
The Ideal Character of Indonesian Counselors Based on The Noble Values of The Trident of Kiai Musta'in Romly's Thought: A Study in Hermeneutic Perspective

Bakhrudin All Habsy^{1*}

¹*Guidance and Counseling Study Program, UNESA Campus 5, Universitas Negeri Surabaya, Indonesia*

***Correspondence to:** bakhrudinhabsy@unesa.ac.id

Abstract: This study is based on the integrity of the Indonesian counselor's self-identity as an effort to gain expertise in the implementation of socio-religious-based counseling practices through down-to-earth views typical of Indonesian culture, not only theoretical views that are mostly developed by counseling figures who adhere to Western philosophies. One of the noble values of the Indonesian nation based on Islamic Archipelago culture is the trident teaching of Kiai Musta'in Romly's thoughts with some noble values, namely: 1) Obedience, 2) Diligence, 3) Honesty, 4) Patience, and 5) Sincerity. Kiai Musta'in Romly's trident of noble values produces a deep philosophy and presents a new view of the basic attitude of Indonesian counselors, and becomes a reference in the practice of counseling typical of Indonesian culture. The focus of this research is the identification of the noble values of the trident of Kiai Musta'in Romly's thought as a socio-religious-based construction of the Ideal Counselor character.

Keywords: *Counselor, Trident Values, Kiai Musta'in Romly*

Article info: Submitted | Revised | Accepted

Recommended citation: APA Style

INTRODUCTION

The ideal character of the counselor has a very strategic role in the implementation of guidance and counseling. The idea is reinforced by Erby's statement, et al (2024), which states that counselors are professionals who are trained and have skills in the field of counseling. As an individual in charge of helping counselees, counselors are also ordinary human beings who have two predicates as *abdulloh* (servants of Allah) and as *khalifatullah* (representatives of Allah) on earth (QS. Ad-Dzariyat: 56; QS. Al Baqoroh: 30). As *abdulloh* shows weakness and limitations, so that it has the potential to have life problems. As *Khalifatullah*, it shows the greatness of humans in living life on earth. Both predicates imply the urgency of the counselor's personality in carrying out guidance and counseling practices.

In the variety and quality of counselor potential, the development of various Western counseling theories and approaches is used by counselors as a reference in the implementation of guidance and counseling. The statement was confirmed by Habsy, et al (2017), although the essence of counseling has existed in Indonesian culture for a long time, the procedures used by counselors are more oriented towards procedures and techniques developed by Western culture. One example is Rogers' statement about the basic attitudes of counselors being a benchmark for becoming a high-quality counselor (in Corey, 2020; Herlihy & Corey, 2014), namely: 1) congruence, 2) unconditional positive regard, and 3) accurate empathic understanding. The statement put forward by Rogers, according to several expert opinions, has limitations in the cultural differences that underlie the counseling relationship, which results in the results of the counselor and counselee relationship being biased (Moe & Thimm, 2021).

Indonesian counselors are expected to be able to apply counseling concepts and practices by adjusting the cultural values of the Indonesian nation. According to Shuler, et al (2015) states that counselors must be aware of their own cultural heritage, this is in line with the opinion of Afandi, et al (2024) (1) counselors are encouraged to become aware of their own cultural identity and cross-cultural dynamics, (2) counselors must adjust the cultural characteristics of the counselee and pay special attention to the cultural characteristics of the counselee.

