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Contextual Character Education for Students in the Senior High School

Agustinus Hermino*
Sari Mulia University, INDONESIA

Imron Arifin
State University of Malang, INDONESIA

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Abstract: This research has the purpose to explore implementation contextual character education in Senior High School in Buli village, East Halmahera Regency, Eastern Indonesia, and Remote Indigenous Community (RIC) role in addressing student behavior to improve education quality in that area. Sources of data from this qualitative research are teachers, students, village leader, and religious leaders. Focuses of the research are (1) socioeconomic conditions in families who live in the remote areas regarding adolescent character, (2) the influence of mobile phones and the internet, (3) the role of the customary leader in the control of norms in adolescents, and (4) good habits in schools as an effort to implement the character education program of adolescents in schools. The results of this study showed that (1) the economic condition of the family causes the child does not get the quality of attention and quality of time. Parents are preoccupied with working to sustain life, so schools are considered a burden because of school fees; (2) social media causes everyone to access all information in their own way and the lack of social control causes the use of social media to influence the pattern of relations and communication patterns; (3) the role of RIC can be optimal if supported by members who have better education, and awareness to promote education in their village; and (4) good habituation can arise if the school implements positive discipline and commitment to carry out character education in accordance with local wisdom and local culture.

Keywords: *Character education, local wisdom, remote indigenous community.*

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Introduction

Education is the means of preparing human resources for development. Education plays an important role in alleviating poverty and providing skills to the whole community to achieve its potential optimally. Implementation of education in remote areas will be able to bridge the cultural gap in the community through learning culture in schools. The development of the education sector in North Maluku has an important and strategic role in accordance with the constitutional mandate of the 1945 Constitution and affirmed in Law no. 20 of 2003 article 49 paragraph (1), national budget allocation for education at least 20% and at least 20% of the budget for regional income and expenditure. Therefore, the government needs to prioritize the development of education outcomes in North Maluku.

Provision of education in North Maluku has not been well implemented because it has not been received equally for all communities in North Maluku. The development of character education and education in North Maluku continues to be pursued for improving quality of human resources.

In general, most of the lives of the people in North Maluku are fishermen, rice farmers, and gardeners, so many parents at certain times have to leave home for days to work. This condition leads many children to rarely get quality time interacting with their parents, or many children must not go to school because they help their parents to work.

The same condition also occurs in communities in East Halmahera Regency. In this region, work is an obligation to meet the necessities of life. Ranging from children to adults, many are accustomed to work. This condition has good and bad effects. It has a good effect because it makes the community understand the importance of work to be able to live, but it also has a negative impact, especially for children who are supposed to go to school because many children drop out of school or cannot continue their education, because they have to work to help parents or support their families. The community realizes that education is important, but for the majority of people there are still those who think that work is very important because by working they get money, while going to school they have to spend money.

*** Corresponding author:**

Agustinus Hermino, Sari Mulia University, Banjarmasin, Indonesia. ✉ agustinus_hermino@yahoo.com

The effort to create an advanced East Halmahera Regency, a prosperous and peaceful society, is a noble ideal, must be supported by community participation because society should be viewed as the subject (perpetrator) of development, as well as the potential that determines the progress of regional development. The reality of the diverse ethnic, religious, and customary communities of East Halmahera, the participation of the people in the regional development process must be built on the relationship of equality and true brotherhood based on local wisdom. Regency of East Halmahera has local wisdom that is Limabot Vaiviye which means brotherhood that can be used as a symbol of unifying society as well as made as a philosophy of regional development.

Implementation character education of students in senior high school in Buli village, Maba sub-district, East Halmahera Regency still become local government homework, because of (1) inadequate support of parents in the adequacy of education for children; (2) not yet optimal education in the family; (3) the habit of expressing abusive language heard by the students in the outside environment of the school, thus bringing up to the situation in the school; (4) alcohol drinking habits that are in the environment outside the school, so that students' emotions are unstable and easy to misunderstand; (5) youth party events occasionally late into the night with the presence of alcoholic beverages; and (6) not yet optimal role of school committee.

Several statements made by local community leaders and senior teachers in the village of Buli suggest that there are some things that affect the not yet optimal understanding of character education for schools and communities in the village, such as: (1) due to the lack of entertainment facilities in Buli village, children in general use when there is a wedding or a village event, to party until the morning accompanied by drinking alcohol, consequently often occurred fights, pronunciation of rant, and for students resulted in them not attending school; (2) the use of free mobile phones in the school environment, resulting in the children are easily affected by the psychology if they get information that is not in accordance with the expected; (3) still not optimal parental awareness to support children in home study; and (4) the high number of domestic violence occurring in the community recorded in child psychology so that children assume that violence and abusive words are a natural thing to do.

Until now, there is still no specific research on contextual character education issues in Buli village, Maba sub-district, East Halmahera Regency. Nevertheless, the report data from the National Planning and Development Agency of Indonesia in 2015 suggests that the need for institutional strengthening both at school and in the community to advance education in Eastern Indonesia.

Several relevant studies related to education in disadvantaged areas by Fertman and Van Linden (1999), Romanowski (2005), and White and Warfa (2011) argues that some things that have not been maximized the quality of education in the remote area because due to the lack of family attention to education to children during the home, as well as by the community when children mingle in the free environment in the community. While research conducted by Leming (1993) and Lockwood (1993) who observes contextual character education suggests that it is very important for teachers to understand about local social and cultural factors and the good values that exist in the community to be introduced to students in schools as a means to enhance students' motivation in learning.

Methodology

The research was conducted in two senior high schools, namely First Public Senior High School and Twelfth Public Senior High School in the Buli village, sub district Maba, East Halmahera Regency, Indonesia. Those two senior high schools are famous schools in the East Halmahera Regency, Eastern Indonesia.

The purpose of this qualitative research was to dig understanding about (1) social economic conditions in families who lives in the remote areas regarding adolescent character; (2) the influence of the use of mobile phones and internet in remote areas in adolescents; (3) the role of adat councils in remote areas in the control of norms in adolescents; and (4) good habits in schools as an effort to implement the character education program of adolescent children in schools in remote areas.

