Can Hybrid Group Guidance with the Values-based Cognitive Reconstruction Technique *"Ngudi Kasampurnan"* Increase Religious Tolerance in Students?

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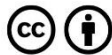[2]SMP Negeri 1 Bancak Kab. Semarang, Indonesia
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ABSTRACT: Religious tolerance is a crucial issue that often becomes a problem in student interactions in schools, especially schools that are diverse culturally, religiously, and in the identity of religious organizations. This study aims to test the effectiveness of hybrid group guidance services using the value-based cognitive reconstruction technique *"ngudi kasampurnan"* for high school students. This research involved 30 class XI high school students in Kudus Regency who were divided into two groups, namely the control group and the experimental group. The intervention was implemented in 9 (nine) stages, either face-to-face synchronous, virtual face-to-face, or synchronous, by applying the values-based cognitive reconstruction technique *"ngudi kasampurnan"* as a modification and novelty of this research. The effectiveness test was carried out using the Mann-Whitney Test method with the help of SPSS 23. The results showed that the control group that was given the intervention experienced significant changes, as indicated by a Z value of -4.705 and a P value of .000, which means there was a considerable change. Meanwhile, the control group had a Z value of -1.623 and a P value of .104, which means there was no significant effect. These results show that hybrid intervention with the value-based cognitive reconstruction technique *"ngudi kasampurnan"* is more effective in increasing students' religious tolerance. Furthermore, it is hoped that there will be efforts to modify and collaborate technological sophistication with local wisdom values, which will still serve as guidelines for Indonesian society.

INTRODUCTION

As a country with diverse beliefs and religions, Indonesia has long been known as an example of tolerance between religious believers. The phenomenon of religious tolerance in Indonesia illustrates the diversity of beliefs that live in harmony despite challenges and differences in religious practices (Pajarianto et al., 2022; Wardi et al., 2023). A critical aspect of the phenomenon of religious tolerance in Indonesia is the existence of Pancasila, which underlies state principles and is embedded in people's lives (Azmi, 2016; Nisa & Wulandari, 2017; Rahmawati & Harmanto, 2020). Pancasila, as

the basis of the state, contains the values of pluralism, making religious tolerance a strong foundation in national and state life (Fitriani, 2023; Setiabudi, 2021).

Religious tolerance in Indonesia is reflected in mutual respect and understanding of diversity of beliefs (Dudin, 2018). Indonesian people have the habit of celebrating various religious holidays together, visiting different places of worship, and supporting each other in religious celebrations (Asmara, 2018). This diversity strengthens relations between religious communities and increases the sense of unity and oneness (Suparjo et al., 2022). However, there are also challenges in maintaining the phenomenon of religious tolerance in Indonesia (Ardi et al., 2021). Differences in beliefs, external influences, and radicalism can threaten the religious tolerance developed over time (Kempa, 2020). Efforts to strengthen dialogue between religious communities, support interfaith cooperation, and encourage diversity education are essential to maintaining the continuity of religious tolerance in Indonesia (Safitri, 2020).

The problem of religious tolerance is an issue that often arises in Indonesia, a country with diverse religious backgrounds and beliefs (Sunarsih et al., 2021). Even though this country has various regulations that encourage peace between religious communities, conflicts and tensions often still occur between religious followers (Siregar, 2022). This can be seen from multiple incidents of inter-religious violence, discrimination, and cases of intolerance towards religious minorities, which still frequently appear in various regions in Indonesia (Junaedi et al., 2023). One of the main problems in religious tolerance in Indonesia is injustice in the treatment of religious minorities (Akhiyat, 2019). Several religious minorities often experience pressure and discrimination, both from the government and the general public. Limitations on freedom of religion and belief also frequently hamper the rights of religious communities to practice their beliefs peacefully and without fear (Suaidi, 2024).

The problem of religious tolerance is an issue that often occurs in various schools in Indonesia (Samho, 2022; Samsul, 2020; Siswanto & Islamy, 2022). Religious tolerance is accepting differences in religious beliefs and practices between individuals without discrimination or conflict. In the context of education, schools should be safe and inclusive places for all students, regardless of their religion or beliefs (Wibowo, 2019). However, in reality, problems of religious tolerance still often arise in the school environment, either in the form of verbal harassment, discrimination, or even physical violence (Santoso et al., 2022). The main problem with religious tolerance in schools is a lack of understanding and appreciation for the diversity of religions and beliefs (Balpanov, 2018; Hakim et al., 2023). Students are often exposed to narrow or stereotypical views of other religions, which can lead to attitudes of intolerance and hostility between students (Adel, 2023; Marpuah et al., 2021). Apart from that, school curricula that do not emphasize interfaith religious education also contribute to the lack of understanding and tolerance towards other religions (Altınoğlu, 2017; Batista, 2020).

