

Educational Value of Character Syech Muhammad Arsyad Al-Banjari and Implications in Guidance and Counseling Services

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Keywords: Character Education Values, Guidance Services and Counseling, Syech Muhammad Arsyad Al-Banjari.

Abstract: Character education is currently a hot topic in the world of education, especially formal education in schools. The government also supports through the reinforcement of strengthening the character education. Indonesia is rich in culture of course has characteristics in every area scattered from sabang to marauke. South Kalimantan as one part of Indonesia has a special characteristic of its strong community with religious keislaman, which where the nuance is instilled by one of Syech Muhammad Arsyad Al-Banjari. He is a great scholar in South Kalimantan Province and he is a very productive person in his time. Many of the books he corals include: (1) sabilal muhtadin (fiqh book), (2) ushuluddin treatise (tauhid), (3) tuhfatul raghibin (tauhid book), (4) kanzul ma'rifah (tasawuf) (7) al-qawlul mukhtashar (book about Imam Mahdi), (8) books of astronomy (astronomy), (5) the book of astronomy, (5) lugthatul 'ajlan, , (9) fatawa sulaiman kurdi (containing his fatwa Sulaiman Al-Kurdi), (10) kitabun marriage (marriage procedure in Islamic Shari'a). From the books of this reef there are many values of character education with Islamic religious content. These values will be the main focus of researchers to move information and analyze the information through the design of realistic ethnographic research, resulting in a concept of character education. Furthermore, for the results of this study provide a meaningful contribution to the world of education then through this guidance and counseling services will be the concept of character education Syech Muhammad Arsyad Al-Banjari in one unit so that gave birth to a new concept.

1 INTRODUCTION

Syech Muhammad Arsyad Al-Banjari is a prolific writer many books that he corals include: (1) sabilal muhtadin (fiqh book), (2) ushuluddin treatise (tauhid book), (3) tuhfatul raghibin (tauhid book) , (4) kanzul ma'rifah (Sufism), (5) lugthatul 'ajlan (the book of jurisprudence specifically on women's issues), (6) the book of faraid (book of inheritance division), (7) al-qawlul mukhtashar (book containing Imam Mahdi), (8) astronomical books (astronomy), (9) fatawa sulaiman kurdi (containing his fatwa Sulaiman Al-Kurdi), (10) kitabunikah (marriage procedure in Islamic sharia). From the books that he coral there are many values of character education with Islamic religious content. These values, when applied to formal education institutions, will certainly be a value that means to all of us in shaping the character of the nation's children which have been mandated in Law No. 20 of 2003 concerning the Indonesian National Education System.

We need to realize that the character values of the Indonesian people who are rich in the variety of cultures, tribes and religions are beginning to fade away, along with the entry of western culture which clearly contradicts our culture in Indonesia. Ramd hani (2014) explains the crisis of character or morality is characterized by an increase in the crime of violence, drug abuse (drug), pornography and porno-action, and promiscuity. Not a few of us met the news on television, newspapers, and online media that discusses the moral deterioration of the nation as well as the association Besas Tauran, drugs, and so on. Between (2015) reported on the online media, there are two junior high school students who do nasty in Tangerang caught the local municipal police officers were doing nasty behind the building of Highways and water resources in the district of Tangerang regency Tigaraksa. Both of them committed immoral acts under lush trees and were finally secured by Satpol PP officers. When asked and taken to the Satpol PP office, the two

different types of students admitted their actions. From the cases of lewd acts committed by a generation of underage nation we can imagine how big the morality of the nation's children today is.

Guidance and counseling services that are integrated in the world of education certainly cannot be underestimated. This is because guidance and counseling services also contribute to realizing the Indonesian national education system. The guidance and counseling service itself is a process of assistance provided to individuals by S1 qualified education experts in the field of guidance and counseling, so that individuals develop optimally in accordance with the stages of development. Gibson and Metchell (2011: 43) counseling is a helping profession which means a concept that underlies the role and function of counselors in the community, as a helping profession whose members are specially trained and licensed to carry out a unique but meaningful process of assistance. individuals served. Glading (2012: 8) counseling is a process in the form of development or intervention. The counselor focuses on the target client. So counseling involves both choice and change. Furthermore Sutirna (2013: 12-13) guidance and counseling is assistance provided by one (teacher / counselor / tutor) so that those who are given services are more focused and can make decisions appropriately for themselves and their environment for today, a future that will come.

