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Acceptability and Impact of the Empowerment Strategy from the KIPAS Perspective containing the Trisula Values to Elevate the Resilience of Students: Are Both Proven?

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Acceptability and Impact of the Empowerment Strategy from the KIPAS Perspective containing the Trisula Values to Elevate the Resilience of Students: Are Both Proven?

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Abstract: This study aims to delineate the framework and content of an empowerment strategy that integrates Trisula ideals and is based on the KIPAS framework, with the intention of fostering student resilience. In addition, the purpose of this study is to assess, from a KIPAS standpoint, the impact of the empowerment strategy that incorporates Trisula values in fostering greater resilience among students. The stages of this model for research and development were modified from those of Borg and Gall. The student resilience scale is utilized by the instrument that measures student resilience. In the implementation phase, eight junior high school students from the Darul Ulum Islamic Boarding School in Indonesia participated as research subjects. For the purpose of evaluating products, format and model assessment sheets are utilized. Expert evaluation data on format and content were analyzed utilizing Aiken's Value analysis. The findings of the study indicate that the structure and substance of the empowerment approach, which incorporates Trisula values as viewed through the lens of KIPAS, are suitable for assisting students in developing resilience. Additionally, it was deemed a success that this research product assisted students in developing resilience. Further recommendations for future researchers are to broaden the range of subjects included in effectiveness testing, thereby enabling the application of model products beyond Islamic boarding schools.

Key Words: Students resilience; Empowerment strategy; Trisula values; KIPAS framework; Indonesia

INTRODUCTION

The issues in the study are often encountered when students undergo education, including the failure to navigate challenges effectively and later regretting it. The increasing demands of education also require students to actively participate in the learning process. The ironic condition is that not every student can meet these demands, and some are even forced to stop and give up on their studies halfway (Suyono, 2016). This phenomenon is even more commonly found among students in the context of education in Islamic boarding schools, commonly known as santri.

The phenomenon of the challenges faced by students in Islamic boarding schools (pondok pesantren) is almost not significantly different from students living outside these institutions. However, life within the Islamic boarding school has its distinctive characteristics, placing the challenges faced

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by the students as a unique phenomenon. This is due to the fact that they live in a community based on specific values that differentiate them from the values commonly found in society (Rozikan, 2020). The issues that often arise among students are generally not very different from the challenges faced by other teenagers. These include issues related to young relationships, interactions and relationships with peers and religious teachers (ustadz/guru), family problems, conflicts with peers, self-control regarding religious norms and rules of the Islamic boarding school, as well as issues related to learning and adaptation to life in the Islamic boarding school (Ainuriyah, 2021). In such circumstances, students require a resilient attitude to endure all the challenges they face.

Nevertheless, the issues described are not experienced by all students in Islamic boarding schools (pondok pesantren). The majority of students are able to adapt well during their study periods at the Islamic boarding school, with minimal serious behavioral problems. In fact, these students are categorized as high-achieving students. This phenomenon is intriguing because students face the same environment yet provide different responses. Psychologically, students who can navigate risky situations without succumbing to serious problematic behaviors can be considered resilient students (Grotberg, 2003).

Resilience is the process and result of successfully adapting to difficult or challenging life experiences, especially through mental, emotional and behavioral flexibility as well as adjustments to external and internal demands (APA, 2023). Experts view resilience as a person's personal ability to revive himself from traumatic situations and experiences. One of them was expressed by Joseph (Isaacson, 2002), that resilience shows a person's personal ability to adapt to changes, pressures, and experiences of disappointment that occur in his life. Another theory describes resilience as an individual's internal capacity that has a function in preventing, fighting, and reducing the negative impacts of various unpleasant situations for his life (Grotberg, 2003).

Rhodes and Brown expressed their view that adolescent's resilient is none other than adolescent who has the ability to shape and manipulate the environment in which he is located, copes well with the pressures in his life, is able to adapt to new situations quickly, is able to perceive clearly about what is currently happening, occurs, is flexible in acting, has a high tolerance for frustration and anxiety, and is willing to ask for help when needed (Isaacson, 2002). In addition, resilience as a successful adaptation process has a big role in building psychological well-being, forming a meaningful life in the new normal period during the Covid-19 pandemic, and indirectly reducing student academic burden and pressure (Hidayah et al., 2020, 2022; Indreswari et al., 2022).