Informants in this research were 12 students, 5 teachers, 5 parents, 1 community leader and 1 religion leader. Information digging was done by observation in schools for 3 months, families and communities for 6 months during the collecting data. Key Informants Interview (KII) was applied to the 2 school principals, 1 community leader and 1 religion leader; and Focus Group Discussion (FGD) with school member and with community in the village. The purpose of this FGD is to get information based on informants' perception about contextual character education. Participants in the FGD for school member was informed by the school principal and numbers of participants are 50 persons who are selected by the school principal. Participants in the FGD for community is informed by the community leader and numbers of participants were 50 persons who were selected by the community leader. All information during KII and FGD were recorded in writing and also used a tape recorder for further scrutiny by researchers, and the answers of those informants were classified based on the meaning of each focus in this research.

This study used the constant comparative method, in which case researchers compare the conceptual findings in each individual case to construct conceptual or cross-case propositions and substantive theories as the final findings of the study. In the multi case study design, the data analyzing was done two stages, namely: (1) analysis of individual case

data conducted by the researcher on each research object those are: First Public Senior High School, and Twelfth Public Senior High School in the Buli village, sub district Maba, East Halmahera Regency, Indonesia; and (2) cross-case analysis which is a process of comparing the findings obtained from each case, as well as the process of combining findings between cases of research.

According to Creswell (2014), the compilation of steps in a constant comparative method to develop theory was done by (1) data collection; (2) finding of key issues, recurring events, (3) classifies incident of the data about focus categories based on the diversity of dimensions under categories, (4) identifying all categories under investigation with the intent in order to describe and explain all events that has been informed in the data while continuing to search for new events, (5) processing data with appropriate methods to discover the existence of social processes and relationships, and (6) coding and writing the focus of the analysis of the categories.

This research was carried out through three stages (1) initial orientation for 1 week at the study site, (2) general exploration for 1 month, and (3) focused exploration for 2 months. First, the initial orientation phase, this is done so that researchers can adapt to the situation and conditions at the study site and get acquainted with the head of the community and the principal of the study site. Second, the general exploration stage, this is done to extract information in general to each informant regarding the implementation of contextual character education from the perspective of conditions: (1) socioeconomic local communities, (2) the influence of the use of mobile phones and the internet; (3) local cultural norms towards the behavior of adolescents; and (4) good habituation in schools. Third, the focused exploration stage. At this stage the researcher conducts KII and FGD and the results of these activities will be combined with all information at the general exploration stage so that a link can be found for further analysis. Each information linkage from the three stages will be given a code in accordance with the focus of this research.

Criteria for selecting informants are as follows 1) for students, randomly selected after the researcher coordinates with the school principal. The criteria are students of grade 10 or beginning class, students of grade 11, and students of grade 12 or final grade. It aims to get information from students about the focus of this research and their expectations; 2) for teachers, selected are class teachers, subject teachers and counseling guidance teachers. It aims to get information from teachers about the answers to students' perceptions and the conditions experienced by the teachers when teaching these students at school; 3) for parents, researchers coordinate with the school principal and community leader to make an appointment to interview the parents because many of the parents have to work at sea or in the garden, and many of them cannot be found at any time; and 4) for community leaders, religion leaders, school principals can be found at any time because they are always at the research location.

Findings

A. Economic Condition of Parents

Some people in remote areas in the Buli village still think that family economic power is strongly influenced by children, because children will bring 1) energy to help parents work in the garden or fish in the sea, 2) the energy to look after the younger brothers when the parents work, and 3) the power to work in the industry or store so as to make money. Based on these three things, some local people assume that schools are 1) waste of time to work and 2) financial wastage due to cost. First, with regard to the waste of time to work. This is more because parents need their children's energy either to help work in the garden, rice fields, in the sea, or in fact the children are able to make money by working as laborers in the industry or the shops that exist. Secondly, the financial wastage of having to pay a fee. This is more due to the books that must be purchased and other school equipment that must be owned by these children, consequently the parents have to spend money to buy school equipment while for the needs of everyday meals they are still difficult. The size of the income level will affect the sustainability of children's education because of education costs. The higher the level of education the greater the cost of education.

Some information from the informant such as 1) the parent who his son in the second year in the senior high school mention: *"I only poor people, i am happy because i can support my son to study in the school. I believe that all teachers can give the best character education to my son because many children here have bad habit, like drinking alcohol and as a gambler"*, 2) head of village: *"It is very hard that character building can be given by parents to their children, because economic situation here so many parents have to hard work and there is no time for their children at home"*, and 3) student: *"my feeling more better when I am in school because i meet with my friends and getting positive support from all teachers rather than in home, because I have to work and there is quality time from my parents."*

Based on these conditions found many children who feel the atmosphere of matching fit with people outside the home. This is more because if the child lives at home then certainly the children must work. The mood of harmoniousness with those outside the home is that children are only more likely to escape from a less comfortable home atmosphere and/or escape from the responsibility of helping their parents. As a result, children do not get the meaning of affection and attention from parents and children actually get more outdoors learning in the atmosphere of having fun.

B. *The Influence of Mobile Phone and Internet*

In the remote area of the Buli village, there is no means of entertainment as in urban areas. Entertainment for the community will be there when the wedding party, traditional party, and other parties that invite the crowd, in addition to the atmosphere of Buli village area will feel lonely. With the mobile phone with internet facilities, YouTube and Facebook are for everyone to be able to enjoy entertainment, not just for children but also teenagers and parents. The presence of mobile phone also makes it easier for everyone to communicate with other people at different times. Information from parent such as *"Buli village is a remote area, there is no entertainment place here but we are happy because we can get all information and especially films using the internet in the handphone"*.

Many teenagers and parents argue that mobile phones do not feel lonely, but the majority of parents also think that with a mobile phone with sophisticated facilities it makes children very easy to get unlimited and unfiltered information. Since Buli district is a remote area, many parents argue that 1) financial expenditure becomes more due to having to buy pulse, 2) with child's mobile phone to discover its own world so that communication with parents becomes limited, 3) children are easy to access any information without any control, so parents are very worried about the child's thoughts and behaviors become negative, and 4) the absence of strict rules in school about the prohibition of the use of mobile phones because the teachers themselves also use the phone while in school or even during the process of learning in the classroom. The information from the head of village, such as *"If i focus in the school, sometimes i give advice to the school principle that during in teaching learning process please all students focus to study and do not allowed to use the mobile phone"*.

