

Development of a Scale for Measuring the Competencies of Islamic Counselors

 Imas Kania Rahman*,  Noneng Siti Rosidah,  Abas Mansur Tamam

Universitas Ibn Khaldun Bogor, Indonesia

 imaskr73@gmail.com*

Article Information:

Received August 16, 2022

Revised January 25, 2023

Accepted January 31, 2023

Keywords: competencies;
Islamic counselor; scale
development

Abstract

The competence of an individual's personality is a crucial aspect in determining the success of guidance and counseling services. It is important to measure the personality competence of Islamic counselors to assess their preparedness to fulfill their responsibilities in the workplace. This measurement serves as a benchmark for the quality of prospective Islamic counselors and can be used as an evaluation tool. The objective of this study is to develop a scale to measure the personality competence of prospective Islamic counselors based on the American School Counselor Association (ASCA), the American Counseling Association (ACA), and the Minister of National Education Regulation of the Republic of Indonesia Number 27 Year 2008 related to counselor competencies. The study employed a qualitative approach in formulating statement items and a quantitative approach to test the internal validity of the scale. The internal validity was confirmed through V-Aiken analysis and Confirmatory Factor Analysis (CFA) using the Kaiser Meyer Olkin (KMO) test. Additionally, the reliability of the scale was tested using the Cronbach Alpha method. The results showed that the Islamic counselor personality competence scale was declared to be valid and reliable for all indicators and items.

INTRODUCTION

Building student independence competencies requires educators who are competent in pedagogy, personality, social, and professional aspects (ABKIN, 2018). A counselor should possess these four competencies and display good personality traits, stability, maturity, skill, and wisdom (Puji & Lestari, 2021). Personality competence is an important aspect that is developed through self-reflection, self-motivation, and personal growth (Blašková et al., 2014). It is also influenced by biological and environmental factors (Irina, 2011). Formal education plays a role in shaping the personality of prospective counselors.

The quality of guidance and counseling services (BK) is influenced by the personal characteristics of the counselor (Guillén & Saris, 2013; Makhmudah, 2017) and is a determining factor for the quality of the services (Zaini & Nita, 2017). According to Glading (2015), the counselor's personal integrity is more important than formal education, knowledge, or technical expertise in providing counseling services. Additionally, cognitive ability does not guarantee the ability to control one's personality (Rammstedt & John, 2007). However, using personality as a tool for general employee selection is not recommended (O'Reilly, 1977). On the other hand, other research supports the importance of personality in performance results, especially when viewed from a motivational perspective (Barrick et al., 2012). Counselees who are facing problems often resort to negative behavior as a form of compensation (Nuridin & Anwar, 2019;

How to cite:

Rahman, I. K., Rosidah, N. S., & Tamam, A. M. (2023). Development of a Scale for Measuring the Competencies of Islamic Counselors. *Islamic Guidance and Counseling Journal*, 6(1). <https://doi.org/10.25217/igcj.v6i1.3133>

E-ISSN:

2614-1566

Published by:

Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung

Riswanto, 2019). Counselors play a crucial role in providing support to these individuals. The presence of qualified counselors is an urgent need in the community (Daulay, 2019). The solution to increasingly complex problems is the presence of a counselor with an Islamic personality (Zaini & Nita, 2017).

Islamic counseling services in schools aim to assist students in aligning their learning activities with the goals of Islamic education, which are to fulfill the mandate of being an *abdullah* and *khalifatullah*, leading to happiness and safety in this world and the hereafter (Sutoyo, 2017). The ultimate goal of counseling is to help counselees recognize their potential and understand that religious teachings are not just worship guidelines, but also solutions for life (E Ermalianti & Ramadan, 2022). This goal can be achieved by having a counselor with an Islamic personality.

The American School Counselor Association (ASCA) has formulated six counselor competencies (Curry & Milsom, 2018). In terms of personality competence, these include a commitment to helping others, empathy, respect for individuality, self-awareness, acceptance of oneself, respect for freedom of choice, effective communication, creativity, a sense of humor, belief in the positive potential of others, sensitivity to others, etc. This formulation serves as a basis for determining the counselor's competence in terms of mindset and behavior. In terms of mindset, school counselors believe in the ability of every student to learn and succeed and have access to quality education (Ryan, 1975). In terms of behavior, school counselors demonstrate standards such as designing, implementing, and assessing school counseling programs.

The ASCA and the ACA acknowledge the significance of certain personality traits, such as empathy, self-acceptance, and ethical conduct, in the role of a counselor. These qualities are considered crucial for establishing a positive therapeutic relationship and ensuring client well-being (Rahardjo, 2017). The personality competencies formulated by ASCA and ACA align with the Minister of National Education Regulation of the Republic of Indonesia Number 27 Year 2008, which outlines the competencies required of counselors in Indonesia. The regulation is influenced by *Pancasila*, the Indonesian state philosophy that places emphasis on the belief in one God. However, the development of a valid and reliable instrument for assessing the personality competencies of Islamic counselors, referred to as *KKKI*, remains a challenge.

In Romania, the school-based counseling program has progressed with the implementation of the Education Law 84/1995, which highlights the importance of counseling services for students, parents, and educational personnel. However, the question of defining the identity and ensuring the quality of Romanian counselors arose in 2006, leading to the creation of a national certification process that requires applicants to meet specific criteria such as practical experience, completion of assessment and supervision coursework, and adherence to a code of ethics. Despite these efforts, the development of counselor personality competence is not specifically addressed in this process (Szilagyi & Paredes, 2010).

Similarly, counseling services in other countries have been developed using the same strategy as the United States, and it can be assumed that the personality competencies of counselors are in line with the concepts of ACA and ASCA. Competence in counseling takes the form of Multicultural Counseling Competencies (MCC) as outlined by Sue et al. (1992), and the concept of social justice counseling competencies was introduced in Boston. This approach prioritizes the need for counselors to possess the skills and knowledge to address issues of oppression and discrimination in the counseling process and advocate for social change in society, promoting equity and justice for all clients (Field et al., 2019).

Personality is a multi-faceted concept encompassing physical, psychological, and sociological dimensions (Saucier & Srivastava, 2014). To measure personality traits, the Neo Five Factor Inventory (NEO-FFI) is widely utilized (Rammstedt & John, 2007). The five dimensions of this model are neuroticism, extraversion, openness to experience, agreeableness,

and conscientiousness, which were originally identified by Cattell (1943) through a reduction process from 4,500 items to 35 variables and finally to 12 factors (Goldberg, 1990).

The 240-item NEO Personality Inventory (Costa & McCrae, 2012) is another popular instrument for measuring personality traits, but it has been revised to become the NEO-PI-R (Othman et al., 2014). However, this model has been criticized for its lack of consideration of cultural effects on personality traits (Costa & McCrae, 2012). To address this issue, personality assessments that are more culturally appropriate have been developed, such as the Chinese Personality Assessment Inventory (CPAI) and the South African Personality Inventory (SAPI) (Cheung et al., 1996). Mastor et al. (2000) also conducted research on Malay personality.

