

Development of a Local Wisdom-based Religious Counseling Model in Reducing Student Bullying Behavior

Abdul Munir¹, Miswanto², Nur Arjani³

^{1,2,3}Universitas Negeri Medan, Indonesia

Abstract: *The purpose of this research is to develop a model of religious counseling based on local wisdom in reducing bullying behavior. This research is research development (Research & Development). The development model used is the ADDIE Model (analyze, design, development, implementation, evaluation). The results of the development were validated by 2 counseling experts in order to obtain validation and reliability of the local wisdom-based religious counseling model. Next, a limited trial was carried out through experiments on 10 (ten) bullying students. The instruments used were expert validation sheets, questionnaires about bullying behavior, and student response questionnaires about the local wisdom-based religious counseling they received. Data were analyzed using qualitative and quantitative descriptive analysis techniques. The results of the validation test by 2 (two) counseling experts were categorized as good (75%). Notes and suggestions for improvement include highlighting religious values and local wisdom and telling more folklore related to friendship. Furthermore, based on input and comments from the 2 counseling experts, a revision of the religious counseling model based on local wisdom was carried out in phase I. The implementation phase will end with an evaluation, namely revision in phase II. Based on the data from the trial results through experiments on bullying students, the result was a reduction in bullying behavior with a difference in pretest and posttest scores of 52%. Then tested through the Wilcoxon test, obtained a significant value of 0.005 less than 0.05, it means that there is a significant difference between the pretest and posttest values. Students' responses to the local wisdom-based religious counseling that they attended were generally categorized as fun, interesting, clear and easy to understand. Overall, it can be concluded that the developed local wisdom-based religious counseling model is able to reduce student bullying behavior.*

Keywords: *Development; religious counseling; local wisdom; reducing bullying behavior.*

I. Introduction

As an integral part of education in Indonesia, religious counseling combined with local wisdom is expected to play a role in helping individuals face problems in Indonesian society. It becomes important to play counseling as a way of formation of the individual as a whole as an Indonesian human being. As a nation rich in religious and cultural values, Indonesia should also strengthen various lines with Indonesian characteristics. In comparison, religious and cultural humility, as part of the counselor's orientation, can help form strong working alliances with counsees of different religions and cultures (DeBlaere et al., 2019). The proposed intervention strategy focuses on developing individual identity for more effective decision making and authentic living.

Counselor multicultural competence is also an important part of providing counseling services (Greene, 2018). Consideration of an ethical conflict between religious and cultural values is a consideration for developing local wisdom-based religious counseling (Delpechitre & Baker, 2017). Multicultural competence must be possessed by counselors in providing services to counsees to reduce resistance in efforts to change counselee's attitudes, ways of thinking and behavior (Sue & Sue, 2016). In the context of Indonesia with the diversity of society people, the most rational choice is to develop religious counseling based on local wisdom that includes religious and cultural values, especially value-rich *ma* as the answer to the challenge.

Some counseling experts claim that no matter how strong the skill con-Interference that is controlled by the counselor will not be effective if religious and cultural empathy does not appear in the counseling process. Religion and Local wisdom (culture) is an important element that has the potential to be implemented in the counseling model. Religious values and local wisdom are expected to increase the effectiveness of the implementation of the counseling model. Religious values and local wisdom can be a menu element If the counselee's acceptance of the counseling interventions is carried out, so that the counseling process will be meaningful to the counselee.

According to Rangks (2016) counseling with religious values combined with local wisdom has proven to be effectively implemented to overcome problems in-experienced by someone. Some literature mentions that Indige counseling nous which prioritizes the optimization of local wisdom in the midst of Indonesian society which has a variety of religions, cultures and ethnicities.

Local wisdom is a community culture that has been created by the ancestors and becomes a legacy for their children and grandchildren and as a tool to control people's behavior. Values that are considered as tools of social control are also considered se as religious values that guide human life. Meanwhile, values that are not in accordance with religious values and local wisdom are considered by the community as individuals who cannot appreciate values.

The values that are used as the benchmark for local wisdom in society have long evolved in society and the environment and have experienced several periods of generation to generation. With social changes in society, local wisdom is almost forgotten by today's society and almost forgotten by history in its presence. Age of ancestors, wisdom lo kal is formed by the customs and traditions of the community, so it can be said as a pro cultural bath.

Religious and cultural values also contain noble values that every citizen needs to have, for example tolerance, empathy, helping selflessly, manners (politeness in speaking and behaving), being able to Yes, able to adapt to the situation and conditions around. Some of these attitudes are positive attitudes that every human being needs to have in order to prepare them to live in the midst of a society of various religions and cultures (Maulana, 2014). These values are a source of te value It has long been owned by the community but is sometimes forgotten in the con process alternating.

