Guardian Foster Service Program: Patterns of Handling Student Bullying Using An Ethnoparenting Approach

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Abstract:

This research aims to analyze the Guardian Care Service Program as a strategy for handling student bullying by implementing an ethnoparenting approach in Islamic boarding schools. Qualitative research methods were used to gain an in-depth understanding of how foster carers involve cultural values in handling bullying cases and guiding students according to the local context. Research findings show that the Foster Care Service Program is an approach that responds to cultural dynamics in Islamic boarding schools, where foster carers play a central role in creating a safe and supportive environment. This program integrates local cultural and ethical values in developing santri, creates contextual anti-bullying policies, and increases community involvement. The results of this research provide valuable insight regarding the effectiveness of the ethnoparenting approach in overcoming bullying and supporting students' positive growth in the Islamic boarding school environment. The implications of these findings can help develop similar programs in traditional Islamic educational institutions and contribute to further understanding regarding the role of foster carers and ethnoparenting approaches in creating an educational environment that is inclusive, safe, and based on local cultural values.

Key Words: *Foster Guardians, Bullying Students, Ethnoparenting*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang Wali Asuh Service Program sebagai strategi penanganan bullying santri dengan menerapkan pendekatan etnoparenting di pondok pesantren. Metode penelitian kualitatif digunakan untuk menggali pemahaman mendalam tentang bagaimana wali asuh melibatkan nilai-nilai budaya dalam penanganan kasus bullying dan membimbing santri sesuai konteks lokal. Temuan penelitian menunjukkan bahwa Wali Asuh Service Program merupakan suatu pendekatan yang merespon dinamika budaya di pesantren, di mana wali asuh memainkan peran sentral dalam menciptakan lingkungan yang aman dan mendukung. Program ini mengintegrasikan nilai-nilai budaya dan etika lokal dalam pembinaan santri, menciptakan kebijakan anti-bullying yang kontekstual, dan meningkatkan keterlibatan komunitas. Hasil penelitian ini memberikan wawasan yang berharga terkait efektivitas pendekatan etnoparenting dalam menanggulangi bullying dan mendukung pertumbuhan positif santri di lingkungan pesantren. Implikasi temuan ini dapat membantu pengembangan program serupa di lembaga pendidikan Islam tradisional serta memberikan sumbangan untuk pemahaman lebih lanjut terkait peran

wali asuh dan pendekatan etnoparenting dalam menciptakan lingkungan pendidikan yang inklusif, aman, dan berlandaskan nilai-nilai budaya setempat.

Kata Kunci: *Wali Asuh, Bullying Santri, Etnoparenting*

INTRODUCTION

Islamic boarding schools are the oldest existing educational institutions in Indonesia (Muntasiroh, 2019); five main elements support them, namely Kyai, santri, mosques, huts, and teaching of religious knowledge (Dhofier, 1982; Syafe'i, 2017). Therefore, in Islamic boarding schools, we can find various characteristics that students possess. The obligation to stay in an Islamic boarding school requires every student to be able to adapt and adapt to the various activities, habits, and activities set by the Islamic boarding school so that conducive, dynamic, and harmonious Islamic boarding school conditions can be created (Dhofier, 2011; Royani, 2018).

The 1Nurul Jadid Islamic boarding school located in Probolinggo, East Java, and the An-Nawawi Berjan Islamic Boarding School in Purworejo, Central Java, are variants of Islamic boarding schools that have different characteristics and social environments from other Islamic boarding school educational institutions, where these educational institutions are geographically located on the outskirts of the city. Culturally, it follows Eastern customs, which prioritize politeness, good manners, and good morals. As an educational institution that prioritizes the values of simplicity, cooperation, and independence, it requires students to leave their families at home to gain knowledge and live at the Nurul Jadid Islamic boarding school and An-Nawawi Islamic Boarding School, so that each student needs time to adjust, socialize, adapt themselves to a new environment, even new friends who come from various areas that were never known before.

Students' adjustment to the Islamic boarding school environment is complex and takes time. Of course, it takes a relatively long time to adapt to the existing situation, conditions, and culture, so it is not uncommon for students to experience problems that often occur with their peers during this adjustment process, namely cases of bullying, which causes students not to feel at home at the Islamic boarding school, being threatened. , disturbed, insecure, have psychological pressure, often get sick, withdraw from their environment, and so on.

