

Group Guidance Through Internalization of Indigenous Knowledge Values to Reduce Student Aggressiveness at Madrasah Tsanawiyah

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ABSTRACT

Students in the learning process often experience social problems such as rampant aggressive behaviour. An environment that rarely instils local cultural values can trigger the erosion of ethics and morals. Through the cultivation of local wisdom, it is hoped that it will be able to reintroduce students to the cultural values that belong to Indonesia. Efforts to overcome student aggressiveness can be made with group guidance through the internalization of local wisdom values. This study aimed to describe the differences in student aggressiveness before and after being given a treatment of group guidance services through the internalization of local wisdom values (Indigenous Knowledge). The method used is pre-experimental with the One-Group Pretest-Posttest Design approach. The population of this study were all students of class IX at a *Madrasah Tsanawiyah*. Samples were taken by purposive sampling technique. Data collection techniques using a questionnaire with a Likert scale. The data analysis technique using the T-test showed a value of $t = 10.774$ and sig (2-tailed) 0.000 , meaning $0.000 < 0.05$. Based on score data, group guidance through the internalization of indigenous knowledge values is effective in reducing student aggressiveness.

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1. INTRODUCTION

Aggressiveness is behaviour that hurts other individuals, both physically and verbally. Aggressive behaviour is a form of response that provides a toxic stimulus to others. This means that aggressive behaviour can be interpreted as a response in the form of behaviour and so on with the aim of hurting other individuals (Herawati et al., 2017). The aggressiveness of students at school is often found in the form of student delinquency that leads to violence, hurting others on purpose, kicking chairs at school,

mocking, using harsh words, insulting and bullying. Aggressive behaviour is an action that can hurt others both physically and psychologically and harm others (Karneli et al., 2018). It is clearly stated that this aggressive behavior can injure a person physically and psychologically. Restu, Yusri & Ardi explain the causes of aggressive behavior in students, namely because they feel less cared for, feel pressured, environmental influences and the influence of viewing social media (Restu et al., 2013). The occurrence of student aggressiveness certainly cannot be separated from several factors that influence student aggressive tendencies. Santrock states that there are several factors that influence a person's aggressive behavior, namely self-identity, self-control, age, gender, expectations of education and values at school, the atmosphere in the family, influence from peers, socioeconomic status, and also environmental quality where they live (Santok, 2003).

The setting in which students live affects what they do every day because they copy what they see. Madrasah Tsanawiyah students are in their late teens. A book called *Life Span Development* says that teenagers feel like they will live forever, are hard to control, and often act out in their homes and schools, especially with aggressive behaviour (Santrock, 2003). Different kinds of violent behaviour among students are problems that need to be thought about and fixed. As the data in the KPAI chart on education case data shows, the number of cases has grown from year to year. In 2018, there were 481 cases. There were 321 cases in 2019 and 1451 cases in 2020, according to Nasution and Yusuf (2023). Teenagers who go to madrasah schools with a strong focus on religious education often do bad things like emotional violence, bullying, and fighting with other students. As was recently reported, there have been times when older students at Islamic private schools hurt younger students. The injuries ranged from minor to serious, and some students even died. As what happened in March 2023 at one of the Islamic private schools in Bangkalan, Madura, where someone was beaten. The victim died because of the beating, which was done by several older students (Detik.com). Moral erosion and the rise of aggression among students go hand in hand (Wijayanti & Syahrir, 2022), which can't be separated from the effects of internal and external factors like the quality of the surroundings.

The quality of the environment, which rarely instils local culture, can be a trigger for undermining student ethics and morals. This of course, also affects the behaviour produced by students. Through the cultivation of local wisdom, it is hoped that it will be able to reintroduce students to the cultural values that belong to Indonesia. Instilling ethical and moral values can be done through formal and non-formal education, which includes extracurricular activities in the form of sports, traditional dance, music and habituation to living in the school environment (Sharif & Ratuloly, 2020). Efforts to overcome the problem of student aggressiveness can be done with group guidance through the internalization of local wisdom values. Gemilang also explained that one of the alternative solutions to overcoming students' problems in schools related to aggressive behaviour is strengthening local wisdom values (Gemilang, 2020).

Local wisdom, when viewed from a foreign language, is often interpreted as policies that apply in the local environment (local wisdom), knowledge embraced by the local environment (local knowledge) or local intelligence (locagenious). Local wisdom can be the forerunner to the formation of noble character in students. Noble character is a form of national character that always acts with full awareness, self-primacy, and self-control for individuals (Sumarti & Saputri, 2020). Local wisdom has always focused on efforts to control lust, restrain lust, and adapt. Local wisdom is a form of designation for the greatness of the moral order. Local wisdom can also be interpreted as thoughts about life. The emergence of the term indigenous counselling or counseling based on local wisdom is the result of the movement of the community and the surrounding environment to psychologists to use culturally sensitive empathy in studying cases or interpersonal conflicts in local communities, conceptualizing cases or interpersonal conflicts and building theory. Based on local culture to understand local phenomena that occur, develop instruments that measure local phenomena, and design new psychotherapy methods with reference to all available cultural heritage resources (Ira Iryani et al., 2020).