The problems faced by students (santri) related to resilience in Islamic boarding schools (pondok pesantren) are highly diverse. Based on previous research studies, the conclusion that can be drawn is that resilience is a crucial aspect for students living in Islamic boarding schools. Various studies provide evidence that resilience influences all aspects of students' lives. However, the observed reality indicates that many students still exhibit low levels of resilience. Through observations and interviews conducted with students at Pondok Pesantren Darul 'Ulum, it is evident that students are confronted with tasks they must fulfill, such as performing congregational prayers on time, reading the Quran, participating in religious studies (diniyah), and other activities that are mandatory in the Islamic boarding school. Many students complain because they find it challenging to navigate the routines in the Islamic boarding school, especially those who are new to the environment. Some students state that they entered the Islamic boarding school due to intimidation and pressure from their parents, and they experience difficulties in socializing with the new environment. Additionally, many students face conflicts with other students or even those considered more senior.

Many of the students, especially new ones, give up on the circumstances in the Islamic boarding school environment and eventually refuse to continue their studies in the Islamic boarding school. Moreover, the majority of students are unwilling to participate in mandatory activities in the Islamic boarding school, often citing reasons such as illness. Not infrequently, they even display behaviors of sadness, easy crying, and eventually feeling uncomfortable in the Islamic boarding school. These conditions are suspected to be related to the low level of resilience among students in facing new situations and environments in the Islamic boarding school. Research results also support the observational data collected by the researcher, indicating the low level of resilience among students in the Islamic boarding school (Ekasari & Yuliyana, 2012; Putri & Rusli, 2020). Additionally, low

resilience can lead to maladaptive behaviors that trigger mental health problems among the students (Nida, 2021).

In the current existing conditions, there is still no guidance on empowerment strategies that are needed to accommodate the low resilience of students, hence the need for development. The contribution of this research to the field of guidance and counseling lies in formulating empowerment strategies from the KIPAS perspective that are acceptable for enhancing the resilience of students. Empowerment strategies need to incorporate local wisdom to enhance their effectiveness. There are several elements of local wisdom that can be utilized to fill the guidance framework, such as the trilogy and five consciousnesses of students, as well as the five souls (El Iq Bali & Fadli, 2019; Nujhan, 2019; Nurul Romdoni & Malihah, 2020; Ummah, 2017).

Counseling in its service delivery has at least four paradigms (Cottone, 1992, 2012), namely the medical-organic paradigm, psychological paradigm, systemic relationship paradigm, and contextual paradigm. The counselor's mastery of counseling theories and approaches should serve as a reference in the implementation and development of interventions, whether related to curative or preventive-developmental functions. In this regard, counselors are expected to apply these theories judiciously in providing assistance to clients and, potentially, to integrate various techniques and approaches in each service delivery (Nursalim & Triyono, 2019; Triyono, 2020).

The systemic relationship paradigm and contextual paradigm lead to the conclusion that counselors shape the worldview of the clients. Both paradigms emphasize the guidance and counseling service orientation on the dimension of the flexible local socio-cultural structure or system (Mappiare-AT, 2013b, 2017). Counseling is more dominant as a socio-religious profession than as a psychological profession, thus requiring an approach that is not only psychological but also social, cultural, and religious (Mappiare-AT, 2018). Counseling services in the field should be conducted in harmony, considering social-cultural-religious aspects, familial aspects, collaboration, flexibility, and freedom that are infused with the application of religious teachings.

Interventions with a local wisdom approach are currently being promoted. While there are numerous studies examining the importance of culture in counseling, there are still very few studies specifically addressing multicultural counseling in Indonesia. Some literature reviews emphasize the importance of incorporating cultural values or local wisdom into the framework of counseling services to enhance meaning in the client's life (Mappiare-AT, Hidayah, et al., 2020). Research findings also note that one crucial aspect that needs to be integrated into the counseling service process is the cultural aspect (Hidayah et al., 2017; Hidayah & Ramli, 2017). By using modification techniques, therapeutic modalities, and consistently setting goals based on the life experiences and cultural values of both the counselor and the client, there is a significant opportunity to enhance the effectiveness of counseling services provided by the counselor (Mappiare-AT et al., 2019; Sue et al., 2019). This includes counseling efforts in specialized settings such as Islamic boarding schools, where there is a need to accommodate the unique values of the boarding school into the implementation of counseling. To ensure that counseling is truly grounded, there is a need for Indonesian-specific procedures, one of which is KIPAS.

