

Group Counseling Model of Rational Emotive Behavior Based on ASWAJA Values for Increase Moderation Religious Students: Preventive Efforts Counter Radicalism

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Abstrack

Radicalism among university students shows a worrying trend, especially through the penetration of intolerant ideologies on social media; therefore, a value-based preventive approach is needed. The purpose of this study is to develop a Rational Emotive Behavior Therapy (REBT) group counseling model based on Ahlussunnah wal Jamaah (ASWAJA) values to enhance students' religious moderation. The research employed a Research and Development (R&D) design following the Borg and Gall model, encompassing preliminary studies, model design, expert validation, and field testing. The expert validation yielded a feasibility score of 130, categorized as good and appropriate. The effectiveness test utilized a pre-test-post-test control group design involving 20 students from Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan selected through purposive sampling. Data were analyzed qualitatively and quantitatively using a paired sample t-test. The results revealed a p-value of 0.000 ($p < 0.05$) and an N-Gain of 60.09% (moderate), indicating the model's effectiveness in improving religious moderation. This study presents an innovative counseling model that integrates REBT with ASWAJA values, contributing theoretically to the development of value-based REBT approaches and, practically, as a preventive framework against radicalism in higher education.

Keywords: group counseling, REBT, ASWAJA, radicalism, religious moderation

Abstrak

Radikalisme di kalangan mahasiswa menunjukkan tren yang mengkhawatirkan, terutama melalui penetrasi ideologi intoleran di media sosial; Oleh karena itu, diperlukan pendekatan preventif berbasis nilai. Tujuan dari penelitian ini adalah untuk mengembangkan model konseling kelompok Rational Emotive Behavior Therapy (REBT) berdasarkan nilai-nilai Ahlussunnah wal Jamaah (ASWAJA) untuk meningkatkan moderasi beragama siswa. Penelitian ini menggunakan desain Penelitian dan Pengembangan (R&D) mengikuti model Borg dan Gall, yang mencakup studi pendahuluan, desain model, validasi ahli, dan pengujian lapangan. Validasi ahli menghasilkan skor kelayakan 130, dikategorikan baik dan sesuai. Uji efektivitas menggunakan desain kelompok kontrol pre-test-post-test yang melibatkan 20 mahasiswa dari Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan yang dipilih melalui purposive sampling. Data dianalisis secara kualitatif dan kuantitatif menggunakan uji-t sampel berpasangan. Hasilnya mengungkapkan p-value 0,000 ($p < 0,05$) dan N-Gain 60,09% (sedang), menunjukkan efektivitas model dalam meningkatkan moderasi agama. Penelitian ini menyajikan model konseling inovatif yang mengintegrasikan REBT dengan nilai-nilai ASWAJA, berkontribusi secara teoritis pada pengembangan pendekatan REBT berbasis nilai dan, secara praktis, sebagai kerangka pencegahan terhadap radikalisme di perguruan tinggi.

Kata kunci: konseling kelompok, REBT, ASWAJA, radikalisme, moderasai agama

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INTRODUCTION

Radicalism among students has become a growing concern in Indonesia, both in physical and digital spaces. Extreme ideologies increasingly exploit social media and informal religious networks to attract young generations (Conway et al., 2019). Misunderstandings of religious teachings often result in exclusive, intolerant, and potentially violent behaviors (Cahyani & Rohmah, 2022), reinforced by revivalist narratives that seek to establish an Islamic state such as a caliphate or imamate (Muhtarom et al., 2020). Theoretically, the process of radicalization occurs in several stages—initial contact, indoctrination, and action, shaped by micro-level (individual), meso-level (group), and macro-level (societal) influences (Doosje et al., 2016; Borum, 2011). In Indonesia, the National Counterterrorism Agency (BNPT) identifies ideological characteristics of radicalism including anti-Pancasila, anti-diversity, and *takfiri* ideology (Supriyanto, 2021). Efforts to prevent radicalism can be carried out preventively and curatively (Subedi, 2017). The proliferation of digital networks and the openness of global information have further accelerated the spread of radical views. A study by Zhussipbek, (2015) in Central Asia shows that radicalism often thrives where dynamic intellectual discourse and quality religious education are lacking (Borum, 2011a). Similarly, Indonesia faces a comparable challenge, where some educational spaces remain vulnerable to ideological infiltration due to limited critical religious literacy and weak emotional control among adolescents. These realities underscore the urgency of developing educational interventions that address both the intellectual and emotional dimensions of radicalization.

