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Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation

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Abstract: Character education is urgent in passing down the ethical and moral values in the cultured community life. The local cultural values are a source of ethics and moral education for elementary school students. The school keeps taking an essential role in cultivating the local values through online character education during the COVID-19 pandemic. This study aimed to analyze the effect of implementing online integrated character education and parental engagement in local cultural values cultivation outcome. The method of this study used an exploratory sequential mixed method design. Collect qualitative data using interview forms, observation, documentation, and quantitative data using questionnaires and portfolios. Qualitative data interpretation used content analysis, and inferential analysis used multiple linear regression. Results revealed that parental engagement, teachers' performance, and online learning obstacles affect local cultural values cultivation outcome in character education partially and simultaneously for sixth-grade students in Padang City. We suggested teachers improve character education management based on local cultural values by building good synergy and collaboration between them and parents to cultivate noble character behavior among students.

Keywords: *Local cultural values, online integrated character education, parental engagement.*

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Introduction

The challenge for character education in schools during the COVID-19 pandemic is the cessation of face-to-face learning. This policy follows the governmental appeal to learn from home and use the learning freedom concept to reduce the spread of the coronavirus (Reflianto et al., 2021; Restian, 2020). Learning from home refers to the social distancing policy requiring teachers to submit their subjects online to their students. Since the pandemic outbreak in Indonesia, all schools have carried out online teaching and learning activities (Putri et al., 2020; Setyosari et al., 2022). They carried out online learning using a smartphone by utilizing social media. This condition is a new challenge for teachers (Ansari & Khan, 2020), especially in implementing online integrated character education.

Qian et al. (2018) revealed that online integrated character education in China could help teachers build social and affective dimensions. Likewise, Sulistyarningsih and Aziz (2018) reported that implementing e-learning-based integrated character learning makes students independent and responsible for completing homework. Candiasa et al. (2021) stated that integrated character education during the pandemic could build positive attitudes of empathy, communication, and politeness in every learning interaction in virtual classrooms, which was the responsibility of schools as formal educational institutions.

As a formal institution, schools continue to carry out character education, even during the enacted social distancing. Therefore, principals and teachers need to implement effective online teaching to achieve the expected educational competencies (König et al., 2020), one of which is implementing online integrated character education based on local cultural values by involving parents. Hidayati et al. (2020) stated that character building of students by using online integrated character education based on local culture in universities used integrated values model and aesthetics in courses, through internalizing positive values in self-students, habituation, and providing examples of good manners in their daily activities. Qutni et al. (2022) stated that the local cultural values integration in all subjects is to form more

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good behavior, capable, creative, independent, democratic, and responsible, and to practice local cultural values in the habituation of students.

Handayani and Utami (2020) reported integrated character education at the integrated Islamic school through the Learning Management System (LMS), e-mail, video meetings, and interactive videos. Through LMS, schools have provided examples and habituation of their religious character and local cultural values. Sulasmono et al. (2010) also reported that the character education development model based on local wisdom under integrating local cultural values in the learning system has formed religious, social, tolerance, cooperation, and a love for the homeland character. Previous studies showed that instilling exemplary and habituation of students to practice local cultural values in their daily lives influences the character formation.

The collaborative research of teachers and parents on implementing online integrated character education during the COVID-19 pandemic conducted by Komariah (2021) revealed that parents responded positively to online integrated character education provided by the teacher. He concluded that the key to the success of character education during the online pandemic was the importance of collaboration between schools and parents. Here, she did not explain what kind of collaboration is for implementing integrated online character education based on local culture. Intania and Utama (2020) revealed that the partnership between teachers and parents in carrying out online character education during the pandemic was more about inculcating responsibility and discipline in doing assignments. Zeidler et al. (2005) and Aminin et al. (2018) showed that character education based on local culture is an ideal type of education comprising social and moral values.

Research on barriers to implementing online education conducted by Hornby and Blackwell (2018) reported that the barriers to parental engagement in education are the reduced commitment of parents to accompanying their children. For that reason, schools need to build strong support by involving external institutions and services that allow schools to develop a parental role again. Hadi Mogavi et al. (2021) reported that the barriers in online education are low mastery of technology, communication, and information barriers because learning relies more on social media, video broadcasting websites, and online-games causes teacher and student interactions to decrease. The next obstacle is the geographical environment, such as areas where weak internet signals are to reach or are far from cities, which causes unstable regional internet censorship.

Several previous research findings show the importance of collaboration between schools and parents in the success of online integrated character education based on local cultural values in schools. But the previous research has not revealed these factors comprehensively, including the implementation of integrated character education, parental engagement, the cultivation of local cultural values, and the obstacles experienced that need further study. Therefore, this study seeks to present something new to examine the collaboration between schools and parents in implementing online integrated character education based on local cultural values comprehensively on performing teachers, parental engagement, and the obstacles faced.

Based on the background of the problem explanation mentioned above, the following question formulation of this research is 1) How are the teachers' performance in carrying out online integrated character education? 2) How does parental engagement in collaborative teaching instill local cultural values inside students? 3) What are the barriers to online integrated character education faced by teachers and parents? 4) How are teachers' performance effects, parental engagement, and online learning barriers to local cultural values' cultivation?

Literature Review

The phenomenon of integrating character values based on local culture (Sulasmono et al., 2010) in education through integrating ethical values, religious morals (Sopiah, 2020), and cultural diversity (Maeda, 2009; Restian, 2020) in the subjects taught (Berkowitz et al., 2008; Candiasa et al., 2021; Ergen, 2019; Hakam, 2018; Hidayati et al., 2020; Kamal et al., 2019) for early childhood education (Tussubha, 2020) showed the effect on the character values cultivation for students. Likewise, the obstacles to implementing online character education based on local culture (Davis et al., 2019; Hornby & Blackwell, 2018). Involvement of schools and parents (Ishimaru, 2019b), the role of parents in character education based on local cultural values (Huver et al., 2010; Ishimaru, 2019a; Kiral, 2020; Krane & Klevan, 2019; Mbembeni, 2018), and family (Hampden-Thompson & Galindo, 2017) are also variables that are widely studied in various literature.