However, not all mobile phone usage in Buli village negatively affects high school students, and many positive impacts are to seek information about the mathematics tasks provided by the teachers. Similarly, for teachers mobile phones with internet facilities that exist in it makes it easy to find relevant learning materials to be given to the students. Nevertheless, the main obstacle felt by mobile phone users in general is the signal, because if the rainy season or when the wind season, or when the village electricity is off then the mobile phone signal also missing. Similarly, not all areas in Buli village have signal, many spots that have no signal so that people in general to get access to mobile phones or the internet should go to certain spots and very much this is done at night. This condition causes sleep hours to be reduced because it is comfortable with the existing signal to communicate, consequently often teachers and students late coming to school with reason because in the evening communicate or do the task by using the internet facility on the phone. Information from student, such as *"For me internet in my mobile phone is very useful because i can finalize my homework using the internet. I can learn more not only from the teacher in school but i also able to learn from the internet to add my knowledge"*.

C. *Norms for Adolescents*

Just look at the educational experience pioneered by the church and the community at the beginning of civilization opening in Eastern Indonesia, one of which is in East Halmahera. Education becomes a very basic need of society to take place in all societal joints, ranging from family, community and school with the driving force is the church. The role of the community with the informal leaders appears very real in terms of finding teachers, building schools, managing, and even finance education in the village. The government only regulates, supervises, subsidizes and directs in accordance with established regulations. The information from religion leader was: *"Current situation in this district is very different with the past, why? Couple years ago, value of life here was very important, but now.... value of life becomes very far and cannot be understood with young people here. They can access all information from the internet, and they think that what they see is good habit in general"*.

The main problems in the community in East Halmahera are poverty, low productivity and quality of life, regional development facilities and infrastructure are very limited, education and public health are low, employment opportunities are limited. The problems are interrelated and are complex issues that should be prioritized seriously by the government and the community itself. Generally, development in underdeveloped areas has not been much touched by development programs, so access to social, economic and political services is still very limited and isolated from surrounding areas. Therefore, the welfare of community groups living in disadvantaged areas requires the attention and support of large-scale development from various stakeholders. Information from the school principal, such as *"I have been staying here almost 15 years, i am not a native from here, i live here because my job as a teacher. I am really hope that central government can give pay attention to build our district better, especially in the land transportation, because if there is local meeting with local government, some teacher have to go couple days and they cannot teach in their school. Students do not want to go to school because there is no teacher and some students playing card as a gambler or drinking alcohol, and very limited who have awareness to study at home"*.

Such participative development is desired by the principles of good governance in the three pillars of good governance partnership, by optimizing the role of society through civil society institutions and the business activity. This kind of participative role is expected to be realized in the era of regional autonomy, not government domination. Currently, Remote Indigenous Community (RIC) in East Halmehera has shown its role in raising awareness of the community will pay attention to education attention to children. This is reflected in the deliberation of village planning which one of the

agenda is the attention of improving the quality of education. Nevertheless, there are still a few things that need to be strengthened in order to enhance the RIC's role, such as (1) the need for clear regional regulations on RIC's position and (2) there needs to be continuous facilitation from government or institutions focused on Remote Indigenous Community (RIC) with regard to capacity building. Information from the head of village *"We are trying now to give pay attention regarding character building based on local wisdom to all member of this village"*.

D. Habituation of Good Habit in School

With the development of telecommunications very fast, there are good things and things that need to be observed wisely. This is because not all people in East Halmahera understand all the information on social media is the right thing or a hoax. If the right thing then it becomes good information but if the information is hoax it will be a danger because it can be considered to be the right thing. In this regard the school principal said: *"We at school every day do morning advice to students before starting learning in class. This advice is like: to be wise in using mobile phones, to be wise in reading information on social media, always coordinating with teachers when receiving incorrect information, prioritizing learning or helping parents rather than playing cards or drinking alcohol"*.

The people in East Halmahera are people who maintain the customary values and local cultural norms, but with the development of the times comes the homework of the government to continue to prioritize local wisdom so that it can be maintained well even though the development of the era is so fast. This is important so that the young generation knows well the noble values that exist in society and can be good human beings in behavior and thought in daily life. This was stated by the parents of students *"I find it difficult to advise my child, he hears more information from other people than his parents. I hope that school teachers have more roles in improving character education, otherwise children will no longer understand local wisdom on how to be a good human being"*.

Good habits practiced in schools are based on local wisdom in East Halmahera Regency. These good habits include how to dress neatly and clean and healthy lifestyle, how to communicate with older people, religious activities that must be followed. With the implementation of this good habituation is expected to reduce crime rates in the area. This is as informed by a student *"I am happy to know local wisdom in my area, even though i am a native person here but there are still many things that i do not know, and after i know it is very important for me to run it so that I can become a good human being. May my friends think the same as me"*.

Discussion

E. The Influence of Social Economic Conditions in the Family in the Formation of Adolescent Character

Daily life in the family will influence the formation of child's personality. Giving attention with love from parents to children, and family education which fully with values of life, spiritual life and respect of local wisdom are important factors to prepare children for their better life in the future. From a sociological point of view, the family can be defined as two types a) in a broad sense, the family includes all parties with blood or offspring that can be compared to the "clan" or clan and b) in the narrow sense the family includes parents and children.

Based on the findings of the field, the characterization of children is influenced by two factors 1) internal factors, i.e. from within the family where children lack the quality of attention and quality of time from parents, and often children get harsh treatment from parents through violence physical as well as verbal violence and 2) external factors, i.e. from the community environment where the effect of not going to school is much greater than positive influence to school. Similarly, the habit of drinking alcoholic beverages and utterance words at least form the character of a child who has not been fully strong or in fragile conditions due to lack of quality attention and quality of time provided by their parents.

The family economy is closely related to the learning of children. Children who are studying in addition must be fulfilled their basic needs, such as eating, clothes, health protection, and others also require learning facilities in the form of study rooms, tables, chairs, lighting, books and others, learning facilities that can only be met if the family has enough economy, but if the family's apprehensive economic condition then the child will feel excluded or isolated by his friends with enough economic or rich, so that children will be disturbed (Flecha, 2012). Maybe even because the economic condition of his parents is below the average standard, then the child will not pay attention to the condition of learning because he will come to work and make a living as his parents' help even though the child is not the time to work this will also interfere with children's learning. It is undeniable, however, that the possibility of a deficient child and always suffering from a weak family economy, but precisely the circumstances that they make a whip to study harder and ultimately a great success. Conversely, sometimes also rich families of parents have a tendency to pamper children. The child is just having fun and faltering as a result the child is unable to focus his attention on learning. It can also interfere with the learning of children can even cause children to fail in education due to lack of attention to the education from their parents or family to their children (Sanders & Lewis, 2005). Therefore, the relevance between education and family economy is very tight and can not be separated from one to another. One's future ideals will not be achieved without education, while education can not run without funds, while funds are very difficult to achieve without

education. Thus, between education and family economic conditions is an endless circle and inseparable and interconnected with each other.