The article explains that there are three phases of radicalization: (1) the sensitivity phase, (2) the group membership phase, and (3) the action/execution phase. These factors are categorized as micro-, meso-, and macro-level influences on the radicalization process across these three phases. However, not everyone becomes increasingly radicalized – they may also radicalize (Doosje et al., 2016; Borum, 2011). The spread of radicalism in Indonesia is increasingly widespread across various regions and social layers. There is no institution or group in Indonesia that is considered immune to radicalism. Some circles claim that, since the reform era, this ideology has been regarded as the greatest challenge to the existence of Pancasila (Hadiz, 2004). Speaking about radicalism in Indonesia, BNPT (National Counter-Terrorism Agency) identifies it into four aspects, namely anti-Pancasila, anti-National Unitary State of the Republic of Indonesia (NKRI), anti-Diversity, and adopting *takfiri* ideology (declaring others who do not share the same faith as infidels) (Supriyanto, 2021).

At the global level, education has been recognized as a transformative tool for fostering peace, tolerance, and inclusive societies. The UNESCO (2023). Recommendation on Education for Peace, Human Rights, and Sustainable Development emphasizes that peace education must cultivate empathy, intercultural dialogue, and critical thinking to strengthen societal resilience against violence and extremism (Duedahl, 2020; UNESCO, 2023). In a similar vein, UNDP, (2024) it underscores that education serves as a “pathway to peace,” enabling learners to develop empathy, respect for diversity, and social responsibility as foundations for sustainable human development (Lerch & Buckner, 2018, UNDP, 2024). These frameworks collectively affirm that effective peace and moderation education must go beyond knowledge transfer to nurture emotional intelligence and cognitive resilience.

Efforts to prevent radicalism can be carried out both preventively and curatively (Subedi, 2017). Preventive efforts are directed at individuals or communities that have



not been exposed to radical ideas, such as through education. Meanwhile, curative efforts are aimed at individuals or communities that have already been exposed to radicalism, for example, through counseling and rehabilitation services (Vermeulen & Visser, 2021). Education is believed to be the primary preventive strategy in countering (Ghosh et al., 2017). However, the existing educational approaches are still fragmented and have yet to address students' cognitive and emotional vulnerabilities to extremist narratives. Efforts to integrate the values of religious moderation have been made, but their delivery has not been framed within a systematic psychological approach.

Starting from the philosophical foundation of REB about humans, it is illustrated in a quotation by Epictetus: "Men are disturbed not by things, but by the views which they take of them" (humans are disturbed not because of something, but by their view of it). This indicates that humans have the power over themselves to direct their thoughts and feelings to a certain point (Kaslow & Patterson, 2002). Humans are thinking and feeling individuals. The psychological functioning or dysfunction of an individual is determined by their thoughts, feelings, and behavioral patterns. These three aspects influence each other (Ellis, 2003; Bastomi & Aji, 2018). Therefore, preventing radicalism by enhancing knowledge, perspectives, and individual thinking about religion becomes very appropriate, here the researchers believe that the Rational Emotive Behavior Therapy (REBT) approach is appropriate to be implemented.

One of the possible preventive efforts against radicalism that can be applied to adolescent students is through Rational Emotive Behavior Therapy (REBT) approach. The Rational Emotive Behavior Approach is a cognitive-behavioral approach that emphasizes the interconnection between feelings, behavior, and thoughts (Ellis, 1980; Et al., 2021; Matweychuk et al., 2019). It is an educational approach that emphasizes togetherness and interaction between thinking with common sense, feeling, and behaving, while also focusing on deep changes in ways of thinking and feeling, which are expected to change the feelings and behaviors of learners in their lives (Dryden, 2021; W.S Winkel, 2000). According to Gantina (2002), the human tendency to think rationally and irrationally is one of the characteristics of humanity (Ellis, 1980). REBT is also a directive approach, meaning it teaches clients to understand cognitive inputs that cause emotional disturbances, attempts to change clients' thoughts to allow their emotional thoughts, or learn to anticipate the benefits or consequences of behavior (Et al., 2021).

