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Social Sensitization with the Teachings of KH Ahmad Dahlan as a Counselor Strategy to Create Peace in School: A Systematic Literature Review

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ABSTRACT

Adolescence is a critical phase that can cause a problem, one of which is violence. This condition is detrimental to the dynamics of school academic activities. School counselors are one of the parties who have a central role in developing peace-loving characters to suppress student violence. This research is a systematic literature review that describes the role of counselors as agents of peace whose primary focus is to build peace in students in the school environment through social sensitization strategies based on the teachings of KH Ahmad Dahlan. Systematic literature review searches and reviews various articles using search engines of reputable article journals. The study reviewed ten articles with the following procedure steps: identification, screening, eligibility, and included. The data analysis of this research used data extraction. The results showed that the counselor could use a social sensitization strategy containing the teachings of KH Ahmad Dahlan. The peace values of KH Ahmad Dahlan include sincerity, humility, critical thinking, tolerance, and compassion. This paper discusses the operational description of a social sensitization strategy based on the teachings of KH Ahmad Dahlan that consists of four phases (sensitivity to security, sensitivity to the surrounding environment, sensitivity to discrimination, and sensitivity to victims of violence). This study recommends further research to identify the effectiveness of the social sensitization strategy containing the teachings of KH Ahmad Dahlan to achieve peace among students at school.

Keywords: violence, peace, social sensitization, KH Ahmad Dahlan

INTRODUCTION

Peace is a 21st-century vision (O'Dea, 2012). Peace includes not only personal peace but also social and universal peace (Kartadinata, 2020). Some conditions that create peaceful conditions are competitive conditions without contradiction and diversity without conflict (Navarro-Castro & Nario-Galace, 2010). This peace will create a safe and comfortable environment for every human being to carry out various self-actualization activities (Naoufal, 2014). This peace also requires the active role and support of multiple parties, including the school environment. The study results recommend developing a curriculum with peace content so that students are limited to understanding the concept of peace and practicing peace (Cunningham & Ladd, 2018; Kester, 2019; Standish & Nygren, 2018).

One of the world peace leaders, Mahatma Gandhi, said that to achieve true peace, start from the children (Biswas, 2015; Dündar et al., 2016). Children can catch messages quickly and practice the concepts of peace in everyday life. Mahatma Gandhi recommended several values that children need to learn about peace, such as love for others, justice, non-violence, tolerance, and responsible freedom when faced with certain situations in life (Dündar et al., 2016). Teaching peace from childhood provides an essential principle that peace is a process requiring various parties' cooperation to make it happen (Leckman et al., 2014).

Mahatma Gandhi brought the topic of love to create a sense of peace (Hartnett, 2020). This love is the basis for someone to show their behavior in various areas of life, including, in this case, school life. Students who can deliver and maximize love in their lives can find solutions to various problems without violence. The results show that love is a form of strong character that can support the emergence of students' subjective well-being (Gillham et al., 2011). Education programs in Indonesia emphasize character development through character education, one of which is the love of peace.

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Peace education is one of the educational models that can build peace in every human mind (Zembylas & Bekerman, 2013). Indonesia is one of the countries that can implement peace education, especially Indonesia is facing the challenges of global citizenship living in the 21st century, which allows conflicts between groups to emerge (Umar et al., 2019; Wahyudin, 2018). The development of peace in thinking in children supports the success of education in minimizing conflicts and acts of violence that occur, especially in schools. Thus, children can learn to build true peace both in the school environment and outside of school.

Peacebuilding in children through education turns out to be inversely proportional to the problems in school students, especially in the adolescent phase. One problem that arises in adolescents is violence, a manifestation of aggressive urges (Völkl-Kernstock et al., 2016). Aggressive behavior is behavior in the form of physical or verbal that intentionally hurts others (Myers & Smith, 2015). Aggressive behavior appears to intend to respond to threats that come from other individuals or groups outside the group (MacLaren et al., 2010). Aggressive behavior in adolescents influences the appearance of physical injury, psychological injury, and social injury to both the perpetrator and the victim (Fitri et al., 2020).

