



## The Cinemacounseling Model to Increase Inter-Religious Harmony

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### Abstract

The Cinemacounseling Model to Increase Inter-Religious Harmony. Inter-religious harmony is a harmonious and shared development between adherents of religions and society that is realized through dialogue and generates empathy and mutual understanding and also creates a sense of shared responsibility. Improving inter-religious harmony should be a concern for counselors in this study using cinema counseling. Cinemacounseling is an umbrella term for a therapeutic process that involves assigning films to counselees in order to promote and increase therapeutic benefits. The aims of this research are to establish a cinemacounseling model to increase inter-religious harmony and test the effectiveness of the cinemacounseling model to increase inter-religious harmony. By using the Research and Development Approach, this research is divided into two stages. The first stage is to develop a cinemacounseling model to reduce inter-religious harmony through Preliminary Studies, Review of the Delphi Technical Model and Testing. The second stage The second is the implementation of quantitative research with a quasi-experimental research design, using the pretest-posttest design model. The results obtained with the Asmyp probability number. Sig.(2-tailed) inter-religious harmony in the experimental group at 0.001, or probability below alpha 0.05 (0.001 <0.05). Thus "there was a significant increase in inter-religious harmony in the experimental group before and after receiving cinemacounseling treatment.

Keywords: Counseling,cinemacounseling,harmomy

## Introduction

Religious harmony is good when fellow religious people get their rights and coexist with people of other religions which requires tolerance which is a manifestation of respect and recognition of the existence of other religious people (Ali-Fauzi, 2018). Harmony is the ideal of a society that can manage conflict well. Religious harmony as public order is based on concern, not tolerance or freedom. One common way to understand harmony is as a form of order which refers to the absence of disputes or the existence of different groups (Neo, 2019). So religious harmony does not necessarily result in a strong sense of togetherness or solidarity between different religious groups. The main obligation imposed on religious adherents is to maintain patience in situations of potential conflict (Abdillah, 2022).

Together with other provinces, namely, Riau, Jambi, Riau Islands, DKI Jakarta, West Java, DI Yogyakarta, West Nusa Tenggara, South Kalimantan, East Kalimantan, North Kalimantan, North Sulawesi, Papua and West Papua. The Bangka Belitung Islands are included in the First Cluster, the level of harmony tends to be high in the educational pattern variables of diversity, coaching, facilitation and cooperation. However, it tends to be low in religious education patterns, levels of participation in local wisdom and tolerance and trust in local wisdom. (Religious Harmony Index 2019).

Kepulauan Bangka Belitung merupakan salah satu provinsi yang memiliki kemajemukan dalam beragama. Dimana terdapat 1.088.535 orang menganut agama Islam (84 %), 30.035 orang menganut agama protestan (2,33 %), katolik 18.840 (1,46 %), Agama Hindu 1.873 orang (0.15 %), Agama Budha 119.719 orang (9,3 %), konghucu 28.597 (2.22 %) (bangka Belitung dalam angka 2020). Pada satu sisi kemajemukan agama adalah modal serta kekayaan budaya, namun dilain sisi meningkatkan potensi konflik sosial, apalagi keberagaman yang ada tidak dikelola dan dijalankan dengan baik, dan sesame pemeluk agama yang tidak saling menghormati dan menghargai (Wahab, 2015).

The Bangka Belitung Islands are one of the provinces that have religious diversity. Where there are 1,088,535 people adhering to Islam (84%), 30,035 people adhering to Protestantism (2.33%), 18,840 Catholics (1.46%), Hinduism 1,873 people (0.15%), Buddhism 119,719 people (9 .3 %), Confucianism 28,597 (2.22 %) (Bangka

Belitung dalam angka 2020). On the one hand, religious diversity is capital and cultural wealth, but on the other hand it increases the potential for social conflict, especially since existing diversity is not managed and implemented well, and fellow religious believers do not respect and appreciate each other (Wahab, 2015).

