

Cross Cultural Counseling on Conflict Resolution in Early Children

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Abstrak

Konflik pada masa perkembangan anak dapat terjadi ketika anak telah memiliki kesadaran bahwa dirinya merupakan bagian dari sebuah kelompok. Konflik ini muncul pada interaksi antar anak dan membutuhkan konseling dari orang dewasa untuk dapat mengajarkan kepada mereka cara menyelesaikan konflik tersebut. Dalam Masyarakat yang multikultur, penyelesaian konflik bisa jadi berbeda-beda. Anak usia dini dan pendidik di Lembaga PAUD kota Pangkalpinang berasal dari berbagai etnis diantaranya adalah suku Melayu, Cina, Jawa, Sunda, dan Bugis. Penelitian ini bertujuan ingin mengetahui pelaksanaan cross cultural Counseling dalam resolusi konflik pada anak di PAUD di Kota Pangkalpinang. Penelitian ini merupakan penelitian lapangan yang menggunakan metode penelitian deskriptif kualitatif dengan pendekatan teori konseling lintas budaya. Pengumpulan data dilakukan dengan wawancara pada 10 pendidik dan observasi pada 10 lembaga selama satu bulan pada proses pembelajaran. Hasil penelitian ini menunjukkan bahwa pendidik di PAUD Pangkalpinang telah memberikan bimbingan konseling cross cultural secara terintegrasi dengan proses pembelajaran di TK/RA. Dalam proses bimbingan tersebut, pendidik memahami nilai-nilai yang dianut peserta didik yang memiliki budaya yang berbeda. Pendidik melakukan bimbingan dengan cara menasehati serta sounding pada anak-anak mengenai perbedaan nilai-nilai budaya yang ada di Indonesia

Kata Kunci: Konseling Lintas Budaya, Anak Usia Dini

Abstract

Conflict during a child's development can occur when the child has the awareness that he is part of a group. This conflict arises in interactions between children and requires counseling from adults to be able to teach them how to resolve the conflict. In a multicultural society, conflict resolution can be different. Early childhood children and educators at PAUD Institutions in the city of Pangkalpinang come from various ethnicities including Malay, Chinese, Javanese, Sundanese and Bugis. This research aims to find out the implementation of cross cultural counseling in conflict resolution for children in PAUD in Pangkalpinang City. This research is field research using qualitative descriptive research methods with a cross-cultural counseling theory approach. Data collection was carried out by interviewing 10 educators and observing for two months the learning process from five PAUD institutions in Pangkalpinang City. The results of this research show that educators at PAUD Pangkalpinang have provided integrated cross-cultural counseling with the learning process in TK/RA. In the guidance process, educators understand the values held by students who have different cultures. Educators provide guidance by advising and listening to children about the differences in cultural values that exist in Indonesia.

Keywords: Cross Culture Counseling, Early Childhood Education

INTRODUCTION

Early Childhood Education (PAUD) is education that serves children aged 0 to 6 years as an effort to nurture and prepare children for the next stage of education. According to Montessori (Montessori, 2013) education at this time is a means of providing assistance to children's lives and helping their development process. So this age is the right age to be able to develop all aspects of a child's development.

Development is a change in the functional aspect. According to Yusuf Syamsu (Syamsu, 2001) development is the change experienced by an individual towards his level of maturity or maturity. Aspects of early childhood development according to Ahmad Susanto (Susanto, 2014) include physical development, language development, social development, cognitive/intelligence development, and moral development. All of these aspects develop in interconnectedness within the child.

In developing all aspects of development, children need people closest to them in their life environment. At home with family and parents, at school with educators and in the community with peers. These closest people will have a big influence on every aspect of a child's development. Jolene L. Roehlkepartain and Nancy Leffert (Leffert, 2005) call them supporting assets in child development. Ki Hajar Dewantoro (Suwahyu, 2018) describes it in an educational trilogy, namely 3 environments that have a big influence on children's development.

