

Development of Classical Guidance Modeling for Penyang Hinje Simpei to Prevent Child Abuse in High Schools

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The development of the Classical Guidance Model of the Penyang Hinje Simpei Guidance is an innovation to prevent child abuse in high schools based on the wisdom of the Central Kalimantan Dayak tribe. The research procedure was adapted from the previous research development research procedure, which consisted of a triangular stage: the preparation stage, the product preparation stage, and the product validation or test phase. The results of field trials using the repeated measures design and the Wilcoxon sign rank test statistical analysis displayed that the use of interventions can improve students' understanding; the impacts of violence so that the Classical Guidance Model of the Penyang Hinje Simpei can prevent child abuse in high school. The study recommends that further research on the development of the classical guidance model of Penyang Hinje Simpei needs to be done to prevent child abuse in Upper Middle School by using a counselor's and a student's guide. Secondly, these models and guidelines must be used for the implementation of Guidance and Counseling services in Upper Middle Schools.

Key words: *Child Abuse, Classical Guidance, Kebom Penyang Hinje Simpei*

Introduction

Some schools have launched child-friendly schools because child abuse tends to occur in the school environment. Child abuse is not a new phenomenon; parents have long felt concerned if their children are involved in child abuse. Child abuse or which is often synonymous with child maltreatment or child abuse and neglect is the wrong treatment or physical or psychological mantras committed by an adult to a child (Hidayah, 2007).

Child abuse is an act of violence repeatedly physically and emotionally against children through the urge of desire, uncontrolled bodily punishment or degradation, and permanent ridicule and neglect, making children lose the opportunity to develop their unique potential as human beings optimally (McCoy & Keen, 2013).

Physical abuse: Violence by someone in the form of injuring a child's body part.
Emotional abuse: Emotional violence is all acts of condescension or disparages of others.
Sexual abuse: Sexual violence includes the coercion of sexual relations committed against people who live within the scope of the household (such as wives, children, and domestic workers)(Noviana, 2015).

Cases of child abuse reported in 2015 were recorded 1,975 and increased to 6,820 in 2016. From that number, as much as 88.24 percent of girls and 70.68 percent of boys in Indonesia aged 13-17 years experience physical violence. While for the category of emotional abuse, 96.22 percent of girls and 86.65 percent of boys in Indonesia had experienced. The report "Global Report 2017: Ending Violence in Childhood" noted 73.7 percent of Indonesian children aged 1 - 14 years experienced physical violence and psychological aggression at home as an effort to discipline (violent discipline). Meanwhile, according to data from the Witness and Victim Protection Agency (LPSK), in 2019, there were 350 cases of sexual violence against children.

Intervention to prevent child abuse is essential so that students do not get involved in child abuse in the school environment either as perpetrators or victims. Given the negative impact of child abuse on students, offenders are more likely to become involved in criminal acts in the future, and victims will experience psychological disorders, such as anxiety, stress, and depression that result in victims committing suicide (Charak & Koot, 2016). Behavior among child abuse victims has implications for adolescents. Studies of children and adolescents who are victims of child abuse further show that victims report more significant psychological problems, including stress, post-traumatic stress symptoms, depression, suicidal behavior, and difficulties drug use (Finkelhor et al., (2007), Ford et al., (2010) and Karsberg et al. (2014). A research study with a nationally representative sample of 2,030 children aged 2-17 found that victims' experienced trauma symptoms. (Arata et al., 2005), while still researching Roesler & McKenzie (Law of the Republic of Indonesia Number 23 the Year 2002 Regarding Child Protection) indicates that sexual harassment has the most negative effect on adjustment.

The phenomenon of child abuse that occurs in the school environment is increasing, such as physical bullying, verbal bullying, psychological bullying, and child sexual abuse. Following the definition of Olweus, bullying refers to intentional and oppressive behavior towards others that causes physical and mental harm (Hymel & Swearer, 2015). Bullying is rude behavior that is usually repeated from time to time; that is, such action is not just one incident.

Authors such as Wong et al. (2008) and Egan & Todorov (2009) believe that bullying includes physical intimidation, verbal intimidation, social exclusion, and extortion includes asking for money or other people's property. Often, real or perceived imbalances of power persist amongst the harmer and the victims (Hymel & Swearer (2015); Wong et al., (2008) and Egan & Todorov (2009).

