



The Role of “Pembinaan Anak-Anak Salman (PAS)” in Internalizing The Togetherness Values to Develop Conflict Resolution Social Skills

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Abstract. Internalization of togetherness values needs to be integrated through community education activities, so that the young generation has social skills in face of differences opinion in the Indonesia society diversities. The path of home schooling education is considered limited. The isolation toward children puts them at risk of low social skills that mostly obtain through relationship with the environment. Pembinaan Anak-anak Salman (PAS) is a non- formal educational institution where the activity focuses on developing social competence. This research aims to acquire an in-depth picture of how togetherness values can develop conflict resolution social skills to the foster child in home schooling, using a descriptive study method with a qualitative approach. The data collection techniques use participatory observation, in-depth interviews, and documentation to acquire the same data source simultaneously. The results of this research, firstly the activities of the Pembinaan Anak- anak Salman (PAS) with the motto as the Kids Islamic Society are carried out through tiered periodic and thematic guidance based on the curriculum and syllabus. Secondly, the guider is a role model for the foster child in home schooling who are guided in behaving that contain togetherness values. Third, attitudes and behaviors that contain togetherness values are infused and rationalized in daily life. Fourth, the selection of home schooling education has impact on the foster child in home schooling, so that it requires conflict resolution social skills.

Keywords: Internalizing Values, Togetherness Values, Conflict Resolution.

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Article History. Received January 2020, Received in revised April 2020, Accepted June 2020

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A. INTRODUCTION

According to Aqib & Sujak, (2011: 6), the education practice in Indonesia has orientation tends to be hard skill-based education (technical skills) which more develops the intelligence quotient (IQ), but less to develop the soft skills ability contained on emotional intelligence (EQ) and spiritual intelligence (SQ). The tendency of orientation on cognitive aspects emphasizes the acquisition of academic values but lacks to developing young people mentality who can compete, be ethical, polite and interact with society. Whereas, the determination of success not only knowledge and technical skills (hard skills)

but also the skills to manage themselves and others (soft skills). Research conducted by Daniel Goleman (in Fitri, 2012: 16) stated that a person's success in society is determined by emotional intelligence around 80% and only 20% is determined by intellectual intelligence (IQ). This emphasizes that success is not only to focus on intellectual factors, but also integrated with other factors such as attitude, behavior, and character.

Nowadays, the character of the young generation shows the low attitude and behavior of courtesy and respect for parents, teachers, community leaders, and older people. According to Herlangga's research

(2017: 3), the younger generation in Javanese society shows the erosion of the use of language as an expression of respect. Besides, the character of the younger generation also showseasily provoked attitudes and behaviors that lead to a brawl. Based on statistical data on village potential (Badan Pusat Statistik, 2018: 41) the percentage of villages throughout Indonesia experiencing mass fights between youth in 2018 reached 0.65% or an increase of 0.25% from 2014. Friendly attitude and habit of mutual assistance cooperation have also faded along with the high behavior of the individual community (Madjid, Abdulkarim, & Iqbal, 2016: 2).

Therefore, this implies the use of grammar and bad behavior and not following the values in social life. Although character education has taken in formal schools, the social character of the younger generation seems less reflected in everyday attitudes and behavior (Khairunisa, 2017: 1). Fitri (2012: 10) illustrates the figure of a nation in a state of split personality or broken and incomplete personality. The character values of togetherness, such as being aware of the rights and obligations of self and others, adhering to social rules, respecting the work and achievements of others, polite, and democratic are important factors in efforts to resolve conflicts in social life. This is in line with research conducted by Erawati (2017: 2) regarding the role of the socialization of togetherness values in an effort to tackle religious conflict in social life, concluding that togetherness values can reduce conflict and bridge conflict resolution.

Social skills are the ability of individuals to interact effectively a benefit the social environment so that the can adapt to the social environment (Purnamasari, 2016: 9). Social skills in conflict resolution become important for the younger generation to give the aspects of communication/relationships between individuals, cooperation and conflict resolution are aspects that need to develop, so differences of opinion can end peacefully. Internalization of the values of togetherness needs can be instilled early on so that the younger generation has social skills in dealing with differences of opinion.

Homeschooling is one alternative education model that is widely discussed by the community, parents, and education practitioners. Homeschooling develops as a result of parents' concern about limiting children's creativity and intelligence both emotionally, morally, and spiritually in the formal educational institutions (objects not subject), as well as parents' concerns about the negative external environment (Ariefianto, 2017: 21). However, in the course of alternative schooling, homeschooling has considerable problems, including relatively low socialization with peers (horizontal socialization).

In-formal education such as homeschooling considers limited. However, humans are social creatures that always live with other people, need other people, and their behavior also shows relationships with others (Setiawati, 2010: 6). Isolation of children places children at low risk of social skills that mostly obtain through their relationship with the environment. Thus, the internalization of shared values needs to be integrated and optimized through non-formal educational activities in the community's environment. Therefore, the development of social skills can achieve, especially in the resolution of youth conflict.