Implementing integrated character education in the era of disruption (Qutni et al., 2022) by instilling local cultural values based on digital technology (Handayani & Utami, 2020; Intania & Utama, 2020), needed the teachers' competence to apply it to the school (Komariah, 2021; König et al., 2020). It is a current crucial issue in the study of character education. Some study examines how to respond to students, teachers, and the community in responding to implementing online integrated character education during both the pre-pandemic (Hidayati et al., 2020; Qian et al., 2018) and pandemic periods (Handayani & Utami, 2020; Intania & Utama, 2020).

It is significant to provide empirical evidence for the effect of educational technology, parental engagement, and the barrier of online learning in cultivating students' character rooted in their cultural-local values. At least, a

comprehensive study of implementing online character education and parental engagement in local cultural values cultivation needs to be further studied.

Cultural Value-Based Character Education

Local cultural value-based character education has long contributed to building a modern way of thinking that causes human civilization to become more dynamic (Berghout & Saoudi, 2018; Ergen, 2019; Peppoloni et al., 2019). Teaching local cultural values to the student is core to strengthening their social and ethical relationships with the lands they inhabit. Zeidler et al. (2005) and Aminin et al. (2018) showed that traditional education is the ideal social and moral values education type. Gipps and Murphy (2003) revealed that Africans look back on their traditional pedagogy because it can promote gender equality. Similarly, Maeda (2009) suggested that the injection of African traditional community education into formal education will facilitate the acquisition of knowledge and skills suitable for their lives.

Kamal et al. (2019) revealed that culture-based character education is a vehicle for understanding, implementing, and preserving local noble values while maintaining the national cultural values installed by the students. Sopiah (2020) revealed that character education experienced a slowdown because of social restrictions during the COVID-19 pandemic. However, teachers continued to strive to build positive empathy, communication, and politeness through example and habituation to practice cultural values in their online learning interactions.

Parental Engagement

The involvement of parents in a child's daily life, both from a social and academic perspective, is very influential in shaping the child's character. There is a more complex relationship between parents and their children. Parental engagement is not just about the academic help from parents to their children, but also has a more complex concept of parental dimensions, such as social relations in society and the daily pattern of parent-child relationships (Brossard et al., 2020).

Parental engagement refers to parenting that supports children's learning at home (Goodall & Montgomery, 2014). The concept of parental behavior towards children and other people in the family component relates to their environment and culture. Parental involvement as warmth, sensitivity, and responsibility will support children's independence in behaving in society. According to Goodall and Montgomery, parental engagement could improve students' academic and moral values.

Hampden-Thompson and Galindo (2017) revealed that parental engagement is core important for the success of character education. Krane and Klevan (2019) reported that parental engagement in character education is a significant context in students' lives that contributes to the tripartite relationship development between teachers, students, and parents. Parental engagement is the core of instilling character education based on local cultural values through the family surrounding.

Methodology

Research Purposes

The study aimed to analyze the implementation of online integrated character education and parental engagement in local cultural values cultivation. An in-depth analysis would scrutinize the teachers' performance effect in implementing online integrated character education, parental involvement, and online learning barriers to inculcating local cultural values in elementary school students during COVID-19.

Research Design

The research method was an exploratory sequential mixed method design (Creswell, 2014). In this design, there were two interactive sequential phases. First, we started with qualitative research and continued with quantitative research. We carried the priority of collecting and analyzing qualitative data at an early stage. Building on the results of the exploratory analysis in the first stage, the researcher continued with quantitative methods to test or generalize based on initial findings. The researcher then interprets how the results of quantitative research can explain the initial findings of qualitative data (Creswell & Clark, 2017).

Research Sample

The research informants were two school principals of an elementary school in Padang City of West Sumatera, Indonesia. They are State Elementary School (SDN) 11 Lubuk Buaya and State Elementary School (SDN) Percobaan Ujung Gurun. Other internal informants are two sixth-grade class teachers and two religion teachers, while external informants are several parents of the related student. The research object was 52 six-grade students. To facilitate grouping data, all informants represent their postal code, for principals are H1 and H2, for two class-teachers are T1 and T2, for religion-teachers are RT1 and RT2, and for the parents, codes are P1, P2, P3, and so on.

Research Instruments

The research instrument used a semi-structured interview form, document analysis, portfolio assessment, and a questionnaire. We developed the semi-structured interview questions from the key themes of this research, namely parent-teacher collaboration, online learning in integrated character education based on local culture, parental responsibilities, and obstacles faced. We developed all questions according to the research theme and validated them with experts and colleagues. All interviews begin with the same question: how do teachers carry out integrated online character education during the COVID-19 pandemic? The interview steps are like a familiar conversation between two professionals. However, the interviewer tries not to take a leading position but is a listener who gently directs the respondent on the theme. Researchers also use probing questions to verify their interpretation of the answers (Britten, 1995; Dille, 2004). The emergence of new ideas during a conversation with respondents makes us follow the schedule followed in subsequent interviews. We said the saturated data if no new themes emerge.

To strengthen the validity of the findings, we used a triangulated evaluator, the intersubjective verification of which we got from disparate information (Denzin, 2020). We used descriptive category analysis with a low interference level to ensure the data's reliability and get the data as concrete as possible (Rose & Johnson, 2020). The conduct of the study involved two data collectors to ensure a balance of analysis and interpretation.

We used the document analysis to collect secondary data on the Minangkabau local cultural values cultivation practiced at the school. Parents and teachers assess the intensity of practicing and understanding the eighteen characters' value based on a portfolio of local Minangkabau culture developed in distance learning. This portfolio contains 18 student character assessments: 1) religious, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) creativity, 7) independent, 8) democracy, 9) curiosity, 10) spirit of the nation, 11) love for the homeland, 12) appreciation of achievements, 13) friendly and communicative, 14) love peace, 15) love to read, 16) care for the environment, 17) social care, and 18) responsibility answer. Portfolio assessment also includes reports on student activities in completing regular assignments, presentations, discussion of materials and examination, and understanding of the Minangkabau cultural proverbs related to 18 integrated character values taught by online learning.