Protection Law number 23 of 2002 article 4 explains that every child has the right to be able to live, grow, develop, and participate appropriately according to human dignity and dignity, and to be protected from violence and discrimination (Rigby, 2007). With this in mind, child abuse behavior is very contrary to child protection rights, as the nation's next generation of children must be protected from child abuse behavior either as perpetrators or victims.

Based on the results of preliminary studies conducted by senior high school counseling experts and counselors in the city of Palangka Raya who are members of the Senior High School Guidance and Counseling Teachers' Consultation, a specific guidance strategy has not been developed that aims to prevent child abuse in the High School environment. Often high school counselors report that child abuse has an impact on the daily lives of students in the school environment; students as victims will isolate themselves and avoid associating with other students.

Even the more significant impact students as victims will choose to leave school and perpetrators will be punished. The tendency is less deterrent for the offender so that if the child abuse case is severe enough, it will be handled by the police. School counselors are expected to develop a guidance and counseling program to be used as a service that can prevent child abuse behavior in the school environment.

Classical guidance is guidance that is carried out in class settings, given to all students, in the form of face-to-face meetings scheduled every class/week, given coherently, expected in class and carried out by the counselor with class discussion activities, questions and answers, and direct practice (Andriati, 2015). Classical guidance aims to develop students' potential and deliver service activities that create the possibility of students or achieve developmental tasks (concerning physical, emotional, intellectual, social, and moral aspects of the spiritual), to achieve educational goals (EKP Hui, 2010). Guidance can be done classically or in groups. The classical guidance function has three main approaches in dealing with student problems, namely, remedial, preventive, and developmental guidance (Team, 2008). Based on the ASCA model (Associated school counselors in America), authoritative guidance is a form of activity that included the primary service component of the guidance curriculum (Hui et al., 2011).

Classical guidance that has been applied in the school environment, especially schools in Palangkaraya City, were adopted from western theories. School counselors in Indonesia

were required to be creative and innovative in designing a classical guidance service that can be assimilated to the local culture and region. As a comparison, humility in learning, as part of the counselor's orientation, can help facilitate strong work alliances with clients in various cultural backgrounds (DeBlaere et al., 2019).

Local wisdom has a meaning as a regional philosophy. One of the originators of the development of guidance and counseling services based on local knowledge is Karyanti & Setiawan (Karyanti & Setiawan, 2019), which has developed mitigation services for the prevention of sexual abuse of children through character education based on local wisdom. The facility designed is a standard guidance service based on Dayak adat philosophy, namely:

- Fair Ka'talino means fair to others.
- Bacuramin Ka'saruga means reflecting on heaven.
- Basengat Ka'jubata means to depend on God.

The development of guidance services conducted by researchers is currently a standard guidance service based on local wisdom from the Central Kalimantan Dayak tribal philosophy. Philosophy is an attitude about life and the universe, a method of thought (Scolnicov, 2013). Philosophy seeks happiness and truth through reflection (Zakaria & Long, 2013). The philosophy of life of the Dayak tribe is a profound thought that is presented as a view of life and applied in everyday life (Karyanti & Setiawan, 2019).

The guidance model developed is based on local wisdom in the form of Dayak philosophy, the philosophy of Penyang Hinje Simpei. The philosophy of Penyang Hinge Simpei is living side by side, in harmony and peace for the common welfare (Riswanto et al., 2017). Penyang Hinje Simpei is a language that is united between Penyang Hinje Simpei Paturung Humba Tamburan, meaning that there is an awareness of life in a pluralistic society there must be social integration or unity and unity (Lampe & Karliani, 2017). Penyang Hinje Simpei has the meaning of living with peace, togetherness, equality, harmony, tolerance, upholding the law, and cooperation to achieve mutual prosperity (US Pelu & Tarantang, 2018). Perda No. 16 of 2008 (Fatchurahman & Bulkani, 2018; Habsy et al., 2019; Pelu et al., 2019).

