

Implementation of Islamic Value-Based “*Andai-Andai*” as Cognitive Behavioral Guidance to Develop Students Resilience in Primary School

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ABSTRACT

The study of resilience is a study of how individuals who live with high risk adapt and thrive. Resilience is closely related to risk, because the higher the risk faced by individuals, the higher the needs for resilience. Efforts to develop resilience need to be carried out since elementary school, with the role of class teachers who integrate Guidance and Counseling (BK) services into the learning process. The purpose of the study was to determine the implementation of a cognitive-behavioral play guidance model based on “*andai-andai*” integrated with Islamic values to develop the resilience of elementary school students. The method used is collaborative action research, involving collaboration between researchers and teachers in the learning process of grade V in PPKN subjects which are adjusted to the Operational Guidelines for BK Implementation (POP BK). The learning process uses the “*andai-andai*” strategy, which is one of the local wisdoms from South Sumatra in the form of stories told orally. The research was conducted in two cycles: the first cycle was training for classroom teachers, and the second cycle was the implementation of play guidance to students. The stages of play guidance include Introductory, Assessment, Middle Stage, and Summary and Evaluation. The results showed that the integration of Islamic values in the play guidance model provided a strong moral and spiritual foundation for students, as well as preserving local wisdom. This model is proven to be effective in increasing students' resilience through the use of interesting game strategies that are relevant to the characteristics of children

INTRODUCTION

Everyone must have faced challenges and obstacles in their lives. In Islamic teachings, these challenges and obstacles are considered a test from Allah SWT, to test the patience and firmness of a servant's faith. As Allah says in the Qur'an, “Do people think that they are left (alone) saying: 'We have believed,' while they are not tested again?” (QS. Al-Ankabut: 2). These challenges and obstacles can cause new problems for individuals. Each problem that arises has a different impact on the individual. There are people who are able to overcome the difficulties they face and survive without causing significant problems, but there are also many people who are unable to deal with these difficulties so that they have a negative impact on their soul and life. The ability to survive in the face of obstacles is commonly referred to as resilience. Resilience affects the courage, mental health, and better physical condition of each individual (Cahyani & Nashori, 2024).



Resilience can be developed from elementary school because elementary school students are in the golden age of development, and is a time when they build meaningful early learning experiences. Resilience is an ability that must be possessed from an early age (Mansfield, 2020), because every phase of development or age of an individual can have risks (Luthar, 2005). According to Walker & Cooper (2018), the concept of resilience has recently rapidly infiltrated the broad field of social science, becoming a key term in finance, central banking, corporate strategy, psychology, development, urban planning, public health, education and national security. Soft and broad enough to encompass both human and non-human systems in a single analysis, the concept of resilience is well established in the global governance lexicon. So that today resilience is not only used by psychology and guidance and counseling but also used by other sciences, Research in other sciences regarding resilience is also found in government, politics, law, economics, health, sociology and so on (Walker & Cooper, 2018).

From various studies on the resilience of elementary school students both from the field of education or other fields of science, it was found that many studies discussed topics regarding trauma, children victims of divorce, children living in social institutions and orphanages and so on. No research has been found on the resilience of elementary school students. From the results of preliminary studies conducted at SD N 19 Rambutan through the resilience instrument from Reivich & Shatte (2002), it was found that only 25% of students in high grades had a high level of resilience. Efforts are needed so that students in 3T areas can have resilience, so that they can survive the risks of life.

Guidance and counseling subject plays an important role in providing stimulus to help develop the resilience of elementary school students in 3T areas, for this reason it is necessary to formulate a model of cognitive behavioral play guidance based on “*andai-andai*” with Islamic values to develop student resilience. The play guidance model will be carried out by elementary school class teachers due to the consideration that it is rare to find guidance and counseling teachers in elementary schools. When elementary schools do not have guidance and counseling teachers or counselors, guidance and counseling services are carried out by class teachers so that guidance and counseling materials can be integrated with teaching materials through thematic learning (Kemendikbud, 2016). Basically, the counseling teacher can be taken over by other teachers such as class teachers, specific subject teachers, or even the principal. Nonetheless, it is important for schools to provide resources and support to assist students' emotional, social and academic development, even in the absence of a BK teacher. The play guidance model was developed to help classroom teachers to develop students' personal competencies, especially resilience.

