
**DYNAMICS OF MATURITY OF MUSLIM PEOPLE OF
PROBO AS THE MINORITY IN CHRISTIAN SURROUNDINGS**

Ningsih Fadhilah, Uswatun Khasanah
Institut Agama Islam Negeri (IAIN) Pekalongan
Email: *ningsihfadhilah.nf@gmail.com, annaarif13@gmail.com*

Abstract:

Religious maturity is a person's ability to understand, live, and apply the noble values of religion he embraces in everyday life. If religious maturity has existed in a person, then all his deeds and religious behavior are always taken seriously and nurtured on a sense of responsibility rather than on the basis of mimicry and merely follow-up. Therefore in Muslim minority society, religious maturity is very important as a defensive fortress against the efforts of Christianization in the region. The main objective of this research is to increase the maturity of Muslim minorities through the counseling strategy of Islam. So the purpose of this research is to find out the religious maturity of minority Muslim community of Purbo Hamlet before and after being given counseling service of Islamic counseling through religious guidance and to know the effectiveness of the strategy of Islamic counseling guidance through religious activities as media of da'wah towards increasing of religious maturity of Muslim minority of Purbo Hamlet Jolotigo Village. This research is an experiment, using quantitative approach with pre-experimental research type and research model one group pre-test post-test design. Two measurements were conducted on aspects of religious maturity, i.e. pre-test and post-test or before and after the counseling service of Islamic counseling. The subjects of 73 household heads and samples taken were 20 persons. The instrument used is to use a questionnaire covering 5 aspects; differentiation, dynamic character, moral consistency, integral and integral heuristics. Research data are also taken through interviews, observation and documentation. The result of this study concluded that: (1) the maturity of the minority Muslims before treatment had the average score of pre-test 74.6, meaning the religious maturity of the Muslim minority family was "less"; (2) the maturity of minority Muslims after the treatment of the score increased in the post test of 85.4, including the category "fair"; (3) counseling strategy of Islamic counseling through religious coaching has proved effective in increasing the maturity of the minority Moslems, seen in the probability value below 0,05 ($0.0005 < 0,05$).

Keywords : *Muslim Minorities, Religious Maturi*

A. INTRODUCTION

Humans have essentially two kinds of developments, namely the development of physical and spiritual development. Physical development is measured by chronological age. The peak of human physical development is called maturity. Instead, spiritual development is measured by the level of *abilities*. The achievement of a certain level of abilities for spiritual development is called *maturity*¹. One of the maturities is the maturity of religion.

Maturity of religion is a person's ability to understand, live, and apply the noble values of a religion he embraces in everyday life². A mature person is not only firmly upholding the religious beliefs he embodies and is manifested in everyday life responsibly, but also is accompanied by thoughtful religious knowledge. If religious maturity has existed in a person, all his deeds and religious behavior are always taken seriously and nurtured on a sense of responsibility rather than on the basis of mimicry and merely following-up.

Based on the results of preliminary research through conducting interviews with Chief of Purbo Hamlet, Jolotigo Village, Talun Sub-District of Pekalongan Regency³ it is obtained information that there are two religions adopted by people of Purbo, namely Islam and Christianity. The population of Purbo Hamlet is 209 people, 35% are Muslims and 65% are Christians. Islam becomes a minority society. Although if viewed the percentage is not too far away, especially when viewed at the level of Jolotigo Village, Islam is still classified as the majority. However, this needs to be a specific concern because in Purbo Hamlet is in many ways Muslim Purbo become a group left behind, religious activities are not well developed due to minimal facilities, infrastructure and human resources. In contrast, the activities of the Christian community are much more developed, supported by good facilities, adequate human resources, and adequate infrastructure. Indeed, according to information from Bapak Widiyanto as Chief of Purbo Hamlet, there is currently underway the development of Java Christian Church of Purbo with 1 (one) billion Rupiah funding. This shows that the serious threat of Christianization in Purbo Hamlet. If the Muslims of Purbo do not have a strong religious fortress, it is quite possible that in the next few years the percentage of the Muslim community in Purbo is diminishing and actually becoming a backward and minority group in the middle of Pekalongan Regency known as the city of Santri (Muslim Scholars).

The existence of da'wah (Islamic preaching) in facing the challenge of Christianization is needed to keep the people from destruction. This step is assumed to be an alternative solution that needs to be done in order to build a strong religious fortress to reduce the dangers and threats of eradication of the ignorance and Muslim community of Purbo.

Religious counseling has a very urgent function as well as the implementation of da'wah. Counseling and preaching is an activity intended for the possibility of individuals and society to be able to overcome the problems arising from changing conditions, as well as counseling guidance serves to build a harmonious social relationships. The guidance of Islamic counseling also has several functions, i.e. (1) preventive function; (2) functions of

¹Jalaluddin, *Psikologi Agama*, (Jakarta: PT Raja Grafindo Persada, 2007), p. 123

² *Ibid*, p. 125

³ Results of an interview with Pak Widiyanto, Saturday, Mei 20th, 2017 at 10.00-11.00

curative and corrective; (3) preservative function; and (4) development function.⁴ Through the counseling strategy of Islamic counseling that is packed in religious activities as a medium of Islamic da'wah, it is expected to foster the stability and maturity of the religion of the community.

The main objective of this research is to increase the maturity of Muslim minorities through the counseling strategy of Islam. So the purpose of this research is to find out the maturity of religious minority Muslim community of Purbo Hamlet before and after being given counseling service of Islamic da'wah through religious teaching and to know the effectiveness of counseling guidance strategy of Islam through religious activities as media of da'wah towards the increase of religious maturity of Muslim community of Purbo Hamlet, Jolotigo Village, Talun Sub-district of Pekalongan Regency. The targeted quality of the Muslim community of Purbo are their knowledge, understanding, and religious practices in the domains of faith, worship, and morals.