The KIPAS counseling model emerges as a multicultural counseling approach based on the Nusantara culture, the Eastern culture, or the Indonesian culture that deserves support in its development and implementation (Habsy & Wahyuni, 2019; Hariko & Ifdil, 2017). The intensive, progressive, adaptive, structural (KIPAS) counseling approach serves as a framework loaded with contemporary Indonesian culture (Mappiare-AT, Hidayah, et al., 2020). The uniqueness of this approach lies in completely discarding the assumption that the client is a problematic individual. Instead, the client is seen as an individual with strengths and potential. Counselors strive to help assess and develop the positive qualities of the client, and collaboratively build relationships with relevant parties that can support the client's progress (Mappiare-AT, 2013a, 2013b, 2017).

In the KIPAS strategy, one of the strategies is empowerment. Empowerment strategy is utilized to modify the client's personal strengths that are either latent or underutilized, transforming them into competent and empowered individuals (Mappiare-AT, 2022a). This strategy aligns with the general goals of education, which aim to help adolescents grow optimally, become responsible adults, and be good citizens. Achieving these goals requires individuals who actively participate. This active participation comes from empowered individuals, those who possess capabilities and have the ability to

positively participate in social, political, economic, and other changes that lead to collective well-being (Broom, 2015).

This strategy is believed to empower neglected assets into renewable assets for the client. This is affirmed by research findings indicating that empowerment strategies are appropriate for counselors as one of the guidance and counseling techniques in schools to develop students uniquely using the distinctive technique of the "tali luek" game (Arianti & Surianata, 2019). Another study also demonstrates that empowerment strategies can be constructed as a technique to enhance students' social skills and career maturity. The empowerment strategy focuses on modifying local games as its technique and internalizing the implied and explicit values in cultural sayings and philosophy (Arianti et al., 2019).

Empowerment encompasses the concept of self-position awareness (Giddens, 2020), social engagement and responsibility (Broom, 2015), productivity and problem-solving, and self-efficacy within the concept of agency (Bandura et al., 1999; Giddens, 2020; Oppong, 2014). Therefore, efforts in educational counseling services to facilitate clients in becoming good citizens involve the following stages: (1) awareness of developmental positions, (2) engagement (participation), (3) productive training and problem-solving, and (4) self-efficacy training. The stage of awareness of developmental positions is a crucial prerequisite for the empowerment of students, related to awareness of their role in personal development and independence.

In this research, the empowerment strategy is developed by incorporating the values of the Islamic boarding school. In the context of this study, the values that are considered as content are the values of the Trisula Philosophy. The Trisula Philosophy is a teaching philosophy implemented by Dr. KH. Musta'in Romly at Darul 'Ulum Islamic Boarding School, encompassing a set of educational values that integrate IMTEK (Science and Technology) and IMTAQ (Faith and Piety) within a framework that emphasizes noble morality. These values are derived from the teachings applied at Darul 'Ulum Islamic Boarding School, the Qadiriyya-Naqshbandiyya Sufi Order, and intellectual development in formal education from the madrasah level to higher education. Trisula consists of three major components or "spears" that encompass religious values, Sufi order values, and values of science and technology. These three spears form a unity that shapes a person who is "Berotak London dan Berhati Masjidil Haram," combining high intellectuality with a foundation of faith in Almighty God. From these three spears, the Trisula Philosophy is formulated into five values: obedience, diligence, honesty, patience, and sincerity (Trisula Institute, 2018; Setianingsih, 2015; Sukamtono, 2016).

Based on this explanation, it can be concluded that it is necessary to develop a counseling model based on local culture to develop student resilience, especially school/madrasah students in the Darul 'Ulum Jombang Islamic Boarding School area as a model for implementing counseling services for counselors.

METHOD

This research used development design which is a process used to develop and validate educational products. This research uses a development model (Gall et al., 1996) which has been adapted into seven research steps 1) preliminary study, 2) product development, 3) format and content validation by experts, 4) main product revision, 5) format and content validation by users, 6) operational product revision, 7) implementation.

