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ROLE OF SCHOOL, FAMILY AND COMMUNITY IN FORMING STUDENT SELF-EFFICACY THROUGH TRANSFORMATION OF CULTURAL VALUES

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ABSTRACT

Self-efficacy can be formed through strengthening values including on-going cultural values in education process interaction, either at school, family or community. This research aims to determine and analyze transformation process of on-going cultural values at school, family and community in forming student self-efficacy. This research used a qualitative method with a phenomenological approach. In phenomenology studies, data collection techniques are in-depth interview, observation and documentation. These research participants were principals, teachers, students' parents and community groups in Purwakarta, Indonesia. The data were obtained and analyzed through data collection, data reduction, data representation and conclusion processes. Results of the research show that there is a very dominant role of family, school and community in forming student self-efficacy through transformation process of cultural values in education activities. Thus, strengthening cultural values, particularly values of silihasah (mutual honing), silihasih (mutual love), and silihasuh (mutual take care) as manifestation of Sundanese cultural values have superiority in forming student self-efficacy in line with universal values namely honesty, justice, respect value, responsibility and mercy.

INTRODUCTION

The International Center for Research on Woman (ICRW) released study results that there are 7 out of 10 children in Asian facing violence at school. Indonesia as one of the countries in Asian was in the top position having the level of violence to children, particularly school-age children namely 84% of total number of students in national level. The report showed that the level of violence includes gender-based, physical and psychological violence, and threats as well as sexual violence both at school, on the way to school and at home (Tempo, 2018). There is an increasing number of violence cases against children both at schools, families and communities from year to year. Data by Indonesian Child Protection Commission (KPAI) noted that there were 1,192 reports of violence cases, both physical, psychological and sexual violence from January-April 2019 (Siddharta, 2019). The data informs that there is yet any full guarantee for protection of children's rights to obtain safe and comfortable places and spaces in order to develop their potential towards a better direction. Therefore, there is a very important role of family, school and community environment as a place of self-actualization especially in transforming positive values so that children are able to develop their potential and capabilities, especially their self-efficacy.

The self-efficacy study was introduced by Bandura through social cognitive theory (Bandura, 1977). The social cognitive theory can be used to test how academic self-efficacy and parental aspirations can improve student educational outcomes (Ansong, Eisensmith, Okumu & Chowa, 2019). Issues on self-efficacy examine relationship between students' social-emotional well-being contribution to achievement of academic work at schools especially relationship between self-efficacy beliefs, educational aspirations and academic achievement (Wang & Eccles, 2013). Academic self-efficacy is an important factor giving effects on students' choices in learning and behaving, also related to their mentality and emotionality in the learning process (Chang & Chien, 2015).

Results of the studies show that there is an influence of children's self-efficacy on family support, family affection, and family conflict (Darling & Steinberg, 1993; Thompson & Massat, 2005; Pearson, 2009). In other words, a healthy family environment has a quite positive impact on self-efficacy (Mishra & Shanwal, 2014). In addition to family, school environment, especially relationship between teachers and students both in learning activities and guidance as well as counseling activities can create positive values on children's self-efficacy (Peditzi & Marcello, 2018). Family and school supports are not enough to influence on children's self-efficacy, but they also need support and social environment response, especially cultural effects that are developed in the community. Burke et al. (2009) stated that social capital and other social contexts such as cultural values play as important aspects that have implications for children's self-efficacy. Effects of social context on children's self-efficacy are referred to as 'collective efficacy', namely a collection of perceptions on abilities of all members of society (Goddard, Hoy, & Hoy, 2004). Based on these explanations, it can be seen that active involvement of school, academic guidance, family support and participation, as well as peaceful and safe environmental conditions serve as the most

significant predictors of increasing children's self-efficacy for growth and achievement (Gibson & Jefferson, 2006; Rosenblatt & Peled, 2002).

Developing student self-efficacy requires integrative understanding and action by three main components, namely family, school and community and it should be carried out collectively and holistically. Thus, it is greatly necessary for interventions on children's learning awareness as a form of self-efficacy. These interventions are not coercive and authoritative but are designed to meet student learning needs so that all children consider school, family and community environment as part of their lives to realize their ideals in order to create a better life for now and in the future (Ansong, et.al., 2019). In such a process, it is necessary to strengthen values, especially cultural values as a part of the way of life in families and communities in order to create a cultural life. The study results show that there are four main factors that support the level of student success in learning, namely individuals (biological and psychological factors), family and peers (socioeconomic status and peer influence), school (facilities and learning environment), and society (social cultural norms) (Chavatzia, 2017).

