THE IMPLEMENTATION OF FIVE-I IDEOLOGY IN LEARNING PROCESS
(Study at Elementary School of Fisherman Rural Area of Bajau Ethnic
Kuala Tungkal, Jambi Province, Indonesia)

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Abstract:

The background of this study is based on the reality in the field that is education for children in the fisherman rural area of Bajau ethnic Kuala Tungkal is need much pay attention. Dealing with that the condition of their education is still not in the goals. There are some problems such as   socio-emotional children condition is still low, lack of facilities and the teacher competence. Meanwhile, the teachers has been attempted to carry out their duties and functions as educator in order to educate the students to get their dreams. The purposes of the study is to find out how the understanding and implementation about Five-i ideology by the teachers in learning process at Elementary School in the Fisherman Rural Area of Bajau Ethnic Kuala Tungkal, Jambi Province. The finding are (1) the teachers realize that the importance of the Five-i Ideology as an ideology in the learning process,   (2) the ideology Five-i become a soul and heart for education setting and also interrelation to the human life that is become the soul of learning process,   (3) the teachers should pay attention to the humanistic aspect, psychological aspects, and socio-cultural aspects.

Key words: *Five-I Ideology, learning, learners.*

INTRODUCTION

Education is the basic instrument that should be felt and shared by all the people. As a basic instrument, education is the capital (investment) of primary and people wants it for the future as the way of life later. Without education, an individual will not be as human being, as expected by the society in where the individual's life (Prayitno, 2005: 13).

The importance of education is owned by people that should be rise up as well as get prestige in the future. This is confirmed by the word of Allah in Surah al-Mujadalah verse 11, which reads as follows:

> "O you who believe! When you are told to make room in the assemblies, (spread out and) make roo. Allah will give you (ample) rom (from Hit Mercy). And when you are told to rise up[for prayers, of jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who belive, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do" (Q.S. al-Mujadalah (58): 11).

The words of Allah SWT above is convincing to each individual (human) whether it is individual or collective to learn and acquire knowledge whether by process of learning or experiences in real life of family and daily life interaction of human beings.

The rules of National Education Systems Number 20, 2003 chapter 1 verse 1 states that education is "a concious and deliberate effort to create a learning process and atmosphere so that learners are actively developing their potential of themselves in order to get spiritual intelligence, self-control, personality, intelligence, good characters, and the skills they need, society, and nationality". Furthermore, on the basis of the mandate of the Constitution of the Republic of Indonesia in 1945 Chapter 31 paragraph 1, which reads as follows: (1) every citizen is entitled to receive education.

According to Soedijarto (2008: 11) that education or a broader of human resource development is the most strategic element for the development of the nation. Furthermore, Langgulung (1986) says that the development cultures and civilization in a nation is determined by how much educational access for the whole societies". Therefore, education, whenever and whatever kind of education it is, or at any levels, is used for the benefit and future of the children and in order to elevate human life.

Novak (1986: 18) states that "education is an area of work through which one can hope to improve the quality of life". In order to lift and earn higher degree in human life, the human can not grow up and develop on his/her own without certain process. The long process of development of an individual is called the "*educational process*". Prayitno (1999) argued that "Young children cannot nurture themselves to grow upso they can be useful for themselves, their family, and the surrounding community." This condition requires helps from others (parents/adults) to provide treatments, care and assistance to the newly born child, so the child can grow and develop physically and physichologically."

On the other hand, education also need the nation's involvement and participation in education institution in order to make learning processes run smoothly and benefit the students in various schools throughout the nation, because the school is not just a transfer of knowledge, but also an environtment where children can grow and develop. Scotter, J. Kraft and D. Haas (1979: 120) stated the function of a school as follows: (1) educating (including not only knowledge and skill, but also attitudes, values, and morals), (2) making social role selection (including not only the highly visible act of certification but also the more subtle forms of sorting and selecting), (3) indoctrination, (4) providing custodial care, and (5) providing communal activities.

Admittedly, sometimes the school is not optimal to give something meaningful, as expected from the learning process. The essence of education is the learning process. Educators (teachers), for

example is responsible for the implementation of the learning process for learners in schools, given the educator (teacher) was the first person in everyday life, the one nearest to the child in the learning process beside their parents and family making teachers as the operator of learning as well as the director of the success the learning processes and to make sure that the essence of the learning process, that is to give the real effect by (stated by Scotter):

> (1) *characteristics and developmental cycles of children and adolescents, (2) the ways in which people learn, (3) the structure of concepts, generalizations, modes of inquiry, and models for integrating knowledge, and also specialized knowledge in various academic disciplines, (4) method of teaching, (5) cognitif, affective and psychomotor learning objectives, (6) values and attitudes conducive to learning and to satisfying human relationships, (7) skill of communication, conflict management and reduction, human relations, and decision-making, and (8)skill in integrating the above seven categories with one another (Scotter et al,* 1979: 299).

Educational activities as well as learning, is believed to be an effort that is unique, special and will determine the quality of human life through the development of human dignity. To avoid failures and to prevent any mishaps in education, education will require a correct and a really strong base for a successful implementation. Thus, the core activities of education is the process of learning that requires an ideology as the strong foundation. To ensure a smooth process and learning outcomes, educators need to be equipped with an ideology that he/she strongly believed in so the execution of his duty in education will be done perfectly and truly justified (Prayitno, 2009: 491).

The learning ideology of Five-I have five elements which consist of faith and piety, initiative, industrious, *individual*, and interaction as an ideology of self-learning, that needs to be realized in the lives of individuals and especially teachers and learners. It is not exaggerating that Five-I can be made into an underlying ideology for educators to ensure he/she done his job as teachers professionally. With Five-I's ideology, they implemented learning process to optimallydevelop the potential of children as learners, which is nothing but the manifestation of human dignity.

