

Developing Local Advantage and Self Potential Character Based Teaching Learning Model to Prevent Human Trafficking in West Kalimantan Borders

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Keywords: West Kalimantan Borders, Teaching Learning Model, Local Advantage and Self-Potential Character, Human Trafficking.

Abstract: Sajingan Besar, one of the Indonesia-Malaysia region border, is extremely vulnerable and has a huge human trafficking potential. This research aims to develop character strengthening using teaching learning model of basic school students in Sajingan Besar to prevent human trafficking. Character strengthening of students is carried out by extra-curricular activities at school through socio-drama. Socio-drama manuscript material is sourced from local advantage and student's self potential character. This study used a Research and Development design. In the first year of study, we explored the values of local advantages and self-potential before then develop a character strengthening teaching learning model. Data collection techniques were interview, observation, and documentation study. Data analysis technique used interactive models. The subjects of study are students, teachers, and headmasters of two elementary schools and two junior high schools in the border of Sajingan Besar district, Sambas, West Kalimantan, Indonesia. The findings of study show that: 1) there are some values of local advantages, namely "balalek" or mutual assistance (containing value of caring and solidarity), and a close relationship value (containing value of shared causes). In addition, there are self-potentials in the form of determination to move forward, motivation to study, as well as self-esteem 2) Character strengthening learning model is an internalization of local advantages and self-potential through character based socio-drama extra-curricular activities. In socio-drama extra-curricular activities, there is an internalization of caring, solidarity, shared causes, determination to go forward, motivation to study, and self-esteem values through a process of moral knowing, moral feeling, and moral action. As a result, there, expectedly, are outcomes of self-awareness on continuing to higher education and determination to face various social problems in society such as human trafficking.

1 INTRODUCTION

Sajingan Besar is one of the border region in West Kalimantan, Indonesia which is adjacent to Serawak, Malaysia. It takes only an hour to go from Sajingan Besar to Serawak, while it takes approximately 4 hours for 88 KM to Sambas, The Sambas District Capital Road infrastructure from Sambas to Sajingan Besar is mostly dirt road, creating less access and interest for the society to go there. They go to Sarawak instead.

Many critical problems occur in the border region. Poverty along with the lack of facility and infrastructure causing a lot of school-age children to be dropouts. According to Education Department of Sajingan Besar, in 2012, Elementary dropout

students are 57% out of 1.698, while the junior high dropouts are 52% out of 461 students. Dropout is a phenomenon happening in a lot of developing countries. It is defined as young children, who enroll in school and for some reason other than death leave school before completing the grade without transferring to another school (Chugh, 2011). There are plentiful reasons for children to dropout. Nepal is a primary example where large number of children dropout from schools due to poverty and social backwardness (Wagle, 2012). According to Braveman and Gruskin, (2003) lack of access to education, especially primary education, is increasingly recognized both as the denial of rights and inextricably connected with poverty and ill-health. Children mainly drop out of school due to economic and social reasons (Wagle, 2012).

Shahidul and Karim's (2015) suggest that several inter-related socials, economic, school and cultural factors affect school dropouts. Research about dropout has rarely been done, especially in the border area of West Kalimantan. Harun (1998) found that geographical, socio-economic, and cultural factors are among the top influences for the parents to decide their children's education. Bunau et al. (2009) showed that socio-culture, economy, geography and demography are the main reasons of dropout students in border region.

This dropout problem is an important investigation when faced by other critical problems in West Kalimantan Border, human trafficking. Thontowi (2012) noticed that immigration-related violations, illegal logging and human trafficking, have tendencies to increase in both quality and quantity. Dasgupta et al. (2006) stated that the number of trafficking in West Kalimantan is the third biggest number in Indonesia (West Kalimantan is the third), 2004). Human trafficking is an almost untraceable crime, so it is hard to know its exact number. According to International Organization for Migration (IOM), identified human trafficking cases in Indonesia, hitherto 2014, were 7.193 persons. 732 of whom were from West Kalimantan, and had been exploited while working in Malaysia (Akhir, 2015).

Research finding of Kusumawardhani (2010) obtained the main factor causing trafficking; education. Kusantati et al. (2009) discovered poverty and education as the main triggers for human trafficking. Poverty causes dropouts, low education level, which in turn correlates to human trafficking. Swasono (2004), former Women Empowerment Minister, asserted that school has undeniable role to prevent human trafficking, by improving children participation rate in education and maintaining it. Teacher can provide various information regarding human trafficking.