Based on the discussion above, it can be understood that elements of religion and local wisdom are important to note in order to increase the effectiveness of the counseling model itself. The local wisdom-based religious counseling model can use local religious and cultural values according to where the counselor and counselee live. Counselors need to have an awareness of the importance of combining religious values and local wisdom in counselling. Creativity is also a tune tutan, because without the creativity of the counselor, the combination of religious values and local wisdom in counseling will not be realized.

Requires an innovative mind from a counselor to bring himself to be a solutive person and can help counselees design a solution so that they avoid or get rid of problems that are shackled his. The challenges above are clearly shown by the various problems that arise in students. Various problems arose which became the impact of the failure stable students manage their emotions, one of the student problems is bullying behavior (bullying).

Bullying behavior can be interpreted as student actions that will eventually even become a person who is most capable of winning with other students, so they are willing to hurt other teenagers either intentionally or unintentionally. Bullying behavior is a form of anarchist behavior carried out by students identical to a group of students who want to injure or swallow and kill his opponent with violence using sharp objects such as knives, arrows and others. Even now has a lot of melee and the victim died because of this case.

This bullying behavior becomes a problem that arises without a cause, there are main factors that cause the emergence of bullying behavior. One of the main elements that causes students to engage in bullying behavior is inability of students to think when faced with certain situations. This condition is what drives students to have difficulty controlling their emotions so that they hurt others both verbally and non-verbally.

One of the efforts made by counselors to overcome this problem of bullying behavior is to apply religious counseling based on local wisdom. This local wisdom-based religious counseling process encourages students to think, so that the notion of hurting other students either intentionally or unintentionally can be avoided. The proposed local wisdom-based religious counseling model will describe the counseling process that will be carried out to do a counselor for men to encourage and train students to think about stopping bullying to other students.

Based on the background and identification of the problems that have been described previously, it is necessary to formulate the problem, namely "does the development of a local wisdom-based religious counseling model can reduce student bullying behavior?" While the hypothesis is developing a model of religious counseling based on local wisdom base can reduce student bullying behavior.

II. Research Method

This research is a research development (Research & Development) model of ADDIE (Yong, et al, 2012). This model consists of 5 stages, namely analysis, design, development, implementation and evaluation.

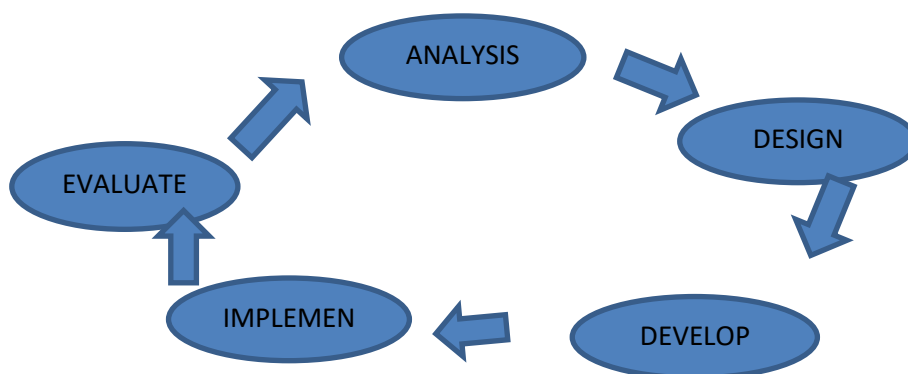


Figure 1.

Table 1. Indicator

No.	Stages	<i>Indicator</i>
1	Analysis of needs & determine the problem	Theoretical studies on research problems related to actual information that occurs in the field, literature reviews, FGDs with ten experts regarding bullying behavior and religious counseling based on local wisdom.
2	Design	Producing prototypes in the form of books and counseling guides based on religious values and local wisdom values in reducing bullying behavior. The design of the local wisdom-based religious counseling model includes the objectives of local wisdom-based religious counseling, task analysis and assessment criteria according to the objectives of local wisdom-based religious counseling which are expected to get input from the Forum Group Discussion (FGD) with experts on bullying behavior. Rante design of a local wisdom-based religious counseling model designed in the form of a guidebook containing: Chapter I: Introduction consists of: rationale, goals, target users, the role of counselor and counselee; Chapter II: Theoretical study consists of: A. Bullying: 1) the concept of bullying behavior, 2) Forms of bullying behavior, 3) dimensions of bullying behavior, 4) factors of bullying behavior, B. Religious counseling, and C. Counseling local wisdom-based religion; Chapter III: Guidelines for the Counseling Process, consisting of: Instructions General Jurisprudence, Special Instructions, Counseling Sessions, and Skenario Counseling religion based on local wisdom
3	Development	The counseling model developed includes the following 6 stages: (1) rational counseling model; (2) exploring the root causes of bullying behavior; (3) reflection on the phenomenon of bullying behavior from various perspectives; (4) teach looking for alternative fairies bullying behavior; (5) looking for different forms of bullying and bullying behavior langright; and (6) evaluation and follow-up of thoughts, feelings, and behaviors.
4	Implementation	The product of the local wisdom-based religious counseling model that has been produced is then tested by experts, namely 2 counseling experts, and 2 cultural experts, so that the validity and reliability in a measurable and testable way.
5	Evaluation	conducted by conducting limited experiments to 10 (ten) students who behave bullying.