The development of the classical guidance model of the Penyang Hinje Simpei is research that produces the traditional guidance of the Keith Penyang Hinje Simpei, which is systematic by adapting the Gysbers & Henderson framework (Gysbers & Henderson, 2014). This framework included four different categories:

- The nature of classical guidance
- Classical guidance function
- The role of the counselor
- Classical guidance techniques

The Model Framework for the classical guidance of Penyang Hinje Simpei adapted led to Osborn-Parnes Creative Problem Solving (CPS) techniques (Mitchell & Kowalik, 1999). The Osborn-Parnes Creative Problem Solving (CPS) include the following methods:

- Creative (C) is an idea that has an element of novelty or uniqueness.
- Problem (P) is any situation that presents a challenge, opportunity, or problem.
- Solving (S) is finding ways to answer, meet, or solve problems by mess finding (finding troublesome situations); data finding (data search); problem finding (finding problems), Idea finding (Idea findings), solution finding (finding a solution) and acceptance finding (receiving results) (Sidabutar, 2016).

Therefore, this study seeks to answer the following main- and sub-research questions:

Which classical guidance model can be developed for Penyang Hinje Simpei to prevent child abuse in high schools?

The main research question was the foundation of the study, and the following sub-questions were investigated:

- What are the characteristics of an effective model which can prevent child abuse?
- How can this model meet the criteria of acceptance through accuracy, usefulness, and implementation?

Method

The following examples and points will be explained briefly, discussing the classical guidance model of Penyang Hinje Simpei, which was adapted from the Gysbers & Henderson framework. Petama, Itself Guidance, the Dayak tribe community instills character education for the young generation based on culture as an identity to make individuals different and unique.

Furthermore, guidance is an activity aimed at warming humans and to facilitate students to become:

- Mamut Menteng (Strong gallant)
- Harati (Clever)
- Bakena (unusual, and wise)
- Bahadat (Beradat)
- Bakaji (Science)
- Barendeng (Listener)

Lastly, counselors facilitate that students have attitudes such as:

- Pambelum: awareness to fulfill life's necessities and avoid conflicts that are considered normal in meeting life's needs.
 - Hakambelum: must revive one another with help and tolerance.
 - Pambelum- yet: the order of traditional cultural values.
- fourth classical guidance technique stated in the CPS framework is as follows
- *Mess Finding* (Finding Troublesome Situations)
 - *FeelingFinding* (finding feelings)
 - *Finding behavior* (emerging behavior)
 - *Data Finding* (Data search)
 - *Problem Finding* (Found a problem)
 - *Idea Finding* (Idea Findings)
 - *Consequences Finding* (finding a consequence)
 - *Solution Finding* (Finding a Solution)
 - *Acceptance Finding* (Receiving Findings)

Finally, the classical guidance stage is divided into three stages, namely: the early stage, the work phase, and the final stage. Figure 1 explains the Classical Guidance Framework in more detail.

