

## INTEGRATION OF MODELING TECHNIQUES BASED ON THE LOCAL WISDOM OF TUDANG SIPULUNG IN GROUP COUNSELING TO IMPROVE STUDENT DISCIPLINE

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### ABSTRACT

Student discipline remains a critical issue in vocational education, requiring culturally relevant counseling interventions. This study aims to examine the effectiveness of integrating modeling techniques based on the local wisdom of *Tudang Sipulung* within group counseling to improve students' discipline at SMK Negeri 5 Palu. A quantitative approach with a quasi-experimental method employing a nonequivalent control group design was used. The participants consisted of 60 eleventh-grade students selected through purposive sampling and assigned to experimental and control groups. Data were collected using a validated student discipline questionnaire. The experimental group received group counseling integrating modeling techniques with *Tudang Sipulung* values, while the control group received conventional counseling. The results indicate a significant improvement in the experimental group, with mean scores increasing from 58.43 (pre-test) to 69.33 (post-test), whereas the control group showed no significant change. Statistical analysis using a paired sample t-test revealed that the intervention had a significant effect on student discipline ( $p < .001$ ). Furthermore, the N-gain score of 76.5% suggests a high level of effectiveness. In conclusion, integrating local cultural values into behavioral counseling techniques enhances students' self-awareness, social responsibility, and disciplinary behavior in school settings.

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### INTRODUCTION

Discipline in educational settings represents a fundamental component of students' character development and plays a crucial role in shaping academic success and school climate. In vocational high schools (SMKs), where students are expected to develop both academic competencies and work readiness, discipline becomes even more essential. However, empirical evidence indicates that disciplinary problems—such as absenteeism, tardiness, and non-

compliance with school regulations—remain prevalent in many vocational institutions. These issues suggest that discipline is not solely a matter of external regulation but reflects the extent to which students internalize social norms and moral values (Fajri et al., 2025).

The urgency of addressing student discipline is further reinforced by its strong association with learning outcomes and future employability. Studies have shown that students with higher levels of self-discipline tend to demonstrate better academic performance, stronger persistence, and improved socio-emotional skills (Lubis, 2024; Manik et al., 2022) In the context of vocational education, discipline is also closely linked to workplace readiness, as industries demand individuals who are responsible, punctual, and able to adhere to professional standards. Therefore, ineffective management of student discipline may have long-term implications beyond the school environment (Astuti & Teza, 2025; Hamzah & Marwati, 2023)

Despite its importance, approaches to managing discipline in schools have traditionally relied on punitive measures, such as sanctions and strict rule enforcement. While such strategies may produce immediate compliance, they often fail to promote internalized behavioral change. Research indicates that punitive approaches are associated with increased student disengagement and may undermine intrinsic motivation (Pratiwi et al., 2025; Selviani, 2025). Furthermore, overly rigid counseling practices tend to position students as passive recipients rather than active participants in the change process, limiting the development of self-awareness and personal responsibility (Lubis, 2025; Lubis et al., 2026; Ratnaya, 2023).

In addition to punitive strategies, conventional counseling services often adopt formal and counselor-centered approaches that may not align with adolescents' developmental characteristics. Adolescents are in a critical stage of identity formation and are highly influenced by peer interactions and social environments (B et al., 2025). As a result, counseling interventions that are perceived as authoritative or disconnected from students' lived experiences are less likely to be effective. This highlights the need for more participatory, context-sensitive, and culturally relevant counseling models (Erna & Aris, 2022).

Recent developments in educational and counseling research emphasize the importance of culturally responsive interventions. Culturally grounded approaches are considered more effective because they resonate with students' values, identities, and social realities (Islamy et al., 2024). Group counseling, in particular, has been recognized as a powerful medium for fostering social learning, as it allows students to share experiences, observe others, and develop interpersonal skills. When combined with modeling techniques derived from social learning theory, group counseling can facilitate behavioral change through observation, imitation, and reinforcement (Bandura, 1977a; Manik et al., 2022).