Based on the conditions described, of course, if the values of Syech Muhammad Arsyad Al-Banjari's character education are integrated into guidance and counseling services, we can assume that guidance and counseling services with the contents of character education values can answer children's moral problems. current nation. The noble values of South Kalimantan's culture that are identical with

religious Islam become preserved. Apart from that, guidance and counseling services with the contents of the values of Syech Muhammad Arsyad Al-Banjari character education can be used as an alternative for practitioners in formal education institutions, especially practitioners in the field of guidance and counseling to realize the Indonesian National Education System .

2 METHOD OF RESEARCH

2.1 Research Approach

In accordance with the focus of this study, namely analyzing the values of Syech Muhammad Arsyad Al-Banjari's character education and its implications in guidance and counseling services, the research approach used is qualitative.

2.2 Research Design

In this study the design used by researchers was an ethnographic design in which researchers used a type of realist ethnography. Creswell (2015: 936) Realist ethnography is a popular approach used by cultural anthropologists, objective explanations of situations that are usually written in the third person.

2.3 Data Collection Instruments, Data Sources, Research Data Analysis

The following picture relates to data collection carried out by researchers to obtain data. Can be seen in table 1 below.

Table 1 Data Collection Instruments, Data Sources, Research Data Analysis

| Instrument | Data Type | Subject | Aim | Analysis |
|----------------------|-------------|---|--|--|
| Interview guidelines | Qualitative | Syech student Muhammad Arsyad Al-Banjari, Juriat Syech Muhammad Arsyad Al-Banjari | Knowing the factual conditions of the educational values of the Syech character Muhammad Arsyad Al-Banjari | Qualitative Descriptions (The Analysis Model isactive).(Sugiono, 2011, 334) |
| Expert Validation | Qualitative | Academics with at least a doctoral degree | Analyzing the basic concepts of Islamic guidance and counseling (Empirical Study of Syech Muhammad Arsyad Al-Banjari Character Education Values) | Qualitative Descriptions (The Analysis Model isactive).(Sugiono, 2011, 334) |
| Documentation | Qualitative | Tomb guard Syech Muhammad Arsyad Al-Banjari | Knowing the factual conditions of Syech Muhammad Arsyad Al-Banjari's relics | Qualitative Descriptions (The Analysis Model isactive).(Sugiono, 2011, 334) |

3 RESULTS

In accordance with the focus of the research in which research conducted a study to see how the values of character education taught by Syech Muhammad Arsyad Al-Banjari, as well as the description regarding the implementation of character values taught by Syech Muhammad

Arsyad Al-Banjari on guidance and counseling services.

Of course this is not easy for researchers, based on data obtained by researchers during the field, with a variety of different data sources to get maximum results. The following are the results of research obtained by researchers so that they can be seen in the table below.

Table 2 Factual Conditions of Syech Muhammad Arsyad Al-Banjari's Educational Values