The children in fisherman rural area of Bajau ethnic Kuala Tungkal in the state of Jambi, is one of *Komunitas Adat Terpencil (Rural Area Traditional Communities)*. And those people in this area are also an integral part of Indonesia. This village community requires serious attention in various aspects, particularly aspects of education. The resident of this area is settling along the beach of Kuala Tungkal east area which is the capital city of Tanjung Jabung Barat, and the exact location is in Tungkal II sub district of Tungkal Ilir that located 10 KM from the capital city of Kuala Tungkal. From location, the fishing village of Bajau ethnic located in the swamps area, with tide in and out happening twice in the period of 24 hours. Located directly on the shoreline (0 – 2,4 M above the sea level). The climate are tropical but tended to be wet, where rains fall at the rate of 2000 – 3000 M^3 with the lowest temperature 23 ^{0}C and maximum of 32 ^{0}C.

According to history, the Bajau etnic Sea Tribe people in the fishing village of Kuala Tungkal, in the state of Jambi originated from Johor Malaysia. Bajau literally form *Bajoe* that originated from "*baa*" that literally means *bangsa* in bahasa Indonesia that means people and *"Joe"* abbreviated from Joehor, so Bajau literally means Bangsa Joehor or the people from Johor. While people outside of Bajau etic calls them Bajau Tribe, the people in this village called themselves '*Duano*'.

According to the *riwayat,* once upon a time, a sultan/king from Johor had a son. This son of the King of Johor travelled by sea and did a very long voyage. The son of the King of Johor was guarded by sea men. On the voyage, at a point of their travel, the son of the King of Johor heard commotion like no any other you could hear on the sea, and he tried to find the source of those commotions. They search the source of the sound and search it and search it until he realized and asked how far they had traveled to find the sound and had they found it. But the sea men said no, they had not found the source.

At this time, because looking where the sound had come from, their bamboo boat called *rakit* met a giant wave that crashed most of them to sea. Because they could not reach their boat, they clambered out to find the shore, until some of them reach a city near the sea in Riau, Rengat, and some of them are tossed in to the east of Selat Berhala, some of them reach Concom (Tembilahan, a small village located between the state of Riau and the state of Jambi) and some of them reach Sungai Pengabuan (a river that now known as Kuala Tungkal, where the Bajau ethnic tribe located) (Syahran, 2000).

This is not the only version on how Bajau ethnic settling down in the fishing village in Kuala Tungkal, according to Juan G.F Zaide (1950), suku Bajau Laut (Sea Tribe ethnic) can be traced to this piece of history: "on the Year of 1380 AD, a mubaligh (a person who spread Islam) from Arab called '*Mak Dum*' came to to the Philiphine to spread Islam. Year 1390, a king from Minangkabau, West of Sumatera, *Rajo Bagindo* also came to the Philliphines with the same intention. In 1475, a mubaligh from the South of Sumatera also came to the Philippines through Sulu and spread Islam for decades. In 1474, an Arab merchant married the Princess of Mindanao in the South of the Philippines and became the first sultan of the Sultanate of Mindanao, from this two island, Sulu and Mindanao, Islam spread in the Philippines to the Luzon near Sulawesi (an island in Indonesia), with the widespread of Islam in the Philippines for the first time in 1571 AD, an Islamic kingdom ruled the Philippines with their first sultan, Sultan Sulaiman.

On 1569 AD, Spain came to the Philippines with the intention to just stay for a short time from a very long voyage, but because of the abundance of nature and the beauty of the islands of the Philippines, they started to covet it and wanted to rule the Philippines. And the Philippine is not a very advanced community/nation, even Manila, at that time, still not advanced and just resembled a village with majority of the people were Muslims. The Spaniard invaded the Philippines and the war broke out, and for 300 long years, they rule the Philippines, rampaging and killing and exploiting their abundance resources. By the 1876, American conquered the Philippines until 1914 AD. The Spaniard during their long occupation of the Philippines, forced the people of Philippines to convert from Islam to Catholic, and to avoid converting, they fled to the south of Phillipines like Moro, Mindanao, Zulu and Zamboagan by boats. Some of them travelled days until they reached Sulawesi, Kalimantan and even some of them reach Riau, South of Sumatera and Jambi, especially in Kuala Tungkal and Muara Sabak (a sea village)."

When we examined the aspect of education, the children in fisherman rural area of Bajau ethnic Kuala Tungkal is lagged behind from other children in the same munipacility. Based on the primary observation by the researcher, most of the children in this village did not finished their primary, junior or senior high school whether it is primary and nobody had ever had a university education.

Generally, they studied untill grade 3, 4 and 5 of elementary school and then quit the school altogether. If someone asked, they will answer that they have some reasons to quit school, such as helping their family and live as fishermen, they do not have money for paying for their school and everything else they need for studying in school. Furthermore, they assumed that is not so important studying in high levels because after that they believed that they would be back to sea and live their wholelife as fishermen.

Fishermen parents in rural area of Bajau ethnic Kuala Tungkal does not really pay any attention on their children's educational life, the children day to day activities are far from any educational activities as their parents were busy as fishermen or as *kuli* (transporting fishes caught in the sea) so they cannot nurture or guide or care for their children. They have a motto that is famous "*Kering dayung kering periuk*" it means if they not go sailing to the sea, they will get nothing at all, and they could not afford to buy anything to eat. This motto and this old saying is rooted and ingrained in this community that it becomes a habit of the people and also become the habit their children. According to their parents "*education is important, but working as a fisherman in the sea is much more important.*" Their parents does not concern whether their children know to read or not, could do math or not or whether they could write or not. One thing in their mind is only how the children could help them to catch fish in the sea, and even sometimes they ask the children to finish their education (quitting school) and just help them in the sea.