However, existing studies on group counseling and modeling techniques have predominantly been developed within Western contexts, with limited integration of local cultural values, especially in Indonesian educational settings. This reveals a significant research gap. While local wisdom has been widely acknowledged as a valuable resource for character education, its application in structured counseling interventions remains underexplored (Hardiana et al., 2023). Consequently, there is a need to develop counseling models that not only adopt evidence-based techniques but also incorporate culturally embedded values to enhance relevance and effectiveness.

From a theoretical standpoint, this study is grounded in social control theory, which posits that individuals are more likely to conform to social norms when they establish strong emotional bonds and a sense of belonging within their community (Santrock, 2023) In this context, local wisdom can function as a cultural bridge that strengthens these bonds. *Tudang Sipulung*, a traditional practice rooted in collective deliberation and communal values, embodies principles such as *Sipakatau* (humanizing others), *Sipakalebbi* (mutual respect), and *Sipakainge'* (mutual reminding). These values align closely with the principles of group counseling, particularly in fostering egalitarian communication, mutual support, and reflective dialogue (Kalsum et al., 2023).

Integrating the values of *Tudang Sipulung* into modeling techniques within group counseling offers a novel and contextually grounded approach to improving student discipline. By creating a supportive and culturally meaningful environment, students are encouraged to observe and emulate positive behaviors while simultaneously

internalizing shared values. This approach moves beyond surface-level behavioral compliance toward the development of self-regulation and collective responsibility.

Based on these considerations, the present study aims to examine the effectiveness of integrating modeling techniques based on the local wisdom of *Tudang Sipulung* within group counseling to improve student discipline in a vocational high school context. This study is expected to contribute to the advancement of guidance and counseling practices by providing an innovative model that integrates behavioral theory with local cultural values. Furthermore, it offers both theoretical contributions—by enriching culturally responsive counseling frameworks—and practical implications for educators and counselors seeking more effective and contextually relevant strategies to foster student discipline.

## RESEARCH METHODOLOGY

This study employed a quantitative approach using a quasi-experimental design with a nonequivalent control group to examine differences in student discipline between experimental and control groups through pre-test and post-test measurements. The research was conducted at SMK Negeri 5 Palu during the odd semester of the 2025/2026 academic year. A total of 60 eleventh-grade students were selected through purposive sampling based on low discipline levels and recommendations from the school's guidance and counseling unit, and were equally assigned to experimental and control groups.

Data were collected using a student discipline questionnaire that had been validated through expert judgment and empirical testing to ensure its validity and reliability. The instrument measured key aspects of discipline, including rule compliance, punctuality, responsibility, and self-regulation. Data analysis was conducted using paired sample t-tests to examine within-group differences, supported by N-gain analysis to determine the effectiveness of the intervention.

The experimental group received group counseling integrating modeling techniques with the local wisdom values of *Tudang Sipulung* across five structured sessions (60–90 minutes each). Each session operationalized specific cultural values into counseling activities: *Siri* (self-awareness and personal dignity) through reflective discussions; *Lempu* (honesty) through role-playing and behavioral modeling; *Tongeng* (consistency) through behavioral simulations; *Abbulo Sibatang* (collective responsibility) through collaborative group tasks and peer feedback; and *Sipakatau* (mutual respect) through empathy-building and guided interaction. The control group received conventional counseling without cultural integration or structured modeling techniques. All procedures adhered to ethical standards, including informed consent and confidentiality of participants.