Based on the results of the literature study, scientific reasoning is needed in an effort to realize the adjustment of counseling practices in Indonesia that adjust to the cultural values of the Religious Indonesian nation. According to Mitchell (2023), one of the strategic efforts to conceptualize the principles of cross-cultural counseling is through the use of the terms ethics and emics. Ethics refers to findings that seem consistently fixed across cultures and that refer to a universal principle. Emics refers to findings that appear different for different cultures, which refer to culture-specific truths. Based on Matsumoto's opinion, it can be inferred that guidance and counseling science should be more emic than ethical. According to Bryan, et al (2023), Indonesia has a diverse culture, one of the Indonesian cultures that can be used as a reference to become the ideal character of the counselor is the trident values of Kyai Musta'in Romly's thought. The term Trisula comes from the words 'tri' (three) and 'sula' (horn), which means three elements become one, three institutions (tarikat, pesantren, and university) but one goal (Sukamtono, 2011). Trisula contains the order of the values of the teachings of tarikahan, boarding school, and university, namely (1) obedient, (2) diligent, (3) honest, (4) patient, and (5) sincere (UNDAR, 2012).

The word obedient comes from the Arabic "At-Tho'atu", which means obeying orders. According to Al-Jurjani, obeying is following and adjusting the heart and actions of the person who is ordered to the one. Diligence in the sense of *muwadhobah* is an integrated unity between the heart, mind, and actions based on seriousness. While in the sense of *istiqomah* is a behavior that is continuously carried out with determination of heart and mind to achieve something. Perseverance in this sense means a firm stance in tawhid and continuing to do righteous deeds. Honesty is the agreement between conscience and speech, the agreement between statements and reality. Honesty is one in speech, conscience, and action. Patience means enduring suffering, not being emotional and grumbling when receiving trials or facing something that is disliked. All of this is accepted willingly and surrendered to Allah alone. Ikhlas is an act of the heart and limbs that does not expect testimony from other parties for what they do, except solely for the sake of Allah. Ikhlas is a description of the cleanliness of the heart and actions from all impurities. The heart is clean from *takabbur*, pride, boasting, showing off, *hasud*, and so on, and the deeds are clean from doing forbidden things.

Based on the observation of the speech of the Rector of Darul 'Ulum University (HM. Mudjib Musta'in, SH, M. Si) on September 11, 2016 described the value of the trident is described as follows:

First is patience. The values of patience in the latest paradigm are closely related to what is called Adversity Quotient, a mental endurance in the face of difficulties or unexpected events. Related to this patience, there is also another term, namely "hardiness". A person's ability to face a hard life. Based on the results of the literature study, scientific reasoning is needed in an effort to realize the adjustment of counseling practices in Indonesia that adjust to the cultural values of the Religious Indonesian nation. According to Mitchell (2023), one of the strategic efforts to conceptualize the principles of cross-cultural counseling is through the use of the terms ethics and emics. Ethics refers to findings that seem consistently fixed across cultures and that refer to a universal principle.

The second is perseverance. There is no such thing as an overnight success or a turnaround at the palm of one's hand. If we want to study the history of famous successful people, whether it is in the fields of business, politics, education, leadership, and entrepreneurship, all of that success always has the main element of perseverance and persistence.

The third is honesty. Honesty is a very noble attitude for everyone. With honesty, we are trusted by people, and people's trust is an important part of efforts to establish effective cooperation among a group of people.

Fourth is sincerity. In the science of motivation, ikhlas is closely related to one's motivation in doing deeds or charity. In this context, ikhlas is a type of intrinsic motivation as opposed to extrinsic motivation in doing deeds. Sincere people have intrinsic motivation. He works and does charity not to prioritize monetary rewards, material, or appreciation from others, but rather to gain inner satisfaction and solely worship Allah.

Fifth is tawakkal. Many of our plans are successful and important events in life that we can predict or control, although it must be remembered that many of our plans fail, and events and calamities just happen to us as if we are powerless to avoid or prevent them.

Last but not least is balance. This principle of balance comes from and corresponds to the vision and mission of Darul 'Ulum University, namely: Creating scholars who are "London-brained and Masjidil Haram-hearted". The principle contained in it is the balance of life. Balance between the interests or orientation of life in the world and at the same time in the hereafter. Both are two dimensions in a unity that cannot be separated like two sides of a coin. Our thoughts and behavior must always be in a corridor that supports each other. Whatever we do, for example in studying, working, family, and society, the principle of unity in this two-dimensional balance must be held firmly and implemented in taking real life because, only with this principle can we find our identity as human beings created by Allah.