| No. | Story Description | Value of Character Education |
|-----|---|---|
| 1 | Syech Muhammad Arsyad Al Banjari, he was born in Lok Gabang village on Thursday morning at 15 Shofar 1122 H, to coincide with March 19, 1710 M. The first child of a devout Muslim religious family, Abdullah and Siti Aminah. Since his childhood, Allah SWT has shown strength in him that distinguishes him from his peers. Where he is very obedient and pious to his parents, as well as honest and courteous in association with his friends. Allah SWT also bestowed upon him the intelligence of thinking and artistic talent, especially in the fields of painting and khat (calligraphy). | <ul style="list-style-type: none"> ✓ Relegius ✓ Honest |
| 2 | Arriving in South Kalimantan, Syech Muhammad Arsyad Al-Banjari was given a plot of land by the sultan. The land but he used for agricultural business ventures, he used also to establish schools, like boarding schools in Java -pesantren. Ren Pesant in addition to teaching he used as well as the party message. This is the first stephe made in the framework of renewal efforts in the field of religion. | <ul style="list-style-type: none"> ✓ Environmental care ✓ Social care ✓ Responsible ✓ Spirit of nationality ✓ Love the country |
| 3 | <p>When delivering his knowledge, Syech Muhammad Arsyad Al-Banjari has several methods, in which one another supports one another. The methods are:</p> <ol style="list-style-type: none"> 1. Bil things, good example (uswatun hasanah) which is reflected in the behavior, movements and everyday words and witnessed directly by his students. 2. Bil-oral, by holding teaching and recitation that can be followed by anyone, both family, relatives, friends and friends. 3. Bil-kitabah, using talents that he had in the field of writing, so that was born through the sharpness of the questioners of the books that became the people's responsibility. His most monumental hand is the book Sabilal Muhtadin Littafaquh Fiddin, whose fame reached Malaysia, Brunei and Pattani (southern Thailand). <p>The most famous book by Sheikh Muhammad Arsyad is Kitab Sabilal Muhtadin, or complete is the Book Sabilal Muhtadin lit-tafaquh fi amriddin, which means in the free translation is "The way for people who are guided to explore religious matters". Sheikh Muhammad Arsyad has written for teaching and educational purposes, several other books and treatises, including:</p> <ol style="list-style-type: none"> 1. The Book of Ushuluddin, commonly called the Twelfth Book of Nature, 2. Book Tuhfatur Raghabin, which is a book that discusses questions of faith and deeds, 3. Book Nuqtatul Ajlan, namely the book about women and orderly husband and wife, 4. Kitabul Fara-idl, inheritance law. <p>From some of his treatises and some important lessons that he immediately taught, his students were then compiled and became a kind of Terms of Law, namely about the requirements of creed, prayer, purification, fasting and relating to it, and for which it is commonly called the Parukunan Book. As</p> | <ul style="list-style-type: none"> ✓ Friendly / communicative ✓ Creative ✓ Like to read |

| No. | Story Description | Value of Character Education |
|-----|--|---|
| | for the field of Sufism, he also wrote down his thoughts in the Book of Kanzul-Makrifah. | |
| 4 | After more than 30 years Sheikh Muhammad Arsyad studied in the holy land, he finally mastered various fields of religion, in fact he and his friends did not want to go home and wanted to continue their studies in Egypt, but the intention was canceled due to their teacher Syekh Sulaiman Al-Kurdi who stated that their knowledge is deep and wide enough and more important to give lessons and guidance to their respective communities, finally they obey their teacher's advice, | <ul style="list-style-type: none"> ✓ Discipline ✓ Hard work ✓ Mandiri ✓ Democratic ✓ Curiosity ✓ Love the country |
| 5 | The role of Syech Muhammad Arsyad Al-Banjari in the Banjar Sultanate was to try to propose to the sultan to form the office of Mufti, while the purpose of establishing this institution was to establish fatwas from every issue that arose, lead and protect Muslims to be able to comprehend and pass Islamic teachings perfectly including the application of Islamic law. This institution is also able to bridge the problems faced by the ummah about religion with the sultan as the ruler, and the issue of expansion related to the community, so that when the sultan gets difficulties about religious issues he can ask for a fatwa or advice from eapda mufti. The first mufti in the Banjar Sultanate was the grandson of Muhammad Arsyad Al-Banjari namely Muhammad As'ad (son of the Syarifah and Usman line) and in the 19th century AD the leadership of the Mufti office was always held by Syech descendants Muhammad Arsyad Al-Banjari | <ul style="list-style-type: none"> ✓ Tolerance ✓ Appreciate achievements ✓ Love peace |

Table 3 Implications of Character Education Values Syech Muhammad Arsyad Al-Banjari in Guidance and Counseling Services

| Framework | Guidance and counseling | Syech Muhammad Arsyad Al-Banjari Character Education Value | Implications of Character Education Values Syech Muhammad Arsyad Al-Banjari in Guidance and Counseling Services |
|---------------|--|---|---|
| Understanding | <p>Guidance is assistance given to individuals to be able to choose, prepare themselves, and hold positions and get progress in their chosen positions.</p> <p>Counseling is a systematic effort given by counselors to counsees in an atmosphere of face-to-face relationships aimed at overcoming a problem / disorder</p> | The value of Syech Muhammad Arsyad Al-Banjari's character education is a meaningful value for the life of humanity in the world as a provision for eternal life in the hereafter. Value of character education is taught by Shaykh Muhammad Al-Banjari Arsyad through proselytizing methods bil-Lisan, proselytizing bil-It, and proselytizing bil-kitabah. | Guidance and counseling services with the contents of the values of Syech character education Muhammad Arsyad Al-Banjari is a service of assistance provided by people who are experts in the provision of guidance and counseling by optimizing an effective communication, focusing on the goals achieved, and utilizing reading material references as alternative to help individuals who have problems, so that the problem is reduced and loosened so that individuals can develop according to their respective stages of development. |
| Aim | <p>The purpose of guidance and counseling in general: To help individuals develop themselves optimally according to their developmental and predisposing stages, and in accordance with the positive demands of their environment.</p> <p>The purpose of guidance and counseling specifically:</p> | <p>The purpose of Syech Muhammad Arsyad Al-Banjari's educational values:</p> <ol style="list-style-type: none"> a. Correct individual behavior that is not in accordance with Islamic values. b. Establishing a harmonious connection with family and society in acting out the responsibility of forming and instilling | <p>The purpose of guidance and counseling services with the contents of the educational values of the Syech Muhammad Arsyad Al-Banjari character are:</p> <ol style="list-style-type: none"> a. In general, that is to help individuals achieve cognitive, affective, and spiritual maturity in order to be useful for the benefit of the people. b. In particular, namely to build and shape the personality of individuals who are Islamic |