The working mechanism of the local wisdom-based religious counseling model is a form of training that is carried out by the counselor to the counselee and is carried out in 6 meetings, but the counselee can also carry out outside the counseling session, so that the counselee is able to understand internalize ways of thinking that can erode the counselee's desire to hurt others both verbally and nonverbally. Thoughts that can encourage students to live life according to their wishes and choices their own and also assessed by themselves, so that student life can grow better and more constructive (Hill, 2007).

The stages of religious counseling based on local wisdom will be tested by 2 (two) counseling experts. While the test subjects through the candy is done to 10 students who bully. The type of data taken is data from the validation of 2 counseling experts, bullying behavior questionnaire data, and student response data about religion-based counseling services. The local information they have received. Data analysis techniques using my technique allitative and quantitative descriptive.

III. Result and Discussion

3.1 Analysis Stage

The analysis phase is the stage where the researcher looks for relevant problems-connection with bullying behavior of students who have been served by guidance and counseling teachers (BK). Activities carried out at this stage are observations of students and also interviews with guidance and counseling teachers. As for the results of observation-vasi on students and interviews with BK teachers there are several things that are discussed-find, among other things:

- 1) The number of students in one class is 35 people,
- 2) Of the 35 students, there were 10 students who displayed bullying behavior towards other students, both verbally and nonverbally.
- 3) Bullying behavior by students tends to be considered normal.

Based on the results of the problem analysis, there were several problems that were found, namely students bullying arbitrarily (both verbally and nonverbally) to other students, so that students who were victims of bullying felt restless and wanted that bullying behavior would not happen again at school.

Based on interviews conducted with counseling teachers, to overcome perthis bullying behavior problem, it is necessary to have a counseling model that can overcome themduction of the bullying behavior. With this counseling model, it is hoped that there will be no more students bullying other students and there will be peaceful and peaceful conditions among students at school. For this reason, efforts should be made to develop counseling models, one of which is a religious counseling model based on local wisdom in reducing student bullying behavior.

3.2 Design Stage

This stage is the stage of the design process (design) of a local wisdom-based religious counseling model. In designing the counseling model, it takes sedesign sketches to help the process of religious counseling based on local wisdom. The sketch is outlined in a working mechanism of the counseling. There isThe sketch of the mechanism of action developed in this study is as follows:

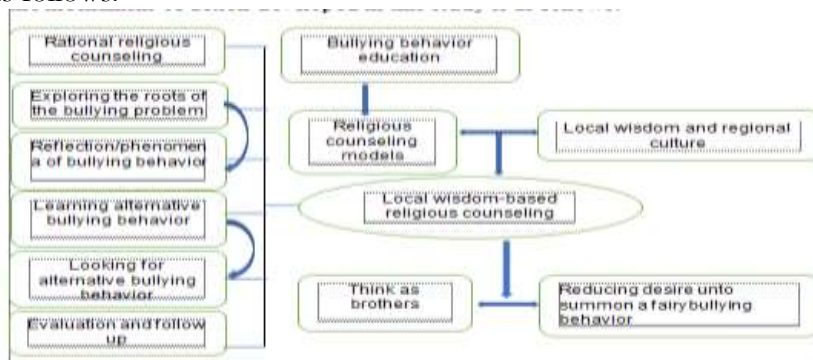


Figure 2

The product design is a counseling model guidance design per a blend of religion and local wisdom in an effort to make it easier for counseling teachers to conduct counseling for bullying students. This counseling model is the result of the development the initial stage of development which will then be tested for validation (feasibility) and reliability. The following is an overview of the results of pemem This initial product development is in the form of a guide to a model of religious counseling based on local wisdom which contains 3 (three) chapters includes:

- 1 Chapter I: Introduction consists of: rationale, goals, target users, the role of counselor and counselee;
- 2 Chapter II: Theoretical study consists of: A. Bullying: 1) the concept of bullying behavior, 2) Forms of bullying behavior, 3) dimensions of bullying behavior, 4) factors that influence bullying behavior, B. Religious counseling, and C Local wisdom-based counseling;
- 3 Chapter III: Counseling Process Guidelines, consisting of: General Instructions, Special Instructions, Sethe Counseling, and Religious Counseling Scenario based on local wisdom.