The play guidance model that will be carried out is included in the basic services in guidance and counseling. Guidance and counseling services facilitate students by providing information, direction and motivation. The basic service strategy of play guidance that will be implemented is classical guidance. Classical guidance is integrated into the learning process in subjects that have the same goal, namely to develop students' social personal competencies, especially resilience. The play guidance model uses one of the approaches in guidance and counseling, namely *cognitive* behavior or commonly referred to as *cognitive behavioral*.

According to Schaefer (2013), resilience is something that must be owned by every individual and can be improved through *Cognitive Behavior*. The CBT model has been widely used as an intervention to improve students' mental health including resilience (Suranata, Atmoko, Rangka, 2017). Furthermore, the results of research from Shayla Polk, counseling using trauma-focused CBT combined with games can increase the resilience of children who are victims of sexual abuse (Hicks

& Hicks, 2021). In addition, research on cognitive behavioral play therapy modules enhances decision-making skills and increases resilience (Razak et al., 2018).

From previous research, cognitive-behavioral approach either by using play strategies, in individual or group settings can play a very significant role in helping to develop individual resilience. The cognitive-behavioral model is appropriate to use to increase student resilience, or it can also be integrated with games in it. The game is an intervention element of cognitive behavior to accelerate helping individuals, especially children who basically have the characteristics of enjoying playing.

The assumption is that CBT is a determinant approach in the development of individual resilience. Cognitive-behavioral is an approach that involves the interaction between cognition, behavior, and physiology and argues that behavior is mediated through verbal processes (Sarimin & Tololiu, 2017). In the cognitive-behavioral approach, there is one technique that can be used, namely *story telling*, a technique that aims to develop a story resolution by repositioning the figure to a more adaptive attitude (Khanifah, 2020). One of the novelties of this model is the form of *storytelling* used using one of the local wisdoms from South Sumatra, namely “*andai-andai*”. *Andai-andai*” is local wisdom in the form of oral literature originating from Musi Banyuasin and Lahat Regencies in South Sumatra Province. “*Andai-andai*” is part of oral folklore that contains cultural teachings, values and useful moral messages. In Islam, moral and ethical teachings are highly emphasized, as found in the Hadith of the Prophet Muhammad SAW, “Verily I was sent to perfect noble morals” (HR. Ahmad). The values contained in “*andai-andai*” include life values, moral values, cultural values, and heroic values (Ramadhoni, 2021). “*Andai-andai*” has messages and values that can be used as lessons, which are in line with Islamic teachings that teach noble morals, honesty, patience, and courage.

There are four values contained in “*andai-andai*”: life values, cultural values, moral values and heroic values. The value of life in the Islamic context includes the belief in Allah's destiny and the attitude of *tawakal* in facing problems, as Allah says in QS. Al-Baqarah: 286, “Allah does not burden anyone but according to his ability.” Indicators of life values include being able to deal with problems, being able to control emotions, impulse control, optimism, and self-efficacy. Furthermore, moral values include teachings on emotional regulation and the ability to analyze problems, which in Islam is also known as patience and wisdom in facing every test. Cultural values include local cultural heritage that is respected and maintained, which in Islam is known as maintaining traditions that do not contradict sharia. Finally, heroic values include courage and enthusiasm to help others, which is in accordance with Islamic teachings on *jihad fi sabilillah* (fighting in the way of Allah) and doing good to others. This means that “*andai-andai*” can be used as a basis for developing the resilience of elementary school students because “*andai-andai*” has values related to aspects of students’ resilience and is in line with the teachings of noble Islamic values. The integration of local values and Islamic values in “*andai-andai*” will provide a strong moral and spiritual foundation for students' character development.