The family is the smallest social group environment, but it is also the closest environment to the child. Most children are raised by the family, in spite of the fact that it is in the family that children get the first education and coaching. The family is the most powerful environment in educating children, especially for children who are still in school. Thus the ins and outs of family life both in terms of socioeconomic have the most fundamental influence in the development of character education for children. Family has an important function as a place that provides a sense of belonging, security, affection and develop good relationships among family members. Love in the family is not limited to feelings, but also concerns the maintenance, the sense of responsibility, attention, understanding, respect/mutual respect, and desire to cultivate a beloved child.

The socio-economic conditions of a family will reflect how the level of family welfare, one of which will be reflected in the child's education and the child's character. It is also based on the ability or not to fulfill the needs that become the benchmark of family welfare. If a family is said to be able to meet its needs, then the family will at least be able to also provide quality attention and quality of time from parents to their children. If the family is not able to meet the needs of his family, then the child will be in a vulnerable position because there is no grip as a role model in his life, so the character formation of children will be affected by both the environment in the family and community environment.

With regard to this economic life, a good economic life in society will affect the level of health in the community itself, and awareness of the importance of good health and economic life can occur if someone has a good understanding of the importance of education (Hershock et al., 2007). With reference to the statement above, it is very important that mainstream education should be carried out evenly from the center to the remote areas so that the community understands the importance of education and young people can get a better future for developing their region and society. However, the implementation of education itself at this time also requires strengthening of information and implementation of character education. This is because the younger generation will understand the values of local culture and local wisdom that can strengthen their ideas and behavior in order to become good human beings. Regarding this, Lee et al. (2004); Yaman-Ortas (2019) stated that strengthening character education in schools will have a very positive impact on students' thinking and behavior in the future.

Based on the explanation above, social economic condition in the family will be influence in the formation of adolescent character. This condition can be shown in the picture as below:

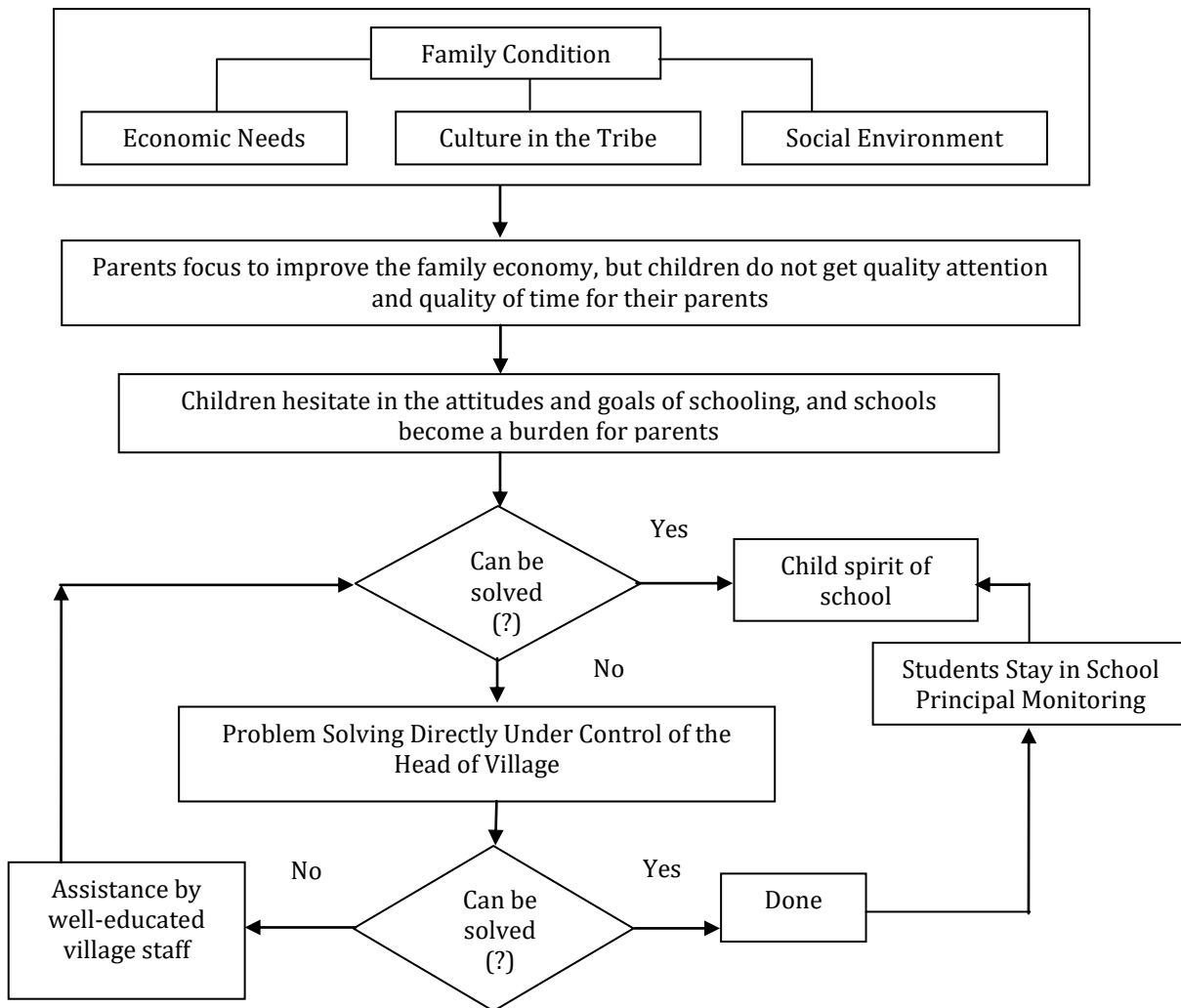


Figure 1. Diagram Child Monitoring by Head of Village relate with the Influence of Socio-Economic Conditions of the Family in Remote Areas

F. The Influence of the Using of Mobile Phones and Internet in Remote Areas for Adolescents

Current technological developments make the world smaller because all information can be accessed quickly and easily by anyone. This condition needs to be addressed wisely so that all the available information can be considered which information is true and not true. All community members need to get digital literacy in order to be able to scrutinize all information wisely (Lievrouw & Sonia, 2006).

