BUILDING CHARACTER BY INTEGRATING LOCAL WISDOM IN ISLAMIC ELEMENTARY SCHOOL IN BANYUWANGI (AN OBSERVATIONAL REPORT)

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Abstract

Penerapan pendidikan karakter dengan pemanfaatan kearifan lokal di SD Tabita Puri Genteng Banyuwangi Jawa Timur saat ini telah menginjak tahun keenam. Beberapa hasil sebagai pengaruh dari penerapan pendidikan karakter dengan pemanfaatan kearifan lokal tersebut telah terlihat pada perilaku siswa, termasuk cara berpikir, cara berkomunikasi serta cara berinteraksi satu dengan lainnya. Mayoritas siswa (99%) menunjukkan kemajuan, namun masih ada sedikit (1%) yang menunjukkan sikap yang tidak diharapkan. Berdasarkan pada pengamatan secara terus-menerus selama hampir enam tahun ini, salah satu faktor yang menyisakan pengaruh yang tidak diharapkan adalah penyalahgunaan penggunaan media sosial. Dalam hal ini, yang dimaksud media adalah perangkat elektronik yang terkoneksi dengan layanan jaringan internet, seperti perangkat telepon pintar berupa handphone, laptop, serta gadget. Penyalahgunaan perangkat elektronik yang terkoneksi dengan jaringan internet inilah yang menjadi fokus permasalahan yang didiskusikan dalam tulisan ini. Hasil dari laporan pengamatan ini dimaksudkan untuk menjelaskan lebih lanjut kekuatan serta kelemahan penerapan model pendidikan karakter yang diterapkan di sekolah ini untuk pengambilan keputusan selanjutnya pada penerapan pendidikan karakter di masa mendatang yang lebih ditekankan   dalam   pemanfaatan   kearifan   lokal.

Keywords: *pendidikan karakter, kearifan lokal, media, sekolah dasar Islam.*

INTRODUCTION

Stepping on in the sixth year, the development of character education integrating local wisdom in this school has started to show results as expected, but there are also results that appeared not in accordance with expectations. In the sixth year of running the school, the teachers of the school have arrived at the time when the first generation of this elementary school will graduate. There are many things and cases that we faced during the six years.

Tabita Puri Elementary School was established at 2012. The vision of this school is to become a school that can assist the students to be smart and virtuous in Islamic way. Building an Islamic character, and academic as well, becomes the main focus of our duties. Values that are integrated in the curriculum and the culture of the school to the students to be theirs are the values of Islamic, nationality, and universal ones. According the school vision, the purpose of character education is to develop the character our students will rely on as adults. So far, we have assist our sixth grade students for almost 6 years, it means we are integrating the values the school focus of for about almost sixth years. Something that needs to be questioned is what might be the result of the character education using local wisdom effort at this school in this sixth year? Which parts can be called positive progress and which are not as expected ones?

The questions will be answered in the portrait of continuos observation of 10-sixth-graders of the school. The observation contains of the way of the students' thinking of some cases and the way the students interact to their friends and teachers at school-including the students' way of communication towards their friends and teachers at school. The aims of this reseacrh is to know the progress of character education integrating local wisdom effort in the sixth year and to identify the positive progress and the unexpected one.

As what Thomas Lickona (1992) stated about character education that can be observed through three domains, they are moral knowing, moral feeling and moral action. In this writing it's going to be disscuss in detail what is the influence of electronical devices to the students' moral knowing, moral feeling and moral action as well as the using of local wisdom. Therefore, in this paper will be explained in sequence about the model of character education integrating local wisdom that applied in this school and the results that are seen owned by 10 students of grade 6. In the model of character education applied in this school will also be included about the vision and mission of the school as well as a description of the reasons why the selection of the

vision and mission. This paper is a school observation report that specifically looks at the development of characters of 10-sixth-graders have after they have been on a character education program integrating local wisdom for 6 years. The hope of the author is that this observation result can be used to further examine the strengths and weaknesses of the character education integrating local wisdom model that have been applied in this school for further decision making on the application of character education integrating local wisdom in the future.

