



A STUDY OF ESSENTIAL BASIC VALUES WHICH SUPPORT SOCIAL HARMONY IN CONFLICT-PRONE AREAS (A profound Study at Primary Schools in Sambas Regency, West Kalimantan)

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Abstract. Basically this study intended to find out essential basic values which support social harmony in conflict-prone areas, with a profound study at primary schools in Sambas regency, west Kalimantan. As revealed by a number of data sources, west Kalimantan is one of the areas which is prone to conflict. This is evidenced by the happening of several ethnic conflicts including in Sambas regency so that it is an important policy of the regional government to find a solution in order to prevent similar conflicts from happening again in the future. The profound study at primary schools is deemed highly essential since social harmony values should be instilled among the students at an early age. In addition to that, teachers are knowledgeable about the foundation which creates an attitude of harmony among their students. The method used in this research is a qualitative one, with primary school teachers as the subject of the research. They represent three characteristic areas, namely: the urban area, the suburban area and the remote area of Sambas regency. Primary data collection was carried out through interview and focus group discussion (FGD), with the interactive model proposed by Miles & Huberman as technique of qualitative data analysis. The findings obtained from data collection and analysis revealed that social harmony has an important and profound meaning for society in Sambas regency. Basically there are three pillars of essential basic values which serve as the framework of social harmony, namely: (a) the basic values of mutual respect, (b) the basic values of tolerance and togetherness, and (c) the basic values of freedom and responsibility. Internalization of these basic values happen intensively especially in families through custom formation at households and society in Sambas regency. Meanwhile at schools these basic values are developed and reinforced through more formal custom formation by the teachers and school regulations.

Keywords: Essential basic values, social harmony, conflict-prone areas.

I. INTRODUCTION

West Kalimantan is one of the areas prone to conflict, particularly ethnic conflicts. Results of research conducted by Alqadrie (2000) [1], and refers to a note from the police Resort Sambas, West Kalimantan in 1999 there were at least 11 times had been conflicts between communities in West Kalimantan since 1963 until 1999.

Research and development of designed models through this research is one of the solutions offered in order to solve social problems often faced by the nation, particularly in the area of West Kalimantan is often a social conflicts between ethnic groups. By planting the values of social harmony at an early stage in the students is expected to grow an understanding of the reality of the differences in the various dimensions of life which in turn can drive awareness to respect each other, appreciate each other in a climate of harmony of life. Fertilization social harmony firmly impossible can be done instantaneously and partial. These efforts should be carried out within the framework of the program of planned, systematic, effective and sustainable in

the long span of time. Paths are considered the most strategic to foster and develop these values in a planned and purposeful is through the role of educational institutions. UNESCO put great attention to the existence of education to realize the life of harmony and cultivation of strategic value contained in the framework APNIEVE by publishing a book "Learning to live together in peace and harmony: values education for peace, human rights, democracy, and sustainable development for the Asia-Pacific Region ", the point reveals that cultural values that ensure harmony of living together is necessary continually endeavored to be planted, nurtured and developed in self-learners, in order to ensure coexistence in the future of peace and harmony which ensures a favorable climate for the renewal and development of our nation-states [2]

Internalizing values harmony through the integrated character education is important since the basic education level. Basic education is a basic framework in order to encourage students to begin intensively involved to get to know their environment, learn to understand things substantive in life, such as living together, the importance of harmony, the importance of being a good citizen and forth hereinafter increasingly explored on the ladder The next

education. The basic framework is what is expected to be positive seeds to be nurtured within the family, the community so that one day he used to see the differences in their environment and how to address these differences in terms of the reality of pluralism which can not be avoided.

The function of education as a process of building character and personality of this nation must be understood in practice. Do not get the education that just uprooted. "This is a result of government policy in the field of education today. Standard graduates, for example, is still a test group of specific subjects, especially exact science. There are still many educators who stated that educational success is only measured of achieving the target of student academic [3]. The emphasis is still heavy on individual goals. Not to collectively shape the character of civilized, character, emotion, and communication skills of Indonesian society today is still aligned with countries in Africa, such as Nigeria, Ethiopia, or Uganda. "The education we need a therapy culture." The values of ethnographic roots of local culture, such as hard work, honest, democratic, should have a place in the national education. According to Brian [4], schools should ideally also helping students to seek the truth and not just teach something that they love. Because otherwise would cause the child does not have principles, but only a momentary taste, so it could mold them into creatures subjective.

