
**FOLKLORE-BASED ASYNCHRONOUS CYBERCOUNSELING THROUGH CLASSICAL
GUIDANCE FORMAT MODULE AS THE PRACTICAL SOLUTION
TO INCREASE CHILDREN’S RESPECT**

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Abstract

Character building is a term to describe the children’ behavior education. It will assist them developing various good and acceptable behavior such as politeness, obedience, and respects as a holistic of a cultural life context. As the time flies, many things shift into a negative line and do not correspond to the nature of the aim of the education. Carelessness of the prevailing regulation; intolerance; bad language use; and disrespect are the form of moral shifting. Attempts to build character and minds of adolescents particularly in educational settings can be made through folklore developed in many regions in Indonesia by possessing ethics values which is beneficial for Indonesia golden generation. The use of folklore is effective to teach good ethics and moral. Cybercounseling can be defined as counselor’ creative attempts in giving professional counseling service by utilizing electronic media to communicate through the internet. Classical Guidance is called as basic service since it is the part that possesses the biggest portion of school guidance and counseling services. The classical guidance focuses on the prevention and students’ mastery of their developmental tasks so it can be in line with the guidance’ goal of ethics understanding such as respect. In this case, the use of folklore wrapped in asynchronous cybercounseling through classical guidance format module can be a practical solution in increasing students’ respect.

Keywords: Asynchronous Cybercounseling, Classical, Folklore, Respect

INTRODUCTION

Nowadays, Government’ attention to the world of education is in the development of character building according to Kartadinata (in Faridah,2015). Character building is a term to describe the children’ behavior education. It will assist them developing various good and acceptable behavior such as polite, non-violent, health, critical, obedient Those good behaviors do not stand alone, they closely related to the possessed knowledge and skill. Surely, the process of character building will involve various aspects of students’ development such as cognitive, affective, and psychomotor development as a holistic in the context of cultural life.

Ideally, the learning process in school can produce students who do possess not only cognitive competence but also possess good character. By having good character, the children will grow to be a good man with strong character and beneficial for the country. Spencer Kagan (in Lickona,2012) stated that within character building, how the teacher teaches is more important than what is being taught. If character building can enter real-life situation outside the class, the teacher shall take the class as “learning structure” which allows students to practice goodness. The learning structure trains the students’ organizational ability. They are taught to be attentive

and respectful, to help each other understanding the concepts, and to take responsibility to be prepared as the report of the whole group’ answer.

As the time flies, many things shift into a negative line and do not correspond to the nature of the aim of the education. Violence and anarchy, thievery, cheating, neglect of prevailing rules, students’ fight, intolerance, bad language use, self-destructive behavior are the forms of moral shifting. According to Mudzakkir Hafidh (in Faridah, 2015), there are many differences between the old time students and nowadays’ students. The old-time students: (1) are more obedient and respectful on the teacher; even when they walk and talk, they always maintain their politeness. (2) listen carefully when they are being advised. (3) are more attentive to teachers, if there is an unwell teacher, they directly take the initiative to visit their teacher, even they collect some money to buy gifts for their teacher. (4) are sometimes ashamed if they have not finished their homework. (5) deem teacher as their parents, so they respect the teacher even sometimes he/she becomes rude. (6) Take punishment as lessons and consequence of mistakes. While the nowadays’ students: (1) are disrespect the teacher, even they tend to oppose their teacher. (2) do not listen when they are being advised, sometimes even they argue.

(3) are less attentive to the teacher, even, they are happier when the teacher cannot attend the class. (4) are not ashamed if they have not finished their tasks. (5) are happy when being punished, even, they are brave to defy when being advised. (6) Deem some teacher as a friend, not the parents. Even, the students often call their teacher by jokes. For example, a case happened in January 2010 about a student who stabbed his teacher. He was offended by the teacher who advised him in front of his friends.

Borba (in Barida,2017) states that there are many attempts made to develop and form a positive moral character on children. Starting from the social approach, conflict resolution ability, stress management, self-confidence training until Howard Gardner' opinion about multiple intelligence and Daniel Goleman' opinion about emotional quotient, however, the moral crisis continues. Then, one of the effective solutions is by directing the children ability and adolescents' ability in understanding the right thing or is called as moral intelligence.