This study used group guidance based on local wisdom or customary counselling. In implementing this group, guidance internalized with local wisdom values. Value in the Big Indonesian Dictionary is a trait (thing) that is important or useful for mankind. Rahmat, Nurmalasari & Falah explained that local wisdom values are ideas or abstract (not real). These values can be divided into four, namely as follows: a) Ethical values are values for humans as whole individuals, for example, the value of honesty; b) Aesthetic values or aesthetic values that are often associated with objects, people and events that can please the heart (feelings); c) Religious values related to humans and God, related to the implementation of orders and prohibitions; d) Social values are related to our attention and treatment of fellow human beings in our environment (Rahmat et al., 2018). Local wisdom values are believed to be true as a reference in the daily behaviour of local people. These values become guidelines that will usually become an inseparable part of life that can be observed through attitudes and daily behaviour.

Based on the phenomena that occur in the field and the views of previous experts, researchers are interested and trying to conduct research that suggests the effectiveness of group guidance through the internalization of local wisdom values to reduce student aggressiveness. The provision of group guidance services through the internalization of local wisdom values (indigenous knowledge) to reduce student aggressiveness is still very little done. The added value obtained by students in this research activity is the acquisition of an understanding of character values based on local wisdom to reduce student aggressiveness.

Research on providing group guidance services has often been carried out, only by using existing guidance and counseling theory techniques. Whereas in this study, the novelty of the research lies in the collaborative implementation of group guidance with the character of local wisdom values (indigenous knowledge) carried out in different places with different cultural backgrounds. Schools or educational institutions can use these services and approaches to prevent aggressive behavior from occurring. Furthermore, in the process of implementing group guidance, values or local wisdom values are added. Specifically, this study aimed to describe the differences in student aggressiveness before and after being treated with group guidance services through the internalization of local wisdom values (indigenous knowledge).

2. METHOD

This type of research is quantitative with experimental methods. Experimental research aims to determine the effect of manipulation on the observed individual behaviour. This experimental method approach uses the pretest-posttests group (Jaya et al., 2014). The subject-taking technique used was purposive sampling, namely taking subjects not based on strata, random, or area, but based on a specific purpose, namely class IX students of MTs Miftahul Hidayah with a total of 34 students and 10 students selected based on the results of the questionnaire (Azis et al., 2018).

The data collection technique used in this study was through the distribution of student aggressiveness instruments. Determination of data analysis techniques is done by t-test. Research data to reduce student aggressiveness variables have the following characteristics: (1) in pairs (pretest-posttest), (2) small samples (research subjects), and (3) using experimental/treatment research (Zaleha & Nugraha, 2017).

3. FINDINGS AND DISCUSSION

The following is a comparison of the scores of students who have the highest scores at the time of the pre-test and post-test after being given treatment of group guidance services by internalizing local cultural values.

Table 1 . Data on Differences in Students' Aggressive Behavior Before and After Treatment

NO	Name	Pretest	Category	Posttest	Category	Reduce
1	SF	173	High	69	Very low	104
2	Y.S	166	High	115	Low	51
3	MM	169	High	118	Low	51
4	NH	177	High	121	Low	56
5	MD	189	Very high	134	Low	55
6	HH	160	High	107	Low	53
7	RD	168	High	118	Low	50
8	AR	168	High	77	Very low	91
9	TN	180	High	116	Low	64
10	Air conditioning	171	High	110	Low	61

Table 2 . Frequency Distribution of Student Aggressiveness Before and After Giving Treatment

Hose	Category	Pretest		Posttest	
		Frequency	%	Frequency	%
>188	Very high	1	10	0	0
157-187	High	9	90	0	0
141-156	Average	0	0	0	0
125-140	Low	0	0	8	80
<94	Very low	0	0	2	20
Total		10	100	10	100

Based on the table above, it can be seen that there are differences in the level of aggressive behavior of students before and after being treated with group guidance services through the internalization of local wisdom values. The level of student aggressiveness in the sample of 10 students at the pretest was in the very high category of 1 person with a percentage of 10%, in the high category as many as 9 people with a percentage of 90%, medium, low and very low categories of 0 or 0%. After being given the treatment, there were visible changes from the results of the posttest in the very high, high and medium categories of 0 students with a percentage of 0%, then in the low category, there were 8 people with a percentage of 80% and in the very low category, there were 2 students with a percentage of 20%.