METHODS

The subject of this research is a collection of texts of the values of the trident teachings of Kiai Musta'in Romly's thoughts, so the approach or type of qualitative research used to find the meaning and structure of the ideas expressed is hermeneutic. Through the hermeneutic method, researchers try to understand and interpret the whole based on the elements, and understand the elements based on the whole as the capture and interpretation of the meaning of the text (Palmer, 1969).

The type of hermeneutics in the procedure of identifying texts, collecting data and analyzing to bring together the interpreter's horizon and the author's horizon as a form of productive interpretation and connecting past and present paradigms, as well as reconstructing and reproducing the meaning of the text of the trident teaching values of Kiai Musta'in Romly's thoughts on an ideal counselor character construction, using an eclectic hermeneutic analysis strategy. According to Habsy (2020), the Eclectic hermeneutic method is a methodological procedure for the practice of fourth-level literalist interpretation that reaches reflexive understanding and interpretation or quadri hermeneutics. By applying the eclectic hermeneutic method, the activities of understanding and interpreting the network of meaning or structure of literalism symbols can be broad, flexible, wise, inclusive, contextual, actual, open-ended system, humanistic, transformative, liberative and emancipatory based on awareness, depth of intersubjective understanding and clarity of the interpreter's appreciation of the focus and objectives of the research.

The Eclectic hermeneutic method is a methodological procedure of fourth-level literalist interpretive practice that reaches reflexive understanding and interpretation or quadri hermeneutics. By applying the eclectic hermeneutic method, the activities of understanding and interpreting the network of meaning or structure of literalism symbols can be broad, flexible, wise, inclusive, contextual, actual, open-ended system, humanistic, transformative, liberative and emancipatory based on awareness, depth of intersubjective understanding and clarity of the interpreter's appreciation of the focus and objectives of the research.

RESULT AND DISCUSSION

Results

A. Historical Background of Kiai Musta'in Romly

Dr. KH Musta'in Romly was born in Rejoso on August 31, 1931. Since childhood, he received direct education from his parents. It was only in 1949 that he continued his studies in Semarang and Solo at the Al-Mubalighoh Da'wah Academy. In this college, his leadership talents stood out, so that in a short time, he invited his friends who came from the Jombang area to establish the Jombang Student Association. Studies at this institution ended in 1954 AD.

In 1954, he was active in Nahdlatul Ulama Jombang, where he came from, and later became the IPNU Central board from 1954 to 1956. Efforts to hit themselves to be more mature as the Leader of the Boarding School, Dr. KH. Musta'in Romly, visited many Pondok Pesantren and educational institutions in general, ranging from national to international levels. In this regard, in 1963, M. He made a pilgrimage to European and Middle Eastern countries, which also included a pilgrimage to the grave of Sheikh Abdul Qodir al-Jilani, the initiator of Tarekat Qodiriyah, in Iraq.

This is important, considering that he is the Al-Mursyid of Tarekat Qodiriyah Wa Naqsyabandiyah, inheriting the teachings of KH. Romly Tamim and KH. Cholil Rejoso. The souvenirs of this muhibbah visit include encouraging the establishment of Darul Ulum University on September 18, 1965.

In 1977, he received a Doctor Honoris Causa degree from Macau University. In 1981 a visit to the Middle East was carried out again with the results of cooperation between Darul "Ulum University and Iraq University in the form of exchange of educational personnel, and with Kuwait University in the form of study scholarships to Kuwait. In 1984, Dr. KH Musta'in visited Casablanca, Morocco, precisely in January 1984, namely participating in a State Visit with the Vice President of the Republic of Indonesia Mr. Umar Wirahadi Kusuma and the Minister of Foreign Affairs of the Republic of Indonesia Mr. Prof. Dr. Muchtar Kusumaatmadja in the event of the Organization of Islamic Conference (OIC) Summit. This visit continued to France and West Germany. Furthermore, in July of the same year, DR. KH. Musta'in attended the Conference between Rectors around the world in Bangkok. All visits were undertaken by DR. KH. Musta'in Romly diligently for the sake of educational institutions mandated by him, namely the Darul Ulum Islamic Boarding School Institution, the *Qodiriyah Wa Naqsyabandiyah* Tarekat Institution, and Darul Ulum University.