RESULT & DISCUSSION

What is the goal of character education by integrating local wisdom program in this school?

Since the school was established, school administrators have formulated a goal. The main purpose of the establishment of this school is to help students become children who are able to face the challenges of their life according to the stage of their development—helping young people lead both more personally satisfying and socially constructive life. When a child is faced with social problem, he must be able to answer them right. Both right and wrong standards are based on the values taught in Islam, based on the moral values prevailing in society, and are based on national values set by the state. In 2012, the educational situation in the Banyuwangi region is uncertain. There are some state schools designated by the central government to implement the latest curriculum with integrative thematic approaches, and there are also other schools that continue to implement the old curriculum with a subject approach. The government's expectation of the curriculum application with integrative thematic approach is for students to get the right facilitation according to their stage of development in acquiring new knowledge and relating it to real life. This is done by the government on the grounds that the application of the previous curriculum has not shown such facilitation.

Many public schools want to keep the school image in a fraudulent way so that many parents send their children to school. At the time of the national examination was holding, some public and private schools use certain ways that their students who took the exam could answer the questions correctly. There were some school teachers who helped their students answered questions in national exam questions. All those were done so that all of their students could get high score in the national exam. Some school officials said these were done at the instigation of the parents. Meanwhile, parents were still caught up in the paradigm that a successful child was a child who got

high scores at school. This phenomenon continues up to present. Based on the phenomenon, the administrators of Sd Tabita Puri set a school program that integrates character education in the curriculum and develops a school community that supports character development.

What is the application of the character education by integrating local wisdom model in this school?

The implementation of character education by integrating local wisdom conducted in this school was Thomas Lickona's design, which includes 3 proceses of achieving domain of moral knowing, moral feeling, and moral action. A comprehensive approach used to develope moral values to students was Kirschenbaum's approach. Techniques used in daily life vary according to the needs and character of the students.The spirit of character building that leads to positive character development has been done up to present since the first time the school was established. The school design of character building expressed on its goals as followed: a) school help children discover their potential, b) teachers are trained to help children understand their strengths and improve their weaknesses, c) children can develop confidence as a person either through lessons or extracurricular activities, and d) through school education, children are able to develop an understanding about the world in which they live. The same with the school's goals are paraphrases of John Dewey's (Goodland, 2012:67) that stated, "The aim of education is not merely to make citizens, or workers, or fathers, or mothers, but ultimately to make human beings who will live life to the fullest".

The application of the model of character education integrating local wisdom in this school is proposed to the student to have good character. As what Thomas Lickona (1992: 51) stated that good character consists of knowing the good, desiring the good, and doing the good—habit of the mind, habits of the heart, and habits of action. The school teachers and team expect the students to be able to judge what is right, care deeply what is right, and then do what they believe to be right.

What is the implementation of character development in the school that is based on Thomas Lickona's theory involving three elements?

The implementation of character development in the school that is based on Thomas Lickona's theory involving three elements. Lickona (1992: 51) offered a way of thinking about character consist of *operative values*, values in action. Lickona stated

that we progress in our character as a value become a virtue, a reliable inner disposition to respond to situations in a morally good way. Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior. *Good character consists of knowing the good, desiring the good, and doing the good*—habits of the mind, habits of the heart, and habits of action. All three are necessary for leading a moral life; all three make up moral maturity. When we think about the kind of character we want our for children, it's clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right—even in the face of pressure from without and temptation from within.

The value of obeying the rule of Islamic Religion dan Local Wisdom: not dating

There are 8 students from 10 students in grade 6 who succeed in obeying the rules for not dating. When Ms Andria (a teacher of 6th grade) said that in fact there are some students who like each other, but knowing the rules of dating is forbidden in religion and also the rules of the local wisdom that established as one of the the school's rules, and they believe that dating is a sin and would disrupt the concentration of learning, and that dating is forbidden among the community of the school and the comunity around Genteng Banyuwangi as well, so they decided not to date. However, there are two students who had failed to comply with the rules for not dating. Ms. Andria said that these two students actually knew that dating should not be done, and believed that dating was a sin and break the community moral value, but they couldn't able to control themselves for not dating. Fortunately, after this case was dealt with the agreement between Ms. Andria and her 6th students, these two students and their parents, since 6 months ago they were no longer dating. These two students remain in intensive monitoring and undersupervising of teachers at school and parents at home. To find out what approaches are used to achieve the objectives of the knowing the good process, desiring the good, and doing the good can be achieved, here is the discussion values comprehensive approach.