Based on the description of the data above, it can be concluded that there are differences in the level of aggressive behavior of students before and after being given treatment in the form of group guidance through the internalization of local wisdom values. So that a change is obtained, namely a decrease in the level of aggressive behavior of students.

Table 3. Hypothesis Test Results

		Paired Sample Test							
		Pair Differences							
				St. Error		95% Confidence Interval			
		Means	Deviation	Intent	Lower	On	Q	dr	Sig. (2-tails)
Couple 1	Pretest - Posttest	63,600	18,668	5,903	50,246	76,954	10,774	9	.000

Testing the hypothesis in this study used the statistical data analysis method to compare the mean using the paired sample t-test formula. Based on the calculation results in Table 5 for the paired test, it

can be seen that the sig (2-tailed) value is 0.000, which means a significant value of $0.000 < 0.05$ so that H_0 is rejected and H_a is accepted. So from these results, it can be concluded that group guidance by internalizing local wisdom values can reduce the level of aggressiveness of class IX students of MTs Miftahul Hidayah.

Through understanding the value of local wisdom, this study tries to explain the differences in the level of student aggression before and after group counselling. The results showed that there were differences in the level of student aggression before and after group guidance through understanding local wisdom values. Cultural values will have a big impact on students to reduce aggressive student behavior. In group guidance, each student is given the freedom to express their opinions and views. Each student has a different cultural background that influences each student's behavior in interacting with the environment (Handayani & Yuca, 2018).

Based on the research results, students become aware of and understand the values of local wisdom, behavior, including aggressiveness and local wisdom values in their respective regions and tribes (Karyanti & Setiawan, nd). This can be seen from the enthusiasm of students participating, discussing, and asking questions in group guidance activities. This is because the discussions are in accordance with the circumstances or experienced directly by students. Discussions about aggressive behavior often occur around them such as making fun of friends, fighting, encouraging friends and others related to the local wisdom or ethnicity of each student. Based on these conditions, students reflect on the conditions they experience and make this experience learning and attitude and behavior (Bali, 2017).

Based on the results of data analysis, it can be concluded that group guidance by internalizing local wisdom values effectively reduces student aggressiveness (Saifuddin, 2015). This effectiveness can be seen from the total number of analyses carried out where the scores on student aggressiveness decreased to a higher level than before being given treatment in the form of group guidance by internalizing local wisdom values (Husen et al., 2021). Cultural values and local wisdom become cultural treasures that are able to bind youth to a better life. This is also an important record for families and policymakers that local wisdom and cultural values are important to be preserved and introduced to teenagers, especially students (Daniah, 2019). Thus discussions that are in accordance with the circumstances experienced and occur around students are able to direct students to avoid and reduce aggressive behavior.

Likewise, in an Islamic review, aggressive behavior is a form of persecution of other people, both physically and psychologically (Subqi, 2019). This includes behavior that is not commendable and prohibited by religion. The Word of God in QS. Al-Hujurat or 11.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرَّ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللُّقَبِ بِيْسِ الْأَسْمِ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Meaning: O you who believe, do not let a group of men belittle another group, it could be that those who are laughed at are better than them. And don't let a group of women look down on another group. Maybe the one being insulted is better. And don't be self-deprecating and don't mention names that contain ridicule. The worst invitation is bad after faith and whoever does not repent, then they are the wrongdoers.

This verse explains that each individual must really maintain his relationship with others, not to hurt each other, because God hates such aggressive behaviour (Anwar, 2021). In principle, human nature likes goodness and rejects damage, because it always requires cooperation with others to fulfil all life's demands. Islam regulates how good social interaction between humans is (Siregar, 2015). For example, the prohibition against slander, gossip, making fun of others, calling names that are not good, jealousy, jealousy and so on. All of these rules are an indication that humans should not be aggressive towards other people, let alone commit acts of violence.

Although aggressive behaviour is a potential correlate of a number of clinically significant psychiatric disorders and problems, a common and clinically relevant definition remains elusive. The difficulty in defining aggression is partly due to the many biological, cultural, environmental and social forces that influence the expression of this problematic behavior (Wijaya, 2017). Aggression tends to do more harm because of the high prevalence of firearms and other weapons among adolescents. From the point of view of social psychology, aggression is conceptualized as a particular form of social behavior that forms and simultaneously influences the social world and surrounding communities (Ulum & Astuti, 2019). This form of aggressiveness is caused by several things, namely aggressive instincts, very dense conditions, learned aggressive behavior, frustration, pressure, and revenge (Ahyani & Kawuryan, 2012). Based on some of the opinions above, it can be understood that aggressiveness is behavior that hurts, and endangers oneself and others caused by several things, such as the individual's own aggressive instincts, very dense environmental conditions, forms of pilot behavior, aggressiveness arises due to pressure or frustration and aggressiveness out of revenge motives.