As an integral part of the education unit, guidance and counselling services are expected to play an essential role in overcoming the problem of religious intolerance in schools. One of the services used is group guidance services (Mawaridz & Rosita, 2019; Prayitno, 2007). Group guidance services are one of the methods used to provide assistance and direction in overcoming problems individuals and groups face (Susilowati & Rakhmawati, 2022). The success of this group tutoring service depends on its reliability, which includes several aspects that need to be considered carefully (Andriati et al., 2019). One of the essential qualities of group guidance services is the quality of the counsellor or group leader. The group leader must have adequate competence and expertise in effectively guiding and managing the group. The ability to build good relationships with group members, show empathy, and manage conflicts between group members are essential things that a group leader must have (Diniati & Jarkawi, 2018; Utomo, 2021).

Cognitive Reconstruction Techniques are one practical approach in counseling to help individuals identify and change negative thought patterns that may hinder their personal

development and mental well-being (Coronado et al., 2020; Fadhly, 2018; Jalali et al., 2020; Li et al., 2022; Nurfadila, 2021). This technique is based on the understanding that negative or irrational thoughts can lead to negative emotions and unhealthy behavior (Corey, 2012). Using cognitive reconstruction techniques, counselors assist clients in exploring and identifying the negative thought patterns that underlie their problems (Beck et al., 2004). They also help them modify these thought patterns to align with reality and bring positive changes to their lives.

Applying hybrid services in guidance and counseling is a practical approach combining conventional methods and information technology to provide clients with more effective and efficient services (Artmann, 2021). This approach combines direct interaction between counselors and clients by using technology as an additional tool in the guidance and counseling process. In implementing hybrid services, counselors can utilize various technology platforms such as telephone, video conferencing, email, and online guidance applications to flexibly provide services that clients can access (Phuntsho & Gonsalves, 2022). With this option, clients can choose services that suit their preferences and needs, increasing the availability and accessibility of guidance and counseling services. Although implementing hybrid services offers many benefits in terms of flexibility and accessibility, it is essential to pay attention to several factors that need to be considered, such as the protection of clients' personal data, information security, and the quality of interactions between counsellors and clients (Hassett et al., 2022). Therefore, counselors must ensure they have sufficient technological skills and understand the ethics of implementing hybrid services to provide a positive and practical client experience in the guidance and counseling process (Isom et al., 2021).

Religious tolerance is an attitude of mutual respect and acceptance of differences in religious beliefs between individuals or groups. From the *"ngudi kasampurnan"* value perspective, religious tolerance can be seen as an implementation of awareness of the importance of maintaining peace and harmony in relationships between individuals from different religious backgrounds (Zarkasi, 2020). In this context, the value of *"ngudi kasampurnan"* becomes a moral foundation that encourages individuals to accept differences in religious beliefs as something natural and reasonable in social life. The connection between the value of *"ngudi kasampurnan"* and religious tolerance can also be seen in social justice (Muslih, 2021). By implementing the value of *"ngudi kasampurnan"*, individuals tend to be more open and responsive to the religious diversity around them, thus encouraging the creation of a social atmosphere that is inclusive and fair for all parties without discrimination based on religious beliefs (Mennita & Soeherman, 2019). In the educational context, institutions need to strengthen and promote the value of *"ngudi kasampurnan"* as a moral foundation in forming a solid attitude of religious tolerance among students (Prasetyo, 2013). Thus, it can be hoped that a society filled with the values of *"ngudi kasampurnan"* will be better able to maintain harmony between religious believers and respect diversity as a cultural wealth that needs to be preserved (Zarkasi, 2020).

Implementing group guidance services with a hybrid pattern is carried out to overcome space and time barriers, which are often complaints for school counselors. Cognitive reconstruction techniques based on *"ngudi kasampurnan"* values touch students' cognitive side through cognitive dispute efforts based on local wisdom values that other researchers have never carried out. This article attempts to reveal how practical the application of group guidance in a hybrid mode with the value-based cognitive reconstruction technique *"ngudi kasampurnan"* taught by Sunan Kalijaga is in increasing students' religious tolerance in schools.

Literature Review
Religious Tolerance

The most problem of religious teolerance is the lack of understanding and respect for religious differences is also a serious problem in efforts to create religious tolerance in Indonesia (Anwar, 2018). Conflicts and tensions often arise due to ignorance about the teachings and values of other religions, as well as an inability to respect these differences (Pezoa Gutiérrez, 2021). The lack of dialogue between religious communities is also an obstacle to strengthening tolerance and harmony between religious communities (Strohl, 2019). Also, the government's efforts to deal with the problem of religious tolerance in Indonesia are still somewhat ineffective. Even though there are various regulations governing the protection of the rights of religious minorities, their implementation is often hampered by different obstacles, both from political, social, and cultural factors (Ishak & Mikea Manitra, 2022).