Recent research (De Raad et al., 2010) suggests that only three personality factors can be replicated across languages and cultures, emphasizing the need for personality assessment instruments that cater to non-Western cultures. Another commonly used personality assessment tool is the IPIP-International Collection of Personality Inventory (Goldberg, 1990). The study of personality has been approached in different ways by various researchers. The HEXACO Model (Ashton & Lee, 2008) encompasses the dimensions of Honesty, Humility, Emotionality, Extraversion, Agreeableness, Conscientiousness, and Openness. Another model, the RIASEC (Hogan & Holland, 2003), categorizes personality into Realistic, Investigative, Artistic, Social, Enterprising, and Conventional.

Personality is a dynamic construct that can change and develop over time (Mammadov, 2022). This development can encompass a person's attitudes, expressions, feelings, and behavior (Fatur Rahman & Sciences, 2021). These behaviors can be observed in everyday life and during the counseling process (Lianasari & Purwati, 2022). Willis (2011) identifies 13 personality traits, which align with the Indonesian Ministry of Education and Culture's (Riswanto, 2019) formulation of 13 personality traits. Similarly, Glading (2015) formulates seven ideal personality traits, while Hartono (2019) focus on the personal integrity of the counselor.

In the context of Islamic counseling, the personality competencies of Islamic counselors have been referred to as *At-Tawazun* (Arifin & Zaini, 2014). Ardimen (2018) highlights 16 personality competencies of Asmaul Husna, including 7 criteria, while Zuhail (2022) emphasizes 6 competencies related to the roles of Abdullah and Khalifatullah. The measurement of competency in Islamic counselors is an important process that helps to assess the number of Islamic personality traits they possess, based on established criteria. This information is crucial for policy making in education (Lupyanto & Dwikurnaningsih, 2014). The competency measurement can highlight the development of Islamic personality traits in counselors or prospective counselor students and identify differences between them. The collected data can serve as an indicator of the success or failure of the BK Study Program.

However, there are some errors in the competency measurement process. These errors can include the fluctuating mental or emotional state of the counselor, a lack of comprehensive measurement tools, and items that are difficult for the counselor to understand, resulting in inaccurate results (Lupyanto & Dwikurnaningsih, 2014). Measurement of personality competence in prospective counselors is still limited. Lupyanto's (2014) research at Satya Wacana Christian University (UKSW) BK Study Program did not use a personality competence scale. Instead, the research led to the development of an application that was tested for its content and objectives, quality of instruction, and quality of technique. The design was validated by inviting two BK experts to assess the content and an Information and Technology (IT) experts.

Rationale of the study

Counselors are expected to serve as role models for their clients (Zaini & Nita, 2017). Muslim counselors possess Islamic personality competencies that distinguish them from other

counselors who do not adhere to eastern ethical principles (Riswanto et al., 2016). The secular Western culture of character development does not require belief in God, and personality is viewed only as the ability to follow a code of ethics during counseling services (Othman et al., 2014; Szilagyi & Paredes, 2010).

Counselor personality is often discussed in the context of Multicultural Counseling Competencies (Casas et al., 2021; Erickson Cornish et al., 2014; Mollen et al., 2011; Ratts et al., 2016; SUE et al., 1992). Openness to religious diversity, culture, and life choices without imposing one's own religious values is crucial for counselors (FUKUYAMA, 1990; Ratts et al., 2016; Richardson & Molinaro, 1996; Tosi, 1991). Multicultural counseling has expanded to include not only racial and ethnic minorities, but also women, gays and lesbians, and other special populations.

Research has been conducted on prospective counselor students and their competence in multicultural counseling (Collins et al., 2015; Hipolito-delgado et al., 2011; Prosek & Michel, 2016). Career counselors' competence (Neault, 2014) and the personality of professional counselors and service organizations (Prasath et al., 2021) have also been studied and serve as criteria for professional counselors (Doraiswamy et al., 2012). The concept of personality is not always consistent with Islamic culture and teachings. According to Al-Ghazali, someone's heart must be obedient to Allah and happy in his devotion to attain light through worship and good deeds. On the contrary, a heart that is disobedient to Allah will have a vile nature and will leave a negative impact on the person's personality. Personality assessment tools that do not reflect the Islamic concept of personality cannot accurately measure the personality of Muslim counsellors.

Counselors with a desirable personality can increase students' interest in counseling services (Fatchurahman & Bulkani, 2018; Fatmawijaya, 2015; Roemer et al., 2022). A counselor's individual personality is a key factor in providing effective counseling services (Haolah et al., 2018) and can lead to optimal counseling outcomes (Kurniasih et al., 2020). Counselors with good personalities also serve as positive role models for their clients (Fitri, M., Dahliana, D., & Nurdin, 2017; Putri, 2016), especially for teenagers (Kowal et al., 2020), who consider a counselor's role as a role model to be a crucial aspect of their competence.

Personality competence has been linked to various factors, including cognitive abilities (Boe, 1964; Borghans et al., 2016; Lechner et al., 2017; Mammadov, 2022; Poropat, 2009; Zhang & Ziegler, 2016), health (Arthur & Graziano, 1996; Bogg & Roberts, 2004; Rammstedt & John, 2007; Rasmussen et al., 2009), and job performance (Hogan & Holland, 2003). The personality of an Islamic counselor can be shaped according to the teachings of Buya Hamka (Syariful, 2019), Sheikh Muhammad Arsyad Al-Banjari's character education (Khairullah & Ridhani, 2018), and the values in the poem "*Qasidah ya ar hamar rohimin*" by Habib Abdullah bin Husain bin Thohir Baa Alawi (Husain et al., 2022).

However, current counselor personality competency scales have not yet been integrated with Islamic personality (Utami, 2021). In a study of junior high school counselors and equivalent in Citeuerup, the highest score in the personality competency category was faith and piety to God Almighty (Rini et al., 2016). Similarly, research found that the personality competence of BK students at Syiah Kuala University is only approximately 16.8% (Fadhlina et al., 2020), suggesting the need for improvement. A study of 120 counseling students analyzed the relationship between basic knowledge, basic communication skills, and cultural skills on counseling competence (Setiyowati et al., 2019).

Integrating the counselor's personality competence with Islamic personality has been explored in several studies. Counselors with integrity have been found to display good attitudes and performance (Haryati, 2020), and Islamic morals have been identified as the foundation for a Muslim counselor's assistance to counselees (Ermalianti, 2021). Additionally, the Islamic Personality Scale (IPS) has been developed based on the personality theory framework of

Mutmainnah, Lawwamah, and Ammarah (Farmawati & Hidayati, 2019). The dimensions of counselor competence in Iran have also been examined from the perspective of successful counselors at the Syamim Sepah Counseling Center (Karami & Choupani, 2020). However, the integration of the Islamic counselor personality competency scale with the concepts formulated by ASCA, ACA, and Permendikbud No. 27 of 2008 is still open for research.

Purpose of the study

The aim of this study is to establish a standardized personality competency scale for Islamic counselors. This involves examining the existing scales for counselor personality competence and integrating them with Islamic personality concepts and values. The goal is to provide a tool for measuring the personality competencies of Islamic counselors, which can help to improve the quality of counseling services provided to individuals and communities. The standardization of the personality competency scale is critical in ensuring that the counselors have the necessary qualities and skills to effectively carry out their duties, while maintaining their adherence to Islamic values and principles.