On the other hand, technological advances and their effects in life are things we cannot avoid because now we can see how technological advances have influenced people's lifestyles and mindsets, especially among teenagers. Indeed, the influence of technological advancements of ancient times and in today's different, in ancient times the technology has not as sophisticated in the era of today.

The more sophisticated the world of technology gets, the more sophisticated the way people communicate information. With the splendor of information media as it is today, on the one hand gives us a positive impact, but on the other hand it becomes such a threat to the survival of the young generation if it does not get a strong family education.

Truly mobile phone is very important for teenagers because with the mobile phone, the teens can more easily and smoothly to communicate. However, it turns out that mobile phones can be dangerous goods when it turns out the phone is abused by children for negative things like photographs or pornographic videos and also in use as a tool that facilitate communication with the opposite sex for things that are less useful such as courtship, so with the mobile phone negative impact on children, especially teenagers such as the occurrence of promiscuity, extramarital sex and decreased achievement learn even children can also take the money or valuables of his parents without permission just to buy pulse.

In essence, technological advances and their effects in life are things we cannot avoid. However, parents, teachers and the community can take wise action against themselves, their families and the wider community so that this

increasingly powerful technological advancement is not to shift the identity of the child as a human having the norm (Hill & Taylor, 2004).

However, as a member of society, and especially as a parent, it is necessary to select the technological advances to the maximum extent possible to prevent the negative effects of technology on children, especially teenagers who are golden generations who will be the successors of the state struggle to form a nation of morality and culture will come.

In achieving these developmental tasks, the environment clearly plays an important role in adolescent life. In the traditional parenting model, it is the family environment, friendship, and neighborhood that play the most important role (Rivero & Preciado, 2020; Hermino & Luangsithideth, 2017). Yet, now, with the dominance of the media in today's human life, traditional parenting patterns get a counterpoint from the media. Once out of the family environment, teenagers even children get a new 'friendship', the media. Through the media, adolescents learn to recognize outside life, as well as get socialization of sovereign values in society - in accordance with the reality portrayed by the media. Faced with the media, teenagers show their dynamic character. They are basically always curious, vulnerable, tend to take media content, on the other hand, they are familiar with technology, not afraid to deal with new, critical, and ideally inclined (Lievrouw & Sonia, 2006).

Furthermore, high school teenagers consume mass media because of certain motives and satisfaction is sought through certain media as well, although no matter how small the gratification that can be done media. From the various motives that drive in consuming the media, will foster the kind of hope that satisfaction is sought through the media. Thus, the reason or motivation of teenagers consuming media can be grouped into a number of categories that is to spend time, as companionship, fulfill excitement, escape, fun, social interaction, obtain information and to study certain media content.

Based on these conditions, the positive or negative influence with the existence of technology or the use of mobile phones with all the convenience facilities therein depends on 1) understanding the use of relevant uses, 2) the commitment of teachers and parents to limit the use of mobile phones on certain things that support the learning process of children in school, 3) the existence of clear regulation in school about the discipline of mobile phone usage, and 4) parents contribute to giving an example to their children about the use of mobile phone on time, on target, and right to its usefulness.

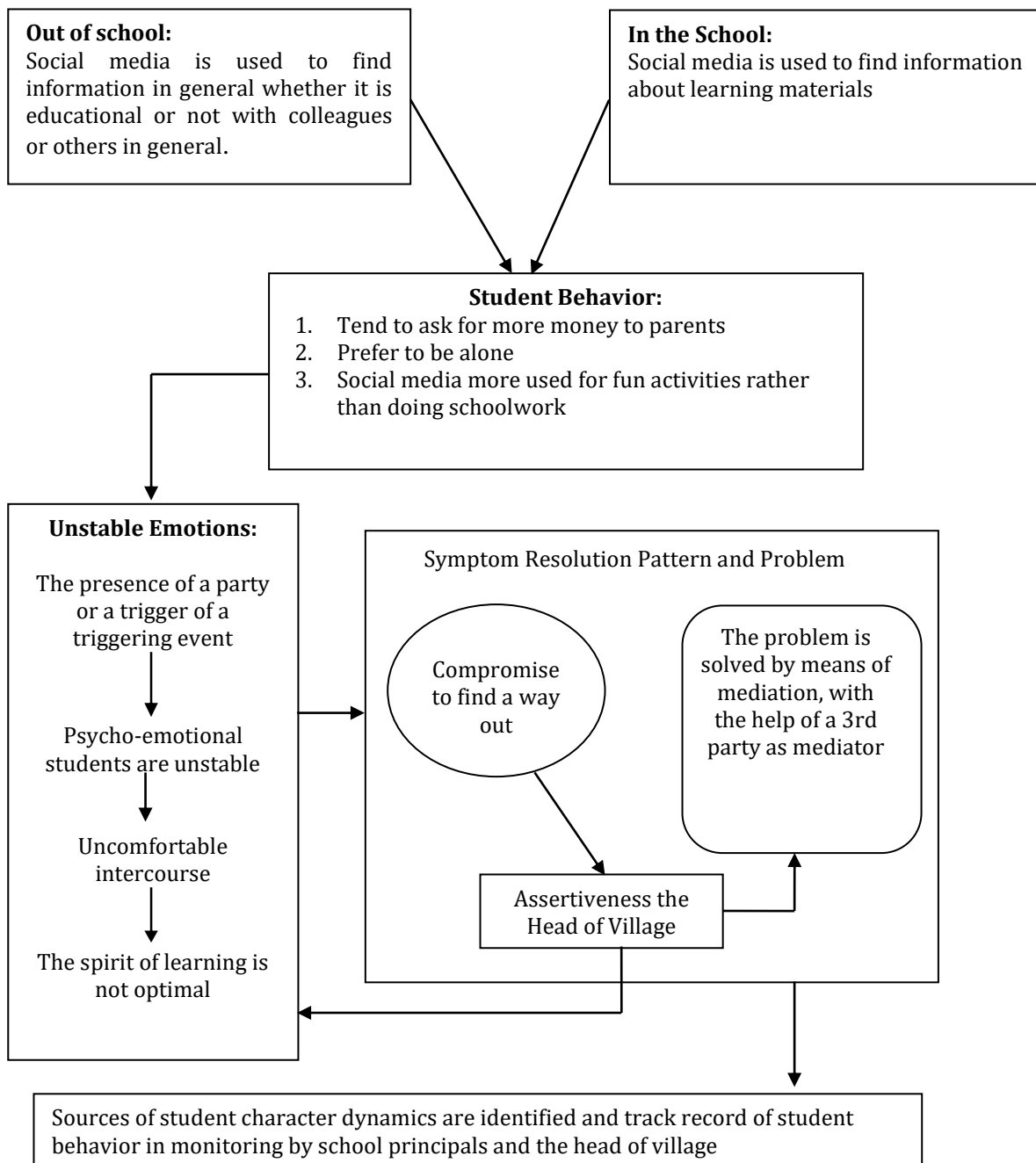


Figure 2. Diagram Control the Influence of the Using of Mobile Phones and Internet in Remote Areas for Adolescents