3.3 Development

The development stage of a local wisdom-based religious counseling model in reducing bullying behavior includes the following 6 stages: (1) rational religious counseling based on local wisdom; (2) exploring the root causes of bullying behavior; (3) pheno reflection address bullying behavior from various perspectives; (4) teach and find altersnative bullying behavior; (5) look for different forms of bullying behavior and try to eliminate them; and (6) evaluation and follow-up of thoughts, feelings, and behaviors. The following will describe the implementation of the 6 stages of the general process of the concept modelling religion berthe basis of local wisdom to reduce student bullying behavior as follows:

Meeting 1: The rational model of religious counseling based on local wisdom includes **coup:**

- 1) The counselor greets and thanks the counselee for coming to meet the counselor and greet them enthusiastically and enthusiastically and pray.
- 2) Fostering good relations with students by asking how they are doing, and then giving ice breaking.
- 3) Ask students about their readiness to participate in counselling.
- 4) The counselor describes the intent and purpose of inviting the counselee to a counseling session.
- 5) The counselor asks the counselee to write a sheet of willingness to accept-follow the local wisdom-based religious counseling service.
- 6) The counselor and the counselee agree on the rules during the counseling session.
- 7) The counselor identifies the location of the problems experienced by the counselee.
- 8) The counselor encourages the counselee to conclude the results of counseling meeting 1 and the counselor provides feedback.
- 9) The counselor encourages the counselee to fill out the counseling reflection journal meeting I.
- 10) The counselor closes counseling meeting I.

Meeting 2: Exploring the root causes of bullying

- 1) The counselor greets and thanks the counselee for coming to meet the counselor and greet them enthusiastically and enthusiastically and pray.
- 2) Fostering good relations with students by asking how they are doing, and then giving ice breaking.
- 3) Ask students about their readiness to attend counselling.

- 4) The counselor describes the intent and purpose of inviting the counselee to a counseling session.
- 5) The counselor encourages the counselee to reflect on meeting counseling 1.
- 6) The counselor explains the description of counseling meeting 2.
- 7) The counselor asks for clarity on the counselee's problems and contributing factors the chapter.
- 8) The counselor encourages the counselee to conclude the 2nd meeting counseling meeting.
- 9) The counselor asks the counselee to fill out a self-reflection journal sheet.
- 10) The counselor makes an agreement to meet with the counselee at meeting 3 and closes the counseling meeting.

Meeting 3: Reflection on the phenomenon of bullying behavior from verbal perspective.

- 1) The counselor greets and thanks the counselee for coming to meet the counselor and greet them enthusiastically and enthusiastically and pray.
- 2) Fostering good relations with students by asking how they are doing, and then giving ice breaking.
- 3) Ask students about their readiness to participate in counselling.
- 4) The counselor describes the intent and purpose of inviting the counselee to a counseling session.
- 5) The counselor encourages the counselee to reflect on meeting counseling 2.
- 6) The counselor explains the description of counseling meeting 3.
- 7) The counselor shows an example of an event (folklore) that has the potential to lead to bullying behavior.
- 8) The counselor invites students to discuss folklore that is read from various perspectives, including the counselee's instincts when in situations in folklore.
- 9) The counselor concludes the counseling meeting and provides feedback.
- 10) The counselor asks the counselee to fill out a self-reflection journal.
- 11) The counselor makes an agreement to meet with the counselee at meeting 4 and closes the counseling meeting.

Meeting 4: Teaching and looking for alternatives to bullying behavior

- 1) The counselor greets and thanks the counselee for coming to meet the counselor and greet them enthusiastically and enthusiastically and pray.
- 2) Fostering good relations with students by asking how they are doing, and then giving ice breaking.
- 3) Ask students about their readiness to participate in counselling.
- 4) The counselor describes the intent and purpose of inviting the counselee to a counseling session.
- 5) The counselor asks the counselee's readiness in the counseling session.
- 6) The counselor encourages the counselee to reflect on counseling meetings 3.
- 7) The counselor explains the description of counseling meeting 4
- 8) The counselor shows the counselee's instinctive thinking about the folklore discussed at meeting 3.
- 9) The counselor encourages the counselee to seek thoughts about brotherhood in case situations that are exemplified as resistance to the counselee's destructive thought instincts.
- 10) The counselor concludes the counseling meeting and gives the umpan back.
- 11) The counselor asks the counselee to write a self-reflection journal
- 12) The counselor ends counseling activities at meeting 4.