The fact above is making the teachers who devote themselves as educators in fisherman rural area of Bajau ethnic Kuala Tungkal, became desolate in trying to raise children's spirits in the fisherman rural area, to ask them to keep learning and stay in school so they can get out from this situation. The teacher should become agents who have the capability to change this condition, so that the children in this village are able to achieve their goals for a better life in the future, have prosperity and dignity.

RESEACH METHODOLOGY
The study was conducted by using a qualitative approach. The research method were developed using Spradley's theories (1980) (a) locating social situation, (b) doing participant observation, (c) creating the field notes (making on ethnographic theory), (d) making descriptive observation, (e) conduct the location and situation analysis (making a domain analysis), (f) conducting focused observations, (g) making taxonomic analysis, (h) making selected observation, (i) making componental analysis (j) indentifying cultural theme (discovering cultural theme), (k) the writing of the final report (an *ethnography*).

There are some practical considerations that researchers do for the research on the application of the Five-I Ideology in Education (Primary Education Studies in Fisherman Rural Area of Bajau Ethnic West Kuala Tungkal Jambi), following Spradley (1980), it is recommended to determine the object of the research by: (a) simplifying the situation that means the social situation chosen is a situation that as simple as possible, (b) easy to acces (accessibility). That is, the selection of study sites makes it easy for researchers to tap into the social setting that happen, (c) when conducting research are not so visible or evident, (d) permission to do any research is easy to obtain.

As suggested by Denzin and Lincoln (2009), the method of data collection used in this research are observation, interviews, documentation and utilize non-human sources, as well as recording various data as data collection. Then the validity of the data is assesed using the technique as that are proposed by Linlcon and Guba (1985: 328-332), and the validating technique as follows: (a) taking the standard of credibility by: i) triangulation technique,   ii) is not haste in bringing the data, iii) Involve peers, iv) Extending the duration of the study, (b) the transferrability is standard, (c) have the standard of dependability and also have   (d) confirmability standards.

DISCUSSION

The Nature of Education as a Process of Lifting Human Dignity

The law of Indonesia Republic number 20 of 2003 Section l of Chapter 1, stated that education is a conscious and deliberate effort to create an atmosphere of learning and learning processes so that learners are actively developing their own potential and to have the spiritual and religious strength, self-control, have good personality, intelligence, have noble character, and have skills that he, the community, the state and nation need. Langgulung (1986: 32) states that education is a process that is usually cultivated to have   a goal to create patterns of behavior specific to the child or the person being educated. Furthermore Langgulung (1986: 33) asserts that the purpose of education is inseparable from the goal of human life because education aims to protect the human life.

According to Prayitno (2009: 69) the purpose of education is essentially none other than to realize the goal of human life, which is lived with human dignity, with all its contents, the development of an optimal human nature, and the human dimension. The purpose of education led to the creation of human to have life by good piety to God the Almighty, in accordance with beauty, perfection and elevation in rank, mastering and maintaining the natural place of residence, and the fulfillment of their human rights.

Furthermore, Plato, Aristotle, Rousseau, Froebel, Dewey quote Smith (1965) state that the most essential thing about education is a process of personal development, as a socio-political institutions and science, as well as knowledge of changing behavior. The views of other figures such as Paulo Freire (2002: 192), states that educational and cultural actions are liberating, not alienating the transformation process of science, but an authentic process to seek knowledge in order to satisfy the yearning desire of students and teachers with an awareness to create new knowledge.

The learning process as a center of education practice should be occurs in children. Prayitno (2005: 28) found the center of the learning process that is essential in professional activities, because only with the learning process is effectively will develop a learning environment with high intrinsic motivation to self-learners to achieve educational goals. The learning process that happens between teachers and students is another component that determines the success of the existing system of education in the optimal learning process organized by educators.

One of many objectives od education is to develop a good human dimension. Humanitarian dimensions exist in every human individual (even children) since humans were born, and as early

as the process of fertilization of humans. Prayitno (2009: 22) divides human dimensions as: (a) dimensions of purity, (b) individual dimension, (c) social dimension, (d) moral dimension, and (e) the diversity of human dimension.

Reality of Learning and Learning Process

The concept of al-Quran for reality of learning process, are; Read! In the name of thy Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generaous. Who has taught (the writing) by the pen. And He has taught man that which he knew not (Q.S. al-Alaaq (96): 1-5). The words of God above, reminds us that human beings are always learning or "iqra". *Iqra* in the sense of reading is not only explicit meanings like learning to read, or learning to write and count as general studying learning in most schools, but it also can mean implied meaning of *"iqra"* that is to read natural phenomena that occur around of human life.

Prayitno (2009: 203) states the learning is a process of change in individual behavior acquired through experience, through stimulus-response process, through habituation, through imitation, through understanding and appreciation; through individual activities to achieve something desired. In more operational was found In more operational cab be said: learning is an attempt to master something new. This concept contains two main points, namely: (a) efforts to control, and (b) something new. A master of business activity and a real learning something new is the result obtained from the learning activities.

The process of learning as a process or even a series of events, condition, etc., that are deliberately designed to influence the students so that the learning process can take place easily (Gagne et al, 1976).

Government Regulation Number 19 Year 2005 on National Education Standards in Chapter 1 of Item 6, states that the standard of education is the process of national education standards relating to the implementation of learning in the educational unit to achieve standards competency. Furthermore, it is technically in Chapter 21 clause (1), states that held an interactive learning process, inspiring, motivating, fun, challenging, encouraging learners to actively participate and provide enough space for innovation, creativity, and independence of learners in accordance with talents, interests, and physical and psychological development. Item (2) in the learning process as in paragraph (1), making educators as good examples, (3) to doing this learning process effective and efficient per unit of educational planning, implementation, assessment of learning, and good supervision.