Values Comprehensive Approach

The adopted approaches in achieving the goal of character education in this school is a values comprehensive approach of Kirschenbaum. Kirschenbaum (1995:31) stated that a comprehensive values education utilizes many of the methods and activities from the values realization, character education, citizenship education, and moral education movements to help young people lead personally satisfying and socially constructive lives. There are four categories of the Kirschenbaum

comprehensive values education, they are: inculcating values and morality; modeling values and morality; facilitating values and morality; and skills for value development and moral literacy. An explanation of the four elements of the comprehensive approach is available in the next section.

Inculcating values and morality

The term *inculcation* is distinctive from the term *indoctrination*. Kirschenbaum made the distinction as followed:

Table 1.

The distinction between Values Inculcation and Values Indoctrination.

(Kirschenbaum, 1995:33)

Inculcation	Indoctrination
Communicate what you believe and the reasons why you believe it	Communicate what you believe solely on the basis of authority
Treat other views fairly	Treat other views unfairly
Accord resperct to those with other views	Vilify, dehumanize those with other views
Answer doubt with reason and respect	Answer doubt with rigidity and scorn
Partially structure the environment to increase likelihood of exposure to desired values and decreased likelihood of exposure to undesirable values	totally control the environment to increase likelihood of exposure to desired values and decreased likelihood of exposure to undesirable values
Create positive social, emotional, learning experiences around the desired values—within limits	Create positive social, emotional, learning experiences around the desired values—to the extreme
Provide rules, rewards, and consequences—within reason	Provide rules, rewards, and consequences—within reason—to the extreme
If someone desagrees, keep open line of communication	If someone desagrees, cut off communication
Allow a certain latitude for divergent behavior; if beyond acceptable level, leave open possibility of change	Allow no latitude for divergent behavior; if beyond acceptable level, ostracize totally and/or permanently

We can observe on the table 1 that inculcation is different from indoctrination. "*Inculcation can and should be a humane and should be respectful approach to values education*," as

Kirschenbaum stated. The following is an example of the application of inculcation element that has been implemented in our schools.

This is an example of Ms. Andria, a sixth grade teacher, (not a real name), who declared in front of all 6th grade students that dating in Islam and in the community aroung the school is forbidden. She pointed out the dangers of dating. She said that when two people of different sexes are in close relationship, these two people will think and remember each other constantly. They will have difficulty to concentrate on learning. She said:

> "If you have trouble concentrating on learning, what might happen to you?" (Ms. Andria gave her opinion) If it happen to me, then I will have trouble understanding lessons, even I will fail in completing my tasks. It is quite possible that I will lose my glorious future, I will find a gloomy future instead. Would you please think, Islam is not allowed any Moeslem to have dating but marry. Would you imagine you marry at your age of about 11 or 12. Your duty is to play the role of a husband and a wife. A husband must work for a living for his children and his wife. A wife will give birth. What type of jobs that can be done by an 11-year-old husband? (Ms. Andria stopped her explanation at a moment to let her students thinking.) Do you want a married life to happen to you at your age of 11 or 12 years? Or do you want to keep studying with full concentration at the age of 11 years when you are still at elementary school until you are at your age of about 20 when you will be learning at an university? Which one do you prefer to be happen to you? Every of you will be pleased to choose which life you want."

Ten students of Ms. Andria agreed to choose to live life as students. However there are two students from the sixth grade 10 students, a boy and a girl, who is involved in a love relationship. Fortunately this is immediately known by the school. By the time the children were asked to tell honestly why they keep doing dating when the rules of the Islamic religion and the school rules of dating was banned, they explained that their friends at other schools or their friends around their house, also have dating. They explained that they did not every day meet friends who are studying in different schools. However, they can communicate with those friends everyday outside of school hours through social media. They communicate via mobile phones. Applications that they often use are Facebook Lite and Instagram.