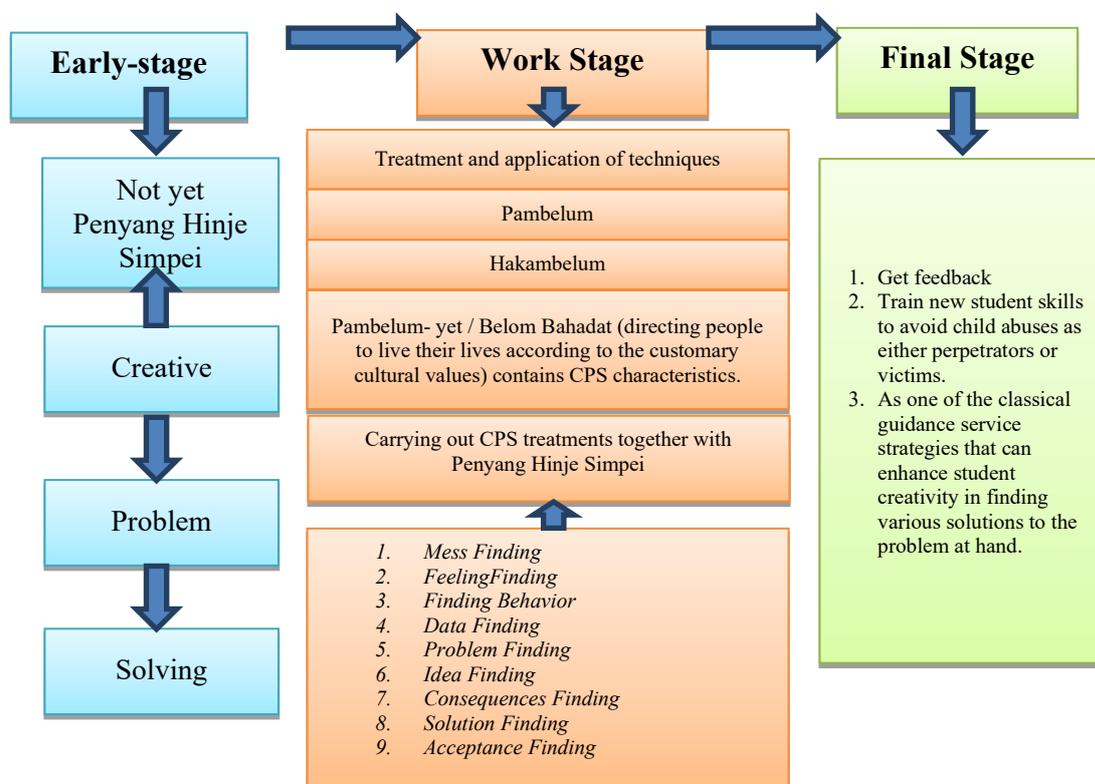


Figure 1. Classical Guidance Framework Penyang Hinje Simpei

The classical guidance model of Penyang Hinje Simpei sees that the counselor is a creative person and can facilitate students to be creative in finding solutions to problems faced in everyday life. Classical guidance facilitates students to have attitudes: Pabelum is students having the awareness to fulfill life's interests and avoid conflicts that usually occur in the school environment, such as child abuse behavior. Students who can realize about conflicts in being in the school environment will be able to apply the attitude of Hakabelum is an attitude of students who have to revive each other by helping and tolerance. Furthermore, students will be able to show the perspective of Bahadat as pembatinan, namely: mikh, maha men, and mangalah.

Based on the background of the problems that were previously described, child abuse behavior must be prevented so that students do not become perpetrators or victims. The development of the classical guidance model of Penyang Hinje Simpei is required as one of the strategies of guidance and counseling services in schools to prevent child abuse.

Next, this development research will produce a classical guidance model. Not yet Penyang Hinje Simpei, most of which are theoretical, practical, and feasible to use through accuracy, usability, and implementation. The product of this research will be a model and guide for the classical guidance of Penyang Hinje Simpei, which will be tested for effectiveness and product testing.

The classical model guidance of Penyang Hinje Simpei produced will be used to prevent child abuse in High School. Model development classical guidance of Penyang Hinje Simpei adapted to the research and development design model created by (Borg & Gall, 1983; Nana Syaodih Sukmadinata, 2010; Setyosari, 2016).

The development design stage includes the following three steps:

- Step 1: The preparation phase, includes a needs analysis, literature study, determination of the development objectives and preparation of the required materials
- Step 2: The work phase, which includes the design of the classical model guidance of Penyang Hinje Simpei to prevent child abuse in high school.
- Step 3: Stage of product testing or validation, including trials, expert measurement, practitioner testing (counselor), and limited field testing.

The research workflow and development of the classical guidance model of Penyang Hinje Simpei can be seen in Figure. 2