METHODS

Stage 1 of the Study: Items writing and content validity

Participants

The validity and reliability of the proposed Islamic counselor personality competency scale was determined through a multi-step process. Firstly, it was reviewed by five experts with expertise in language, Islamic education, philosophy of Islamic education, Islamic communication, and Islamic counseling. Additionally, two counselor lecturers also provided their insights. Secondly, the scale was evaluated by 30 experts in the field of Islamic BK (BKI). Finally, its validity and reliability were assessed by administering the scale to 166 prospective Islamic counselor students.

Instrument

The Islamic counselor personality competency (KKKI) scale consists of 67 items that have been reduced from 14 indicators and 4 aspects, using a Likert scale. Three sample statements from the scale include: a) Maintaining unwavering faith in Allah SWT, free from shirk and superstition, as the primary foundation in fulfilling the role as a counselor, b) Demonstrating creativity and determination in carrying out responsibilities as a counselor, as a form of religious obligation, c) Displaying a neat and modest appearance through the wearing of Islamic attire in accordance with the Sunnah.

Procedures

The validity of the Islamic counselor's personality competency scale was tested through two steps: content validity and construct validity. Content validity focuses on the elements within the scale and is assessed through rational analysis and expert opinion in relevant fields (Azwar, 2015; Coaley, 2012).

In the first stage of content validity, the scale and instrument grids were validated by five experts in language, Islamic education, the philosophy of Islamic education, Islamic communication, and Islamic counseling, as well as two additional lecturer-counselors. Following this, the scale was further assessed by 30 experts in BKI. This stage resulted in the revision of 9 existing items and the addition of 2 new items. The final scale consisted of 76 items and was evaluated using a Likert scale (very good to not good) by 30 BKI Masters graduates, with data collected using Google forms and processed using Aiken's V.

The second stage, construct validity, tested the scale's 67 items using a 4-point alternative answer format (very capable, capable, less able, and unable) on 166 students in BKI and BKPI.

Data was collected through Google forms and analyzed using confirmatory factor analysis (CFA). The reliability of the items was also assessed using Cronbach Alpha. The results of the 166 students were recorded on a Google sheet.

Stage 2 of the Study

Participants

The participants in this study consisted of 30 experts in BKI, who were graduates of the Master's program at UIN Sunan Kalijaga Yogyakarta, with a majority being lecturers at Islamic Religious Colleges (PTAI). The participants were a mix of male and female, with an age range of 35-45 years. Additionally, 166 BKI and BKPI students in their fourth and sixth semesters, with a mix of male and female and an age range of 21-25 years, also participated in the study. All participants had given their consent to participate and data was collected through a Google form.

Data Analysis

The validity of the scale was tested using V-Aiken analysis (1985), which calculates the content validity coefficient and assesses the extent to which the scale items accurately reflect the construct being measured (Hendryadi, 2017). This scale comprises four aspects with 18 indicators, and the Confirmatory Factor Analysis (CFA) was performed to determine the appropriate measurement model. The CFA process requires adequate sampling (Hair et al., 2010) and employs Kaiser-Meyer Olkin (KMO) analysis to assess the normality of the data. If the number of items on the scale is unequal among the indicators, standardized data (Z and T) is used, followed by the Bartlett's Chi-Square test. Finally, the reliability of the scale is determined through Cronbach's Alpha.

Limitations of the methodology

The Islamic counselor's personality competency scale remains open for further validation, including analysis using the Content Validity Index (CVI) and Exploratory Factor Analysis (EFA), as well as testing using Amos software.

Table 1. Test Content Validity Using V Aiken

Item No.	ΣS	n(c-1)	V	Description
1	87	90	.966667	Height
2	88	90	.977778	Height
3	86	90	.955556	Height
4	79	90	.877778	Medium
5	89	90	.988889	Height
6	86	90	.955556	Height
7	87	90	.966667	Height
8	84	90	.933333	Height
9	84	90	.933333	Height
10	87	90	.966667	Height
11	85	90	.944444	Height
12	86	90	.955556	Height
13	82	90	.911111	Height
14	83	90	.922222	Height
15	78	90	.866667	Medium
16	83	90	.922222	Height
17	79	90	.877778	Medium
18	74	90	.822222	Medium
19	80	90	.888889	Height
20	80	90	.888889	Height
21	77	90	.855556	Medium
22	79	90	.877778	Medium

Item No.	ΣS	n(c-1)	V	Description
23	80	90	.888889	Height
24	81	90	.9	Height
25	80	90	.888889	Height
26	84	90	.933333	Height
27	79	90	.877778	Medium
28	82	90	.911111	Height
29	81	90	.9	Height
30	78	90	.866667	Medium
31	76	90	.844444	Medium
32	79	90	.877778	Medium
33	80	90	.888889	Height
34	85	90	.944444	Height
35	83	90	.922222	Height
36	83	90	.922222	Height
37	75	90	.833333	Medium
38	77	90	.855556	Medium
39	77	90	.855556	Medium
40	82	90	.911111	Height
41	78	90	.866667	Medium
42	78	90	.866667	Medium
43	78	90	.866667	Medium
44	80	90	.888889	Height
45	79	90	.877778	Medium
46	75	90	.833333	Medium
47	74	90	.822222	Medium
48	74	90	.822222	Medium
49	84	90	.933333	Height
50	86	90	.955556	Height
51	79	90	.877778	Medium
52	79	90	.877778	Medium
53	76	90	.844444	Medium
54	77	90	.855556	Medium
55	76	90	.844444	Medium
56	80	90	.888889	Height
57	77	90	.855556	Medium
58	79	90	.877778	Medium
59	78	90	.866667	Medium
60	81	90	.9	Height
61	81	90	.9	Height
62	80	90	.888889	Height
63	72	90	.8	Medium
64	79	90	.877778	Medium
65	81	90	.9	Height
66	77	90	.855556	Medium
67	76	90	.844444	Medium
68	78	90	.866667	Medium
69	77	90	.855556	Medium
70	77	90	.855556	Medium
71	80	90	.888889	Height
72	78	90	.866667	Medium
73	79	90	.877778	Medium
74	77	90	.855556	Medium
75	78	90	.866667	Medium
76	75	90	.833333	Medium

Table 2. Aiken's V and KMO Test Results

Items	ΣS	V	KMO	<i>p</i>
Item 1-76	6078	.888596	.902	.000

Tabel 3. Islamic Counselor Personality Competency Scale Blue Print

No	Aspects	Indicator	Items
1	Believing and fearing Allah SWT	Showing a personality that has faith and piety to Allah SWT:	1, 2, 3, 4, 5, 6, 7, 9, 10
		Consistency in religious life	11, 12, 13, 14, 15, 16, 17, 75
		Tolerant of followers of other religions	27, 31
		Noble and virtuous character	23, 33, 34, 35, 36, 37, 39, 40, 42, 48, 49, 50, 51
2	Respect and uphold human values, individuality and freedom of choice:	Apply a positive and dynamic view of human beings as spiritual, moral, social, individual and potential beings	25, 18, 63
		Appreciate and develop the positive potential of individuals in general and counselees in particular	71, 32
		care for the benefit of humans in general and counselees in particular	44, 45, 46, 47
		Uphold human dignity in accordance with their human rights	41, 28, 26
		Tolerant of counselee problems	30, 29
		Be democratic	43, 65
3	Demonstrates strong personality integrity and stability	Display commendable personality and behavior	21, 53, 54, 59, 61, 66, 70
		Displays stable emotions	60, 72, 68, 58
		Be sensitive, empathetic and respect diversity and change	57
		Displays a high tolerance for counselees who deal with stress and frustration	69, 67
4	Features high quality performance	Displays smart, creative, innovative and productive actions	8, 22, 55, 56
		Passionate, disciplined, and independent	24, 62, 19
		Good looking and fun	52, 64, 38
		Communicate effectively	73, 20, 74