B. RESEARCH METHODS

This research design uses the quantitative approach with *pre - experimental* research type. Experimental research is defined as a research method used to find the effect of certain treatments on others in controlled conditions".⁵ The research model used is *one group pretest posttest design*. The subjects in this study were Muslim minority, the villagers of Purbo Hamlet in Jolotigo Sub-district. The total population of Purbo Hamlet of Jolotigo Village is 209 Family Heads (KK) with 136 families or 65% are Christian and 73 KK or 35% are Muslim. Of the population of 73 Muslim families, the researcher set the sample of research with *non-probability sampling technique* with the type of *purposive sampling*, where the technique determination of this study sample is determined on certain considerations.⁶ In this technique, researcher took some samples according to the purpose of the study, the samples were Muslim society with low indicators of religious maturity and considered necessary to be improved. It is in line with Sugiyono's opinion stated that for simple experimental research, the number of sample members each between 10 up to 20 people. Therefore the sample in this study was taken 20 people from Muslim minority family.

The instrument used in this study was a questionnaire taken from the theory of GW Allport (1962)⁷ and also adopted from Esti Zaduqisti's research⁸ covering 5 aspects; differentiation, dynamic character, moral consistency, integral and integral heuristics. Research data were also obtained through interviews, observation and documentation. Data analysis techniques in this study is the first *descriptive* statistical analysis to analyze data in ways that describe or depict the data that has been collected as without intending to make a general conclusion.⁹ The researcher

⁴Fakih, Anur Rahim *Bimbingan dan Konseling dalam Islam*, 4thEd., (Yogyakarta: UII Press, 2004), p. 37.

⁵ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, (Bandung: Alfabeta, 2009), p. 107.

⁶Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, p. 124.

⁷ Baharuddin dan Mulyono, *Psikologi Agama dalam Perspektif Islam*, (Malang: UIN-Malang Press, 2008), p. 75

⁸ Zaduqisti, Esti., dkk., *Pendidikan Islam Transformatif dan Kematangan Beragama sebagai Prediktor Pemahaman Konsep Jihad*, (Yogyakarta: Matagraf, 2016), pp. 153-164.

⁹ Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)*, (Bandung: Alfabeta, 2012), p. 199.

used *descriptive* analysis of *percentage* to find out the description of the maturity level of Muslim minority of Purbo Hamlet of Jolotigo before and after being given Islamic counseling services through religious teaching. The second method of data analysis in this study was non-parametric statistical method with the formula "*Wilcoxon Matched Pairs*, which is to test the comparative hypothesis of two samples correlated when the data is in the ordinal shape (tiered)"¹⁰. Wilcoxon analysis was conducted to determine the effectiveness of the strategy of Islamic counseling and guidance through religious activities as the medium of propaganda to increase the maturity of religion of Muslim people of Purbo Hamlet of Jolotigo Village. The hypothesis in this research is the strategy of Islamic counseling and guidance through religious activities of teaching increases the maturity of religion of Muslim people of Purbo Hamlet, Jolotigo Village.

C. THEORETICAL FRAMEWORK

1. Basic Concepts: *Religious Maturity*

According to Allport, the criterion of religious maturity would be more objectively described based on a sustained theory of one's personality. He describes the **personality** as "*the dynamic organization with the individual of those psychophysical systems that determines his characteristic behavior and thought*". This means that personality is a dynamic organization within an individual as a psychophysical system that determines the characteristics of his behavior and mindset.

The characteristics of a person who has matured his religion according to GW Allport (1962) are: (1) good differentiation, (2) dynamic religious life motivation, (3) consistent and productive practice of religion, (4) comprehensive view of life, (5) an integral view of life and (6) the spirit of searching and devotion to God.¹¹ All of which will then serve as a frame of reference in measuring religious maturity in this study which is described as follows:

a) Good differentiation

According to Allport (1953) a person who has a distinguishable religious life is one who is able to place the ratio as a part of religious life other than social, spiritual, or emotional. His view of religion becomes more complex and realistic.¹² The way of thinking of a mature person is increasingly critical. Solving various problems is always based on God. The devotion to God can be felt in various situations. They can live in God's nature under any circumstances.¹³

b) Motivation of dynamic religious life

From the point of psychology, the motivation of religious life is originally derived from various impulses, such as biological, psychological, and social. First, biological urges are hunger, thirst, poverty, suffering, colonialism and oppression.

¹⁰ Sugiyono, *Statistika untuk Penelitian*, (Bandung: Alfabeta, 2010) p. 134.

¹¹ Baharuddin dan Mulyono, *Psikologi Agama dalam Perspektif Islam*, p. 5.

¹² Indirawati, E., "Hubungan Antara Kematangan Beragama dengan Kecenderungan Strategi Coping", *Jurnal Indigenus*, Vol. 3, No. 2, Desember 2006, (Surakarta: Faculty of Psychology, UMS, 2006), p. 75.

¹³ *Ibid.*, pp. 176-175.

People will be motivated to get closer to God when lacking, poverty, natural disaster, sickness or other suffering. Second, the psychological drive are the need for love, self-development, curiosity, self-esteem, and so on. Psychological needs have become the motive of a person to increase the spirit of self approach to God.

c) Implementation of the Religious Teachings Consistently and Productively

The third sign of mature religious consciousness lies in the consistent or sharpness of the religious practice of life in a responsible manner by doing the religious commands according to the ability and trying to maximally abandon his prohibitions. People who have a mature religious consciousness will perform their worship consistently, steadily, and full of responsibility and based on the colour of a wide religious outlook.

d) A comprehensive view of life

According to Allport (1953) a comprehensive religion can be interpreted as a broad, universal and tolerant religious in the ability of receiving differences.¹⁴ A mature personality has a comprehensive philosophy of life. The diversity of world life must be directed to order. Humans need a handle in order to determine their behavioral choices with certainty.

e) The Integral View of Life

Mature religious awareness is characterized by a comprehensive life orientation that can guide and resolve issues in life. The comprehensive philosophy of life, the view, and the orientation of life must be integrated, which is a foundation of life that unifies the results of differentiation of the psychological aspects which includes cognitive, affective and psychomotor functions. A mature view of life is not only the breadth of its scope, but it has a strong and harmonious integrated ground.

f) Spirit of Search and Devotion to God (Heuristics)

Another feature of a person who has a mature religious consciousness is the spirit of seeking the truth, the faith, the sense of wholeness, and the best ways to connect with people and the natural world. He always tests his faith through religious experiences so as to find faith more precisely. His worship is always evaluated and enhanced in order to find the pleasure of appreciating God's "presence".