Because there are at least 3 environments that surround a child's development, it is possible for cultural differences to emerge that accompany the child's development. In these different cultures, children will gain many points of view that influence the child's problem solving patterns later. In a study conducted by Joan E. Test (Test, 2006) which examined two different cultures between educators in America and educators in Sweden regarding handling conflict in children, it came to the conclusion that the handling of conflict by educators differed according to culture. Joan noted that when American educators break up children who are fighting over toys, they will give the toy to the first one who holds it. This reflects the rules in American culture regarding first ownership, namely the person who owns the first object has the right to own it. Meanwhile, in the same case, Swedish educators are more likely to guide towards sharing toys with **friends, because the value of solidarity is important in their culture.**

This is an example of handling conflict resolution in PAUD institutions. In the Indonesian English Dictionary, Longman Dictionary, the term resolution comes from the English word solve, which means solving or resolving a problem. The word 'Re' in the word resolve shows that the act of resolving is done repeatedly. Meanwhile, conflict also comes from English, namely from the word conflict which means dispute or conflict. Here it can be interpreted that resolution is the act of resolving a problem repeatedly or many times so that conflict resolution skills are obtained. Conflict resolution is a social skill that is acquired through practice and the habit of resolving conflicts repeatedly.

Conflict during a child's development can occur when children have the awareness that they are part of a group (Musfiroh, 2007). At this time children learn that they want to try their influence on other children in their group. This is what then gives rise to children's conflicts such as fighting over toys in the example above.

Conflicts that arise in early childhood relationships require adults to be able to teach them how to resolve these conflicts. Adults who are present

in this child's development, including parents, teachers, counselors and the community, can foster and teach conflict resolution using their respective cultural backgrounds. This is cross-cultural counseling, namely cross-cultural counseling services, namely counseling carried out in different cultures (Syahril, 2018). The basic assumption of this counseling service is that the individuals serving and being served are within the scope of a culture, both family and community cultural environments. cross culture counseling is defined as the process of counseling individuals who are of different cultures than that of the therapist (Loppies, 2018) in this case the counselor and client have different cultures. However, counselors are required to have an understanding of the cultural values held by their clients. Because if counselors do not have an understanding of these cultural differences, cultural bias can occur in counseling services. According to Erida (Erida, 2019), this kind of cultural bias can take the form of a prejudiced tendency that can hinder an assessment, which can be due to the counselor's tendency to underestimate or ignore information that is actually important and relevant in efforts to solve a problem.

Tubb Stewart and Moss Silvia (Stewart, 2005) say that culture is a way of life that develops and is shared by a group and is passed down from generation to generation. So people who come from different cultures will have different ways, values and views on life. This also includes resolving conflicts experienced in their lives. In the world of education, especially counseling services for early childhood, counselors should have cultural insight and awareness, so that counselors can provide cross-cultural counseling services effectively. According to Tubb and Moss, culture is formed from various complex elements, including: customs, habits, language, tools, clothing, buildings, religious systems, politics and works of art. These things are at least a concern for counselors in their service practices considering that this region of Indonesia contains hundreds of ethnicities and cultures. So, as a counselor who provides counseling services to students, you must understand and have awareness of the existence of these many cultures.

A counselor in his profession will always communicate and relate to many people. There is a possibility that the people they are dealing with come from various cultures that are different from the counselor's own culture, so professionally the counselor must be able to improve his professionalism with his understanding of cross-cultural counseling. Counselors must understand and have awareness of the values that apply in general and the values that apply specifically. Because this understanding

will make it easier for counselors to adjust their views and perceptions to the same as their clients. Likewise, guidance and counseling services in PAUD, which are integrated with learning, will be very beneficial for counselors who have an understanding of cross-cultural counseling, because counselors will find it easier to approach their clients, in this case children, because they feel they are not uprooted from their cultural roots. when communicating with the counselor.

Researchers are interested in examining the implementation of cross-cultural counseling in PAUD in Pangkalpinang City. A district city on the island of Bangka, Bangka Belitung Province. The people of Bangka Island are a multicultural society. Various cultures in ethnicity, tribe, race and religion live together in harmony in their community life. Various religions such as Islam, Christianity, Confucianism are adhered to by the people of Bangka Island. Many tribes live on this island, including the Malays, Chinese, Javanese, Sundanese and Bugis.