Commitment and concrete action are needed from various parties, including the government, society, and religious leaders, to jointly build a culture of tolerance and respect for religious differences as part of Indonesia's diversity (Aseery & Alfaifi, 2024). The problem of religious tolerance in Indonesia requires attention and concrete steps to overcome conflicts and strengthen harmony between religious communities (Yamashita, 2021). Awareness is needed of the importance of respecting differences, strengthening dialogue between religions, and protecting the rights of religious minorities as a real effort to create a tolerant and peaceful society (Karpov, 2019). Only with cooperation and shared commitment can Indonesia become a pluralistic country that is still harmonious in its religious diversity.

This condition is exacerbated by societal, political, and religious polarisation, which is sometimes also reflected in the school environment (Chakim et al., 2023; Daou, 2019). The spread of tendentious or radical information on social media can influence students' views of other religions and worsen relations between religious groups (Daudeij, 2019; Žalec, 2019). This creates tension and conflict between students with different beliefs, disrupting a conducive learning atmosphere and threatening student safety and well-being (Dudin, 2018). To overcome the problem of religious tolerance in schools, comprehensive efforts are needed from all relevant parties. Schools must provide inclusive religious education, introducing students to diverse religious beliefs and practices (García-Alonso, 2019; Qowaid, 2013; Wibowo, 2019). Apart from that, learning programs regarding tolerance, harmony between religious communities, and respect for differences must be improved in the formal curriculum and extracurricular activities (Nelson, 2022; Spierings, 2019).

Group Guidance

Group guidance services also depend on the methods and techniques used in the guidance process (Sari et al., 2022; Susilowati & Rakhmawati, 2022). The method chosen must follow the group's goals and needs and provide optimal benefits for group members. Choosing creative and innovative techniques can also increase the effectiveness of group guidance services in achieving the desired results (Nurhayati & Mustika, 2021; Tambusai, 2021). The reliability of group guidance services can be guaranteed, thereby providing optimal benefits for individuals and groups who need help and direction in overcoming the various problems they face (Afriani, 2018; Hanum & Karneli, 2021; Rojima, 2018). Thus, group guidance services can effectively improve individuals' and groups' welfare and quality of life.

Cognitive Reconstruction

One of the strengths of cognitive reconstruction techniques in counseling is its ability to help individuals overcome negative thoughts that may become obstacles to achieving their life goals by

better understanding how individuals process information and respond to specific situations (Fadhly, 2018). Cognitive reconstruction techniques allow individuals to view and react to situations healthier and more productively (Dhami et al., 2022; Short & Thomas, 2015). This can help individuals reduce the levels of anxiety, depression, and stress they may experience, as well as improve their overall quality of life. Cognitive reconstruction techniques are also effective in helping individuals respond to challenging situations more adaptive and positively (Romanowska & Dobroczyński, 2020). By changing negative thought patterns into more realistic and positive ones, individuals can develop more effective coping strategies and face life's challenges more confidently and optimistically. This technique can also help individuals increase their self-efficacy and self-esteem, strengthening their mental and emotional resilience in dealing with demanding situations (Bubnov, 2019). Cognitive reconstruction techniques have an important role in counseling as an effective tool in helping individuals overcome negative thought patterns, improve mental well-being, and achieve their personal potential optimally (Akiyoshi et al., 2023). Through a systematic and targeted approach, this technique can significantly benefit individuals in managing emotions, improving psychological well-being, and achieving more satisfying life goals.

"Ngudi Kasampurnan" Values

The main values of Sunan Kalijaga's *"ngudi kasampurnan"* teachings are simplicity, sincerity, and courage in facing the challenges of everyday life (Faiz, 2019; Zamroni, 2022). The concepts taught by Sunan Kalijaga emphasize the importance of having a clean heart, a humble attitude, and a willingness to make sacrifices for the good of others. This is reflected in his teachings about the importance of doing good deeds selflessly, respecting differences, and maintaining good relationships with fellow humans. Sunan Kalijaga's *"ngudi kasampurnan"* also includes the courage to face the trials and tests of life with a firm and confident attitude (Zamroni et al., 2023). Sunan Kalijaga teaches the importance of not giving up quickly in the face of difficulties and always being patient and trusting in God in every situation (Khaelany, 2018). Thus, Sunan Kalijaga's teachings teach harmony between courage and determination when facing all obstacles and challenges in life. Sunan Kalijaga's *"ngudi kasampurnan"* reflects a philosophy of life that is entirely about wisdom, sincerity, and steadfastness. These teachings inspire their followers to live with gratitude, humility, and resilience in facing all life's tests (Hak, 2016). By upholding these teachings, it is hoped that humans can live in harmony, kindness, and peace of mind per Sunan Kalijaga. *"Ngudi kasampurnan"* is actions or behavior originating from respect, patience and loyalty to society's noble values and norms (Kurniawan et al., 2021).