Social collisions will occur when the lack of mutual understanding and togetherness. What is needed in the community not just looking for similarities and agreements that are not easy to achieve. Indeed, it is most important in a diversified society is the understanding [5]. If physical violence is to sacrifice the lives of these can not be eliminated, it is clearly linked to the persistence still "structural violence" (structural violence) at a certain level. This causes the liver peace is intrinsically impossible successfully realized. Even Buchori (2010), if the character of a nation can not rebuild it is highly likely this nation will experience even greater crisis, including the crisis of authority that will make all the institutions and social order which we have built together have become paralyzed [6].

in another analysis Nurokhim (2000) [7], suggests that the character of children and adolescents are also worrying, especially when viewed from 9 indicators; (a) the increasing acts of violence, such as fighting between students, (b) increasing the use of words that are not polite in speech, (c) increasing the negative influence of peers, (d) increasing self-destructive behavior, such as the use of illegal drugs, (e) the blurring reference morality replaced by morality "slang", (e) declining work ethic, such as low motivation to learn, (f) the decline of great respect towards parents, (g) an increase of dishonest behavior at school and lying to parents [8]. [9].

In various studies and research results revealed that efforts to foster positive character among children is an important and strategic step. Children are witnesses who always pay attention to the morality of adults. Children see and look for sign of how people should behave, making choices, greet people and show action [10]. In this state the importance of the role of parents and teachers to make their

children even become successful and be able to actualize their potential optimally, including in support of the flourishing of shared values, tolerance, care and affection in order to realize the ideals of their lives in the future [11].

Efforts to foster shared values, mutual respect, responsibility should be the responsibility of all teachers. There are still many educators who stated that educational success is only measured by student academic achievement of targets [3]. "The emphasis is heavily on individual goals. Not to collectively form a civilized character,"

Based on the background as described above, the purpose of this research is

1. Obtain information or clarity about the fundamental essential values to support the growing social harmony in society Sambas district as one of the conflict region.
2. Obtain information about the ways of planting the basic values of social harmony in the family and in schools
3. Generate framework integrates character education for students of schools in conflict-prone areas based on the perspective of primary school teachers.

II. METHOD

To achieve the objectives that have been formulated previously required work procedures or the exact method includes the steps are interrelated. Some steps are interrelated, namely; (1) review the results of previous research related to this research theme; (2) conduct field data collection through interviews and focus group discussions in particular with regard to the fundamental values essential to support the growth of social harmony among people prone to conflict with in-depth study on elementary school teachers Sambas; (3) the preparation of the integrated character education learning model for the cultivation of basic values of social harmony to conflict-prone areas, hereinafter discussed with primary school teachers.

The subject of this research is the principal and teachers of an elementary school in Sambas district. Determination of schools sampled based on the representation of the three characteristics of the location of the school, the school is located in the city districts, suburban school districts and sub-districts inland. After the initial study it was determined the three districts in Sambas district that represents the characteristics, namely Sambas sub district, Teluk Keramat and Jawai District.

The collection of data is done using interviews and focus group discussions (FGD). Implementation of the interviews are more flexible by taking into account the availability of time teachers. Qualitative research strategies are flexible using various combinations of techniques to obtain a valid data [12].

The data analysis is intact and interconnected ranging from data collection to the verification. Observing the opinion of Miles and Huberman (1992) [13], therefore according to the analysis of qualitative data is interactive analysis is a cyclical process interactive between four

interrelated components: (1) data collection, (2) data reduction, (3) the presentation of the data, and (4) conclusion / verification. The interconnections between these components is described in the following pages;