Actually, the rules in the school are pretty firm on all members of the school. Anything that can lead to a courtship relationship is already prohibited. The regulation has also been socialized and implemented since the 1st grade. Every member of the school is forbidden to touch the skin with the opposite sex. The consequences of the implementation of this rule include the existence of a way of interaction between girls and boys. For example, after a girl's ablution, she should not be in touch with a boy. At

the time of playing in school, girls are not allowed to touch skin with boys and vice versa.

The result of the implementation of the rule is that no one violates, except for the case in grade 6 students. When it was observed more deeply, the children at the age of 11 are already in puberty. Children at the age of 11 years have also been able to operate electronic media, such as television, mobile phones or other electronic media connected to the Internet network. As the acknowledgment made by two students who keep dating when it is already prohibited in the school rules. The two children are actively communicating with their peers, who attend to other schools, through their mobile phones connected to the internet network. Applications that they often used is Youtube, Instagram, Facebook Lite, and Musically. The two studdents often wacthed some of the latest video clips from the world's most renowned young singers. If you observe, almost all of these video clips present pornographic messages. Pornography in question is an exposure that shows some parts of a human body because the way of clothing that shows certain body parts, and oftenly the appearance of the artists and dancers perform break the moral values and the Islamic values as well. Some dancer showed those body parts so that it is possible to invite lust of anyone who watch.

The two children also admitted that all his friends had a boyfriend/girlfriend. Their friends in social media also frequently updated their status by uploading intimate photos with their girlfriends/boyfriend. These two children thought, if their friends were dating, then they could also do the same one. Their friends are also Moeslems; their friends also attend to schools that prohibit dating. Something that should be reconsidered is how come a religion and school rules and moral values as well that are fairly intensive inculcated daily to the students for nearly six years, could be threatened by other forms of communication through social media? There must be something to be found in this case. Is it because the stage of development of the students of aged 11 years who is indeed in the transition from childhood to early adolescence? Or is it because the character development program at the school that had not been properly delivered according to the needs of the development stage of the students during the transition?

Let's look at Santrock's (2008) explanation of the similarities and intimacy that occur in early childhood and adolescence. What characteristics do children and teens look for in their friends? According to Santrock, the answer changes as children grow, but one characteristic of friends is found throughout childhood through adolescence: friends are generally similar - in terms of age, gender, ethnicity, and many other factors. Friends often have similar attitudes about schools, similar educational goals, and similar

achievement orientations. Friends love the same music, wear similar types of clothes, and love the same leisure activities (Berndt, 1982, in Santrock, 2007). Based on those explanation, it is clear that the students at their age of 11 years are in the transition period from childhood to early adolescence. Children are looking for friends by looking at similarities. If today's similarities can be seen through social media, then we can see whether there are similarities between our students and their friends who are in social media.

The internet network has created another possibility: virtual dating or cyberdating (Thomas, 1998 in Santrock, 2007). A 10 year old girl posted this ad on the internet:

Hi! I'm looking for a virtual boyfriend! I am 10 years old. I have brown hair and eyes. I love to swim, play basketball, and likes kittens !!!

This kind of case is happening today to students in elementary school age. If you notice, almost every elementary school, especially among fifth and sixth graders, who are on average of 10, 11, 12 years old, have had a love affair and expose intimate photos with their girl/boyfriends in social media. If the case in America occurred in 1998, in Banyuwangi in particular, in the year 2017 is being rampant happened the same case. Why do this phenomena happen to our generation? Some researches showed that during adolescence, the percentage of boys and girls involved in sustained love relationships increases (Collins & Steinberg, 2006, in Santrock, 2007). In a recent study, in the sixth grade, 40 percent of individuals have announced that "I like someone" (Buhmester, 2001, in Santrock, 2007). However, it is only in the tenth grade that 50 percent of these teenagers have a relationship lasting two months or more. At the age of high school, 25 percent are still not involved in this type of sustained love affair. The early romance of the girls in the study was associated with low scores, less active participation in classroom discussions, and school-related issues. The motivation of a loving relationship also changes during the youth. In their early love affair, many teenagers are not compelled to meet attachment or even sexual needs. Instead, early romance relationships act as a context for teenagers to explore how interesting they are, how they should romantically interact with someone, and how peer opinions are about this (Brown, 2003, in Santrock, 2007).