This study developed character strengthening learning model to exacerbate awareness for higher education and strengthen against human trafficking. This learning model will develop character based on local excellence as well as students' potential. Through this, students' character is erected through role play in extracurricular activities as an effort taken to prevent human trafficking in the basic school-age children (Elementary and Junior High).

2 THEORETICAL REVIEW

2.1 Local Excellence and Self-Potential Based Character Strengthening Learning Model

Learning model developed in this study is a character strengthening model through students' activities at school. It uses several character based educational approach. Character education is the deliberate effort to cultivate virtue that is objectively good human qualities that are good for the individual person and good for the whole society (Lickona, 2001). Kristjánsson (2013) defines "virtues" as morally good character. Benninga (2003) explains, character education can be defined via relationship virtues (e.g., respect, fairness, civility, tolerance) or performance virtues (e.g., diligence, self-discipline, effort, perseverance) or a combination of the two. In correlation to Lickona (2001), character education intentionally instill righteousness whether it is related to performance based on local excellence and wisdom or potential of the society itself. For each society, especially in Sajingan Besar border, there are a lot of local excellence or character potential. We can dig each value as a virtue to be instilled at school.

Local excellence is the value of the local wisdom owned by the society. It can be defined as a collection of knowledge, practices and beliefs that evolved through adaptive process (adjustment) passed from generation to generation through culture, associated to the relationship between living beings (including humans) with the surrounding environment (Dahlani et al., 2015). Local wisdoms point to local knowledge, practices, and beliefs which are valued positively by the society. Wagiran (2012) categorizes local wisdom into two, non-physically and physically. Above definition is non-physical. Physical wisdom includes artifacts that adorn and have symbolic meanings. Furthermore, Wagiran (2012) explains that local wisdom includes (1) thoughts, behavior, and action towards arts, and literature, such as philosophic literatures (wulang), (2) thoughts, behavior, and action towards cultural artifacts, like keris, temple, decoration, painting, etc. (3) thoughts, behavior, and action towards social relations, like politeness, decency.

According to Character Education Partnership (2008), human maturity includes the capacity to love and the capacity to work. Character strengths such as empathy, fairness, trustworthiness, generosity, and compassion are aspects of our capacity to love. Character strengths such as effort, initiative,

diligence, self-discipline, and perseverance constitute our capacity to work. Character Education Partnership (2008) views ability to love as having moral character strength, while ability to work as having performance character. Further, it explains “The moral and performance aspects of character are mutually supportive. The moral aspects, besides enabling us to treat each other with fairness, respect, and care, ensure that we pursue our performance goals in ethical rather than unethical ways” (Character Education Partnership, 2008). Moral and performance aspect in a character are supportive towards one another. Moral character cannot only make us fair, decent and care; but also ensure us using ethical ways to obtain our goal.

In the context of this study, self-potential means capability to love and work, but are still dormant inside the students. These capabilities, which are not visible and require nurturance, need to be improved to shape smart and decent students. Such process in character education will actualize students’ potential as the real capacity. The learning model deliberately develops good virtue to protect both elementary and junior high students against human trafficking. The material is selected based on the study of local excellence and students’ potential.

2.2 Character Strengthening Model through Socio-drama Extracurricular Activities to Prevent Human Trafficking

According to Indonesia’s Grand Design for Character Education (2010), one of the strategy for character development is extracurricular activities. Extracurricular activities are all form of activities conducted outside the classroom or school, and are optional for students. These activities aim to enrich students’ life throughout various activities such as art, sports and others. In the extra-curricular activities, we can develop the character of students. Socio-dramas is one of the role play extracurricular activities that can be the media to develop the student's character. 'Socio-drama is a group learning process focused on providing practice in solving problems of human relations' (Sternberg and Garcia, 2001). Socio-dramas can be used as a method to strengthen student's character threatened by human trafficking problem. Students involved in socio-dramas can practice a variety of roles defining the character of the figures involved for problem solving. To carry out their roles, students can express thoughts and feelings. Socio-dramas process provides an opportunity for students to express their

thoughts, feelings, and at the same time realizing the action (acting). During socio-dramas process, thoughts and feelings are involved directly with issues or stories being portrayed. Similarly, students who observe the process socio-drama will be involved with the story and the characters. In accordance with Lickona (1991) socio-dramas process involves three components of character development; moral knowing, moral feeling, and also moral action. Characters can be formed through a process of knowing the good thing (moral knowing), feeling and believing the good thing (moral feeling) and realizing those into action. Thus, it can be said that socio-drama is a suitable method for developing students' character.