Participants

This research aims to describe systematically, in detail and accurately: (1) the implementation of services to increase the resilience of junior high school students by guidance and counseling teachers/junior high school counselors at the Darul Ulum Islamic Boarding School, and (2) the resilience profile of junior high school students at the Darul Ulum Islamic Boarding School. For this purpose, two methods were taken, namely surveys and interviews. The survey was used to determine the resilience profile of junior high school students at the Darul Ulum Islamic Boarding School. Through a resilience scale for 312 junior high school students at the Darul Ulum Islamic Boarding School, namely Daul Ulum 1 Middle School, Darul Ulum 2 Middle School, Darul Ulum 3 Middle School, Darul Ulum Special

Program MTs, and Darul Ulum State MTs. Interviews were conducted with guidance and counseling teachers/counselors for obtain data on various important aspects of implementing services to increase the resilience of junior high school students at the Darul Ulum Islamic Boarding School. Sampling focused on students who stay at the Darul Ulum Islamic Boarding School, especially students at the junior high school level. Based on the overall model development activities, the procedure is as follows.

Procedures

Preliminary Studies

The results of the literature study identified three crucial elements in this development research, namely empowerment strategies, the Trisula philosophy of KH. Musta'in Romly's teachings, and the KIPAS model. All these elements are then packaged into a counseling strategy used to assist students in enhancing their resilience. The Trisula philosophy of KH. Musta'in Romly is utilized as content integrated and internalized within this counseling strategy. The KIPAS model, representing a counseling approach perspective, serves as the foundation for implementing empowerment strategies imbued with the values of the Trisula philosophy of KH. Musta'in Romly to help students improve their resilience.

Empowerment strategies are adopted as a counseling or assistance service strategy frequently utilized by social institutions to enable clients/individuals to actualize their capabilities and competencies. Subsequently, an examination of this strategy is conducted, encompassing its nature, objectives, and implementation, serving as the foundation for the development of products. The philosophy of the Trisula teachings of Dr. KH. Musta'in Romly consists of three elements/institutions, namely the pesantren (religious values), thoriqoh (Sufi values), and academic (knowledge and technology/science, school, higher education). These three elements are formulated in the five values of the Trisula philosophy, namely obedience, diligence, honesty, patience, and sincerity, which together form a person who is "Berotak London dan Berhati Masjidil Haram" (having a high intellect based on faith in Allah SWT).

Furthermore, the empowerment strategy, which is a distinctive part of the intervention strategy in the KIPAS model, positions KIPAS as the foundation or perspective in its implementation. The KIPAS model is oriented towards positive psychology, socio-cultural aspects, and religious dimensions. The culturally-friendly perspective of KIPAS, known for embracing the local culture, is capable of enhancing dynamics in the implementation of guidance and counseling services in a more positive manner.

Product Development

The prototype of this research explains the specifications of the product, including format and content specifications. The format of the empowerment strategy from the KIPAS perspective, infused with the values of Trisula, reveals several aspects, including elements of the strategy execution channels, attractive guide formats, guide performance, guide systematicity, and operational presentation of implementation steps. As part of the content specifications, the empowerment strategy utilizes the Trisula values as cultural values to enhance student resilience. The Trisula philosophy is encapsulated in five values: obedience, diligence, honesty, patience, and sincerity. The guidelines in this research are compiled in the form of a book that includes an introduction, literature review, and specific instructions.

Format and Content Validation by Experts

Testing and validation of the product are evaluated from two perspectives, namely format assessment by guidance and counseling media experts, and content assessment by guidance and counseling experts as well as cultural experts from Manggala Trisula. This section provides a description of the format and content of the research product and analyzes the assessments given by the experts. The experts provide assessments of the acceptability of the model format, including aspects of accuracy, attractiveness, and clarity. Meanwhile, the assessment of the acceptability of the model's content

includes aspects of usefulness, accuracy, and ease of use. A summary of the expert validation results for the format and content of the model is presented in the following table.

Table 1. Results of format and content validation by experts

Format Validation		Content Validation	
Aspect	Validation Score	Aspect	Validation Score
Accuracy	0,85	Usability	0,89
Attractiveness	0,82	Accuracy	0,84
Clarity	0,86	Convenience	0,86

The average overall assessment results on the format and content aspects of the model show a high index category, which means that the model developed has a high level of suitability for use as an intervention strategy in counseling services.