RESULTS AND DISCUSSION

Results

The Islamic counselor personality competency scale, which consists of 67 items derived from 14 indicators, has undergone both content and construct validity tests. The content validity was tested by 5 experts and 30 BKI Master's graduates and was processed using Aiken's V, resulting in a high category value of .8886. The construct validity test was performed on 166 BKI and BKPI students and processed using CFA. The sample adequacy was evaluated using the Kaiser-Meyer Olkin test with a result of .902, and the Barlet Test Chi-Square result was 8175.956 with a significance of .000. The anti-image correlation of all items was greater than .50, with a range of .831 - .932, indicating that all items were valid. The reliability of the scale was tested using Cronbach's Alpha, resulting in a value of .977, which is higher than .70, indicating that the Islamic counselor personality competency scale is reliable (Hendryadi, 2017).

Discussion

The results of the V-Aiken test indicated that the item values range from .83333, which is considered medium, to .98889, which is considered high. Out of the total items, 40 were classified as medium and 36 were classified as high, indicating the validity of all items

(Hendryadi, 2017). Additionally, a re-analysis was performed on items with medium validity values. It was discovered that nine items had similar meanings. Given the large number of items in the scale, these nine items were removed, and the scale was reassessed with 67 items on 166 BKI and BKPI students.

Additionally, the 67-item scale underwent a KMO test, which revealed a value of .902, greater than the required .50. This indicates that the sample size is sufficient for conducting a Confirmatory Factor Analysis (CFA) test (Hair et al., 2010). The results of the Barlett Chi-Square test also indicated that the data met the required standards, with a significance value of .000. The standard loading factor was .45, with a sample size of $N = 166$.

Table 4. Anti Image Correlation Score ($\alpha = .977$)

No	Item Labels	Anti Image Correlation Score	Description
1	Menampilkan 1	.877	Meets > .45
2	Menampilkan 2	.900	Meets > .45
3	Menampilkan 3	.893	Meets > .45
4	Menampilkan 4	.832	Meets > .45
5	Menampilkan 5	.870	Meets > .45
6	Menampilkan 6	.909	Meets > .45
7	Menampilkan 7	.911	Meets > .45
8	Menampilkan 8	.878	Meets > .45
9	Konsisten 1	.861	Meets > .45
10	Konsisten 2	.886	Meets > .45
11	Konsisten 3	.846	Meets > .45
12	Konsisten 4	.890	Meets > .45
13	Toleran 1	.837	Meets > .45
14	Toleran 2	.868	Meets > .45
15	Berakhlak 1	.923	Meets > .45
16	Berakhlak 2	.913	Meets > .45
17	Berakhlak 3	.848	Meets > .45
18	Berakhlak 4	.886	Meets > .45
19	Berakhlak 5	.932	Meets > .45
20	Berakhlak 6	.933	Meets > .45
21	Berakhlak 7	.888	Meets > .45
22	Berakhlak 8	.884	Meets > .45
23	Berakhlak 9	.861	Meets > .45
24	Berakhlak 10	.884	Meets > .45
25	Berakhlak 11	.896	Meets > .45
26	Berakhlak 12	.936	Meets > .45
27	Berakhlak 13	.885	Meets > .45
28	Mengaplikasikan 1	.918	Meets > .45
29	Mengaplikasikan 2	.883	Meets > .45
30	Menghargai 1	.886	Meets > .45
31	Menghargai 2	.884	Meets > .45
32	Peduli 1	.898	Meets > .45
33	Peduli 2	.850	Meets > .45
34	Peduli 3	.904	Meets > .45
35	Peduli 4	.878	Meets > .45
36	Menjunjung 1	.923	Meets > .45
37	Menjunjung 2	.953	Meets > .45
38	Menjunjung 3	.891	Meets > .45
39	Memahami 1	.929	Meets > .45
40	Memahami 2	.906	Meets > .45
41	Demokratis 1	.924	Meets > .45
42	Demokratis 2	.910	Meets > .45
43	Perilaku Terpuji 1	.935	Meets > .45
44	Perilaku Terpuji 2	.929	Meets > .45
45	Perilaku Terpuji 3	.916	Meets > .45
46	Perilaku Terpuji 4	.893	Meets > .45

No	Item Labels	Anti Image Correlation Score	Description
47	Perilaku Terpuji 5	.918	Meets > .45
48	Perilaku Terpuji 6	.893	Meets > .45
49	Emosi Stabil 1	.894	Meets > .45
50	Emosi Stabil 2	.888	Meets > .45
51	Emosi Stabil 3	.917	Meets > .45
52	Emosi Stabil 4	.952	Meets > .45
53	Peka 1	.909	Meets > .45
54	Terbuka terhadap konseli stres 1	.900	Meets > .45
55	Terbuka terhadap konseli stres 2	.831	Meets > .45
56	Cerdasa Kreatif 1	.917	Meets > .45
57	Cerdas Kreatif 2	.898	Meets > .45
58	Cerdas Kreatif 3	.905	Meets > .45
59	Cerdas Kreatif 4	.911	Meets > .45
60	Bersemangat Berdisiplin 1	.897	Meets > .45
61	Bersemangat Berdisiplin 2	.931	Meets > .45
62	Bersemangat Berdisiplin 2	.950	Meets > .45
63	Menarik dan menyenangkan 1	.878	Meets > .45
64	Menarik dan menyenangkan 2	.912	Meets > .45
65	Menarik dan menyenangkan 3	.932	Meets > .45
66	Berkomunikasi efektif 1	.899	Meets > .45
67	Berkomunikasi efektif 2	.935	Meets > .45

Table 4 demonstrates that all 67 items of the scale meet the requirement of a standard loading factor of .45 or greater, indicating that the items are valid (Hair et al., 2019). The Confirmatory Factor Analysis (CFA) was performed to determine the distribution of items over 14 indicators. The results showed that the items were distributed among the indicators, however, not evenly. The examination of the Component Score Covariant Matrix further supports the results obtained from the CFA analysis.

The results of the analysis can be observed from the statements on each item of the scale, particularly the first aspect, namely faith and piety towards God. This aspect refers to the characteristics of individuals who are pious according to the Qur'an, such as: believing in Allah, consistently performing prayers, paying zakat, fasting, controlling anger, forgiving, fearing Allah, being just to enemies, supporting truth, and preaching. The first aspect of the indicator displays a personality that believes and fears God. According to the Qur'an, this personality is characterized by *tawakal* (reliance on God), performing prayers, avoiding idle talk, guarding honor, fulfilling obligations, and being helpful in the way of Allah.

This analysis indicates that the first aspect has effectively captured all aspects of the personality of an Islamic counselor. Personality has been found to be a predictor of religiosity, emotional religion, and spirituality (Saroglou & Muñoz-garcía, 2008), implying that there are similarities between personality and religiosity factors. As a result, it can be concluded that the 14 indicators of the personality competence of Islamic counselors meet the standards of ASCA, ACA, and the 18 indicators outlined in Permendikbud No. 27 of 2008. Additionally, the reliability test using the Cronbach's Alpha was also performed.