| Framework | Guidance and counseling | Syech Muhammad Arsyad Al-Banjari Character Education Value | Implications of Character Education Values Syech Muhammad Arsyad Al-Banjari in Guidance and Counseling Services |
|-----------|--|--|--|
| | The general purpose description that relates directly to the problems experienced by the individual concerned, according to the complexity of the problem. | the values of the character of religious Islam. c. Forming individual personalities that are independent, creative, and have a sense of responsibility to themselves and others. | religious, so they can feel, think, and act according to / have been determined in Islamic Shari'a . |
| Principle | There are several principles of implementing guidance and counseling including: a. Guidance is a process of helping individuals so they can help themselves in solving problems they face. b. The guidance should be starting point (focusing) on the individual being guided c. Guidance is directed at individuals and each individual has its own characteristics. d. Problems that can be resolved by the guidance team within the institution should be left to experts or institutions that are authorized to resolve them. e. Guidance starts with identifying the needs felt by individuals who will be guided. f. Guidance must be flexible and flexible in accordance with individual and community needs. g. The guidance program in a particular educational institution must be in accordance with the education program at the institution concerned. h. The implementation of a guidance program should be managed by people who have expertise in the field of guidance, can | The principle of the educational values of the Syech character Muhammad Arsyad Al-Banjari, namely: a. Using the bil-Lisan method, bil-Hal, bil-Kitabah as the main method in forming and developing Islamic values so that individuals form distinctive characteristics. b. Establish an individual mindset to be able to innovate, think openly, be creative, productive, and reflective. c. Developing Qolbu (heart) of individuals to always have faith and devotion to Allah SWT, to be honest, trustworthy, and empathetic. d. Building a sense of self for mutual respect among religious people, tolerance, mutual cooperation, love of the country, love of peace, and a sense of national spirit. | The principle of guidance and counseling services with the educational values of the Syech character Muhammad Arsyad Al-Banjari: a. The bil-Lisan method, bil-Hal, bil-Kitabah as the main method to help individuals develop towards the better by emphasizing Islamic religious values as their distinctive characteristics. b. Guidance and counseling with the contents of the values of the Syech character education Muhammad Arsyad Al-Banjari focuses on the formation, development, and building of the main foundations in individual personalities so that they can be useful for the people. c. Guidance and counseling with the contents of the educational values of the Syech character Muhammad Arsyad Al-Banjari restores the nature of the individual, in which the individual is a creature so there is no effort except with the permission of Allah SWT. d. Executing in Guidance and counseling with the contents of Syech Muhammad Arsyad Al-Banjari's character education values is an individual who has a mindset towards a better direction for himself and others, has a soft and clean heart so that a high sense of empathy arises, and have a sense that is sensitive to the surrounding environment, |