Rational emotive counseling can be an alternative effort in preventing radicalism. Several studies have mentioned that this REBT counseling model can build new emotional patterns by using rational thinking in addressing various real-life situations (Dryden, 2021). In REBT, clients are given training aimed at improving self-acceptance and responsibility through rational thinking in relation to defining reality for themselves (Dryden, 2021). Through rational counseling, we can identify, explain, and demonstrate the problems faced by someone who thinks with their irrational beliefs, provide information, discuss issues, manage affective emotions, offer feedback, and present appropriate social role models that can show changes towards a more positive direction (Ellis, 2002). Even with the ABCD technique, this counseling model has been designed as an effort to train the mind to build new emotional patterns through rational thinking in addressing various real-life situations (David, 2004). Thus, one of the advantages of REBT is that clients can practice enhancing self-acceptance and responsibility through rational thinking in relation to defining reality for themselves (Bernard, 2013).

Davies, (2011) also criticizes anti-extremism education for being "superficial" as it fails to intervene in the belief structures and thought patterns of students that are at the



root of the ideological violence. In the context of therapy, the Rational Emotive Behavior Therapy (REBT) approach has proven effective in addressing irrational and extreme thought patterns in various regions (David et al., 2005). Unfortunately, there are very few counseling models that integrate this cognitive approach with culturally relevant religious values. This is where the position and novelty of this research lies: developing a group counseling model based on REBT that is integrated with ASWAJA values, such as *tawassuth*, *i'tidal*, *tawazun*, and *tasamuh*, that have never been systematically studied in the context of Islamic education in Indonesia. This model not only addresses the need for psychological intervention against radicalism but also reinforces the roots of moderate Islamic values that are in line with the socio-religious character of the Indonesian nation.

This study views the ASWAJA-based Rational Emotive Behavior Therapy (REBT) model as an effective and appropriate strategy for preventing student radicalism. The model emphasizes cognitive restructuring by guiding students to develop rational, logical thinking about religious understanding through ASWAJA values, which, in turn, shape their emotions, attitudes, and behavior. This approach is suitable for adolescents aged 11–20 years, who, according to Piaget's theory, have reached the formal operational stage characterized by logical, abstract, and critical reasoning (Weiss, 2016). At this developmental stage, rapid cognitive, emotional, and social changes occur, and adolescents' curiosity drives them to seek information from various sources (Clark & Seider, 2017). In the digital era, such openness makes them vulnerable to misinformation that can distort their understanding and behavior, reinforcing the importance of instilling ASWAJA values as a foundation for accurate religious comprehension and balanced moral development.

Cognitive-behavioral approach that trains individuals to recognize and challenge irrational thoughts that influence their emotions and behaviors (Ellis, 1980; Ellis, 2003; Dryden, 2021). This approach emphasizes transforming destructive thought patterns into rational ones, thereby strengthening emotional resilience and personal responsibility. Meanwhile, the values of ASWAJA (*Ahlussunnah wal Jamaah*)—such as *tawassuth* (moderate), *tawazun* (balanced), *i'tidal* (just), and *tasamuh* (tolerant)—provide a theological framework that promotes inclusive and peaceful teachings of Islam (Wibisono et al., 2019). Although both approaches have their own advantages, there has yet to be any research that integrates REBT with ASWAJA values in the form of a systematic group counseling model for students. This is where the research gap lies, particularly in efforts to build contextual psychological-theological interventions that meet the educational needs in Indonesia. Therefore, this study aims to develop and test the effectiveness of a Rational Emotive Behavior Therapy (REBT) group counseling model based on ASWAJA values to enhance students' religious moderation as a preventive measure against radicalism.

METHOD

This research is a Research and Development study (R&D) (Borg, W. R. and Gall, 1983: 775). Research and development is a powerful strategy for improving practice. It is a process used to develop and validate educational products. The R&D stages in this research consist of main stages including: preliminary study, development stage, and determination of the final product. Based on the research design and model development, the model development procedure in this research is carried out in 6 stages as follows: Stage I: preparation of model development, Stage II: designing a hypothetical model, Stage III: model feasibility testing, Stage IV: revision of the hypothetical model (Tested



1), Stage V: field test (empirical test) of the hypothetical model, Stage VI: designing the 'final' model which is group counseling based on Rational Emotive Therapy ASWAJA (Tested II).