2. Theory: *Islamic Counseling Guidance*

In general, Islamic Counseling Guidance is intended as a process of assistance provided in a sincere manner to individuals or groups to improve faith and piety and to develop the potential for personal happiness as well as social welfare.¹⁵ The principles of counseling guidance are known in Islam which is derived from the word of Allah and the Hadith of the Prophet. Among them are Surah an-Nahl (16): 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

¹⁴ *Ibid.*, p. 78.

¹⁵ Sutoyo, Anwar, *Bimbingan & Konseling Islami (Teori dan Praktik)*, (Yogyakarta: Pustaka Pelajar, 2013), p. 22.

“Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur’an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided”.¹⁶

Based on that verse it can be understood that Allah has called upon all men to give each other advice with good lessons, and argue in a good way too. So it can be said that the principle of Islamic Counseling Guidance is based on the verse. It is very precisely presumable to make the verse of the Qur’an as a foundation in carrying out guidance and counseling. Allah has made the Qur’an the main source of Islamic teachings, as mentioned in Surah al-Baqarah (2): 2:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

“This is the Book (the Qur’an) whereof there is no doubt, a guidance for those who are Al-Muttaqin (the pious believers of Islamic Monotheism who fear Allah much)”.¹⁷

The above verse is the basic reinforcement of Islamic Counseling Guidance, because the Qur’an as a guide for human life and the source of Islamic teachings. Therefore, the principles and implementation of Islamic guidance and counseling should be guided by the Qur’an, whether in the role of counselor or client. This religious approach is the hallmark of Islamic counseling guidance. This is in line with Ahmad Mubarak's statement that the Counseling Guidance of Islam is an attempt to provide assistance to a person or group of people who are experiencing difficulties in the mental and inheritance of their life's duties by using a religious approach, namely by awakening the inner faith within him to encourage him to overcome the encountered problems.¹⁸

The religious foundation basically wants to establish the client as God's creature with all its glory to be the focus of counseling and guidance. Understanding this religious foundation is related to the effort to integrate religious values in the process of guidance and counseling.¹⁹

3. *Religious Teaching for Muslims as the Minority*

The foundation of religious teaching has been described in the teachings of Islam sourced from the Qur’an and Hadith. Among others that explain it is Allah's Word in the Surah Al-Imran: 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma’ruf) (i.e. Islamic Monotheism and all that Islam orders one to do) and

¹⁶Tim Syamil al-Qur’an, *al-Qur’an dan Terjemah Tafsir per Kata*, (Bandung: Sygma, 1987), p. 281.

¹⁷*Ibid.*, p. 2.

¹⁸Fakih, Anur Rahim *Bimbingan dan Konseling dalam Islam*, p. 37.

¹⁹Yusuf, Syamsu dan Juntika Nurikhsan, *Landasan Bimbingan dan Konseling*, (Bandung: PT Remaja Roesdakarya, 2008), p.133.

forbidding Al-Mungkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are successful".²⁰(QS. Ali Imran: 104)

While in the hadith narrated by Abdillah bin Amr it is mentioned:

عن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه وسلم : بلغوا عني ولو أية (رواه الترمذي)

"From Abdillab bin Amr, the Messenger of Allah said: Convey my teachings to others, even if only one verse". (HR. At Turmudzi)²¹

The purpose of religious teaching, as quoted by Abdul Mujib, et al., are:

- 1) developing an increasingly spiritual insight;
- 2) equipping young people with various knowledge and kindness;
- 3) helping learners to learn to think logically and guiding their thinking processes;
- 4) developing the relational and environmental insights as aspired in Islam, by practicing good customs.²²

Thus the guidance of religious formation is to form a person who has a good religious foundation so as to live life and harmonize between happiness in the world and the hereafter. In connection with this, Allah SWT says in the Qur'an Surat al-Qasas verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

*"But seek, with that (wealth) which Allah has bestowed on you, the home of Hereafter, and forget not your portion of lawful enjoyment in this world;"*²³ (QS. Al Qashash: 77)

Broadly speaking religious material can be distinguished in three main aspects, namely: Aqeedah (faith), Syar'i (Worship), and morals. The description of these three aspects in general is as following:

a) Guidance of Aqeedah

Aqeedah is a very important aspect because it concerns the basis of one's faith. The formation of faith aims on the aspects of knowledge and understanding of the pillars of faith which include: faith in God, faith in angels, faith in the Books of God, faith in the Messenger, faith to the end of world, and faith to *Qadha* and *Qodhar* (Divine Decree).²⁴

b) Development of Worship

Worship is a system of norms (rules) that governs human relationships with Allah SWT, human relationships with humans in social life and human relationships

²⁰Syihab, Muhammad Quraisy, *et. al.*, *Al Qur'an dan Terjemahannya*, 10th printing, (Bandung: CV Penerbit Diponegoro, 2005), p. 63.

²¹Al Tirmidzi, Abu Isa Muhammad bin Isa bin Saurah, *Sunan At-Tirmidzi*, (Libanon: Darul Kutub Al Ilmiyyah, t.th.), p. 39.

²²Mujib, Abdul, *et. al.*, *Ilmu Pendidikan Islam*, Cet.ke-1, (Jakarta: Kencana, 2006), p. 82.