Hybrid Mode

The hybrid method in counseling services is a combination of more than one counseling approach used together to achieve optimal results. This method has several advantages that can be a good choice for individuals seeking help in dealing with mental or emotional problems. In the context of counseling services, the advantages of hybrid methods include flexibility, suitability to individual needs, and increased counseling effectiveness (Pagone & Choe, 2023; Uğur et al., 2009). The advantage of the hybrid method lies in its flexibility. When using different approaches together, counselors can customize counseling sessions to suit individual specific needs. The hybrid method can be adapted to individual needs. Every individual is different in terms of their counseling needs. Some may feel more comfortable with a more structured and solution-focused approach, while others may need space to explore and discuss their experiences more deeply (Hartini et al., 2021; E. Zamroni et al., 2020; Edris Zamroni et al., 2020). By using a hybrid approach, counseling can adapt

the strategies and techniques used to meet the individual's unique needs so that counseling becomes more effective.

Hybrid methods can increase the effectiveness of counseling. Sometimes, a single counseling approach may not produce the desired results. By combining different approaches, counseling can utilize the strengths of each approach to achieve more optimal results (Dunn & Wilson, 2021; Ghareeb et al., 2016). The hybrid method in counseling services has significant advantages. With its flexibility, suitability to individual needs, and increased effectiveness of counseling, this method can be the best choice for individuals seeking help for their psychiatric or emotional problems (Pan et al., 2023; Yusri, 2013). It is important to note that in hybrid methods, experienced and well-trained counselors are an important factor in ensuring that the approach is aligned with the individual's needs and goals.

Rationale of Study

Religious tolerance is a fundamental principle in religious life that involves respect, understanding, and respecting other people's religious beliefs. In this era of globalization, where various religions and beliefs coexist, students need to be able to interact with people from different religious backgrounds. Increasing religious tolerance among students is essential and has several primary rationales. The formation of harmonious relationships between students from various religious backgrounds will minimize prejudice and negative stereotypes, which can directly reduce the potential for religious conflict inside and outside school. A safe and inclusive environment creates a sense of comfort for students to share and enrich their knowledge about religion and beliefs. Students will feel more open to discussing their personal experiences and their beliefs without fear of being discriminated against or ridiculed by their classmates. By creating an inclusive atmosphere, students will feel supported and valued, which will positively impact their interest and motivation in learning.

Applying hybrid group guidance with "*Ngudi Kasampurnan's*" value-based cognitive reconstruction techniques is a rational and practical approach to assisting needy individuals. Hybrid group tutoring combines two different guidance methods, namely online and offline group guidance. Meanwhile, "*Ngudi Kasampurnan's*" value-based cognitive reconstruction technique focuses on improving thought patterns and understanding positive and meaningful values for individuals. The advantage of this hybrid group tutoring lies in its ability to provide an environment that supports and enriches the learning process and individual growth. Students can gain social support, new perspectives, and positive behavior modeling through interactions with fellow participants. "*Ngudi Kasampurnan's*" value-based cognitive reconstruction technique used in hybrid group guidance aims to change unhealthy or maladaptive thought patterns into healthy and adaptive ones. Through reflection and recognition of positive values, individuals can reshape their understanding of themselves, others, and their environment. This can strengthen tolerance between students, especially religious tolerance among students.

Aim and Hypothesis

This research aims to identify the effectiveness of using hybrid group guidance with the Ngudi Kasampurnan values-based cognitive reconstruction technique in increasing students' religious tolerance. The hypotheses tested are (1) H_a: there is a significant effect of implementing hybrid group guidance with the values-based cognitive reconstruction technique "*ngudi kasampurnan*" in increasing students' religious tolerance, and (2) H_0: there is no significant effect of implementing

hybrid group guidance with values-based cognitive reconstruction techniques *"ngudi kasampurnan"* in increasing students' religious tolerance.

METHODS
Design
This research was designed using an experimental type of research. The aim is to determine the effectiveness of intervention manipulation through hybrid group guidance services with the value-based cognitive restructuring technique *"ngudi kasampurnan"* to increase students' religious tolerance. The research design chosen used one experimental group with manipulated intervention and one control group without treatment (Griffith et al., 2019). In general, this design follows Figure 1 below.
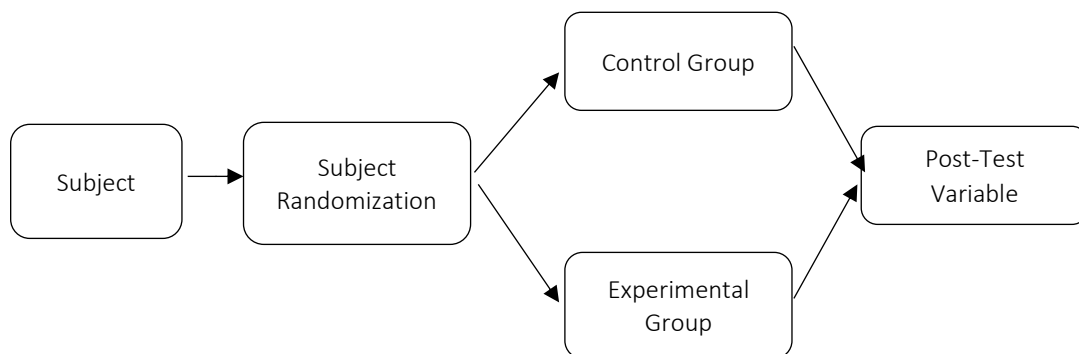
Figure 1. Research Experiment Design