The product trial is conducted using a randomized Pretest-Posttest Control Group Design (before and after treatment) involving 2 groups, namely the experimental group and the control group. Intervention is given to the experimental group in the form of group counseling using Rational Emotive Behavior Therapy (REBT) based on ASWAJA. Meanwhile, the control group does not receive intervention using group counseling approaches. The subjects of this study are students of Universitas Islam Negeri K.H. Abdurrahman Wahid. Each group consists of 10 members, both the experimental group and the control group, using purposive sampling technique. The data collection techniques in this research used questionnaires, interview guidelines, observation guidelines, and documentation. The instrument for the religious moderation questionnaire was developed based on the theoretical framework established by the Ministry of Religious Affairs of the Republic of Indonesia (2019; 2020) with four main indicators, namely nationalism commitment, tolerance, anti-violence and radicalism, and accommodation towards local culture.

The data analysis techniques used are qualitative descriptive analysis techniques, descriptive statistical analysis techniques, and parametric statistical t-tests. The qualitative descriptive analysis technique is used to analyze the feasibility of the group counseling model based on Rational Emotive Behavior according to Aswaja. The model is validated through readability and feasibility tests conducted by experts, including counseling professionals, Islamic studies lecturers, and education practitioners. The feasibility test of the model was conducted by three people, two of whom have doctoral backgrounds (S-3), Ph.D in Guidance and Counseling and a practitioner-activist of Fatayat NU from Institute for the Welfare of Families PCNU (LKKNU) of Pekalongan City.

A descriptive statistical analysis is conducted to examine changes in religious moderation scores before and after the intervention, while a parametric t-test is used to assess the effectiveness of the developed model. In conducting statistical tests, this study begins with instrument validation, namely validity and reliability tests, data prerequisite tests, and hypothesis analysis tests. The Data Prerequisite Test is conducted using homogeneity and normality tests. The researcher uses computer program assistance, namely SPSS 16.0, for statistical calculations.

RESULTS AND DISCUSSION

Results

The Rational Emotive Behavior group counseling model, based on ASWAJA values, has been developed to emphasize the characteristics of REBT counseling, which is based on togetherness and interaction between rational thinking, emoting, and acting. It also emphasizes that a profound change in a person's way of thinking and feeling can lead to significant changes in their feelings and behaviors. This model is developed based on ASWAJA values as the main pillar of its development, namely with the values of Tawassuth (Moderation), I'tidal (Justice), Tassammuh (Tolerance), Tawazzun (Balance), and Amar Ma'ruf Nahi Munkar.

The Rational Emotive Behavior Group Counseling Model based on ASWAJA values aims to enhance religious tolerance among students. Its hypothetical model consists of 7 components as follows: (1) Rational, (2) Key Concepts, (3) Vision and