With existing diversity, of course this has the potential to cause (Arifianto, Fernando, & Triposa, 2021; Gregerson, 2010; Tarrapa, 2021). For example, cases of religious blasphemy committed on social media (Wahyono, 2019). Apart from that, several incidents were also recorded that led to religious conflict, namely the placement of Catholic religious symbols in the Air Mesu Islamic Cemetery, the destruction of Catholic and Kanghuchu cemeteries in Koba, the Ahmadiyah case in Sungai liat and the refusal to establish a seminary school in Mangkol Village (Respilaba, 2012).

So this must be overcome by strengthening religious harmony. Especially in Indonesia, which emphasizes the values of Pancasila so that life practices are synchronized with the principles of the State (Dute, 2021). This is important considering that currently there is intolerance within religious communities, due to the rise of radicalism and sectarianism in religion agama (Mas'ud, 2021). Religion cannot and must be prevented from becoming part of conflicts and disputes, because this makes problems more difficult to resolve and more complex. Apart from that, we must reject and condemn the use of religion as a banner to provide a platform for conflict.

Therefore, to increase harmony between religious communities, there are several things that need to be done, including 1). Harmony without uniformity. Religious differences are recognized and their legitimacy is respected, different religions can grow and develop in harmony (Zainuri, 2020). 2) Learn to respect each other. To increase harmony between religious communities, we must learn to respect each other. This has the implication that everyone has the right to embrace their own religion (Tyas & Naibaho, 2020). 3) Bearing Shared Responsibility. Religion can play a role in dealing with current world problems, such as natural disasters, social unrest, hunger, terrorism and local conflicts (Putra & SIP, 2021). Therefore, by sharing responsibility and working together, mutual respect and mutual trust will result between followers of different religions. 4) Challenging the attitude of using religion for evil purposes. In the past and present there have always been groups and individuals who have attempted to exploit the faith for evil purposes. A country can use religion to interfere in the affairs of

another country (Hutabarat et al., 2022; Majid, 2021; Sembiring, 2022). All religions must protect each other's purity of faith to eliminate room for evil acts by groups or individuals. 5) Be alert to religious extremists. All religions challenge violence and seek peace and always teach kindness (Selengut, 2017). However, when you deviate from the right path you are prone to fanaticism and fanaticism, ultimately falling into the trap of extremism. Incitement and hatred or even terrorist activities under the banner of religion are very destructive and threaten the whole world dunia (Abou El Fadl, 2006). Religious extremism has deep historical and social roots. Additionally, all religions must utilize doctrine and promote the principles of love, compassion, moderation, and self-control. Apart from that, we must also take our own actions to fight and prevent developments towards extremism, maintain internal order and take a firm stance against terrorism.

So it is necessary to maximize efforts to prevent conflict and maintain harmony starting from the family, educational institutions to the community (Ulum, 2020) To overcome conflict, many efforts have been made, both through the Religious Communication Forum (FKUB), by making regulations and rules regarding harmony between religious communities, mandated by law and also through educational institutions. One of the efforts that can be made by educational institutions is through guidance and counseling services.

Counseling is a professional relationship that helps diverse counsees to achieve health, mental health, educational and career goals, personal growth and empowerment issues with diverse and multicultural (Kiselica, Englar-Carlson, & Horne, 2011; Nurihsan, 2016; Parsa, Sharifi, Shobeiri, & Karami, 2017; Sukmadinata, 2007; Yusuf & Nurihsan, 2016; Zamroni & Rahardjo, 2015). Issues in counseling range from personal, finding meaning, satisfaction in physical and mental health, adjustment, work, school, social and religious life. With various cultural backgrounds, various groups come to terms with social issues such as discrimination and harmony between religious communities.

Complete and operational counseling was presented by Gibson, Santoso dan Mitchell (2010), namely first, as a specific relationship between the counselor and the client as an important element in counseling, the relationship created leads to the goals to be achieved. Second, it is an ongoing process, so it cannot be done in just a short time

or in one meeting. Third, the relationship is helpful. Fourth, it is carried out to achieve self-understanding and acceptance.

In providing guidance and counseling, various alternative potential development services and supporting activities can be provided. There are many approaches, methods and techniques used in counseling such as Solution Focused Brief Therapy (SFBT), such as Rational Emotive Behavior Therapy (REBT) Logo Therapy, Art Therapy, Visual Therapy, Cinematherapy, cinemacounseling and so on.