Violence, conflict, environmental destruction, and human moral damage are reasons for conducting a study on the role of counselors as agents of peace, especially in the school environment. A study in China showed that 17.9% of students reported having one or more times of physically aggressive behavior towards their peers in the last 15 months (Wang et al., 2012). Another study in Washington concluded that 72% physically assaulted their mother, 16% attacked or threatened their father, 5% attacked or threatened their sibling, and 5% attacked or threatened their sibling (Routt & Anderson, 2011). Research in Norway shows that 5% of teens report having been aggressive towards others in the past six months (Undheim & Sund, 2010). Several studies above show that the dynamics of aggressive behavior abroad is still a problem topic that requires alleviation efforts from various parties involved.

Research abroad also reflects the results of research in Indonesia on aggressive behavior. Aggressive behavior is one of the problems that experience dynamics and is still a subject of study in guidance and counseling to find effective ways to solve it (Alhadi et al., 2019; Purwadi et al., 2020; Wiretna et al., 2020). Research findings in Yogyakarta state that the level of aggressive behavior of male and female students tends to be the same (Saputra et al., 2017). This condition certainly requires various parties to pay attention to the dynamics of the development of juvenile violence in schools to build a culture of peace in schools. Counselors, as practitioners in the field of education, can address various issues regarding violence against adolescents. Moreover, counselors have a central role in suppressing the development of violence problems in students

at school (Paolini, 2015). In terms of service, counselors can apply guidance as a preventive measure and counseling as a corrective step. Various research results show that counselors can be agents of peace to create a culture of peace in the school environment (Annan & Amuge, 2003; Gerstein & Moeschberger, 2003).

One of the counselor's strategies to become agents of peace is to apply a social sensitization strategy. Social sensitization is a counseling strategy that helps counselees develop non-discriminatory attitudes, reduce prejudice, strengthen empathy, and improve communication skills in certain social circles (Kondrotiene et al., 2017). These attitudes are aspects or small parts of the peace variable in students, for example, non-discriminatory (Carvajal & Álvarez-Vanegas, 2018), reduction of negative prejudice against others (Abdurrahim, 2020), strengthening empathy (Lee, 2019), and improvement of communication skills in the social sphere (Hoffmann, 2014). Counselors use this strategy by conditioning the counselee in the counseling session to practice being sensitive to social problems in a particular environment.

This paper presents a social sensitization strategy that contains the teachings of KH Ahmad Dahlan. This national figure is one of Indonesia's most prominent Islamic organizations, namely Muhammadiyah (Abdullah, 2017). One of KH Ahmad Dahlan's character teachings is the character of peace-loving (Sutarna & Anwar, 2020). Teachings of KH Ahmad Dahlan, including about the love of peace, need to be emphasized to reach the level of awareness and practice achieved through a dialogue process and not an indoctrination (Wati, 2016). Other literature states that the learning process is limited to memorizing and understanding and contextual through the awareness process so that actual actions emerge to put the learning outcomes into practice (Kim, 2010; Ni'mah, 2014).

KH Ahmad Dahlan has seven philosophies that serve as guidelines in the pattern of da'wah and teachings. The seven philosophies are related to education: based on the purpose of life, humility, not taqlid, optimizing reason and mind, studying with tolerance, sacrificing for many people, and combining knowledge/ theory with practice (Ruslan, 2020). Based on the seven teachings extracted from the philosophy of KH Ahmad Dahlan, there are at least five teachings related to peace, namely being oriented towards achieving life goals with sincerity, humility, studying tolerance, compassion, and not taqlid.

This paper will present the role of the counselor as agent of peace through a social sensitization strategy based on the teachings of KH Ahmad Dahlan in the school environment. The role of the counselor to build this peace will create a conducive student perception of the school climate. A conducive perception of the school climate can increase student involvement in achieving maximum academic

achievement (Bradshaw et al., 2014; Daily et al., 2019; Saputra et al., 2020). The exposure to the findings of this study can be a reference for counselors to maximize their role in building and maintaining peace in the school environment through social sensitization strategies based on the teachings of KH Ahmad Dahlan.