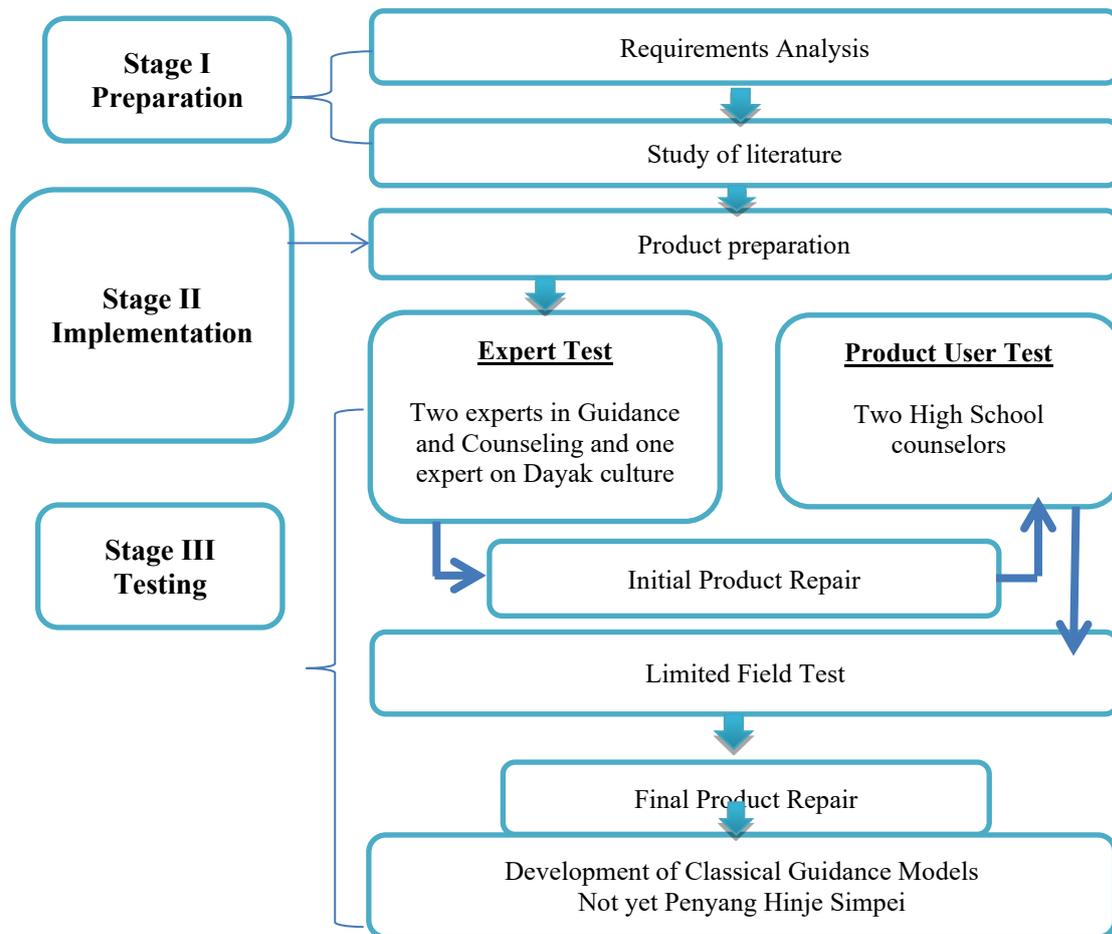


Figure 2. Research and Development Workflow

Results and Discussion

The results of the preparation phase

The results of the phasing phase consist of needs analysis and the results of the literature study. The needs analysis was carried out by distributing questionnaires to counselors who were situated in ten high schools across Palangkaraya City. The results of the survey showed that 63.5% of school counselors who were the subjects of the study needed classical guidance from Penyang Hinje Simpei. In comparison, 36.5% of school counselors needed classical guidance services by utilizing the local wisdom of various cultures in Indonesia, combined with creative media Guidance and Counseling services and innovative. The literature study was carried out to obtain a theoretical basis for developing the classical guidance model of Penyang Hinje Simpei.

The results of the product development stage

Based on the results of needs analysis and literature studies, at this stage, the activity carried out is to prepare products to be developed. Prepare instruments used for product assessment, such as expert test scales and test scales for product users. Development of the classical guidance model of Penyang Hinje Simpei to prevent child abuse, consisting of five components of the implementation of guidance services:

- The nature of classical guidance
- Classical guidance function
- The role of the counselor
- Classical guidance techniques
- Classical guidance stage

The classical guidance guide of Penyang Hinje Simpei to prevent child abuse consists of three parts:

- Rational
- General Guidelines
- Procedure for conducting classical guidance of Penyang Hinje Simpei

The research steps are visualized and explained in Figure. 2. Data analysis is done quantitatively through descriptive statistics. The data was collected from an expert rating scale, which was collected from a survey by using the Standards theory for Program Evaluation, Projects, and Educational Materials. Ituskala consists of three aspects, namely, accuracy, usability, and implementation (Taxation, 1981). The assessment results were analyzed using quantitative and descriptive analysis. Quantitative data from experts and prospective users were analyzed using an inter-rater agreement (Gregory, 2011), while descriptive data are analyzed based on input, suggestions, and comments on the suggestion sheet.