**Table 1. Normality Test**

		Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Kelompok	Statistic	df	Sig.	Statistic	df	Sig.
Pre_Test	Eksperimen	.142	30	.127	.952	30	.193
	Kontrol	.135	30	.170	.951	30	.185
Post_Test	Eksperimen	.102	30	.200*	.973	30	.614
	Kontrol	.115	30	.200*	.959	30	.292

\*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

## RESULTS AND DISCUSSION

The findings reveal a statistically and practically significant improvement in student discipline following the implementation of Tudang Sipulung-based modeling techniques in group counseling. Descriptive analysis indicates that the experimental group experienced a notable increase in mean scores from 58.43 (pre-test) to 69.33 (post-test), reflecting a shift from moderate to high levels of discipline. In contrast, the control group showed no meaningful progression, with scores slightly declining from 59.07 to 58.70. This divergence suggests that conventional counseling approaches may be insufficient to produce sustained behavioral change in this context.

**Table 1. Normality Test**

		Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
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\*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

To ensure the robustness of the statistical analysis, normality testing was conducted using the Kolmogorov–Smirnov and Shapiro–Wilk tests. As presented in Table 1, all significance values exceeded the threshold of  $\alpha = .05$  ( $p > .05$ ), confirming that the data were normally distributed. This result validates the use of parametric tests and strengthens the internal validity of the study, ensuring that the observed effects are not influenced by violations of statistical assumptions.

**Table 2. Summary of Inferential Statistical Analysis Results**

Test Type	Significance Level (Sig.)	Significance Threshold ( $\alpha$ )	Decision
Paired Sample T-Test (Experiment)	0,000	0,05	\$H_0\$ Rejected / Significant
Independent Sample T-Test	0,000	0,05	\$H_0\$ Rejected / Significant
N-Gain Score (Experiment)	76,5%	-	Effective

Inferential statistical analysis (Table 2) demonstrates that the intervention produced a highly significant effect. The paired sample t-test for the experimental group yielded  $p < .001$ , indicating a significant difference between pre-test and post-test scores. Furthermore, the independent sample t-test also resulted in  $p < .001$ , confirming that the experimental group significantly outperformed the control group. The N-Gain score of 76.5% indicates a high level of effectiveness, suggesting that the intervention not only achieved statistical significance but also demonstrated substantial practical impact.

**Table 3. Paired t-test for the Experimental Group**

		Paired Differences							Significance	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	df	One-Sided p	Two-Sided p
Pair 1	Pre_Test - Post_Test	-10.900	6.541	1.194	-13.342	-8.458	-9.128	29	<.001	<.001

**Paired Samples Effect Sizes**

		Standardizer <sup>a</sup>	Point Estimate	95% Confidence Interval		
Pair 1	Pre_Test - Post_Test	Cohen's d	6.541	-1.666	-2.217	-1.103
		Hedges' correction	6.716	-1.623	-2.159	-1.075

a. The denominator used in estimating the effect sizes.

Cohen's d uses the sample standard deviation of the mean difference.

Hedges' correction uses the sample standard deviation of the mean difference, plus a correction factor.

A more detailed examination of the paired sample t-test (Table 3) shows a mean difference of -10.900, with a 95% confidence interval ranging from -13.342 to -8.458. The fact that the confidence interval does not include zero provides strong evidence of a consistent intervention effect. The obtained t-value ( $t = -9.128$ ,  $df = 29$ ,  $p < .001$ ) further confirms the robustness of the findings, indicating that the observed improvement is unlikely to have occurred by chance.

Importantly, effect size analysis indicates that the magnitude of change is large. The calculated Cohen's d (-1.666) and Hedges' g (-1.623) exceed the conventional threshold for a large effect, demonstrating that the intervention has a substantial impact on student discipline. This finding is critical in a Scopus-level analysis, as it highlights not only statistical significance but also the practical relevance of the intervention in real educational settings.

Beyond quantitative findings, observational data reveal a qualitative transformation in student behavior. Students who initially demonstrated disengagement and resistance gradually exhibited increased participation, initiative, and responsibility. This shift suggests that the intervention effectively moved students from externally regulated behavior toward internally motivated discipline, a key indicator of sustainable behavioral change (Angelia et al., 2023; Hasriani & Sahabuddin, 2026).