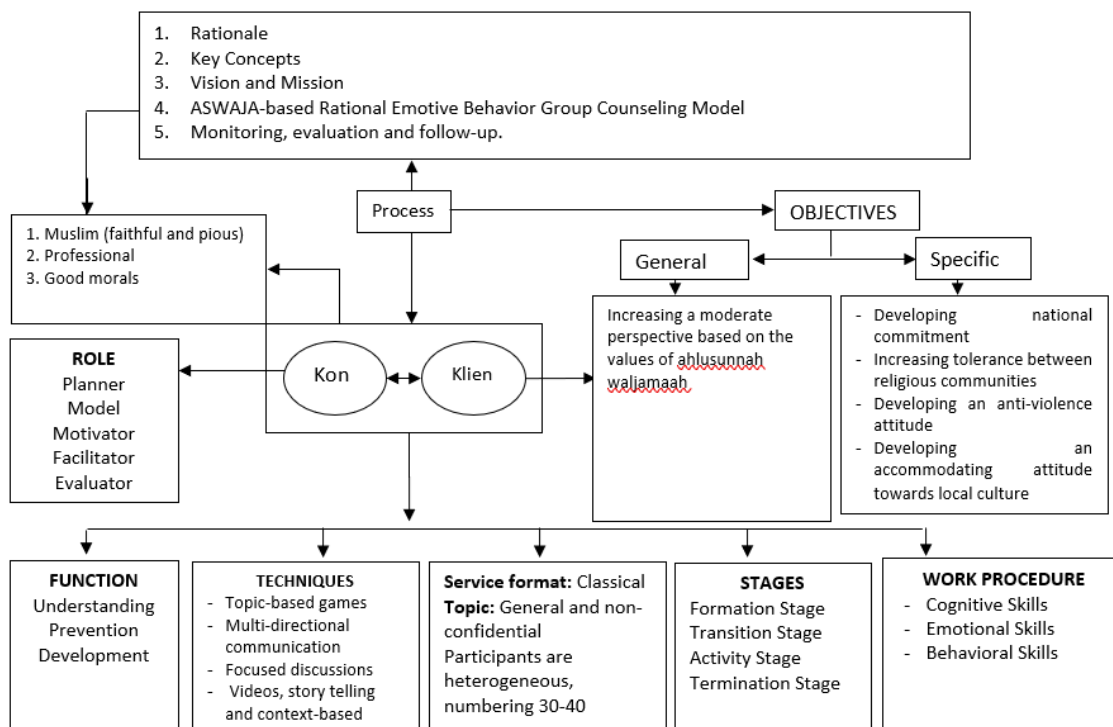


Mission of the ASWAJA-based Rational Emotive Behavior Therapy (REBT) Group Counseling Model, (4) Objectives of the ASWAJA-based Rational Emotive Behavior Therapy (REBT) Group Counseling Model, (5) Content of the ASWAJA-based Rational Emotive Behavior Therapy (REBT) Group Counseling Model, (6) Implementation of the ASWAJA-based Rational Emotive Behavior Therapy (REBT) Group Counseling Model, which consists of 9 aspects namely: (a) Understanding of the ASWAJA-based Rational Emotive Behavior Therapy (REBT) Group Counseling Model, (b) Role of the Counselor, (c) Functions of the Counselor, (d) Qualifications of the Counselor, (e) Working Procedures of the ASWAJA-based Rational Emotive Behavior Therapy (REBT) Group Counseling Model, (f) Group Members, (g) Nature of the Topics, (h) Interaction Atmosphere and (i) Stages of implementation of the Rational Emotive Behavior Therapy (REBT) group counseling model based on ASWAJA. And the last component of the model, (7) Monitoring, evaluation, and follow-up.

Schematically, the group counseling model of Rational Emotive Behavior based on ASWAJA values can be explained through the following diagram 1:

Diagram 1.

Model of Rational Emotive Behavior Group Counseling based on ASWAJA Values



The work procedure for implementing group counseling in the Rational Emotive Behavior Counseling model based on ASWAJA values is applied through face-to-face counseling directly between the counselor and the group members. The development technique of the Rational Emotive Behavior Group Counseling model based on ASWAJA values presented in this research uses the broad framework of Albert Ellis's grand theory (Ellis, 2002). The procedures in this model are as follows:

1. Cognitive skills for changing the counselee's thought processes. The initial stage is to teach the counselor to show that irrational thinking will disrupt the counselee's emotions (Ellis, 2003). The counselor plays a more active role and provides



understanding to the counselee through examples of events or the consequences of irrational thinking. The next stage is the persuasion stage, where the counselor persuades the counselee to change their perspective that irrational intellect is wrong, for example, by demonstrating various ways to view a problem and the further effects of continuing irrational thoughts. In this context, for instance, it is presented with the problematic attitude of facing differences in religion.

2. Emotional skills that can help change the emotions of the counselee (Ellis, 2002). The stages used are through storytelling method: at this stage, the counselee will be asked to explore events of terrorism or conflict in the name of religion. The counselees are asked to express independently the feelings that upset them, their thoughts, and emotions regarding the issues. An example is emotionally narrating everything they have experienced, which can be expressed through narrative, short stories, or poetry. A self-building technique that requires the counselee to commit to having a moderate attitude by upholding humanitarian values.
3. Behavioristic techniques aim to develop clients' logical behavior in their view of existing social problems. The technique used is the Live Models technique (Ellis, 1980). The facilitator describes real-life behaviors through social dialogue and problem-solving. The counselor provides understanding by seeing things from both sides, broadening perspectives and increasing self-awareness of factors that lead to religious radicalism.

The implementation of this ASWAJA-based Rational Emotive Behavior group counseling model refers to the stages of group counseling proposed by Gladding, which classifies the group counseling process into four stages: the initial stage of the group, the transition stage within the group, the working stage within the group, and the termination stage of the group (Gladding, 2016).

Introductory Activities: This stage is a preparatory step before carrying out group guidance. In this model, introductory activities are necessary to create an enjoyable atmosphere with an Islamic nuance so that children can mentally recognize and engage in the group guidance environment using the Rational Emotive Behavior Therapy (REBT) based on ASWAJA group counseling model.