Finally, we used the questionnaire to collect data on the constraints experienced by parents, teacher performance, and parental engagement. We developed the questionnaire based on the previous qualitative findings and adaptations from experts for the parental engagement questionnaire (PEQ) from Goodall and Montgomery (2014). This study adapted from previous qualitative findings and expert theory comprising five sub-variables: 1) providing online learning facilities, 2) accompanying online learning activities at home, 3) Building discipline in doing assignments at home, and 4) understanding learning difficulties, 5) evaluating learning at home. After the content validity test by the expert and the validity test in the field, we found that the number of valid questions for the final PEQ questionnaire contained 23 items out of 25 questions. Each sub-variable covered five questions except for the sub-variable of understanding learning difficulties, and the online learning activities had four questions.

Likewise, the Teacher Performance Questionnaire (TPQ), It also adapted from Colquitt and Wesson (2013). According to the theme of this research, which comprised six sub-variables: 1) leadership, 2) school culture, 3) teacher personality, 4) motivation, 5) learning satisfaction, and 6) teacher competence. After the content validity test by the expert and the validity test in the field, we found that the number of valid questions for the final TPQ questionnaire contained 25 questions from 28 questions. Each sub variable contains 4 question items, except for leadership, which comprises 5 question items.

For the Online Learning Barrier Questionnaire (OLBQ) in instilling character based on local Minangkabau cultural values during implementing online-based character education developed and adapted from previous qualitative findings comprising seven sub-variables: 1) learning technology, 2) costs, 3) communication, 4) interactive learning, 5) internet signal, 6) time management, and 7) parents with careers. We got 21 valid questions on this questionnaire after testing for content validity from 24 questions comprising three questions for each sub variable. To ensure the reliability of the three questionnaires used, the researcher used the Cronbach Alpha calculation for the three tested questionnaires and got 0.844 (PEQ), 0.851 (TPQ), and 0.745 (OLBQ).

Procedure and Data Analysis

We conducted this research in three stages. The first stage was the collection of qualitative data using the instrument of semi-structured interviews and documentation. We developed a semi-structured interview script to answer the research objectives to determine the elementary school parent-teacher collaboration to apply online learning on integrated character education based on local cultural values. We also collected documentation, portfolios, and questionnaires. These instruments aimed to collect secondary and primary data about character inside local cultural values implementation.

After finishing the interview script, we met the respondents to conduct direct interviews by first asking about their willingness to be involved in the study and signing their consent, which allowed us to record audio during the interview. We used coding for participants to ensure their confidentiality. The interview process took approximately 50

minutes for each participant, and interviews with the parents of students directly visited their homes. We recorded all participant interviews using smartphones and transcribed them to facilitate data processing.

After completing the transcription process of all recordings with participants, we grouped them by code and interpreted the information until we reached a definitive categorization (Majid et al., 2017). The data classification process used thematic analysis; school parent-teacher collaboration, online learning in integrated character education based on local culture, parent responsibility, and obstacles faced. All data analysis used a qualitative approach, classifying, interpreting, verifying, and drawing conclusions.

In the second stage, we collected quantitative data using a questionnaire according to a Likert-type scale of one to five (e.g., one = never, five = always). It takes about 50 minutes to complete. We distributed it to students to get their responses about teachers' performance, parental engagement in guiding and assisting their children in online learning activities at home, and the barriers faced. Measuring local cultural values understanding and their daily implementation used a portfolio. The third stage analyzed integrating linking data between qualitative findings and quantitative using multiple linear regression results. In this third stage, we explained the influence of teacher performance, parental engagement, and online learning barriers on local cultural values cultivation of Minangkabau partially and simultaneously to the students.

Results

Teachers and Parental Engagement in Carrying Out Online Integrated Character Education

Teachers and parental engagement in carrying out online integrated character education collaboration between teachers and parents aim to build strong commitment. The parental role at home is more dominant in directing, advising, and guiding children to be disciplined, independent, creative, obedient to worship, respectful of parents, and communicative in carrying out all learning activities. Meanwhile, the dominant teacher is to open insights through teaching materials. Their role is equivalent to parents to guide, direct, educate, and help all online learning activities of children at home.

During the COVID-19 pandemic, instilling character values by using role-play and modeling methods by teachers in the school is difficult. It is because of the limited interaction between students and the school environment. I think online learning cannot monitor the development of student behavior because there is no direct interaction with teachers and their friends in the school environment as in normal conditions. The only way is to engage parents in character education because it is the parents who fully interact with their children at home [Respondent H1].

Meanwhile, the principal of SDN Percobaan also said that character education in schools is more focused on involving parents. It starts with mentoring, teaching, and advice on assessing the behavior development of students. Parental engagement also aims to help all online learning activities until students succeed.

As the principal, I got around the limitations of face-to-face learning and moved to online integrated character education. I chose the full-time parent engagement strategy in assisting the students' online character education. With this parental engagement, hopefully, the principal role, in this case, the teacher can provide knowledge and understanding students the meaning of practicing positive character values and understanding the meaning of proverbs in local culture related to the local characters taught values [Respondent H2].

The parental engagement strategies apply online flipped learning models, making the teacher collaborate with parental engagement to help students with learning activities at home, including learning activities using digital technology (Bond, 2019; Ishimaru, 2019a). The parental engagement strategy engages parents to help all student learning activities. Their role is the core in inculcating character values (Anguiano et al., 2020; Ishimaru, 2019b). The teacher evaluated the parental portfolio report through a question-answer session in the virtual classroom (Hakam, 2018; Mbembeni, 2018). They also measure the understanding of Minangkabau's proverbs among students. Understanding the meaning of positive values in the Minangkabau's life community through their expressions containing positive values are belief, honesty, curiosity, and others. The honesty in the Minangkabau community expresses in their proverb *nan maanguak* (nodded).

The interview results with the principal revealed that character education based on the developed local wisdom of Minangkabau culture in online learning requires teachers to integrate or elaborate character values in each subject taught.

.... Indeed, in learning, we apply local culture-based character values in every session. Elaboration of subjects by inculcating character values was already running before the Covid-19 pandemic. The difference is that teaching these values is online during the pandemic. As the principal, I instruct all teachers to continue integrated learning with positive character values, especially the 18 characters values mandated in national education. As a local community, I also ask teachers to introduce the local cultural wisdom of

Minangkabau by improving understanding of proverbs' meaning and good manners behavior and practice them in students' daily life. In doing so, I also recommend engaging parents who want to accompany their child's learning activities at home [Respondent H1].