3 METHODS

This study used research and development approach, which developed local excellence and self-potential based character strengthening learning model to prevent human trafficking, carried out over two years. The research approach used research and development of Borg and Gall (2003), adapted by Sukmadinata et al. (2011) in the first year of preliminary studies (research), literature review necessary to develop a learning model were conducted. The next stage explored the values of local excellence and students’ character potential and drafted a reinforcement learning model character using socio-drama extracurricular activities, as well as drafting the socio-drama manuscript. Taking Photographs and exploring the excellence of local values and character potential would produce an objective picture of social phenomena in order to draft a reinforcement learning model character. Research was carried out in the Sajingan Besar border region, West Kalimantan, Indonesia. Subjects consisted of principals, teachers, and students of SD Negeri 1 Aruk, SD Negeri 3 Sajingan, SMP Negeri2 Sajingan and SMP Negeri 3 Sajingan. SD (elementary) and SMP (Junior High) students are those who belong to the nine-year basic education. Data collection techniques during the first year were observation, study documentation, and interviews. Analysis of data using the following stages: data reduction, data display, and conclusion drawing (Moeleong, 2002).

4 FINDINGS AND DISCUSSION

4.1 Digging Values of Local Excellence and Self-Potential Character

Sajingan Besar community is classified as a traditional society who upholds the values of local wisdom. Local wisdom values are the advantageous values of the local community (local). Local excellence values are noble values considered its ability to survive for generations to guide people's lives. The values of local advantages are a long-lasting value highly cherished by Sajingan Besar society during their togetherness in the region. The excellence local values are well proven to survive and to filter out the effect of contrast values coming from the outside, especially in of globalization era. The existence of the Sajingan community local values can be a tool or a means of establishing the public character, especially young people and children in primary school (Interviews with teachers, April 2015). The diversity of these values are very relevant for character building. Character development that comes from the local excellence value and potential through internalization and personalization process is needed to form the foundation of students' education with strong willpower and high motivation to study.

Balalek is one of the excellence local values in Sajingan Besar (Interviews with principals, April 2015). Balalek is the value of mutual cooperation that has been passed down by the ancestors of the Sajingan community. This value has been internalized and personalized by Sajingan Besar society. Balalek value is embodied by caring and solidarity. The value owned by Sajingan community, especially Dayaks whose religions are Christian, Roman Catholic, and traditional (indigenous) belief, addresses to the natural environment both human and non-human (such as ancestral spirits, and spirits). Concern towards non-human beings is a form of respect and honor conducted through rituals (prayers) and sacrifice.

Even more, the value of caring and solidarity to human values are embodied in the daily life of Dayak community (Dayak Salakoand Bekati') as well as Malay, Javanese, and Flores communities. These values are shown in the form of activities such as raising funds to help alleviate the cost of treatment for the families who got unfortunate illness. Similarly, the values are realized through community events by raising donations to be given to families who will hold a wedding party. Such activities are the realization of a great sense of

caring for the people around who are in need of help. Balalek value describes moral character value, the hallmarks of the Sajingan Besar society.

The state of education in the Sajingan Besar is lacking behind other regions in Indonesia and particularly even further striking difference with that in neighboring Sarawak, Malaysia, pushing the wishes and expectations of citizens of border communities, especially in the future, to be developed further. They want to be able to pursue higher education. Comparing a more advanced levels of education in neighboring countries, Sajingan Besar border communities feel envious. They want to obtain a good service in education, so they do not fall far behind compared to neighboring countries. Sajingan Besar society hopes that they are able to improve their lives (the interviews with teachers and students, April 2015). Sajingan Besar community expectation for education services illustrates the strong desire to go forward. A strong desire to go forward, especially students of basic education is the potential in the form of a determination to progress and motivation to study. They actually are embarrassed with that much different conditions from the citizens of neighboring countries. They want to live righteously as other citizens. This community does not want to be looked down upon by citizens of neighboring countries. All of these illustrate how they have a proper dignity. This illustrates the potential in the form of self-esteem.