Based on searches in previous studies, researchers found several studies that have a correlation with research on cross-cultural counseling, including:

The first is research conducted by Hadiwinarto (Hadiwinarto, 2018) in "Local Resource-Based and Disaster Cross-Cultural Counseling". This research states that disaster victim communities need cross-cultural counseling services in the aspects of: strengthening religion, counseling, anticipating and overcoming simulations. disaster and psychological strengthening.

Second, Erida's research (Erida, 2019) in "Cultural Bias in Counseling Services". The results of this research are that a counselor is required to have sensitivity to culture and escape from cultural biases and have culturally responsive skills. Even though they both discuss Cross Culture Counseling, the objects in Erida's research are adults, while in this research, the objects are early childhood.

Third, research by Agus Wibowo and Mudaim (Wibowo & Mudaim, 2018) entitled "Study of Lampung Cultural Elements and Their Implications for the Implementation of Cross-Cultural Counseling". The results of this research are that when dealing with counselees, counselors should be open to a cultural approach because the counselee likes this.

Fourth, research by Paula Alfa Loppies and Arly de Haan (Loppies, 2018) in "Application of Cross-Cultural Counseling and Postcolonial Feminist Studies Against Patriarchal Cultural Oppression". The results of this research reveal that a cross-cultural counseling model that is suitable for

women in patriarchal culture in the Timor region is observing positive cultural values and values that are considered negative in this culture.

The four studies above are studies related to cross-cultural counseling for adult clients or counselees. Meanwhile, in this research, the clients who are the object of discussion are young children who have different tendencies and characteristics.