Until his death on January 21, 1985, he had 6 sons and daughters, namely H. Luqman Hakim from Mrs. Chafsoh Ma'shom (Jagalan Jombang), Hj. Choirun Nisa' from Mrs. Dzurriyatul Lum'ah (Yogyakarta), M. Rokhmad (deceased), M. Mudjib Musta'in, Ahmada Faidah, Ma'murotus Sa'diyah from Mrs. Nyai Hj. Djumiyatin Wahab, BA. (Tambakberas Jombang) and Siti Sarah and Dewi Sanawiyah from Mrs. Nyai Hj. Latifa (Jember).

The positions that have been entrusted to Dr. KH Musta'in Romly are: 1) General Chairman of the Leadership Council of Darul Ulum Islamic Boarding School from 1958 until his death, 2) Al-Mursyid Tarekat Qodiriyah Wa Naqsyabandiyah in 1958 until his death, 3) Rector of Darul Ulum University from 1965 until his death, 4) Chairman of Jamiiyah Tarekat Mu'tabaroh Indonesia from 1975 until his death, 5) Member of IAUP (International Association of University Presidents) in 1981 in Chicago, 6) Member of DPR - MPR RI in 1983 until his death, 7) Deputy chairman of DPP Majelis Dakwah Islamiyah in 1984 until his death. Kiai Musta'in is a cleric of the tarekat and pesantren who successfully established Darul 'Ulum University in Jombang. Through an educational system that combines the brain and the heart, Kiai Musta'in has inspired other kiai to establish an Islamic college in the form of a university.

B. London-brained and Masjidil Haram-hearted

Nursyam, in his scientific oration at Darul 'Ulum University Jombang in the framework of Diploma, Undergraduate, and Postgraduate graduation, said:

"All those present in this room are the heirs of a vision that has been organized very intelligently and brilliantly by a person we respect and love decades ago, and he is Romo Kiai Haji Musta'in Romly. He developed Islam with an extraordinary burden, with a London-brained and Masjidil Haram-hearted."

According to As'ad Djalali, the term "London-brained and Masjidil Haram-hearted" originated from Kiai Musta'in. Similarly, according to Hamid Muzakky, the mention of the "London-brained and Masjidil Haram-hearted" is from Kiai Musta'in himself after he traveled to Islamic countries in the Middle East and non-Muslim countries in Europe.

Once M. As'ad Djalali was asked by Kiai Musta'in Romly to comment on his statements regarding the London-brained and Masjidil Haram-hearted. His comments were as follows:

"Mr. Kiai's London brain seems convincing. It is proven that Darul Ulum University (UNDAR) graduates are the same as those from other universities, because the curriculum and education system are the same. And it turns out that UNDAR graduates are also as active as graduates from other universities. Some have become civil servants, officials, and others. Many of its students are also officials, such as the Regional Secretary of Level II, Head of the East Java Information Office, TV broadcasters, ABRI officers, and others. However, the heart of Masjid al-Haram is not visible in terms of its curriculum, the same as general universities. In terms of behavior, it is also so. It is not uncommon for many of their behaviors to be un-Islamic, such as slandering their friends, cheating, and sometimes even manipulating the orders/decisions of the Kiai as their superiors and teachers" (Trident Draft, 1984:43)."

Then, Kiai Musta'in asked Drs. M. As'ad Djalali for input on what needed to be done. M. As'ad Djalali suggested that the portion of religious education be increased, and if necessary, lessons should be given, such as those in Muhammadiyah universities.

