

# A Philosophical Study of Peace Counseling from Cognitive Behavioral, Multicultural, Spiritual, and Humanistic Paradigms

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## Abstract

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The quality of life of individuals and groups plays an important role in building harmonious social relationships through the principles of peace psychology implemented in peace education and realized in peace counseling. However, most peace counseling models still focus on technical and practical aspects, while their ontological, epistemological, and axiological philosophical foundations have not been studied in depth. This theoretical gap has the potential to weaken the scientific foundation and direction of peace counseling intervention development. Therefore, this study aims to examine various peace counseling models from a philosophical perspective as a basis for strengthening counseling theory and practice. The research method used is a literature study of books and journal articles related to peace counseling published between 2019–2025. Data analysis was conducted using qualitative analysis techniques through data reduction, data presentation, and conclusion drawing. The results of the study show that the peace counseling model developed by experts is based on four main counseling philosophies: humanistic, cognitive-behavioral, spiritual, and multicultural. Ontologically, humans are understood as religious, rational, social, and cultural beings who have the potential for both conflict and peace. Epistemologically, knowledge about peace is built through the integration of cognitive-behavioral change, self-awareness, spiritual values, and local wisdom. Axiologically, peace counseling is oriented towards the formation of peaceful, tolerant, compassionate individuals who are capable of building social harmony. Although this philosophy has not been fully studied by model developers, this novelty reveals that spiritual philosophy can be integrated with all guidance and counseling philosophies. Therefore, it is hoped that in the future, counseling model developers will pay attention to philosophical studies as the root of theory and practice.

### **Abstrak.**

Kualitas hidup individu dan kelompok berperan penting dalam membangun hubungan sosial yang harmonis melalui prinsip psikologi perdamaian yang terimplementasi dalam pendidikan perdamaian dan terealisasi dalam konseling kedamaian. Namun, sebagian besar pengembangan model konseling kedamaian masih berfokus pada aspek teknis dan praktis, sementara landasan filosofisnya dari ontologis, epistemologis, maupun aksiologis belum dikaji secara mendalam. Gap teoritis ini berpotensi melemahkan fondasi keilmuan dan arah pengembangan intervensi konseling kedamaian. Oleh karena itu, penelitian ini bertujuan untuk mengkaji berbagai model konseling kedamaian dari tinjauan filosofis sebagai dasar penguatan teori dan praktik konseling. Metode penelitian yang digunakan adalah studi literatur terhadap buku dan artikel jurnal terkait konseling kedamaian yang terbit pada tahun 2019–2025. Analisis data dilakukan menggunakan teknik analisis kualitatif melalui langkah reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa model konseling kedamaian yang telah dikembangkan oleh pakar berlandaskan pada empat paradigma utama dalam filosofis konseling, yaitu humanistik, kognitif behavioral, spiritual, dan multikultural. Secara ontologis, manusia dipahami sebagai makhluk religius, rasional, sosial, dan berbudaya yang memiliki potensi konflik sekaligus potensi kedamaian.

**Kata kunci:** Konseling Perdamaian, Filsafat Perilaku Kognitif, Filsafat Multikultural, Filsafat Spiritual, Filsafat Humanistik

*Secara epistemologis, pengetahuan tentang kedamaian dibangun melalui integrasi perubahan kognitif-perilaku, kesadaran diri, nilai-nilai spiritual, serta kearifan lokal. Secara aksiologis, konseling kedamaian berorientasi pada pembentukan pribadi yang damai, toleran, bervelas asih, serta mampu membangun keharmonisan sosial. Dari filosofis yang ditemukan tersebut sejatinya belum dikaji utuh oleh pengembang model namun ternyata novelty ini mengungkap bahwa filosofi spiritual dapat terintegrasi dengan seluruh filosofi bimbingan dan konseling. Maka harapan kedepan pengembang model konseling memperhatikan kajian filosofis sebagai akar dari teori dan praktis.*

