

# An integrative literature review: design and stages of peace group counselling as peace counselor/educator strategies for fostering a peace mindset

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## ABSTRACT

Counsellors as peace educators are to foster a peaceful mindset to students. However, not every peace counsellor shares peaceful thinking with clients or students with problems as a gap. Peace group leaders can integrate counselling as a science with religion through the design and stages of peace group counselling (PGC). This research aims to design and organize PGC stages to facilitate peaceful thinking patterns in peace counsellors/educators (PC/E) to foster peaceful thinking patterns. Integrative literature review as a research model by collecting data through documentation with relevant books and journals, then analyzing it descriptively and qualitatively. The research findings found that the PC/E's duties as *imams* (group leaders) and *kaffah* individuals have therapeutic abilities. PC/E combines peaceful thinking with help from God. The PGC process has three stages: initial, work, and the final. The work stages combine the sub-stages of peace counselling, starting from rational, exploring the root causes of peaceful thoughts, self-reflection, seeking, and searching for peaceful thought patterns, looking for different forms and behaviors of peaceful thought patterns towards God's teachings as a novelty, and ending with evaluation and follow-up. PC/E implements the PGC design and stages so that individuals can cultivate a peaceful mindset through training and experimental research.

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## 1. INTRODUCTION

Indonesia has a peace educator named KH Ahmad Dahlan, who has the attributes of peace from compassion, sincerity, good morals, and practices according to the field of knowledge [1]. Counsellors, as peace educators, must have peace-loving characters [2], [3], be peace leaders, and be able to build a culture of peace among group members [4]. Peace counsellors who apply peace counselling in practice must be based on the competence of transformational culture counsellors [5]. Peace counselling can combine general theoretical concepts with religion taught by peace leader KH Ahmad Dahlan [6], with the theory of Islamic religious teachings [7]. The role of peace counsellors/educators (PC/E) is to form the attributes of peace in counselees/clients/students in the form of a peaceful mindset.

The forms of negative peace and positive peace are owned by every human being in the form of mindset [8], [9]. A negative, peaceful attitude creates conflict in individuals, impacting a peaceful mood and

self-stability [10]. A negative, peaceful mindset and inability to handle conflict can lead to violence [11]. Conversely, a positive, peaceful attitude in individuals impacts self-conflict resolution as an agent of peace in practical and active everyday life [12]. Peace counsellors can bring up a peaceful mindset with equality and social justice principles, the connectedness of life, harmony, renewed human bonds, and values [11]. Every human being in Indonesia wants a positive, peaceful mindset so that a culture of peace and a peaceful public space is formed [13]. Six dimensions of a culture of peace so that every human can achieve forgiveness, peace, self-control, communication, deliberation, and a soft heart [14].

The gap is that students, as counselees or clients, can resolve their problems after individual or group counselling. This condition arises because students can't regulate their emotions, and conflicts arise within themselves. Individuals who can't manage self-conflict are a form of the emergence of unpeaceful thoughts, giving rise to conflict [15]. Emotional regulation of conflict as a strategy and support for the emergence of personal and social peace [16]. Although there have been many studies investigating the effect of various group counselling models, it has not been found how counsellors as educators have peaceful thinking as an aid for the emergence of self-peace in clients/students. In addition, not all counsellors have peaceful thinking because they only focus on helping counsellors or students to solve their problems. This will have a long-term impact on the client's problem-solving ability. Indonesian counsellors in conducting group counselling focus on Western counselling approaches, whereas Indonesian counsellors have diverse ethnicities and cultures.

Culture plays a role in shaping individuals to overcome group or individual problems [17] so that counsellors can bring out cultural dimensions in the implementation of counselling. Peace counsellors can learn from peace educator KH Ahmad Dahlan how to integrate counselling services with people's life guidelines as religious knowledge. Individual and group counselling services teach counselees and group members to become peaceful individuals with a peaceful mindset and adaptive behavior through human manners. The study results reveal that reading the Qur'an can increase peace of mind, followed by the emergence of inner *adab* (manners) and *ahlaqiyah* (ethics) [18]. The peaceful mindset of every human being continues to be encouraged by peace counsellors, students, and a culture of peace at and outside school.