Figure 1 shows that subject selection was done using a purposive random sampling procedure by dividing subjects into experimental and control groups (Branch, 2009; Cresswell, 2014; Sugiyono, 2017). These two groups have the same criteria: those with low and moderate religious tolerance. The experimental group was given hybrid group guidance treatment with cognitive reconstruction techniques based on *"ngudi kasampurnan"* values, and the control group was given no treatment.

Instruments
This research instrument uses a religious tolerance scale developed based on a conceptual model. Then, a statistical model was formulated to map the relationship between variables in mathematical form. Existing variables include peacefulness, bravery, awareness, respect, and cooperation (Saifnazarov, 2020; Setiabudi, 2021). This statistical model will describe how variables are expected to correlate and how factors influence these variables. The prepared scale consisted of 50 items, with ten items representing each indicator with an answer range of 1 to 10. 4. The scale developed has been validated using Confirmatory Factor Analysis involving 416 high school students in Kudus Regency (Zamroni et al., 2023). The validation results can be seen in Table 1.

Table 1. KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.949
Bartlett's Test of Sphericity	Approx. Chi-Square	15241.803
	df	528
	Sig.	.000

(Source: Zamroni et al. (2023))

Table 2. Anti-image Matrices

		Peacefully	Bravery	Respect	Awareness	Cooperation
Anti-image Correlation	Peacefully	.829[a]				
	Bravery		.958[a]			
	Respect			.848[a]		
	Awareness				.850[a]	
	Cooperation					.837[a]

(Source: Zamroni et al., 2023)

Table 1 shows that the KMO MSA value is .949>.5, so it meets the requirements for the following factor analysis. The significance value is .000 <.05, which strengthens the fulfillment of the requirements to continue with the next stage. Next, the anti-image correlation test is carried out in Table 2. Table 2 shows that the MSA values for each component include peacefully .829, bravery .958, respect .848, awareness .850, and cooperation .837, all of which are more than .5, which means they meet the requirements. The results obtained were 33 items considered valid and met the criteria.

Subject

The research involved class XI high school students in Kudus Regency for the 2023/3024 academic year. Sample selection was done using the purposive random sampling method, while the number was calculated using the Slovin calculation method. Based on the calculation results, the total sample size is 300 students. Initially, this research involved 418 high school students from Kudus Regency who were asked to fill out a religious tolerance scale as a pre-test. The respondents were students from various religions, including Islam, Christianity, Catholicism, and Buddhism. The age range of students is 14 to 17 years, both male and female. Regarding social organizations, the students who were respondents came from NU, Muhmadiyah, LDII, and Christian religious organizations. After filling it in, it is classified based on categories in Table 3.

In total, the number of students who had low religious tolerance was 66 out of 418 students who took the pre-test. Due to the relatively large number of participants, the subjects of this research were determined from students who experienced a tendency towards low religious tolerance and were then randomly selected. The experimental group consisted of 15 students, and the control group consisted of 15 students. The 15 students selected in the experimental group will be treated with hybrid group guidance using the values-based cognitive reconstruction technique *"ngudi kasampurnan"*.

Table 3. Condition of Students' Religious Tolerance Before Intervention

Student Group	Classification of Religious Tolerance		
	High	Medium	Low
Man	102	97	42
Woman	89	64	24
Public school	84	89	12
Non-Religious Private Schools	42	25	20
Religion Based Schools	65	47	34

Table 4. Table Description

Classification	Score Range
High (H)	99-132
Medium (M)	66-98
Low (L)	33-65

Data Analysis

Because the number of subjects was less than 100, a non-parametric test with the Mann-Whitney Test was used to compare the means of two independent samples that were not normally distributed. This test is often used in scientific research to test significant differences between groups or conditions. In testing effectiveness using the Man-Whitney test, SPSS 23 ensures that effectiveness testing is carried out correctly and the results can be interpreted correctly and accurately.