Meeting 5: Looking for different forms of bullying behavior and co-ba remove it

- 1) The counselor greets and thanks the counselee for coming to meet the counselor and greet them enthusiastically and enthusiastically and pray.
- 2) Fostering good relations with students by asking how they are doing, and then giving ice breaking.
- 3) Ask students about their readiness to participate in counselling.
- 4) The counselor describes the intent and purpose of inviting the counselee to a counseling session.
- 5) The counselor asks the counselee's readiness in the counseling session meeting 5.
- 6) The counselor encourages the counselee to reflect on counseling meetings 4.
- 7) The counselor explains the description of counseling meeting 5.
- 8) The counselor confirms the clarity of the problem and the counselee's factors in bullying behavior.
- 9) The counselor encourages the counselee to look for different forms of the counselee's destructive thoughts, namely the thoughts of brothers and sisters towards the problem situation they are experiencing.
- 10) The counselor encourages the counselee to conclude meeting 5.
- 11) The counselor asks the counselee to write a self-reflection journal.
- 12) The counselor ends the counseling meeting 5.

Meeting 6: Evaluation and follow-up

- 1) The counselor greets and thanks the counselee for coming to meet the counselor and greet them enthusiastically and enthusiastically and pray.
- 2) Fostering good relations with students by asking how they are doing, and then giving ice breaking.
- 3) Ask students about their readiness to participate in counselling.
- 4) The counselor describes the intent and purpose of inviting the counselee to a counseling session.
- 5) The counselor asks the counselee's readiness in the meeting counseling session 6
- 6) The counselor encourages the counselee to reflect on meeting counseling 5.
- 7) The counselor explains the description of religious counseling at meeting 6.
- 8) The counselor identifies the counselee's efforts to reduce bullying behavior and its barriers.
- 9) The counselor encourages the counselee to explain possible action plans to be taken if these obstacles arise.
- 10) The counselor provides feedback and concludes counseling activities at meeting 6.
- 11) The counselor asks the counselee to fill out a self-reflection journal sheet.
- 12) The counselor closes the 6th counseling meeting.

3.4 Implementation

After the local wisdom-based religious counseling model was developed, selanThe next step is implemented by conducting a feasibility test (validation). Valiyour tieThe counseling process that was developed was carried out by 2 (two) consultant experts-alternating. The validation is as illustrated in the following table:

Table 2

No	Aspect	Indicator	reviewer	
			1	2
1	eligibility of counseling content	1 Counseling coverage with bullying behavior	1	2
		2 The link between religious counselinglocal wisdom base with bullying behavior	1	1

		3. The relevance of the goals of religion-based counseling toward local community to reduce bullying behavior	2	2
		4. Material suitability of local wisdom-based religious counseling services by reducing bullying behavior	1	2
2	material accuracy	5. The truth and accuracy of the concept 6. The truth and accuracy of the theory	2 1	2 2
3	presentation component	7. Counseling service quality 8. Encourage students to understand the content of the service 9. Stimulate student participation. 10. Systematic/sequence/logic flow 11. Easy for students to understand	1 1 1 1 1	1 1 1 2 2
4	language aspect	12. The language used is easy for students to understand 13. Not ambiguous (ambiguous)	1 1	1 1
5	service suitability	14. The suitability of counseling services by reducing bullying behavior. 15. Suitability of counseling services for individuals/groups 16. The effectiveness of counseling services used 17. Effective and efficient in the development of counseling models 18. Creativity and ideas 19. Communicative (on target and acceptable to target desires)	1 1 1 1 1 2	2 1 2 2 2 2
	service quality	20. Usability (easy to use and simple to operate 21. Reusable (part/all of this model can be reused for the development of other counseling services)	1 1	2 1
	comments and suggestions	22. Comment 23. Suggestion		
Total			24	34

The conclusion from the validation results of the 2 (two) counseling experts stated above, it can be concluded that the two counseling experts are of the view that religious counseling based on local wisdom can be categorized as good (75%). One expert stated that 18 indicators were very good and 3 indicators were good, and another counseling expert stated that 8 indicators were very good and 13 good indicators. In addition, comments and suggestions for improvement are to highlight religious values and local wisdom and tell more folklore related to friendship. SelanIn addition, based on input and comments from these 2 counseling experts, the revision of the phase I of the religious counseling model based on local wisdom was carried out.

3.5 Evaluation Stage

The implementation phase will end with an evaluation, namely the revision of phase II which is carried out based on data from limited trial results through experiments on bullying students. This limited trial was conducted on 10 bullying students as an implementation of the local wisdom-based religious counseling model which was revised in phase I which was a revision of 2 counseling experts. Test this onlodo in an effort to find out and understand

changes in bullying behavior have received service conreligious alternating based on local wisdom that students receive. Beginning with conducting a pretest (a bullying behavior questionnaire), after that treatment (religious counseling based on local wisdom) and ending with a posttest (anger).ket bullying behavior). The results of the trials are limited as tarattached in the following table:

Table 3

No	Aspect	Indicator	Answer		% Change
			Pretest	Posttest	
1	Direct physical contact	1. hit,	36	13	58
		2. push,	34	18	40
		3. bite,	36	16	50
		4. mangrab,	36	17.	48
		5. harvestdang,	33	14	48
		6. locked in the room	33	13	50
		7. pinch,	36	16	50
		8. searchkar	35	16	48
		9. squeeze	36	12	60
		10. merusack	34	13	58
2	Direct verbal contact	1. threaten,	33	13	50
		2. humiliate,	33	13	50
		3. condescending	31	14	48
		4. bother,	32	13	48
		5. give panggila name	27	15	30
		6. criticize / ridicule			
		7. cursing,	32	15	43
		8. spread gossip	34	15	48
		35	15	40	
3	Direct non-verbal behavior	1. look cynically,	39	15	60
		2. stick out libye,	37	17	50
		3. addput on a condescending facial expression,	35	17	45
		4. taunt/methreaten	34	16	45
4	Indirect non-verbal behavior	1. hush	32	14	45
		2. cheatpersa lasi-resistance	32	13	48
		3. deliberately isolating or ignoringright	34	13	53
		4. wheezesend anonymous letters.	36	16	50
Total			885	383	52 %

From the table above, it can be concluded that the change in bullying behavior has reached a percentage change of 52 (good enough). Then tested through the Wilcoxon test, there was a decrease in the pretest score to the posttest score and a significant value of 0.005 was obtained which was less than 0.05, meaning that there was a significant difference between the pretest and posttest scores (results of analysis attached).

The list of pretest values that were carried out before the implementation of the research menunshow that the class average reached a score of 88.5. This value illustrates that student bullying behavior is high. Furthermore, the average post-test obtained a total score of 38.3 (low). There appears to be a reduction in bullying behavioringstudents reached a percentage of 52%. As seen in the following figure:

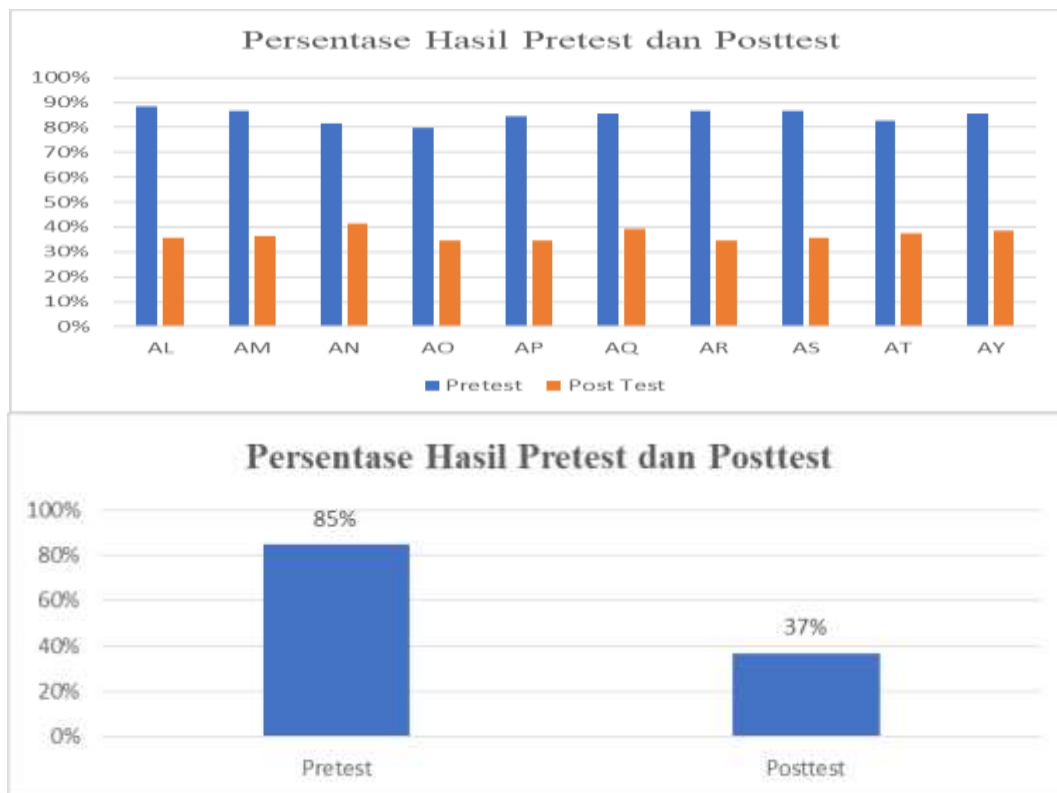


Figure 3

Next, a questionnaire was distributed regarding the students' responses the local wisdom-based religious counseling they received, can be explained in the following table:

Table 4.