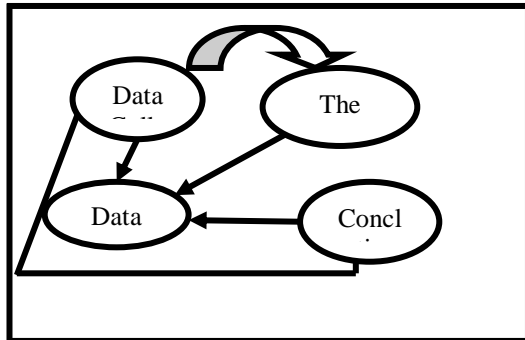


Figure 1: Components of Data Analysis: Interactive Model

The collection of data as discussed earlier is an activity to collect a variety of information and data both from the events or events directly, or through the subject and various documents available. The data were collected or obtained from the field in general very much, so it needs to be sorted and simplified. Simplification activities, selection and sorting the raw data is called data reduction. Reduced data further analyzed to further presented in detail and specifics. In this step the information will be arranged, and in doing so gives the possibility of drawing conclusions and taking action [13]

Inference is a further step of presenting the data, with emphasis on activities such as giving the meaning of all the information before it is presented. Although efforts have been made in granting the meaning of any information presented, but the conclusions are presented is also not a final, but still loose, open and skeptical, so it is open to verification. Nevertheless, the expected conclusion that departs from previous obscurity will increase to more detailed and rooted firmly.

III. RESULT AND DISCUSSION

A. Core Values Essential In the Community Life Support Social Harmony in Sambas district

1) The Core Values Mutual Respect and Respect Sambas in society in general, the habit of mutual respect and respect to both parents, to relatives or people older since time is of note. Within the family this habit nurtured since the age of the children until adulthood, this habit continues to be a concern that is manifested in various forms of activities.

Specifically address this greeting is fundamental in measuring respect especially within the family. In everyday family relationships, almost no mention to the brothers. The older brother, had a different greeting with brother second,

third and so on. Similarly greetings to the brothers of the parents, to the families further. All illustrates the respect and appreciate each other.

In public life there is also the habits that until now continues to be applied in relation to respect and appreciate the example of ordinances eat in one particular event. For example, when an event is married, then the first meal there at the end. If you are under the unfinished meal, so that in the end may not come out first in honor still eating.

Over time, pristine values in public life have a lot to fade. It is not free from the influence of mass media, communication technologies and extensive interaction with various parties outside the public system.

2) Core Values of Tolerance and Mutual

As the values of mutual respect and cherish, the values of tolerance and togetherness in the community in Sambas district grew from within the family. The basis of the growth of these values a sense of strong affection in family life and has become a habit for a long time. Togetherness in the household, for example embodied in learning activities together. Children accustomed to studying in a room together, did not learn in different rooms. Shared values are also embodied in the use of facilities, such as in a room shared use of facilities (if the children of the same sex). Likewise, children accustomed to when watching TV as much as possible together.

In the performance activities, habituation do the job with a clear division of responsibilities is also a factor to consider. For example always together doing homework, sometimes they share who swept the house and yard, mopping, washing dishes, ironing, taking care of his sister and help parents.

Sambas in public life, the living habits of tolerance and togetherness has been growing since long. The forms of life tolerance and solidarity not only in one particular aspect, but also includes various aspects or dimensions of life. When someone wanted to hold a wedding for example kinship ties are still high. This is evident from always held deliberations from establishing tarup, patio-porch, who is part cookbook, part greet guests, part berampah (dispensing Rampah) and part washing dishes. Which ngantar pact (give host having a party) such as chickens, ducks, eggs and others with sincerity. Do not take into account how many kilos and how much money is given. However, according to some teachers, kinship, togetherness, sincerity begun to fade.

Tolerance and mutual cooperation in terms of Sambas languages borrow words (ie the relevant request help in completing the cultivation fields) it is very rare at all. So also help people less able to build a house, the value of togetherness almost faded, although there was simply no such family ties.

Gathering held in the village in general is in order to maintain the values of togetherness. By gathering is expected to meet each other and chat increase familiarity. The food was prepared and does not require to eat complete rice. Quite a cake that is important is the value of togetherness and participation.

Togetherness and tolerance within the overall social essence in Sambas district still survive, although there are in some villages began to decrease. Therefore, society expects education professionals, community leaders who can become role models by communities to disseminate to the citizens of the concern, tolerance, togetherness in order to continue to be maintained, given the value of togetherness is very important in supporting social life.