RESULTS AND DISCUSSION
Results

This study explores the effectiveness of a hybrid group guidance intervention with the values-based cognitive reconstruction *technique "ngudi kasampurnan".* This approach was chosen because "ngudi kasampurnan" values are considered the main foundation in shaping individual character and morals. It is hoped that this research can provide a deeper understanding regarding the influence of hybrid group guidance interventions and cognitive reconstruction techniques in increasing the values of "ngudi kasampurnan" in guidance participants. Thus, it is hoped that the results of this research can significantly contribute to developing more holistic guidance practices based on *"ngudi kasampurnan"* values. The intervention steps, as intended, can be observed in Figure 1.
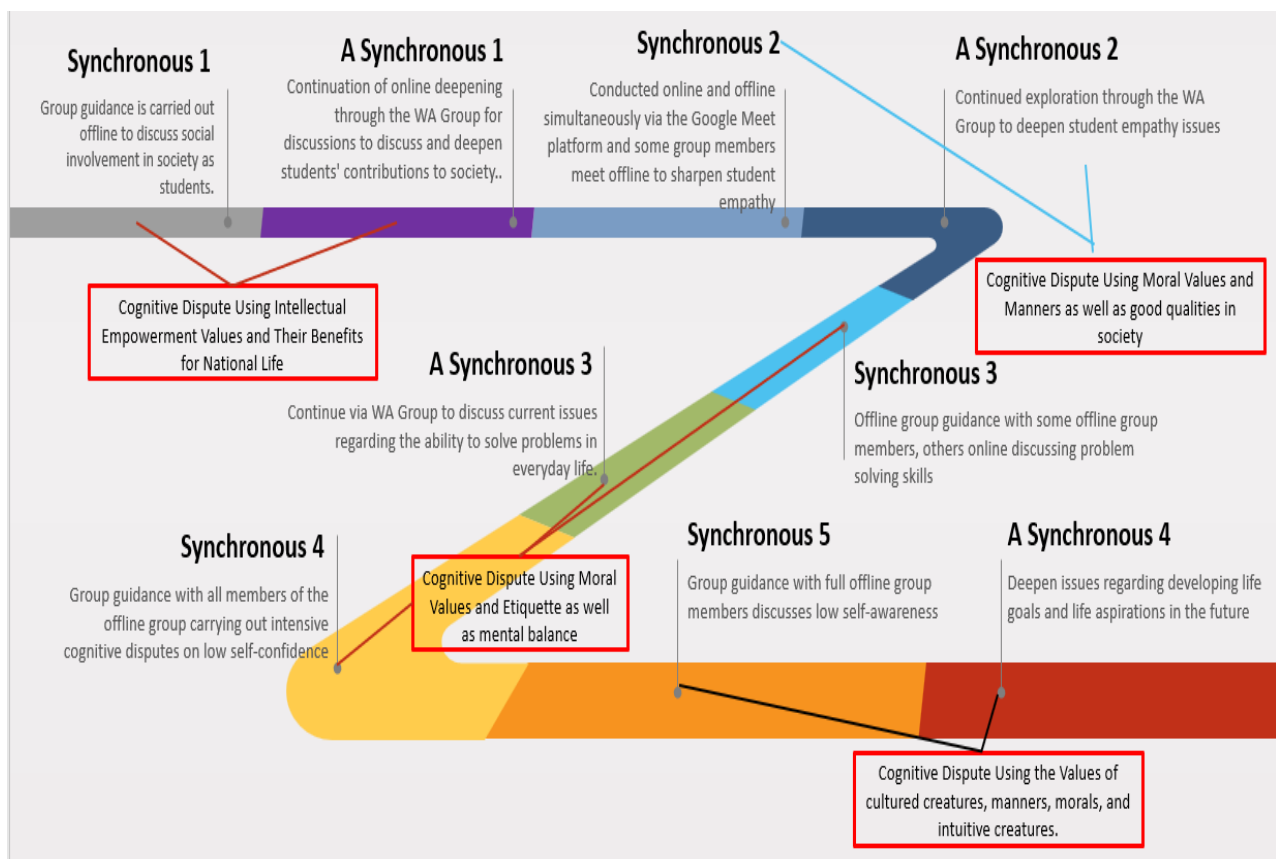

Figure 1. Steps of Group Guidance Hybrid value-based cognitive reconstruction technique *"ngudi kasampurnan"* (Source: Zamroni et al., 2023)

Table 4. Comparison of Achievements of Each Research Indicator

Indicator		Control Group		Experiment Group	
		Pre-test	Post-test	Pre-test	Post-test
Peacefully	Max	26	32	27	38
(10 item)	Min	11	16	12	26
Bravery	Max	8	10	7	10
(3 item)	Min	3	4	4	8
Respect	Max	14	16	16	23
(6 item)	Min	7	8	6	19
Awareness	Max	13	18	12	24
(6 item)	Min	7	9	9	20
Cooperation	Max	21	24	24	31
(8 item)	Min	10	13	11	28

Figure 1 shows that the intervention was carried out in nine meetings using either face-to-face synchronous, virtual face-to-face or asynchronous WA Group media. The results can be observed in Table 4 and Table 5.