"Aggressive behaviour has traditionally been classified into two distinct subtypes, impulsive and premeditated," as stated by Stanford. An example of impulsive aggression would be a violent outburst in response to a minor provocation. Aggression that is not spontaneous or directly tied to agitation is considered to be premeditated, or planned (Stanford et al., 2003). As a result, aggressive behaviour has traditionally been split into two categories: impulsive and planned. In the former case, aggressive behaviour occurs as a result of a loss of behavioural control in response to a trigger provocation, while in the latter case, aggressive behaviour results from premeditated actions. As part of any definition of aggressiveness, the idea of premeditated or premeditated injury is essential. Moreover, it is applicable to all actions that can lead to hostile ones. There is a wide spectrum of openly aggressive behaviours, from verbal antagonism to murder. The use of force against another person or thing with malice in mind is also considered aggressive (Ferdiansa & Neviyarni, 2020).

Aspects of student aggressiveness are physical aggressiveness, verbal, anger, and hostility. Further explanation of the form of aggressiveness is as follows: first, Physical (Physical Aggression), a form of physical aggressiveness, is shown by physical attacking behaviour and using objects, which can be in the form of injuring limbs, attacking objects, throwing, hitting. Someone, grabbing, fighting and so on. Second, Verbal (Verbal Aggression), a form of verbal aggressiveness carried out by individuals by using harsh words in the form of reprimanding, threatening, and pitting others against each other which triggers fights. Finally, anger, this type of aggressiveness is a form of indirect aggression or indirect aggression in the form of feelings of anger and hatred towards other people. (Illahi et al., 2018).

Prayitno activates group dynamics to discuss various things that are useful for personal development and solving individual problems which become problem-solving for individuals who are group participants (Prayitno et al., 2017). Working in groups or working with groups (group work) refers to a set of methods and techniques designed to assist a group in improving the way and quality of interacting in such a way as to support the achievement of set goals and personality development every member of a group. (Astuti & Gunawan, 2016). Group guidance is a guidance technique that seeks to help individuals achieve optimal development according to their abilities, talents, interests and values and is carried out in group situations (Margawati, 2019).

In implementing this group guidance, the values of local wisdom are internalized. These values can be divided into four, namely a) ethical values which are values for humans as a whole, for example the value of honesty, b) aesthetic values or aesthetic values which are often associated with objects, people and events that can please the heart (feelings). . .), c) religious values in relation to humans and their God, in relation to the implementation of orders and prohibitions, d) social values in relation to our attention and treatment of fellow human beings in our environment (Daniah, 2019).

Therefore, it is necessary to instill Islamic ethical values in every student so that they understand that aggressive behavior will cause a lot of damage (Sari, 2017). Their future will be bleak and sometimes even have to face legal cases because of the aggressive actions they take. Instilling Islamic

values both formally at school and in the family environment is the best solution so that children avoid behavior that is not in accordance with these moral standards (Zainuddin et al., 2022). Improving Islamic insight through group guidance is also a very appropriate way of fostering the character and morals of students at school. And schools should pay more attention to the religious development of students through various positive activities at school. So that every student really avoids aggressive behavior that can damage the social order of society.

4. CONCLUSION

The study's findings suggest that local wisdom-centred group guidance can help schools prevent and mitigate student aggressiveness. In particular, the following are the findings of this investigation: Students' hostility is described before they internalise the values of the group based on local wisdom. One out of ten students (or 10%) is in the very high group, while the remaining nine (or 90%) are in the high category. Before receiving treatment, the average student aggression score was 172.10. The pupils' aggressive tendencies place them in the "high" category, underscoring the significance of group supervision activities based on the internalisation of local wisdom values. An example of the pupils' hostile behaviour after adopting the values of the group is given. A sample of 10 pupils showed a decline in performance, with 8 falling into the low-performance category (80%) and 2 into the extremely poor performance category (20%). After receiving treatment, students had an average aggression score of 108.50. Aggression in the classroom was observed to decrease significantly when students participated in group guiding exercises based on the internalisation of local wisdom principles. The aggressiveness of students before and after they follow group guidance by internalising local wisdom values is significantly different, as shown by the results of hypothesis testing. H_0 is rejected while H_a is approved due to the t-test analysis's Sig. (2-tailed) of 0.000, which indicates a significant value of 0.000 0.05. In light of these findings, it was determined that class IX MTs Miftahul Hidayah were less aggressive both before and after the exercise, suggesting that group guidance through the adoption of local wisdom values had this desired effect.

This research has limitations because it was only conducted at Miftahul Hidayah Madrasah Tsanawiyah. It also relies only on quantitative research, which presents its own social bias issues in the form of potentially intimidating surveys. It has been suggested that a combination of research approaches be used in future studies. In-depth exploratory and descriptive studies on student aggression can benefit from the addition of qualitative approaches.

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