Stage I (Initial Group Stage), This stage is the stage of introduction, self-involvement, or the stage of integrating oneself into the life of a group. At this stage, members introduce themselves and express their goals or hopes that each wants to achieve. Members begin to learn basic behaviors such as appreciation, empathy, acceptance, attention, and responding to all behaviors that build trust. Activities carried out at this stage include expressing the understanding and objectives of group guidance activities, explaining the methods and principles of group guidance activities, members introducing themselves and expressing themselves, and ice-breaking/warm-up activities (Gladding, 2016).

Stage II (Transition Stage). This stage is a transition from the formation stage to the activity stage. The characteristics of the transition stage are marked by feelings of anxiety, defense, and various forms of resistance. In explaining the activities that will be carried out, the group leader emphasizes the type of task topic or free task. Once it is clear what activities need to be carried out, there will be no doubts or unpreparedness of the members in entering the activity stage (Gladding, 2008).

Stage III (Working Stage), this stage is the core of the group activities with the atmosphere aimed to be achieved, which is the thorough discussion of the topic being addressed, creating an environment for self-development, both in terms of



communication skills development and the opinions expressed by the group. At this stage, group members are encouraged to make decisions, express opinions and responses regarding the topic being discussed within the group, and to learn how to be an integral part of the group while also understanding their own personality as well as being able to understand others and filter the feedback received, and to draw comprehensive conclusions from the various opinions and inputs during the group discussion and decide what they should do next (Gladding, 2015).

The activities carried out at this stage for the assignment topic are the group leader presenting a topic for discussion by the group, followed by a question and answer session between group members and the group leader about the topic being discussed. Next, the members discuss the topic in depth and thoroughly, by addressing the questions of what, why, and how, and engage in additional activities if necessary.

Stage IV (Termination Stage). The termination stage is the closing stage of a series of group guidance activities aimed at the completion of the topics discussed by the group. The counselor continues to foster a warm atmosphere, expresses gratitude for the members' participation, and encourages further activities with a full sense of friendship and sympathy. The group leader also provides reinforcement for the results achieved by the group (Gladding, 2016). Activities carried out in this stage include the group leader stating that the activities will soon be concluded, the leader and group members expressing their impressions and results of the activities that have been undertaken, ensuring the thoroughness of the topic discussion, discussing follow-up activities, and conveying messages and hopes.

The initial condition of the group based on data analysis results shows 22.86% fall into the category of inadequate understanding of religious moderation, 74.29% have a fairly good understanding, and 2.86% has a good understanding categorized as high. The average score was 68.11 (Satisfactory). In the final condition after implementing the rational emotive behavior group counseling model based on ASWAJA values, the results showed that 91.4% had a good understanding of religious moderation in the high category, and 8.57% had a sufficient understanding, while the average score obtained in the post-test condition was 87.80, categorized as High. The improvement data can be presented in the following table 1:

Table 1.
 Moderation Understanding Level Religion (Pretest and Posttest)

Aspect	Religious Moderation Understanding Variable								Religious Moderation Score	
	National Commitment		Tolerance		Anti-Violence		Cultural Accommodation		Score	Criteria
	Score	Criteria	Score	Criteria	Score	Criteria	Score	Criteria		
Pretest	19.14	Enough	17.71	Enough	16.4	Enough	14.86	Not enough	68.11	Enough
Posttest	22.06	Tall	22.09	Tall	22.67	Tall	21.00	Tall	87.8	Tall
Improvement	2.92	15.25%	4.38	24.73%	6.27	38.23%	6.14	41.31%	19.69	28.91%

From the data above, it is known that the average pretest score is 68.11 (Sufficient category) and there is an increase in the average posttest score to 87.80 (High category).



The effectiveness of the Rational Emotive Behavior Group Counseling Model Based on ASWAJA Values was analyzed using a t-test on the pretest and posttest results for religious moderation understanding following the experiment. A summary of the effectiveness testing of the Rational Emotive Behavior Group Counseling Model Based on ASWAJA Values to enhance students' understanding of religious moderation is shown in the following table 2:

Table 2.
 Paired Sample Test Rational Emotive Behavior Group Counseling Model Based on ASWAJA Values

Paired Sample Test			
T	Df	Sig. (2-tailed)	Information
13,599	34	.000	Significant

From table 2 above, the t-value is 13.599 with $df = 34$. This means there is a very significant difference between the pre-test and post-test scores of religious moderation understanding. Sig. (2-tailed) $0.000 < 0.05$, indicates that the null hypothesis (H_0) is rejected and the alternative hypothesis (H_a) is accepted, thus the Rational Emotive Behavior Group Counseling model based on ASWAJA values is indeed effective in enhancing the understanding of religious moderation.