Existing potential in the Sajingan Besar community in general and especially basic-education-age students, is in the form of a determination to move forward, the motivation to study, and self-esteem. These can be developed into a capacity performance (Character Education Partnership (2008), when attempting to deliberate in the process of character education. Similarly, it can also develop the capacity to love (Character Education Partnership (2008) of students of primary education, such as care and solidarity—to be part of character education. The advantages of local and potential of basic education students in Sajingan besar include the values of solidarity, caring and camaraderie, determination to go forward, the motivation to study, and self-esteem, which are basic materials for developing learning models strengthening character. Local excellence and potential being personalized are the basis for the development of moral character and performance character for the student to overcome various problems at the border with low level of education and high number of human trafficking.

4.2 Developing Local Excellence and Self Potential Based Learning Model to Prevent Human Trafficking

Sajingan Besar is one of the districts in the north-eastern tip of the Sambas and a part of the district of Sambas, West Kalimantan. Sajingan Besar is located in the northernmost area of the Sambas district. It is isolated, and takes up to 90 km to reach the district capital. This region is one of the gates of West Kalimantan borders with Sarawak, Malaysia. Access roads to get to the location along the border Sajingan is largely still a dirt road which is under construction, 82 KM of which is seriously damaged. Rainy season further aggravate its road condition. Lack of infrastructure has led to the low quality of education in this area. Besides, of course, there are many other causes such as insufficient numbers of professional teachers, the level of poverty, and the low motivation to pursue education, as well as the problem of dropouts. In this area, the mind-set and awareness for education is still relatively low. They believe that it is better to work rather than study at school to make money. This is certainly constituted by weak economic conditions and a setback mind-set.

On one hand, the under par infrastructure, poverty, poor education, weak mind-set and awareness of parents to improve their children's education, stand at the brink of Indonesian gate. On the other hand, magnificent school buildings with excellent provided facilities and infrastructure of the neighboring country create huge gaps. Computer labs, internet, language lab, students' training hall stand tall and well in Malaysia. For this reason, and all the unfavorable conditions, border community could be the target of human trafficking syndicates touting around. Due to the difficult economic life on ones' shoulder and a lot of promising works in front of their eye, parents might be encouraged to employ their children abroad to help the family economy.

Regardless of the difficult conditions, the Sajingan Besar community has a great noble values indicating the local excellence. The border community upholds noble values, handed down from ancestors, which hitherto remains in the community. They named it "Balalek", believed to be a value of mutual help. Society always puts the balalek value on various occasions, such as working together to clean the environment, working together to help the unfortunate, helping to establish the neighbor's house and so on. Balalek values embodied in the values of concern for others. This

value is very positive for the younger generations who are currently in study age. It is very necessary to develop awareness in schools through learning and habituation, so that in time it will shape the caring attitudes of the Sajingan younger generations. In the long term, care influences the mind-set and behavior patterns which are very favorable for the development of Sajingan region. That is, the implications of the development and habituation caring attitude impact the formation of a caring attitude towards the importance of continuing education, a caring attitude towards protecting yourself from bad deeds of others.

The majority, 98%, of Sajingan Besar community is Dayak, who generally are either Catholic or of Indigenous faith. Similarity of ethnicity, religion, and culture of this community shapes it into a society upholding solidarity value. The value of solidarity is formed because of the mutual respect toward each other. Mutual respect encourages the formation of relationships in the community that bind them together as a unit; so that, they are protecting each other in dealing with various things in life. Dayak community regards high value of kinship. Kinship is based on blood relationships, family relationships, and marital relations. High kinship for the Dayak encourages the formation of togetherness value. Society as a whole feel that they come from the same lineage of Dayak descent.

Social, economic, and education level of Sajingan Besar are very much different from of the citizens in neighboring area, Sarawak, Malaysia. In difficult conditions, the actual border communities have great expectations to live comfortably as communities in neighboring countries. They desire for economic welfare and to pursue higher education. Looking at a more advanced levels of education in neighboring countries, the border communities feel envious. They want to obtain a good service in education, so it is not left far behind to neighboring countries. Sajingan public expectation towards education services illustrates the potential in the form of a determination to progress and motivation to study. They are actually embarrassed with much different conditions of the citizens of neighboring countries. They wanted to live righteously as other citizens. This community does not want to be looked down upon by neighboring citizens. Such thing illustrates how they have a proper dignity, which shows potential in the form of self-esteem.