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## INTRODUCTION

Improvements in the quality of life of individuals and groups will promote harmonious relationships and communities through the concept of peace psychology and its implementation in peace education (Velez & Gerstein, 2021). This is because peace essentially arises from a positive understanding of differences, which then leads to feelings of peace through non-essentialist and/or negotiated means (Behr, 2020). This gives rise to the desire for a culture of peace within individuals and communities by reducing conflicts that impact harmonious relationships across human groups (Glowacki, 2024; Isanbor, 2020). This is because authentic peace provides a context of goodness and a context for problem-solving as a bridge to overcome gaps (Highlen, 2021).

In the world of counseling, problem-solving arises from each individual in the counseling session who desires peace. Thus, a peace counseling model emerged, based on the fundamental theory of peace education (Saputra et al., 2019). Peace counselors are peace counselors with knowledge and skills in peace, because peace counselors are peaceful individuals (Eliasa et al., 2023). Therefore, a philosophical study of peace counseling is needed, specifically for the search for truth and the formulation of a philosophy of personal and professional success (Frunza, 2022). Various models of peace counseling have been developed from spiritual, multicultural, and marriage/family philosophical paradigms. Philosophical studies have emerged as the foundation for various new models or approaches related to human personality (Entwistle, 2021).

However, counseling models haven't been studied in depth from a philosophical perspective. In addition, there is a significant theoretical gap because most existing models emphasize technical and practical aspects. Meanwhile, the ontological, epistemological, and axiological philosophical foundations of various peace counseling models haven't been thoroughly explored. Therefore, a philosophical study of peace counseling still needs to be thoroughly explored as a basis for counselors or researchers in developing peace counseling interventions. The emergence of philosophical studies in counseling will become the foundation for counselors and practitioners to discover models of change processes from this counseling approach (Repetti, 2023).

The fact that the development of various counseling models hasn't been examined philosophically has been pointed out by researchers who emphasize technical and practical aspects. This situation creates dilemmas and impacts on counseling practices with a deep theoretical foundation. This is because counseling models are essentially developed based on the logic of truth with processes and decision-making in counseling (R. Cottone et al., 2021; R. R. Cottone, 2012). Peace counseling from various models and paradigms requires in-depth study so that researchers and practitioners can

understand the philosophical, psychological, theoretical, and practical aspects according to their respective problems (Chapman & Botha, 2023).

The purpose of this study is to examine various models of peace counseling from a philosophical perspective. In previous research, peace counseling had not been examined philosophically. Therefore, this study examines peace counseling philosophically, which then becomes a new finding. These philosophical reviews can investigate various phenomena from a philosophical point of view (Zahavi, 2021). This philosophical study can generate criticism and also contribute to science (Zahavi & Loidolt, 2022). Therefore, this philosophical study isn't just an activity but also an identification of the unique beliefs and fundamental values of the counseling model as a unique philosophical framework to guide practice and identity (Austin, 2024). This study hopes to provide recommendations for the development of counseling models to bring about philosophical studies.

### RESEARCH METHODOLOGY

The research method used was a literature study, which gave rise to conceptual thinking (Polkinghorne, 2024) from peace counseling models. The research variable was a philosophical study of peace counseling. The research instrument was documentation from books and journals related to peace counseling from 2019 to 2025, referenced from Google Scholar. The research process began with finding various studies and references related to peace counseling. Then, it presented various philosophical studies on peace counseling models developed by experts. Finally, it concludes the philosophical studies of various peace counseling models. The research analysis uses qualitative analysis of the data reduction process, data presentation, and conclusion (Miles & Huberman, 1994).

### RESULTS AND DISCUSSION

#### RESULTS

The results of the study found that there were four research results and one book related to peace counseling. From all the data obtained and presented in Table 1, it was found that peace counseling had presented a philosophical basis related to the peace counseling model developed. The philosophical basis was from humanistic, cognitive behavioral, multicultural, and spiritual philosophies. These four philosophical foundations have been presented in books and research articles, but the meaning of the desired human nature and its impact on changes in peace counseling haven't been studied in depth.