"Regarding ketarekatan, Kiai did not agree. What he approved was the introduction of the Trident as UNDAR's philosophy. It contains values taken from the values of the pesantren, tarikat, and university. The objectives of the Trident philosophy (values) lecture for students are: first, so that the London-brained and Masjidil Haram-hearted is truly realized (Trisula Draft, 1984: 44)."

To realize Kiai Musta'in's ideals, a deep thought construction is needed. According to Kiai Musta'in, the ultimate truth can only be obtained from two directions, from above and from below. From above, from the sky, from God the Most Holy, the heart of the Masjidil Haram. From below, from nature, natural (scientific) or scientific, London-brained. The 5th proposition above reads that religious truth and scientific truth depend on the construction of thinking. The construction of human thinking in general is from below to above, like Mars UNDAR "Reach the stars in the sky" (God). Realizing this, Kiai Musta'in prioritizes the brain over the heart among academics or intellectuals. So that the adegium or proposition that Kiai Musta'in produced was "The London Brain of the Heart of the Grand Mosque". With this mention, Kiai Musta'in believes that Darul 'Ulum University will be victorious.

The mention of the brain before the heart does not mean that the brain is more important than the heart. Kiai Musta'in always pays attention to place, time, and people in speaking. Kiai Musta'in will see where, when, and with whom he is dealing. If it is a tarikat congregation, then Kiai Musta'in will emphasize the importance of the heart.

"Mulané wông târikât iku nata ati, sing ditâtâ atiné. Ânâ' barang ndhik dunyâ iki sing paling hèbat, gak ânâ', situk iku. Sing kadhung èlèk luar biasa, kadhung apik, ja niki. Mulané Kanjeng Nabi Muhammad Saw."

sing diriwayatna Siti Aisyah, nèk donga ben mari sembahyang, Ya muqolibal qulub tsabit qolbi alal iman."
(Ceramah Kiai Musta'in, Narasi: 12.07).

Meaning:

"That's why a tarikat person must organize the heart. What is arranged is the heart. No item in this world is the most powerful, except for that one. If it is already bad, it is extremely bad; if it is already good, it is this, that's why the Prophet Muhammad Saw, narrated by Siti Aisyah, when praying after prayer, O Dzat who turns the heart upside down, set faith in my heart."

This statement shows the position of the heart (kalbu), which is very important in human life. Therefore, Kiai Musta'in's dhikr leads to this heart. As mentioned earlier in dzikir jahri, the mechanism adopted by Kiai Musta'in reading *Laa ilaaha illallah* starts from the stomach, goes up to the brain, down to the right chest, then thrown to the left chest, to the *qolbu* (heart). Thus, it can be said that the brain and the heart are a complete unity (duality). With this brain and heart duality pattern, all problems that always arise will be answered. In other words, Darul Ulum University will produce scholars who are experts in thinking as well as scholars who are experts in dikir.

C. Trident Philosophy of Darul Ulum University

Long before his death, Kiai Musta'in had been thinking about a constructive education system to make Darul 'Ulum University better after his death. On August 5, 1975, Kiai Musta'in was elected Chairman (Imdhaiyyah) of Jam'iyyah Ahli Tarikat Mu'tabarah Indonesia at the 5th Congress in Madiun. During the congress, the elected Chairman read out the three resolutions of the Indonesian mu'tabarah tarikat experts as a statement of determination (attached).

In the working meeting and thanksgiving of the complete board of Jam'iyyah Ahli Tarikat Mu'tabarah, held at the Tawajjuh Building in the Undar Jombang complex, on January 27, 1977, five decisions were made, namely: (1) unanimity of determination and intention; (2) the 1977 General Election; (3) strict action against the dangers that damage society; (4) organizational reform; and (5) pilgrimage to the graves of K.H. Romly Tamim, K.H. A. Wahab Hasbullah, and K.H. Hasyim Asy'ari. At the Tebuireng Islamic Boarding School.