There is a very significant role of cultural values in managing a positive life. As stated by Barni, Danioni, & Benevene (2019), values can support level of individual welfare and self-efficacy. Cultural values that develop in society are a universal ideal conception that supports creation of moral behavior, both within family, school and community. According to Kidder (2006), there are five moral ideas as the universal main values, namely honesty, justice, respect, responsibility, and compassion. Values that bind individual and organizational behavior are built in every interaction between individuals and groups as an integral part of all human actions, thus education serves as a value-based and value-laden phenomenon (Nieuwenhuis, 2007). Five main values, including honesty, fairness, respect, responsibility, and compassion, are the focus of the values examined in this study that are transformed through families, schools and communities in forming self-efficacy. The five values are in line with the value of SILAS, as a cultural value based on local wisdom that develops in the Sundanese community.

SILAS is an abbreviation of *silihasah* (hone), *silihasih* (love one another), and *silihasuh* (caring for one another). The value of SILAS develops as the main value that shows noble personality and simultaneously serves as a consensus of the Sundanese people towards value education that puts forward humanity and peace principles (Suryalaga, 2010). This view is in line with the five universal values put forward by Kidder. Therefore, this study examines how the transformation process of SILAS values as cultural values that become part of people's life behavior, both in family, school environment, and social environment in forming self-efficacy as a process of children self-development in order to become smart individuals and have character.

METHODOLOGY

This research used a qualitative method with a phenomenological approach. In phenomenology studies, data collection techniques are in-depth interviews, observation and documentation. Participants in this study include parents of

students, principals, teachers, school staff, students, and community organization groups. Location of the study was focused on Public Junior High Schools (SMP) in Purwakarta Regency, Indonesia. The data obtained were analyzed using an iterative model including data collection, data display, condensation, and conclusion drawing. To test the data validity, researchers used a triangulation technique. Throughout the research process, there is an ongoing basis data analysis and it requires continuous data reflection, asking analytical questions, and writing short notes (Creswell, 2010). In the phenomenological study, researchers' ability play a very important role in interpreting and analyzing data (Diaz, 2015).

RESULT AND DISCUSSION

Based on the results of the study through interviews, observations and documentation, it is found data showing some values which are actualizations of cultural values namely *silihasah*, *silihasih* and *silihasuh* which are transformed through families, schools and communities. These values have implications for formation of self-efficacy as described below.

Silih Asah Value

The following are the forms of *silihasah* values implemented in families, schools and communities as a transformation of cultural values in forming children's self-efficacy, as follows:

Stimulating children interests and talents

There are efforts to stimulate children interests and talents through regular and extracurricular learning activities and these are scheduled in schools according to the curriculum. In addition, there should also parents' supports through additional activities at home by tutoring programs and religious activities. Wintara (2017) stated that parents and teachers play an important role in providing guidance and encouragement to children in determining their talents and interests so that children can grow into creative personalities.

Comfortable environment

Environment is a place for every individual and group to interact. A comfortable environment is an absolute requirement in creating a conducive and safe climate for children development, especially in learning activities. There are a number of programs in supporting the creation of a conducive environment as a reflection of cultural values, one of which is *Adiwiyata* (environmental) program. In the Sundanese tradition, preserving the environment is a necessity, like the Sundanese philosophical expression that reads "*Leuweungruksak, cai beak, manusabalangsak*" (forests must be protected, water sources must be sustainable, otherwise humans will be miserable). In addition, creating a comfortable environment is seen as implementation of the order and ethics of living together and side by side with other heterogeneous community groups and such implementation can be carried out at home, school environment, and community environment. Therefore, role of parents, teachers and the community is obliged to create an

environment conducive to stimulating self-efficacy and sustainability of children's learning processes (Bank, 2014), and such a process is called as *educational assimilation* (Fuller, 2016; Lash, 2018).

Motivation

Motivation is one of the *Silihasih* value actualizations in each child. Parents at home always encourage their children to continue learning and hone themselves to be positive individuals. In addition, there are also positive community concern for children, especially in attending school activities, such as monitoring and ensuring no drop out children or deliberately playing freely and having no participation at school activities during active learning hours. Meanwhile, at school, teachers and principals also continue to motivate each child to continue to improve their competence through organizing effective and enjoyable learning. Therefore, learning motivation and achievement are very important for forming self-efficacy. Vero and Puka (2017) stated that lack of motivation to succeed in educational process both at schools, families and communities is a trigger for failure in learning.