Main Product Revision

In this section, feedback and comments from the assessments and validations of experts are reported for the improvement of this research and development product. The first expert, a guidance and counseling expert, scrutinizes the format of the model, while the second expert, a guidance and counseling media expert, and a cultural expert/Manggala Trisula expert scrutinize the content of the empowerment strategy infused with the values of Trisula from the KIPAS perspective. Improvements are carried out to refine the research and development model product so that it can be applied by prospective users to assist students in enhancing their resilience.

Suggestions and comments from counseling experts and cultural/Manggala Trisula experts regarding the content of the empowerment strategy infused with the values of Trisula from the KIPAS perspective are as follows: (1) The prerequisite for Muslim attire should ideally be overlooked to maintain the context of the intervention strategy that consistently emphasizes cultural differences; (2) Visualization of the counselor's and client's sitting positions should be created as a form of empowerment strategy; (3) A detailed description of the 60-minute time proposition for each session should be provided, outlining the content to be covered; (4) Considering Trisula is a tradition encompassing values from pesantren, thoriqot, and academic (madrasah/higher education), the terms pesantren and thoriqot should be incorporated; (5) Arabic terms should be explained and interpreted for better understanding.

Format and Content Validation by User

After the product was revised in the first stage based on the suggestions and input from experts, the revised empowerment strategy product infused with the values of Trisula from the KIPAS perspective is then given to users, in this case, guidance and counseling teachers/counselors, for assessment and validation of its acceptability from the users' perspective. The assessment and validation are conducted to obtain feedback and input directly from users regarding the format and content aspects of the model product. The summary of the expert validation results for the format and content of the model is presented in the following table.

Table 2. Format and content validation results by users

Format Validation		Content Validation	
Aspect	Validation Score	Aspect	Validation Score
Accuracy	0,98	Usability	0,93
Attractiveness	0,92	Accuracy	0,91
Clarity	0,80	Convenience	0,87

The results of content assessment and validation from users and practitioners are then analyzed using Aiken's V formula. The average assessment results overall for the format and content aspects of the model indicate a high index category, which means that the developed model has a high level of suitability for use as an intervention strategy in counseling services.

Operational Product Revision

In this stage, feedback and comments from the assessment and validation results of users and practitioners are reported for the improvement of this research and development product. Users and practitioners scrutinize the format and content of the empowerment strategy infused with the values of Trisula from the KIPAS perspective. Improvements are carried out to refine the research and development model product so that it can be applied by prospective users to assist students in enhancing their resilience. Some suggestions and input from users and practitioners, both in terms of format and content of the empowerment strategy infused with the values of Trisula from the KIPAS perspective, include: (1) Adding literacy about Trisula values will make it easier for Guidance and Counseling Teachers who are not graduates of Pesantren Darul 'Ulum, (2) Operational language packaging is needed, (3) The font type on the cover title should be more varied to enhance attractiveness.

Implementation Test

This product trial was carried out to find out the final results of developing an empowerment strategy containing Trisula values from a KIPAS perspective to increase student resilience. The place where the effectiveness test was carried out was at Darul Ulum Middle School involving Guidance and Counseling Teachers/Counselors and students as subjects. Based on the results of the effectiveness test, the data needed to refine the hypothetical model was obtained and determine its effectiveness in increasing student resilience. Furthermore, to measure effectiveness, the design used is a one group pretest-posttest design. Monitoring of trial subjects uses purposive sampling or purposive sampling. Subjects were obtained from the results of filling in the student resilience scale instrument. Students who have a low level of resilience will be used as effectiveness test subjects.

RESULTS

Product Development

The product design developed in this research is an empowerment strategy within the framework of the KIPAS perspective with the contents of the Trisula values taught by Dr. KH. Musta'in Romly. This strategy is designed as a strategy and technique that can be used by counselors to help students increase their resilience. The initial design of the product that was specifically developed was an empowerment strategy containing the Trisula values from the KIPAS perspective which is described in Figure 1.