Overall of participants said that for religious common values will be maintained, especially in certain aspects such as respect when Christianity Protestant, Catholic Christians celebrate Christmas and the Chinese celebrate the Lunar New Year. As concrete examples is to go to his house. Likewise, when Muslims celebrate Idul Fitri and Idul Adha they visit our homes. If for weddings, events tepung tawar, events circumcision salvation of Muslims invited them though different religions and beliefs. Muslims still come if they also invite weddings. But specially for the sacred as the marriage ceremony, read a prayer / salvation for pilgrimage, prayer packaging bodies and their bodies not be involved given the many differences.

The fundamental values of tolerance and togetherness in school life to be realized in the form of habituation tolerate each other with their peers and foster common values in schools. Indeed there are already internalized such as group work, but some are not yet built up well as the maintenance and care of school property as belonging together

3) Core Values Freedom and Responsibility

Granting freedom and responsibility in everyday life is a reflection of the partial pattern of education in community life and in family life. The pattern of education that can provide a good space for the growth of responsibility in turn encourages a person to always be able to control themselves in a variety of action in accordance with the values espoused.

Granting freedom and responsibility is also done by asking the child's view of what the choice, especially in selecting education / school that would be attended. Parents facilitate the child's choice. Likewise, in the things that others in the family life, as in duty / job, free time or time off, choosing friends / hang out in the community and use the facilities there, I always discuss with the children, asking their views, and determine her own choice.

To foster freedom and a sense of responsibility both in issuing opinions/advice, carry out the task / job and use the facilities there are, in general, parents should certainly seek to give complete confidence to children, to open ourselves to the communication / dialogue with children, giving examples / concretely exemplary not just words, conduct surveillance, provide rewards and sanctions that educate and be able to show the mistakes made by the child and show the truth.

In an effort to foster the freedom and responsibility of children in public life indispensable complementary cooperation between families (parents), the community (community leaders, religious leaders, traditional leaders and cultural figures) and the school (teachers). Programs that can

be done jointly by parents, religious leaders / community and the school is through religious activities, games by sports or other social activities. Various activities are often done for example, boarding lightning, celebration activities involving children in the great days of religious and national activities. While social activities such as mutual cooperation help family members in preparing for the wedding of his son, as well as other community members who will hold the wedding.

B. Planting Core Values Social Harmony In Family Environment

Education to cultivate the habit in order to respect the parents in the household, as well as to other people that age in the older communities of Sambas district more associated with religious teachings. What-what is the guidance of religion, for the parents also become the basis in educating children, such as how religions teach manners, manners towards parents, how to say hello and so forth.

In principle form of guidance given by parents in the home remains always maintain harmony in tolerance and always fostering unity within the family, between brother with sister, brother with sister, children with parents or grandparents who lived together in one house. By way of fostering tolerance and togetherness of the house is expected when I grew up a child can maintain tolerant attitude to the environment in which the child resides. Sambas in society, the family is the main venue for the development of the child in developing his character. By learning together, doing activities or homework together, using the means and facilities in the house together intended that the family remained close and get along so that one day even older adults. Shared values is maintained, is not undermined by foreign cultures and not decayed despite constantly changing times.

According to some respondents, parents generally provide guidance to children to cope with her problems by promoting educational aspects, such as providing an opportunity to carry out the duties and obligations which it is responsible outright. Freedom and responsibility given to the child adjusted to the age level. For elementary and middle school age children giving freedom and responsibility is done in a manner embraced, directed. while for high school aged children conducted through discussion, because it was entering adulthood. Granting freedom and responsibility in family life conducted through habituation and emphasis on certain activities. For example in terms of running the teachings of religion, especially Islam, parents get children to pray the right time, the congregation in the mosque at a certain time (Maghrib and Isha). Then the parents give an example. Three things that parents should do in terms of providing freedom and responsibility is a "caring, exemplary and control".

C. INTEGRATION OF CHARACTER EDUCATION IN LEARNING

Character education is integrated to the planting of the basic values of social harmony to the conflict region is an educational model that integrates learning and teaching character education into a number of subjects in an integrated manner. In developing the values of social harmony as a form of character education through this model, teachers are not fixated on learning a specific subject areas, but can be delivered in all fields of study. The values taught or internalized through a learning process with regard to the basic values of social harmony to prevent or anticipate the behavior that can lead to conflict as a result of a lack of understanding of the various dimensions of difference in the life of society.

