

The Effectiveness of Socratic Dialogue Counseling in Developing a Peaceful Culture Based on Quranic Values Among Students in Schools

Nandang Budiman¹⁾, Amin Budi Amin²⁾, Wirda Hanim³⁾, Herdi⁴⁾, Ridwan Gofur⁵⁾

^{1,2, & 5}*Guidance and Counseling, Universitas Pendidikan Indonesia, Bandung, Indonesia,*

^{3&4}*Guidance and Counseling, State University of Jakarta, Jakarta, Jakarta, Indonesia,*

¹⁾ Corresponding author: nandang.budi amin@upi.edu

²⁾aminbudi amin@upi.edu, ³⁾wirdahanim@unj.ac.id, ⁴⁾herdi@unj.ac.id

⁵⁾ridwangofur@upi.edu

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Abstract. Recently, the various incidents of violence perpetrated by both teachers and students in schools have become a matter of grave concern, even reaching emergency levels. It is an alarming sign that the culture of peace within schools, particularly one based on the Quranic values of students, is underdeveloped. The research aims to examine the effectiveness of Socratic Dialogue Counseling in fostering a culture of peace based on Quranic values among students. The study utilizes an experimental method with a pretest-posttest control group design. The sampling technique used was assignment sampling, namely from a population of 320 Madrasah Aliyah students; 160 samples were taken at random. Of the 160 samples selected randomly, 20 students each were assigned as the experimental group and 20 as the control group. The research instrument used is the Student Peace Culture Revealing Questionnaire, which has been tested for validity and reliability. The study results indicate that Socratic Dialogue Counseling can develop a culture of peace based on Quranic values, particularly in promoting caring for others, mutual assistance, and the practice of *islah* (reconciliation). Recommendations are directed towards guidance and counseling teachers, as well as for future research endeavors.

Keyword: Socratic Dialogue Counseling, Peaceful Culture, Quranic Value

1. INTRODUCTION

The culture of peace in schools represents the "essence of a new humanity" [1], which should ideally serve as the foundation of school life today. Schools, as educational institutions, should provide an environment rich in a culture of peace, including values like respect, compassion, mutual assistance, tolerance, and other peaceful nuances [2], [3]. However, recent times have witnessed a contradictory phenomenon in schools. Various acts of violence by both teachers and students have reached alarming levels, even to the point of being categorized as emergencies.

Based on data from the National Commission for Child Protection for the years 2011-2016, the incidents of violence reported were as follows: 2011 - 1,381 cases, 2012 - 2,249 cases, 2013 - 2,284 cases, 2014 - 3,225 cases, 2015 - 2,511 cases, and 2016 - 1,452 cases [4]. These figures are obtained solely from reported cases, and it is believed that many more instances of violence go unreported, making it challenging to identify the types and extent of violence. UNICEF data shows that one in three girls and one in four boys in Indonesia experience violence [5].

In building a culture of peace in schools, many guidance and counseling efforts have been made, including those by [1], [6], and [7]. Peace counseling and guidance they provide focus on developing the mindset and thinking patterns of teachers, students, and school stakeholders to create a culture of peace [8]–[10]. In principle, the reference for the culture of peace they build aligns with the concept of a culture of peace from the United Nations (1998), which defines it as a set of values, attitudes, traditions, ways of behaving, and lifestyles that reflect and inspire (a) respect for human

life and human rights, (b) rejection of all forms of violence and commitment to (c) preventing violent conflicts by addressing their root causes through dialogue and negotiation, (d) commitment to full participation in meeting the needs of the present and future generations, (e) valuing and promoting equality of rights and opportunities for women and men, (f) acceptance of the human rights of freedom of expression, opinion, and information, (g) respect for the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue, and understanding among nations, ethnic groups, religions, cultures, and other groups and individuals.