As peace educators, counsellors are competent in forming a culture of peace and a peaceful mindset for counselees/students. Creating a culture of peace and a peaceful mindset doesn't match reality with various facts about various cases of inability to self-control drug use [19], [20], as well as physical and verbal violence. Competent peace counsellors can form peace-loving individuals or group members through group counselling. Group counselling as psychological assistance by peace counsellors as *imams* (group leaders) to group members through a dialogue process with feedback between members and group leaders [21]–[23]. Discussion in the group counselling process raises cognitive and affective changes from tolerance and mutual respect in the dialogue process. Intercultural dialogue can mutually understand the needs of each individual [24] so that the basic needs of group members are met.

Efforts to form a culture of peace in individuals at school and outside of school with peace education by peace educators and peace counsellors. The essence of peace is the peaceful mindset of every human being [25]. Peace counsellors need extra effort for each group member to become peaceful. Peace counselling as a relevant strategy forms a peaceful mindset [26], but peace counselling in group settings needs a comprehensive design and stages. The details of the plan and steps of peace group counselling (PGC) implemented by the peace counsellor or peace group leader directly and indirectly, affect group members. PGC with various fundamental theories of peace education, group counselling, peace counselling, and religious counselling encourages individual abilities to think peacefully, a culture of peace, and a climate of peace, anti-violence, and self-management. The research question is: what are the design and stages of PGC for PC/E to foster a peaceful mindset? So, this research aims to design and construct stage PGC as a strategy for PC/E to foster a peaceful mindset.

## 2. METHOD

This study uses an integrative literature review method that gains new knowledge about the design and stages of PGC with patterns from Torracco [27], [28]. The integrative literature review method of qualitative research is carried out in eleven stages. Eleven stages of i) determination of review topics regarding the new design of PGC for peace counselors/peace educators, ii) the need for integrative literature reviews in the design and stages of PGC and contributions to new thinking for peace counselors, iii) determination of perspectives and assumptions about the importance of peace counselors in the application of PGC which is different from the design and stages of group counselling in general, iv) arranging designs and stages of PGC in a logical, organized manner, and the appearance of conceptual structures, v) determining literature from books about peace counselling, group counselling, peace educators/ peace counselors, values of peace by taking comprehensive detailed information, vi) analyzing critically so that design details and stages of PGC emerge that can be implemented, vii) synthesizing new knowledge and the emergence of

contributions from the design and stages of PGC can bring up a peaceful mindset for group members, viii) laying the foundation for the emergence of further research in constructing models or experiments with various group member problems, ix) the emergence of a framework for counselors/peace educators in implementing the designs and stages of PGC, x) exploring the possibility of further research from advanced research trends, and finally, and xi) examining and finalizing the designs and stages of PGC implemented by peace counselors to foster a peaceful mindset in group members.

The eleven stages of the integrative literature review research design are presented in three components, shown in Figure 1. The first component shows selecting the various needs of the PGC design, then determining the perspectives and assumptions of the PGC design for PC/E to develop clients' peaceful mindset. The second component collects complete information from various literature studies to build a comprehensive PGC design and stages. The third component presents a synthesis of new findings from research so that a novel research framework can be applied to PC/E. After that, explore further study and finalize the design and stages of PGC to foster clients' peaceful mindset.

Data collection utilizing documentation studies through relevant books or journal documents on group counselling, peace counselling, peaceful mindsets, peace educators/counsellors, and integration of theory and practice from general knowledge with religious knowledge. The validity of research data through triangulation supports the details of the design and stages of comprehensive PGC. Furthermore, data analysis with Miles and Huberman [29] is done through data reduction, data presentation, and conclusion/verification in three steps. The first is data reduction, referring to the selection, needs, and determination of perspectives and assumptions from PGC for PC/E in cultivating a peaceful mindset. Second, data presentation is an organized collection of information from various compressed documents that comprehensively allows the conclusion of the design and stages of PGC. Third, a complete step of the results of data reduction and data presentation by ending research results based on the results of a synthesis of findings, the basis for further research frameworks for PC/E, further research explorations, and finalization of designs and stages of PGC to foster a mindset peace.