One parent of SDN-11 students, who stated, also confirmed this statement:

Because, during the pandemic, the restricted interactions asked us to be actively involved in every online learning at home. He said that the involvement of parents by the teacher is to help the learning activities of children whose totality is under the supervision of their parents. As a parent, I must provide good learning media to support my child's learning activities, such as facilitating Android. As a study companion, I remind my child to complete their assignments from the teacher and communicate actively with the teacher if there are problems found while studying online at home [Respondent P1].

For teaching to run well, parental engagement in assessing students' behavior development at home is required. The assessment of parents to evaluate it is using a portfolio.

Indeed, at the beginning of the semester, the school invited all parents of students. The invitation aims to discuss the sustainability of teaching during a pandemic. The face-to-face prohibition at school conveyed to us, in this case, the school represented by the classroom teacher who asked us to be actively involved in helping the students' learning activities, especially in cultivating character values for the advancement of their education. We get a portfolio from teachers to assess their behavior progress and report it each month to evaluate the progress when interactive in online classes [Respondent P5].

The teacher stimulates students' curiosity to ask questions during online classes. Their activeness becomes an individual assessment for teachers to evaluate courage, communication skills, respecting, and caring for the environment during online learning. Caring for their society, in this case, is how each student greets the other when meeting in a virtual classroom.

As a classroom teacher, I evaluate behavior development using the portfolio reports. The evaluation that I do usually asks the child directly whether they are praying on time, helping parents, respecting parents, loving the environment, responsible for the assigned task, diligent and independent in doing their homework, and disciplined and persistent in completing the task. This evaluation also assesses their communicative abilities and stimulates their curiosity [Respondent T1].

The interview with one of the sixth-grade religion teachers stated that religious education emphasizes good values in Islamic teachings such as prayer, being honest, diligent, helpful, persistent, caring for the environment, caring socially, and respecting parents.

In learning Islamic religious education, I collaborate with student guardians. In learning and monitoring students' behavior at home, I ask parents to remind their children to perform the obligatory prayers five times a day and night. I asked parents to fill in student character assessments correctly in the portfolio. Other characteristics are honesty, being diligent, helpful, persistent, caring about society, and respecting parents. I evaluate every month the reported portfolio from their parents [Respondent RT1].

The same statement from the class teacher of sixth grade at SDN Percobaan who stated:

We asked parents to rate daily activities and behavior when assessing students' character. They start the practice of prayer, tolerance, discipline, hard work, creativity, democracy, curiosity, national spirit, love for the motherland, communication, peace-loving, fondness for reading, caring for the environment, caring socially, and responsibility. Parents report their assessment periodically using the portfolio [Respondent T2].

Parental Engagement in Collaboration Teaching Instill Local Cultural Values Inside Students

Parents filled out a portfolio assessment and listed eighteen-character values in line with the local wisdom values of the Minangkabau culture in their proverb. The teacher explains the meaning of proverbs and assesses understanding of the eighteen-character values based on the Minangkabau culture taught to students. As the following parents explained:

The strategy of involving parents in learning activities is something I support. I am happy to engage in learning to help my children and get knowledgeable through the process. I also have to know when children ask about the meaning of expressions in the Minangkabau culture. For this reason, I require learning to understand it. My involvement as a parent is time-consuming, but after seeing the benefits, I feel challenged because I do not want to look stupid in front of my children. Assisting and teaching their learning activities, I also gain new knowledge [Respondent P3].

Collaboration between teachers and parents of students is equal. They have the same responsibility to direct, guide, assist, teach and educate children to practice eighteen-character values in students' daily life (Kiral, 2020). The teacher explains the meaning of the valuable Minangkabau saying containing behavioral guidelines related to these characters.

Parental assessments are to fill in honestly according to the facts found in their children's daily attitudes and behavior at home using a portfolio.

For me, the active involvement of parents is quite time-consuming. Because I had to work or it took a long time for the job. However, I agree with the school policy regarding online character education. Even though I was busy because I also had to work at home, I often asked her brother to help her study. I always discussed filling out the portfolio report with her brother [Respondent P4].

The parental obstacles in implementing collaborative teaching strategies between schools and parents are admittedly experiencing several difficulties. The difficulty is such time management because their parents also have duties and responsibilities for her office work. Parents usually involve their eldest child or the older sibling of students who take online learning. Parents ask their first child to provide role models for their younger siblings. The evaluation of the portfolio reports submitted by the parents keeps evaluating by communicating directly with students in the virtual classroom. In this communication, the teacher includes several Minangkabau cultural expressions which contain the meaning of taught character values.

As a classroom teacher, I carry out online learning as instructed by the principal. I integrate all subjects by planting character and Minangkabau local values. I should teach these values to the students even in the Online learning model with a collaborative strategy [Respondent T2].

The online collaborative teaching between teachers and parents aims to integrate character education with the local wisdom of Minangkabau culture. Exemplary that given positive behavior according to the local cultural values taught demands a deep understanding of students (Tussubha, 2020).

I applied a collaborative learning strategy for teachers and parents. I explained that the Minangkabau expression contains eighteen-character values: 1) *Adat basandi syarak, syarak, basandi kitabullah* (religious), 2) *nan bana dianggukan* (honesty), 3) *tenggang raso* (tolerance), 4) *taguah* (discipline), 5) *diasak indak layua, dicabuik indak mati* (hard work), 6) *Indak ado rotan aka pun jadi* (creative), 7) *sawuak aia mandikan diri, indak maangok kalua badan* (independent), 8) *saciok bak ayam sadancıang bak basi, saiyo sakato, duduk samo randah, tagak samo tinggi* (democracy), 9) *tau dinan ampek, alun takilek lah takalam, takilek ikan dalam ayia lah tantu jantan jo batinonyo* (curiosity), 10) *suku ndak dapek diasak gala ndak dapak diagiah, kampuung ndak dapek di tuka* (the spirit of the nation), 11) *cinto ka nagari* (love the country), 12) *kok manang jan manapuak dado, kok kalah jan manyasa, nan cadiak tampek batanyo, nan bijak tampek baiyo* (appreciate achievement), 13) *nan tuo dihormati, nan ketek disayangi* (sociable and communicative), 14) *saiyo sakato* (love of peace), 15) *alam takambang jadi guru* (likes to read), 16) *jago nagari jan binasa, baso basi, raso jo pareso* (cares about the environment), 17) *dapek musibah bahambuan, mandapek kebaikan bahimbauan* (social care), and 18) *tangan mancancang, bahu mamikua, anak dipangku kamanakan dibimbiang, urang kampuung patenggangan* (responsibility). The goal is for children to inherit the positive values is useful for them to continue their life in the future [Respondent T1 and T2].