Based on Table 4, it is known that there was quite a significant increase in the experimental group in each indicator and the control group. However, the increase tended to be relatively low. To gain a more comprehensive understanding, a presentation of the overall results of the intervention can be seen in Table 5.

Based on Table 5, it is known that there was a significant increase in both categories and scores in the experimental group, which had been given a hybrid group guidance intervention with cognitive reconstruction techniques based on "ngudi kasampurnan" values. There was an increase of 42 points in the minimum score, while for the maximum score, there was an increase of 44 points. For categories, on average, there was an increase from the low religious tolerance category to moderate religious tolerance. Based on Table 5, it is also known that although there was an increase in the control group, it was not significant in scores and classification. To get an idea of the effectiveness of test results, the Man-Whitney test was used using SPSS 23, the results of which can be seen in Table 6.

Table 6 shows that the U value is 0 in the experimental group, and the W value is 120. If converted to the Z value, the value is -4.705. The Sig value or P value is .000 < .05. If the p-value is < the critical limit of .05, then there is a significant difference between the two groups, or it means that there is a substantial influence of providing hybrid group guidance service intervention with the

Table 5. Overall Intervention Results

Range Score	Control Group				Experiment Group			
	Pre-test	Class	Post-test	Class	Pre-test	Class	Post-test	Class
Skor Max	58	L	64	L	57	L	101	H
Skor Min	44	L	52	L	42	L	84	M
Average	45.67	L	49.3	L	44,3	L	80.13	M

Table 6. Man-Whitney Test Result

	Experiment Group	Control Group
Mann-Whitney U	.000	73.500
Wilcoxon W	120.000	193.500
Z	-4.705	-1.623
Asymp. Sig. (2-tailed)	.000	.104
Exact Sig. [2*(1-tailed Sig.)]	.000[b]	.106[b]

value-based cognitive reconstruction technique "ngudi kasampurnan" on increasing religious tolerance in high school students. Compared with the control group, it shows a U value of 73.5 and a W value of 193.5. When converted to the Z value, the value is -1.623. The Sig value or P value is .104 > .05. If the p-value is > the critical limit of .05, then there is no significant difference between the two before and after the post-test.

DISCUSSION

Group counselling is a method that has been proven effective in helping individuals overcome psychological problems and improve their mental well-being (Prabowo, 2020; Utamy et al., 2021; Wulandari, 2020). Meanwhile, cognitive reconstruction techniques are a cognitive-behavioural approach that has proven effective in changing negative thought patterns into positive ones and helping individuals respond to situations more adaptively (Kara et al., 2023; Seligman & Reichenberg, 2010; Short & Thomas, 2015). When these two approaches are combined into hybrid group guidance with cognitive reconstruction techniques, the potential for achieving more optimal results in developing individual cognition and behaviour becomes even more significant (Cruvinel et al., 2019; Phuntsho & Gonsalves, 2022). Through group guidance, individuals can learn from the experiences and understanding of others so they can feel strong social support and expand their social networks (Maulana et al., 2014; Nove & Basuki, 2021). At the same time, cognitive reconstruction techniques provide a clear framework for identifying and changing negative thought patterns that may be preventing individuals from achieving their goals (Hapsyah et al., 2019; İme, 2023).

The effectiveness of hybrid group guidance with cognitive reconstruction techniques can be seen from several aspects. First, it can achieve changes in individual behaviour and thinking patterns (Mu'afa & Batubara, 2019). Second, it provides social support and interaction between individuals (Dunn & Wilson, 2021). Third, helping individuals develop the social and cognitive skills needed to overcome problems and achieve their goals (Scheffers-van Schayck et al., 2018). Thus, it can be said that hybrid group guidance with cognitive reconstruction techniques has great potential in helping individuals achieve mental well-being and improve their quality of life (Cruvinel et al., 2019).

The values of *"ngudi kasampurnan"* are essential in increasing religious tolerance in society. *"Ngudi kasampurnan"* refers to the moral and ethical attitudes that underlie individual behaviour in establishing relationships with others and the surrounding environment (Blustein, 2008; Hidayat, 2019; Hwang, 2009; Marhamah et al., 2015; Rofiq, 2015). Values such as patience, honesty, caring, and humility are the foundation for creating harmony between individuals with different religious beliefs (E. Zamroni et al., 2020; Zamroni et al., 2019). By prioritizing the values of *"ngudi kasampurnan"*, individuals tend to understand better and appreciate differences in other people's religious beliefs. Patience helps someone be wise in responding to differences of opinion or belief, while honesty allows for honest and open communication between individuals with different religious beliefs (Zamroni, 2022; Zamroni et al., 2023).