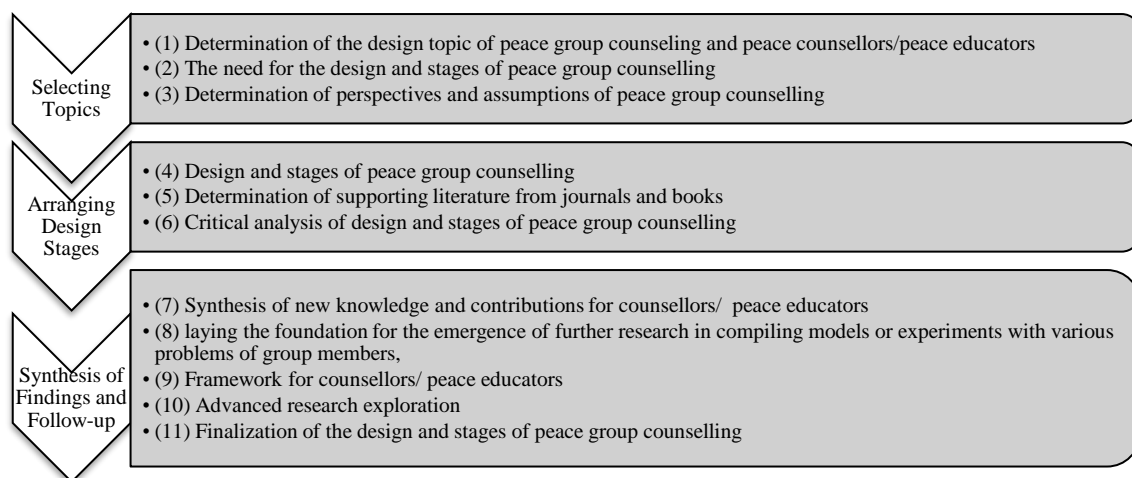


Figure 1. Literature review integrative design

### 3. RESULT AND DISCUSSION

Based on the research objectives, the research results outline three main parts of the eleven stages of an integrative literature review. First, the selection, needs, perspective determination and assumptions are presented from PGC for PC/E in cultivating a peaceful mindset. Second, a comprehensive collection of information about the design and stages of PGC is presented comprehensively. Third, a synthesis of the findings, basic research framework for counsellors/ peace educators, advanced research exploration, and finalization of the design and stages of PGC to foster a peaceful mindset are presented.

#### 3.1. Selection, need, and topic determination of peace group counselling

Choosing a peaceful mindset for every human being/individual includes inner peace for the family, community, nation and the world [30]. Peace in every individual's mind must be built through education, lifelong learning, and sustainability for enforcing rules, overcoming bullying, facilitating dispute resolution,

engaging in consultation, rejecting bias, and marginalizing [31]. The basic needs of humans are to live in peace without disputes and conflicts, to live according to the rules, to live without bullying, not to be marginalized, and to haven't biases in life. The basics of the problems of human life in both majority and minority groups require peaceful values in individuals who think peacefully. A peaceful mindset shapes behavior to live in peace through a culture of peace and a climate of peace in the family, community, nation and world.

Cultivating a peaceful mindset allows individuals to listen to and participate in all ideas [32] through PGC by PC/E. The assumption is that every human being has a religion that belongs to God, and God provides space for inner peace in each individual's heart. Implementation of self-peace through PGC with comprehensive designs and stages because PC/E build the mindset of counselees/individuals by looking at their strengths rather than their weaknesses or, often referred to as strength-based counselling [33]–[37], which has a philosophy of self-strength [38]. Peace promotes academic activities based on reflection, commitment to broader social change, democratic participation, and critical awareness, [39] for PC/E. PC/E are *imams* [22] for PGC process group members. The PGC process gives a feeling of inner peace and also raises noble morals by PC/E. The concept of positive peace includes peace that is created without having to bring up violence [40]. The description of the results of the analysis of the root causes of unrest, thinking as a basic need, giving rise to assumptions and various scientific points of view so that the role of PC/E and PGC is formed is summarized in Table 1.