According to Faridah (2015), in recent years, the culture of politeness in Indonesia has decreased. It can be seen from the young generation or adolescents who tend to lose their politeness and ethics on their peers, their elders, teachers, and even their parents. Students are no longer taking their teacher as a commendable and respected role model who provides knowledge. For example, on 5 December 2013, a student of SMK Muhammadiyah 1 Solo attacked an exam supervisor teacher with a cutter knife only for he thought that the teacher is too slow in distributing question sheets. He pushed the teacher while speaking the bad language and challenged the teacher to fight.

Moreover, Farida (2015) stated that there was a student of SMP in Kolaka Regency, Southeast Sulawesi who threatened his teacher after being scolded by his classroom teacher. That student threatened to stomp his teacher' neck since his teacher scolded him for he was disruptive in class (Okezone.com, 2013). Another case of students bad behavior is, on 28 November 2013, in Bima Regency, NTB. A Senior High School student threatened the teacher with built-up firearms only because he was offended by the teacher when being scolded for wearing piercing.

Those changes, according to Farida (2015) showed how children behavior, especially adolescents' behavior displayed the decrease of social morality, particularly respect among the students. The contradiction of various life problems in the various fields is a condition that needs an answer. An attempt at building students' character and mental are needed.

Many folklores that bloom in various regions of Indonesia possess beneficial ethics values to form Indonesian golden generation. According to Kristanto (2014), folklores cultivated within the student since the early childhood will equip their motor and psychomotor development, especially in establishing the character of excellent personality. Ethics cultivation aims to establish individual' positive character. Cultivation of good ethics can establish a character, behavior, and attitude that strengthen soft skills to cultivate good habit. The use of folklore is effective to teach good ethics and morals. Through the stories' character, good attitude, behavior, and speech that reflect ethics or morals can be delivered. Those stories reflect good values in the form of honesty, teamwork, hard work, responsibility, and beliefs. Those values can be the medium of character building.

According to Kristanto (2014), the good values contained in folklores shall be discovered and be studied so that it can be understood by the nation' next generation. The study on the values of folklores is valuable to cultivate ethics on children. Through ethics' cultivation of children by folklores, it indirectly builds their soft skills. The soft skills building that is planted through ethics (respect) of folklores cannot be separated from the character building. Character building is essential since it can indirectly establish a good Indonesian character. Indonesian' character built by using its own culture will be a sturdy character and immovable by foreign cultures.

Cabaniss (in Prasetya, 2017;34), a counselor, shall possess the potency of information technology related to individual counseling service in the form of utilization of digital video conference for therapy (counseling) and consultation. Cybercounseling or online counseling can also be used in assisting many fields such as marriage and family counseling, tobacco termination program, depression, and anxiety disorders. Cybercounseling is beneficial regarding geographical limitedness, time limitedness, agoraphobia, unusual working schedule person, finding a specialist regardless of geographical location, cost effectivity and flexible scheduling (Pollock, 2006). This is a innovation since the creation of internet does not only enhance the opportunity in getting more client but also enhance the counselor' education and opportunity training (McCrickard & Buttlar,2005).

Cybercounseling can be defined as counselor' creative attempts in giving professional counseling service by utilizing electronic media to communicate through the internet (Prasetya, 2017). Ethics such as respect cannot be separated from human' moral

that is reflected by attitude, behavior, and speech. Classical Guidance is called as basic service since it is the part that possesses the biggest portion of school guidance and counseling services. Classical guidance service focuses on the prevention and the students' mastery of their developmental tasks (P. Meynar & Kurniawan, 2013). This is in line with the goals of the service that is done for understanding ethics such as respect. To avoid awkwardness, ethics' cultivation can be done through folklore-based Asynchronous Cybercounseling Classical Guidance service.

RESEARCH METHOD

This was a research and development study. This study employed three stages. The first stage was the preliminary study to gain counselor' opinion towards cybercounseling, literature study, and formulation of the hypothetical model. The second stage was the development of early product, expert judgment on model' appropriateness, and model' revision. The third stage was the limited trials and final module of guidance classroom with folklore-based asynchronous cybercounseling to increase respect on SMP Muhammadiyah 3 Kota Yogyakarta.

The design of the trials of this product employed true experimental design. The samples were taken by randomized pre-test and post-test with control group design. The participants of the study were the students of SMK Muhammadiyah 3 Yogyakarta. To select the participants of the trial, random assignment technique was employed. Random Assignment aimed to eliminate untreated factor which can affect the contrast between experimental group and control group.