Meanwhile, research on a culture of peace based on religious values has also been conducted by several experts, such as [11], [12], and [13], who argue that it is effective in supporting social cohesion, justice, and environmental preservation. This research seeks to develop a culture of peace based on the values of the Quran as the word of Allah, where one of Allah's names is *assalaam*, meaning the ultimate provider of safety and peace [14]. The culture of peace based on Quranic values refers to peaceful habits rooted in Quranic values, including (a) offering greetings (QS. 6: 54 and QS. 4: 86), (b) polite and friendly communication (QS. 4: 36 and QS. 16: 125), (c) caring for others and helping one another (QS. 76: 8 and QS. 5: 2), (d) self-restraint, forgiveness, tolerance, and consultation (QS. 2: 109), and (e) the habit of *islah* (QS. 49: 9).

As part of religious values, Quranic values represent knowledge, belief, and ethics that demand human behavior in an ecologically communal context imbued with faith and logic. Socratic dialogue counseling is considered suitable for developing a culture of peace based on Quranic values because it builds the beliefs and logic of individuals [15]. Moreover, Socratic Dialogue fosters high-order thinking skills, enhances metacognition, and improves performance [16], all essential for developing a culture of peace based on Quranic values.

Socratic Dialogue Counseling generally consists of four stages: the elicitation stage, where the topic or issue for counseling dialogue is obtained; the clarification stage, where the counselor/teacher asks about the meaning, significance, or concept of the topic or issue in the counseling dialogue; the testing stage, where critical questions are posed by the counselor/teacher in response to the counselee's response; and the decision-making stage, where decisions are made as solutions to the counseling dialogue [16]. Based on the preceding, this research aims to test whether Socratic Dialogue Counseling effectively develops a culture of peace based on Quranic values among school students.

2. RESEARCH METHOD

The research employs a quantitative approach using an experimental method to test the effectiveness of Socratic Dialogue Counseling in developing a culture of peace based on Quranic values among students in schools. The experimental procedure used is the Pretest-Posttest Control Group Design [17]. In this design, participants are divided into two groups, one serving as the experimental group, receiving the Socratic Dialogue Counseling treatment. In contrast, the other group serves as the control group. Both groups undergo pre-tests and post-tests intending to assess the impact of the independent variable X, reflected in the differences in the dependent variables, particularly between O2 and O4. The research design can be illustrated as follows.

R1 O1 X O2
R2 O3 O4

Note:

R1: Experimental Group

O1: Pre-Test to Experimental Group

X: Socratic Dialogue Counseling Treatment for the Experimental Group

O2: Post-Test to Experimental Group

R2: Control Group

O3: Pre-Test to Control Group

O4: Post-Test to Control Group

The research population comprises 320 students from Islamic Senior High School (*Madrasah Aliyah*). The sampling technique employed is assignment sampling, which involves selecting a sample from the population to be assigned to the experimental and control groups. From the total population of 320 students, a random sample of 50%, 160 students, was selected. From these 160 students, 20 were randomly chosen for the experimental group, and another 20 were selected for the control group. The research instrument is a validated and reliable "Student Peace Culture Disclosure Questionnaire." This questionnaire measures various aspects of students' peace culture habits, including offering greetings, polite and friendly communication, caring for others and mutual assistance, self-restraint,

forgiveness, tolerance, consultation, and the habit of reconciliation (*islah*). Descriptive data are analyzed using percentages, while quantitative data are analyzed using statistical techniques, specifically inferential statistics, in the form of a two-sample mean difference test.

3. RESULTS AND DISCUSSION

Results

In this section, evidence is presented regarding the effectiveness of Socratic Dialogue Counseling in developing a culture of peace based on Quranic values among school students. This evidence includes 1) calculation of Average Pre-test and Post-test Scores for Quranic Values-Based Peace Culture in the Experimental and Control Groups; 2) Calculation of Average Pre-test and Post-test Scores for Quranic Values-Based Peace Culture in the Experimental Group Based on Different Aspects; 3) Test of the Mean Differences between Post-test Results of the Experimental Group and the Control Group. These analyses aim to provide empirical support for the impact of Socratic Dialogue Counseling on the development of a culture of peace rooted in Quranic values among students in both the experimental and control groups.

The General Average of Pre-test and Post-test Scores for Quranic Values-Based Peace Culture in the Experimental and Control Groups

Below are the average pre-test and post-test scores for Quranic values-based peace culture among school students, both in the experimental and control groups. The data can be observed in Table 1.