In January 1977, FIP Darul 'Ulum University was established using the semester credit system (SKS). The faculty with two Departments of BP (Guidance and Counseling) and PS (Social Education) is growing rapidly, beating other faculties in the number of students. In mid-April 1977, Dr. K.H. Musta'in Romly joined the campaign at Tambaksari Stadium (10 November Surabaya Stadium) for Golkar's victory in the May 2, 1977 elections. Kiai Musta'in's very bold political breakthrough received fierce challenges from various circles, especially the elite of Nahdlatul 'Ulama (NU), to the point that Kiai Musta'in was expelled from NU in the NU Congress in Semarang (interview with A. Hamid Muzakki, August 19, 2010). In every meeting, the Rector always expresses the Trident of Darul 'Ulum and the ideals expected by the founders of Undar, namely scholars who have the soul of Pancasila, breathe Islam, have a London brain, and have the heart of Masjid al-Haram. Islamic boarding schools are like Mecca and Undar is like its Medina. In the future, members of the universal tarikat, Undar students and alumni will be everywhere.

Kiai Musta'in, the Rector of Darul 'Ulum University, who is also the leader of Pondok Pesantren Darul 'Ulum and Mursyid Tarikat Qadiriyyah wa Naqsyabandiyyah, always encourages and directs his people to follow the values of the power that exists in Darul 'Ulum, namely Pondok Pesantren Darul 'Ulum, Tarikat Qadiriyyah wa Naqsyabandiyyah, and Darul 'Ulum University, which he calls Trisula. The term Trisula is always echoed everywhere, especially in facing the challenges, obstacles, obstacles, and obstacles that always befall Darul 'Ulum University in Jombang, which is advancing, growing, and developing so that it is always loved and supported by all Undar citizens. "O my children, love your alma mater and make yourself an eternal supporter of your alma mater," said the leader of Trident Darul 'Ulum Jombang. In every meeting at Darul 'Ulum University, the Rector of Undar always mentions the Trident of Darul 'Ulum and always recommends the similarity between the heart and feet in stepping. His heart is sincerely controlled by the sanctity of the Grand Mosque, and his feet are firmly controlled by a smart brain like a Londoner. Therefore, Kiai Musta'in in his speech before the academic community of Darul 'Ulum University often expressed his desire to produce students with London brains with the heart of the Grand Mosque. This process can only be done by incorporating the Trident values, which are the basis of the establishment of Darul 'Ulum University.

The term Trisula comes from the words '*tri*' (three) and '*sula*' (horn), which means three elements become one, three institutions (tarikat, pesantren, and university) but one goal. Incidentally, at that time, the three institutions were led by one person, Kiai Musta'in himself. Therefore, Kiai Musta'in wanted to take the values of the three institutions.

Discussion

Ideal Counselor Character based on the trident teachings of Kiai Musta'in Romly's thoughts:

a. Obedient

The word *obedience* means the correspondence between the will and the expression of the will. The will here is the actual will, and not the expressed will. The will must correspond to the expression of the will in the form of the action of the person who is commanded by the person who commands. The personal character of the counselor based on the value of obedience consists of the following elements:

- 1) Accepting is an attitude of surrendering and accepting a certain rule or leadership where the attitude of acceptance grows from the bottom of a very deep heart, which is expressed in the form of an attitude statement, both of speech and action, without any attempt to oppose it, the rule is accepted willingly.
- 2) Submission is the manifestation of a statement of surrender and acceptance of someone's leadership or the enactment of a rule over him. A person's submission to a leadership or rule will lead that person to obey and comply with it.
- 3) Humbleness is an attitude of humbling oneself without feeling humiliated and humiliated, underestimating or being underestimated, harassing or being harassed by his pride.
- 4) Loyalty is doing what is obligatory for him, whether the obligation is to maintain or fulfill, whether it is a covenant or not, whether it is written or not. This loyalty grows because it is driven by his own conscience and is required by his own nature.