G. Role of the Indigenous Communities in Remote Areas in the Control of Norms for Adolescents

Remote Indigenous Communities (RIC) can be understood as a human community that faces various limitations to be able to live life as society in general. They inhabit geographically relatively inaccessible areas, such as mountains, forests, valleys, river estuaries, beaches, and small islands. They live in very limited conditions, both in the fulfillment of basic social, socio-psychological, and developmental needs. Some of them do not have a fixed residence, living from place to place or nomadic. They live their lives in very simple ways, and the kind of economic activities they work on such as agriculture, fishing, hunting and hunting. They have limited access to social, economic and political services.

In accordance with the provisions of International Labour Organization (ILO) Convention No. 169 of 1989 in the second article (2), it was stated that the state should be responsible for protecting human rights and equal opportunity through legal regulation at national and regional levels, as well as other regulatory policies. The Government of Indonesia has responded to the Convention with the promulgation of Presidential Decree No. RI. 111 of 1999 on Remote Indigenous Community Social Welfare Development. Furthermore, refer to the Indonesia Presidential Decree, the Ministry of Social Affairs as a sectoral agency responsible for the living conditions of remote indigenous communities, issued various

decisions and regulations in which substantially regulates the implementation of Remote Indigenous Community (RIC) empowerment.

Furthermore, there are six main problems relate with the community which influence in the education sector especially for adolescents, such as 1) the quality of human resources is relatively low, 2) lack of facilities and infrastructure, 3) limited access to the economy, information and technology, 4) disruption of security and disaster; 5) is a border area, isolated, and Remote Indigenous Communities have limited access, and 6) inappropriate development policies. Based on these six things can be explained as follows: First, the quality of human resources is relatively low. The beliefs of disadvantaged local communities, that education is still too expensive and does not provide benefits comparable with the resources released. The impact of lagging local communities has low education enrollment rates and illiteracy is high, and the education available today can not be reached among the poor in disadvantaged areas.

Second, the lack of facilities and infrastructure. Disparity of welfare between regions caused by infrastructure gap. Important aspects that determine the progress of a region include basic social infrastructure, economy, transportation, communication and information, technology, and rural infrastructure such as agriculture.

Third, limited access to the economy, information and technology. The backwardness of the region is determined by the lack of access to the resources people need in catching up. Current access to undeveloped resource areas, such as access to productive land for business development, economic, social, capital, information, technology, and innovation infrastructure are very limited, resulting in many unmet basic human needs.

Fourth, there are disruption of security and disaster. The state of safety is reflected by a serene atmosphere, no fear and worry and no conflicts, and riots. Natural resources can be the capital of economic growth and sustainability of the living system, for it must be managed in a balanced way to ensure the sustainability of development. The destruction of natural resources and the environment has had a major impact on human life, in some areas already very worrying, resulting in unprecedented disasters.

Fifth, the border area. Regional development policy has tended to be oriented inward looking, as if the border area is only the backyard of development (prioritizing the security aspect in the welfare aspect). As a result, the border area is neither a regional nor a national development area, and the impact of this area is hardly touched by the basic services of the government.

Sixth, Remote Indigenous Community. In some disadvantaged areas there are remote indigenous communities that need attention, and such communities are very far behind with other communities. To encourage the acceleration of development of remote area is a must to learn about this community, and to map it out and empower it to reduce the gap between regions.

Referring to the meanings of the six points above, it is hoped that at least four positive impacts are related to 1) quality improvement, 2) financial efficiency, 3) administrative efficiency, and 4) expansion and equity in remote areas so that there is an expansion and even distribution of education nationally

Education as a service that is public good should be the responsibility of the community through civil society organizations such as foundations of religious education or other public education foundations. Unless the provision of education due to a specific reason or condition, can not be managed by the community, the government can take over (Lickona, 1992; Hershock et al., 2007).

Education should be a power of community renewal and development. Education should not be assumed only as a school. Education should be broader than schools and should reach out to families, the general public and the business world, so as to form a civil society order that develops in tune. Education if it only takes place in schools, while people outside schools have different cultures or different progress, then schools and communities will run in two unfamiliar worlds and do not support each other. Through education collaboration in schools and outside schools, will be able to build and produce resilient civil society to meet the good future.

From the above description can be interpreted that the involvement of communities in the base of indigenous peoples to improve the quality of education is very large. This can be possible because the indigenous people in East Halmahera have a great openness specially to improve the quality of life of for community in general, as well as for the future of the children.

Remote Indigenous Community (RIC) is a unifying container of community life. The existence of RIC is needed, especially to manage people's lives in doing their daily activities. The existence of RIC aims to maintain indigenous life as the embodiment of socio-cultural values that live and thrive in the remote area. The existence of RIC as an institution that grows in indigenous peoples must be maintained. RIC already living in the community of East Halmahera must be maintained, because RIC has become a unifying tool of people's life, especially in the field of religion, education, socio-economic life, and customs.

The existence of Remote Indigenous Community (RIC) should be maintained because the rules applicable in the institution able to be used as a guidance in life management in the society because it is in accordance with the

philosophical or indigenous people's strong religious views. RIC has grown and developed has been able to provide clear direction to the community in carrying out better socio-cultural activities.

The existence of RIC in addition to customs and social affairs in the community, also played its role as a control to improve education quality in the village. The behavioral dynamics of children at school as well as in the community aside from the school's attention, it is also of concern to RIC that this may be possible if there is institutional strengthening within the RIC, which in this case is indicated by the head of the RIC is the village head who has educational background which is better so that his thoughts and opinions will be heard and obeyed by the citizens of the community which includes the school member.