According to Elliot (1996: 396) states that there are four components of general characteristics of the learning process occurs, they are: (a) the teacher, (b) learners, (3) the subject matter, and (4) learning context. According to Prayitno (2009: 50-62), in practice, the learning process is a deliberate conscious effort by educators for learners to achieve educational goals. The learning process must necessarily be supported by two pillars of the learning process, namely: a. The immaterials (High-Touch): (1) recognition and acceptance, (2) love and tenderness, (3) reinforcement, (4) strenghtenness, (5) guidance and example. b. Materials (High-Tech), namely:

(1) learning materials, (2) methods of learning,   (3) a learning tool, (4) learning environments (5) assessment of learning outcomes.

Next, According to Prayitno (2009: 489) Five-I ideology is at the core of human dignity and a five-i have realized in themselves and the lives of individuals, it is not exaggerating five-i made an underlying ideology for educators as the principal in doing professional duties. With ideology, educators implement the learning process for the optimal development of the potential participants, which is nothing but a manifestation of the self and the learners' human dignity. Five-I ideology mastered by educators and became the foundation for her energy to carry out the learning process by complying with the principles.

The concept of ideology in the context of education that developed in this study is the ideology of the Five-I, which consists of: (a) *faith and piousness*: covering all aspects of belief in God Almighty and diversity of religion, (b) *initiative*: mean spirit, a willingness to start and try, make an effort, never give up, to achieve useful results, (c) *industrious*:   hard-working, diligent, disciplined, efficient and have good economi consideration, to be honest and have certain value, (d) *individual*: includes developing individual quality potential, independent and know tha every individual is different (e) *interaction*: linking individual with others.

The Important of Teachers to Understand and use Five-I as the Ideology of Learning

Ideology is in need of learning for all those involved in the processes of education, even more than that ideology is not just learning theories that can be implemented directly in learning, but also it is a basic foundation (Blue print) for all those involved in a learning situation. Ideology learning becomes an important position in the educational process of learning as a whole requires the results (output) of the learning process people really expected.

Five-I ideology, which is the ideology of the lessons examined in this study is a response to the erosion of the value of education due to social phenomena, cultural, political even that tends to ignore the ethics of humanity, even more than that distance people from human dignity. By arena it is important Five-I ideology will be not only unknown, but also on the understanding that by all education stakeholders, especially teachers who are directly in contact with the students. And because of that, the ideology of the Five-I is not just a concept but it is textual concepts are contextually can provide an interesting and challenging treat for all those involved in the processes of learning, which is the ultimate goal of the ideology of the Five-I actually also a compass for the stability of the world of education.

Five-I learning ideology should be a force for teachers, especially the development of adult education globally so teachers ready to adjust to the situation today. For example, information obtained by the rapid learners in accessing the available technology and various media sources that exist to make children first to identify a variety of things with the effects of the progress of science and technology. Therefore, the Five-I ideology is an effort in learning the turning point of what has been the center of educational research.

The finding of the study is to convince us of how professional teachers should also be accompanied by a firm faith, strong and also committed to implement a professional teaching. We

do not want the teaching profession as a noble job, because we are privileged to honor and preserve our dignity then undermined/eroded by an actions are not praiseworthy simply because of the issue of these issues trivial and eccentric. We admit, today challenged the teaching profession and educational problems are so complex. The ideology of learning ideology summarized in Five-I with the language and descriptions are simple and very easy to understand it is a concrete alternative solution in the midst of many solutions offered by many experts and many education experts are concerned in order to make dreams come true of the purpose of education is to raise the dignity of human.

Ideological position of Five-I is very important in learning, teachers as educators are the figure that determine the sustainability of the learning process for students in the school, therefore ideology five-i for teachers and other educational personnel must be able to guarantee a commitment to improve the quality the personal self and think, behave, act, do what you want from a grain of Five-I ideology. With hope, the educational practices of the teachers will shine again by providing superior services as necessary to satisfy learners.
The fact is, it should call for major activities in teaching the teachers, the service to the students, which at the time of the interaction between teachers and learners should take place as Prayitno (2009) called them immaterials things that should be present, in the form : (a) recognition and acceptance. Recognition and acceptance is the awareness and understanding of educators about the whole content of human dignity that fully attached to learners, (b) affection and tenderness. Affection and tenderness is the color and the quality of the relationship that started from educators to students, in the form of communication and other approaches, (c) reinforcement.

Strengthening educators efforts to strengthen, consolidate or reinforce certain things that exist in learners. What else is not confirmed the positive things that exist in learners; especially the positive behavior is the result of changes thanks to the development of the learners, (d) educational decisive action. Decisive actions to educate are attempts to change the behavior of learners which are less desired by educators but still aware their dignity and upholding good relations between educators and learners, And (e) giving direction and become role models. Become a role models can be seen as the peak performance of educators for learners. The whole appearance of educators based on the acceptance and recognition, affection and tenderness, in the form of strengthening and educating, which is entirely positive and normative.

The high-tech (materials being) consists of (a) learning materials. Learning material is the content or substance of educational goals to be achieved in the development of the students, (b) learning method where educators need to apply a variety of approaches, methods and ways of learning the proper materials to be affordable, done and utilized effectively and efficiently by learners; (c) a learning tool. Learning aids can be used to help educators to make efficient of efforts to achieve educational goals, (d) learning environment. intended as an atmosphere of environmental learning that occurred and could be felt in places and locations where learning occurs: in the study rooms in the house or in the vicinity of the school environment, home environment, and others environment (e) assessment of learning outcomes. Assessment of learning outcomes organized in various ways and formats in more natural development with regard to the potential and individual differences of learners.