METHODS

The method used in the research is *collaborative action research*. Researchers and teachers collaborate to provide the learning process of grade V students in Civics subjects which are integrated with Guidance and Counseling services. Guidance and Counseling services provided in Civics subjects are adjusted to the Operational Guidance for BK Implementation (POP BK). The research process was carried out in two cycles of activities, the following is a description of each research cycle. The first cycle; was a training for all class teachers and subject teachers at SD Negeri 19 Rambutan, totaling 11 people. Teachers as training participants in this cycle were not research

samples. The training was carried out with the aim of increasing teachers' understanding and skills in understanding the resilience of elementary school students, counseling services in elementary schools, and developing teaching modules integrated with counseling services. The methods used were focused discussion and simulation of learning implementation integrated with counseling services. The first cycle was carried out due to the lack of teachers' understanding of guidance and counseling in elementary schools, so that after the teacher understands BK services in elementary schools, the researcher can collaborate with the teacher to carry out interventions for students. In the second cycle; the implementation of the guidance model was carried out. The implementation of guidance was carried out with the collaboration of researchers and one willing teacher, namely the fifth-grade teacher of SD N 19 Rambutan who was a trainee. The second cycle consists of six sessions, each session consists of four stages: 1). *Introductory or Orientation*, 2). *Assessment*, 3). *Middle Stage* and 4). *Termination Stage*.

The research was conducted from March to April. The research subjects were fifth grade students of SD N 19 Rambutan. The number of fifth grade students of SD Negeri 19 Rambutan is 9 male students and 3 female students, so the total number of students is 12 students. The selection of grade V students as samples is because the learning objectives that are in accordance with aspects of resilience come from grade V PPKN subjects. The measurements used in this study apply guidelines from the theory of Reivich & Shatte (2002), with aspects of resilience from the theory of Reivich & Shatte (2002) as follows: (1) emotion regulation; (2) impulse control (3) optimism (*optimism*); (4) causal analysis (*causal analysis*); (5) *empathy* (*empathy*); (6) *self-efficacy* and (7) *reaching out*.

RESULTS AND DISCUSSION

A cognitive-behavioral play guidance model based on “*andai-andai*” with Islamic values to develop resilience of elementary school students in 3T areas has been implemented in two cycles.

Cycle I

Cycle I occurred when the implementation of training for class teachers started. The purpose of conducting training is to provide classroom teachers with an understanding of students' resilience in elementary schools, the urgency of counseling services in elementary schools and the implementation of counseling services into the learning process. The training was held at SD Negeri 19 Rambutan (Public Elementary school 19 Rambutan) and was conducted in 3 sessions. Researchers conducted observations during the training process to assess the achievement of objectives. Some of the findings during the first cycle observation include the following:

1. In the first training session with the material “Students' Resilience in Elementary Schools”, the theoretical concept of resilience from Reivich & Shatte (2002) was explained. Researchers also introduced resilience instruments that had been tested and validated by experts. The teacher was very enthusiastic when receiving the material. Teachers gave suggestions to researchers to also give parents an understanding of resilience.
2. The second session of training was on “the urgency of Guidance and Counseling in Elementary Schools”. Researchers provided operational guidelines for the implementation of guidance and counseling in elementary schools. Researchers provide an understanding to teachers that the task of the class teacher is not only teaching and training but also educating. Guidance and Counseling services are services that can be provided by teachers to educate students to become individuals who are able to develop their potential independently. The

results of the second session: teachers understood the importance of counseling services in elementary schools and were mastered by Classroom Teachers.

3. The third session of training consisted of the material “Behavioral Cognitive Play Guidance Model Based on ‘*andai-andai*’”. In the third session, teachers were trained to develop teaching modules integrated with counseling services, and teachers also simulated implementing behavioral cognitive play guidance based on “*wishful thinking*”. The cognitive-behavioral play guidance model based on “*andai-andai*” has four stages, namely *Introductory* or *Orientation*, *Assessment*, *Middle Stage* and *Termination Stage* (Knell, 2009; Schaefer, 2016). At each stage, teachers carry out cognitive reconstruction and belief systems in order to bring emotional changes and develop aspects of resilience in elementary school students (Crenshaw & Stewart, 2015).