Implications

The measurement of the personality competence of an Islamic counselor is crucial in determining the success of Islamic guidance and counseling services. According to Permendikbud No. 27 of 2008, the personality competency of Islamic counselors comprises 4 aspects, which align with the 4 aspects of the Islamic personality competence scale developed in this study. The scale consists of 14 indicators, including faith and piety to Allah SWT, which can be seen in the items 1, 2, 3, 14, 15, 4, 5, 6, 11, 12, 13, 16, 17, 20, 21, 32, 33, 34, 35, and 36. The ACA, ASCA, and Cavanagh's competencies, such as being a skilled communicator, a good listener, flexible, calm, patient, and empathetic, are reflected in items 44, 45, 46, 47, 52, 53, and

54. Additionally, the views of other experts, such as Anas Salahuddin, who believes that a competent Islamic counselor should have a mature psychological aspect, good emotional control, love for their role, and a friendly and sociable personality, can be seen in items 7, 27, 66, and 67. Jones, on the other hand, emphasizes the importance of ethical behavior, intellectual abilities, and flexibility in adapting to various counseling situations, which are reflected in items 25, 26, 27, 28, 29, and 30. These concepts, along with other key competencies, can be seen in the blueprint of the Islamic personality competency scale.

Several authors have emphasized the importance of various aspects of the personality competence of an Islamic counselor. Anwar Sutoyo (2017) stresses the principle of confidentiality in the role of an Islamic counselor, while Hartono (2019) emphasizes the importance of sincerity, trustworthiness, patience, and spiritual piety. Zuhail & Masykur (2022) highlight the importance of obedience to rules and promoting good and preventing evil in Islamic counseling. Ardimen (2018) aligns with the ASCA concept of being a skilled communicator, good listener, flexible, calm, and patient, while Arifin & Zaini (2014) emphasize the importance of the *uswah hasanah* (positive social model), *mauidhah hasanah* (positive psychoeducation), *targhib-ta'zir* (reinforcement-punishment), *art*, *'uzlah* (self-quarantine), and *gerbat* (prayer). Researchers emphasize the importance of various aspects of the personality competence of an Islamic counselor (Asmani, 2010). These views are reflected in the blueprint of the Islamic personality competency scale.

Limitations and Suggestions for Further Research

The limitations of this research include a limited sample size and a narrow demographic of participants. The sample only consisted of Islamic counselors and did not include individuals from diverse backgrounds or different professions. In addition, the results may not necessarily be generalizable to a larger population. Furthermore, the study only focused on the personality competencies of Islamic counselors, and did not include other factors such as counseling skills or training. As a suggestion for future research, it would be beneficial to have a larger and more diverse sample and to also include other factors that could affect the competencies of an Islamic counselor. Additionally, it would be valuable to examine the effectiveness of these competencies in actual counseling situations and to gather feedback from both clients and other professionals in the field.

CONCLUSIONS

In conclusion, the development of the Islamic counselor personality competency scale (KKKI) provides a useful tool for evaluating the competencies of Islamic counselors or prospective Islamic counselors. The scale consists of 4 aspects, 14 indicators, and 67 items, which have been validated and demonstrated to have good reliability. This scale can serve as a benchmark for assessing the personality competencies of Islamic counselors and provide valuable information for improving the quality of Islamic guidance and counseling services. The results of the study highlight the importance of faith and piety, ethical behavior, and effective communication skills, among other competencies, in Islamic counseling. By using the KKKI, Islamic guidance and counseling services can be better equipped to deliver high-quality services to those in need.

ACKNOWLEDGMENTS

The author expresses gratitude towards all the Islamic guidance and counseling experts and practitioners, as well as the head and secretaries of study programs, lecturers, and students at the Islamic guidance and counseling departments for their involvement in completing the Islamic counselor personality competency scale (KKKI). The author also acknowledges the support provided by Ibn Khaldun University (UIKA) Bogor and the funding for the research.

AUTHOR CONTRIBUTION STATEMENT

All of the authors involved in this manuscript have reviewed and approved the final version submitted for publication. This signifies that all authors have contributed to the creation and refinement of the manuscript and agree with its content and representation. The authors have worked collaboratively to ensure the accuracy, clarity, and completeness of the information presented in the manuscript, and all are satisfied with the final product.

REFERENCES

- ABKIN, A. (2018). Kode Etik Bimbingan dan Konseling Indonesia. [Google Scholar](#)
- Ardimen, A. (2018). Pengembangan Kepribadian Konselor Berbasis Asmaul Husna Dalam Pelayanan Konseling. *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam*, 15(2), 102–115. <https://doi.org/10.14421/hisbah.2018.152-07>
- Arifin, S., & Zaini, A. (2014). Dakwah Transformasi melalui konseling potret kualitas Kepribadian Konselor perspektif Konseing. *Jurnal At-Tawazun*, 15(1), 137–156. [Google Scholar](#)
- Arthur, W., & Graziano, W. G. (1996). The Five-Factor Model, Conscientiousness, and Driving Accident Involvement. *Journal of Personality*, 64(3), 593–618. <https://doi.org/10.1111/j.1467-6494.1996.tb00523.x>
- Ashton, M. C., & Lee, K. (2008). The HEXACO Model of Personality Structure and the Importance of the H Factor. *Social and Personality Psychology Compass*, 2(5), 1952–1962. <https://doi.org/10.1111/j.1751-9004.2008.00134.x>
- Asmani, J. M. (2010). Panduan Efektif Bimbingan dan Konseling di Sekolah. In *Yogyakarta: Diva Press*. Diva Press. [Google Scholar](#)
- Azwar, S. (2015). *Reliabilitas Dan Validitas, Keempat*. Pustaka Pelajar. [Google Scholar](#)
- Barrick, M., Mount, M., & Li, N. (2012). The Theory of Purposeful Work Behavior: The Role of Personality, Higher-Order Goals, and Job Characteristics. *Academy of Management Review*. <https://doi.org/10.5465/amr.10.0479>
- Blašková, M., Blaško, R., Jankalová, M., & Jankal, R. (2014). Key Personality Competences of University Teacher: Comparison of Requirements Defined by Teachers and/Versus Defined by Students. *Procedia - Social and Behavioral Sciences*, 114(February 2015), 466–475. <https://doi.org/10.1016/j.sbspro.2013.12.731>
- Boe, E. E. (1964). The prediction of academic performance of engineering students. In *Educational and Psychological Measurement* (Vol. 24, Issue 2). Russel Sage Found. <https://doi.org/10.1177/001316446402400225>
- Bogg, T., & Roberts, B. W. (2004). Conscientiousness and health-related behaviors: A meta-analysis of the leading behavioral contributors to mortality. *Psychological Bulletin*, 130(6), 887–919. <https://doi.org/10.1037/0033-2909.130.6.887>
- Borghans, L., Golsteyn, B. H. H., Heckman, J. J., & Humphries, J. E. (2016). What grades and achievement tests measure. *Proceedings of the National Academy of Sciences of the United States of America*, 113(47), 13354–13359. <https://doi.org/10.1073/pnas.1601135113>
- Casas, J. M., Suzuki, L. A., Alexander, C. M., & Jackson, M. A. (2021). Handbook of Multicultural Counseling. In C. M. Alexander (Ed.), *Handbook of Multicultural Counseling* (3rd ed.). Sage Publications, Inc. <https://doi.org/10.4135/9781506304458>
- Cattell, R. B. (1943). The description of personality: basic traits resolved into clusters. *Journal of Abnormal and Social Psychology*, 38(4), 476–506. <https://doi.org/10.1037/h0054116>
- Cheung, F. M., Leung, K., Fan, R. M., Song, W. Z., Zhang, J. X., & Zhang, J. P. (1996). Development of the Chinese personality assessment inventory. *Journal of Cross-Cultural Psychology*, 27(2), 181–199. <https://doi.org/10.1177/0022022196272003>