The problem in this study is how the operational model of the social sensitization strategy is based on the teachings of KH Ahmad Dahlan to develop peace. Not many studies examine the use of KH Ahmad Dahlan's teachings in counseling, especially on social sensitization. The description is one of the novelties of this research. Counselors can be one of the parties who can implement this strategy. Counselors are one of the professions that specifically help the emergence of a behavior change in the counselee.

METHOD

Research Design

This study aims to explain social sensitization using the teachings of KH Ahmad Dahlan as a counselor strategy to develop student peace. One option to answer the research objectives is descriptive research with a systematic literature review method. The systematic literature review in this study seeks to synthesize research evidence, critical appraisal, and synthesis of research results on social sensitization strategies and the teachings of KH Ahmad Dahlan. We conducted a systematic literature review by analyzing the type, design, number of participants, instruments, location, and research implications.

Participants

This article was compiled with a systematic review of social sensitization strategies containing KH Ahmad Dahlan's teachings published between 2011-2022. As a result, there were 92 articles published from 2011 to 2022. Of the 92 articles, ten were selected with the criteria for the social sensitization theme and KH Ahmad Dahlan's teachings. Selected articles were analyzed independently by applying a rigorous procedure to determine the relevance of the papers to the theme under study.

We reviewed ten articles by checking the abstract and reading the whole article in depth. The article review process goes through the following procedures: identification, screening, eligibility, and included, as shown in Figure 1.

Data Collection Tools

This research uses data collection tools as documentation studies through scientific articles that exist in international databases. These articles were selected through Taylor and Francis publishing search engines (<https://www.tandfonline.com/>), Springer (<http://www.springer.com/gp/>), Wiley Online (<https://onlinelibrary.wiley.com/>), SAGE Publication

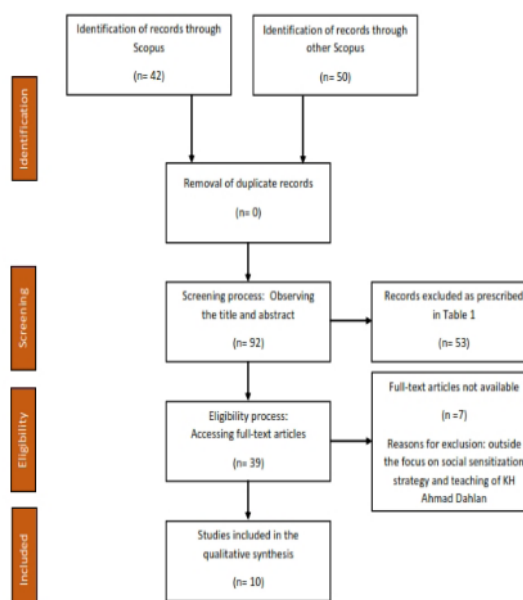


Fig. 1: Study flow diagram

(<https://journals.sagepub.com/>), Elsevier (<https://www.elsevier.com/>), Scopus (<http://www.scopus.com/>), and Google Scholar (<http://scholar.google.com/>).

This study's inclusion and exclusion criteria help ensure that the article fits the problem formulation. The inclusion criteria in this study were (1) focusing on the theoretical framework of social sensitization and social sensitivity, (2) presenting KH Ahmad Dahlan's teachings on peace, (3) presenting a description of the purpose of social sensitization, (4) articles published in English, (5) articles published in academic journals. Meanwhile, several research topics in the article are included in the exclusion criteria because they are not by the problem formulation. Some issues that fall into the exclusion criteria include health, medicine, behavioral disorders, mental health, educational psychology, and so on.