TABLE 1. The results of the average pre-test and post-test scores for Quranic values-based peace culture among students in the experimental and control groups

Group	Pre-test		Post-test		Gain	Note
	Mean	Note	Mean	Note		
Experimental	100,95	Quite Low	129,60	High	+28,65	Increase
Control	102,55	Quite Low	99,80	Quite Low	-2,75	Decrease

Table 1 indicates that the average scores for the experimental group students have increased, whereas the average scores for the control group students have decreased in Quranic values-based peace culture.

The Average Pre-test and post-test scores for Quranic Values-Based Peace Culture in the Experimental Group, Based on Different Aspects

To determine the average for each Quranic values-based peace culture aspect, refer to the following table.

TABLE 2. The results of the average pre-test and post-test scores for Quranic values-based peace culture among students in the experimental group, based on different aspects

No.	Aspect	Pretest		Posttest		Gain	Note
		Mean	Note	Mean	Note		
1.	Expressing greetings	10,95	Quite Low	11,85	Quite Low	+0,9	Increase
2.	Polite and friendly communication habits	23,25	Quite Low	27,85	Quite High	+4,6	Increase
3.	Caring for others and assisting one another	15,25	Quite Low	22,85	High	+7,6	Increase
4.	Exercising restraint, forgiveness, tolerance, and engaging in consultations	13,75	Quite Low	18,45	High	+4,7	Increase

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|----|--|-------|------------|-------|------|------|----------|
| 5. | Practicing reconciliation and conflict resolution (<i>islah</i>) | 37,75 | Quite High | 45,15 | High | +7,4 | Increase |
|----|--|-------|------------|-------|------|------|----------|

Based on the results of the average pre-test and post-test calculations in Table 2, it is evident that the scores for each aspect of Quranic values-based peace culture have shown improvement.

The Test of the Mean Differences Between Post-test Results of the Experimental Group and the Control Group

After the intervention in the form of Socratic Dialogue Counseling, an Independent Sample T-Test was conducted to assess the difference in the mean scores of the post-tests between the experimental group and the control group, utilizing SPSS 25, the data obtained from this analysis are presented in Table 3 below.

TABLE 3. The statistical test between the experimental group and the control group

		Group Statistics			
	Group	N	Mean	Std. Deviation	Std. Error Mean
Post-test	Experimental	20	129,6000	10,49010	2,34566
	Control	20	99,8000	18,52054	4,14132

Based on Table 3, it is evident that the average scores of both groups after receiving Socratic Dialogue Counseling show a difference. Therefore, descriptively and statistically, there is a difference in the average scores of Quranic values-based peace culture between the experimental group and the control group. To further establish the presence of a significant difference, an independent sample test using the output from SPSS 25 was conducted, as shown in Table 4 below.

Table 4. The results of the Independent Sample T-test on the Pre-test Results of the Experimental Group and the Control Group

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Post-test	Equal variances assumed	10,239	,003	6,261	38	,000	29,80000	4,75948	20,16494	39,43506
	<u>Equal variances are not assumed.</u>			6,261	30,053	,000	29,80000	4,75948	20,08057	39,51943

Based on Table 4, the calculated t-value is 6.261, while the tabulated t-value is 1.684 ($6.261 > 1.684$) with degrees of freedom (df). It indicates that Socratic Dialogue Counseling can foster a Quranic values-based peace culture among students. Based on the calculation results, it is evident that there is a difference in Quranic values-based peace culture between the students in the experimental group and the control group after participating in Socratic Dialogue Counseling. In other words, the intervention has had a statistically significant positive impact on the development of Quranic values-based peace culture among students in the experimental group compared to the control group.

4. DISCUSSION

The research data demonstrates that the average scores of Quranic values-based peace culture among students in the experimental group have improved. In contrast, the average scores of the control group have not only failed to improve but have even declined. The analysis of each aspect shows a similar trend, with students in the experimental group experiencing an enhancement in every aspect of Quranic values-based peace culture. The results of the Independent Sample T-Test indicate a significant difference in Quranic values-based peace culture between students in the experimental group and the control group after participating in Socratic Dialogue Counseling.

