G. *Pikiran, Karakter dan Kepribadian* Bandung: Indonesia Publishing House, I, 2015.
- Young, Robert. *Young's Analytical Concordance to The Bible*. Nashville: Thomas Nelson Publisher, 1995.