Discipline and hard work

The value of discipline and hard work as a reflection of the value of succession has been shown by all parties, both parents, teachers and the community. Spirit of discipline and hard work is a value that has deep roots in Sundanese people whose their source of life comes from environmental management such as agriculture, plantations, and forestry. In addition, trading activities also become activities that can be seen in their daily lives. The spirit of hard work is transformed to their children to pay attention to their education so that they can be productive and competitive individuals.

Being independent

Instilling the value of independence in children is a highly considered character in the Sundanese community, both in family life, school environment and in relationships in the community. Orientation of the independence value is formation of creative and innovative individuals. Such principles support formation of self-efficacy in children. Implementation of the spirit of independence through involvement of parents, community and school in the implementation of the educational process through learning activities gives effects on the creation of quality education (Kusumaningrum et al., 2017).

Responsibility

One of the *silihasah* values transformed through the education process in family, school and community environment is responsibility value. Responsibility serves as a very important value for every child. Responsibility is internalized in children through various forms of programs and habituation such as sharing activities with poor, expressing respect for differences in social and economic status, and evaluating children's daily activities between

school and parents. There are also efforts to support improved education quality through inculcation of internalized responsibility values in children's daily activities which can be characterized by at least four things, namely attitudes towards environment, social activities, education, tolerance, and spirit of sharing (Toremeh, 2011).

SilihAsih Value

Implementation of *silihasih* value in on-going education process in family environment, school and community environment as a result of cultural value transformation process can be seen in a number of greatly principle values in forming children self-efficacy, namely:

Affection

Affection is the core value of *silihasih* value. The value of affection has been reflected in everyday life, both activities in family, school and community environment. Attention given by parents and teachers for children in meeting learning needs is one of the indicators of actualizing the value of affection. Creating a safe and comfortable playing environment is also a form of affection shown by the community. One of the real affection expressions shown by school to children is to treat all students like their own children. Thus, affection is an effort to support positive affective and cognitive values in higher quality sustainable learning process (Zhang, 2011), it is also seen as behaviors with positive effects on social relations (Benvenuti, Oliveira & Lyle, 2017).

Praise and appreciation

Praise and appreciation are efforts to increase motivation as well as the need of every individual to express as a positive person. Praise and appreciation are values as the concern for parents and teachers. Every success achieved by children is rewarded by various forms of praise and appreciation such as in the form of gifts and verbal expressions or in the form of words or sentences such as the phrase 'you are great', 'your kid can already, mom', 'you are amazing', and various other praise expressions such as pointing out thumb and applause. Students who get praise can obtain more achievement and are able to show self-efficacy and are more independent than students who only get usual response from teachers or parents (Titworth, 2000; Ferguson, 2013).

Caring

The value of caring is a form of *silihasih* value. The results of the study indicate that the concern given by parents, school, and community gives effects on sustainable child educational process and it is seen as a very serious concern. These indicators can be seen from the fulfillment of children learning needs, protection of safety and comfort, and strengthening the implementation of school rules. In addition, as a form of transformation of the caring value, school concern collaborates with parents in order to carry out social service activities involving all children directly such as the *Beas Kaheman* (rice sharing) program for poor families surrounding the school environment,

GASIBU (Thousand Rupiah Movement) program once a week, bringing meal from home and eating together in class every day, and various other forms of social activities which aim to foster a spirit of caring for students and their social environment. Noddings (2012) stated that the main elements in developing and maintaining care include listening, dialoguing, critical thinking, reflective responses, and wiser relationships regardless of status and background.

Modeling

Modeling is a very important value in the character education process. The results of the study show that the value of modeling has been demonstrated by parents, teachers at schools and some community groups as adults. Real examples of modeling in everyday life taught to children are polite speech and attitude, and respect for elderly. In addition, it is also shown by healthy and clean living habits and ability to appreciate time. Parent and school behaviors as adults and as role models can give effects on student achievement, well-being, effective teaching practices, and environmental health (Liebowitz, 2019).