Empowerment strategies are provided as a counselor's effort to modify the client's personality, utilizing their inherent or wasted potential, to become competent and empowered (Mappiare-AT., 2022a). This strategy supports the general educational goals of fostering optimal growth and development of teenagers, shaping them into responsible adults, and nurturing good citizenship. Achieving these goals undoubtedly requires individuals who actively participate. This involvement comes from empowered individuals, those with capability, individuals possessing a sense of ability to positively participate in social, political, economic changes, and other changes that lead to collective well-being (Broom, 2015).

Empowerment includes the concept of self-awareness, social engagement and responsibility, productivity and problem-solving, and self-efficacy in the conception of agency (Mappiare-AT., 2022a). Therefore, the efforts that need to be taken in educational counseling services to facilitate clients in becoming good citizens involve the following stages: (1) awareness of developmental positions, (2) engagement (participation), (3) productive training and problem-solving, and (4) self-efficacy training.

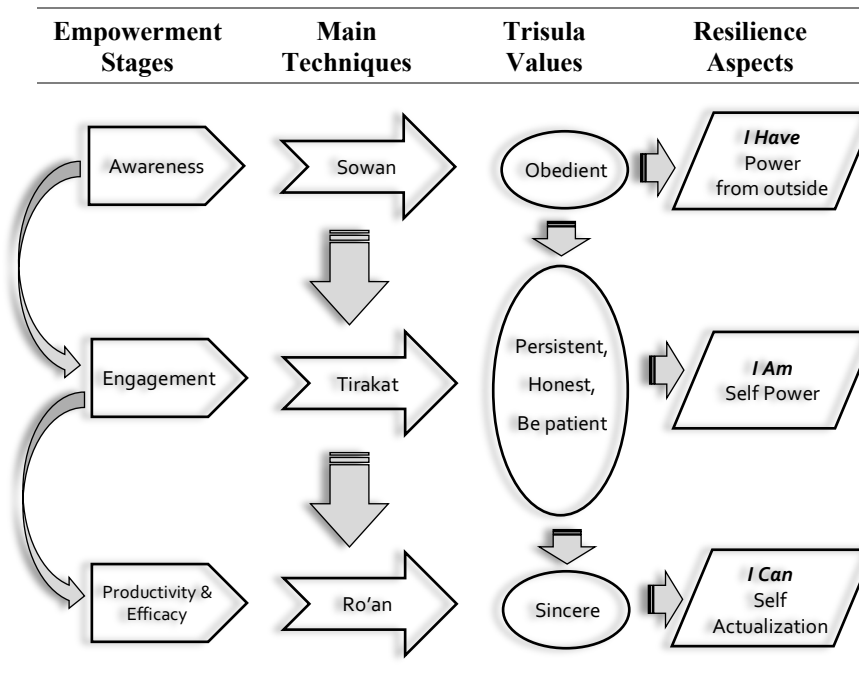


Figure 1. Empowerment Strategy Procedures

The stage of awareness of developmental positions is a fundamental requirement in empowering students. Awareness of position is crucial for students, and equally important is awareness of developmental positions. In this stage, counselors provide sowan techniques to instill the values of obedience as an effort to raise awareness that students have the "I Have" dimension, which is support obtained from external sources capable of enhancing resilience. This factor becomes a distinctive aspect of resilience that originates from personal interpretation of the level of support received from the social environment. One needs external support in an attempt to realize a sense of security and comfort, which is the key to the formation of the resilience of possession (I Have). Subsequently, they become self-aware (I Am) and self-actualize (I Can) (Grotberg, 2003).

The stage of engagement (participative) refers to the acceptance of roles and training in social responsibility. KIPAS believes that clients face problematic situations because of the absence of roles that offer opportunities in managing interactions and relationships. By having a role, clients are expected to develop effective communication skills and be adept at strengthening interactions and expanding interpersonal relationships. Simulation games can be used as an initial exercise in this stage, but real actions in daily activities practiced by clients related to their ability to take risks and social responsibility are prioritized. In this stage, counselors provide techniques such as tirakat to instill the values of obedience, honesty, and patience, emphasizing the "I Am" aspect in the student's self, which is the strength or power from within, a resilience aspect derived from personal strength originating from the individual (Grotberg, 2001). This aspect consists of the feelings, attitudes, and personal beliefs of the individual. Resilient individuals in this aspect possess indicators such as being lovable and having an appealing temperament; being loving, empathetic, and altruistic; being autonomous and responsible; being proud of oneself; and being filled with hope, faith, and trust.