Cinema counseling is a technique in guidance and counseling services where counselors use films as a creative form which is used to have a positive effect on clients. The use of the term cinema counseling in the world of Guidance and Counseling is included in a new category. Like Syam, Neviyarni, dan Yusuf, (2019) use the term cinema counseling to refer to the use of films as a technique in counseling services. So cinema counseling is an indirect approach to dealing with various problems (Solomon, 1995). Cinemacounseling is a short counseling technique, its implementation is dynamic because it is able to quickly facilitate personal and therapeutic understanding between the counselor and the counselee. Likewise, Heston dan Kottman (1997), although not using the term cinema counseling, explain that the use of films in counseling as a means of metaphor

Utilizing film characters and content can help clients find strengths, increase insight and develop themselves (Dermer & Hutchings, 2000). Film discussions can make clients frame issues and look for solutions and alternative problem solving guided by the counselor as a meaningful process (Newton, 1995). Cinemacounseling is a term for a therapeutic process that involves the use of films for counseling which appears as an intervention process in guidance and counseling, not a special type of counseling that is used to educate and challenge clients, reframing and normalizing problems.

It is difficult to find efforts that provide special treatment in improving religious harmony. Most of the efforts to increase harmony are done through lectures and dialogue. So, cinema counseling is here as an intervention to increase harmony between religious communities. For this reason, a model is needed to do this. So this research aims to form a Cinemacounseling Model in an effort to increase harmony between religious communities.

## *Method*

In developing a cinema counseling model to increase inter-religious harmony using a research and development design which is divided into two research stages. The first research is to develop a cinema counseling model to increase harmony between religious communities. divided into three stages (Sukmadinata 2015: 184), namely: 1) Preliminary Study, 2) Model Development, and 3) Model Trial 4) Test the effectiveness of the model.

The second stage is the implementation of quantitative research with a quasi-experimental research design, using a pretest-posttest design model (pretest-posttest control group design). This type of research involves an experimental group that is given treatment and the results are known through a final test with one type of treatment perlakuan (Heppner, Wampold, Owen, & Wang, 2015). The appropriate design for this research is a quasi experiment or quasi experiment, namely an experimental design that allows the researcher to control as many variables as possible from the existing situation. The quasi-experiment design group was treated with cinema counseling to increase harmony between religious communities. The independent variable of this research is cinema counseling, while the dependent variable is increasing harmony between religious communities. This research was conducted on 15 participants from Senior High School 1 Pangkal Pinang

The data collection technique in this research is through the distribution of inter-religious harmony instruments. Researchers collected research data using the Religious instrument. Data collection was carried out by pretest and posttest given to students at schools who would be used as samples for the experimental group. Data obtained through a number of data collection techniques were analyzed using non-parametric statistical techniques and formulas to provide a description of the things that were the focus of the research. Research data for increasing the variable of inter-religious harmony has the following characteristics; (1) paired (pretest-posttest), (2) the sample is small (15 research subjects), (3) uses experimental/treatment research. Because it has the characteristics mentioned above, the data analysis technique used is non-parametric, using the Wilcoxon Signed Ranks Test to see differences in harmony between students' religious communities before and after being treated with cinema counseling (experimental group).

The instruments used are assessed (Judgment) by experts. This assessment affects the validity and reliability of the instrument. Considerations given by experts to assess the relevance of the question items to the indicators in the instrument. The indicators of inter-religious harmony used in this research are: 1) harmony without uniformity; 2) learn to respect each other; 3) Bearing responsibility together; 4) challenging the attitude of using religion for evil purposes; and 5) Be alert to religious extremists

Validity testing was carried out using the RASCH Model Application using Winstep software. Based on the results of the validity test carried out, it was found that 4 (four) items were invalid, namely: item numbers 7, 9, 11 and 28. In the RASCH model application, items were declared valid if: 1) the Outfit Mean Square (MNSQ) value was between  $0.5 < \text{MNSQ} < 1.5$ ; 2) Z-Standard Outfit Value (ZSTD) between  $-2.0 < \text{ZSTD} < +2.0$ ; 3) The Point Measure Correlation (Pt Mean Corr) value is between  $0.4 < \text{Measure Corr} < 0.85$  (Sumintono & Widhiarso, 2014).