Data Collection

Data collection in this study includes several stages. First, identify and collect scientific articles in international databases with the theme of social sensitization strategy and the teachings of KH Ahmad Dahlan. Second, select scientific papers from the last ten years. Third, reducing scientific article data according to the inclusion criteria. Fourth, conduct a synthesis and critical appraisal of the findings of various research results. Based on the research stages, this study can describe the pattern of social sensitization strategies using the teachings of KH Ahmad Dahlan.

Data Analysis

The data analysis of this research used data extraction. This data analysis attempts to retrieve the existing data in various scientific articles according to the inclusion criteria. Furthermore, these data become the basis for producing new research findings that describe social sensitization strategies based on the teachings of KH Ahmad Dahlan.

We reviewed ten articles with a series of discussions to reach a consensus by coding the results inductively. Review the article as a way to answer the problem formulation and understand the research findings to make conclusions. We reviewed the paper by creating a characteristic table containing several variables, such as study type, study design, number of participants (N), instruments or methods, country of data collection, and implications.

FINDINGS

The study, which attempted to describe the social sensitization model based on the teachings of KH Ahmad Dahlan, used ten main articles (N=10). Table 1 presents the characteristics of the article to support this literature review. We found seven empirical study articles and three non-empirical study articles in various countries, including the United States, Turkey,

China, Canada, and Indonesia. These ten articles became the basis for exploring the social sensitization model based on the teachings of KH Ahmad Dahlan.

Table 1 shows that social sensitization based on the teachings of KH Ahmad Dahlan is a counselor's strategy to create authentic peace in every student at school. The literature review results show that social sensitization is a counselor's strategy to realize social sensitivity in students. Social sensitivity has four main components: sensitivity to security, sensitivity to the surrounding environment, sensitivity to discrimination, and sensitivity to victims of violence. Students who have social sensitivity have an impact on increasing peace in students.

KH Ahmad Dahlan's teachings are one element that can be included in the content of the social sensitivity strategy. Previous studies have shown that KH Ahmad Dahlan emphasized the importance of peace in every pattern of Islamic da'wah in Indonesia. In addition, the literature review results show that KH Ahmad Dahlan's teachings on peace include sincerity, humility, critical thinking, tolerance, and compassion. The teachings of KH Ahmad Dahlan can trigger the development of social sensitivity, which has an impact on the emergence of student peace.

Table 1: Characteristics of Articles Analyzed

Source	Type	Design	N	Instrument	Country	Implication
Bender et al. (2012).	ES	QT	76	Q	United States	The nature of social sensitization to create peace
Bozdağ & Bozdağ (2021)	ES	QT	297	Q	Turkey	The aspect of social sensitivity
Chen et al. (2018)	ES	QT	1361	Q	China and Canada	The nature of social sensitization to create peace
Chen et al. (2016)	ES	QT	1294	Q	China and Canada	The nature of social sensitization to create peace
Somerville (2013)	NES	QL	N/A	N/A	United States	The stage of social sensitization strategies
Shin et al. (2017)	ES	QT	78	Q	China	The effect of social sensitization
Huda & Kartanegara (2015)	NES	QL	N/A	C	Indonesia	Character-based on Ahmad Dahlan
Puspitasari et al. (2016)	ES	QL	N/A	1	Indonesia	Representation of the life of KH Ahmad Dahlan
Puspitasari et al. (2017)	ES	QL	N/A	1	Indonesia	The Educational Value of KH Ahmad Dahlan
Saputra et al. (2021)	ES	QL	N/A	1	Indonesia	The peace values of KH Ahmad Dahlan
Sutarna & Anwar (2020)	NES	QL	N/A	N/A	Indonesia	Value of Character and Philosophy of Life KH. Ahmad Dahlan

Note :

Type : Type of research
Empirical study (ES), Non-Empirical Study (NES)

Design : Research design
Qualitative method (QL), Quantitative method (QT), Mixed method (MM)

Instrument : Instrument of research
Questionnaire (Q), Interview (I), Test score (T), Categorization (C), Observation (O), Survey (S), Not available (NA)

DISCUSSION

The Teachings of KH Ahmad Dahlan on Peace

Peace is an essential variable for humans, including teenagers, to create problem-solving without bringing up violence. The peace that is created without having to bring up violence is included in the concept of positive peace (Galtung & Fischer, 2013). This concept of peace becomes a concept of true peace and is desired by the wider community. True peace is a slice of self, social, and environmental peace (Navarro-Castro & Nario-Galace, 2010). Positive peace will be more effective if it is pursued through an educational background, often referred to as peace education (Lauritzen, 2016; Rani, 2015).