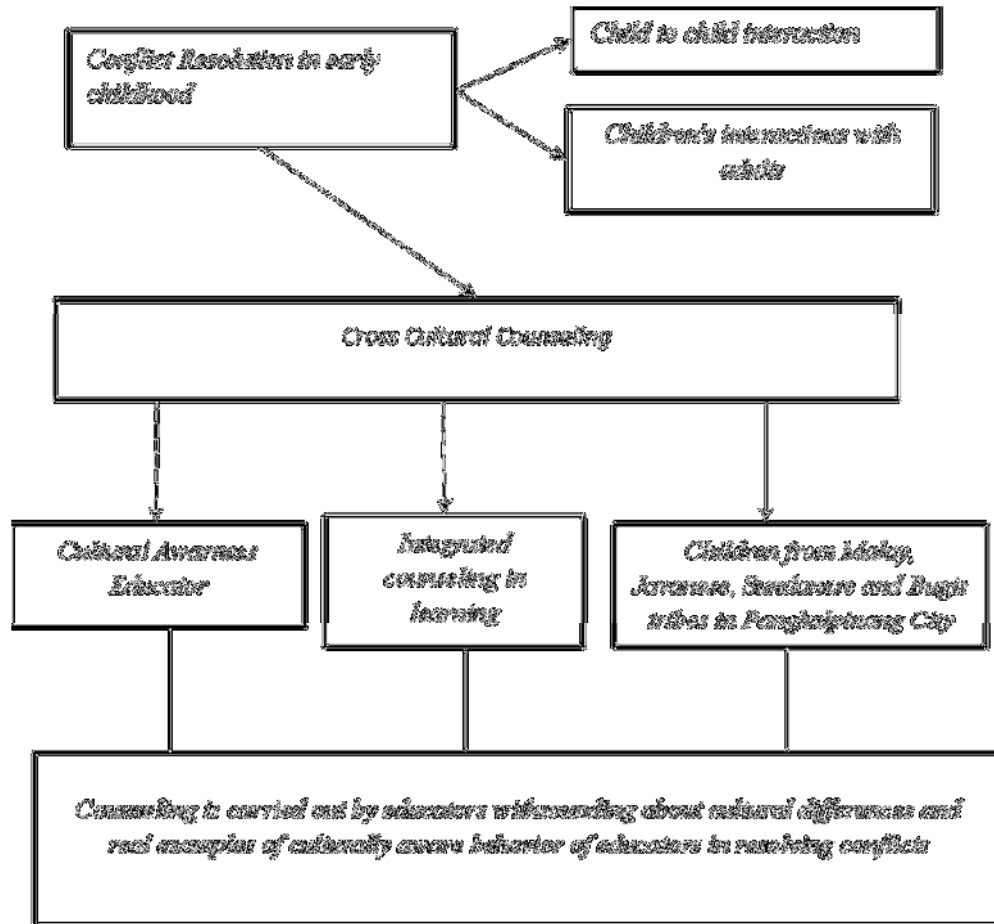


Figure 1. Research Flowchart

METHOD

This research is a type of field research that uses qualitative descriptive research methods with a cross-cultural counseling theory approach. This approach was used because the material object observed was about counseling issues involving different cultures in early childhood. So the researcher used cross-cultural counseling theory to find out how cross-cultural counseling is implemented in Pangkalpinang City PAUD.

The research location in this research is Pangkalpinang City, Bangka Island, Bangka Belitung Province. The choice of this location was based on the fact that Pangkalpinang City is home to many diverse ethnicities and tribes. So these cultural differences exist in the world of early childhood education, including in guidance and counseling services for PAUD children.

The data used to compile this research came from various data sources, including (1) informants, both key informants and non-key informants; (2) literature, including books on cultural theory, anthropology (4) areas or research locations in Pangkalpinang City.

Data collection techniques are carried out through observation and interviews, and documentation. Practically, direct (participatory) observation techniques are carried out by researchers by going directly into the field to observe research objects directly and capture existing data. The elements that appear during observation are called data or information that must be observed and recorded completely.

Furthermore, there are several types of interview techniques used by researchers, namely: (1) natural-informal interviews using spontaneous question development techniques, (2) general guideline interviews, namely interviews that require the researcher to ask questions according to the guidelines that have been prepared; (3) indirect interviews. All the interview technique models above are needed by researchers to explore and obtain more in-depth, valid and factual information from informants regarding the implementation of cross-cultural counseling in PAUD in Pangkalpinang City. Documentation techniques are in the form of a number of documents, notes, websites, books, transcripts, newspapers, magazines, papers, etc. This technique is needed to prove the credibility of research results from observations and interviews.

After all the information is obtained from the results of data collection, the data is then classified based on several categories. These categories have also been previously compiled by researchers. The steps for data classification as explained by Lincoln and Guba (Guba, 1994) are as follows: (1) grouping cards into content parts that are clearly related; (2) formulate rules that describe the category area and ultimately can be used to determine the inclusion of each card in the category and also as a basis for checking the validity of the data; and (3) ensuring that each category that has been arranged follows one another according to basic principles.

To get a clearer and more concrete picture of the various data obtained during research in the field, it is necessary to carry out data

reduction techniques. Namely discarding data that is not needed or relevant to the research. Next, the researcher draws conclusions from the research results.

RESULTS AND DISCUSSION

Based on reference data from the Ministry of Education and Culture of Bangka Belitung Province, the number of PAUD in the TK and RA form categories is 74 institutions. Consisting of 7 state kindergartens, 56 private kindergartens and 11 RA institutions. Of this number, researchers took data from 10 PAUD institutions.

The educators at TK/RA carry out integrated counseling services with the learning process. (Interview with Tamasya Falaq PAUD educator, Pangkalpinang) They realize that it is important for children for educators to provide counseling in academic and non-academic matters. Counselors can borrow strategies from other cultures that are considered most appropriate or the culture where the child lives, this will make it easier to apply new norms that are better in handling problems (Brinson et al., 2004). Like when a child has just arrived at a school but is in an unstable emotional state which he displays by crying for a long time. The educator provides a counseling approach and in the end the child stops crying and explains the reasons why he cried and can continue his activities at school calmly again. Culture functions in defining what is a problem and explaining the nature and causes of problems that reflect values (Tanaka-matsumi, 2022). The best conflict resolution that can be done by educators/counselors is to understand the characteristics of a culture itself (Garfield & Garfield, 2021). Teachers can also study some literature to learn about conflict resolution that is often used in a community (Thoriq Abdul Aziz, 2023).