Five-I ideology as the ideology of learning is important in the learning process, given the complexity of the issues that is happening in our education. Today our education at confront many problems that seemed to be difficult to unravel one by one, starting from problems of teachers and education personnel, problem students, the curriculum continues to reap criticism, lack of structures and infrastructures, issues that continue to be an unsolvable problems, the issue of education funding highly vulnerable to emmblezment, learning medias and strategies that have not been fully utilized by teachers, educational environment in most schools that do not support effective learning, the parents who do not support and motivate children to attend school and achieve their goals, stakeholders' commitment are still not able to bring education policies that could directly touch the substance of the issue of education, those companies that make cooperative funding social responsibility is only used as a tool of power so that the eyes of the public should considering to have done something to help people socially.

The ideology of learning ideology contained in the Five-I is a torch that could light the dark of education today, so the ideology should be used for reference, compass, and barometer for all involved in the effort to make education a tool to promote citizens as part of a child's education goal which will be aspiring.

Based on the findings could also be argued that a better understanding is needed on the teachers themselves about the ideology of the five-i in the learning process, especially when children in the primary school of the sea tribes fishing village in Kuala Tungkal that have special characteristics. Especially where the community is located, because the Fisherman Rural Area of Bajau Ethnic is one remote indigenous communities and marginalized, who live only rely on the sea as a source of income that has not been touched up, as it should not be treated as citizens are also have the same rights with the other communities. The rights that must be duly obtained citizen one among many citizens rights is the right to education as a mandate of 1945's Constitution Chapter 33 clause which states that every citizen is acquired the education.

Therefore, a conscious effort is required of teachers for to that is to understand of the Five-I ideology as the learning ideology, which is expected with the importance of a deep and comprehensive understanding can develop the potential of all children, particularly children of the Fisherman Rural Area of Bajau Ethnic in Kuala Tungkal the psychological aspects have capabilities that are not inferior to other children. The development potential of children can be nurtured, if teachers understand the true ideology of the five-i as the ideology of learning. Understanding is not just knowing what appears from the knowledge a person has. Understanding by Prayitno (2008) also could imply an ability to decipher, an ability to answer, and also an ability to associate and find the data and then process them into a source of strength. Understanding Demand also a mental attitude that can make an impact (effect) of what is understood is real. For example, one understands the concept and the theory in Five-I so he/she can apply it in educational practices.

A deep understanding of the teachers and students of ideology as the ideology of the Five-I needed to encourage learning and the creation of a climate conducive to learning environment and effective in schools. Effective school strongly influenced the extent to which the quality of teachers understand the characteristics that support effective school. Jamaluddin (2002: 22-23) describes

the 9 characters of effective schools, namely: (1) effective school leadership, (2) teachers and effective teaching process, (3) focus on in learning, (4) creating a culture (culture) positive school, (5) high expectations for achievement and behavior, (6) emphasizes the responsibilities and rights of students, (7) monitoring developments in all grade levels, (8) the development expertise of all personnel, and (9) involve the old. Teachers are expected to give change for the better at self-learners in learning situations.

Teachers are the main actors that affect the quality of the success of the students' learning; the teacher is also the most important element in the educational system. Students' learning greatly influenced by how the students view their teachers. Such as paying attention to the teacher's personality, warmth, and supportive (encouraging), and these believed to provide motivation, which in turn will improve the performance of learners. Empathy is the right of a teacher to foster student academic achievement significantly. Teachers also need to build a positive image if you want the students to respond and be invited to cooperate in the learning process. Furthermore, respect and affection shown by a teacher is the main condition of success of students. As with adults, the fulfillment of the psychological aspects of students will make them try to show their best they can do and it will automatically improve their performance (Jamaluddin, 2002: 36-37).

A deep understanding of Five-I ideology, will ultimately bear the figure and the figure of teachers who have a strong character and be proud not only for themselves as teachers in question, but also brings enlightenment atmosphere and the development of education in Indonesia generally, which today is still filled with a myriad of complex problems. Starting from prospective student recruitment process of teachers, teacher quality that produced by LPTK or institutions that produces the educators, teacher competence itself, the reception teacher recruitment, and the gap between private school teachers and state-school teachers, the gap between the teacher placement in the city and in the villages, the opportunity to obtain higher education.

The competition to become the head of the school/madrasah and supervisors, the gap between teachers in the Ministry of National Education and the teachers under the auspices of the Ministry of Religious Affairs, the implementation of the National Examination (UN) was found cheating though small, commercialization of education through a variety of activities outside the hours of study, a business in the name of education, and the use of BOS (School fund) funds are still indicated a target, and a myriad of other educational issues. Therefore, the almighty power of the ideology of the five-i was supposed to be internalized at all teachers as a guarantee for the future of the nation's children in the future, developed a strong nation strong.

Application of Five-I Ideology in Elementary School Learning

Ideology is a very strong base of idea, theory or system of approved truth, followed along and implemented in practice with the highest commitment, dedication and responsibility and if necessary with sacrifice. Any educational activities which essentially are the process of learning requires ideology as a strong base. Educators need to be equipped with an ideology, so the execution of his/her duty in educational field cab be done.

Five-I ideology which is the core of human dignity can be used by any individuals, so it is not exaggerating that Five-I ideology can be used as underlying ideology for educators in his/her

professional teaching. With Five-I ideology, educators can apply learning to develop students' potentials optimally. Operationally, and technically, the application of Five-I ideology can be used by synchronizing the energy that exist in students, and use that energy to create a vibrant, effective and efficient learning environtment.