The success of online character learning has good strong cooperation between the teachers and parents. The following is an excerpt from an interview with the principal of the SDN Percobaan:

As the principal, I carry out leadership based on the local wisdom of Minangkabau culture values. There is a local proverb about leadership, *tali tigo sapilin dan tigo tungku sajarangan* (all agreements in leadership and decision-making are through democracy). The values of democracy have become a guide for Minangkabau people who are very familiar with what they are saying about these values and have become a habit for Minangkabauness that are very well known as *bulek. aia dek pambuluah, bulek kato dek mupakaik, siciok bak ayam sadancıang bak basi, saiyo sakato, duduak samo randah, tagak samo tinggi* (agreement reached through deliberation and consensus) [Respondent H2].

A portfolio report of the parents of students shows that the practice of the eighteen-character values taught is quite good. The teacher harmonizes the understanding of eighteen characters with the local cultural values of Minangkabau. A Comparison of student behavior development reports between practice assessment and comprehension of the meaning of expressions of local Minangkabau cultural values in students' daily lives during the study from August 2020 to November 2020 are:

Table 1. Portfolio Assessment of Instilling of Local Cultural Values

	N	Minimum	Maximum	Mean	Std. Deviation
Portfolio Assessment	52	78.00	96.00	87.8571	4.80314
Valid N (listwise)	52				

The cumulative character values in daily lives based on observations of the teacher and parent portfolios got a mean value (87.8571) with a minimum value (78.00) and a maximum value (96.00), and a standard deviation (4.803). We can

describe a teacher and parent collaboration in online integrated character education based on local cultural values in the graphic below.

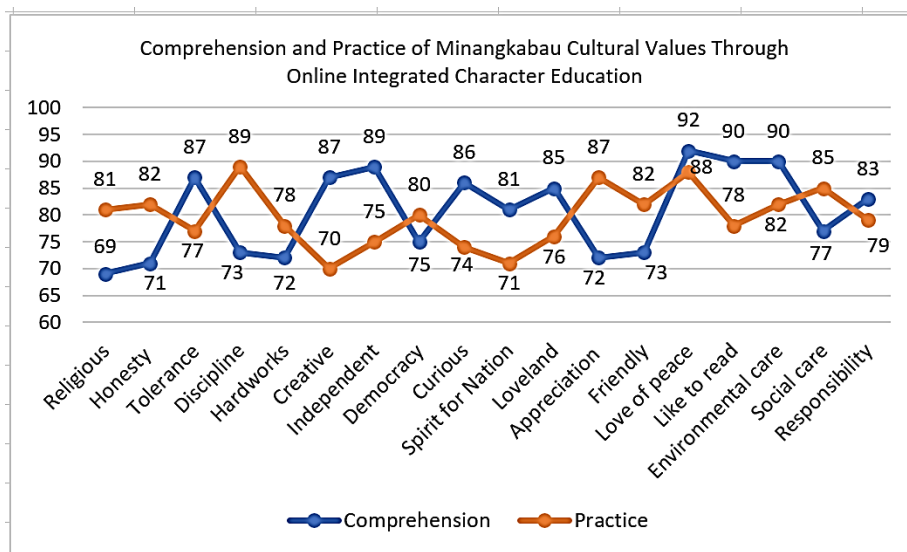


Figure 1. Students' Comprehension and Daily Practicing of Local Cultural Values

Figure 1 above revealed that the practice comparison of student behavior at home with their understanding of the Minangkabau culture proverb shows synchronization. The parental assessment of children's behavior in practicing the eighteen-character values is good. Few items revealed the higher practice than understanding the meaning of local wisdom values in Minangkabau proverbs, such as social care, respect for achievement, independence, and hard work. Understanding the Minangkabau proverb is higher than their daily practice: responsibility, tolerance, curiosity, sociability, and creativity.

The Barriers of Online Integrated Character Education Faced by Teachers and Parents

The statement revealed that teaching success depends on the cooperation between teachers and parents in guiding, directing, educating, and assessing student learning success. But in its implementation, there are obstacles found, including internet instability, costs, parental work, time, teaching technology, and less interaction and communication. It revealed this condition by the statements of the sixth-grade teachers:

The character education instilled during the online learning process has been quite successful. Indeed, in the process of online teaching, sometimes problems arise beyond our anticipation. However, in principle, these constraints covered non-human limitations such as unstable internet access, short time constraints in virtual classrooms, unfamiliar parents with online learning technology, costs, parental work, and lack of interaction. However, as a teacher, I report this condition to the principal, and the principal takes a solution by implementing two learning models, namely online learning and home visiting. In this way, we overcame all obstacles well [Respondent T and T2].

It also revealed similar statements by parents of students who stated:

At first, we had a hard time following this parent engagement strategy. Especially for me, a parent who works in an office. I am busy. It makes it complex to manage the time to guide children to learn, not to mention that my child is not one child. This condition certainly made it difficult for me as a parent. But for the sake of children's learning success, we accept it, even though I delegate part of this task to my eldest son to help and guide his younger siblings in learning [Respondent P2].

Other obstacles, such as parental ignorance of using Google Classroom and Edmodo, are also to be the principal's concerns. The school provides students with a guidebook for using Google Classroom and Edmodo as alternatives.

I am old; I do not understand this online teaching model and do not know how to use Google Classroom, Edmodo, and others. But I try to find out and learn from friends or with my oldest child. I also have to study to help my children so that I can help with their learning activities, although sometimes I ask her older siblings to guide their younger siblings in learning [Respondent P6].