In the next section will be given an example of the implementation of the second element of comprehensive approach in the school.

Modeling values and morality

Kirschenbaum is very careful and detailed in interpreting the term "modeling". In the modeling elements of values and morality, teachers should act as role models. For this reason, a teacher should show what he knows, what he believes, and what he does. Teacher must show that he knows something, and based on that knowledge, he then believes in something, and then he acts according to his belief. According to Kirschenbaum theory, an understanding of why and how modeling works can improve the effectiveness of modeling as a tool for values education. A question of what motivates young people to model themselves after parents, teachers, peers, or other figures is also can be considerate then as the next step in evaluating which types of modeling that can works.

Depending on the situation, any or at least six distinc motives or processes may be involved in modeling. In all six instances, the younger a person is, for the less certain or secure of his identity, the stonger the motive to model after someone will be.

1. *Patterning.* Patterning and a "habit formation" associated with it, can be a most potent form of values acquisition. If we experience a similar model of teaching for twelve years of elementary and secondary school and most college, it is difficult to escape from this pattern when an education professor suggests we do things differently (especially if the professor is teaching by the old model while advocating the new one).

   As an example application of this *patterning* is the implementation of Dhuhur prayer in congregation. All students in the school are required to perform the prayers Dhuhur in congregation. At the time of Dhuhur prayer, one of the five prayers that Muslims are required to perform, all teachers in the school also participate in praying Dhuhur congregation with all students. The application of this pattern aims to provide modeling to the students in order to be accustomed to perform the Dhuhur prayer.

2. *To gain love and approval.* Experience quickly demonstrates to us as children that when we behave as others want us to, when we become like what they want to be, they often appear to like us, approve of us, or respect us more. We all need love and approval, so we conform. We model ourselves after others to gain their affection and esteem. To foster this kind of motivation, a teacher needs the ability to show that he loves, approves, and respects students.

Every Fridays, at the middle of noon, all male students and male teachers perform Friday Prayers in congregation at a public mosque near the school. At that moment, the student's ability to control himself of not to make any noise in the mosque is tested. A teacher invited to speak a 6th grade student who had made noise during the congregational prayer in the mosque with the surrounding community. This discussion was done after the prayer was done. He said:

"I know you have trouble controlling yourself of not to yell at your friend when Khotib (a preacher) from the Friday prayer was giving his speech. I used to have such a difficulty when I was at your age, and everyone got mad at me. Someday, I delayed calling for my friend. I thought, then, I could talk to my friend after we finished our Friday prayers. It was more fun to delay shouting and I invited my friend to talk after both of us finished the Friday prayer. No one glared at me outraged by the noise I made, and I could also talk at length with my friend. I'm sure you can try that."

When we expect a student to follow what we hope he does, the stimulus we have to show is that our expression of love for him, not hate him, and our expression of trusting him that he is capable of doing it, and we support him to try it. How is the result? It needs to talk repeatedly and continuously about this because the behavior of making a scene still reappears a few times when children were in grades 4 and 5. For older children in grade 6, orderly behavior can already be well attached in children.

3. *To avoid fear or punishment*. We will take a characteristic of a stronger person to avoid punishment, anger, or reprisal. This is the other side of the love and affection motive. If we model ourselves after the leader, he will like us better, and we will be less likely to incur his disapproval or wrath.

    In order to inculcate motivation to do good things without considering any reason of neither fear nor punishment, Ms. Andria, a six grade teacher, implemented some consequences. If there was a student who was late to come to school, he was still carry out routine activities as usual, the difference between the activities are not done together with his classmates. In principle, teachers expect all students to understand what will happen and what impacts might arise if we are late in acomplishing one thing. All sixth graders were disciplined and almost never late joining the school activity. If there was a student who came late to school it was because a

person who drove him/her to the school had some activity that need a little time-consuming so that caused the student came late to school. The student would voluntarily run his or her own activities without any further coercion from the teacher.