Figure 1. Training Process

Cycle II

In the second cycle, teachers implemented the cognitive-behavioral play guidance model based on “*wishful thinking*” to develop students' resilience in the classroom. The class chosen to carry out the trial was class V. The behavioral cognitive play guidance model based on “*andai-andai*” was implemented in 6 sessions. The stages of the behavioral cognitive play guidance model based on “*Wishful thinking*” include *Introductory*, *Assessment*, *Middle Stage* and *Summary and Evaluation*. At each stage the teacher performs cognitive reconstruction and belief systems in order to bring emotional changes and develop aspects of resilience in elementary school students. The number of meetings for the implementation of play guidance is 6 meetings. Each meeting tells one or two “*andai-andai*” titles that have values that are in accordance with the learning objectives and resilience goals. Each stage can also develop aspects of resilience. The development of aspects at the six meetings carried out the same stages, but from the results of the preliminary study, it was found that there were two aspects that needed in-depth material. The following is an explanation of the six meeting sessions.

Session 1

The implementation of the first session aims to develop aspects of Emotion Regulation, life values and independent pancasila profiles. The title of “*andai-andai*” that was delivered was the Legend of Kemaro Island. The stages of implementing the activity are as follows:

1. The first stage, *Introductory* or *Orientation*, can develop empathy. The teacher introduces the story and characters to be told.
2. The second stage *Assessment*, can improve aspects of impulse control, emotion regulation, *self-efficacy*, optimism and empathy. The assessment stage begins with students choosing a *puzzle*, the puzzle they choose is the characters in the story, followed by students arranging the *puzzle* they have chosen, then students briefly tell about the characters in the *puzzle* then the teacher tells the story with the actual plot and story.
3. The third stage, *Middle stage*, can develop aspects of causal analysis and achievement. The first step is for students to conclude the story and demonstrate the positive behavior of the characters. Second, the teacher and students discuss the personalities of the characters in the *puzzle* by writing the personalities of the characters in the story on *sticky note*, then the paper is attached to the board provided. Third, students suggest characters that match themselves if they are in the situation of the story by taking the paper they have written and pairing it with the *puzzle*. Fourth, the teacher and students discuss alternative problem solving from the character they have chosen. Fifth, the teacher and students explore the thoughts and behaviors that have been displayed by the students. Sixth, the teacher and students discuss the wrong thoughts and behaviors that can be changed.
4. The fourth stage is the final stage to develop the causal analysis aspect. The teacher gives an evaluation to the students then the teacher asks the students to summarize the implementation of the activity.

The results of observations through the assessment observation sheet found that some students have been able to mention examples of calm behavior in dealing with problems, but some students have not focused when facing problems. The observation stage is carried out before the learning begins until after completing the learning process. At the observation stage, a student observation sheet has been prepared, which contains indicators that will be observed for students. The observation sheet uses a 1-4 rating scale and uses anecdotal notes, which are notes that must be filled in by the observer.

Penilaian :

| No | Nama Peserta Didik | Kriteria | | | | | | | | | | | | Nilai | Keterangan |
|----|--------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|-----------------------------------------------------------------------------------------------------------------------------------------------|---|---|---|-----------------------------------------------------------------------------------------------------------------------------------|---|---|---|-------|------------|
| | | Kemampuan menyebutkan beberapa contoh nyata (aspek regulasi emosi dan nilai kehidupan) perilaku individu yang tenang dalam menghadapi masalah | | | | Kemampuan menyebutkan beberapa contoh nyata(aspek regulasi emosi dan nilai kehidupan) perilaku individu yang fokus pada permasalahan yang ada | | | | Kemampuan menyajikan beberapa pengalaman siswa menerapkan aspek regulasi emosi dan nilai kehidupan dalam kehidupan sehari-harinya | | | | | |
| | | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 | 1 | 2 | 3 | 4 | | |
| 1 | AZ | | | | √ | | | | √ | | | | √ | 91 | |