The third stage is productive training and problem-solving, which can be included in the participation exercises mentioned above or even integrated. The engagement stage emphasizes the empowerment of the client, while productive training and problem-solving emphasize teamwork. This stage can use the "project work" technique, which involves empowering exercises by giving clients the opportunity to collaborate on a project, solve problems as a team, and take responsibility. The final stage of the empowerment strategy is self-efficacy training, a concept that refers to the quality of achievement and serves as a technique to attain that quality. As a personal quality, self-efficacy grows and develops through a combination of two or more of the following sources: (1) experiences of mastery, (2) social

modeling, (3) social persuasion, and (4) the physical and emotional atmosphere that occurs in the social learning process from birth to the present age (Mappiare-AT., 2022a).

In the third and fourth stages, counselors integrate techniques to provide intervention with the ro'an technique to internalize the value of sincerity in students. This helps enhance the "I Can" aspect in students related to social and interpersonal skills learned from interactions with others. Resilient individuals in this aspect have indicators such as being able to express their thoughts and feelings to others; possessing problem-solving skills, which include providing spontaneous assessments of problems, understanding what is needed in solving problems, and offering assistance to others; having emotional recognition and impulse control skills, including recognizing feelings, forms of emotional expression through words or actions without involving violence; knowing their temperament related to self-activity, potential impulsive behavior, decisions to take action or stay quiet, reflective actions, and self-awareness; being skilled in establishing trustworthy relationships with parents, siblings, or peers to seek assistance, share feelings and attention, explore alternatives for overcoming personal and interpersonal issues, or even to discuss family problems (Grotberg, 1995).

Product Implementation

The researcher provided an analysis of the disparities in students' resilience levels prior to and subsequent to receiving the empowerment strategy incorporating the Trisula values from the KIPAS perspective during the phase of evaluating the effectiveness of this guidance model. One experimental group was utilized in the process of determining the efficacy of the model at one of the junior high schools situated within the Darul Ulum Islamic boarding school environment. By employing Wilcoxon Test analysis, evaluate the effect of the empowerment strategy incorporating the Trisula values on student resilience from the KIPAS perspective. Table 3 displays the outcomes of the analysis.

Table 3. Data on The Results of Testing the Effectiveness of Empowerment Strategies

Responden	Pre-test	Categories	Post-test	Categories
SMP30	117	Low	130	Moderate
SMP36	125	Low	142	Moderate
SMP42	126	Low	155	High
<i>SMP47</i>	<i>125</i>	<i>Low</i>	<i>140</i>	<i>Moderate</i>
<i>SMP90</i>	<i>115</i>	<i>Low</i>	<i>139</i>	<i>Moderate</i>
<i>SMP96</i>	<i>122</i>	<i>Low</i>	<i>133</i>	<i>Moderate</i>
<i>SMP102</i>	<i>125</i>	<i>Low</i>	<i>157</i>	<i>High</i>
<i>SMP107</i>	<i>123</i>	<i>Low</i>	<i>137</i>	<i>Moderate</i>
<i>Mean</i>	<i>122,25</i>	<i>Low</i>	<i>141,63</i>	<i>Moderate</i>

The results of the Wilcoxon test to compare the level of resilience between before and after being given treatment, a significance value of 0.012 was obtained which is smaller than 0.05, so it can be concluded that there is a significant difference in the level of student resilience between before and after being given treatment, where the level of resilience at after treatment was lower than before treatment.

DISCUSSION

The research results conclude that the empowerment strategy from the KIPAS perspective, infused with Trisula values, is acceptable for implementation by guidance and counseling teachers to enhance students. Furthermore, the empowerment strategy from the KIPAS perspective, infused with Trisula values, has proven to be effective in improving students. In other words, the developed product can serve as a support for guidance and counseling teachers in providing guidance and counseling services in schools.

The competence of the counselee is the most significant determinant factor of the success of the counseling process, emphasizing efforts to always empower the counselee because it is believed that they are capable of managing themselves well (Hendriani & Mulawarman, 2020). Guidance and counseling services are needed to enhance an individual's resilience so that they can play a role in

society. Positive appreciation of religious values in guidance and counseling services can also develop resilience to adversity as a gift from God for the personal development of the counselee (Bukhori et al., 2022). Additionally, the results of previous research also recommend service providers, including counselors, to emphasize resilience skills and the appreciation of religious values in counselees to help improve their adaptive abilities in crisis situations (Hayati et al., 2023).