The sensitivity and care shown through *"ngudi kasampurnan"* can also help individuals understand and feel other people's life experiences, including in a religious context (Ma'arif, 2015; Sungaidi, 2019). By having a sense of empathy and caring about the suffering or needs of others, individuals can build better relationships and support each other without being influenced by religious differences (Hakim, 2020). In addition, the humility reflected in the value of *"ngudi kasampurnan"* also helps individuals recognize that no religion is superior to others. With a humble attitude, individuals will be more open to learning and respecting each other's religious beliefs, thereby creating a sense of tolerance and respect for the diversity of religions in society (Alim et al., 2021; Gusnanda & Nuraini, 2020; Kurniawan et al., 2021; Saputra, 2010; Zamroni et al., 2023). The values of *"ngudi kasampurnan"* can be a strong foundation for forming a more tolerant and

harmonious society dealing with religious differences (Prasetyo, 2013; Sufanti et al., 2014; Wibisono et al., 2020). Through applying these values in everyday life, it is hoped that individuals can be more open, tolerant, and respectful of existing religious diversity, thereby creating mutually beneficial and loving relationships between fellow religious believers (Brown & Lent, 2008; Kravia & Pagliano, 2016; Wang et al., 2015).

Cognitive reconstruction of the value of *"ngudi kasampurnan"* is necessary to increase religious tolerance among students. This cognitive reconstruction involves correcting and changing thought patterns and beliefs that can influence individual attitudes and behavior towards adherents of other religions (Bontchev et al., 2018; MubariK et al., 2020; Tran The, 2022). With cognitive reconstruction, individuals can be more open and appreciate differences in religious beliefs, thereby creating a more harmonious and peaceful environment (Johann et al., 2020). In the context of *"ngudi kasampurnan"*, values such as compassion, honesty, and justice are the main foundations for building religious tolerance. Cognitive reconstruction helps individuals understand that religious diversity is part of a student's cultural richness and not a source of conflict or division (Anggoro et al., 2019; Bubnov, 2019).

Thus, individuals who have experienced cognitive reconstruction will be better able to accept differences in beliefs without feeling threatened or judging others (Anantharajah & Naisilisili, 2023; Fadhly, 2018). Through this approach, students can create a space for more open dialogue and mutual respect between religious believers. Thus, the value-based cognitive reconstruction technique *"ngudi kasampurnan"* in hybrid group guidance can provide significant convenience (Pietroni & Ferdani, 2021) for participants in achieving more meaningful and practical learning (Coronado et al., 2020). By focusing on positive values and collaboration between participants, participants can develop a deeper understanding and better solutions to their challenges (Jannati & Hamandia, 2020; Mudhar & Farid, 2022; Rici & Alawiyah, 2019; Yuda Wibawa et al., 2012).

CONCLUSION

Hybrid group guidance with value-based cognitive reconstruction techniques *"ngudi kasampurnan"* is an approach that combines elements of traditional group guidance with cognitive reconstruction techniques that aim to change the way individuals view themselves and the surrounding environment. From the conclusions obtained, it can be concluded that this approach has great potential for increasing self-understanding, overcoming problems, and improving relationships between individuals in groups. Therefore, hybrid group guidance with the value-based cognitive reconstruction technique *"ngudi kasampurnan"* is an effective method and can potentially provide significant benefits for individuals who participate in the program. Based on the results of research on hybrid group guidance, especially using the value-based cognitive reconstruction technique *"ngudi kasampurnan"*, it can be concluded that this approach provides significant benefits in improving individual well-being and adjustment. Cognitive reconstruction techniques focusing on the value *"ngudi kasampurnan"* can provide a deeper understanding of the cultural values that are the basis for success in group guidance.

AUTHOR CONTRIBUTIONS STATEMENT

Edris Zamroni, Assistant Professor in the Guidance and Counseling Study Program, Faculty of Teacher Training and Education, Universitas Muria Kudus, coordinator of the research team is tasked

with coordinating research activities and preparing articles as well as compiling steps and concepts for cognitive reconstruction based on the values of "*Ngudi Kasampurnan"* which are packaged in hybrid group guidance services.

Gudnanto, Lecturer at the Guidance and Counseling Study Program, Faculty of Teacher Training and Education, Universitas Muria Kudus, member of the research team tasked with developing the concept of group guidance with various superiority analyses based on the latest research.

Indah Lestari, Assistant Professor in the Guidance and Counseling Study Program, Faculty of Teacher Training and Education, Universitas Muria Kudus, is a member of the research team and also conceptualizes the variable religious tolerance so that it is easy to translate into instrument indicators in this research.

Hesti Sulistyowati, Counselor at SMA Negeri 1 Mejobo Kudus, field implementer of hybrid group guidance activities who contributed to reporting developments and collecting field data in this research.

Setyo Budi Utomo, Counselor at SMP Negeri 1 Bancak Kab. Semarang, field implementer of hybrid group guidance activities contributed to reporting developments and collecting field data in this research.

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