b. Diligence

Diligence in the sense of *muwadhobah* is an integrated unity between the heart, mind, and actions based on seriousness. While in the sense of *istiqomah* is a behavior that is continuously carried out with determination of heart and mind to achieve something. The counselor's personal character, based on the value of perseverance, consists of the following elements:

- 1) Ideals are a tendency of the heart in wanting success in the future, accompanied by efforts to obtain it.
- 2) Tenacity is the determination to do something before the work is done.
- 3) Earnestness is trying with all your strength, mind and wholeheartedly in achieving your goals without laziness in trying.
- 4) To hold fast means to prioritize letting go of something for the sake of something; i.e. in the pursuit of a goal, one must be intense and consistent and obligate oneself to always hold fast to one goal, unaffected by other things until the goal is achieved.
- 5) Love is pursuing a job or activity, whether it is studying, research, service and so on, it takes seriousness, tenacity, making it a habit, and the important thing is to love the work and activities, because by loving it someone will not feel bored and heavy to do it.
- 6) Continuously, that is, earnestly and continuously taking the straight path, which is the middle path, not leaning to the right or left in maintaining the boundaries of Allah's religion, both *aqidah*, *shari'ah*, and morals, as well as in trying to achieve ideals.

c. Honesty

Honesty is the correspondence between conscience and speech, the correspondence between statement and reality. Honesty is one in speech, conscience, and action.

The counselor's character, based on the value of honesty, consists of the following elements:

- 1) Trust is to be able to act honestly; consequently, he must be trustworthy, both in his words and actions. An honest and trustworthy person is always in order in carrying out his duties and work, conveying something to those entitled to receive and have it, can keeping the secrets that people entrust to him, not opening and exposing them to other parties.
- 2) Justice is standing in the middle between two ends, not leaning to the left or leaning to the right; meaning that justice is an action that is not one-sided, not doing something that is out of place, not like a bamboo split that to lift one half must spill the other half.
- 3) Courage is an inner trait that is not afraid of facing danger, difficulty, suffering, and so on because it feels that it is honest, trustworthy, and has done justice. Every person, no matter how courageous he is, is afraid of evil and ugly things that can cause embarrassment, bring down their dignity, and honor them.

d. Patience

Patience is enduring suffering, not being emotional and grumbling when receiving trials or facing something that is disliked. It is accepted willingly and surrendered to Allah alone. The counselor's character, based on the value of patience, consists of the following elements:

- 1) *Tawakkal* is surrendering to the enactment of Allah's laws and provisions, believing and holding firm that Allah knows best about the provisions and enactment of laws on His servants.
- 2) Likes to accept what is rightfully his, namely, the heart remains calm when he does not get something he is looking for and is content with what is rightfully his and is sufficient for what is his, does not expect something from others, and does not want what is not his right.
- 3) Refraining from lust is refraining from fulfilling hayawaniyah desires and from the evils resulting from the fulfillment of bodily desires and the evils resulting from the fulfillment of bodily desires. "Iffah" is restraining the pleasure of fulfilling the biological needs of the human body, such as eating, drinking, and the pleasure of fulfilling sexual desires.
- 4) Zuhud does not desire something permissible when there is the ability to use and possess it; it is done because it is to train and purify oneself by prioritizing the interests of others over one's interests.
- 5) Wira'I is avoiding things that are doubtful out of fear of forbidden things, as well as avoiding doing things that are inappropriate and useless, which can lead to a decline in moral values, not mixing the right with the wrong.