²³Syihab, Muhammad Quraisy, *et. al.*, *Al Qur'an dan Terjemahannya*, 10th Printing, (Bandung: CV Penerbit Diponegoro, 2005), p. 394.

²⁴Ali, Muhammad Daud, *Pendidikan Agama Islam*, Cet.ke-3, (Jakarta: PT Raja Grafindo Persada, 2000), p. 134.

with objects and nature of the environment..²⁵ Rules governing the relationship between man and God are called the rules of worship or the rules of *ubudiah* or so-called *maghdhab* (pure) worship. While the rules of relationships that regulate human relationships with humans in social life and human relationships with objects and natural environment is called the rule of *muamalah*. Development of worship in this study is more focused on understanding of *mahdhab* worship related wudu practice, prayer and understand the wisdom of worship performed.

c) Guidance on Morals

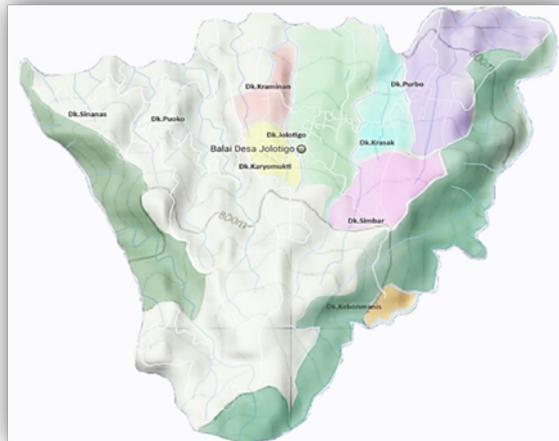
Morals is a science that talks about how to behave or say the right according to Islamic teachings so as to create morals *mahmudab* (praiseworthy).²⁶ Moral coaching in this study focuses on an understanding of inter-religious tolerance, and the limits of tolerance that must be upheld

D. RESULTS AND DISCUSSION

1. An overview of Purbo Hamlet, Jolotigo Village, Pekalongan Regency

Purbo is a hamlet located in Jolotigo Village, Talun Sub-district, Pekalongan Regency, \pm 2 Km away from the central of Jolotigo village, \pm 8 Km from the centre of Talun Sub-district, and \pm 30 Km away from the center of Pekalongan Regency. The population of Purbo Hamlet is \pm 209 inhabitants, consisting of 116 men and 93 women. Purbo people have two beliefs namely Islam and Christianity. The number of Muslim communities is about 73 or 35% while the Christian Community is 136 or 65%.

Figure 1
Map of Jolotigo Village, Talun Sub-district, Pekalongan Regency



²⁵*Ibid.*, p. 134.

²⁶*Ibid.*, pp. 135.

The early state of the community in Dukuh Purbo is predominantly Muslim but with Islamic conditions that still lay, not having much mature Islamic knowledge, low education and still weak economic conditions. As time passes, many immigrants enter the Purbo Hamlet with another belief which was Christianity. The Christian immigrants who entered the Purbo Hamlet further strengthened their pace, dominating and influencing the Muslims in Purbo Hamlet. This Christianization has been happening since the beginning of the entry of non-Muslim immigrants to Purbo Hamlet, Christianity occurred through Christian marriage by searching for potential poor people, and through the provision of free groceries . So that the majority of Muslim citizens, eventually turned into a minority.

The present real condition depicts that Christian migrants who came to Purbo Hamlet had higher education, better insight, and better financial support so that they were initially only minority migrants but now they become the majority in Purbo Hamlet. Over time this non-Muslim community was able to control Purbo Hamlet, such as establishing his own RT Chair, building Christian schools (Christian pre-school and primary schools) , and the Church. While the Muslims in Purbo Hamlet were just in the opposite condition with minimal facilities, there are only *Madrasah Diniyah* (Islamic elementary school) and a mosque with simple conditions. The religious condition of the Muslims in Purbo still requires a lot of support. As according to *Ustadz* Fahmi Najmuddin (one of the leaders of the community who mobilized religious activities in Purbo Hamlet) stated that:

“Religious understanding of Muslim residents of Purbo is very low, especially the parents also do not have a good awareness in running the worship according to religious guidance. Running a mandatory thing like five-time prayers is still rarely done, only about 20% of people who belong to the category of obedience and the rest are not paying attention to prayers well. They are busy working and earning a living. Similarly, the children also get less attention from parents in terms of worship, parents tend to ignore and do not emphasize the importance of worship. Reminding prayers is not done, said *Ustadz* Fahmi”²⁷

The statement of *Ustadz* Fahmi above illustrates that the level of Muslim maturity in the Purbo residents are very low, because the attitude and behavior and activities of worship that they do daily do not reflect the obedience to his religion . there are some indicators that show Purbo people are at low religious maturity including: (1) running daily routine of worship not because of deep understanding of their religion but more because it comes with the existing environmental habits, (2) low awareness of the importance of early Islamic education, proven by being reluctant to bother to deliver their children to primary school but prefer Christian pre-school and primary schools. (3) more job-oriented but forget their prayers with all day spent on work in the fields or plantations. (4) low emphasis on worship to their children is low, even tending to be indifferent and unnoticed, adequate feeling of the parents by sending their children to the *Madrasah Diniyah* school, without mentoring and exemplary at home. (5) low enthusiasm of the community in terms of religious revival, as evidenced by the lack of development of

²⁷ Results of an interview with *Ustadz* Fahmi Najmuddin, Sunday, 27 August 2017 at 11.00-12.00

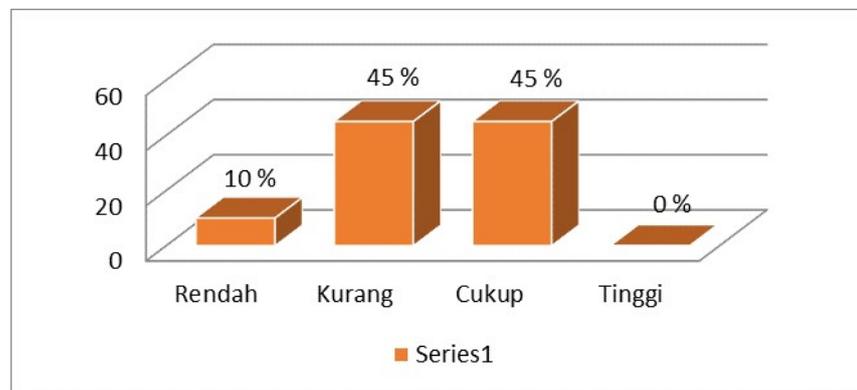
religious activities of the community, the lack of mosque life and the moments of religious festivities.