Bullying is violent behavior carried out by other people in the form of psychological and physical force against children who are weaker than a group of strong people (Bork-Hüffer et al., 2020; Mahriza et al., 2020). Bullying and bullying are experiences that are often experienced by most children and adolescents (Ringdal et al., 2020). Bullying is a form of antisocial individual behavior that provides verbal and non-verbal oppressive treatment to obtain self-satisfaction (Farhan & Aziah, 2019; Salgado et al., 2020)

The occurrence of bullying is caused by an imbalance of power between the perpetrator and the victim, where the perpetrator of bullying has strength. In contrast, the victim of bullying is weaker (Ploeg et al., 2020). This imbalance is caused by different physical shapes, differences in social status, body size, power, having many friends, and so on. Meanwhile, bullying victims are the opposite of bullying perpetrators.

The bullying that occurs at the Nuruli Jadid Islamic boarding school and the An-Nawawi Islamic boarding school is part of the dynamics of tantric groups who have their roles in their activities, which include perpetratoribully, reinforcer, assistantibully, neutral, idan outsider (Muntasiroh, 2019; Susilo & Galih, 2021). Victims of bullying in Islamic boarding schools are usually caused by a lack of monitoring from adults or administrators at Islamic boarding schools (Athi', 2016). This is because the number of students is more significant than the number of existing administrators, so supervision and supervision are less than optimal. Perpetrators of bullying often do not receive appropriate punishment, so this negative behavior often repeats itself.

Considering the dangers of bullying for the dynamics of development and character formation of children, many researchers have offered several solutions related to handling bullying cases. Muntasiroh (2019), in his research, said that anticipating bullying in schools can be done by providing direction and motivation to all school components every morning at roll call events, ceremonies, warnings, and punishments. Ulya (2019), Octavia et al. (2020), and Rigby (2020) said that care teachers are needed to overcome bullying in schools and the need for anti-bullying programs established by institutions. According to Mahriza et al. (2020), this is intended as an instrumentally rational preventive step.

Furthermore, Pujiati & Wulandari (2020) and Lette (2021) added the importance of providing education about the dangers of bullying, its impacts, and prevention so that there is a mutual agreement and commitment from all school components to avoid and minimize this act of bullying.

Based on this, the Nurul Jadid Islamic Boarding School and An-Nawawi Islamic Boarding School are aware that the large number of heterogeneous students, differing in age, region, race, ethnicity, language, and so on, will be able to give rise to the seeds for the spread of bullying cases in Islamic boarding school. Therefore, Islamic boarding schools use administrators as right-hand caregivers to anticipate and handle cases of bullying so that it does not become a culture in Islamic boarding schools through the foster care system.

With the number of students reaching tens of thousands, the leadership of the Nurul Jadid Islamic Boarding School and the An-Nawawi Islamic Boarding School created and implemented a guardianship program involving senior students who were tasked with being administrators and took care of the students 24 hours a day. A foster guardian is tasked with looking after and guiding each junior student whose parents have given them all their care to be

educated as best as possible, like parents educating their children at home.

The primary duties and functions of foster carers are to guide, direct, supervise, and educate students so that they have personalities and characters that meet the expectations of all parties. This is where the foster carers act as substitutes for the student's parents, who educate and care for them during their education process at the Islamic boarding school. Of course, special skills are needed to play the role of substitute parents in caring for students, including handling cases of bullying of students, either by their peers or seniors, through an ethnoparenting approach.

Ethnoparenting as a model of parenting is a model of parenting that is developing in Indonesia. Ethnoparenting is a parenting activity based on a particular local or ethnic culture (Rachmawati, 2020). As stated, the Nurul Jadid Islamic Boarding School and the An-Nawawi Islamic Boarding School are multi-ethnic and diverse Islamic boarding schools. The issue of designing and managing life in diversity is part of the enormous task and mission undertaken by all components of the Islamic boarding school (Hosnan, 2022). The students' origins vary; differences in ethnicity, culture, customs, and viewpoints make the Nurul Jadid Islamic boarding school unique in managing its guardianship system.

The ethnoparenting approach in child care activities through the foster carer program is one concept that tries to realize this idea. Ethnoparenting, in this case, is understood as child-rearing practices based on traditions, values, philosophy, local wisdom, and customs existing in Islamic boarding schools. The practice of parenting through ethnoparenting in Islamic boarding schools in overcoming bullying is based on the value system that exists in Islamic boarding schools, which is the basis of values that are believed and must be carried out by existing personnel as a form of embodiment of local wisdom values. Through this ethnoparenting approach, foster carers can handle various types of bullying at Nurul Jadid Islamic Boarding School and the An-Nawawi Islamic Boarding School.