e. Ikhlas

- 1) After we have explored and felt some of the teachings contained in this Trident, we now come to understand the meaning and meaning of ikhlas. Ikhlas is the action of the heart and limbs that do not expect testimony from other parties for what they do, except solely for the sake of Allah.
- 2) The counselor's character based on the value of patience consists of the following elements:
- 3) *Generous* is happy and willing to spend property on things that are of great benefit to the public good and interests.
- 4) Tolerance is generous and likes to make things easy without making it difficult.
- 5) Forgiveness is giving forgiveness or forgiveness for other people's mistakes without any hatred and resentment towards the person who made the mistake. How noble is the person who can eliminate grudges and is willing to apologize for the mistakes of others.
- 6) *Lapang Hati* is the weakening of the power of anger because it is subject to the power of reason. *Lapang hati* can be possessed by a person by making a habit of suppressing the impulse of anger when it is at its peak.
- 7) Helper is an attitude that likes to help others with difficulties faced by others with a sincere and compassionate heart, whose help is based solely on Allah without expecting anything in return from the person being helped.

CONCLUSION

The series of noble values of Kiai Mustain's Trident, as a reference to the ideal characteristics of counselors, produces a deep philosophy and presents the main elements in the ideal character of counselors. The study of the noble values of Trisula Kiai Mustain is rooted in one of the variants of natural thought, philosophy, and Islamic Religion, which is presented universally. The effort to scientify the formulation of the values of Trisula Kiai Mustain on the reference to the ideal character of the counselor is a breakthrough to foster a counseling approach from the basis on Islamic thought.

The qualitative method with the type of hermeneutic study in this study was used in collecting data on the entire collection of texts of Kiai Mustain's Trisula values. The whole data was collected by paying attention to the relevance between the text findings of the noble values of Trisula Kiai Mustain and the ideal character of the counselor. The idea in this research is a preliminary study of the noble values of Kiai Mustain's Trisula, which certainly requires a lot of criticism from other scientists who study Islam, as well as scientists in the field of guidance and counseling.

REFERENCES

Al Quran

- Afandi, M., Herlinda, F., & Amanda, A. (2024). Counselor Personality Displays in Promoting Tolerance to Multicultural Clients. *BICC Proceedings*, 2, 9-17.
- Biro Administrasi Umum UNDAR, Dokumen Umum dan Akademik, (Jombang: Undar, 2010)
- Bryan, J., Kim, J., & Liu, C. (2023). How the Culture in School Counseling Programs Shapes College-Going Outcomes: Do the Effects Vary by Race? *Professional School Counseling*, 27(1a), 2156759X231153392.
- Corey, G. (2020). *Personal reflections on counseling*. John Wiley & Sons.
- Erby, A. N., & Jones, C. T. (2024). A mixed methods study of Black/African American counselor wellness. *Journal of Counseling & Development*, 102(1), 96-106.
- Habsy, B. A. (2020). Eclectic hermeneutic method: A philosophical study. *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling*, 4(2), 189-205
- Habsy, B. A. (2017). Seni memahami penelitian kualitatif dalam bimbingan dan konseling: studi literatur. *Jurnal Konseling Andi Matappa*, 1(2), 90-100.
- Habsy, B. A., Hidayah, N., Lasan, B. B., Muslihati, M., & Fudholi, A. (2019). The development model of semar counselling to improve the self-esteem of vocational students with psychological distress. *International Journal of Emerging Technologies in Learning (Online)*, 14(10), 132.
- Herlihy, B., & Corey, G. (2014). *Boundary issues in counseling: Multiple roles and responsibilities*. John Wiley & Sons.
- Lembaga Pengembangan Ilmu Agama (LPiA) & TRISULA Universitas Darul „Ulum (2024) Filsafat Trisula UNDAR
- Mitchell, S. L. (2023). The work of college counseling centers in the early 21st century. *American Psychologist*, 78(9), 1125.
- Moe, F. D., & Thimm, J. (2021). Personal therapy and the personal therapist. *Nordic Psychology*, 73(1), 3-28.
- Shuler, M. K., & Keller-Dupree, E. A. (2015). The Impact of Transformational Learning Experiences on Personal and Professional Counselor-in-Training Identity Development. *Professional Counselor*, 5(1).