2. Religious Maturity of Purbo Hamlet of Jolotigo Village (Pre-Test and Post-Test)

a) *Pre-Test Results*

Religious maturity of minority Muslim communities in general has an average of "less". Initial condition study (pretest) on the members of the minority Muslim family group that became the sample in this research was done before the treatment was done by using a questionnaire of religious maturity consisting of 30 items. Members of the experimental group consisted of 20 mothers of Muslim families. Group members are heterogeneous, meaning that they have different degrees of religious maturity. Based on pre-test conducted through a questionnaire of religious maturity to Muslim group members in Purbo Hamlet Jolotigo village, it was obtained that the initial condition as much as 2 people or 10% have low religious maturity, 9 people or 45% have less religious maturity, and 9 people or 45% have enough religious maturity. In more detail the results of religious maturity are illustrated in the following diagram:

Diagram 1
Initial Condition (*Pre-test*)
Religious Maturity of Muslim Minority in Purbo Hamlet



The results of the maturity level of minority religious Muslim family in the initial conditions (*pretest*) in more detail on each aspect of religious maturity and each member of the group can be described in the following table:

Table 1
Initial Condition (*Pre-test*)
Aspects of Religious Maturity of Muslim Minority in Purbo Hamlet

No	Aspect	Criteria	Num
----	--------	----------	-----

			R				ber
			K	C	T		
1.	Good differentiation	F	5	4	10	1	20
		%	25	20	50	5	100
2.	A dynamic motivation of religious life	F	0	10	9	1	20
		%	0	50	45	5	100
3.	The implementation of religious teachings is consistent and productive,	F	0	7	13	0	20
		%	0	35	65	0	100
4.	Comprehensive and Integral life insight	F	2	9	9	0	20
		%	10	45	45	0	100
5.	Spirit of quest and devotion to God (Heuristic)	F	3	5	11	1	20
		%	15	25	55	5	100
6.	Total Score of Religious Maturity	F	2	9	9	0	20
		%	10	45	45	0	100

Based on data in the diagram above, it can be seen that the majority of Muslim families in Purbo Hamlet Jolotigo Village in a state of religious maturity of "less", with the average score of *pre-test* of 74.6. This condition is also confirmed by the interview data that researcher did with a religious figure of Purbo Hamlet, Jolotigo Village who was also the caregiver or *ustadz* of *madrasah diniyah* namely *Ustadz* Fahmi Najmuddin commonly called as *Ustadz* Fahmi. *Ustadz* Fahmi said based on his analysis of Purbo Muslims, according to his devout citizens worship only about 20% and the rest they are Islamic but still lay and do not even have a good understanding of the religion they embrace.

According to *Ustadz* Fahmi the lack of understanding of the religion of the residents is reflected from several indicators including: (1) the lack of people's presence in the mosque during the time of prayers. Only certain people who enliven the mosque. Most of the residents are busy working from morning to evening and neglect their prayers, (2) Ramadan fasting performed tend to be due to following-up with the circumstances in the environment, not because it is well understood and true that fasting is part of the pillars of Islam and obligations for

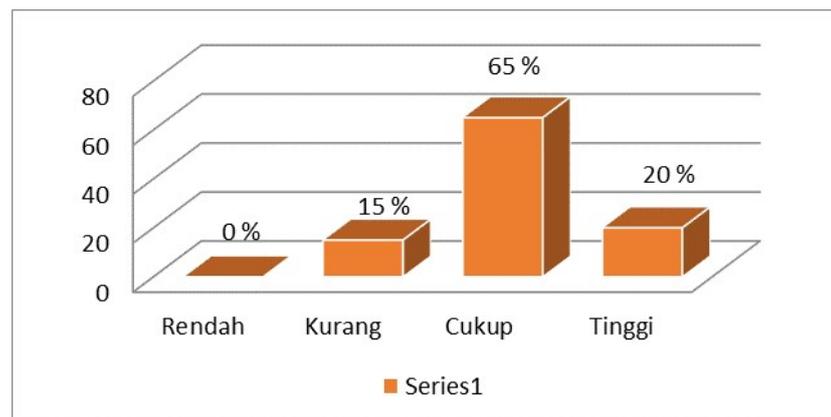
Muslims. (3) Mothers of *Jamaah Nariyah* are not orderly in performing their prayers proven by the habits that are displayed when they are getting ready to go *Nariyahan* they are in the condition of well-dressed and ready to leave when the Ashar Azan newly completed, even the mosque has not started its prayer. The mothers are even already in the location of *Nariyahan*. (4) Lack of enthusiastic citizens with existing religious activities, such as the event of *tahlilan* of the Muslim fathers in Purbo. So this activity is less developed and only be a routine that have less effect on the stability of the variety. Parents have less emphasis and examples to their children in worship. Parents are busy working, leaving their children unattended and having enough feeling by sending their children to study in *Madrasah Diniyah*. Though without habituation and role modeling from home, it will be difficult to make children accustomed in worship.²⁸

Seeing the circumstances of Muslim residents of Purbo Hamlet, the researcher made efforts to provide treatment that is by performing counseling services of Islamic counseling through religious teaching with the aim of providing understanding and consolidation of the religious knowledge of the citizens especially the mothers who will always accompany the growth of their children and make them the Muslim generation of Purbo Hamlet in the future.