The spirit of kinship

The spirit of kinship is one of the values actualized at schools and serves as an effort to create a conducive climate. Teachers and staff place themselves as parents for all students, and conversely, teachers treat students like their own children and like big families. Likewise, among teachers and staff treat other colleagues as partners and relatives in the work. In addition, participation of parents and the community surrounding the school environment in controlling children's activities is carried out through active communication and synergy in supporting the learning process, both within the school environment and outside of school. The creation of a positive relationship between teacher and student has positive effects on the level of student confidence, creates mutual respect, and is shown by compliance (Hussain, et al., 2013). Meanwhile, involvement of family (parents) in supporting any processes at schools serves as an effort to create a family spirit which can have positive effects on children's intellectual, emotional and social development (Catalano & Catalano, 2014).

Being humble

Being humble is one of the values manifested by the value of *silihasih*. Such indicator can be seen from formation of two sincere personalities who are not demanding and are consistent in carrying out their duties and responsibilities. This attitude has been shown by students as the result of fostering by parents and teachers at school. According to Sezgin&Erdogan (2018), being humble and forgiveness have positive effects on creation self-efficacy.

***SilihAsuh* value**

Transformation process of *silihAsuh* value is actualized in daily life both in family, school and environment which can be seen in a number of quite principle values in order to form children self-efficacy, among others equality, students as learning partners and peer-based learning.

Equality

Based on observations and interviews, it can be seen clearly that the value of equality is highly respected by all parties in daily activities both at schools, families and the community. This proves that fostering value as an expression of cultural value has been understood and actualized in their daily lives. All school members establish good communication and social relations, as well as parents and the community, especially the community surrounding the school environment. They work professionally without any barriers and restrictions, either due to age factor especially because of position and social status. Actualization of equality value is not only a form of cultural values and local wisdom, but also shows a democratic environment. The practice of equality in the education process is to treat children fairly and equally regardless of abilities or other differences such as gender, race, social status, and competence (Shahar, 2016). Thus, efforts to create equality as part of the education process require a policy that regulates equal opportunities for all parties to obtain services and treat them fairly and equally (Ruitenbergh, 2015).

Students as learning partners

There are efforts to create a conducive and democratic school climate through various approaches, one of which is treating students as partners (Students as Partner / SaP) in the learning process. Making students as learning partners means that the communication process and teacher relations with students do not create gaps like bosses and members, or employers and employees. Establishing good relationships among all school members, including parents and the community, is a catalyst in creating positive changes as needed in the educational process (Curran, 2017). Efforts to create good friendships (partnerships) with students (SaP) have five propositions, namely: (1) inclusive partnerships, (2) distribution of power in a dialogic and reflective manner, (3) partnership as a process, (4) ethical partnerships, and (5) partnerships for transformation (Matthews, 2017).

Peer-based learning

Peer approach is a reflection of *silihAsuh* value which is implemented in learning activities at school. Fellow teachers share knowledge and experience in order to be able to move forward together in creating a quality school climate. Also, fellow students show mutual assistance in solving problems and difficulties in learning. In pedagogical studies, this is called as peer group learning method. According to Wessel (2015), peer learning methods have proven to be effective in assisting students' academic and social skills, by

considering that the concept is carefully structured and there is a sustainable monitoring program.

Protection

As a form of *silihassuh* value, family, school and community guarantees the creation of a safe and comfortable environment for all parties. These parties are directly involved in providing protection to every child from safety threats and the rights to obtain a conducive environment. One of the efforts to ensure this guarantee is by three-month meeting program which is held by the school party, representatives of parents through school committee, and representatives from community elements such as community and religious organizations in order to discuss any issues related to environmental conducive issues. In addition, there is a practice of guidance and counseling activities as well as counseling programs from the police every semester in the school environment to provide understanding related to issues of personal safety and environmental protection. In addition, from the aspect of health, every semester some medical personnel from the Center for Public Health (Puskesmas) are sent to each school to conduct a health examination. In an effort to support this program, every school implements SERAM (Healthy, Child Friendly, and Fun) program. Skovdal (2015) confirmed that schools and teachers as the main actors of education including participation of parents and the government are fully responsible for providing protection to every child, especially those vulnerable to violence, and actively contributing to creating a safe and conducive environment.

The implementation of SILAS values in the education process at school, family and community environment gives a positive value to a conducive educational environment, especially for students. Takdir et al. (2020) stated that SILAS-based approach could be the solution to transform peace and humanity values in practice of education. The value of education built through learning, mentoring, mentoring and empowerment activities is a manifestation of cultural value transformation process. Thus, it can be understood that social environment upholding cultural values in the community is able to increase self-efficacy beliefs (Choi & Chang, 2009), especially teachers and students (Bonneville-Roussy et al., 2019). Maina (2003) stated that someone with a strong cultural identity makes it possible to grow into an independent person and is able to survive in their own environment. Meanwhile, those who with weak cultural identity tend to become dependent and do not have life skills to be able to survive as competitors, both in their own environment, especially when they are in a heterogeneous environment.