Various studies have shown that the internalization of the elements of peace through this educational background ²² be carried out effectively. Research findings indicate that peace education programs can effectively influence adolescents' beliefs not to cause conflict with others (Rosen & Salomon, 2011). Other research also mentions that peace education can encourage adolescents to have the skills to empathize with others (Sagkal et al., 2012). This empathy skill possessed by adolescents can be one of the supporting factors for adolescents' ¹⁸ emergence or absence of aggressive behavior (Van der Graaff et al., 2012; van Hazebroek et al., 2017).

The pattern of peacebuilding has received criticism, mainly focusing on the way of Western countries. In addition, the design of peacebuilding does not pay attention to the uniqueness of the individual, especially from the cultural aspect (Kester, 2017; Zembylas, 2018). Thus, this paper seeks to answer this criticism by including the ²³ figure of KH Ahmad Dahlan to teach peace to children. KH Ahmad Dahlan's teachings contain the theme of peace that can support the counselor program in creating a conducive ²⁸ school climate and psychological conditions for students (Casey et al., 2014; Voight et al., 2015). Thus, students can achieve maximum ⁴ academic achievement (Daily et al., 2019; Ruiz et al., 2018).

KH Ahmad Dahlan is an Islamic figure who founds Muhammadiyah (Burhani, 2020). The life of KH Ahmad Dahlan is described in a novel and film entitled *The Enlightenment*, in which the teachings of KH Ahmad Dahlan in his time also have the potential to be applicable in today's globalization and modern era (Puspitasari et al., 2016). As an organization known for its slogan "Hidup-hidupilah Muhammadiyah, jangan mencari hidup di Muhammadiyah" (Jung, 2014), Muhammadiyah has a modern view that plays an important role in advancing Islam as a religion of enlightenment in the country (Nashir et al., 2019), including in creating peace (Latief & Nashir, 2020; Puspitasari et al., 2017).

Other figures in Indonesia also carry the theme of teaching peace in their lives, such as KH Ahmad Dahlan. Several Islamic figures in Indonesia emphasize their hope of achieving true peace. An example is Gus Dur, a prominent figure in the

Islamic organization Nahdlatul Ulama, who emphasizes the value of tolerance (Hermawan et al., 2019). The figures who spread Islam in Indonesia, namely Sunan Bonang, teach peace through righteous deeds (Zarkasi, 2019) and Sunan Kalijaga through the values of humility and cooperation (Waston, 2018). However, KH Ahmad Dahlan's teaching pattern emphasizes the dialogical process and is a differentiator and advantage. KH Ahmad Dahlan's dialogical communication and deconstruction model is one way Indonesians are interested (Syawanodya & Huda, 2018). KH Ahmad Dahlan teaches several aspects of peace: sincerity, humility, critical thinking, tolerance, and compassion (Saputra et al., 2021).

According to KH Ahmad Dahlan, the first teaching of peace is the achievement of life goals freely, responsibly, and sincerely. As William Glasser stated, every human has needs that always appear in their lives and must be fulfilled (Wubbolding, 2019). So, every human needs to have a way and a free way to fulfill their needs. However, humans need to meet their needs responsibly by not violating the rights of others. Self-responsibility has been empirically proven to reduce the number of deaths caused by violence (Stewart et al., 2018).