The next test after the above hypothesis test is the N-Gain test to further ascertain the improvement in the understanding of religious moderation that occurs. The N-Gain score results will be presented in table 3 as follows:

Table 3.
 Analysis of N-Gain Improvement Test

	N	Minimum	Maximum	Mean	Std. Deviation
N- GainScore	35	.17	.88	.6009	.17382
N-Gain Percentage	35	16.67	88.10	60.0909	17.38189
Valid N (listwise)	35				

From table 3 above, it can be seen that the average N-Gain is 0.6009 or 60.09%, which falls into the moderate gain category. The range of N-Gain scores is 0.17–0.88 (16.67%–88.10%), indicating variation in improvement among students. Students with the lowest score (0.17) experienced relatively small improvement, while students with the highest score (0.88) experienced very great improvement. The standard deviation of 0.17382 indicates that the variation in improvement among students is quite diverse, but the majority still shows improvement. Therefore, it can be interpreted that, on average, students experienced a 60% increase in understanding of religious moderation after participating in ASWAJA-based group counseling. This improvement is not uniform; some students have shown very high increases, while others have shown moderate increases. With the moderate category, it can be concluded that this counseling model is quite effective and has the potential to be further maximized if provided continuously or combined with other learning strategies. Therefore, it can be concluded that the Rational Emotive Behavior group counseling model based on ASWAJA values has been proven to significantly enhance students' understanding of religious moderation, with an average increase of 60%. Its effectiveness falls into the moderate category, meaning this program



has been fairly successful and offers a strong opportunity for further optimization in student development. This also proves that lecturers or teachers are very important in innovating educational strategies for students through various interactive counseling models.

Discussion

The strengthening of religious moderation is very important because it is from these values that the implementation of these values in everyday life will later develop. Especially in education, several specific programs have been implemented by the Directorate General of Islamic Education, not only centralized on madrasah institutions, Islamic Higher Education, and diniyah and pesantren education, but have also been developed in general educational institutions, at both the primary, secondary, and higher education levels, especially in terms of developing materials and curricula about Islamic religious education. Some of these educational institutions have a strategic role in instilling and reinforcing the noble values of religion from the perspective of religious moderation. Strengthening the values of religious moderation among students, especially in the secondary school sector, is expected to break the cycle of violence in the name of religion, minimize the potential for cultural and ethnic conflicts, and eliminate tensions and disharmony within society (Rahman et al., 2022). In the context of Indonesia, the discourse and practice of wasathiyah or moderation are often described through three pillars: moderation of thought, moderation of movement, and moderation of action (Rahmadi & Hamdan, 2023).

The Rational Emotive Behavior Approach emphasizes the interconnection between feelings, behaviors, and thoughts (Ellis, 1980, Ellis, 2002). It is an approach in education that stresses collaboration and interaction between thinking with common sense, feeling, and behaving, and emphasizes profound changes in the way of thinking and feeling, which is expected to change the feelings and behaviors of students in their lives (Dryden, 2021; W.S Winkel, 2000). According to Komalasari (2012), the tendency of humans to think rationally and irrationally is one of the human traits (Ellis, 1980, 1980). REBT is also a directive approach, meaning it teaches clients to understand the cognitive inputs that cause emotional disturbances, attempts to change the client's thoughts to allow their emotional thoughts, or learn to anticipate the benefits or consequences of behaviors (Et al., 2021).

In the research titled 'Rational Emotive Behavioural Therapy: The Evolution of a Revolution. Interview With Dr. Debbie Joffe Ellis, Work Partner and Wife of Dr. Albert Ellis, the Creator of REBT, it is mentioned that the REBT approach emphasizes its theory on thoughts, feelings, and behaviors. When we are willing to teach ourselves to think in a healthy way, we create healthy and appropriate emotions. Conversely, when we think in unhealthy, irrational ways, we create debilitating unhealthy emotions. The method used in the journal is an interview. REBT is viewed as an effective strategy and a revolution in the field of psychology and counseling that remains relevant to this day (David et al., 2005). The research focuses more on explaining what and how REBT counseling becomes an approach that is consistently relevant and effective in addressing problems related to a person's way of thinking. One of the phenomena of radicalism is caused by a misperception and misunderstanding of religion, therefore the research emphasizes preventive efforts to counter youth radicalism through an ASWAJA-based rational emotive behavior approach.