The study findings of the implementation of Five-I ideology in an elementary school in Fisherman Rural Area of   Bajau Ethnic Kuala Tungkal, cannot be measured quantitatively. The implementation and learning of Five-I ideology can only be done through a process in which the application is realized through Learning Implementation Plan (RPP) in each subject taught by classroom teachers.

With that, it is the duty of all teachers and educational personnel, the students and even parents to constantly making effort to better themselves as a part of appling Five-I ideology in learning. Especially items such as faith and '*taqwa'* (contained elements believe in God the Almighty, has a life of diversity); initiative (embodied spirit, a willingness to start and try, make an effort, never give up, achieving useful results); industrious (hard working, diligent, disciplined, efficient and economic considerations), honest and have certain values she/he believed in; develop meaningful Individuals (including potential quality, self-reliance and aware of differences between individuals); and interaction (implies individual relationship with each other). Because Five-I ideology is not only related to the concepts and theories of learning, but it is also highly correlated with aspects of human nature, and human dimension aspects of humanity '*pancadaya'*. According to Prayitno (2009: 316), if a person use Five-I in his life and behave and live to follow the rules of   Five-I, in fact the person that has realizing human dignity.

Next, according to Prayitno (2009: 317) when Five-I is used as the core of human dignity and Five-I have been used in themselves and the lives of individuals, it is not exaggerating Five-I made an underlying ideology for educators in his/her professional duty as teachers. Using Five-I as an ideology that educators implementing in the learning process for the optimal development of learners' potentials, means teachers has manisfate learners self and human dignity. Five-I ideology mastered by educators and became the foundation for his/her energy to carry out the learning process consistently and successfully. Five-I elements can be realized in operational learning as follows:

a.   Faith and Piousness

One of Five-I Components is faith and piousness, that is to believe any human substance of God, believe in Allah the Almighty, and believe God is determine the value of all universal. Madjid (1992: xxii) states that people basically have the instinct to believe in God and worship Him, and due to the different backgrounds of each human being different from place to place and from time to time, then religion becomes diverse and vary even though uprooted from the same base, namely the instinct to believe in the form of the Supreme Being. One of the aims of education is to teach students have a high awareness that education is not only to make people have the knowledge, have an understanding of something, it has more capabilities than the result of education, have good behavior and morals, but more than that education is expected to have an intelligent awareness will position the man in the eyes of

God Al Mighty. This means that education is the entry point for every person to believe that God decides everything. Therefore, to faithful and pious is to carry out His command in all conditions and any situation and make every effort nevertheless shy away from what became He bans. Allah SWT says in Surah Ali Imran verse 191:

> "Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and thing deepley about the creation of the heavens and the earth, (saying): Our Lord! You have not created (all) this without purpose, glory to you! (Exalted are you as partners). Give us salvation from the torment of the fire" (Q.S. Ali Imran (3): 191).

b.   Initiatives

Initiative what differentiate men and other life beings. Initiative is the reason that people think and use their skills to later develop the full potential of human beings. This is as stated by Allah in Surah al-Baqarah 151, which reads as follows:

> "Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad) of you own, reciting to you Our Verses (the Qur'an) and purifying you, and teaching you the book (the Qur'an) and the *Hikmah (i.e.* Sunnah, Islamic laws and *Fiqh*-jurisprudence*),*and teachging you that which you used not to know " (Q.S. al-Baqarah (1): 151).

The above verse confirms to mankind, that God has sent a messenger to guide people to the right path and teach people what is not known.

Thinking activitis is a process that never stops as long as humans are still alive. Ongoing processes of thinking in human make them more careful and thorough in the search for knowledge. Thus, humans have critical attitude towards knowledge around him.

c.   Industrious

As one of the Five-component, industrious means of hard work, trying hard, have high self-disciplined and enterprising. This concept should be embedded in every person if we are to be successful in all we want to achieve, especially in the learning process. The end result of the process of learning, for example, is how the learners acquire knowledge then he is able to perform the processes of producing something that is meaningful to their lives now and in the future.

World today, requires everyone to work hard to meet their needs. Islam, for example, is very concerned that once people try and work hard to make ends meet, so they do not stray and felt on falling towards poverty. Allah S.W.T says in Surah al-Jumu'ah Clause 10,

> "Then when the (Jumua'ah) Salat (prayer) is ended , you may disperse throught the land, and seek the bounty of Allah (by working), and remember Allah much, that you may be successful" (Q.S. al-Jumu'ah (62): 10).

Hard working, perseverance and discipline is the key to success of any human work going on in the world that produces something valuable, and almost no man can succeed without working with a tenacious, persistent and high discipline. Developed countries like Japan, which in history have experienced paralysis and destruction in the war, is slowly able to rise

from adversity. Japan also growing rapidly due to hard work and society extraordinarily high discipline.

d.   Individual

Human beings as individuals have had a lot of potential that should have fostered and developed so that individuals even become superior and quality. For the growth of the individual to perfection then, each individual must satisfy the desire-the desire what the basic needs. Maslow (1998: xx) share five basic needs of human beings as individuals that must be fulfilled so people still survive, namely: (1) self-actualization need, (2) esteem need, (3) social need, (4) safety need , (5) physiological need. Five basic human needs above, is part of the human characteristics that are part of life that must be lived.

e.   Interaction

One characteristic of humans is that humans are social beings as well as interacting with each other. Human interaction with other humans is a form of human self-actualization in the context of the individual continues to develop and carry out cooperation (cooperative) so that mutual benefit and mutual happiness with others. Soemardjan (1964: 179) states that the forms of interaction that should it be determined and implemented by rational calculations can provide benefits for the run, at least to facilitate the achievement of predetermined objectives.