4. *To gain other rewards.* When we behave, believe, and become like our parents, teachers, employers, and others, this often result in our gaining toys, grades, money, or status; so we behave, believe, and become like them to achieve these rewards. George Bernard Show suggested it is not a question of whether we will sell our selves, but what our price is. Hopefully we will eventually develop our own identity, values, and unshakable moral integrity that cannot be bought at any price. Meanwhile we follow the example of those around us to achieve the rewards that conformity brings.

In order to inculcate a motive of *to gain other rewards*, all teachers in this school convince students that every of what we'd done had some impact to our life. The teachers weren't habituated to give phisical rewards to the students, but nonphisical rewards instead. As what Ms. Andria did, Ms. Andria took a picture of one of six grader who won the Karate-Do championship in a frame with all of the student at this school as a form of appraisal. She printed the picture in big poster size and sticked it on a car that convoyed on Independence Day where at the day there were so many people alongside the street who watched the defile. Ms. Andria intended to show that she and all school members were very proud of what the winner had done to gain the achievement. Andria also wanted to foster a sense of pride in her students when there were friends who had practised and did his best to show his best until won a championship. Ms Andria would like to emphasize the importance of a process to achieve the best thing.

5. *Possitive association;identification.* By "identifying" with a stronger person who appears secure, by taking on that person's characteristics, we may feel stronger and more secure ourselves. By identifying with the "Pepsi Generation" television models who appear so attractive and happy, we hope that by drinking Pepsi ourselves, we will be attractive and happy too.

6. *Consciously choosing an alternative.* Little children, teenage, and adults—we are all continually looking around for deeper understanding, more effective solution to life' problems, and better way to live and feel good about oueselves. When other people present a model of greater wisdom, peace of

mind, genuine enthusiasm, or admirable behaviors, it makes sense to attend to that person's example and consider following it. It is reasonable to say, "That's an intelligent view point. It makes more sense that any I've heard. I will adopt it as my view point." Or to conclude, "That was a courageous thing for her to do. I admire that. I have the same beliefs, yet I have not stood up for them the way she just did. I will try to do so from now on. " Role models present an example which we may freely and consciously choose to follow.

There are many reasons, then, why modeling works. At first, it would appear that teachers and youth leaders want to be role models for the reason stated in ways students pattern themselves unconsciously after model of positive values and six (students consciously choose the wiser and better view points and example). We certainly would not want students to embrace our values and morality out of fear of punishment, would we?

Facilitating values and moral development

If inculcation and modeling help teach and demonstrate to students our best answers to life's value and moral dilemmas, facilitation helps them find their best answers. In addition to inculcation and modeling, in addition to training in skills, sudents need the opprtunity to put their learnings to practice in the real world. Inside or outside the classroom, this means creating occasions for students to determine their own opinions, and to experience a sense of autonomy and empowerment. In order to facilitate the six graders, Ms. Andria aksed the student to make some rules of the class. She said to the students:

"To be able to learn and work together in this 6th grade, we need to make a rule. As every class has a different rule. As you have done in the previous classes, this time you are asked to arrange a series of rules so that all members of this class are respected and have responsibility as well. Of course I will still not allow anyone to do something that hurt other people. But you are old enough to formulate the rules in this class. Let's start by considering the most important rules to be formulated in this class. "

Through such facilitation, students can develop their abilities in moral situations. If they break the rules they have previously agreed upon, they will be easier to stick with it. The result was good enough, every class member made the best effort to comply with the rules. If there was someone who broke the rules, he would do the consequences as it had been agreed.

Skill development for values and morality

There are necessary skills for getting along in this world that directly related to realizing one's own values and behaving in a constructive, moral fashion within society. One of the skills needed to for getting along in this world is creative thinking. Mr. Dheek (not a real name), an art class teacher, invited sixth graders to brainstorm. Mr. Dheek proposed to make something from disposable materials. Every student was pleased to propose his/her ideas. All the students agreed to collect disposable palstic bottles. They decided to create a robot from those materials. Skills in creative thinking of this kind are used to facilitate the students to practice finding alternative solutions.