Keterangan:
 Skor minimal : 3
 Skor maksimal : 12
 Nilai asesmen formatif yang diperoleh dapat dihitung dengan cara:

$$\frac{\text{Skor yang diperoleh}}{\text{Skor maksimal}} \times 100$$

Figure 2. Observation Assessment Sheet

Session 2

The implementation of the second session aims to develop *self-efficacy*, life values and independent Pancasila profiles. The title of “*andai-andai*” that was delivered was Raden Alit and Dayang Bulan. The stages carried out are the same as those in the first session. Overall, the learning process in the second session helped students understand and apply aspects of *self-efficacy* in daily life and during the learning process. Most students have improved their self-efficacy, but some need to be encouraged further to overcome their doubts and build stronger self-efficacy.

Session 3

The implementation of the third session aims to develop aspects of impulse control, moral values and the Pancasila Gotong royong profile. The title of “*andai-andai*” that was delivered was “*Si Pahit Lidah*”. The stages carried out are the same as those in the first session. Overall, the learning process in the third session enabled students to understand and apply their ability to control and manage negative emotions as well as applying moral values and impulse control in daily life. The results showed that most of the students showed significant development.

Session 4

The implementation of the fourth session aims to develop aspects of causal analysis, the value of life and the Pancasila profile of critical reasoning. The title of “*andai-andai*” that was delivered was “Lake Ranau”. The stages carried out were the same as those in the first session. In the fourth session, most students showed outstanding ability to mention praiseworthy behaviors, identify problems, and find appropriate solutions. Almost perfect scores were received by most students which showed they had a good understanding and the ability to think of solutions well.

Session 5

The implementation of the fifth session aims to develop optimistic aspects and reaching out, heroic values and independent Pancasila profiles. The title of “*andai-andai*” that was delivered was the sacrifice of the princess of kemarau and tadpole beking to defeat mak rajo. The stages carried out are the same as those in the first session. In the fifth session, during the activity process the teacher has repeated the learning from last week, the teacher reflects back on students remaining committed to displaying commendable behavior. The result is that students are still committed to commendable behavior. Students have followed the implementation well; students are enthusiastic and active when following all the stages that have been carried out. Most students have been able to mention and present and implement aspects of optimism and *reaching out* into real daily life.

Session 6

The implementation of the sixth session aims to develop aspects of Empathy, moral values and the Pancasila profile of gotong royong. The title “*andai-andai*” delivered was “bujang kurap”. In the sixth session, students have demonstrated, have the ability to interact with others well and provide important knowledge to use it in wider social life. As a result, students promised to always be resilient individuals and in accordance with the values of Pancasila.



Figure 3. Learning Process

Resilience and Life Challenges in the Perspective of Islamic Psychology

According to Islamic psychology some of the main components of resilience (Abdallah Rothman & Adrian Coyle, 2018; Septi Gumiandari, 2019; Cahyani & Nashori, 2024) are as follows:

1. Faith in Allah (Tawakkul): The belief that everything that happens is God's will and part of His plan. This faith allows people to be patient and sincere in facing trials.
2. Patience (Sabr): One of the main values Islam teaches for dealing with trials and difficulties is patience. It is considered the key to success and reward from Allah.
3. Prayer and Worship: Prayer (du'a) and worship (such as praying, fasting, and reciting the Qur'an) calm the soul and bring people closer to Allah, making them stronger.
4. Acceptance (Rida): Accepting Allah's destiny and decisions, both in good and bad circumstances, helps people remain calm and optimistic when facing life's challenges.
5. Community and Social Support: Islam emphasizes the importance of brotherhood (ukhuwah) and mutual support among fellow Muslims. Support from family, friends and community can help a person cope with stress and strengthen their strength.
6. Hope (Raja) and Fear (Khawf): Maintaining a balance between hoping for Allah's mercy and fearing His punishment in Islam can help one stay on the right path and be stronger in the face of trials.
7. Moral and Ethical Values: Islam teaches strong moral values such as honesty, generosity and justice. These values can build a character that is resilient and resistant to negative temptations or pressures.