Communication, collaboration, mutual respect and respect between people is part of the principles of human interaction. Therefore, it has become part of life of every individual to communicate with each other, know each other to know each other, in the order of socially connected and formed friendships, even more than that each individual should be able to develop and build a more harmonious life patterns through building wedding / marriage. As hinted Allah Al-Qur'an Surah Al-Hujurat verse 13, which read as follows:

> "O mankind! Lo! We have created you from a male and a female,and made you into nations and tribes that you many know one another. Verily, the most honourable of you with Allah is that (believer) who has *At-Taqwa* [i.e. he is one of the *Muttaqin* (the pious, See V.2:2)]. Verily, Allah is All-Knowing,   Well-Acquainted (with all things)" (Q.S. al-Hujurat(49): 13).

According to the Word of Allah, upon confirmed to us humans, how Allah SWT actual human creation both types of men and women has purposes which kind of principle, which is to establish communication between the both of them together, forge '*silaturrahim*', maintaining a good relationship as a creature of God, though man in her life background differences, including differences in ethnicity, language, customs, color, character and cultural traditions, the characteristic shape of the body, voice and speech, interpersonal relationships, the rank of a position of a person, having abundant wealth, wealthy or poor, or otherwise has perfectness of body shape and a variety of other forms of difference. Therefore Allah Almighty, no one's seen the glory of the already mention above, but on how far a person is

able to get closer to the values of devotion to God Almighty. Attitudes, treatment, language and everything in actions just because they want to *keridhoan* of Allah SWT.

Efforts on the Development of Five-I in Elementary School Learning

The Development Five-I ideology implementaton in learning at the children primary school in Kuala Tungkal Fisherman Rural Area of Bajau Ethnic should pay attention to various aspects, such as:

a.　　**Humanistic Approach**

Application of Five-I ideology in the learning process should view children as learners in the perspective of the whole and perfect, in the sense that the child is an individual figure that requires a variety of needs, such need a compassion, the need to be respected (esteem needs), social needs (social need) so that he can develop all young potential. Humanistic approach does not only deliver children toward self-perfection, but also bring comprehensive changes and the totality of his selfhood. During these various stages, institutions/stakeholder often view children as objects and targets, even become a means of exploitation due to lack of knowledge and understanding.

Using humanistic Approach has to be the part of every day life on teachers if he/she wants to successfully use Five-I ideology in students learning. For example, Freire (2002) an educational expert who was very persistent and courageous in fighting education of persons who do not have power (economic or social power). Faire is an education warriot of the oppressed and marginalized people and he wants education of all children without the distinction of social status, race, religion and cultural background and other psychological reasons. More than that, Faire sees that people should be categorized with their value as human no as by any other reason.

In fact, today our education in Indonesia is still found models that still puts learners (children) as an object, target, when children are not mini human beings that have the ability of cups and kettles that must be poured at any time, robot-ruled by his master, children are often denied truth, children are not encouraged to express opinions, and when they do, they are deemed presumptuous and disrespectful, the homeworks given exceed the capability of the children, and sometime forcing something that beyond children's grasp.

This phenomenon has been prevalent as viruses harmful to the future of children's education. What happens to the kids in the fishing village Kuala Tungkal in Rural Area of Bajau Ethnic, is another problem of education just like many of our educational problems in Indonesia which forgotten and even eliminate the aspects of Humanism in learning processes. To that end, the approach of human values (Humanistic) in the context of learning is something that should be the center of attention, and Five-I can be used as the filling gap that occured between theories dan practice in education in Indonesia.

b.   Psychological Approaches

Psychologically, children are creatures of God are perfect and full of potentials. In children (humans) have the potential psychological form of psychic elements, such as elements of personality, feelings, desires element, the element behaves to act, and physical elements. According to Sigmund Freud (1856-1939) a figure in psychodynamic psychology, human personality split into three structures:

(1) *das es (the id)* is the biological aspects is the cause of a person's personality. Freud called this realistic psychological truth. *Das es* contains things that are innate, including instincts and *es* is a "reservoir" of psychic energy that drives*das Ich* and *das ueber ich*. (2) *das ich (the ego)*, the personality aspects arising from the needs to relate well with the world of reality (reality). Ego also called *"executive branch"* of personality, because ego make rational decisions, such as the need to feed the hunger, when people felt thirsty, the need to drink to relieve tension. (3) *ueber das ich (the super-ego),* is the sociological aspects of personality. It is the perfection of pleasure, because of that Ueber Das Ich can also considered as the moral aspect of personality.

The most importan is to determine whether something is right or wrong, appropriate or not, morally good or not. Thus *Ueber Das Ich* is expected to become the drive for a person to act according to morals and values of truth (Muhibbinsyah, 2007). The requirement that cannot be bargained for any teachers who are professional and competent, is to carry out his profession by considering the circumstances sorrounding the learners, thus it is without prejudice to the role of didactic-methodical and psychology as a science that seeks to understand human behavior, including as with young learners that must have different background and different personality and attitude.

Educators are expected to have and master the knowledge and the understanding of psychology, especially the psychology of education, in order to educate children through the learning process as well as the activity occurs in the hours of learning processes the background affection *(costudial care)* is high.

Knowledge and understanding of psychology for a teacher is very important, given that teachers be able to face students with different behavioural background and characters' trait. Personal or economic background, parental education, culture and natural conditions are vary. A child with another child will have different characters. Therefore, understanding the child psychologically will provide teachers tools when dealing with the problems experienced by children such lack of interest in learning at school subjects, low absorptive ability so children receive no progress in acquiring new information, no motivation, and even traumatic events he/she experience with learning in the past.