What values are developed in character education in this school? and why should those values be?

The values developed in this school are the universal values that are taught in Islam, nationally agreed, and the moral values prevailing in the society. These values include obedience of worship, honesty, respect, responsibility, nationalism, discipline, tolerance, empathy, sympathy, courtesy in dress, polite in communicating, nurturing the environment, caring for others, cooperation, curious. All members of this school are Moeslems, so the values applied in this school are based on Islamic religious values. In its application, the Islamic values instilled into the students with principle of *help young people lead more both personally satisfying and socially constructive life.* (Kirschenbaum, 1995: 43). Because students live in heterogenous community that consist of not only Moeslems when they return home to their neighbourhood, therefore the implantation of Islamic values were conveyed to the students in order to be integrated by the students for the life within the community whose members of society not only consists of Moeslems, but also composed of people with different religions. Why should the religious values to be integrated to the members of the school? As what William Damon (2002: 34) stated, "Indeed, a first principle of every great religion and high civilization is to know what is right and act on it." One of Lickona's explanations of the relationship between morality and religion will help us to understand this. Lickona (1992: 39) said that within a religious worldwide, God is seen giving us the essential help, the grase, that we need to achieve the goodness commanded by God. Veteran educator Barbara Jones observes (Lickona, 1992): "The moral decline in this country began when religious institutions started to lose their influence, and morality became divorced from the

power to act morally. We are trying to do good without the empowering of God's help." Furthermore, the realigius values are suitable or have much in common with the moral values or the values of the community around the school life. The values are being polite in front of the olders, being keen to the youngers, not dating.

What is the collaborative form of school in collaborating with parents in developing students' character?

The form of school cooperation with parents is an intensive communication. Usually communication is done in three ways, namely via mobile phone, meet face to face, and home visit. Communication via mobile phone is usually done as an initial notification to make an appointment. Through this intensive communication, usually a classroom teacher with parents held a small discussion about the target to be achieved in the near future. For example, Ms. Andria agreed with Andi's parents to reduce the time of Andi in playing games on the mobile phone at home. This agreement was taken after observing Andi's rude behavior towards his friend. Based on an interview records with Andy, Ms. Andria concluded that rude behavior adopted from the behavior of characters in the games on the mobile phone.

What is the big challenge in achieving the goal of the character education program by integrating local wisdom in this school?

The big challange in achieving the goal of the character education program by integrating local wisdom in this school was social media exposure. Almost every student has a mobile phone. Eventhough stated in the school rule that "no mobile phone at school", but the students can use their mobile phone outside the school area, it can be at home or other places. Meanwhile parents cannot monitor their children all the time, so that parents do not know whether their children open the sites related to the subject of lessons at school or they go to sites that are contrary to the school and home rules as well.

One of the cases that happened in sixth grade was when Roby and Mandy (not real names) were dating. Ms. Andria, a 6th grade teacher, investigated how long the duration of the two students used mobile phones every day. Both children used mobile phones connected to the internet network to communicate with their several friends who went to different school up to two hours each day. On Saturdays and Sundays and on other school holidays, they can use mobile phones for more than 6 hours. The internet applications that oftenly used were facebook, instagram, youtube, and

musically. Through these four applications they can watch various music video clips from famous artists of today. They can also see intimate photographs of their friends, who are schooling in different places, with their lovers. We can imagine what kind of ads that may appear during accessing internet sites that display pornography messages. Certainly will be many things inherent in the memory of these children.

What did the school do in facing the students who broke the school's moral rules? Did that work?

The school's action against some students' deviant behavior was by communicating more intensively with students. This intensive communication was used to discuss the motive for the appearance of deviant behavior, to identify the difficulties faced by students in avoiding deviant behavior, and to find ways to avoid deviant behavior. Back to the case of two 6th graders who were dating. After investigating their duration using mobile phones, that expose pornographic messages and exposure the behavior of their peers who attend different schools, the school's response was to ask their parent's involvement to monitor the duration of the students using mobile phones. Ms. Andria also asked the students for their commitment of not to re-establish courtship because of the rules that apply in this school is prohibited from dating. One month from the agreement, the two children showed progress in learning outcomes. They are better able to concentrate during the learning process. They are also more disciplined in completing the task. There is a greater sense of responsibility that they have after they do not spend much time to surf in the virtual world through their mobile phone.