b) Results of Post-test

The result of the final study (Post-test) after the implementation of Islamic Counseling Guidance service through Religious Development on Muslim minority of Purbo Hamlet showed an increase. Generally, the result show that 3 people or 15% have less religious maturity, 13 people or 65% had enough of religious maturity and 4 people or 20% have a high religious maturity. More details can be seen from the following diagram:

**Diagram 2. Final Condition (Post-test)
Religious Maturity of Muslim Minority in Purbo Hamlet**



The results of the maturity level of Muslim minority families in the final condition (*post-test*) for each aspect of religious maturity and each member of the group are presented in the following table:

²⁸ Results of an interview with Ustadz Fahmi Najmuddin, Sunday, 27 August 2017 at 11.00-12.00

Table 2
Final Condition (Post-test)
Aspects of Religious Maturity of Muslim Minority in Purbo Hamlet

No	Aspect	Criteria	Criteria				Number
			R	K	C	T	
1.	Good differentiation	F	1	3	6	10	20
		%	5	15	30	50	100
2.	A dynamic motivation of religious life	F	0	4	12	4	20
		%	0	20	60	20	100
3.	The implementation of religious teachings is consistent and productive,	F	0	4	12	4	20
		%	0	20	60	20	100
4.	Comprehensive and Integral life insight	F	1	4	10	5	20
		%	5	20	50	25	100
5.	Spirit of quest and devotion to God (Heuristic)	F	0	2	13	5	20
		%	0	10	65	25	100
6	Total Score of Religious Maturity	F	0	3	13	4	20
		%	0	15	65	20	100

From the diagram above results it can be seen that after the conduct of counseling services through the development of Islamic religion, there was an increase in the maturity of religious Muslim family in Purbo Hamlet of Jolotigo village with an average score of post test of 85.4 in the category of "fair". The implementation of treatment performed by the researcher contains materials to strengthen knowledge and understanding of religion includes some aspects of: (1) development of Aqeedah, (2) development of worship, (4) development of character, (4) Parenting for parents of Muslim families.

3. *Efforts in Improving Religious Maturity Through Counseling Religion Islam*

Implementation of *treatment* conducted by the researcher was in the form of group counseling services through the development of Islamic religion. This service contains material which aims to strengthen knowledge and understanding of religious covering three main aspects, namely: (1) Development of Aqeedah, (2) The development of Worship and (3) Development of Morals. In addition to 3 (three) guidance over the main religious, researchers added a theme related to *parenting*. This material becomes important as the provision of a Muslim family in providing assistance and care for her son so as to create a pious Muslim generations.

Giving guidance services are packaged in group counseling services Islam through religious guidance held for 2 months i.e. July to August 2017, starting on July 3rd to August 31st, 2017. On July 3rd, 2017 the researcher carried out pre-test to determine the condition of the initial religious maturity of Muslim family of Purbo Hamlet as well as to select the people who will serve as the samples. And precisely on August 20th, 2017 the researcher carried out a post-test to measure the religious maturity of Muslim families of Purbo Hamlet after the service. This treatment group was Islamic guidance and counseling group through religious guidance. The details of materials and the schedule of experimentation are listed in the following table:

Table 3
The Schedule of Experiment on Muslim Minority in Purbo Hamlet

Phase	Date	Activities/Materials	Time
I	Monday, July 3 rd , 2017	Implementation of <i>Pre-test</i>	60 minutes
II	Implementation of <i>treatment</i> in the form of Islamic group counseling services through religious guidance, with the following material:		
	Sunday, July 23 rd , 2017	1. Faith "Understanding the Pillars of Faith and how to improve the quality of faith and devotion".	60 minutes
	Sunday, July 30 th , 2017	2. Worship "Guidance etiquette of worship including ablutions and prayers as well as to understand the wisdom of worship".	60 minutes

	Sunday, August 6 th , 2017	3. Morals	60 minutes
		"Understanding the nature of inter-religious tolerance and its limitations"	
	Sunday, August 13 th , 2017	4. Parenting	60 minutes
		"Sakinah Family Guidance through religious training and education"	
III	Sunday, August 20 th , 2017	Implementation of <i>Post-test</i>	60 minutes

4. Effectiveness of the Strategy of Islamic Guidance and Counseling through Fostering Religious Maturity of the Muslim Minority in Purbo Hamlet Jolotigo Village

The test on the effectiveness of the strategy of Islamic guidance and counseling through religious guidance were performed through non-parametric statistical tests of *Wilcoxon*. The following are the summary of the results of the test on the effectiveness of the strategy of Islamic guidance and counseling through religious guidance to improve the maturity of religion. The statistical test results will be described in the total score for each variable and the maturity of religion. Below are the details in each experimental group in this study.

Table 4
The paired Z-test on Pre-test and Post-test on the Maturity Levels of Religion of the Muslim Minority in Purbo Hamlet on Each Aspect

Aspect	Data	Minimum value	Maximum value	Mean	SD	z-test	Asymp. Sig. (2-tailed)	Category
Differentiation	<i>Pre Test</i>	5	10	7.30	1.63	-2.917	0.004	Significant
	<i>Post Test</i>	4	11	8.80	1.79			
Dynamic characters	<i>Pre Test</i>	14	24	17.95	3.07	-2.882	0.004	Significant
	<i>Post Test</i>	13	25	20.05	3.31			
Moral consistency	<i>Pre Test</i>	9	16	12.90	2.13	-2.925	0.003	Significant