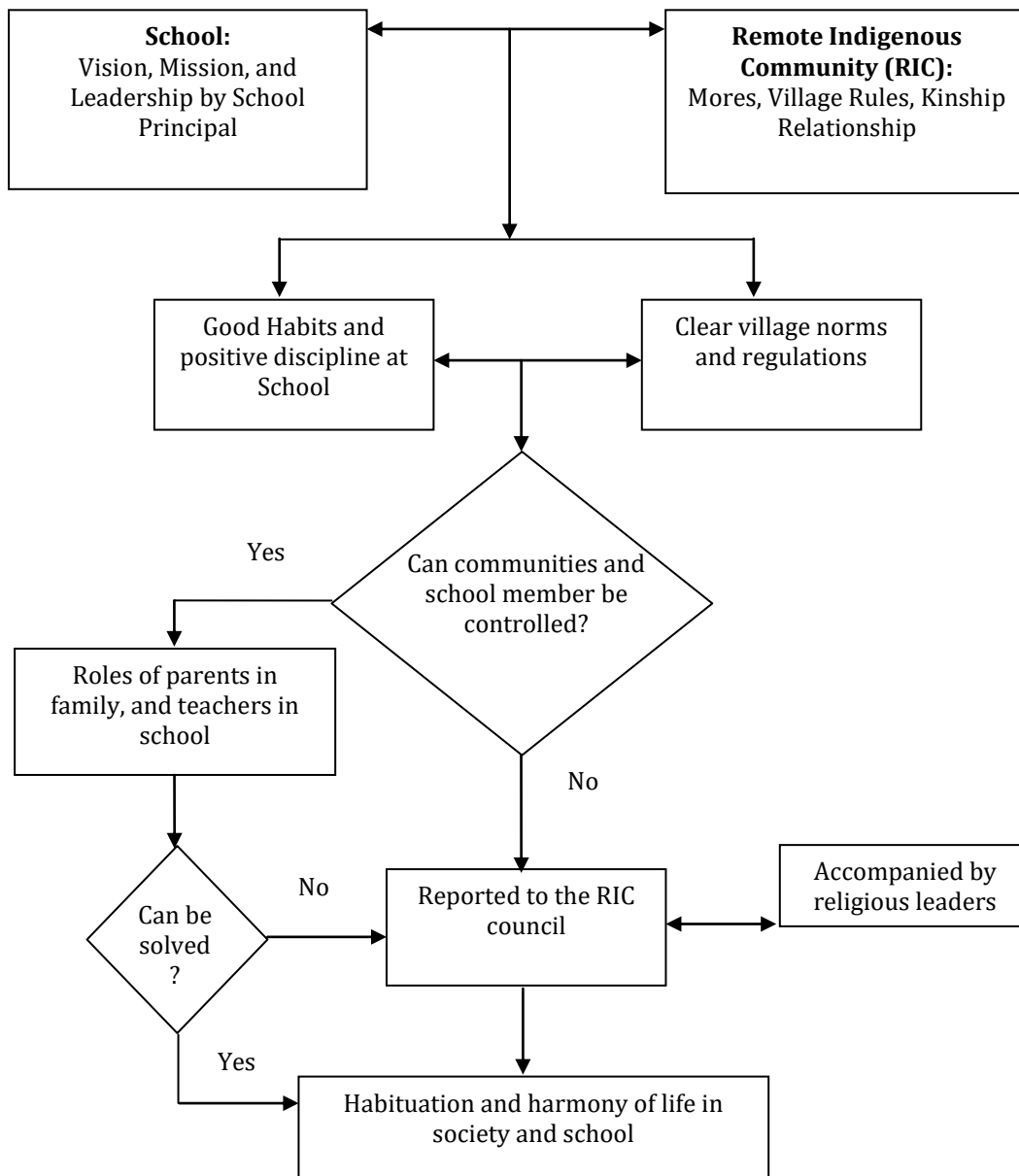


Figure 3. Diagram Roles of the Indigenous Communities in Remote Areas in the Control of Norms for Adolescents

H. Good Habits in Schools as an Effort to Implement the Character Education Program of Adolescent in Schools in Remote Areas

There are three focuses of education that prioritize habituation as current character education activities that need to be interpreted properly. First, character education that focuses on teaching values, that learning aspects prioritizing internalization of local wisdom values academically and implementation in life day to day starting from themselves, for others, for the environment and for living together in the wider community. Second, character education which focuses on value clarification, which is the aspect of teacher explanation, will be very important because it must provide an explanation of the aspects that are feasible and inappropriate, appropriate or not appropriate in living and socializing

in the community. This process is a learning experience so that good experiences and/or good learning from teachers will be very useful in explaining to students. Third, character education that uses the character development approach, that collaboration between the roles of teachers and parents becomes very important because the communication between both of them will be very helpful for the development of awareness of the importance of a good life and dignified life at home or school. Collaborative communication and collaboration of attention between teacher and parent to the child will make the child's soul grow in positive thinking and healthy attention.

Research by Yustisia et al. (2020) and Cavell (1990) stated that the understanding of the importance of a good life and dignified life needs to be instilled as the values of character education centered on teaching that prioritizes the contents of academic meaning values and practices to be explained and studied, so that it can become a set of qualities of moral virtue known and understood by students, where value clarification prioritizes the process of moral reasoning and the selection of values that students must have.

Furthermore, Li and Zizzi (2018) and Lickona (1991) also suggested that the focus of strengthening strong character development for children is on the growth of moral character that prioritizes behavior to reflect the acceptance of values and emphasize the element of motivation, as well as aspects of personality that are relatively stable which will direct individual actions. The first focus prioritizes knowledge and understanding (intellectual), the second focus, prioritizing behavior (conduct), but still they give priority to understanding, as well as the process of forming and selecting values. While the third focus prioritizes the growth of internal motivation in shaping values in harmony with the stages of individual moral development.

This was stated by Kaswardi (1993) and Thurber and Walton (2012) who emphasize that character or character is taught through the internalization method by focusing on modeling, habituation, enforcement of rules, and motivating. Thus, character education can become a good habituation that can be done intra-curricular or extracurricular. Intracurricular is integrated into the subjects, while extracurricular is done outside of class hours, and all of this can be done through example, instilling discipline, habituation, creating a conducive atmosphere and integration-internalization. The impact of character education on academic is how to improve students' motivation in academic achievement (Thompson, 2002).