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|-----------|--|--|---|
| | <p>worktogether and use relevant resources that are inside or outside the education provider.</p> <p>i. Should the guidance program be evaluated to find out the results and implementation of the program</p> | | |
| Function | <p>The function of guidance and counseling is:</p> <ol style="list-style-type: none"> Function of understanding Prevention function Alleviation function Maintenance and development functions | <p>The function of the education of the Syech character Muhammad Arsyad Al-Banjari, namely:</p> <ol style="list-style-type: none"> The function of understanding is where human nature is a creature that has no power and effort except Allah SWT. Prevention function as an effort to avoid the impossible content. The function of developing the natural potential of individuals as noble beings from other creatures. | <p>The function of guidance and counseling services with the educational values of the Syech character Muhammad Arsyad Al-Banjari:</p> <ol style="list-style-type: none"> The function of fahmatan lilalamin, which is where guidance and counseling services bring a good thing for all humanity. The lillahitaala function, that is, when carrying out the individual therapeutic process, realizes that everything is only at the will of Allah SWT, humans can only pray, strive, aim and trust. Inner penentram function, where therapeutic services are given to individuals who are problematic so that the problem is alleviated, issued, and stopped, and returned to a straight path. The function of moral control, where guidance and counseling services are given to control individual behavior so as not to deviate. Guide function, where this service is given to individuals who are served so that they live their lives in the world in accordance with the provisions that already exist in the Qur'an and Hadith. |
| Field | <p>The field of guidance and counseling includes:</p> <ol style="list-style-type: none"> Personal Social Learn Career | <p>The focus of the field of Syech character education Muhammad Arsyad Al-Banjari, which focuses on the benefit of the people, and this is reflected in the books of essays, including:</p> <ol style="list-style-type: none"> The book of Usuluddin, talks about monotheism and to recognize the attributes of Allah SWT. Kitabun Nikah, discuss the issue of marriage. The Book of Faraidh, | <p>The field of guidance and counseling services with the educational values of the Syech character Muhammad Arsyad Al-Banjari:</p> <ol style="list-style-type: none"> Personal Field, namely helping counselees to understand, assess, and optimize their potential. The Social Sector, which helps counselees understand, assess, and optimize their potential, related to human relations or between humans while living life in the world as provision in the hereafter. Field of Learning, which helps to be able to optimize learning skills |

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|-----------|---|--|---|
| | | <p>talks about inheritance law</p> <p>d. The Book of Tuhfatur Ragibin, talks about groups of people.</p> <p>e. As well as, the most phenomenal is the Book of the Abi-ul-Muhtadîn fit-Tafaqquh bi Amrid-Dîn (which means: The Way of the Seekers in Studying Religious Cases).</p> | <p>by referring to the Qur'an and the Hadith as the first and foremost source, so that an independent attitude in the counselee develops skills and learning styles.</p> <p>d. Careers, in this service counselors provide assistance in the form of career planning services, career interest directions, and direction of future work prospects for the counselee served by optimizing the internal and external factors of the counselee so that the counselee served can determine the future of his career.</p> <p>e. The Family Sector, which is to help the counselee who is served in order to realize a family that is sakinah, mawaddah, andwarahmah .</p> <p>f. Islamic Religious Sector, which helps counselees to be able to recognize their nature as creatures on earth, restore counselees to a straight path, stabilize their faith to always behave well in accordance with the demands of Islamic Shari'a.</p> |
| Principle | <p>The principle of guidance and counseling, namely:</p> <p>a. Privacy principle</p> <p>b. Principle of volunteerism</p> <p>c. Principle of openness</p> <p>d. The principle of the present</p> <p>e. The principle of independence</p> <p>f. Principle of activity</p> <p>g. Principle of dynamism</p> <p>h. Integrity principle</p> <p>i. The norm of negativity</p> <p>j. Expertise Principle</p> <p>k. The principle of the case</p> <p>l. The principle of Tutwuri Handayani</p> | <p>The principle of Syech Muhammad Arsyad Al-Banjari character education:</p> <p>a. Godhead principle</p> <p>b. Principle of honesty</p> <p>c. Principle of tolerance</p> <p>d. Democratic principle</p> <p>e. Principle of change</p> | <p>The principle of guidance and counseling services with the educational values of the Syech character Muhammad Arsyad Al-Banjari:</p> <p>a. The principle of divinity, which is the principle by which everything comes from God and returns to God, so here the role of the counselor is limited to the individual intermediary to a change.</p> <p>b. The principle of honesty, this principle is used for each of the individuals (counselors and counselees) in which all behaviors and actions are in accordance with the conditions as they are.</p> <p>c. The principle of tolerance, which is where each individual (counselor and counselee) respects one another for differences.</p> <p>d. The democratic principle, that is, every individual (counselor and counseling) who conducts the therapeutic process has the same orequal rights by prioritizing discussion on the</p> |