Table 1. Analysis of problems, basic needs, assumptions, and scientific perspectives on PC/E and PGC

Topic	Problematic	Basic needs	Human assumptions	Scientific perspective
Peace Counsellor/ Educators and PGC	Humans, as individuals, want to live in peace without conflict/dispute. Life conflicts arise in individuals but can't be managed. Individuals don't live according to the rules. Cases of bullying directly and indirectly still occur. There is marginalisation between the majority and minority groups. The emergence of life biases.	Peace counsellors/educators are group leaders, such as <i>imams</i> , for group members. There is a need for a peaceful climate through a process of peaceful culture by forming a peaceful mindset. Values/reflections of peace within individuals by thinking peacefully so that adaptive behaviour is formed.	Humans are religious beings and have God. The counsellor can listen to all group members' ideas. God provides space for peace in the heart/heart of every human being.	The philosophy of self strength or strategy-based counselling in the PGC process. The religious paradigm of every peace counsellor/educator. Cognitive behavioural paradigm in PGC services.

### 3.2. Design and stages of peace group counselling

Counselling is a planned and systematic intervention to help individuals become more aware and independent [21]. Peace counselling is assistance provided by PC/E to form a peaceful mindset and soul that is peaceful, calm, and serene according to his will, as well as patience and not worrying about humans/individuals. Peace and PGC is rooted in the philosophy of peace education, which slowly tries to erode conflicts and create peace of mind/heart intrapersonal and interpersonally. Peace and PGC have a better impact when implemented with general values or counselling and religious knowledge [1]. They are counselling by integrating religious knowledge to achieve a state of spiritual awareness, instilling an understanding of self-awareness and self-acceptance, helping to modify behavior, and helping to have social skills and social action based on God's teachings and finding a relationship with God [41].

PGC is also a dynamic interpersonal process emphasizing peace awareness of thinking and behavior, which involves a therapeutic function with an orientation towards comfort, mutual trust, and understanding [39], [42] with prevention and improvement [40]. Group leaders as PC/E must have awareness, knowledge and skills that effectively integrate religious values [43]. In PGC, there is an emergence of experience for and the ability to work together in exploring ideas, attitudes, feelings, and behavior with peace. These conditions lead to the conclusion that PGC as a service carried out by PC/E as *imams* in a group setting is focused on helping counselees as group members by emphasizing thoughts that have an impact on feelings and peaceful conscious behavior as a therapeutic function between fellow group members so that become independent. The peace educator/counsellor as a group leader in PGC is like an *imam* for group members to foster a peaceful mindset [22], with duties as an individual and professional individual [42]. *Imams* in PGC help group members who come to them with mental health and social service issues. Detailed information on peace counsellors/educators as individuals, professional individuals, and group leaders as counsellors/peace educators is summarized in Figure 2.

Peace Educators/ Counselor in Group Leaders Duties	Peace Educators/ Counselor in Group Leaders as a Person	Group Leaders as Peace Educators/ Counsellors
<ul style="list-style-type: none"> <li>• Create and Maintain groups for peaceful thinking</li> <li>• Building norms</li> <li>• As a technical expert</li> <li>• As a model setting participant</li> </ul>	<ul style="list-style-type: none"> <li>• Trouble-free/having peaceful thoughts</li> <li>• Mindfulness, meaningful relationships, positive emotional arousal, and executive functioning</li> <li>• Group leadership style</li> <li>• Self-awareness</li> <li>• Openness and flexibility</li> <li>• Warmth and caring</li> </ul>	<ul style="list-style-type: none"> <li>• Peaceful relationships in counseling</li> <li>• Group knowledge</li> <li>• Counselling skills</li> <li>• Competence</li> </ul>

Figure 2. Duties, personality, and professionalism of the group leader (peace educators/counsellor) [43]