What is the next character education design in the school?

Based on some cases, the character education program that will be conducted in this school in the future is still using a comprehensive approach by adjusting the characteristics of students and integrating the local values as local wisdom. Although some cases of deviant behavior are still emerging, we see that how ideal and tidy we are to apply character education remains the possibility of aberrant behavior. As the cases we are dealing with, the deviant behavior came about due to the negative exposure from outside the school. Elementary school students are still not sufficiently skilled to face the negative exposure. Let's examine again, from 10 sixth grade students, all of them achieve the target of achieving competencies on the values developed for character education in this school and consistently act on the values. There are 2

students who still have difficulty in avoiding the value of obedience to the rules. Forms of communication instensively have to be firmly conducted either communication to the students and to parents.

Why are there still perverse behaviors that come up?

There are no guarantees. As Kirschenbaum stated (1995, 40-41) that our good teaching most assuredly will help, but it is a tough world out there, and many of our students may be in for a rough time ahead. Even if we do our good job conveying information, inculcating values, modeling, and teaching relevant skills, in any classroom there will be students who fall into several different categories:

a. Those who accept the values we teach and will act consistently upon them.

b. Those who accept the values we teach intellectually but will not act consistently upon them.

c. Those who are on the verge of accepting the values we teach but are not quite there yet.

d. Those who tuned you out or never tuned in or who disagree more than they agree with you.

There are really more categories, but these suffice to demonstrate the dilemma. Inculcation, modeling, and skill deveopment are successful to a point. Facilitation can help take values education a few important steps further.

How does the meaning of culture in which there are many values of local wisdom that can be integrated in character education in this school?

Ki Hadjar Dewantara (2013, 86) stated that national culture of Indonesia is the summit and essence of valuable culture throughout the archipelago, both old and new creation, national-minded. Therefore Ki Hadjar Dewantara stated, then, that we, as Indonesian people, should:

a. stop the maintenance of all the old cultures, which hinder the progress of human life;

b. continue the maintenance of all the old culture of valuable and useful for human life, thus, when it is required, do the changes, improvements, adjustments to nature and new age;

c. incorporate all the material culture from the outside into the custom nature of our nation, as long as it can develop or enrich lives and livelihood of our people.

Culture means everything related to culture while the culture comes from the word 'mind' which briefly be interpreted as 'the mature human soul'. The culture also contains the meaning of preserving and advancing. based on this study, all local wisdom values that are suitable for the progress of children's development should still be given through the creation of culture in schools and continued with the creation of home culture.

What values of local wisdom will remain in this school?

Local wisdom that is integrated in the character education program at the school include values that are taught in Islam, are based on the moral values prevailing in society, and are based on national values set by the state.

CONCLUSION

Looking at the stage of moral development of primary school age children, especially those in grade 6, and looking at the phenomenon of using social media that is easily accessible to the students, as well as cases that have been discussed in previous explanations, what can be done by the school to influence the moral development of children? Schools have a duty to prepare a noble moral generation, whatever the challenge is. Yes we already know that behavior depends on the situation. People learn that behavior can be reinforced in certain situations but not in other situations, and they will behave accordingly. Therefore, the behavioral approach predicts that individuals will not consistently exhibit certain moral behaviors in every situation. (Santrock, 2008). As Kirschenbaum (1995: 40-41) said that there are no guarantees. Our good teaching most assuredly will help, but it is a tough world out there, and many of our students may be in for a rough time ahead. School need to develop a values education program that involve educators, parents, community, and government institutions as well. Social media that can be easily accessed using the internet network and so much exposure that contains pornographic messages and promiscuity make us all to be involved in strengthening moral knowledge, moral beliefs of our students so that they are able to act according to moral beliefs. If only one party is involved, then this job is like a job of salting the ocean.

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