	<i>Post Test</i>	10	19	14.65	2.50				
Integral comprehensive	<i>Pre Test</i>	19	37	29.05	5.74				
						-	2.871	0.004	Significant
	<i>Post Test</i>	17	42	33.00	6.59				
Heuristic	<i>Pre Test</i>	3	10	7.40	1.82				
						-	2.821	0.005	Significant
	<i>Post Test</i>	6	12	8.90	1.45				
Total Score of Religious Maturity	<i>Pre Test</i>	51	88	74.6	12.5				
						-	3.455	0.001	Significant
	<i>Post Test</i>	55	104	85.4	12.9				

The above table shows that the level of religious maturity of the Muslim minority family increases after given Islamic guidance and counseling through religious guidance. In statistical test, it is obtained the score of Asymp. Sig. (2-tailed) was 0.001, where the case in this study is a one-sided test, the probability becomes 0.0005. H_0 is accepted if the value of the probability of <0.05 . In this research note that the probability value less than 0.05 i.e. $0.0005 < 0.05$, it is evident that the strategy of Islamic guidance through religious guidance is effective in increasing the religious maturity of minority Muslim family in Purbo Hamlet, Jolotigo Village.

5. Discussion of Results

This study focuses on minority Muslim families of Purbo Hamlet in Jolotigo Village. The results that the religious maturity of citizens can be enhanced through the strategy of Islamic guidance and counseling through religious guidance. The target group or the experimental group in this study was the minority Muslim families, especially mothers as parents and foremost in shaping the characters of a pious Muslim generation. The Muslim family being shot in this study was both the elements of parents (mother) and her children. Counselling gave hopes into an integrated, comprehensive and integral, as it is believed that the influence of the environment, especially the family is very dominant for his religious development. A child who is raised in a religious family will be more likely to develop into more religious than children coming from families with less attention to the religious aspect.

The implementation of services (treatment) was followed by members of a group of 20 mothers of minority Muslim families while the researcher acted as the group leader. Prior to the implementation of services (treatment) the researcher observed, interviewed, and distributed a questionnaire to determine the condition or religious maturity of Purbo citizens. The results of this initial data showed that the religious maturity of Muslim minority in Purbo Hamlet was categorized as "less". The Attitudes and behavior as well as religious activities that they did everyday did not show a high understanding and obedience to their religion.

Prior to the implementation of the service (treatment) the researcher conducted several activities beforehand, namely conducting internal discussions or in small groups in terms of mapping the problems and needs analysis of the Muslim minority in Purbo Hamlet. The results of the mapping problems concluded that Muslims minority in Purbo Hamlet have difficulties in accessing education, namely the unavailability of a public school or Islamic private school and there are only Christian pre-school and elementary schools. It makes children of Purbo lacks of religion since early ages and are accustomed to do habituation and prayers of Christian procedure at school. From the economic perspective, the citizens of Purbo are at the low-end economic category working as farmers and factory workers and partially migrated out of the city. In terms of the availability of facilities and infrastructure, citizens are having very few religious facilities. Facilities and infrastructure that support religious activities in Purbo is just a very simple mosque and *Madrasah Diniyah* (Islamic elementary school) which is still limited in terms of both building and human resources/teaching staffs. So the majority of the conditions are at the low level of knowledge and religion practices resulting on becoming left behind and marginalized needing assistance and attention from various parties. After doing this interview and observation, the researcher performed efforts to make strategies of Islamic counseling to increase the religious maturity of Muslim minority in Purbo Hamlet Jolotigo village.

The implementation of services (treatment) were conducted in the form of Islamic guidance and counseling through religious guidance. The specialized characteristic in this research was the resemble strategy by fostering religious *Islamiyah* group counseling formats. So the focus and goal in the treatment is not just a matter of understanding religious but also the techniques and processes became important things that were all concerned with the characteristics of communicative, multidirectional and oriented problem solving. Group counseling services were also intended to certain groups in order to make the service more effective, focused, detailed, and really helpful in improving the religious maturity of the community. This was different from common religious guidance, which is usually carried out by general Islamic preaching techniques and classical or targeted the masses like Qur'an recitation.

The implementation of the service (*treatment*) conducted by the researcher included materials which aimed at strengthening knowledge and understanding of religious consisting of three main aspects, namely: (1) Development of Aqeedah, (2) The development of Worship, and (3) Guidance Morals. Additionally, the researcher added a theme related to *parenting*. This materials are important as the provision of Muslim families in providing assistance and cultivation aspects of religiosity to the

children and children would have a religious understanding at the early ages and are expected to become the intelligent and pious Muslim generation of Purbo Hamlet.

Aqeedah guidance focuses on aspects of knowledge and understanding of the pillars of faith that including: faith in God, faith in angels, faith in books of God, faith in the Prophets, faith in the end of the world/Judgment day and faith in *Qadha* and *Qodhar* (Divine Decree). Worship guidance focuses on understanding of the procedure of *maghdbah* (pure) worship related to ablution, prayers, and understanding the wisdom of worship performed. Morals guidance focuses on understanding of religious tolerance, and tolerance limits which must be adhered to.

Adults are generally ones achieving stability and maturity both psychologically, socially, and economically, but not so with their religious life. In accordance with the opinion of Clark (1958) which indicates that there are still very many adults who are immature in their religious life. It is depicted from the characteristics of religious life in childhood brought into adolescence and persist in adulthood, namely egocentric religious and ritualistic patterns of behavior and superficial. Ritualistic and superficial behavior are shown at the implementation religious rituals. There are still many adults who carry out rituals brought as the habit since childhood, whereas egocentric tendencies are seen in their prayers which are still focused on their own needs and desires.

Therefore religious maturity in both adults and children is not formed just by nature, but it requires an exercise and habituation and sufficient understanding of the religion. Here we can observe that through a treatment carried out with the strategy of Islamic guidance through presenting the materials directly to Muslims minority, they are able to understand and study their inherited religion to have a strong sense of religion and practice worship by the daily run totally on the basis of understanding not just on the bases of habits of the environment or simply going along with it.