The qualitative findings above showed seven obstacles to online integrated character education: the inability to master learning technology, costs, difficulty communicating between teachers and parents, the internet signal is unstable, interactive learning is not optimal, time constraints, and busy career mothers or work.

The Effect of Teacher Performance, Parental Engagement, and Online Learning Barriers to Local Cultural Values Cultivation

Qualitative findings revealed that three factors influence character education in online learning: teacher performance, parental engagement, and online integrated learning barriers. The effect of these three factors on learning outcomes to instill the local cultural values in quantitative based on multiple linear regression analysis revealed the finding:

1. Teachers' Performance

In quantitative, the average teacher performance in implementing online integrated character education in instilling local Minangkabau cultural values on students' behavior through example and habituation in terms of the five sub-variables observed according to Colquitt and Wesson (2013) are:

Table 2. Average Teachers' Performance in Implementing Online Integrated Character Education Based on Minangkabau Local Cultural Values

Sub Variables	Category			Mean	Level
	Low (1.00-2.33)	Moderate (2.34-3.66)	High (3.67-5.0)		
Leadership	4 (7.69%)	30 (57.69%)	18 (34.62%)	3.87	High
School culture	20 (38.46%)	11 (21.15%)	21 (40.39%)	3.60	Moderate
Teacher's personality	13 (25.00%)	16 (30.77%)	23 (44.23%)	3.78	High
Motivation	8 (15.38%)	29 (55.77%)	15 (28.84%)	3.82	High
Learning satisfaction	11 (21.15%)	21 (40.38%)	20 (38.47%)	3.83	High
Teachers' competence	10 (19.23%)	19 (36.54%)	23 (44.23%)	3.73	High
Average				3.77	High

The table above reveals that the average teacher performance in implementing online integrated character education based on local Minangkabau cultural values is (3.77) at a high level. The distribution of its indicators in the following graph:

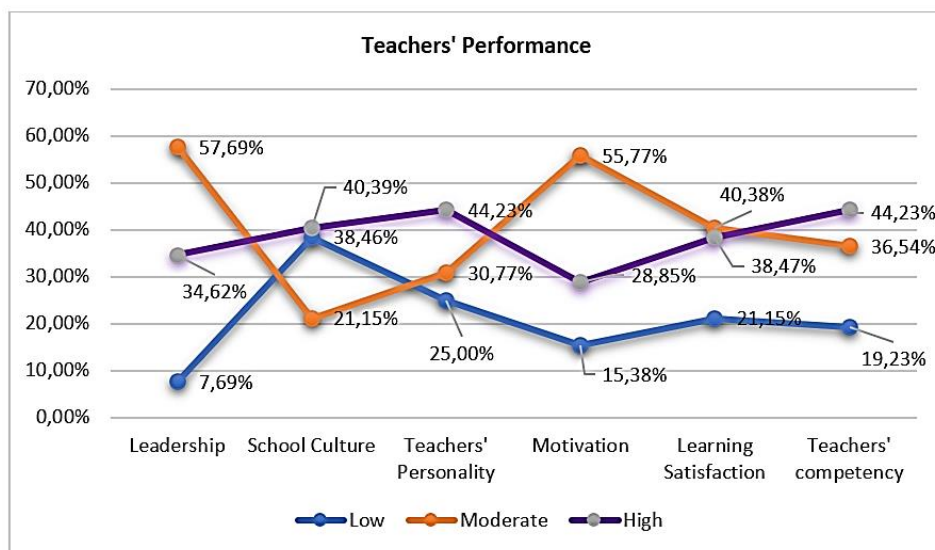


Figure 2. Teachers' Performance in Implementing Online Integrated Character Education Based on Minangkabau Local Cultural Values

Based on the graph above, the highest teacher performance is 44.23%, and teaching satisfaction is 38.42%. Meanwhile, the lowest performance in the school culture is 38.46. The lower school culture performance is because online learning is hard to build the interaction of exemplary culture and habituation by teachers to students at the school. The leadership performance is in the medium category with an average of 57.69% and learning motivation achievement of 55.77%.

2. Parental Engagement

The average parental engagement in guiding and assisting students in participating in online integrated character education based on local Minangkabau cultural values through exemplary and habituation methods of the five sub-variables of observed involvement got the following results:

Table 3. Average Parental Engagement in Implementing Online Integrated Character Education Based on Minangkabau Local Cultural Values

Sub Variables	Category			Mean	Level
	Low (1.00-2.33)	Moderate (2.34-3.66)	High (3.67-5.0)		
Providing online learning facilities	9 (17.31%)	21 (40.38%)	22 (42.31%)	3.71	High
Accompanying children's online learning activities at home	22 (42.31%)	11 (21.15%)	19 (36.54%)	3.55	Moderate
Familiarize children with discipline to do chores at home	24 (46.15%)	18 (34.62%)	10 (19.23%)	3.38	Moderate
Understanding children's learning difficulties	13 (25.00%)	24 (46.15%)	15 (28.85%)	3.02	Moderate
Evaluating children's learning at home	11 (21.15%)	18 (34.62%)	23 (44.23%)	3.69	High
Average				3.48	Moderate

The table above reveals that the involvement of parents in implementing online integrated character education based on local Minangkabau cultural values is moderate with a medium average (3.48). We can graphically explain parental involvement in the graph below:

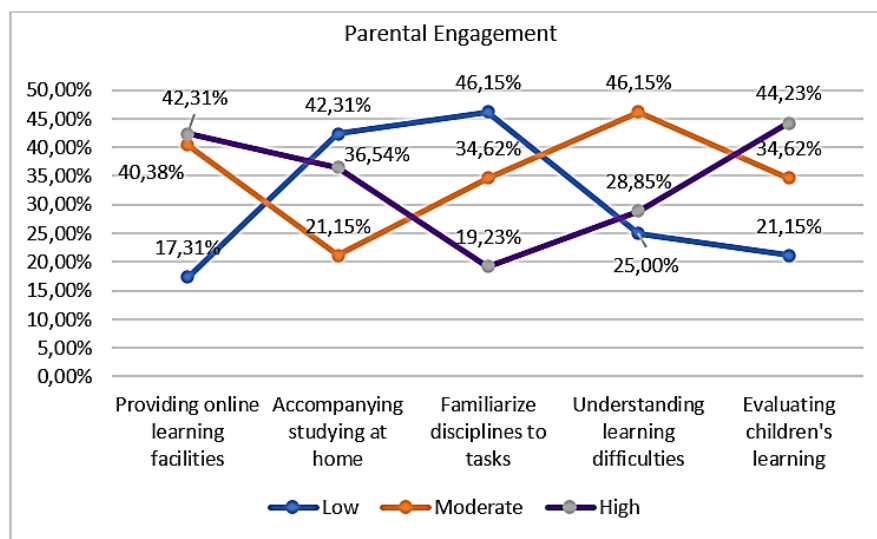


Figure 3. Parental Engagement in Implementing Online Integrated Character Education Based on Minangkabau Local Cultural Values

The graph above showed the highest parental engagement in online integrated character education based on local Minangkabau cultural values was the parental role in providing their children with online learning facilities (42.31%) and children’s learning evaluation at home (44.23%). Meanwhile, the lowest parental engagement was a familiar discipline for doing their task at home (19.23%).

3. Online Learning Barriers

From the distribution of questionnaires related to the obstacles experienced during online learning in helping children’s learning activities, the following results from a survey of the intensity of the barriers experienced during online education at home are:

Table 4. Average Constraints Experienced During Online Learning

Items	Category			Mean	Level
	Low (1.00-2.33)	Moderate (2.34-3.66)	High (3.67-5.0)		
Learning technology	11 (21.15%)	12 (23.08%)	29 (55.77%)	3.75	High
Cost	19 (36.54%)	9 (17.31%)	24 (46.15%)	3.61	Moderate
Communication	18 (34.62%)	13 (25.00%)	21 (40.38%)	3.59	Moderate
Interactive learning	21 (40.38%)	12 (23.08%)	19 (36.54%)	3.21	Moderate
Internet signal	15 (28.85%)	9 (17.31%)	28 (53.84%)	3.71	High
Time management	21 (40.38%)	8 (15.38%)	23 (44.24%)	3.59	Moderate
Parents with career	16 (30.77%)	14 (26.92%)	22 (42.31%)	3.64	Moderate
Average				3.56	Moderate

The table above reveals the intensity of the obstacles experienced during online learning of character education integrated with a moderate average (3.56). We illustrated the spread of resistance in the following graph:

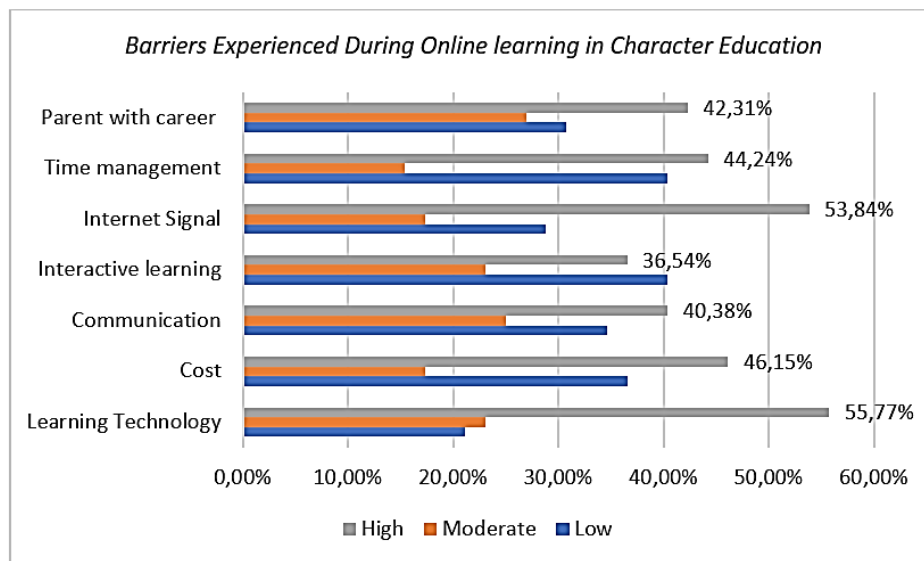


Figure 4. Percentage of Barriers During Online Learning

Based on the graph above, the obstacle with the highest intensity is the mastery of learning technology when parents help their children with online learning activities (55.77%) and internet signals (53.84). Other obstacles are in the moderate category, such as a limited time for parents to accompany their children when teaching, limited interaction and communication between teachers and busy parents, costs, and the status of working parents are also obstacles. The influence of these three factors (teachers' performance, parental engagement, and online learning barrier) on student learning outcomes in instilling local Minangkabau cultural values based on multiple linear regression analysis revealed the following findings:

Table 5. Influence Teachers' Performance, Parental Engagement, and Online Learning Barriers on the Local Cultural Values Cultivation

Model	Non-standard coefficient		Standard Coefficient	t	Signature
	B	Std. Error	Beta		
1 (Constant)	2,672	3.037		2,634	.010
Teachers' performance	.394	.117	.367	3.362	.001
Parental engagement	.404	.140	.325	9,886	.000
Barriers to online learning	.923	.063	.835	9,390	.000

R squared = 0.739 F = 90,616

Adjusted R Square = 0.731 Sig. = 0.000

Table 5 above showed three aspects of teacher performance, parental engagement, and online learning obstacles that simultaneously significantly affect the student understanding and daily practicing of the Minangkabau local cultural values. Partially, three independent variables also affect the learning outcome of instilling local cultural values among six-grade students. The teacher's performance affects the comprehension and implementation of students to obey in practicing the local Minangkabau cultural values with a significance (0.001). Likewise, parental engagement and online learning obstacles are significant (0.000). Three observed variables contributed about 73.1% influenced the learning outcome of instilling local cultural values. Other factors influenced about 26.9% outside of this study variable.

Discussion

The responsibility of teachers and parents is to uphold the noble values of local Minangkabau culture and instill these values in children's daily activities and behavior (Tusubha, 2020). These are 18 values that student must-have for the next generation: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, the spirit of the nation, love of the homeland, appreciation of achievements, friendly and communicative, love peace, love to read, care for the environment, care about social, and responsibility.