- Coaley, K. (2012). An Introduction to Psychological Assessment and Psychometrics. In *An Introduction to Psychological Assessment and Psychometrics*. SAGE. <https://doi.org/10.4135/9781446221556>
- Collins, S., Arthur, N., Brown, C., & Kennedy, B. (2015). Student perspectives: Graduate education facilitation of multicultural counseling and social justice competency. *Training and Education in Professional Psychology*, 9(2), 153–160. <https://doi.org/10.1037/tep0000070>
- Costa, P. T., & McCrae, R. R. (2012). The Five-Factor Model, Five-Factor Theory, and Interpersonal Psychology. In *Handbook of Interpersonal Psychology: Theory, Research, Assessment, and Therapeutic Interventions* (pp. 91–104). <https://doi.org/10.1002/9781118001868.ch6>
- Curry, J. R., & Milsom, A. (2018). ASCA Ethical Standards for School Counselors. In *Career and College Readiness Counseling in P–12 Schools*. American School Counselor Association [ASCA]. <https://doi.org/10.1891/9780826136152.ap04>
- Daulay, N. (2019). Peran Psikolog dan Konselor. *Al-Mursyid*, 1(1), 1–10. <http://jurnaltarbiyah.uinsu.ac.id/index.php/almursyid/article/view/493>
- De Raad, B., Barelds, D. P. H., Mlačić, B., Church, A. T., Katigbak, M. S., Ostendorf, F., Hřebíčková, M., Di Blas, L., & Szirmák, Z. (2010). Only three personality factors are fully replicable across languages: Reply to Ashton and Lee. *Journal of Research in Personality*, 44(4), 442–445. <https://doi.org/10.1016/j.jrp.2010.05.005>
- Doraiswamy, P. M., Sperling, R. A., Coleman, R. E., Johnson, K. A., Reiman, E. M., Davis, M. D., Grundman, M., Sabbagh, M. N., Sadowsky, C. H., Fleisher, A. S., Carpenter, A., Clark, C. M., Joshi, A. D., Mintun, M. A., Skovronsky, D. M., & Pontecorvo, M. J. (2012). Amyloid- β assessed by florbetapir F 18 PET and 18-month cognitive decline: A multicenter study. *Neurology*, 79(16), 1636–1644. <https://doi.org/10.1212/WNL.0b013e3182661f74>
- Erickson Cornish, J. A., Schreier, B. A., Nadkarni, L. I., Henderson Metzger, L., & Rodolfa, E. R. (2014). Handbook of Multicultural Counseling Competencies. In *Igarss 2014* (Issue 1). John Wiley & Sons, Inc. Google Scholar
- Ermaliani, E., & Ramadan, W. (2022). Penguatan Kompetensi Konselor dalam Memberikan Layanan Bimbingan dan Konseling Islam. *Alhadharah: Jurnal Ilmu ...*, 20(2), 81–92. <http://jurnal.uin-antasari.ac.id/index.php/alhadharah/article/view/6002>
- Ermaliani, Ermaliani. (2021). Pengembangan panduan konseling Islami berbasis model Gerald Corey. *TERAPUTIK: Jurnal Bimbingan Dan Konseling*, 4(3), 429–443. <https://doi.org/10.26539/teraputik.43545>
- Fadhlina, F., Martunis, M., & Husen, H. (2020). Kompetensi Kepribadian Mahasiswa Bimbingan Dan Konseling Universitas Syiah Kuala. ... *Bimbingan & Konseling*, 5, 1–13. <http://www.jim.unsyiah.ac.id/pbk/article/view/14654>
- Farmawati, C., & Hidayati, N. (2019). Penyusunan dan Pengembangan Alat Ukur Islamic Personality Scale (IPS). *Jurnal Psikologi Islam Dan Budaya*, 2(1), 19–30. <https://doi.org/10.15575/jpib.v2i1.4318>
- Fatchurahman, M., & Bulkani, B. (2018). Preferensi siswa terhadap perilaku konselor dengan minatnya pada program bimbingan dan konseling. *TERAPUTIK: Jurnal Bimbingan Dan Konseling*, 1(3), 239. <https://doi.org/10.26539/1386>
- Fatmawijaya, H. A. (2015). Studi Deskriptif Kompetensi Kepribadian Konselor yang Diharapkan Siswa. *PSIKOPEDAGOGIA Jurnal Bimbingan Dan Konseling*, 4(2), 124. <https://doi.org/10.12928/psikopedagogia.v4i2.4486>
- Faturohman, N., & Sciences, E. (2021). *Contribution of Personality Competencies and Social Competencies of Tutor Teachers in Increasing the Value of Alternative Education National Examinations for Citizens Learning Equality Package C in Banten Province*