The design and stages of PGC and its implementation go through three steps, starting with the concept of Jacobs and integrating spiritual counselling and peace counselling [21], [22], [44]. Thus finding a new counselling method that integrates western counselling science with religious science as the main finding. The basis for the design and actions of PGC refers to the initial/initial stage, the working stage, and the closing stage Jacobs *et al.* [21]. Further, the process of PGC is briefly explained as follows:

### 3.2.1. Initial/initial stage

Peace counsellors introduce and discuss group goals, expectations, fears, rules, comfort levels, understanding among members, and comfort conditioning among members and determine the focus of group discussion to be developed in group assignments and discussions. The initial stage can occur in several sessions (especially for groups with diverse cultures), especially for individuals with minority or majority groups. The goal of the initial stage, which can last several sessions, is so that each group member builds mutual trust and comfort. This initial stage in individual drug users must be resolved entirely, in the sense that each member in the group feels comfortable and builds confidence in one another so that it can be continued in the next stage, namely the work stage.

In particular, this early stage aims to create a pleasant, peaceful group atmosphere and the emergence of calm/peace. Group members can also build good relationships, be intimate, trust each other, create a sense of comfort, be open, accept each other, support each other, be responsible, and maintain the principle of confidentiality. The initial stage at the first meeting helps the group members' assessment and mindset of peace. Calming and reassuring interactions are also facilitated between group members through group dynamics so that peaceful thoughts emerge. The group leader or instill peace counsellor/educator builds confidence in group members by explaining the purpose of forming the group and the roles of the group leader and members. In the early stages, the counsellor as a group leader can also instill a critical attitude of peace to create interactive members.

### 3.2.2. Work stage

As educators and *imams*, peace counsellors introduce and discuss group goals, expectations, fears, rules, comfort levels, understanding among members, and comfort conditioning among members and determine the focus of group discussion to be developed in group assignments and discussions. The initial stage can occur in several sessions (especially for groups with diverse cultures) to form a peace culture, especially for individuals with minority or majority groups. The goal of the initial stage, which can last several sessions, is for each group member to build mutual trust and comfort. This initial stage in individual resolved entirely, in the sense that each member in the group feels comfortable and builds confidence in one another so that it can be continued in the next stage, namely the work stage.

The work stage of PGC is to erode internalized conflicts that lead to peace of mind, both intrapersonal and interpersonal. The internalization of work stages in PGC can be internalized in peace counselling according to the concept of [45] with six sub-stages of work from i) rational PGC, ii) exploring the root causes of peaceful thoughts, iii) reflections on the phenomenon of peace of mind from various perspectives; iv) teach looking for a peaceful mindset; v) look for different forms of non-peaceful thinking and eliminate them; and vi) evaluation and follow-up of peaceful thoughts, feelings, and behaviors [26]. In the working stage in this condition, group members can conclude the results obtained as a multicultural group. Group members who already have a peaceful mindset with a religious dimension that actions and decisions are by the pleasure of God, the creator of the universe and himself as his creature. If group members can decide, they can enter the closing stage.

**3.2.3. Closing stage**

In the closing stage, peace group members share new learnings, new thoughts, and changes in behavior about changes and plan to use these changes in life. Members also say goodbye and deal with the end of the group. For some groups, the ending will be emotionally experiential, while for others, the closing will mean that the group did what it was supposed to do. Each session must have a termination phase. The closing length depends on the duration of time; if it takes 1 hour, the leader needs 3-5 minutes, and if it takes 2-3 hours, it takes 5-10 minutes. PGC divides closing into two sub-stages, from closing the session to completing the entire series of sessions. The first type of closing is the closing phase (closing the session), as this stage is the session period where the peace leader or counsellor/educator closes all PGC session activities. The second type is the closing stage (closing the entire series of sessions), which is the final session of the PGC activities from several previous sessions.

When the group is over, individuals leave, bringing new information, insights, decisions or beliefs that make everyday life happier and more productive so that they recover and can manage their emotions because God [46]. The task of the peace leader or counsellor/educator during the closing stage is to focus on benefits, namely the growth of a peaceful mindset. The design of the stages of PGC is a new concept and a novelty in this research that can be implemented by PC/E, as shown in Figure 3.