Description of relevance uses inter-rater agreement:

- A: Low relevance from experts 1 & 2
- B: High significance of experts 1 & low importance of experts 2
- C: Low relevance of experts 1 & high relevance of experts 2
- D: High relevance from experts 1 & 2 (Gregory, 2011).

The accuracy, usability, and implementation each has eight items having gradations from 1 to 4, with a minimum score obtained $8 \times 1 = 8$, while the maximum score is $8 \times 4 = 32$. The determination of criteria was based upon expert and counselor ratings within the accuracy of the model; four criteria were developed as follows. First, reach the maximum 32 figure; second, achieve a minimum score of 8; third, calculate the difference between the maximum and minimum scores (i.e., $32 - 8 = 24$); and fourth, determine the interval to get the four criteria by dividing the four maximum gain scores difference by

the minimum (i.e., $24/4 = 6$). The next step is to determine the classification of these scores at six intervals, as shown in Table 1.

Table 1. Evaluation Criteria for Accuracy, Use, and Implementation

Score	Accuracy Criteria	Usability Criteria	Implementation
26 - 32	Very precise	Very useful	Very appropriate
20-25	Right	Useful	Corresponding
14-19	Less precise	Not Useful	Not suitable
8-13	Incorrect	Useless	It is not following

The second step was the collection of the qualitative data, and the result of the qualitative data was explained in tables 2 and 3.

Qualitative Data Results Expert Test

Table 2. Qualitative Data Results in Expert Test

No	Suggestions for improvement	Before Revision	After the Revision
Expert I Guidance and Counseling			
1	Guidance material	Clarity of material that is following the philosophy of Keith Penyang Hinje Simpei should be added	Adds an explanation of the philosophy of Keith Penyang Hinje Simpei in the guidelines
2	Creative Problem Solving (CPS) Stage	The explanation of the stages in the CPS technique is less clear	Adds a description of the stages of CPS in-depth, so it is easy for users to understand
Expert II Guidance and Counseling			
1	Time Allocation	The time allocation is not per the Guidance and Counseling Hours in High School	Adjust Guidance and Counseling Hours in High Schools
2	Guidance media	Guidance media tend to be unattractive	Change the guidance media into innovative media
3	Step guidance activities	The activity steps are unclear	Ebih clarifies the steps of the activity in the guide
Dayak Culture Expert			
1	The Philosophy of Converting Hinje Simpei	The philosophy of the Penyang Hinje Simpei should be explained well in the guidelines	Adds an explanation of the philosophy of Penyang Hinje Simpei to the guide
2	Human nature based on Unregistration	Explanation of the nature of human beings in the guidance on the Un regard not included.	Include explanations and guidance material on Not Yet Bahadat
3	The purpose of the guidance is the Penyang Hinje Simpei	For classical guidance does not yet reflect the personality of the Dayak people who should be emulated by students and also be a student personally	Adds an explanation of the personal Dayak tribe students must have

Qualitative Data Results of User Tests

Table 3 Qualitative Data Results of User Tests

No	Suggestions for improvement	Before Revision	After the Revision
Expert, I School Counselor			
1	CPS technique	There is no explanation about the CPS technique	Add an explanation of the CPS technique
2	User suggestion	There are no user recommendations in the guide	Add user suggestions to the guide
3	Evaluation Format	There is no reflection sheet format yet	Make a reflection sheet at each meeting
Expert II School Counselor			
1	User suggestion	Descriptions of user recommendations are not included in the guide	Add user suggestions to the guide
2	Assignments between sessions	In the Tues between sessions, the information and explanation of the task is difficult to understand	Make explanations and explanations in a language that is easy for students to understand assignments between sessions.

Discussion of Expert and User Test Results

Based on the results of expert and user tests regarding the accuracy, usefulness, and implementation of the classical guidance model of Penyang Hinje Simpei in quantitative terms, the model can be used as a service to prevent child abuse. The test results of three experts, consisting of two guidance and counseling experts and one Dayak culture expert, on the aspect of expert accuracy one total score 29 with a specific category, expert two overall counts 27 with a particular group, Dayak culture expert total score 28 with a very appropriate group. Usability aspects, expert one total score 28 with very useful categories, expert two total scores 30 with very useful types, Dayak culture experts total score 29 with very useful groups.