No.	Statement	1	2	3	4	5	6	7	8	9	10
1	Interest in the appearance of guidance and counseling teachers in implementing local wisdom-based religious counseling services	yes	yes	yes	yes	yes	yes	yes	yes	yes	yes
2	Feel happy if the supervising teacher provides religious counseling based on local wisdom	yes	yes	yes	yes	yes	yes	yes	yes	yes	yes
3	Given the opportunity to ask questions if there are difficulties in understanding	yes	yes	yes	yes	yes	yes	yes	yes	yes	yes
	The teacher's responses to student questions are quite interesting and engaging.	yes	yes	yes	yes	yes	yes	yes	yes	yes	yes

4	What was conveyed by the guidance and counseling teacher daIn religious counseling services based on local wisdom, it can touch students' feelings	yes	yes	yes	yes	yes	yes	yes	yes	yes	yes
5	The material presented is easy to understand	yes	yes	yes	yes	yes	yes	yes	yes	yes	yes
6	Provide learning opportunities	yes	yes	yes	yes	yes	yes	yes	yes	yes	yes
7	Simple and alluring	yes	yes	yes	yes	yes	yes	yes	yes	yes	yes
8	Quality and motivation	yes	yes	yes	yes	yes	yes	yes	yes	yes	yes

From evaluation to student responses, the results are categorized that they feel happy, interesting, clear and easy to understand.

3.6 Discussion

Based on the presentation of this development research, results have been obtained that are the goal of developing a local wisdom-based religious counseling model in reducing student bullying behavior. This development uses the ADDIE model which consists of 5 (five) stages, namely: (1) Analysis; (2) Design; (3) Development; (4) Implementation; (5) Evaluation.

The first stage is the analysis stage which consists of 2 stages, namely the Needs Assessment in the form of an analysis of the state of the field and students who behave in bullying which is the subject of the development of a model of religious counseling based on local wisdom.

The second stage is Design which is the stage of designing a local wisdom-based religious counseling model which includes the following 6 stages: (1) a rational model of local wisdom-based religious counseling; (2) exploring the root causes of bullying behavior; (3) reflection on the phenomenon of bullying behavior from various perspectives; (4) teach and look for alternatives to bullying behavior; (5) look for different forms of bullying behavior and eliminate them; and (6) evaluation and follow-up of thoughts, feelings, and behaviors. The six stages above are described in the form of a guide. The guide contains 3 chapters, namely: Chapter I: Pendaupstream consists of: rationale, goals, target users, the role of counselor and counselee; Chapter II: Theoretical study consists of: A. Bullying: 1) the concept of bullying behavior, 2) Forms of bullying behavior, 3) dimensions of bullying behavior, 4) factors of bullying behavior, B. Religious counseling, and C. Counseling local wisdom-based religion; Chapter III: Guidance on the Counseling Process, consisting of: General Instructions, Specific Instructions, and Scenarios of Local Wisdom-Based Religious Counseling.

The third stage is Development. This development stage is the stage of creating and developing a local wisdom-based religious counseling model. After the counseling model is developed, then the fourth stage is implementation. At this stage, after the local wisdom-based religious counseling model has been developed, a feasibility test (validation) is then carried out. The feasibility test (validation) of the developed local wisdom-based religious counseling model was carried out by 2 (two) counseling experts. The conclusion of the feasibility test (validation) concludes that the category is feasible and good.

The fifth stage is evaluation. The evaluation of the development was carried out through limited trials through experiments on 10 students who behaved in bullying. The evaluation provides data that describes the quality of the counseling services, which are categorized as fun, interesting, clear and easily understood by students.

Bullying behavior is one of the problems that until now has not been resolved. Even the forms of bullying behavior problems are increasingly complex. This bullying behavior is easier for students to do because students do not have big worries about the direct impact of their bullying behavior. The concept of conventional aggressive behavior is only based on behavior that hurts other people directly, both physically and non-physically. However, with the emergence of social aggressiveness, this behavior is not only carried out directly to hurt others, but also indirectly. An example is to silence the hated person with tucertain juan.

The problem of bullying behavior can be suppressed by implementing itmentationthe model of religious counseling based on local wisdom. The purpose of this local wisdom-based religious counseling model is to create awareness of thoughts and feelings in individuals so that these thought processes can suppress individual desires to behave in bullying. They will look for alternative behaviors that are more constructive when their urge to bully is high.

The model of religious counseling is combined with local wisdom with the aim of increasing its effectiveness, especially in reducing bullying behavior. Elements of religion and local wisdom can be a support for kebercounselee's acceptance of counseling interventions, so that the counseling process will be meaningful for the counselee. The local wisdom-based religious counseling model canuse local religious and cultural values according to the area where the counselor and counselee live. Counselors need to have creativity and awareness about the importance of integrating local religious and cultural values in counselling.