**Table 1. Analysis of Philosophical Paradigms in Peace Counseling Research Results**

| Title  | Findings  | Philosophical Study                             | Coding |
|--|---|---|--------|
| An integrative literature review: design and stages of peace group counselling as peace counselor/educator strategies for fostering a peace mindset (Supriyanto et | Humans are religious beings and have a God (Spiritual). God provides a space of peace in every human heart, and it is humans who choose to become peaceful individuals (Humanist). And changes in inner | Humanistic, Cognitive Behavioral, and Spiritual | P.1415 |

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| Title   | Findings  | Philosophical Study         | Coding |
|---|---|-----------------------------|--------|
| al., 2024b)   | peace are based on peaceful thinking patterns (cognitive behavior).   |                             |        |
| The Development of Peace Counseling Model (PCM): Strategy of School Counselor to Reduce Students' Aggressive Behavior (Saputra et al., 2019) dan Konseling Kedamaian Berbasis Kearifan Lokal Strategi Konselor Mereduksi Perilaku Agresi (Saputra et al., 2020) | The fact is that humans have conflicts, so peace counseling is an intervention to reduce conflict and bring about inner peace, both intrapersonal and interpersonal.  | Cognitive Behavior          | P.137  |
| Implications of Marital Peace in Marriage Counseling: An Ethnographic Case Study (Handari et al., 2023)   | The existence of Indonesian cultural values, especially Javanese culture as one of the ethnic groups with a deep philosophy, can be used as a guideline for peaceful family life based on the principles of harmony and tranquility.                        | Multicultural               | P.58   |
| Social Sensitization with the Teachings of KH Ahmad Dahlan as a Counselor Strategy to Create Peace in School: A Systematic Literature Review (Saputra et al., 2023)   | The values of peace are embodied in the teachings of KH Ahmad Dahlan, which are oriented towards achieving life goals with sincerity, humility, seeking knowledge with tolerance, compassion, and not imitating others, as implemented by peace counselors. | Multicultural and Spiritual | P.136  |

**Source: Primary Data Processed, 2019-2025**

Based on a synthesis of findings from four models of peace counseling using journal articles and books as sources, a philosophical study of peace counseling shows that humans are essentially spiritual, humanistic, multicultural beings with the cognitive-behavioral potential to choose and build peace within themselves. The combination of cognitive-behavioral, humanistic, and spiritual views of God has provided a space for peace in every human heart, while individuals consciously determine the direction of their lives through peaceful mindsets that are internalized in their behavior (Supriyanto et al., 2024). Then there is another philosophical view that conflict is inherent in human life, so that peace counseling is present as an intervention to reduce conflict and build inner peace both intrapersonally and

interpersonally (Saputra et al., 2019, 2020). Then there are also local wisdom values, especially Javanese culture with the principles of *adem, ayem, lan tentrem*, which provide a multicultural philosophical foundation for realizing a peaceful household/family life (Handari et al., 2023). Furthermore, the philosophical views on the spiritual and multicultural dimensions of the figure KH Ahmad Dahlan, who taught the values of sincerity, humility, tolerance, compassion, and the spirit of seeking knowledge as core values implemented by peace counselors (Saputra et al., 2023). Overall, these findings confirm that peace counseling is rooted in the integration of humanistic, cognitive-behavioral, spiritual, and multicultural values as a philosophical foundation for building peaceful individuals and communities.

Then, from this discussion, conclusions were drawn from ontological, axiological, and epistemological philosophical studies. Ontologically, peace counseling is based on the essence of humans as spiritual, rational, social, and cultural beings who naturally possess the potential for both conflict and peace. Humans are understood not only as biological and psychological beings, but also as religious beings who have a space for peace in their hearts that comes from God. Meanwhile, conflict is seen as an existential reality for humans that must be managed to bring about intrapersonal and interpersonal peace. In addition, humans are also seen as multicultural beings who live within local values, such as the philosophy of *adem, ayem, lan tentrem* in Javanese culture, as well as the progressive Islamic spiritual values of the teachings of KH Ahmad Dahlan.