User test results from two school counselors, in the aspect of the accuracy of counselor one the total score of 28 with a very appropriate category, counselor two an overall rating of 28 with a very relevant group. Aspects of the use of counselor one total score of 29 with very useful categories, counselor two overall scores of 28 with very useful types. The elements of the implementation of the counselor one total score of 29 with a very appropriate category, counselor two overall scores of 30 with a very relevant type. Based on the ratings and total categories given for each aspect by experts and users, it can be

concluded that classical guidance model of Penyang Hinje Simpei meets the acceptance criteria as follows:

- Accuracy, very precise in formulating goals and techniques to prevent child abuse in high school.
- Usability is very useful for counselors and students as a service to prevent child abuse.
- Implementation is very much following the needs of counselors to develop a Guidance and Counseling service strategy.

Field Test

Test the implementation of the classical guidance model Penyang Hinje Simpei using repeated measures design. Analysis using the Wilcoxon Signed Rank Test. An experimental design that has the advantage of using only one group is a repeated action design. Repeated measures design, all participants in one group participated in all innovative treatments, with each group being their control (Creswell, 2002). Researchers compared the group's performance with the classical guidance model of Penyang Hinje Simpei (treatment 1) with conventional classical guidance (treatment 2). After each treatment, the researcher obtained a measure. Figure 3 demonstrates the repeated design in more detail.

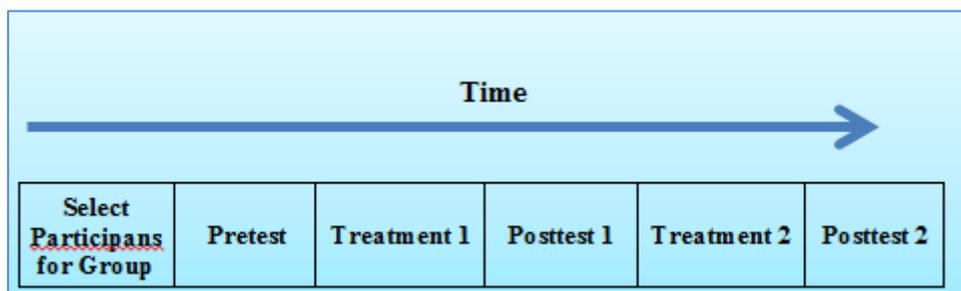


Figure 3. Repeated Measures Design

Researchers in field testing: the first step was to determine the research sub-group using one group of 15 subjects, the second stage was to carry out a pretest, the third stage was to carry out treatment 1, namely the classical guidance model of the Penyang Hinje Simpei, the fourth stage post-test, the fourth stage to carry out treatment two namely conventional classical guidance, fifth stage post-test. The scale used to see the level of student understanding of child abuse in the pretest and post-test uses a range of the type of child abuse that researchers developed based on the concept of the theory of the kinds of child abuse (McPherson, 2002):

- Physical abuse
- Sexual violence
- Emotional violence (psychological damage)

- Child neglect (neglect) (McPherson, 2002)

The scale of the type of child abuse developed by the researchers was 42 items, with the following criteria:

Table 4. Scale Score Criteria

Score	Accuracy Criteria
137 - 168	High
106 - 136	Is
74 - 105	Low
42-73	Very low

Tables 4, 5, and 6 show a comparison of the results of students' level of understanding of child abuse through pretest and post-test one after implementing treatment 1, namely the classical guidance model of Penyang Hinje Simpei, the second post-test after applying treatment 2, namely conventional classical guidance. As follows:

Table 5. Pretest and Posttest Results 1

Counselee	Pretest	Criteria	Posttest	Criteria	Enhancement
EDF	54	Very low	139	High	85
NG	69	Very low	152	High	69
HN	80	Low	120	Is	40
ALK	71	Very low	132	Is	61
MHS	96	Low	145	High	49
FB	83	Low	163	High	80
SY	47	Very low	128	Is	81
NK	64	Very low	150	High	86
RH	78	Low	142	High	64
MCH	88	Low	110	Is	22
IM	74	Low	137	High	63
BFN	57	Very low	115	Is	58
STA	80	Low	140	High	60
AGN	61	Very low	130	Is	69
PS	70	Very low	146	High	76