This is in line with the opinion of Jalaluddin²⁹ stating that the attitude of religiousness in adults are characterized by: (1) acceptance of the truth of religion based on consideration of careful thought and not just part of it; (2) realization, so that religious norms are more widely applied in the attitude and behavior; (3) being positive about the teachings and religious norms, and striving to learn and deepen religious understanding; (4) the level of religious observance based on their own consideration and responsibility so that the religious attitude is the realization of the life attitude; (5) having more open and broader horizons; (6) being more critical of religious teaching materials so that the stability of religion is based on the mind consideration and the conscience consideration; and (7) the tendency of the religious attitude leading to each personality types, so that there are personality influence to accept, understand and implement the teachings of the religion which he believed.

Great influence of the environment, especially the family, is very dominant for children's religious development. A child who is raised in a religious family will be more likely to develop into more religious than those who is not. Therefore, there should be a very strong and proportional relationship between the families and their children. By having parents who have a religious maturity then likely will give birth of

²⁹ Jalaluddin, *Psikologi Agama*, p. 107.

generations which also mature in the faith. This is the main aim of this research which is to be expected that two of the intended beneficiaries are expected to become the next generation of Muslims in Purbo be the strong generation, not easily affected than the magnitude of the Christianization on the environment.

E. CONCLUSIONS

Based on the results and discussion on this research, it can be concluded that (1) religious maturity of Muslim minority in Purbo Hamlet before the given service (treatment) had an average score of pre-test of 74.6 meaning that the majority of Muslim families in Purbo Hamlet in a state of "less" in their religious maturity; (2) religious maturity of Muslim minority in Purbo Hamlet after being given the service (treatment) changes with the average score of post-test at 85.4 suggesting that the religious maturity of Muslim minority in Purbo Hamlet increases to the category of "fair"; and (3) the strategy of Islamic counseling through religious guidance is proved to be effective in improving religious maturity of Muslim minority in Purbo Hamlet, Jolotigo Village tested through statistical tests of non-parametric Wilcoxon. The results show the probability value is below 0.05 ($0.0005 < 0.05$), which means that the strategy of Islamic counseling through religious guidance was effective in increasing religious maturity of Muslim minority in Purbo hamlet, Jolotigo Village.

The results of this study are highly recommended for (1) Muslim residents and community leaders in Purbo Hamlet to increase the understanding and knowledge of religion actively through the religious activities in Purbo Hamlet as religious guidance continuously; (2) the *Ustadz/Ustadzah* (Muslim preachers) in Purbo Hamlet to always maintain the spirit and integrity as the persons given the mandate to provide religious knowledge of understanding the Qur'an, planting faith, worship, and morals to the children of Muslim minorities through *Madrasah Diniyah* as the bulwarks to keep Purbo Muslim future generations to become a generation of faithful and devoted, intelligent, and Islamic character; (3) future researchers to become, in general, a reference and knowledge for further researchers associated with providing Islamic counseling services and contributing to the development of science and the advancement of educational and in particular, for the development of Islamic science and counseling approaches through the integration of Islamic contain packed in guidance and counseling which is a relatively new scientific development and coloring the special art of the scientific development of Islamic counseling.

REFERENCES

- Al Tirmidzi, Abu Isa Muhammad bin Isa bin Saurah, *Sunan At-Tirmidzi*, (Libanon: Darul Kutub Al Ilmiyyah, t.th.)
- Ali, Muhammad Daud, *Pendidikan Agama Islam*, Cet.ke-3, (Jakarta: PT Raja Grafindo Persada, 2000)
- Baharuddin dan Mulyono, *Psikologi Agama dalam Perspektif Islam*, (Malang: UIN-Malang Press, 2008)

- Fakih, Anur Rahim, *Bimbingan dan Konseling dalam Islam*, Cet.ke-4, (Yogyakarta: UII Press, 2004)
- Indirawati, E., "Hubungan Antara Kematangan Beragama dengan Kecenderungan Strategi Coping" *Jurnal Indigenous*. Vol. 3, No. 2, Desember 2006, (Surakarta: Fakultas Psikologi UMS, 2006)
- Jalaluddin, *Psikologi Agama*, (Jakarta: PT Raja Grafindo Persada, 2007)
- Mujib, Abdul, et. al., *Ilmu Pendidikan Islam*, Cet.ke-1, (Jakarta: Kencana, 2006)
- Musnamar, Thohari, *Dasar-dasar Konseptual Bimbingan dan Konseling Islam*, (Jakarta: UII Press, 1992)
- Najati, M. Usman *Al-Qur'an dan Ilmu Jiwa*, (Bandung: Pustaka Setia, 1997)
- Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)*, (Bandung: Alfabeta, 2012)
- Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, (Bandung: Alfabeta, 2009)
- Sugiyono, *Metode Penelitian Pendidikan*, (Bandung: Alfabeta, 2009)
- Sugiyono, *Statistika untuk Penelitian*, (Bandung: Alfabeta, 2010)
- Sutoyo, Anwar, *Bimbingan & Konseling Islami (Teori dan Praktik)*, (Yogyakarta: Pustaka Pelajar, 2013)
- Syihab, Muhammad Quraisy, et. al., *Al Qur'an dan Terjemahannya*, Cet.ke-10, (Bandung: CV Penerbit Diponegoro, 2005)
- Thoyib, I. M. dan Sugiyanto, *Islam dan Pranata Sosial Kemasyarakatan*, Cet.ke-1, (Bandung: PT Remaja Rosdakarya, 2002)
- Tim Syamil al-Qur'an, *al-Qur'an dan Terjemah Tafsir per Kata*, (Bandung: Sygma, 1987)
- Yusuf, Syamsu dan Juntika Nurikhsan, *Landasan Bimbingan dan Konseling*, (Bandung: PT Remaja Rosdakarya, 2008)
- Zadugisti, Esti., dkk., *Pendidikan Islam Transformatif dan Kematangan Beragama sebagai Prediktor Pemahaman Konsep Jihad*, (Yogyakarta: Matagraf, 2016)