| Framework | Guidance and counseling | Syech Muhammad Arsyad Al-Banjari Character Education Value | Implications of Character Education Values Syech Muhammad Arsyad Al-Banjari in Guidance and Counseling Services |
|-------------------------|---|---|---|
| | | | <p>results of the agreement by prioritizing religious values and norms, laws and customs regulations, applicable knowledge.</p> <p>e. The principle of change, namely between counselors and counselees together set goals that today must be better than the previous day, in this case the patience of the counselor must be truly good, and the counselee's belief must be truly that the counselor is the intermediary of the counselee leads on a better change.</p> <p>f. The principle of confidentiality, namely the counselor as the service provider can really keep the secrets of the counselee served.</p> <p>g. The principle of expertise, namely where the counselor as an individual who provides services, in carrying out his duties must really pay attention to professionalism at work and if needed other professional staff the counselor can collaborate on work with an agreed counselee.</p> <p>h. Tut wuri handayani's principle, namely to require guidance and counseling services as a whole to create a nurturing atmosphere, develop exemplary and provide stimuli and encouragement as well as the widest opportunity for counselees to progress.</p> |
| Criteria for Counselors | <p>Counselor criteria:</p> <ol style="list-style-type: none"> Having mastery of knowledge Emotional mastery Understanding of personality Can be trusted Have good psychology | <p>Criteria for individuals who can instill Syech Muhammad Arsyad Al-Banjari's educational values, namely:</p> <ol style="list-style-type: none"> Religious Honest Tolerance Discipline Hard work Creative Mandiri Democratic Curiosity Spirit of nationality Love the country Appreciating Achievement Friendly / communicative Love peace | <p>Criteria for counselors in guidance and counseling services with educational values of Syech Muhammad Arsyad Al-Banjari characters:</p> <ol style="list-style-type: none"> The counselor must have good faith so that it becomes a role model for the surrounding audience. Counselor, as professionals, do not necessarily rely on the professionalism in their work, but more than that counselors should and must realize that all the successful delivery of services that are interfering tangan helakasanakan Allah so that they remain tawadhu counselor in run the tasks and functions as professionals. Counselors as experts who are always able to innovate and show |

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| | | o. Like to read p. Environmental care q. Social care r. Responsible | creativity, and have broad insights in the implementation of guidance and counseling services by taking into account the rules of values, norms, and applicable laws with the main guidance to the Qur'an and Hadith. d. Counselors can and are able to control every action or speech verbally while doing therapeutic processes or in everyday life in other communities. e. Counselors can establish good cooperation with other professional staff by prioritizing a sense of responsibility. f. The counselor in carrying out therapeutic services is able to maintain the confidentiality expressed by the counselee so that the counselor truly maintains the trustee of the counselee in himself, in this case the counselor is truly trustworthy. |

4 CONCLUSIONS

The following conclusions from the results of research conducted by researchers.

- The value of Shaykh Muhammad Arsyad Al-Banjari's character education is value: (1) religious, (2) honest about caring for the environment, (3) caring for the social, (4) responsibility, (5) national spirit, (6) love for the country, (7) friendly / communicative, (8) creative, (9) fond of reading, (10) discipline, (11) hard work, (12) independent, (13) democratic, (14) curiosity, (15) love homeland, (16) tolerance, (17) respect for achievement, (18) love of peace .
- Regarding the factual conditions of the education of Syech character Muhammad Arsyad Al-Banjari, based on the narrative of the subject of the study and the stories of his lifetime Syech Muhammad Arsyad Al-Banjari possessed and taught the values of character education through various methods, including:
 - ✓ Bil-case, exemplary good (uswatun hasanah) are reflected in the behavior, gestures and speech-word daily and directly witnessed by his student.

- ✓ Bil-oral , by holding teaching and recitation that can be followed by anyone, both family, relatives, friends and friends.
 - ✓ Bil-kitabah , using talents that he had in the field of writing, so that was born through the sharpness of the questioners of the books that became the people's responsibility. His most monumental hand is the book Sabilal Muhtadin Littafaquh Fiddin, whose fame reached Malaysia, Brunei and Pattani (southern Thailand).
- The establishment of the basic concepts of guidance and counseling services with the contents of the educational values of Syech character Muhammad Arsyad Al-Banjari.

ACKNOWLEDGEMENTS

We would like to thank the Ministry of Research, Technology and Higher Education The Republic of Indonesia has funded this research through the Beginner Lecturer Research scheme grant.

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