Table 6. Pretest and Posttest 2 results

Counselee	Pretest	Criteria	Posttest	Criteria	Enhancement
EDF	54	Very low	108	Is	54
NG	69	Very low	76	Low	7
HN	80	Low	104	Low	24
ALK	71	Very low	112	Is	41
MHS	96	Low	110	Is	14
FB	83	Low	115	Is	32
SY	47	Very low	78	Low	31
NK	64	Very low	109	Is	45
RH	78	Low	121	Is	43
MCH	88	Low	100	Low	12
IM	74	Low	113	Is	39
BFN	57	Very low	91	Low	34
STA	80	Low	96	Low	16
AGN	61	Very low	130	Is	69
PS	70	Very low	93	Low	23

Analysis of the Wilcoxon sign rank test with SPSS 19 shows the results of the first test shows that the pretest and post-test scores for negative rank are 0 on the N value and the mean rank. A value of 0 means there is no decrease in the results from pretest to post-test. The positive rank between pretest and post-test from the data of 15 people experienced an increase in the change between pretest and post-test. These changes take the form of an Increase in higher scores between pretest and post-test. The mean or average increase occurring is as much as 8.0, while the number of positive rankings or the sum of rank is 120. The test statistics can be seen that the Amp.sig (2-tailed) is worth 0.001. because 0.001 is smaller than 0 of the classical guidance of Penyang Hinje Simpei.

Analysis of the Wilcoxon sign rank test with SPSS 19 in the second post-test after treatment 2 with general guidance services, also showed significant results where the Amp.sig value was still 0.001 and because 0.001 was smaller than 0.05, the results of the second treatment were significant there were differences between achievement and post-test in the second test. Still, the change in value is not so great.

It seems clear that Treatment 1 with the Model classical guidance of Penyang Hinje Simpei which has a significant impact on the very great changes between before and after treatment. As such, it can be concluded that the Model classical advice of Penyang Hinje Simpei to prevent child abuse could and possibly should be used to amplify students' understanding of child abuse.

The classical guidance model of Penyang Hinje Simpei to prevent child abuse in high school is considered very appropriate because it uses the Gysbers & Henderson tori framework (Gysbers & Henderson, 2014).

- The nature of classical guidance
- Classical guidance function
- The role of the counselor
- Classical guidance techniques

Model Framework classical guidance of Penyang Hinje Simpei adapted and led to Osborn-Parnes Creative Problem Solving (CPS) techniques (Mitchell & Kowalik, 1999) which was developed into several stages of CPS by researchers: mess finding, feeling finding, finding behavior, data finding, problem finding, idea finding, consequence finding, solution-finding, and acceptance finding.

Cultural-based classical guidance can add insight into counselors in designing Guidance and Counseling services in schools. Counselors must have assumptions, cultural values, and biases, beliefs, and attitudes, including:

- Cultural counselors do not realize the importance of cultural sensitivity.
- Skilled cultural counselors are aware of their cultural background and experiences, attitudes, and values and the biased influence of psychology.
- Skilled cultural counselors must recognize the limits of their competence and expertise.
- Cultured counselors are also able to create a sense of comfort and do not discriminate against race, ethnicity, culture, and beliefs (Sue et al., 1992). They need to fill in the Model guide of the Classical Guidance of Penyang Hinje Simpei by completing the following sections: rational, strategy, time allocation, procedure, and evaluation. The completion of these sections might help cultural counselors to do their work more effectively.

Conclusion

Cultural understanding of Guidance and Counseling services can add insight to school counselors in designing creative and innovative services based on local wisdom. This research is a breakthrough to increase the counselor's insight into the understanding of Dayak cultural values, especially the philosophy of life of the Central Kalimantan Dayak tribe, namely the philosophy of Penyang Hinje Simpei. Further research on the development of the classical guidance model of Penyang Hinje Simpei needs to be done to prevent child abuse in Upper Middle School by using a counselor's guide and a student's guide. These models and guidelines must be used for the implementation of Guidance and Counseling services in schools.

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