Based on what is obtained, the reliability value of the Inter-Religious Harmony instrument is 0.96. Based on the interpretation of the Correlation Coefficient, it can be concluded that the instrument of inter-religious harmony is in the Very Strong category.

## **Discussion**

The development of the Cinemacounseling Model to increase harmony between religious communities was carried out in several stages. First, preliminary study. Preliminary study is the initial stage or preparation for development. According to Sukmadinata Nana (2010), this stage consists of three steps, namely, first, library study, second, field survey, and third, preparation of the initial product or draft model. Second, literature studies are studies to explore concepts or theories relating to the product or model to be developed. In this research, we develop a cinema counseling model for inter-religious harmony. Third, literature study From the literature study carried out, the operational limitations of this research can be drawn: cinema counseling is a therapeutic process that involves assigning films to clients in order to promote and increase therapeutic benefits by using content experiences for processing and characters in films to help clients. The stages carried out in implementing cinema counseling

activities are assessment, implementation and debriefing. Inter-religious harmony is a harmonious and shared development between religious adherents and society which is realized through dialogue and produces empathy and a sense of mutual understanding and also creates a sense of shared responsibility to achieve peace and justice as a prerequisite for recognizing religious differences and diversity. Next, a field study was carried out. Field studies were carried out to see the level of harmony between the research sample's religious communities. From the field studies carried out, the results showed that the level of harmony between religious communities had an average score of 14. This means it is in the low category.

### *Review of the Delphi Technique Model*

The draft model is then reviewed in a meeting by experts. The experts involved to review the cinema counseling model to increase inter-religious harmony are Prof. Ifdil, S.HI., S.Pd., M.Pd., Ph.D Kons, Dr. Aam Imaduddin, Dr. Apip Pirmansyah, M.Pd. Based on the assessment results and input from the review above, the researcher then refined the draft model.

In this stage, an expert weighing instrument is used in the form of a questionnaire which aims to identify the feasibility of a counseling program to increase inter-religious harmony. The weighing process is presented in a five-level rating scale questionnaire to see the level of the cinema counseling model implementation process. The response patterns presented are: (1) Not good, (2) Not good and requires improvement, (3) quite good, (4) Good and (5) very good.

### *Trials*

After the first trial was carried out, all reviewers gave good marks, but still with improvements, improvements were made to the Work stage, where in the first trial the counselee watched the film together with the Counselor. This has an impact on time efficiency during the implementation of cinema counseling, so that input is given to counselees who are given the opportunity to see it for themselves so that at the next stage it will be more efficient. In the second trial, there was improvement, the counselee first watched each film and then proceeded to the next stage of cinema counseling, and what became input in the second stage focused more on the stages of implementing



cinema counseling, in the second stage used the stages of implementing cinema counseling developed by Wolz (2005). In the third trial, researchers used the stages of film use developed by Russell William Benedict (2009)

The next activity was to refine the cinema counseling model to reduce negative beliefs by researchers by paying attention to input from experts in the implementation of cinema counseling. The input provided includes the stages of implementing cinema counseling and the use of films to increase harmony between religious communities. After three trials and discussions it was assessed that there were no more deficiencies, the trial was stopped. Next, the final draft is refined, and after this activity the draft is declared final.

### *Model Effectiveness Test*

This research was conducted to see differences in the level of harmony between religious communities before and after being given cinema counseling treatment. By using SPSS the results obtained are as in table 1.

Table 1 : Analysis Result Wicoxon's Signed Ranks Test Differences in harmony between religious communities pretest and Posttest Group

Test Statistics <sup>b</sup>	
	Posttest – Pretest
Z	-3.417 <sup>a</sup>
Asymp. Sig. (2-tailed)	.001

a. Based on negative ranks.

b. Wilcoxon Signed Ranks Test

Based on table 1, it can be seen that the probability number for Asymp. Sig. (2-tailed) self-esteem of the experimental group is 0.001, or probability below alpha 0.05 (0.001 < 0.05). Thus "there was a significant increase in inter-religious harmony in the experimental group before and after receiving cinema counseling treatment."