RESEARCH METHODS

This research was carried out using a qualitative case study type approach. A qualitative approach is used because a phenomenon or problem requires in-depth exploration. This method is needed to research specific populations or groups, identify categories that cannot be assessed, or reveal hidden information (Creswell, 2013).

In detail, data collection techniques in this research were carried out in several ways, namely: Firstly, in-depth interviews were conducted with Islamic boarding school leaders, Islamic boarding school administrators, Asatidz, foster carers, and Islamic boarding school students, who were the most important people and were considered to be able to provide complete information about the focus of the research being studied. Second, observations were carried out to

answer the research focus on patterns of handling student bullying using an ethnoparenting approach carried out by foster carers at Islamic Boarding Schools at Nurul Jadid Probolinggo and An-Nawawi Berjan Islamic Boarding Schools. Third, documentation. In this research, documentation occupies an essential position in terms of collecting data related to the philosophical framework, implementation, and foster care program services: Patterns of handling student bullying using an ethnoparenting approach at Pondok Pesantren Nurul Jadid Probolinggo and Pondok Pesantren An-Nawawi Berjan.

After the data collection process, the next step is to analyze the data. Researchers used qualitative descriptive analysis techniques in this research. Researchers describe the actual reality according to existing phenomena, entirely and in detail. Meanwhile, data analysis in this research uses interactive analysis techniques. The author uses this technique based on the interactive analysis model Miles, Huberman, and Saldana developed. After going through the data collection process, three subsequent data analysis components were carried out using this model: data condensation, data display, and drawing conclusions (drawing/verifying).

RESULTS AND DISCUSSION
Patterns of Handling Student Bullying Using Ethnoparenting Approach

Ethnoparenting is an approach to raising children that considers and integrates cultural values and local wisdom in the educational process. This term comes from "ethnic," which refers to an ethnic or cultural group, and "parenting," which means the care of children. Thus, ethnoparenting emphasizes the importance of understanding and applying local norms, values, and traditions in child-rearing practices.

The ethnoparenting approach involves awareness of the cultural context in which the child is raised. This includes understanding the value system, norms of behavior, and roles and functions in the group or society in which the child lives. This approach emphasizes that each cultural group has a unique way of educating children, and parenting strategies should reflect local wisdom.

Ethnoparenting often views local values and practices as a source of wisdom in guiding and caring for children. This can involve stories, traditions, or methods typical of a culture in children's education. This approach recognizes that effective parenting must be distinct from the cultural context in which the child grows and develops.

By implementing ethnoparenting, parents or caregivers can build closer relationships with children, understand children's needs and characteristics in more depth, and promote children's positive development through the values and traditions of the culture in which they grow up. This approach supports the sustainability of cultural values and local wisdom in the context of children's education.

The ethnoparenting approach in handling student bullying by foster carers is an exciting strategy and can have a positive impact on the Islamic boarding school environment. Ethnoparenting is an approach that considers and respects cultural values and local wisdom in educating and raising children. The following are several aspects that can be explained in the context of patterns of handling student bullying using an ethnoparenting approach:

Cultural Understanding

Foster carers who use an ethnoparenting approach will better understand the students' cultural context, including the values and norms adhered to by the community and the Islamic boarding school environment. This helps them respond to bullying cases more sensitively to the cultural and religious context that influences interactions in Islamic boarding schools.

Ability to recognize and respect cultural differences and avoid behavior or attitudes that could be considered inappropriate or degrading. Ustadz Rohmat (2023) said, "further insight into patterns of handling problems using an ethnoparenting approach and how cultural sensitivity is an integral part of the process."

Ustadzah Uswatun Hasanah (2023) added, "As foster carers at this Islamic boarding school, we are aware of the cultural richness of our students." The subject emphasized that in dealing with problems or conflicts, we try to apply an ethnoparenting approach by considering sensitivity to the values and cultural norms they adhere to.

Furthermore, Ustadzah Ma'rifatul Mahbubah (2023) said, "Cultural sensitivity is an important bridge in forming good relationships between us, as foster carers, and the students. This helps us to understand their background, get closer, and provide more appropriate support according to each individual's needs."

This approach shows a wise and proactive policy to create a safe and supportive student environment. By understanding their cultural background, as a foster carer, you can design strategies for handling bullying that are more effective and suit each individual's needs.

Engaging with cultural sensitivity can also help build strong relationships between foster carers and students. This creates an environment where students feel heard, valued, and supported. Understanding cultural differences can open the door to more effective communication and help prevent conflicts arising from ignorance or misunderstanding.

Steps such as getting closer and providing more appropriate support for each individual's needs are concrete actions that can strengthen the bond between foster carers and students. Thus, these efforts address bullying directly and help create an inclusive and culturally friendly learning environment.