Research conducted by Agboola and Tsai (2012) and Nuryadi et al. (2020) suggested that character-based learning that prioritizes habituation both in schools will be able to create an atmosphere of life that reflects respect for others and the surrounding environment. This condition is very important because habituation that is routinely carried out by the teacher to students, by students to students, and by school residents to the school environment can lead to several aspects, such as a) motivated sense of discipline, b) motivated to respect others and the surrounding environment, and c) make the norms of life work well in harmony that can be applied in society. These three things can work well, of course, if there is support from parents and the community, so that collaboration between schools, families and the community will be able to create a system of character education norms that contribute to the advancement of education and moral development of children for a good future.

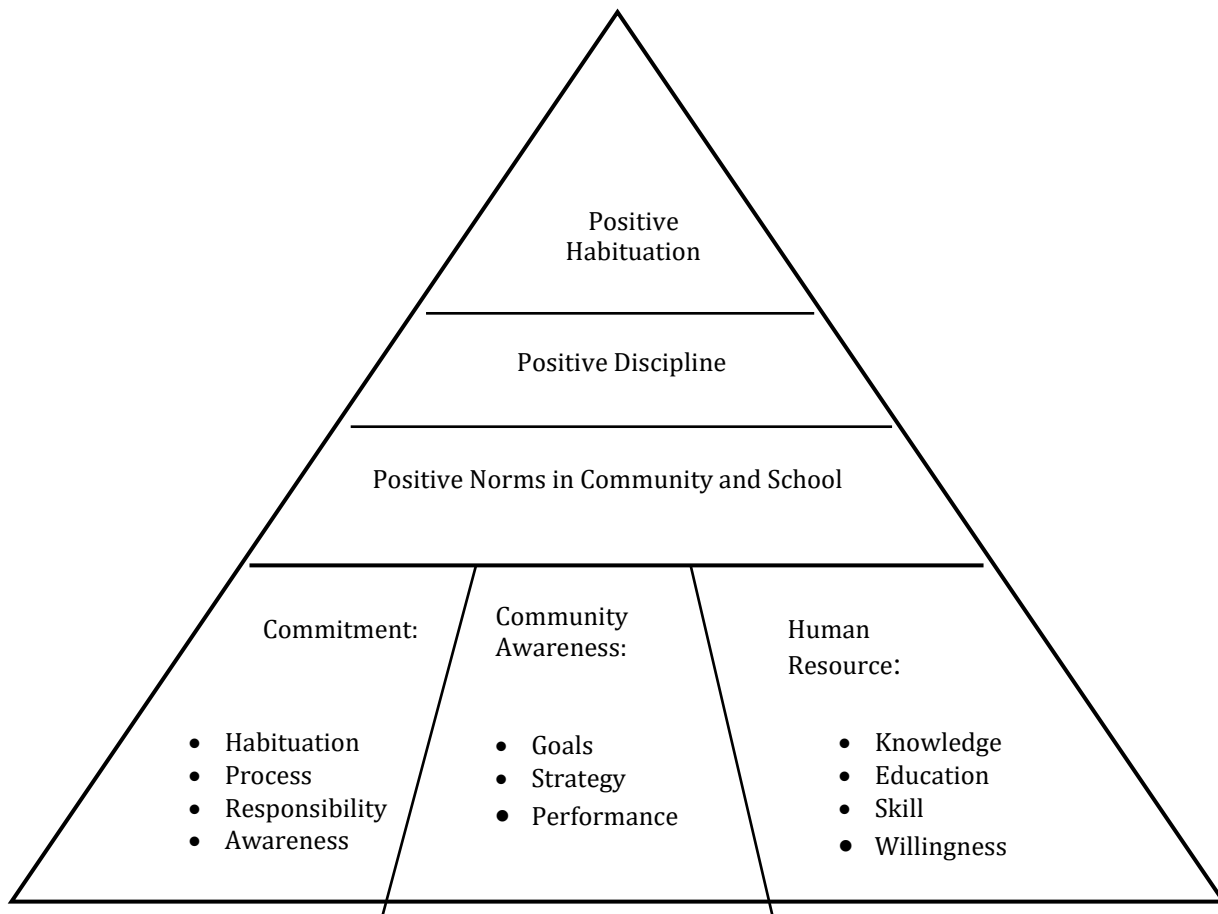


Figure 4. Diagram Level of Commitment to Positive Habituation

Conclusion

Character education is important to continue to be instilled in children by teachers, parents, and the community so that children have a good understanding in the process of maturing thoughts, personal maturity, and behavioral maturity. With this understanding, it will be able to minimize the negative deviation of children's behavior during school or within the family and community environment.

The role of adults, in this case teachers, parents, religious leaders, and community leaders, indigenous and cultural communities in the region as a contribution in improving the quality of education in the region is the importance of promoting ethics, role models and positive motivation and play a role in building awareness for children to create a comfortable atmosphere, familiarize traditions in openness in communication so that children can focus on following the learning process at school and develop their potential positively to be able to achieve higher education well.

The value system and the norm system in the culture of the community can be optimized to support process of strengthening of character education for children in the school and the school environment on an ongoing basis. Both systems can work through synergistic collaboration between family, community and government, in a joint effort to educate students in the framework of strengthening character education.

Suggestion

Contextual character education can be implemented well by considering several things. First, character building must begin with building a school culture. That is, involving all stakeholders or stakeholders in the school. Starting from educators, educational staff, principals, students and even parents and the surrounding community. Second, character development must start from adults in the home and school environment because children's behavior is imitating. Children learn from models or need role models or role models around them. Third, educating character is building habits, repetitive behaviors. Fourth, education with a personal approach that is directly addressed to students whose function is to instill moral values and also provide lessons to students about moral knowledge so that students do not do things that are prohibited in the prevailing norms. Fifth, character education is education that is essentially moral where it can provide guidance to students to become individuals who are better in personality.

Limitation

There were two limitations during data collection in this study which were 1) not being able to meet with some female students because they have to assist their parents in the garden during the harvest season and 2) not having teachers who have a background in counseling in schools in East Halmahera Regency, so researchers get a perspective from the school principal and some teachers about how to handling psychological dynamics that occur in students.

However, the constraints on both of the above can be overcome because researchers get quite a lot of information from the religious leaders, heads of villages and some parents that able to enrich the findings of this study.

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