Epistemologically, peace counseling is built through the integration of various sources of knowledge, namely the cognitive-behavioral approach as the basis for changing mindsets and peaceful behavior, the humanistic approach as a means of strengthening self-awareness and personal responsibility, the spiritual approach as a means of strengthening the meaning of life and sincerity, and the multicultural approach as a form of appreciation for local values and cultural wisdom. Knowledge about peace is obtained through scientific study, spiritual reflection, cultural experiences, and systematic and integrated counseling practices. Axiologically, peace counseling is oriented towards the values of humanity, peace, tolerance, compassion, sincerity, and harmony in life. Its main objectives are to shape peaceful individuals, reduce aggressive behavior, create harmonious social relations, and build peaceful family and school life. These values are not only individual but also social, because peace counseling is aimed at shaping a culture of peace in society through the role of counselors as agents of peace. A summary of the ontological, epistemological, and axiological aspects is shown in Table 2.

**Table 2. Philosophical Study of the Peace Counseling Model**

| <b>Philosophical</b> | <b>Ontological</b>   | <b>Epistemological</b>   | <b>Axiological</b>                                     |
|----------------------|--|--|--|
| Multicultural        | Humans as beings with a culture of peace in diversity                          | The values of a peaceful culture, traditions, and local wisdom | Social harmony, tolerance, peaceful coexistence        |
| Spiritual            | Humans are God's creatures with a spiritual dimension, as peaceful individuals | Revelation, reflection, experience                             | religious spiritual Sincerity, compassion, inner peace |

| Philosophical        | Ontological   | Epistemological  | Axiological  |
|----------------------|---|--|--|
| Cognitive Behavioral | Behavior is shaped by mindset   | Observation, cognitive exercises, behavioral experiments | Emotional control, conflict reduction, peaceful behavior |
| Humanistic           | Humans are unique, free, and have the potential to develop peacefully | Subjective experience and self-awareness                 | Self-actualization, responsibility, peaceful personality |

## DISCUSSION

The philosophical view related to cognition is that humans achieve a worldview and correct understanding based on the truth about humanity, existence, purpose, and the role of humans (Mohammadabadi et al., 2024). Meanwhile, going further than the cognitive behavioral perspective, values are conceptualized as principles oriented towards life from a source of acceptance and commitment (Martin, 2023). Thus, the philosophical view of peace counseling, which is derived from cognitive behavioral philosophy, sees that a peaceful world arises from peaceful thoughts, thereby accepting peace and commitment to a peaceful life (ontological). This condition can be verified through observation, cognitive exercises, and behavioral changes (epistemological). Thus, the role and purpose of humans as peaceful individuals without conflict emerges (Riyani et al., 2021). The cognitive behavioral philosophical paradigm views humans so that clients understand and apply good (rational) thinking, speak well (normative), and behave well (adaptive), so that they can develop thoughts, feelings (emotions), and behavior as healthy individuals (Suranata, 2020). Meanwhile, peace counseling views humans as being able to understand and apply peaceful ways of thinking rationally, speak well without causing conflict, and behave well with peaceful behavior, so that their emotions arise for peace. All of this manifests as peaceful individuals and behavior (axiological).

Then, from a humanistic perspective, humans are individuals who develop freely and peacefully because of their uniqueness and potential to create peace (ontological). The humanistic view of peace is an open choice because peace is human nature (Frunza, 2022). Clients understand and take responsibility for their own fate and their own lives consciously, even though they are assisted from the outset by humanistic counselors so that they can independently clarify and solve everyday difficulties (Chigangaidze, 2021; Hagi et al., 2023). This is because the truth of life can be experienced subjectively and manifests in the form of self-awareness (epistemological). The humanistic philosophical framework in counseling gives meaning that counselors can integrate the client's relationship with nature (Walker et al., 2022). Thus, a peaceful life can be actualized in daily life because living peacefully is a choice and responsibility that results in a peaceful person (axiological).