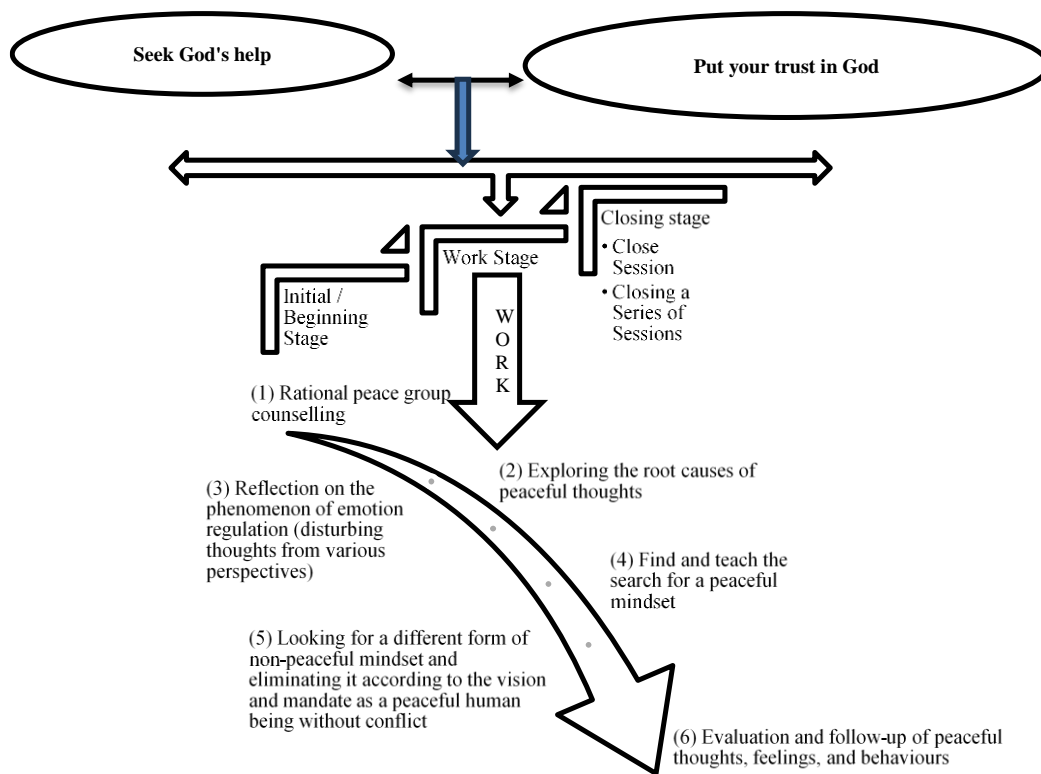


Figure 3. PGC design

**3.3. Synthesis of PCGs, PC/E framework, and follow-up**

PC/E have peaceful concepts and thoughts by the thoughts of KH Ahmad Dahlan. PC/E learn about peace by integrating general knowledge about PGC with religious knowledge [1]. Peace is termed in *As-silmi*, *As-salam*, *Al ithmi'nan*, and *Al-amnu*, which means human faith, a sincere person, avoiding tyranny, and remembering the Creator/God. Counselling also means *Al Huda* or *Al Dalalah* because God instructs humans about the path of truth with the counsellor as an *imam* [47]. PGC services have a therapeutic relationship between the counsellor and group members with four stages: the contemplation or initial stage, the preparation stage, the action (work) stage, and the maintenance stage in the closing session [26]. Individuals need therapeutic assistance to cultivate a peaceful mind through counselling on religious values. The skill of managing thoughts in counsellors as a form of internal or personality competition [48].

Intervention with mindset formation with cognitive therapy is relevant to PGC, which can be implemented in group settings. PGC consists of two main elements: counselling and peace, which means a

counsellor's effort to help form a mindset of peace and peace of mind in individuals through group counselling. PGC utilizes group members to help provide feedback and learning experiences oriented towards prevention and improvement [46], as well as client self-development [49]. Meaningful peace in the process and post-group counselling creates sustainable and just peace [50]. The three stages in PGC are the initial/initial stage, the working stage, and the closing stage, a collaboration between peace group members and peace group leaders by utilizing group dynamics [51]. At the working stage, there are six elements of rational sobriety group counselling: exploring the root causes of peaceful thoughts, self-reflection, finding and seeking peaceful mindsets, looking for different forms and behaviors from peaceful mindsets according to God's teachings, and ending with evaluation and follow-up. The cognitive behavioral paradigm helps model counselling transforming the stages of counselling from preparation, counselling sessions, and integration of techniques [52].