According to KH Ahmad Dahlan, the second teaching of peace is humility. Humility itself is one ³ of the vital characteristics (Niemic, 2013). Humility is defined as a desirable personal quality that reflects a willingness to understand oneself (identity, strengths, limitations), combined with a perspective on one's relationships with others (i.e., the perspective that one is not the center of the universe) (Nielsen et al., 2010). Adolescents who can develop this humble attitude do not provoke the emergence of a dispute between individuals or groups.

According to KH Ahmad Dahlan, the third teaching of peace is critical thinking. In this third teaching of peace, KH Ahmad Dahlan emphasizes not to become a follower without a clear basis. They can self-regulate to determine what is best for themselves (Grund et al., 2018; Höll, 2020). Especially now that the term post-truth is developing, teenagers must digest the information they get by involving a solid rationale (McDuffie, 2017). Therefore, they need to examine the truths they make through critical thinking principles (Byrnes & Dunbar, 2014). Adolescents can make various literacy efforts to explore the present regulations (Ku et al., 2019).

According to KH Ahmad Dahlan, the fourth teaching of peace is studying the Truth based on tolerance. Tolerance is a demand because Indonesia is a country that has plural diversity. A secret Dutch report stated that KH Ahmad Dahlan was energetic, militant, intelligent, and very orthodox, but at the same time also had a high sense of tolerance (Sebastian & Stanley, 2019). Even KH Ahmad Dahlan teaches to live openly and tolerably in certain situations to avoid conflicts that may arise (Darojat & Chair, 2019). The concept of tolerance is one of the components that support the emergence of peace

in humans to manage themselves when there is a difference between certain parties or groups (Salomon, 2011; Wati, 2016).

According to KH Ahmad Dahlan, the fifth teaching of peace is sacrificing to the people based on compassion. This compassion underlies all human activities when interacting with others. The concept of love results from his theological interpretation of Surat Al-Maun, which is used as a basis for empowering people who are oppressed and need help (Suripto, 2017). Compassion is a willingness to resist lust, be willing to sacrifice, and not be lazy to fight for goodness and Truth, making the world's nobles a way to achieve the nobility of the hereafter (Muljan, 2010). The concept of love (compassion) as a manifestation of the desire to achieve peace in the human mind based on the perspective of KH Ahmad Dahlan, is a way to think logically and dynamically (Huda & Kartanegara, 2015).

Based on the current problems of student violence, counselors can provide guidance and counseling services that aim to build students' peace of mind and heart to suppress the impulse of aggressive behavior. The assumption is that peace of mind and the human kindness are related to violence or human aggressive behavior (Kartadinata et al., 2015), where students' violent behaviors negatively impact students' academic performance in class.

Social Sensitization Strategy based on the teachings of KH Ahmad Dahlan

Some experts define the meaning of social sensitization techniques. Robinson and Becker state that an enhanced response to a stimulus is called sensitization after repeated exposure to that stimulus (Steketee & Kalivas, 2011). In this study, students will be conditioned to repeatedly experience and respond to a social phenomenon with the theme of peace to have social sensitivity to the theme of peace. Social sensitivity is a personal ability to understand, be aware of, respect the feelings and viewpoints of others, and be measured reliably (Bender et al., 2012). In addition, education practitioners, especially school counselors, can use sensitization techniques to teach social sensitivity about racial and ethnic diversity and reduce prejudice and stereotypes. It will be beneficial to increase students' sensitivity and awareness about their biases and those of others (Kossak & Johnson, 2001). This social sensitivity in students can be obtained by repeating several situations about social phenomena with the theme of peace to practice achieving peace in students.

Research has concluded that social sensitivity can impact student character development, but not yet specific on student peace. A study in China concluded that children's social sensitivity was positively associated with school competence and psychological well-being (Chen et al., 2016). The findings of this study indicate that with the emergence of social sensitivity in students, they have sensitivity to their respective duties as students at school. So, they can show maximum academic

performance in school. This condition is essential because academic performance is one of the keys to developing student competencies in schools to achieve educational prosperity.