In order of presentation is more systematic, relevant and measurable achievement of competence, the teachers have to do the preparatory steps (set out in the draft study prepared teachers) by first finding the subject-subject related to the values that will be developed on a wide variety lesson. Furthermore, in order that the values developed in the learning process can be fused to student life, the learning module is provided in the form of discourse reading cargo hook, or associated with habits of life that occurred in the community in which the student resides. Thus, students will feel familiar with what is presented, in addition to efforts to strengthen as well as students' familiarity with the values of his own culture.

Step-by-step development and implementation of an integrated character education model to instill basic values of social harmony is as shown in the figure on the following page:

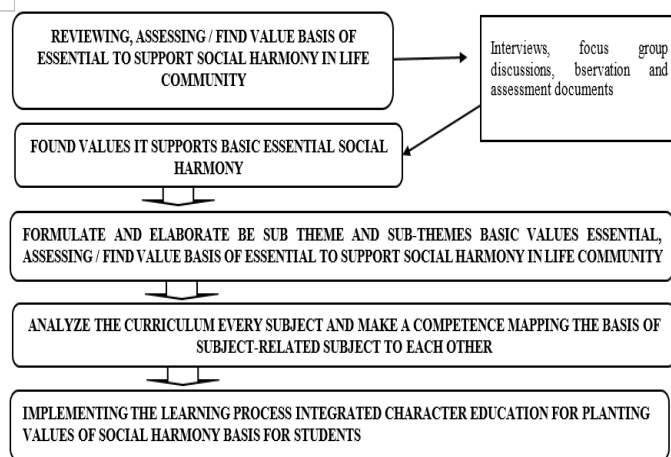


Figure 2. Integrated Framework for Character Education for Planting fundamental values of Social Harmony For Students

To help teachers so that every teacher who will make the preparation of teaching or learning plan must first perform some steps of activities, namely; (A) analyze the curriculum of every subject and create a mapping core competencies of subjects-subjects are interlinked, (b) selecting material from several fields of study that have relevance. Once the materials are interrelated found, then the teacher put them in the syllabus to enable the overlapping material, (c) develop learning plans that are integration, (d) the search for methods

and approaches suitable / appropriate to the learning that is integration. The lesson plan prepared by the teacher should refer to the achievement of competencies (both the standard of competence and basic competences) thoroughly on some subjects are integrated.

IV. CONCLUSIONS AND SUGGESTION

A. Conclusions

Based on the data analysis can be summed up some of the following:

- a. The essential values of social harmony that exist in people's lives in conflict-prone areas (especially the first year of study in the area of Sambas district) is very broad and diverse. The values form positive habits that support life evolved from a harmony of life in the family, school and community. Fundamentally, there are three pillars of core values into the framework of the life of social harmony, particularly in conflict-prone areas, namely; (a) the values of mutual respect and appreciation, (b) the basic values of tolerance and togetherness, and (c) of the basic values of freedom and responsibility.
- b. Planting of the basic values of social harmony in the family in society kalangana Sambas district in general is almost always associated with religious values and customs that have been grown for a long time in the life of society. In the daily practice of planting is done through strategic way habituation. Planting of the basic values of this continued effort to keep nurtured in family life, community and school, although in some instances even faced obstacles in the implementation of certain aspects in the life of the child showed a tendency to fade and thinning.
- c. Integrated character education to inculcate the basic values of social harmony among elementary school students conducted conflict-prone areas by integrating the basic values of the step-by-step; (a) reviewing, analyzing / find the value of basic essential that support social harmony in society, (b) to formulate into a theme or sub-themes, (c) create a mapping curriculum and learning materials related to the theme and sub themes (d) implement the learning process is integrated in the value of education related subjects.

B. RECOMMENDATIONS

- a. To encourage the growth and preservation of values in public life, in particular the basic values of social harmony and awareness efforts required the involvement of all elements in society. Efforts such maintenance can be carried out from regrow, foster and develop values or positive habits, from family, school and community synergistically.

- b. Among the forms of the effort to preserve the basic values in the school environment can be done by developing an integrated learning model of education value and if possible be equipped with learning modules which contain basic values are essential. The involvement of teachers in developing values is expected to keep these values be maintained among students and young people in general that social conflicts in the future can be anticipated and avoided.

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