The cultural value transformation process is very dominant through three forms of child self-actualization, namely family, school and community. Bandura et al. (2011) stated that family support through a healthy and harmonious family climate has great effects on improving child self-efficacy, including supports in terms of academic achievement. This is in line with the view stating that children who are under pressure, including pressure in academic affairs, grow to become individuals who have weak levels of self-confidence (Sharma & Jagdev, 2012). Therefore, the role of parents or family

really determines child's future, especially through strengthening self-efficacy in order to be a person having passion for life, a high level of self-confidence, and competitiveness by optimizing competencies and capabilities. In addition, the role of schools as formal educational institutions serves as the key factor for children academic success. At school, teachers play an important role in improving student self-efficacy as the main subject of the education process. Teachers are also required to have self-efficacy as a form of confidence in their professional attitudes in handling tasks, obligations and challenges in order to be able to influence on student academic outcomes (achievement and motivation), and well-being in their work environment (Barni, Danioni, & Benevene, 2019). Therefore, as an effort to establish self-efficacy through a characterized educational process through the transformation of cultural values, it is necessary for a participatory leadership model in making decisions, coordination, motivation, communication, and problem solving (Purwanto, Komariah, Kurniady, & Sunaengsih, 2019).

The cultural value transformation process as a manifestation of SILAS values as described previously is in line with the universal values which that were initiated by Kidder. To find out more clearly about the role of schools, families and communities in forming student self-efficacy through the transformation of cultural values can be seen in the following figure.

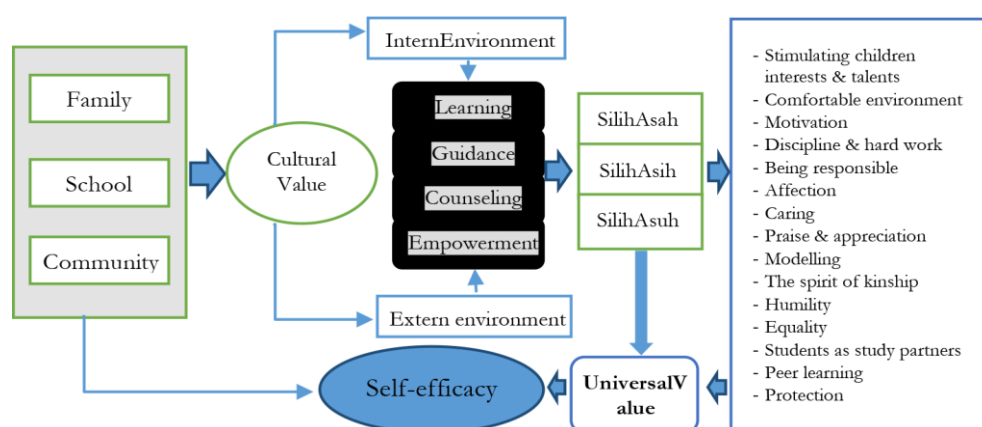


Figure 1: Role of family, school and community in forming self-efficacy through cultural value transformation

CONCLUSION

Forming self-efficacy for students requires such a collective-integrative efforts taken by all components as actors of education process. Main actors of education are dominated by parents at family environment, school party with all resource potency, and the community as a control agent of community social life through government structure and non-formal institution. In social life activities, there are values, particularly cultural values as bonding and catalyst in designing more civilized and dignified education process. Sundanese cultural value as this study issue has an ideal and universal concept as a part of SILAS process which has been transformed through learning, guidance, counseling and empowering activities by supports from effective and conducive intern and extern environments. Active participation and understanding given by all parties on the importance of cultural value in

education process can present educational values. The values, some of which are stimulating children talents and interest, comfortable environment, motivation, discipline and hard work, being responsible, affection, caring, praise and appreciation, modeling, the spirit of kinship, being humble, equality, students as learning partners, peer-based learning and protection. These fifteen as the result of cultural value transformation process through educational activities are in line with the universal values initiated by Kidder, namely values of honesty, fairness, respect, responsibility and compassion. Thus, the study results show that actualization of cultural values that are transformed through educational activities both in family, school, and community can form student self-efficacy, namely formation of a competitive, characterized, and responsible person to his duties and obligations as an educated generation.

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