Based on the values of local excellence and existing potential of Sajingan Besar border

communities, a character education learning model through socio-dramas role play for extra-curricular activities at school is developed. The purpose of the developed model is to develop character values in the basic education students of Sajingan Besar to produce outcomes of young people having an awareness of education, a strong motivation to school, a sturdy determination to move forward, and firm stance in the face of adversity. Through this extra-curricular activity, students are expected to explore themselves in the form of sharing ideas and building confidence, improving commitment to learning, and developing positive behaviors. Socio-drama through dramatic activities engages students to practice the virtue character, build self-esteem and self-confidence, self-discipline, have collaboration skills, solve problems, and make decisions. Socio-drama is a vessel for students to internalize the character values. In addition, it encourages students to learn, understand, imagine, as well as practice social problems that occur in the community, i.e. human trafficking, as well as understand the effects of such problem for themselves and society. Through role play and appreciation of social issues such as human trafficking, it is expected to form the firmness on students when they are faced or meet similar problem. Because, only through such process can students feel, understand, and comprehend social problem such as human trafficking.

Local excellence and self-potential based learning model is built on the existing values of local excellence and potential of Sajingan Besar society. Character development is seen to run effectively by integrating the values of local excellence. This value as well as self-potential are inputs for the development of the learning model. Socio-drama is the method used to internalize the character values and potential in students. The process of values internalization in socio-drama activities carried out in accordance with the Virtues Theory developed by Lickona (1991). According to Lickona (1991), character is formed through a process of knowing the good, feeling the good, and acting the good. Socio-drama process begins by warm-up in form of student discussion to understand the values of characters in the socio-drama text they are going to act out along with a supervising teacher. This activity is a process of knowing the good. Furthermore, students in groups acting the socio-drama, in which students express their understanding, feelings/emotions in the process. Other students who do not get the role are in charge of observing the socio-drama process. The actors call and invite observers (students who do not get

the role) emotionally, so the affective side touched. Through time, students having “knowing the good” are able to appreciate or believe in the character values. This process is called feeling the good. Based on the understanding of character values and belief in the values of character, the student is expected to embody the values of these characters in their daily actions, acting the good.

The process of character development through socio-dramas are expected to produce awareness of children to continue their education, improve their education. Another outcome is that students have a firm stance in their life. This firm stance will be helpful when facing various social problems such as human trafficking. Learning model developed in this study is depicted in Figure 1.

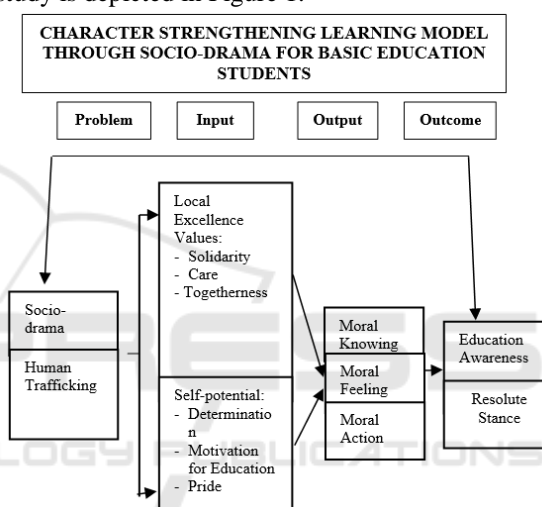


Figure 1: Character Strengthening Learning Model. Source: Authors.

5 CONSLUSIONS

Social, economic, and education level of Sajingan Besar are very much different from of the citizens in neighbouring area, Sarawak, Malaysia. In difficult conditions, the actual border communities have great expectations to live comfortably as communities in neighbouring countries. They desire for economic welfare and to pursue higher education. Looking at a more advanced levels of education in neighbouring countries, the border communities feel envious. They want to obtain a good service in education, so it is not left far behind to neighbouring countries. Sajingan public expectation towards education services illustrates the potential in the form of a determination to progress and motivation to study. They are actually embarrassed with much different

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ACKNOWLEDGEMENTS

Funding: Direktorat Jenderal Pendidikan Tinggi, Kementerian Pendidikan dan Kebudayaan, Indonesia 2015.

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