When there is a conflict between children during learning, the educator provides guidance to the children so that there is a resolution to the conflict. In the learning process at PAUD al-Kindy Pangkalpinang (Observation, Al-Kindy Pangkalpinang, 22 November 2021) educators carry out counseling services for integrated children in the learning process. In the student community which is dominated by the Malay tribe, there is a child from the Javanese tribe who speaks with a very thick accent (medhok), the other friends pay attention with various expressions. Some stared in surprise, some held back laughter, some listened attentively. Educators observe this and realize that children need an explanation regarding the accent of Javanese children who are different from theirs. Next, the educator conducts soundings with the children regarding the many tribes in Indonesia and each ethnic group has its own characteristics. Including in terms of how to speak. The educator added that to maintain unity, children must show mutual respect and tolerance. Hiroki Maruyama in his research which focused on across cultures in China, Japan and Korea found that if there was a conflict between students, one thing that dominated was the age factor, the child who was

considered the oldest would be followed by the other children (Maruyama et al., 2015).

Educators have knowledge of the cultural values that exist in Indonesia. This can be seen from the caring teachers who respond well when children begin to see the differences in their ethnic and cultural background. (Interview with Babel Kids PAUD Educator, Pangkalpinang) The following are several examples of cases of cross-cultural counseling in conflict resolution in early childhood:

Case of how to sit in Javanese culture in PAUD Pangkal Pinang City, 5 year old child A, class B PAUD student in Pangkalpinang. A lives together in Bangka Belitung Province in a Javanese cultured family. His father comes from Kebumen and his mother comes from Central Java. While at the Pangkalpinang PAUD institution, during circle time activities, A and all the children were asked by the educators at the PAUD school to sit cross-legged in a circle. All children then obey the teacher by sitting quietly and cross-legged. It's different with A who sits in a different way. A sat on his knees (this is a way of sitting in a position like the final tasyahud in prayer) this made his other friends pay attention to him and give various comments. There were those who commented why he was sitting like that, others said, ma'am, teacher, he's not sitting the same way, there were those who made fun of him and there were also those who just looked at him in surprise and were surprised.

The educator, who understands the context of this incident, then sits close to A and asks about the different way he sits. A explained that her parents taught girls how to sit by kneeling like that and according to her, sitting cross-legged was for boys.

Educators who understand Javanese culture and etiquette then provide understanding to all children that there are indeed several cultural differences that exist in Indonesia. One of them is Javanese culture which has several rules in its way of life. Like how to sit, how to eat and so on. Other children come to understand and understand this. They then behaved normally and respected each other's attitudes. From educators' understanding of these cultural values, an atmosphere of harmony is created even though there are differences between them.

Furthermore, there is an example of a case of cross-cultural counseling in conflict resolution in the case of fighting over toys between children at the Pangkalpinang PAUD Institution. Children fight over toys when they play puzzles together. Andi and Dona are fighting to play the same letter puzzle. They fought over each other and Dona cried. Seeing this, the educator then intervened and invited Andi and Dona to play together and together complete the puzzle. The teacher advised the two of them in a gentle tone until they both complied and played together with one more puzzle, and they even collaborated in completing the puzzle.

Andi is the child of a family with Bangka Malay culture, while Dona comes from West Java with a Sundanese father and mother. The educator himself comes

from Bangka. Educators know that in Sundanese culture, conversations are carried out in a soft and not high-pitched tone. So in providing guidance, educators use soft language with a low tone. This is done by educators because of their knowledge of cultural values in Indonesia.

CONCLUSION

From the results of research regarding cross-cultural counseling guidance in resolving conflicts in PAUD Pangkalpinang City, it can be concluded that teachers at PAUD Pangkalpinang have provided cross-cultural counseling guidance in an integrated manner with the learning process in TK/RA. In the guidance process, teachers understand the values held by students who have different cultures from those of educators. Educators provide guidance by advising and providing soundings to children regarding the differences in cultural values that exist in Indonesia. This can be seen in 2 examples of conflict resolution cases regarding sitting on a knee and fighting over toys. In further research, other variables can be developed regarding the understanding of cross-cultural ethics in early childhood education.

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