- (Vol. 15, Issue 10, pp. 276–286). [Google Scholar](#)
- Field, T. A., Ghoston, M. R., Grimes, T. O., Sturm, D. C., Kaur, M., Aninditya, A., & Toomey, M. (2019). Trainee counselor development of social justice counseling competencies. *Journal for Social Action in Counseling and Psychology*, 11(1), 133–150. <https://doi.org/10.33043/jsacp.11.1.33-50>
- Fitri, M., Dahliana, D., & Nurdin, S. (2017). Faktor-Faktor yang Mempengaruhi Perilaku Menyontek Pada Siswa SMA Negeri dalam Wilayah Kota Takengon. *JIMBK: Jurnal Ilmiah Mahasiswa Bimbingan & Konseling*, 2 (1)(1), 30. <https://doi.org/http://www.jim.unsyiah.ac.id/pbk/article/view/2058>
- FUKUYAMA, M. A. (1990). Taking a Universal Approach to Multicultural Counseling. *Counselor Education and Supervision*, 30(1), 6–17. <https://doi.org/10.1002/j.1556-6978.1990.tb01174.x>
- Glading, S. (2015). Konseling Profesi Yang Menyeluruh. In *Indeks*. [Google Scholar](#)
- Goldberg, L. R. (1990). An Alternative “Description of Personality”: The Big-Five Factor Structure. *Journal of Personality and Social Psychology*, 59(6), 1216–1229. <https://doi.org/10.1037/0022-3514.59.6.1216>
- Guillén, L., & Saris, W. E. (2013). Competencies, Personality Traits, and Organizational Rewards of Middle Managers: A Motive-Based Approach. *Human Performance*, 26(1), 66–92. <https://doi.org/10.1080/08959285.2012.736898>
- Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. (2019). Multivariate Data Analysis, Multivariate Data Analysis. In *Book* (7th ed., Vol. 87, Issue 4). Pearson Prentice Hall. [Google Scholar](#)
- Haolah, S., Atus, A., & Irmayanti, R. (2018). Pentingnya Kualitas Pribadi Konselor Dalam Pelaksanaan Konseling Individual. *FOKUS (Kajian Bimbingan & Konseling Dalam Pendidikan)*, 1(6), 215. <https://doi.org/10.22460/fokus.v1i6.2962>
- Hartono, A. (2019). Kepribadian Profesi Konselor Islami Di Era Industri 4.0. *Jurnal Bimbingan Dan Konseling Ar-Rahman*, 5(1), 62. <https://doi.org/10.31602/jbkr.v5i1.1853>
- Haryati, A. (2020). Online Counseling Sebagai Alternatif Strategi Konselor dalam Melaksanakan Pelayanan E-Counseling di Era Industri 4.0. *Bulletin of Counseling and Psychotherapy*, 2(2), 27–38. <https://doi.org/10.51214/bocp.v2i2.33>
- Hendryadi, H. (2017). Validitas Isi: Tahap Awal Pengembangan Kuesioner. *Jurnal Riset Manajemen Dan Bisnis (JRMB) Fakultas Ekonomi UNIAT*, 2(2), 169–178. <https://doi.org/10.36226/jrmb.v2i2.47>
- Hipolito-delgado, C. P., Cook, J. M., Avrus, E. M., & Bonham, E. J. (2011). Innovative methods developing counseling students’ multicultural project. *Counselor Education and Supervision*, 50(December), 402–422. [Google Scholar](#)
- Hogan, J., & Holland, B. (2003). Using theory to evaluate personality and job-performance relations: A socioanalytic perspective. *Journal of Applied Psychology*, 88(1), 100–112. <https://doi.org/10.1037/0021-9010.88.1.100>
- Husain, B. I. N., Thohir, B. I. N., & Alawi, B. A. A. (2022). Kepribadian Ideal Konselor Islam Berdasar Nilai Dalam *نيمحرلا محرأ اي ؤديصق Karya Habib Abdullah* (Vol. 1, Issue 1). [Google Scholar](#)
- Irina, A. (2011). Pedagogical Competences – The Key to Efficient Education. *International Online Journal of Educational Sciences*, 3(2), 411–423. [Google Scholar](#)
- Karami, M., & Choupani, M. (2020). Personality dimensions of counselors’ competency from the perspective of successful counselors: A Qualitative study. *Journal of Qualitative Research in Health Sciences*, 8(2), 154–169. [Google Scholar](#)
- Khairullah, K. & Ridhani, A. (2018). Karakteristik Konselor Islami. *Jurnal Bimbingan dan Konseling*, 4(2), 47–54. [Google Scholar](#)
- Kowal, M., Coll-Martín, T., Ikizer, G., Rasmussen, J., Eichel, K., Studzińska, A.,

- Koszalkowska, K., Karwowski, M., Najmussaib, A., Pankowski, D., Lieberoth, A., & Ahmed, O. (2020). Who is the Most Stressed During the COVID-19 Pandemic? Data From 26 Countries and Areas. *Applied Psychology: Health and Well-Being*, 12(4), 946–966. <https://doi.org/10.1111/aphw.12234>
- Kurniasih, C., Yanto, P. N. F., & Aji, B. S. (2020). Pentingnya Kompetensi Kepribadian Bagi Guru BK dalam Membangun Karakter Siswa. In *Penguatan Pendidikan Karakter Pada Era Merdeka Belajar*. Penguatan Pendidikan Karakter Pada Era Merdeka Belajar. [Google Scholar](#)
- Lechner, C., Danner, D., & Rammstedt, B. (2017). How is personality related to intelligence and achievement? A replication and extension of Borghans et al. and Salkever. *Personality and Individual Differences*, 111, 86–91. <https://doi.org/10.1016/j.paid.2017.01.040>
- Lianasari, D., & Purwati, P. (2022). Personality Competence of Counselors in Guidance and Counseling Services at Junior High Schools in Magelang. *KONSELI : Jurnal Bimbingan Dan Konseling (E-Journal)*, 9(1), 79–84. <https://doi.org/10.24042/kons.v9i1.9662>
- Lupyanto, L. S., & Dwikurnaningsih, Y. (2014). Pengembangan Pengukuran Kompetensi Kepribadian Berbantuan Komputer Untuk Mahasiswa Bimbingan Dan Konseling. *Satya Widya*, 30(2), 71. <https://doi.org/10.24246/j.sw.2014.v30.i2.p71-81>
- Makhmudah, U. (2017). Mempersiapkan Kompetensi Kepribadian Calon Konselor Di Era Masyarakat Ekonomi Asean (Mea). *Jurnal Psikoedukasi Dan Konseling*, 1(1), 68. <https://doi.org/10.20961/jpk.v1i1.11462>
- Mammadov, S. (2022). Big Five personality traits and academic performance: A meta-analysis. *Journal of Personality*, 90(2), 222–255. <https://doi.org/10.1111/jopy.12663>
- Mastor, K. A., Jin, P., & Cooper, M. (2000). Malay Culture and Personality: A Big Five Perspective. *American Behavioral Scientist*, 44(1), 95–111. <https://doi.org/10.1177/00027640021956116>
- Mohammad Zuhail, M. Z., & M. Syakur, M. S. (2022). Kepribadian Ideal Konselor Islam Berdasar Nilai Dalam Qasidah Ya Ar Hamar Rohimin Karya Habib Abdullah Bin Husain Bin Thohir Baa Alawi نيمحرلا محراً اي قديصق. In *Konseling At-Tawazun : Jurnal Kajian Bimbingan dan Konseling Islam* (Vol. 1, Issue 1, pp. 38–49). <https://doi.org/10.35316/attawazun.v1i1.1770>
- Mollen, D., Kelly, S. M., & Ridley, C. R. (2011). Therapeutic Change: The Raison D'être for Counseling Competence. *The Counseling Psychologist*, 39(6), 918–927. <https://doi.org/10.1177/0011000011405221>
- Nuridin, N., & Anwar, C. (2019). Model of Competency Development in the Personality of English Teacher Candidates Through Student Development Management Based on Islamic Academic Culture. *JOALL (Journal of Applied Linguistics & Literature)*, 4(2), 215–226. <https://doi.org/10.33369/joall.v4i2.7773>
- O'Reilly, C. A. (1977). Personality-job fit: Implications for individual attitudes and performance. *Organizational Behavior and Human Performance*, 18(1), 36–46. [https://doi.org/10.1016/0030-5073\(77\)90017-4](https://doi.org/10.1016/0030-5073(77)90017-4)
- Othman, A. K., Hamzah, M. I., & Hashim, N. (2014). Conceptualizing the Islamic Personality Model. *Procedia - Social and Behavioral Sciences*, 130, 114–119. <https://doi.org/10.1016/j.sbspro.2014.04.014>
- Poropat, A. E. (2009). A Meta-Analysis of the Five-Factor Model of Personality and Academic Performance. *Psychological Bulletin*, 135(2), 322–338. <https://doi.org/10.1037/a0014996>
- Prasath, P. R., Lindinger-Sternart, S., & Duffey, T. L. (2021). Counselors as organizational leaders: Exploring parallels of servant leadership and professional counseling. *Journal of Counselor Leadership and Advocacy*, 8(2), 146–156.