Meanwhile, the philosophical view of multiculturalism is that communities are instruments for peace (Sosin et al., 2024). Basically, humans are creatures with a culture of peace in diversity with their communities (ontological). The philosophy of multiculturalism is based on the cultural psychology of

humans to function compassionately and inclusively. This is because human conflicts should essentially lead to the manifestation of a positive attitude towards life (Bhagabati, 2021). The integration of multicultural peace and justice will give rise to critical peace (McConnell et al., 2021). This condition of peace can be learned from the values of peace in culture and local wisdom (epistemological). Like the family peace counseling model, multicultural beings who live in peace are based on local values, such as the philosophy of *adem, ayem, lan tentrem* in Javanese culture (Handari et al., 2023). Thus, humans can implement social harmony, tolerance, and peaceful coexistence (axiological). Individuals who are peaceful are based on tolerance, fearlessness, and love (Supriyanto et al., 2024a; Supriyanto & Wahyudi, 2017).

Finally, the perspective that is easy to integrate with other philosophies is spiritual philosophy because the philosophy of peace from a spiritual point of view is very dynamic. Harmony with spiritual identity (humanistic and spiritual) as authentic individuals created in a community because the community respects diversity and pluralism (Mayseless & Kizel, 2022). The role of spiritual philosophy is very interdisciplinary in the counseling process, which can be integrated with other philosophies, including multiculturalism (V. Haṭegan, 2021; V.-P. Haṭegan, 2021). This is because humans are essentially God's creatures with a spiritual dimension as peaceful individuals (ontological). In Islam, peaceful humans always reflect on their lives with the intention of pleasing Allah SWT (SUPRIYANTO et al., 2024). From this, in Islam, Allah SWT's revelation with religious reflection and spiritual experience is a form of seeking inner peace (epistemological). Spiritual values can be learned from the figure of K.H Ahmad Dahlan with the aim of living freely and responsibly, being humble, tolerant, and compassionate (Saputra et al., 2021). All spiritual values are a form of spiritual philosophical views (axiological).

Therefore, peace counseling is based on a philosophical study of the four philosophical foundations of guidance and counseling, namely cognitive behavior, humanistic, multicultural, and spiritual. However, the spiritual philosophical foundation can be integrated with all philosophies of guidance and counseling. The recommendation from this study is that philosophical studies form the basis for the development of scientific knowledge or counseling service models. Thus, the basic references become the theoretical and practical foundation.

## **CONCLUSION**

Peace counseling models have been developed based on various philosophical paradigms, including humanistic, cognitive behavioral, multicultural, and spiritual. These four philosophical paradigms emphasize that humans are essentially religious, rational, social, and cultural beings who have the potential for both conflict and peace. The process of change in peace counseling is understood to occur through the transformation of mindsets and behaviors, the strengthening of self-awareness and meaning of life, the internalization of spiritual values, and the appreciation of local wisdom and cultural diversity. Axiologically, peace counseling is oriented towards the formation of peaceful, tolerant, compassionate individuals who are capable of building harmonious social relationships. Thus, this philosophical study emphasizes that peace counseling isn't only technical and practical in nature, but also has ontological, epistemological, and axiological depth as an important foundation for the development of theory,

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counseling practice, and a culture of peace in society, which hasn't been fully explored by model developers. Therefore, the further development of the peace counseling model should at least more explicitly integrate the ontological, epistemological, and axiological foundations of philosophical perspectives into the design of applicable and empirically tested interventions. This study is limited to the use of literature review methods, so the findings are still conceptual in nature.

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