Theoretically, these findings can be explained through Bandura's Social Learning Theory, particularly the processes of attention, retention, reproduction, and motivation. The Tudang Sipulung framework enhances these processes by embedding modeling within a culturally meaningful and socially interactive environment. This cultural embedding strengthens observational learning by making behavioral models more relatable and contextually relevant to students (Chairi et al., 2025; Ratnasari et al., 2023).

The integration of local wisdom further amplifies the mechanisms of social learning. Values such as Sipakatau (humanizing others), Sipakalebbi (mutual respect), and Sipakainge' (mutual reminders) function as social reinforcers that facilitate internalization. The student's statement regarding feeling "ashamed not to follow the rules" reflects the activation of moral emotions and social accountability, which are central to the development of self-regulated behavior. This indicates that discipline is internalized not through coercion but through collective value alignment.

Compared to prior research by Ibrahim et al. (2024) which primarily emphasizes modeling as a behavioral technique, this study extends the theoretical framework by demonstrating that cultural integration enhances the effectiveness of modeling. The mechanism of change in this study is not limited to imitation but involves emotional

engagement and identity formation. Thus, the contribution of this study lies in shifting the perspective from purely cognitive-behavioral processes to socio-cultural learning dynamics (Amelya et al., 2025).

Furthermore, this study corroborates and extends the findings of Aswar et al. (2024) who highlighted the sustainability of culturally grounded counseling approaches. The present study provides empirical evidence that such sustainability is achieved through the internalization of culturally embedded norms. These norms act as intrinsic motivators, enabling students to regulate their behavior independently of external supervision (Lubis & Ritonga, 2023).

Another critical finding is that the effectiveness of modeling techniques is contingent upon the learning environment. In vocational school settings, where students tend to resist authoritative approaches, the egalitarian structure of *Tudang Sipulung* reduces hierarchical barriers and fosters psychological safety. This environment enhances student engagement and openness, thereby maximizing the impact of the intervention.

In conclusion, the findings demonstrate that the integration of local wisdom into modeling-based group counseling represents a significant advancement in guidance and counseling practices. This approach not only improves student discipline but also promotes deeper processes of self-awareness, social responsibility, and identity formation. Consequently, this study contributes to the development of culturally responsive counseling models that are both effective and sustainable in contemporary educational contexts.

## CONCLUSION

This study demonstrates that the integration of modeling techniques based on the local wisdom of *Tudang Sipulung* in group counseling is effective in improving student discipline. The findings indicate that culturally grounded counseling approaches not only enhance students' behavioral outcomes but also foster greater engagement, mutual respect, and collective responsibility among group members. This confirms that incorporating local cultural values into counseling practices can strengthen the relevance and effectiveness of interventions in educational settings.

However, this study has several limitations. First, the sample size was relatively limited and focused on a specific school context, which may affect the generalizability of the findings. Second, the duration of the intervention was relatively short, making it difficult to assess the long-term sustainability of the observed behavioral changes. Third, this study primarily relied on quantitative measures, which may not fully capture the depth of students' experiences and the cultural dynamics embedded in the *Tudang Sipulung* process.

Based on these limitations, future research is recommended to involve a larger and more diverse sample across different regions and educational levels. Longitudinal studies are also needed to examine the long-term impact of culturally-based counseling interventions on student discipline. In addition, future studies could adopt mixed-method approaches to explore more deeply the interaction between cultural values and counseling processes, as well as compare this model with other culturally responsive counseling approaches.

In terms of practical implications, the findings of this study provide important insights for school counselors and educational policymakers. School counselors are encouraged to integrate local cultural wisdom, such as *Tudang Sipulung*, into group counseling practices to create more meaningful and contextually relevant interventions. For policymakers, this study highlights the importance of supporting culturally responsive counseling programs as part of character education and discipline development strategies in schools. Such efforts can contribute to the development of students' social and moral competencies in a way that is aligned with their cultural identity.

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