It is essential to continue to promote this approach and dig deeper into understanding cultural diversity. In this way, each individual can become an

agent of positive change by creating an educational environment that is safe, supportive, and respectful of individual differences.

First, Intercultural communication: The ability to communicate effectively in intercultural situations. This includes understanding different communication norms and adapting to how people from different cultural backgrounds communicate. Second, Understanding Values and Beliefs: Understanding the differences between cultures' values, beliefs, and worldviews. This helps one to avoid conflicts that may arise due to these differences.

Local Values-Based Development

Ethnoparenting emphasizes the importance of guidance and education based on local values. In handling bullying cases, foster carers can adopt an approach that explores positive values in local culture to shape the attitudes and behavior of students, minimizing the opportunity for bullying to occur.

Ustadz M. Izzul Karim (2023) said that "local values are applied in character building to reduce bullying incidents. Cultural values that are considered positive and empowering. For example, values such as cooperation, mutual assistance, and politeness. "Then, we integrate these values in character development, teaching students the importance of respecting each other, appreciating differences, and working together."

This teaches the importance of respecting each other and appreciating differences, which is a strong foundation for preventing and overcoming bullying. By including these values in your character-building approach, you provide clear ethical guidance and help create an inclusive and supportive environment.

This step also allows students to understand their role in broader society. Cooperation and mutual aid, for example, teach the concepts of cooperation and mutual care, which can form a solid foundation for positive interpersonal relationships.

By focusing on cultural values that are considered positive, handling bullying is not only a preventive measure but also an integral part of the character education process. Through this approach, students learn to fight bullying and build the interpersonal skills necessary to establish healthy and supportive relationships.

Ustadzah Uswatun Hasanah (2023) states, "Foster guardians play an important role as guides and examples in implementing local values. We teach these values and try to apply them in daily interactions with students. We are committed to being consistent role models so students can see and absorb these positive values."

Furthermore, Ustadzah Rofiatul Munawwaroh (2023) said, "Local values-based development refers to efforts to shape students' character by paying attention to and applying the values in local culture. "In the context of handling

bullying, we try to understand local values that can form positive attitudes and reduce the potential for bullying."

Identifying and applying local values is a smart way to shape students' character and reduce potential bullying. By understanding and respecting local cultural values, you create a friendlier environment and ensure that the approach to bullying is genuinely rooted in the students' cultural realities.

Through a deep understanding of local values, efforts to deal with bullying can become more contextual and acceptable to students. This helps encourage participation and buy-in from the community, which, in turn, can strengthen the program's effectiveness.

Ustadz Ari Fuad Marzuki (2023) said, "If there is a conflict between students, we open a dialogue to understand each other's perspectives and find solutions. In this dialogue, we linked local values, such as deliberation to reach a consensus and cooperation to help each other. "In this way, conflict resolution is not only an obligation but also a shared responsibility by cultural values."

It is crucial to continuously update and evaluate the integrated local values to ensure relevance and suitability to community needs and developments. Thus, this approach is not only static but can also adapt to changes in culture and the demands of the times so that it remains effective in preventing and overcoming bullying.

Community Engagement

The ethnoparenting approach encourages community involvement in the child education and care process. Foster carers can work with the Islamic boarding school community and parents of Islamic boarding school students to create a supportive environment, ensuring that the values applied are inclusive and accepted by society.

According to Ustadz Ghullam Musholi (2023), "Community involvement means involving various parties who have an important role in students' lives, such as parents, teachers, community leaders and foster carers. These parties contribute to preventing, detecting, and handling bullying cases. Community involvement creates a strong support system to protect children from bullying."

Ustadz Umar Manshur (2023) continued the "Caring Community," which involved parents, teachers, and local community leaders. The program includes training for parents and teachers on detecting and responding to bullying. Apart from that, we also involve community leaders as resource persons to provide a deeper understanding of the impact of bullying and how to prevent it."

Ustadz Rohmat (2023) states, "Foster guardians act as facilitators in bridging communication between various parties. We support parents to actively participate, provide information about students' lives in Islamic boarding schools, and collect their input. As a liaison between Islamic boarding schools and the community, we create close cooperation for the common good."

Likewise, Ustadzah Ika Maziyah's statement (2023), "I want to invite all parties involved in children's education, especially foster carers and parents, to work together in creating a safe and supportive environment. Community involvement is not only the responsibility of Islamic boarding schools but also a shared responsibility. We can prevent and handle bullying cases more effectively with strong collaboration."