Rational emotive counseling can be an alternative effort to prevent radicalism. Some studies have mentioned that the REBT counseling model can build new emotional patterns by thinking rationally in responding to various real-life situations (Dryden, 2021). In REBT, clients are given training aimed at enhancing self-acceptance and responsibility by thinking rationally in relation to the way they define reality for themselves (Dryden, 2021). Through rational counseling, we can identify, explain, and demonstrate the problems faced by someone who thinks with their irrational beliefs, provide information, discuss issues, manage emotional affect, offer feedback, and appropriate social role models, which can demonstrate changes towards a more positive direction (Ellis, 2002). Even with the ABCD technique, this counseling model has been designed as an effort to train the mind to build new emotional patterns by thinking rationally in response to various real-life situations (David, 2004). Thus, one of the advantages of REBT is that clients can practice enhancing self-acceptance and responsibility by thinking rationally in relation to how they define reality for themselves (Bernard, 2013). Based on this background, the researcher is interested in conducting a study on the Rational Emotive Behavior Therapy (REBT) model in the educational process by internalizing ASWAJA values. In this study, the researcher uses the ASWAJA-based Rational Emotive Behavior (REB) approach. This approach is a formula that the researcher will develop by combining the REBT approach with ASWAJA values. The researcher has chosen this approach as a reference to achieve the desired outcome, namely to serve as an effective model to prevent radicalism among teenagers.

The implementation of ASWAJA values is defined as a process of applying ideas, concepts, and notions within an educational activity, so that students master a certain set of competencies as a result of their interaction with the environment (Muhtarom et al., 2020). The implementation of ASWAJA values will culminate in the execution of learning, that is how the content or messages or values and principles of ASWAJA can be understood by students accurately and optimally (Saphira & Rohmah, 2022). The purpose of learning Aswaja is to introduce and instill the values of Aswaja ideology to students as a whole, so that they will become Muslims who continuously develop in terms of faith, piety to Allah SWT, and possess noble character in both individual and collective life, in accordance with the teachings of Islam Ahlussunnah Waljama'ah as exemplified by the community, starting from the companions, tabiin, and tabi'in. The practice of the three fundamental sources of religious doctrine of Ahlussunnah Waljama'ah shapes the existence of values and attitudes toward safety and happiness in order to face and accept external changes flexibly. The values and attitudes include the following; Tawassuth (Moderation), I'tidal (Justice), Tawazzun (Balance), Tassammuh (Tolerance), and Amar ma'ruf nahi Munkar.

Mohammad Hashim Kamali explains that the principles of balance and justice in the concept of moderation (wasathiyah) mean that in religious practice, one should not be extreme in their views but must always seek common ground (Ali & Rafeeqe, 2018). For Kamali, wasathiyah is an important aspect of Islam that is often overlooked by its followers, whereas wasathiyah is the essence of Islamic teachings. Moderation is not only taught by Islam but also by other religions. Furthermore, moderation is a virtue that encourages the creation of social harmony and balance in personal life, family, and community, as well as in broader human relationships. These two values, fairness and balance, will be easier to form if a person possesses three main characteristics within themselves: wisdom, purity, and courage (Rahman et al., 2022). In other words, a moderate attitude in religion, which always chooses the middle path, will be more easily



realized if a person has a sufficient breadth of religious knowledge so that they can act wisely, resist temptation so they can be sincere without burden, as well as not be selfish with their own interpretation of truth, thus having the courage to acknowledge others' interpretations of truth, and the courage to express their views based on knowledge.

CONCLUSION

This study concludes that the ASWAJA based Rational Emotive Behavior (REBT) group counseling model is both statistically effective and practically relevant in strengthening students' and santri's ideological resilience against radicalism. By integrating rational thinking skills with the internalization of Islamic moderation values (*tawassuth, i'tidal, tawazzun, and tasamuh*). This model bridges Western counseling theories with the contextual realities of religious education in Indonesia. It serves as a preventive framework that fosters emotional stability, balanced reasoning, and tolerance in a pluralistic society. Practically, the model can be implemented by counselors and educators to promote moderate religious understanding and counter extremist ideologies. Hence, it offers a comprehensive approach to nurturing resilience and moderation among the younger generation while providing policymakers and institutions with a strategic foundation for advancing peace education in Indonesia. Future research is recommended to employ longitudinal and mixed-method designs to examine the model's long-term effectiveness and adaptability across diverse educational, social, and cultural settings.

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