The philosophy of Trisula represents Islamic values, encompassing three pillars: pesantren (religious knowledge), thoriqot (Sufism), and academic (knowledge and technology). Embracing the values of Trisula as a religious foundation aligns with the KIPAS perspective that emphasizes the dimension of religiosity. The KIPAS perspective emphasizes that counseling is inherently more of a socio-religious profession than a psychological one. Therefore, an approach that considers social, cultural, and religious dimensions, not solely focusing on the psychological dimension, is necessary (Mappiare-AT, 2018). The provision of guidance and counseling services in the field should also be conducted in a harmonious manner, taking into account social-cultural-religious aspects, family considerations, collaboration, flexibility, and freedom, infused with the application of religious teachings.

This empowerment strategy also confirms the success of previous research, stating that the empowerment strategy is worth using by guidance and counseling teachers as one of the techniques in school guidance and counseling services to develop students with a distinctive and unique technique, namely the use of the traditional rope game called "tali luek" (Arianti & Surianata, 2019). Another study also proves that the empowerment strategy can be constructed as a technique in enhancing students' social skills and career maturity. The strategy focuses on empowerment by modifying local games as its technique and internalizing the implied and explicit values in proverbs and cultural philosophy (Arianti et al., 2019).

The empowerment strategy has proven successful in assisting counselors in addressing student issues, but these studies can be maximized in several ways. First, the implementation of the empowerment strategy needs to explicitly integrate certain local wisdom, so that it has a better appeal when implemented on students. The content of local wisdom can have a more significant impact on its success in addressing a particular problem (Lestari et al., 2020). The use of local wisdom is also one of the counselor's competencies to create innovative counseling based on local wisdom (Hidayah et al., 2017). Additionally, data analysis techniques to determine the success of the product can also enhance its internal validity strength by adding a control group (Campbell & Stanley, 2015). By ensuring high internal validity, it can be clearly determined that changes in the level of student resilience are due to intervention factors, not other factors.

Empowerment as a strategy in this research is adopted by KIPAS. Therefore, KIPAS provides its own uniqueness to the empowerment strategy. In this research, KIPAS integrates three disciplines in the implementation of the empowerment strategy: religiosity, socio-cultural, and positive psychology. Based on the discipline of religiosity, counselors need to incorporate religious and spiritual elements that can support the implementation of the empowerment strategy and become one aspect of multicultural counselor competence. Furthermore, based on the socio-cultural aspect, counselors need to integrate aspects of local wisdom that can generate an innovative strategy in guidance and counseling services (Hidayah et al., 2017; Hidayah & Ramli, 2017). Based on the positive psychology aspect, counselors have a perspective to think about the positive potential of students, meaning that the empowerment strategy focuses on building positive character traits in students and does not focus on the weaknesses and problems of students.

This research has several strengths. Firstly, it integrates three elements: empowerment, the Trisula philosophy, and KIPAS. This integration is a novelty in the research. Secondly, there are not many studies that use empowerment strategies, especially for developing students' resilience. Thirdly, the Trisula values incorporated into the empowerment strategy are suitable for students with an educational background in Islamic schools or boarding schools.

However, this research also has some limitations in the research and development process. The research product produces a model of empowerment from the KIPAS perspective loaded with Trisula values to enhance student resilience, where the content material needs to be organized in the form of innovative media that is easily understood by students. Additionally, the dissemination of research results is carried out to the product users, specifically school counselors at Pondok Pesantren Darul

Ulum. Therefore, further studies are needed to ensure that this research product can also be utilized by students from schools/madrasah outside Pondok Pesantren Darul Ulum.

CONCLUSION

The authors achieved success in developing an empowerment strategy model through this research endeavor. Internal validation by two counseling experts, two media experts, two cultural experts (manggala Trisula), and five users confirmed the model's viability (counselors). Counselors are also anticipated to implement this model as a strategy for fostering student resilience within school guidance and counseling services. It is anticipated that additional research will yield the capacity to develop a counseling methodology that is distinctly rooted in the Trisula Philosophy, which is an approach observed in indigenous Islamic boarding schools.

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