Those who apply Islamic values in their daily lives can build strong mental and spiritual resilience, which enables them to face life's challenges in a better way.

Integration of Islamic Values in Play Guidance

Islamic values in the “*andai-andai*” based cognitive-behavioral play guidance model have been shown to be effective in improving students' resilience in elementary school. Students gain a strong moral and spiritual foundation from Islamic values; this builds a solid character and teaches them to face life's challenges with patience and optimism. The strength of family and spiritual values can enhance individual fortitude (Walsh, 2015). Incorporating Islamic values into education can increase student engagement and success, supporting the development of resilience (Fahyuni et al., 2020). Here Islamic values are integrated into the guidance model.

- a. Emotion Regulation and Impulse Control

Emotional control can be considered an important part of developing resilience in situations. Islamic values education can help people cope better with stress and life pressures (Rothman & Coyle, 2018). This is in line with the findings of Thomas & Zolkoski (2020) that emotion regulation is important for emotional intelligence, which is essential for psychological resilience and mental health.

b. Optimism and Self-Confidence

In Islam, resilience refers to a person's ability to face trials and difficulties, based on Islamic religious beliefs and values. This concept encompasses the spiritual, social, and psychological aspects present in the teachings and practices of Islam (Adrian, 2024). High self-confidence, or self-efficacy, is positively correlated with achievement and perseverance (Rustika, 2012). Optimism can increase a person's ability to face and overcome life's challenges, which is the basis of the concept of resilience (Seligman, 2002).

c. Causal Analysis and Problem Solving

Islam combines spiritual and rational approaches to problem solving. Muslims are taught to face life's challenges wisely and confidently by relying on prayer and dhikr, tawakkal, istikharah, deliberation, ijtihad, patience, and justice. These methods not only help find the most effective solutions, but also help strengthen one's relationship with Allah and strengthen their spiritual and moral character (Has et al., 2013).

d. Empathy and Trust

Individuals who have an empathetic attitude show freedom of conscience and have improved their conscience's ability to distinguish between right and wrong (Budiarti et al., 2022). Empathy is an important component of healthy social interactions. In addition, getting social support can increase resilience (Budiarti et al., 2022). Empathy can encourage altruistic behavior, which makes people feel more connected to their community and better equipped to face challenges (Budiarti et al., 2022).

Final Reflection

Resilience is important to be developed by teachers for elementary school students because resilience is a personal competency that must be possessed by every individual, especially individuals of elementary school age. In Islamic teachings, the ability to survive and adapt to challenges is part of patience (sabr) and submission to Allah. Unpredictable pressures and challenges in life are a process that must be experienced by all individuals. The ability to adapt and remain resilient in the face of life's challenges is an ability that must be possessed by every individual (Haryani et al., 2024). As Allah says in QS. Al-Baqarah: 286, "Allah does not burden anyone but according to his ability." The most appropriate competency to deal with the severity of life's challenges is resilience (Olson, 2013; Walsh, 2015).

The research found that resilience can be developed through cognitive-behavioral play guidance integrated into the learning process. In addition, researchers also conducted interviews with parents, friends, and teachers. The results of the interviews showed that the students already had resilience. Researchers also conducted interviews with the counselees, they said that they could control their anger, have the confidence to succeed, can respect fellow human beings, become individuals who can solve problems, and understand their strengths and weaknesses. In Islam, controlling anger is part of noble character, as said by the Prophet Muhammad SAW, "A strong person is not one who is good at wrestling, but a strong person is one who is able to control himself

when angry” (HR. Bukhari and Muslim). They also said that they felt happy to participate in learning while playing, even some of them wanted to do it again.