- <https://doi.org/10.1080/2326716X.2021.1904460>
- Prosek, E. A., & Michel, R. E. (2016). Transformative learning for counselor trainees: Implementation of the multicultural immersion experience model. *International Journal for the Advancement of Counselling*, 38(1), 61–76. <https://doi.org/10.1007/s10447-015-9256-1>
- Puji, R. P. N., & Lestari, R. D. (2021). Evaluating the Level of Teacher Performance: Pedagogic, Social and Personal Competency. *Jurnal Pendidikan Sejarah Indonesia*, 4(1), 86. <https://doi.org/10.17977/um0330v4i1p86-97>
- Putri, A. (2016). Pentingnya Kualitas Pribadi Konselor Dalam Konseling Untuk Membangun Hubungan Antar Konselor Dan Konseli. *JBKI (Jurnal Bimbingan Konseling Indonesia)*, 1(1), 10. <https://doi.org/10.26737/jbki.v1i1.99>
- Rahardjo, S. dan A. S. K. (2017). Pelaksanaan Kode Etik Profesi Guru Bimbingan dan Konseling SMP/MTS Kabupaten Kudus. *Jurnal Konseling Gusjigang*, 3(2), 185–196. <https://jurnal.umk.ac.id/index.php/gusjigang/article/view/1740/1335>
- Rammstedt, B., & John, O. P. (2007). Measuring personality in one minute or less: A 10-item short version of the Big Five Inventory in English and German. *Journal of Research in Personality*, 41(1), 203–212. <https://doi.org/10.1016/j.jrp.2006.02.001>
- Rasmussen, H. N., Scheier, M. F., & Greenhouse, J. B. (2009). Optimism and physical health: A meta-analytic review. *Annals of Behavioral Medicine*, 37(3), 239–256. <https://doi.org/10.1007/s12160-009-9111-x>
- Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and Social Justice Counseling Competencies: Guidelines for the Counseling Profession. *Journal of Multicultural Counseling and Development*, 44(1), 28–48. <https://doi.org/10.1002/jmcd.12035>
- Richardson, T. Q., & Molinaro, K. L. (1996). White counselor self-awareness: A prerequisite for developing multicultural competence. *Journal of Counseling and Development*, 74(3), 238–242. <https://doi.org/10.1002/j.1556-6676.1996.tb01859.x>
- Rini, D. S., Justitia, D., & Setiawaty, D. (2016). KOMPETENSI KEPRIBADIAN GURU BK (Survei pada Guru Bimbingan dan Konseling Sekolah Menengah Pertama dan Sederajat Se-Kecamatan Citeureup). *Insight: Jurnal Bimbingan Konseling*, 5(1), 27. <https://doi.org/10.21009/insight.051.05>
- Riswanto, D. (2019). Peran Konselor dalam Mereduksi Tingkat Kenakalan Remaja di Kabupaten Pandeglang. *Jurnal RAP (Riset Aktual Psikologi Universitas Negeri Padang)*, 10(2), 171. <https://doi.org/10.24036/rapun.v10i2.106065>
- Riswanto, D., Mappiare-AT, A., & Irtadji, M. (2016). Karakteristik Kepribadian Ideal Konselor (Studi Hermeneutika Gadamerian) *Jurnal Pendidikan*, 1(11), 2113–2117. [Google Scholar](https://scholar.google.com/citations?user=...)
- Roemer, L., Lechner, C. M., & Rammstedt, B. (2022). Beyond Competencies: Associations between Personality and School Grades Are Largely Independent of Subject-Specific and General Cognitive Competencies. *Journal of Intelligence*, 10(2). <https://doi.org/10.3390/jintelligence10020026>
- Ryan, L. P. (1975). Professional Standards. *Australian Dental Journal*, 20(1), 48–48. <https://doi.org/10.1111/j.1834-7819.1975.tb03520.x>
- Saroglou, V., & Muñoz-garcía, A. (2008). Individual differences in religion and spirituality: An issue of personality traits and/or values. *Journal for the Scientific Study of Religion*, 47(1), 83–101. <https://doi.org/10.1111/j.1468-5906.2008.00393.x>
- Saucier, G., & Srivastava, S. (2014). What makes a good structural model of personality? Evaluating the big five and alternatives. *APA Handbook of Personality and Social Psychology, Volume 4: Personality Processes and Individual Differences.*, 283–305. <https://doi.org/10.1037/14343-013>
- Setiyowati, A. J., Pali, M., Wiyono, B. B., & Triyono, T. (2019). Structural model of counseling

- competence. *Cakrawala Pendidikan*, 38(1), 45–62. <https://doi.org/10.21831/cp.v38i1.21509>
- Sue, D. W., Arredondo, P., & Mcdavis, R. J. (1992). Multicultural Counseling Competencies and Standards: A Call to the Profession. *Journal of Counseling & Development*, 70(4), 477–486. <https://doi.org/10.1002/j.1556-6676.1992.tb01642.x>
- Sutoyo, A. (2017). Model Bimbingan Dan Konseling Sufistik Untuk Mengembangkan Pribadi Yang ‘Alim Dan Saleh. *Konseling Religi*, 8(1), 1–22. [Google Scholar](#)
- Syariful, S. (2019). Personality Counselor Perspective Buya Hamka (Study Of Interpretation Of Al-Azhar Verses Advice). *Jurnal Al-Azhar Indonesia Seri Humaniora*, 5(1), 10. <https://doi.org/10.36722/sh.v5i1.325>
- Szilagyi, A., & Paredes, D. (2010). Professional counseling in Romania: An introduction. *Journal of Counseling and Development*, 88(1), 23–27. <https://doi.org/10.1002/j.1556-6678.2010.tb00145.x>
- Tosi, H. L. (1991). A Theory of Goal Setting and Task Performance A Theory of Goal Setting and Task Performance, by Locke Edwin A. and Latham Gary P.. Englewood Cliffs, NJ: Prentice-Hall, 1990. *Academy of Management Review*, 16(2), 480–483. <https://doi.org/10.5465/amr.1991.4278976>
- Utami, R. J. (2021). Personality Competencies of Counselor School and Their Impact on Students’ Personalities. *ALTRUISTIK : Jurnal Konseling Dan Psikologi Pendidikan*, 1(1), 37–45. <https://doi.org/10.24114/altruistik.v1i1.25216>
- Willis, S. S. (2011). *Konseling Keluarga (Family Counseling)*. [Google Scholar](#)
- Zaini, A., & Nita, R. W. (2017). Profesi Konselor (Sebuah Tantangan di Era Globalisasi). *Proceeding IAIN Batusangkar, November*, 28–29. [Google Scholar](#)
- Zhang, J., & Ziegler, M. (2016). How do the big five influence scholastic performance? A big five-narrow traits model or a double mediation model. *Learning and Individual Differences*, 50, 93–102. <https://doi.org/10.1016/j.lindif.2016.07.011>

Copyright holder :

© Rahman, I. K., Rosidah , N. S., & Tamam, A. M. (2023)

First publication right :

Islamic Guidance and Counseling Journal

This article is licensed under:**CC-BY-SA**