The elicit step involves acquiring the issues that will become the primary dialogue material in the counseling process. The clarify step is where the counselor/guidance teacher asks about the meaning or concept of the issues that will become the primary dialogue material, with the counselee responding to the counselor's questions [22], [23]. The test step involves the counselor/guidance teacher presenting critical questions to the counselee's responses. These questions aim to test the truth, beliefs, and soundness of the counselee's answers, encouraging them to provide rational or empirical evidence or the basis for their responses. Finally, the decision step is where decisions are made as solutions to the counseling dialogue process. At this stage, the chosen alternative solutions are tested, the implementation of the chosen solution is designed, and reinforcement is provided to encourage the counselee's commitment to the selected solution.

However, Socratic Dialogue Counseling is perceived as ineffective in developing a Quranic values-based peace culture in the aspect of greeting with a minimal score gain of +0.9. Indicators of the greeting aspect include (a) expressing joy in greeting, (b) initiating greetings when meeting others, (c) using appropriate greetings following religious or cultural norms, and (d) greeting or responding to greetings with a cheerful expression [25], [26]. This suggests that the Socratic dialogue counseling session on developing greeting habits should be reviewed and further developed. This is crucial as greetings are the starting point of Quranic values-based peace culture. The command to practice greetings is based on QS. 6: 54 and QS. 4: 86. Allah says,

[illegible]

“And when those who have believed in Our verses come to you, say, 'Peace upon you.' Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful." (Quran, 6:54)

وَإِذَا تَوَلَّى سَاقًا مِنْهُمَا تُنْفِثُ الرِّيحَ حَرْبًا مِّنْهُمَا لِيَخْلَقَا بُحْرًا سَاقًا مِّنْهُمَا تُنْفِثُ الرِّيحَ حَرْبًا مِّنْهُمَا لِيَخْلَقَا بُحْرًا

And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant." (Quran, 4:86).

Based on the research findings, two research recommendations can be formulated: 1) Utilizing the Four Stages of Socratic Dialogue Counseling: When guidance and counseling teachers/counselors aim to develop a Quranic values-based culture of peace among students in schools, it is recommended to utilize the four stages of Socratic Dialogue Counseling, which are as follows: a) Elicit Step: The process of acquiring the issues that will serve as the main topic of discussion during the counseling dialogue; b) Clarify Step: The stage in the dialogue process where the guidance and counseling teacher/counselor asks questions to understand the meaning or concept of the issues that are the main topic of discussion in the counseling dialogue; c) Test Step: The process of presenting critical questions by the

determining decisions as solutions to the counseling dialogue process. 2) Further Research Recommendations: a) Conducting Pilot Studies: Further research is recommended to conduct pilot studies using Socratic Dialogue Counseling to develop a Quranic values-based culture of peace among students in schools, with a more extensive and more diverse sample; b) Exploring Psychological Aspects: Future research can also explore the application of Socratic

Dialogue Counseling in developing various psychological aspects of students, such as creativity, motivation, and religious beliefs. These recommendations aim to enhance the effectiveness of Socratic Dialogue Counseling in promoting a culture of peace rooted in Quranic values among students while encouraging further research in this field to expand its application and impact.

5. CONCLUSION

Socratic Dialogue Counseling has proven effective in fostering a Quranic values-based culture of peace among school students. The effectiveness of Socratic Dialogue Counseling is evident through two key factors: 1) improvement in Average Scores: The average scores of Quranic values-based peace culture among students in the experimental group have increased, whereas the average scores of students in the control group have not only failed to improve but have even declined; 2) significance in test results: The results of the Independent Sample T-Test indicate that there is a significant difference in Quranic values-based peace culture between students in the experimental group and the control group. Socratic Dialogue Counseling has proven to be highly effective in developing Quranic values-based peace culture, particularly in caring for others and mutual assistance, as well as the aspect of *islah* (reconciliation and constructive actions). However, it is worth noting that Socratic Dialogue Counseling could have shown more effectiveness in developing the aspect of greeting habits among students in the school. These findings underscore the value of Socratic Dialogue Counseling as a powerful tool for nurturing a culture of peace rooted in Quranic values among students. While it excels in certain aspects, there is room for further refinement and development in addressing greeting habits as part of the peace culture.

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