The data collection instrument created for the development process of asynchronous cybercounseling model consisted of three components. Firstly, interview' guidelines. Secondly, Expert and practitioner validation. Thirdly, psychological scale. This study employed quantitative data analysis. The quantitative analysis was done by using independent t-test statistic. This was done to examine the conventional counseling that is usually used.

RESULT AND DISCUSSION

Based on the expert validation, it was found that the guideline of folklore-based chat-asynchronous cybercounseling for improving students' respect was feasible to be implemented or be practiced in school after some enhancement based on the validator' advice. Product trials (field) of the guidelines of folklore-based chat-asynchronous cybercounseling for improving students' respect was done to test its effectivity. This was done in four meetings by

delivering two materials in each meeting. The counselees were students with low respect.

The score of the statistical test by using Wilcoxon signed rank test was 4.191. This could be seen from the $<.001$ probability. Statistical test on the Asymp column. Sig. (2-Tailed)/ asymptotic significance for the two-sided test was 0.000. Since the case of this study was one-sided, the probability was .025, so $(.025 < .05)$. It could be said that folklore-based chat-asynchronous cybercounseling was effective in improving students' respect. In other words, there was 10.22% increase after using the guidelines of folklore-based chat-asynchronous cybercounseling.

The result of expert validation on folklore-based chat-asynchronous cybercounseling showed that the designed module was feasible to be implemented and be put into practice in the school. While the result of trial on folklore-based chat-asynchronous cybercounseling showed that: 1) The counselors support this study, it was shown by high enthusiasm in every phase of the study; 2) The students were enthusiast in having guidance service by using folklore-based chat-asynchronous cybercounseling guidelines; 3) folklore-based chat-asynchronous cybercounseling module can be implemented in schools.

The relation between the score of respect with respect behavior was $-.032$. This showed that there was a correlation between the respect behavior as figured in the following table 1:

Table 1 Analysis of Respect.

		Correlations	
		Respect Behavior	Respect cultivation.
Respect Behavior	Pearson Correlation	1	.032
	Sig. (1-tailed)		.340
	N	267	267
Respect cultivation.	Pearson Correlation	.032	1
	Sig. (1-tailed)	.340	
	N	267	257

Related to the building of Pancasila good values, Sastrapratedja (2001) stated that the Indonesian education that based on Pancasila should at least possess five characteristics namely: Firstly, Education shall account human respectfully since religiously, the human is the best god' creation among others. Secondly, Education shall humane, in other words, human shall be viewed as the subject of learning. Thirdly, education shall be nationalized, which means it shall become the nation adhesive

so the societies will gain same position and dignity. Fourthly, education shall be democratic, every human shall be treated and respected as the same. Fifthly, Education shall be for justice and become the manifestation of social justice.

In Indonesia, values or moral education have been inserted into the curriculum, especially through some subjects such as PPkn (civics) and religion. Recently, there is a motion to administer character building after knowing disgraceful chaotic nation character. Unfortunately, In Indonesia, values education or character building is still a discourse, in fact, education in Indonesia is still in cognitive education and almost does not contain the good value of Pancasila.

CONCLUSION AND SUGGESTION

Other cyber-based software that can be used on electronic tools such as the smartphone, computer, netbooks, laptop, and so on aimed for educational purpose, specifically in the process of Individual counseling. Chat-Asynchronous cybercounseling emphasizes the principle of the confidentiality of the counselees and possesses printable data storage as the performance report for the superiors.

Based on the data analysis, it can be concluded that (1) in general, folklore-based Asynchronous cybercounseling through classical guidance format module, yet it had not optimal because of several aspects such as counselor' competence and school personnel support and cooperation, (2) folklore-based asynchronous cybercounseling through guidance classroom format module is made on the basis of the developmental tasks analysis and school needs. The primary component of folklore-based chat-asynchronous cybercounseling is the manual book and asynchronous cybercounseling WhatsApp application consisting of three main chapters and (3) The effectiveness of asynchronous cybercounseling through guidance classroom format module was tested by using non-parametric statistical Wilcoxon signed-rank test. The counselor can increase children' respect by using folklore-based chat-asynchronous cybercounseling.

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