IV. Conclusion

1. The local wisdom-based religious counseling model in reducing bullying behavior developed using the ADDIE model includes a step-by-step process which includes analysis, design, development, implemplementation, and evaluation.
2. Based on the results of the feasibility test (validation) of local wisdom-based religious counseling in reducing bullying behavior by 2 counseling experts, it can be categorized that this counseling is valid (valid) to use.
3. Based on the results of a limited trial of 10 bullying students through experiments, it can be stated that there is a change in bullying behavior reaching a percentage of 52 (good enough). Then tested through the Wilcoxon test, there was a decrease in the pretest score to the posttest score and a significant value of 0.005 was obtained which was less than 0.05, meaning that there was a significant difference between the pretest and posttest scores.
4. The list of pretest values that were carried out before the implementation of the research menun show that the class average reached a score of 88.5. This value illustrates that student bullying behavior is high. Furthermore, the average post-test obtained a total score of 38.3 (low). It appears that there is a decrease (reduction) in student bullying behavior reaching a percentage of 52%.
5. Based on the students' responses, it can be concluded that the local wisdom-based religious counseling services that they follow are categorized as happy, interesting, clear, easy to understand.

References

- Coloroso, B. (2007). *The Bullying, The Bullied, and The Bystander*. New York: HarperCollins.
- Corey, G. (2015). *Theory and practice of counseling and psychotherapy*.
- Cormier, S., Nurius, P. S., & Osborn, C. J. (2008). *Interviewing and Change Strategies for Helpers: Fundamental Skills and Cognitive Behavioral Interventions*, 6th. Cengage Learning.
- DeBlaere, C., Shodiya-Zeumalt, S., Hinger, C., Cobourne, L., Davis, D. E., Zelaya, D. G., ... Owen, J. (2019). Cultural Humility with Religious and Spiritually Diverse Women of Color Clients: A Psychometric Analysis. *Journal of Psychology and Theology*, 47(2), 87–99. <https://doi.org/10.1177/0091647119837016>
- Delpechitre, D., & Baker, D. S. (2017). Cross-Cultural Selling: Examining the Importance of Cultural Intelligence in Sales Education. *Journal of Marketing Education*, 39(2), 94–108. <https://doi.org/10.1177/0273475317710060>
- Greene, J. H. (2018). The Multicultural School Counseling Behavior Scale: Development, Psychometrics, and Use. *Professional School Counseling*, 22(1), 2156759X1881668. <https://doi.org/10.1177/2156759x1881668>
- Hidayah, R., Andriyani, I. P., & Widhanarto, G. P. (2017). Freedom Material in Peace Education Based-Local-Wisdom as Hidden Curriculum. 9th International Conference for Science Educators and Teachers (ICSET 2017).
- Hill, N. (2007). *Grow rich! With Peace of mind*. Penguin.
- Hill, N. (2007). *Grow rich! With Peace of mind*. Penguin.
- Lee, A. (2010). *How to Grow Great Kids*. Oxford: HowTo Content.
- Lee, C. C. (2014). Multicultural issues in counseling: New approaches to diversity.
- Lee, Y.-C., Lin, Y.-C., Huang, C.-L., & Fredrickson, B. L. (2013). The construct and measurement of peace of mind. *Journal of Happiness Studies*, 14(2), 571–590.
- Maulana, M.A. 2014. Model Bimbingan Kelompok Berbasis Budaya Jawa Dengan Teknik Permainan Untuk Meningkatkan Interaksi Sosial Siswa SMP Kota Semarang. *Jurnal Bimbingan Konseling agama*, 90-96.
- Navarro-Castro, L., & Nario-Galace, J. (2010). Peace education: A pathway to the culture of peace. Center for Peace Education, Miriam College.
- Pederson, P. B., Lonner, W. J., Draguns, J. G., Trimble, J. E., & Scharron-Del Rio, M. R. (2017). *Counseling Across Cultures Seventh Edition*. In *Introduction to the Counseling Profession: Seventh Edition*. <https://doi.org/10.4324/9781315537061>
- Rangka, I. B. (2016). *Konseling agama lisasi Peran Konselor Melalui Pemanfaatan Berbagai Pendekatan Dan Terapi Dalam Pelayanan Konseling agama*, 19– 20.
- Ratu, B., Misnah, M., & Amirullah, M. (2019). Peace Education Based on Local Wisdom Nosarara Nosabatutu. *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling*, 3(2), 106–118.
- Sharf, R. S. (2015). *Theories of psychotherapy & counseling: Concepts and cases*. Cengage Learning.
- Sommers-Flanagan, J., & Sommers-Flanagan, R. (2018). *Counseling and psychotherapy theories in context and practice: Skills, strategies, and techniques*.
- Sue, D. W., & Sue, D. (2016). *Counseling the Culturally Diverse: Theory and Practice 7th edition*. New Jersey: Wiley and Sons.