The Pembinaan Anak-Anak Salman (PAS) is one of the non-formal educational institutions engaged in fostering children under the auspices of Yayasan Pembinaan Masjid Salman (YPM Salman). The synergy of guiding is implementing in the concept of the golden triangle such as the synergy of the three important components, namely foster child, guiders and parents. The curriculum and syllabus of PAS (Pembinaan Anak-Anak Salman) emphasize the education of faith, religious values, and the formation of character and the development of self-management skills and other people in the community environment that adapt to the development of the child age.

Based on the results of the pre-research observations conducted by researchers on March 3, 2019, the attitudes and behaviors of a foster child in homeschooling tend to be individualistic, selfish, self-winning and lack of a sense of togetherness. The parents of the foster child

who implement homeschooling stated that the problem was a factor that encourages the inclusion of their children in Pembinaan Anak-Anak Salman (PAS) because their activities focus on developing social competencies that were expected to become a daily habit in the lives of the foster child. Including the togetherness values that expect can develop social skills and conflict resolution of the foster child.

Based on the explanation above, researchers are interested in research on "The Role of Pembinaan Anak-Anak Salman (PAS) in Internalizing Togetherness Values to Develop Conflict Resolution Social Skills".

METHODS

This research uses a descriptive qualitative research approach method. Creswell (2015:

258) explains that a qualitative approach studies problems in society, procedures application in society and certain situations including about relationships, activities, attitudes, views and ongoing processes and the influence of a phenomenon. A qualitative approach used so that researchers know the perspective of the object of research in interpreting the values of togetherness to develop social skills in conflict resolution in younger siblings that are not represented in depth by statistical figures.

This research uses a descriptive study method. According to Sukmadinata N. S (2017: 63), descriptive research aims to describe the phenomena by observing the characteristics and interrelations between activities. Through the descriptive study method, the researcher can describe every activity, attitude, and behavior of the subject as an effective means of showing the relationship between the researcher and the informant. Thus, researchers can explore information that can be learned and conclude from internalizing shared values in developing social skills in conflict resolution.

The subjects in this study are the

foster child in Pembinaan Anak- Anak Salman who takes the education path through homeschooling. To determine the subject of research, researchers use a sampling technique with non-probability sampling through a purposive sampling strategy. This technique chosen with the aim participants are the most competent or most knowledgeable people to facilitate researchers in sampling data sources.

This study uses triangulation data collection techniques. Sugiyono (2017) explains the triangulation technique combines in various data collection techniques from the same data source. The researchers use participatory observation, in-depth interviews, and documentation for the same data source simultaneously. The overall data analysis process involves attempting to interpret data in the form of text or images so that the data obtained from quantitative observations, quantitative interviews, and literature studies are analyzed to deepen the understanding of the data for later interpretation into a broader meaning. Conclusion drawn from all data obtained from the results of the research has done. The data validity strategy that researchers used in this study uses triangulation and member checking.

RESULTS AND DISCUSSION

The motto as Kids Islamic Society, The Pembinaan Anak-Anak Salman is a place to create a balance of faith, science, psychology, and morals. Guiding is carried out in stages periodically, and thematically. Associated with learning theory, The Pembinaan Anak-Anak Salman (PAS) is more dominant in applying behavior learning theory to the foster child.

The guiders in Pembinaan Anak-Anak Salman are not only teach, guide and train foster child but also as role models. The guiders exemplify foster child behavior according to positive values including the togetherness values so that the foster child can be imitated. The guiders action in giving good value can stimulus for a foster child. The response of the fostered child seen from

their ability to identify, imitate the attitudes and behaviors of positive values including the togetherness values that exemplified by the guiders. As a result of providing stimulation or stimulus from the guider and the response back from the foster child, then gradually attitudes and behaviors that contain positive values including the togetherness values are increasingly absorbed and rationalized not only in PAS activities, but also in daily life of foster child. The Pembinaan Anak- Anak Salman (PAS) also involves a cognitive recognition process.

Guiding patterns and strategies are adapted to the stage of development of the child's age. Based on the cognitive theory that proposed by Piaget (in Rasyidin, et al, 2014: 97), the foster child of Pembinaan Anak- Anak Salman (PAS) are in the initial operation stage (where children begin to recognize symbols including verbal symbols) for foster child of pre- school age and concrete operations stage (children begin to compare the opinions of others and begin to be able to differentiate concretely) for foster child of school age. To facilitate the development stage of the foster child development, the Pembinaan Anak-Anak Salman applies a guiding strategy based on the games, experiments, and creativity of the foster child adjusted to the weekly thematic material based on the syllabus.

Internalization of togetherness values that occur through three stage is discussed by Muhaimin (2011: 153), namely the transformation of value, transaction of value, and trans- internalization of value. At the stage of transformation of values, the guiders tells about attitudes and togetherness that are considered good and attitudes and togetherness that are considered bad. At the time of the value transaction there is a two-way communication between the guiders with the foster child about attitudes and habits that contain togetherness values. In the end, the trans- internalization of value, the foster child has understood to question and behave which contain the togetherness values in everyday life. At this stage, personality communication has involved actively, in the sense of awareness in applying attitudes and motivations that

contain the togetherness values already present in the foster child.