This decrease occurred due to guidance and counseling interventions using cinema counseling techniques. cinema counseling which has proven to be effective in dealing with various problems. Like research conducted by Priester (2008) entitled The Metaphorical Use of Vampire Films in Counseling Paul E. Priester Journal of Creativity in Mental which used the Vampire Film as additional material in counseling. The

Vampire theme in the film is a source of metaphor. The Vampire myth explores themes of power, violence and romance that have direct relevance to the interpersonal world of young women. The process emphasizes the metaphorical aspect so that potential problems arising from this film can be avoided and the material functions as an empowering motif. Charles, Dewi, dan Arjoni (2021) with the title *The Use of Cinematherapy Techniques in Developing Religious Tolerance in Students with Multicultural Education Insights*. Furthermore, research conducted by Powell, Newgent dan Lee, (2006) aims to determine whether the use of cinematherapy as a therapeutic intervention can increase the self-esteem of adolescents with serious emotional disorders. He advises counselors and therapists to use creative techniques and metaphorical language to increase insight, reduce resistance, and facilitate increased self-esteem with the use of films. Because they were given the film intervention, participants' self-esteem scores increased over time. Likewise dengan Egeci & Gençöz, (2017). *Use of cinematherapy in dealing with relationship problems*. The findings of this study indicate that watching films alone does not cause change. However, holding therapeutic discussions aimed at deepening the perceived connection between the film and the participants' relationship problems allowed them to move through stages that would theoretically be expected to promote change. Changes occur because participants become aware of their role and relationship to their problem, film characters are treated as models allowing participants to adapt more effective problem solving strategies by discussing the character's strategies and their effects. This allows participants to see how they can behave differently in conflict situations and how their partner's behavior can change depending on their actions.

Cinemacounseling is a method to improve the therapeutic process. So it needs to be emphasized that Cinemacounseling is an additional method that supports more traditional therapy. Cinemacounseling is appropriate for prevention which combines fun with relaxation and is combined for self-development. Cinemacounseling's goal is to combine entertainment and awareness. Cinemacounseling helps understand the world around you to gain happiness in life. In summary, Cinemacounseling should play an important role in the development process of people (Smieszek, 2019).

The emotional impact of films generally encourages lively interactions and sparks honest and thoughtful discussions. Watching various characters in films allows clients to relate to and understand the lives and beliefs of characters with whom they

have little in common (Caron, 2005). provide opportunities. Even though the film maintains a certain mode of feeling, this does not mean that the film is only a reflection of reality, but interpretation must be made about what is fiction and what is reality.

The strength of the characters in the film offers clients to look inside themselves using the best, fun, interesting and empowering media. When clients observe role models and heroes in films, they learn about how to use their character strengths and virtues. This provides for direct reflection on the best qualities in themselves and finds opportunities for growth that benefit themselves and others (Niemiec, 2020).

When the counselor experiences confusion or impatience in trying to understand the counselee's experience (Cook, 2008). Hesley & Hesley (1998) note that Cinemacounseling is not suitable for everyone. Counselors should pay attention to which clients will not be good candidates for Cinemacounseling. For example, clients who have experienced traumatic experiences, partners with a history of violence, or people who cannot distinguish between fact and fiction. Likewise, clients with severe mental illness may not enjoy watching films. Counselors should also be alert to language, sexual content and levels of violence when providing films. Religious beliefs and cultural background must also be considered, as these can determine what the client deems appropriate to see (Ballard, 2012).