Psychology provides an understanding of education and learning. In the learning process, psychology of teachers (educators) and students are interrelated and by knowing this, this could provide information about a lot of things about what students are able to launch and what others might hamper the optimization of student learning. According Kratchwill (1996),

there are three underlying psychological mainstream, that form the perspective of teachers and students that determine of the purpose of education, type of curriculum design, learning formats and delivery systems of learning materials. The three streams are as follows. First, the flow of behaviorism, which emphasized the importance of assessing the behavior and environmental impact to the smooth running of the learning process. As the oldest theory of educational psychology, the Behaviorists adhered to the principle of stimulus-response (SR Approach) of human behavior.

According to this theory, students need to be given a stimulus (stimulus) by the teacher for students to behave in line with the desired goal. Here we see that the role of teachers, as well as giving encouragement or direction to students, teachers also need to provide reinforcement so the desired student behavior can last a long time. This shows that the purpose of education, according to this theory, is to change students behavior and the teacher's role are very dominant (teacher-centered). In addition, the students tend to be the object of teaching by teachers rather than as a subject of learning. In here a teacher act as a presenter of information that gives reinforcements in the form of reward if students behave as what the teacher desired, and get punishment if they does not behave in accordance with the direction of the teacher.

The goal is for the teacher's task to transfer the knowledge, values, and skills to the students. The second one is the cognitive stream that focuses on developing students' ability to reason or think in solving problems. Cognitive is a generic term which means the process where individuals know "his/her world", including more specific processes such as understanding, thinking and argumentation. According to this stream, learning consists of acquisition of meaning and response that often regarded as the acquisition of cognitive structures. Currently, almost all education and learning in schools based on the flow of cognitive psychology (Slavin, 1994).

c.   Socio-Cultural Approach

Socio-cultural approach in the implementation of the ideology of the Five-I in the learning process at the school is an integral part of the processes of successful learning.   Socio-cultural aspect is using consideration in assessing a person's life that can affect the learning of each student. As changes occur, characteristics of social culture affect each individual human. Therefore, Selo Soemarja (1964: 487) argues that changes in society affect values, patterns of personal actions, organization, composition, and social stratification, and also the community institutions. The application of Five-I ideology in the learning process can be used to pay attention to these aspects. Socio-cultural approach can be used to see what caused socio-cultural phenomenon such as: bad habits happening in the society nowadays, the uniqueness of a community, and local appeals.

Socio-cultural approach should be the concern of teachers in the process of interaction, where nearly every day the teachers make communication not only dealing with the kids, but also often dealing with parents who barely settled some great having good knowledge of the different characteristics, experienced or perspective parents. And it all is a challenge that

must be faced by teachers in the fishing village Kuala Tungkal sea tribes. For that according to Surakhmad (2009: 354-366) states that, in order to make the educational challenges into opportunities to improve the quality of learning support at least five major components of learning.

First: learners (learners) quality. Second: quality learning programs. A quality learning program includes two main aspects: material and processes must blend perfectly. Third: quality learning ecosystem. This can be seen in a very broad perspective, including politics, environmental, social, and cultural, national and global dimensions. Fourth: quality learning institution. The hardest challenge teachersface is whether they be able stir a non quality educational institution to achieve quality learning outcomes. This is where it will feel that the teacher's task is not limited as a job but it became a struggle. Fifth: facilities of teachers and teaching quality.

CONCLUSION

Conclusions

Understanding of the ideology of Five-I at primary school teachers in Fisherman Rural Area of Bajau Ethnic Kuala Tungkal, both in elementary school No. 14 / V Kuala Tungkal and Elementary School No. 190 / V Kuala Tungkal, capture the attention of the teachers and the need for them to improve themselves by applying all Five-I elements in their teaching methods. Teachers feel how important the ideology of Five-I, not just to understand the ideology of Five-I in learning but also to practiced in daily life as a teacher and as a member of society. They realize that, activity and learning process they did does not reflects Five-I as the compass in teaching that is actually can be used to provide clear direction, measured, tested and reliable learning and teaching processes.

The ideology of Five-I whose elements are made up of *faith and piousness*, *initiative*, *industrious*, *individual*, and *interaction* in the implementation give strong influence in the form of insight, knowledge/experience, skills, attitudes and values of the the teachers exposed by Five-I elements.

The Ideology of Five-I was impelemented using humanistic and socio-cultural approach. In the implementation, Five-I ideology is introduced and nurtured in the school by coordinating periodical meetings between stakeholders, cooperation stakehoders in the form of regular meetings / periodic like, subject teachers meeting, a working group of teachers (KKG) and the principal forum (FKS).

Suggestions

Principal and the teachers are constantly expected to socialize, learn, understand and practice the ideology of Five-I and values inherent to the specific learning process for children Fisherman Rural Area of Bajau Ethnic Kuala Tungkal through a variety of learning opportunities, both in formal and non-formal schools.

To parents and children Fisherman Rural Area of Bajau Ethnic Kuala Tungkal in Jambi Province, to participate actively involved in encouraging, motivating, and pay attention to the education of children in learning to communicate and interact with citizens of other learning.

To the stakeholders, in this case the Ministry of Education and Culture, Ministry of Religious Affairs and the District of the Western Cape as well as other relevant agencies to help facilitate and contribute to program activities that support the increased competence of teachers and education personnel in making five-i as the ideology of learning ideology through training workshops and even the government in this case the Ministry of National Education giving inspiration to allocate budget and budget-P to the activities of a workshop on the implementation of the ideology of the five-i at schools in West Tanjung Jabung.

Social institutions, the press and the business (the Company) to care about the education funds through the Cooperative Social Responsibility (CSR) in order to participate in support programs pencerdasan nation's children, especially children in Fisherman Rural Area of Bajau Ethnic Kuala Tungkal, by doing coaching, mentoring, educational assistance through scholarships and construction of school infrastructure, in order to provide concrete solutions to the problems of education.

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