Role models have a large influence on the internalization process. A set of values displayed through the role models can be identified by individuals in their daily attitudes and behavior. The role models referred to the guiders, based on the findings, almost all the foster child of the Pembinaan Anak-anak Salman (PAS) highly respect the guiders and make them an example in the attitude and behaviour during PAS activities, as well as in daily activities day. So it can be concluded, that internalization tends to be realized more quickly through the exemplary role models. Individuals can accept and identify a set of values that are displayed through exemplary figures which are then rationalized in everyday life.

Based on the findings of the researcher, there are at least 12 attitudes and behaviors that contain togetherness values in the Pembinaan Anak-Anak Salman (PAS), namely responsibility, tolerance, respect, self- sacrifice, humility, loyalty, orderly behavior, courtesy, sportsmanship, immoral, proper promises and gender equality. The 12 attitudes and behaviors that contain togetherness values are related to six aspects of conflict resolution social skills according to Maftuh (2010: 14), namely the ability of orientation, perception, communication, emotions, critical thinking, and creative thinking.

Understanding the conflict orientation, reflected in the ability of foster child to behave humbly, sportsmanship, respect, and tolerance by never feeling superior or smartest even though basically the foster child in homeschooling have above average ability. The ability of perception is reflected by the foster child of homeschooling in understanding the character and personality of their friends.

The communication skills of homeschooled foster child are reflected in the increased ability to speak with language that is easily understood in their communication with friends or others. The ability to manage the emotions of homeschooling fostered siblings is getting better, shown in the ability to rearrange emotionally charged statements into neutral

or less emotional statements. The ability to think critically, reflected in understanding the factors that cause him and his friends or between his friends can conflict. The foster child in homeschooling understands that it is important to behave to respect others, be considerate, be willing to sacrifice and be sportive towards others to overcome a problem or conflict (conflict resolution). Cultivating attitudes and behaviors contain togetherness values, such as the attitude of responsibility, tolerance and mutual respect in the Pembinaan Anak-Anak Salman (PAS) capable of developing the ability of foster children in homeschooling to resolving and finding solutions of a problem. Through attitudes and behaviors contain togetherness values can create positive perceptions of conflict and respect for differences. Conflict resolution developed in the context of cooperation, respect, understanding, attention, and tolerance for each other.

Negative environment and relationships outside the home are the main reasons for parents to provide education through homeschooling. However, the selection of education through homeschooling or homeschooling by parents does not cause a separate impact on the development of foster child, including difficulty in adjusting to the new environment, lack of ability to cooperate or teamwork, communication skills that tend to be standard, and lack of independence. Internalization of the togetherness values is contained in the attitudes and behaviors that are internalized in the Pembinaan Anak-Anak Salman (PAS) which includes, 12 attitudes and behaviors, including responsibility, tolerance, respect for others, willing to sacrifice, humble, loyal, orderly, good manners, sportsmanship, good manners, proper promises and gender equality can be a basic capital for homeschooled foster child in developing conflict resolution social skills which include the ability of orientation, perception, communication, managing emotions, critical thinking, and creative thinking.

CONCLUSION

Firstly, the Implementation of Pembinaan Anak-Anak Salman (PAS) through periodic and thematic reference the curriculum and syllabus semester, which consists of BBAQ mentoring (belajar baca Al-Quran), colossal mentoring, and club mentoring. The expected objectives of this guidance are foster child who can support, challenge and practice the Qur'an and Sunnah, science and technology, social and humanities, and the environment and health. Coaching children is also emphasized on the motto PAS as Kids Islamic Society, which is a container that can create a balance of faith, science, psychology, and morals.

Secondly, the role of the guider in Pembinaan Anak-Anak Salman (PAS) has a big role in instilling attitudes and behaviors that contain togetherness values in the foster child. The guider's role is as an example for the foster child to teach and guide the foster child regarding attitudes and behaviors that contain togetherness values. Based on the findings of the researchers, there are at least 12 attitudes and behaviours that contain the togetherness values in the Pembinaan Anak-Anak Salman (PAS), namely responsibility, tolerance, respect for others, willing to sacrifice, humble, loyal, orderly, polite, sportsmanship, decency, proper promises and gender equality.

Third, attitudes and behaviors which contain togetherness values are absorbed and rationalized by foster children in homeschooling not only in PAS activities but also in their daily lives. This provides benefits in overcoming and resolving differences or conflicts. So, it can be a basic capital for homeschooled foster child in helping to resolve conflicts democratically and constructively.

Fourth, the choice of education through homeschooling by parents has its impact on the development of the foster child. Among them, they can socialize in a

new environment, lack of ability to work together, less flexible communication skills, and lack of independence become its obstacles in socializing to the wider community. To be able to socialize and interact in a broader community environment requires conflict resolution social skills including interaction with the surrounding environment, empathy, cooperation, independence, discipline, and communication.

ACKNOWLEDGMENTS

The researcher would like to thank the Study Program of Social Studies Education, Faculty of Social Sciences Education, Indonesian University of Education for the publication of this article in the international journal pedagogy of social studies.

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