The implementation of religious values supports the implementation of PGC by internalizing the meaning of a peaceful life from the mind. In contrast to counselling with rational emotive behavior, therapy changes irrational thoughts into rational ones, and existential counselling makes individuals more meaningful [53]. Meaningful peace in the process and post-group counselling creates sustainable and just peace [54]. However, PGC integrates the humanistic, existential paradigm and cognitive behavior as a peaceful person and *kaffah* that can be formed with a peaceful mindset. Peace is, in the sense of every human being, something that can encourage individuals to undergo counselling according to their wishes and choices. Apart from this paradigm, a third spiritual paradigm also appears in PGC in the individual cognitive dimension [55] because every human problem has a religious orientation [56]. This research also raises the role of counsellors as peace educators because the counsellor's personal qualities based on religious values can truly shape an individual's peaceful mindset. They self-assessed and integrated PGC with religiosity as the transformation of personal spiritual [57], [58]. The spiritual dimension supports the success of PGC.

KH Ahmad Dahlan is a figure who combines religious knowledge and general knowledge [59]–[61], which only appears in the world of education in Indonesia. Meanwhile, PGC also combines a spiritual paradigm with the emergence of peaceful thoughts with inner nuances that grow according to God's ways and cognitive therapy because cognitive behavioral therapy is integrated with religious and psycho-spiritual well-being [62]. Individuals formed to try to think critically can feel optimistic, aware of life, open to new thoughts, and face life's challenges [63]. This concept is supported by positive existential psychology as the basis for development intervention and spiritual [64]–[66], one of which is reconciling the group for true peace. Every human being has a God who creates peace in the *qolbu* (heart) [67]. The efforts of group members and group leaders can change minds by identifying dysfunctional beliefs so that peaceful ideas are found and then discussed and changed. Self-evaluation is related to calm and peace that can overcome group members' dysfunctional thoughts and feelings.

As a follow-up to PGC services, it is better because it raises spiritual reflection or cognition regarding the policies and goals that have been set. Functional thinking emerges in each PGC session and spiritual experience [68]. However, there needs to be follow-up in creating modules, guides and trials for researchers working in counselling, education and individual therapy to foster peaceful thoughts in every human being/individual so that a broader range of counsellors can implement the process. Further modules and guidelines could be developed so that counsellors from all disciplines can disseminate this new knowledge. In comparison, trials are the empirical basis for science. Researchers and counsellors worldwide can use these findings as a reference in counselling practice because it is convenient for academic counsellors and counsellors.

#### 4. CONCLUSION

PC/E are a new design for the emergence of peaceful group leaders and guide group members to think peacefully within themselves or outside themselves. Peace instructors/educators always learn from KH. Ahmad Dahlan in planning, implementing and evaluating PGC which integrates general science and religion. General knowledge, namely the science of PGC and religious knowledge with spiritual values of belief in God as a new model. The stages of PGC have three main steps, namely the initial stage, the working stage, and the final stage. At the work stage, PC/E apply six typical elements of forming peaceful thinking from rational, calm group counselling, exploring the root causes of peaceful ideas, self-reflection, finding and searching for gentle thought patterns, looking for various forms and behaviors starting from peaceful thought patterns according to God's teachings, and ends with evaluation and follow-up. The design of PGC is associated with changes in group leaders, group members, and peaceful human nature integrated into the science of religion, the concept and practice of PGC as an essential element. The stages of peace group advising, which consist of three main steps and six parts to form a peaceful mind, can be practiced by PC/E.

Furthermore, from the design and stages of PGC, guidelines and modules for counsellors can be developed and tested on a limited or broad basis with individual/client life problems.

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