Thus it has been suggested that films may have a negative influence on clients, especially those who do not have the ability to interpret what is in the films. Inaccurate depictions of a stigma can lead to myths; when presented correctly, these depictions can educate and empower clients. Counselors must be aware of this and must be diligent in identifying suitable films, especially for counsees who are easily influenced and find it difficult to understand films to avoid misunderstandings. Cinemacounseling must also be facilitated by trained counselors in an appropriate and professional setting (Hankir, Holloway, Zaman, & Agius, 2015). In evaluating films counselors must be able to evaluate films for suitability, potential, value and relevance. Evaluating suitability should be as simple as possible, the counselor needs to ensure relevance so that it is more objective to understand the client's needs and abilities. The more relevant the film, the more meaningful and powerful its benefits (Russell William Benedict, 2009).

The findings in this research are important for the future of Cinemacounseling. The data obtained in this research helps support and increase the empirical credibility of

Cinemacounseling as an experimentally tested counseling technique. Counselors who advocate creative therapeutic interventions for negative belief problems should be encouraged by these findings which show that Cinemacounseling interventions carried out in the correct stages can be effective in increasing harmony between religious communities.

Signs realized when someone watches a film tell a part of him to believe in illusions. Metaphors in films can also be used as an effort to understand how to find answers to individual perceptions and can be directed towards growth and healing. In cinema counseling, the counselee will experience several processes. Namely, understanding yourself, Learning from movie character projections, Changing distorted beliefs, Moving towards healthy thinking.

Understand yourself. Everyone agrees that the important aspects in the film are fundamental events that can, without realizing it, change a person's life forever. The characters and events in films make one think about real life. So someone needs to be aware of the positive qualities in themselves. In this case there may be a feeling of discomfort in self-compassion. But this is a gateway to seeing one's potential and appreciating and respecting one's attributes. Apart from that, you need to be aware of your existing shortcomings, question your existing beliefs. Perceived deficiencies and confidence may be caused by unreasonably high standards or by renouncing certain past attitudes or behaviors.

Learn from movie character projections. Projection is a display of moving images from a screen. In the implementation of cinema counseling, projection is defined as the activity of looking at spatial and sensible objects, which can be felt, feelings, attributes, ideas and attitudes. The next stage is that the client identifies the characters in the film, scenes, and develops a sense of ownership of what is felt through the scenes or characters, followed by choosing between positive or negative scenes and recognizing them as their own.

Changing distorted beliefs. The need to become aware of distorted thought patterns about the self can help respond to challenges. In this case, look more closely at the story told about the situation of the self. And realize that in life there will always be changes that cannot be avoided. In this research, counselees are invited to see how

harmony between religious communities really is. If it is different from what one has believed so far, then it is necessary to change that belief.

Move towards healthy thinking. Individuals need to increase strength, wisdom and hope. At the same time, you have to fight, so that changes occur with new thoughts and beliefs. Many films are made that start with sadness and end with happiness. This can help clients to identify characters trapped in sadness and how to take steps to achieve happiness. Through this you will find reasons to be better, help you gain the courage to carry out what you believe in and continue to fight with that belief without being easily shaken.

The results obtained through research, the researcher recommends: 1) can be used as input for counselors to increase inter-religious harmony, so that they can provide appropriate services to counselees; 2) Through cinema counseling activities, it is possible to increase harmony between religious communities; 3) The implementation of cinema counseling should be further intensified and prioritized both in the form of orientation and socialization as well as implementation. Expanding the scientific knowledge of Guidance and Counseling. So that watching films can be used by counselors to help counselors. 4) This research can be used as a reference for utilizing cinema counseling in Guidance and Counseling Services. This form of utilization can be done through independent practice or in providing guidance and counseling services at schools and/or universities. Counselors ideally understand how cinema counseling is applied in Guidance and Counseling, especially to increase harmony between religious communities and is in accordance with scientific principles so that it can be used by anyone who wants to implement it.

## **Conclusion**

This research can be used as a reference for utilizing cinema counseling in Guidance and Counseling Services. This form of utilization can be done through independent practice or in providing guidance and counseling services at schools and/or universities. Counselors ideally understand how cinema counseling is applied in Guidance and Counseling, especially to increase harmony between religious communities.

This research produces a Guidance and Counseling Model using cinema counseling techniques to increase inter-religious harmony that is in accordance with scientific principles so that it can be used by anyone who wants to implement it.

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