Supporting parents' active participation is a good step in building transparent and positive communication. Providing information related to student life provides parents with understanding and creates a sense of trust and openness. In this way, parents can feel more involved in students' educational development and life at the Islamic boarding school.

Efforts to solicit input from parents demonstrate a willingness to listen and consider their views. This can create an inclusive environment and build strong relationships between Islamic boarding schools and students' families.

The importance of creating close collaboration between Islamic boarding schools and communities also highlights awareness of the broad role of Islamic boarding schools in social and cultural contexts. By building close partnerships, Islamic boarding schools can more effectively meet the needs and aspirations of the surrounding community.

These steps create a strong foundation for achieving common goals, including the education and development of santri. Awareness of the importance of cooperation and open communication is a positive step in ensuring that all parties are involved and supporting the success of education in Islamic boarding schools.

Character Building

Ethnoparenting pays special attention to character education. In handling bullying, foster carers can focus on developing students' character by promoting politeness, cooperation, and mutual respect. This can help change behavior that may trigger bullying.

Ustadzah Ma'rifatulMa'rifatul Mahbubah (2023) states, "In this Islamic boarding school, we consider Character Education to be an integral part of efforts to deal with bullying. "Character Education provides a strong basis for foster carers in forming positive attitudes and behavior of students."

Ustadz Ainul Yaqin (2023) said, "Character education is integrated through various educational and coaching activities. We teach values such as honesty, fairness, cooperation, and politeness in the daily curriculum. In handling bullying, we emphasize the importance of building strong character as a preventive measure." Santri with Character" focuses on developing positive character values. This program includes workshops, group discussions, and other activities designed to stimulate understanding and practice of these character values. Foster carers ensure that character values are implemented in students' daily lives.

Ustadz Syahrul (2023) states, "We act as a consistent model. In everyday interactions, we show how to apply these character values in real action. In addition, we engage in personal mentoring, guiding students to deal with conflict positively, teaching empathy, and supporting each other." Furthermore, Ustadzah Qotrun Nada (2023) said, "Parents play a key role. We establish open communication with parents and involve them in the Character Education program. We provide guidance and resources to parents to help them implement character values at home so that there is consistency in approach between home and boarding school."

The holistic approach in the Character Education program emphasizes comprehensive character development contained in the created curriculum (Rifai et al., 2023; Misnatun & Ummah, 2023). It includes moral values, ethics, empathy, and social responsibility. This approach helps create an environment that is not only free from bullying but also supports positive growth and the formation of a good personality. Programs that address bullying focus on intervention after an incident occurs and place prevention as a crucial part of the strategy. This reflects the understanding that the best approach is to reduce the risk of bullying through character-building and awareness of the negative impacts of this behavior.

The importance of involving students in this program is an excellent step. Involving them in the learning process and discussions regarding character, ethics, and the consequences of bullying can have a more positive impact and encourage personal responsibility (Amrullah, 2023). Parental support and involvement in the Character Education program are crucial factors. Providing information and involving parents in efforts to deal with bullying creates a strong support network among all stakeholders, helping to prevent and handle bullying cases more effectively.

Efforts to continuously evaluate and update programs reflect a responsive attitude to changes and developments in the Islamic boarding school environment. This ensures that the program remains relevant and effective in the face of dynamics that may arise over time. The Character Education Program in handling bullying in Islamic boarding schools is reactive and proactive, creating an environment that supports positive growth and a deep understanding of character values. Understanding and involving various parties, including students and parents, is an essential element in the success of this program.

By integrating an ethnoparenting approach in handling bullying, foster carers can create a more harmonious educational environment that aligns with local values and strengthens students' character education. This approach involves collaboration between foster carers, the Islamic boarding school community, and parents to create a safe and supportive educational environment.

CONCLUSION

The role of foster carers in handling student bullying using an ethnoparenting approach plays a central role in creating an Islamic boarding school environment that is safe, supportive, and by local cultural values. Through a deep understanding of the cultural context of Islamic boarding schools, foster carers can become agents of change who address bullying problems effectively and strengthen identity and the sustainability of local values. The ethnoparenting approach allows foster carers to foster students more personally and based on cultural values, facilitate the formation of positive character, and create strong relationships between students and their environment.

Foster guardians, as personal companions, have essential responsibilities in carrying out the functions of supervision, guidance, and spiritual assistance. By practicing ethnoparenting, they can integrate Islamic boarding school cultural values in parenting and handling bullying. The active involvement of foster carers also opens the door to collaboration with students' parents, ensuring that ethnic values are recognized and applied consistently at various levels of education.

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