The advantages of implementing a cognitive-behavioral play guidance model based on “*andai-andai*” with Islamic values to develop the resilience of elementary school students in 3T areas are as follows :

- The guidance model has been integrated into the learning process

The importance of counseling in elementary schools is also based on the many cases of delinquency and criminality committed by elementary school students and the problems that afflict them, causing obstacles to their development, both in academics, personal and social relationships (Telaumbanua, 2016). The obstacles to the implementation of guidance and counseling in elementary schools are obstacles experienced by class teachers, namely not having professional competence, lack of experience, not being able to provide guidance services in accordance with BK services, and not being able to plan a counseling guidance program. The solution is that class teachers must be given competency training that must be possessed by a class teacher (Nugroho & Fathoni, 2022). The research results of the play guidance model are the answer to the research on the obstacles to the implementation of counseling in elementary schools. The cognitive-behavioral play guidance model guide has been compiled and validated by BK and PGSD experts. The model has also been given to teachers at SD Negeri 19 Rambutan. In training class, teachers are taught how to implement counseling services into the learning process, because class teachers in elementary schools are the main figures who must provide guidance and counseling services amid limited professional staff.

- Integrating Islamic values and local wisdom in the cognitive-behavioral play guidance model.

This model successfully integrates Islamic values and local wisdom in a behavioral cognitive play guidance model. This provides a strong moral and spiritual foundation for students as well as maintaining and preserving local cultural heritage. Cultural heritage includes values, norms, customs, and beliefs that have been passed down from generation to generation, so as a teacher must be able to utilize cultural heritage so that students can know the history and legends of their region (Cholid, 2019). Local wisdom-based learning is very important to be taught in schools because it can increase the value of positive student character. Learning can be carried out at school by paying attention to the planning, implementation and assessment stages of students (Maharani & Muhtar, 2022). Culture can influence how individuals perceive themselves and their surroundings, so integrating local values can help increase students' intrinsic motivation to persevere through life's obstacles (Uchida & Kitayama, 2009). Ungar (2018) also said that resilience is a highly contextualized phenomenon, so the most appropriate solutions are those rooted in local cultures and social systems. Culture also supports individuals in helping to develop reliable social support during times of crisis and culture plays an important role in helping to develop individual resilience, especially in environments that have limited access to social support (Luthar, 2005).

- Using game strategies.

The game strategy is considered to be an advantage because it adapts to the characteristics of students who like games (Hurlock, 1999). In Islam, playing is one way to educate children in a fun way and develop their potential optimally. Playing plays an important role in helping and developing students' character in accordance with Islamic values (Fahyuni et al., 2020; Istati & Rahmi, 2017).

- Holistic Approach

The play guidance model uses a holistic approach that covers cognitive, emotional, and behavioral aspects of students. The model can assist in the development of resilience as a whole and in depth.

CONCLUSION

The implementation of cognitive-behavioral play guidance based on “*Andai-Andai*” to develop resilience in elementary school students was carried out in two cycles. The first cycle was carried out in three sessions. Teachers attended training in order to have the competence to integrate counseling services into the learning process. The second cycle was conducted in 6 meetings. Each meeting tells one or two “*andai-andai*” titles that have values that are in accordance with the specific objectives of play guidance, namely increasing one aspect of resilience. The stages of the cognitive behavioral play guidance model based on “*Andai-andai*” include *Introductory*, *Assessment*, *Middle Stage* and *Summary and Evaluation*. The implementation of cognitive-behavioral play guidance based on “*andai-andai*” to develop the resilience of elementary school students in 3T areas is very effective, because it considers local wisdom and Islamic values by integrating local, Islamic values and using games so that elementary school students can understand the concepts taught more easily during the learning process. The limitations of the study include the following. First, the number of samples is limited, two, limitations of qualitative methodology. Qualitative methods can provide a deeper understanding of participants' experiences and perspectives. However, it is often subjective and depends on what the researcher thinks. Researcher bias, especially in terms of data analysis and interpretation, can greatly influence the results of qualitative research. Third, it does not measure family support factors, focusing only on resilience and aspects of resilience without considering family support factors. In fact, the results of previous research showed that resilience is strongly influenced by family support

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