Another study stated that social sensitivity positively correlates with the social adjustment of children in China to specific environments (Chen et al., 2018). Social sensitivity in individuals can encourage individuals to be more aware, aware, and respectful of differences between them in creating a harmonious atmosphere in their environment. This condition becomes a school climate that is desired by every student, especially to achieve the goals that have been planned. In this study, social sensitization techniques were specifically used to train students to have social sensitivity so that students were able to develop their peace.

Social sensitization strategies encourage students to practice developing non-discriminatory attitudes, reducing prejudice, and developing empathy and communication skills (Kondrotiene et al., 2017). This strategy can make students more sensitive to group problems, strengthen tolerance and be aware of their prejudices. In addition, social sensitization also aims to reduce discrimination in adolescents, increase empathy, and prevent conflicts and aggression that often arise due to inappropriate sensitivity in students (Kondrotiene et al., 2017). Social sensitization is the achievement of individual social sensitivity based on social information that comes to students. Socially sensitive group members pay attention to interpersonal dynamics in the group and create a positive interpersonal atmosphere that is ultimately conducive to task performance (Curşeu et al., 2015).

Developing students' social sensitivity through social sensitization strategies uses operational components for smooth counseling interventions by counselors. The development of social sensitivity is related to attention, salience, and emotions derived from processing information regarding social evaluation and social standing (Somerville, 2013). Children with high social sensitivity are more alert and concerned about other people's posts and comments on them on social media (Chua & Chang, 2016). Thus, children with higher social sensitivity will be more careful in paying attention to, interpreting, and responding to social information that enters them. Other literature states that individuals with high social sensitivity tend to react faster to investigating reports (Shin et al., 2017). However, further research says that a teenager needs to control his social sensitivity because he is also potentially vulnerable to becoming a victim of cybercrime (Li et al., 2021).

The results of other studies indicate the components that need to be considered in developing social sensitivity. There are four components of social sensitivity that need to be considered: sensitivity to security, sensitivity to the surrounding environment, sensitivity to discrimination, and sensitivity to victims of violence (Bozdag & Bozdag, 2021).

Based on these four components, each component will be filled with the teachings of KH Ahmad Dahlan about peace. KH Ahmad Dahlan's instructions fill the first component, sensitivity to security on critical thinking in studying the Truth. The second component, sensitivity to the surrounding environment, is supplied by KH Ahmad Dahlan's teachings about humility and tolerance. The third component, sensitivity to discrimination, is filled with the instructions of KH Ahmad Dahlan about achieving goals freely, sincerely, and responsibly. While the fourth component, namely sensitiveness to victims of violence, is filled with the teachings of KH Ahmad Dahlan about love. Based on this integration, it is hoped that it can help students practice social sensitivity and develop peace in each student.

CONCLUSION

Counselors as agents of peace have a central role in suppressing student violence in schools. One strategy that counselors can maximize is social sensitization. This strategy allows students to practice developing social sensitivity by challenging themselves to build peace in students. In addition, counselors can implement certain local wisdom to support social sensitization strategies, one of which is the teachings of KH Ahmad Dahlan. Thus, it can be explained that the four components of social sensitivity, namely sensitivity to security, sensitivity to the surrounding environment, sensitivity to discrimination, and sensitivity to victims of violence, are combined with the teachings of KH Ahmad Dahlan to achieve student peace. Meanwhile, KH Ahmad Dahlan's teachings of peace include sincerity, humility, critical thinking, tolerance, and compassion. This strategy is expected to support counselors as agents of peace in the school environment.

SUGGESTION

The results of this study recommend that further researchers analyze the development and identification of product effectiveness in the form of a social sensitization model according to the teachings of KH Ahmad Dahlan. In addition, further researchers can modify the social sensitization model by replacing the instructions of KH Ahmad Dahlan with the teachings of other figures as content in the model. Thus, this model has become one of the references for counselors to build peace at the school environment level.

LIMITATION

This study has limitations on research methods limited to a systematic literature review. So the research has not fulfilled operational procedures in developing and testing the effectiveness of social sensitization products. In addition, this research data involves secondary data from journal articles, not primary data from research respondents.

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