The Minangkabau community upholds *raso jo pareso* (think before speaking so that the words you say do not hurt other people) and encourages justice and equality before the law. They inspire the truth based on the teachings of Islam, the Al Quran, and the Hadith. The character of the Minangkabau people puts forward deliberation and consensus to make fair decisions. Responsible and steadfast and not breaking promises. Law enforcement in public behavior refers to truth and justice. Enforce good behavior in Minangkabauness lives based on Islamic teachings that uphold truth and justice.

Polite and communicative behavior reflects how the Minangkabau society highly upholds the values of politeness. The Minangkabauness encourages equality and mutual respect. They have a persistent attitude and do not give up easily. This research is consistent with Berkowitz et al. (2008) revealed that they should teach character education programs based on local culture to elementary school students to get guidance and role models in their positive behavior cultivation. Teachers and parents carry out virtues according to social values, customs, and religious communities. The study also supported the findings of Hakam (2018) reported that the principal's policy of implementing collaborative teaching strategies between schools and parents has proven successful in increasing student competence in practicing and understanding the character values of local wisdom.

Implementing collaborative teaching between teachers and parental engagement during online learning found some obstacles. Among these obstacles is a parent not mastering the instructional technology media used by the teacher. It is consistent with Cetin and Taskin (2016) that the interaction between school and family experienced an obstacle to the mastery of technology in online learning without distinguishing economic status. To overcome this, the school assists parents by providing a manual book of google classroom or Edmodo that they could learn at home.

Other obstacles include the limited time for parents to accompany their children while studying. Parents ask their first child to help their younger sibling in online learning activities to overcome this. This research is consistent with Tarman et al. (2019) revealed that the experienced barriers faced by parents in digital learning are lack of technological skills, limited internet access, and a lack of administrative and technical use of the program.

The next obstacle is the lack of communication between teachers and parents because a few parents still think that the responsibility of education is entirely the school's responsibility. Apart from these problems, other problems whose intensity does not arise too often are the unstable signal of the internet and the problem of the cost parents have to pay to support online learning at home. Government and schools provide subsidized costs for buying an internet pulse to overcome this problem. This research is consistent with Davis et al. (2019) revealed that the obstacles to implementing online learning are weak time management because of parental busyness, costs, and communication. The problem of financing issued by families to provide smartphones to support the online learning process and internet pulse is also one obstacle for some parents. This study supports the findings of Leontyeva (2018) revealed barriers to online learning besides the lack of parental skills in implementing online learning systems and family financial problems.

The principal can handle all obstacles well through deliberation and consensus. The solution taken by the principal was to apply part of online learning and visit homes. In this way, the teacher can socialize with parents about handling their problems. As explained above, the most common problem is parental ignorance of using digital-based technology. For this reason, through the visiting method of homes, teachers can train and guide parents to use WhatsApp, Google Classroom, and Zoom Meeting as learning media often used in online learning.

The results showed that teacher performance, parental engagement, and online learning barriers affect local cultural values cultivation both partially and simultaneously and contributed 73.1%. This research is consistent with Ishimaru (2019b) reported that the parents and teachers have the same responsibility to provide examples and habituation of positive behavior in their daily attitudes. The higher the performance of teachers and parents in giving examples and habituation of positive behavior in the daily lives of students both at school and at home, the stronger the formation of a positive character in students in understanding the values of social-manner in the surrounding community. Mbembeni (2018) also reported that the involvement of parents in providing examples and supervision of the development of positive behavior using portfolios makes it easier to form local culture-based values in students. Further, Goodall and Montgomery (2014) revealed that parental engagement relates to academic achievement and ethical and moral values cultivation in character education.

The results are also consistent with Hampden-Thompson and Galindo (2017) revealed that parental engagement is a core factor in the success of online-based character education. Likewise, Krane and Klevan (2019) reported that the parental engagement role is to exemplify and train the habit of a strong character within students, making it easier for them to understand the values of character education in their local cultural concept. The results differ from Huver et al. (2010), who reported that parental engagement in children does not affect significant positive behavior, especially their agreeable manner.

Strayhorn (2018) reported that a successful collaborative learning strategy between teachers and parents is a solid collaboration in guiding, assisting, and overcoming online learning activities and enables dealing with all the obstacles they face. The results are also consistent with Krane and Klevan (2019) revealed that the relationship between teacher

and parental involvement is a core context for online character learning success and has a significant contribution to academic achievement progress and character education.

Conclusion

The online integrated character education based on local cultural values carried out in elementary schools has proven successful in increasing the students' understanding of the proverbs of Minangkabau. Some influential factors for the success of implementing character education based on local cultural values are: 1) the performance of teachers in implementing collaborative learning strategies involving parents of students through exemplary and habituation methods, 2) the comprehensive parental engagement and the community in building school and community social interactions and 3) the success of teachers and parents in overcoming obstacles to online learning during the pandemic. Teachers and parents overcoming the online learning problem for integrated character education are considering the strengths and weaknesses of prevailing resources by implementing two learning models, namely online learning and home visiting. Parents with high working burdens can delegate part of guiding their children to their eldest son to help and guide his younger siblings in learning. The principal should build the interactive communication between teacher and parent comprehensively and continuously. Schools can overcome the cost problem by providing subsidized costs for buying an internet pulse to students. We concluded that the teachers' performance, parental engagement, and online learning barriers affect local cultural values cultivation of Minangkabau partially and simultaneously in sixth-grade students during online integrated character education in the COVID-19 pandemic.

Recommendation

Principals and teachers must carry out collaborative teaching strategies for further. Teachers must involve the role of parents and society in guiding, directing, educating, and instilling the values of eighteen characters in students. Under robust cooperation and commitment, comprehensively practicing and understanding local character values based on Minangkabau culture can form good morals for students. Further researchers should better examine the role of schools in developing curricula and character education models based on local cultural values to support the online-based integrated character education learning process in the new normal and examine other variables such as the influence of non-formal education, the role of society and learning models on the application of character education based on local culture.

Limitations

The limitations of this study are the difficulty of access in carrying out direct observations of teachers and parents of students that require researchers to carry out strict health protocols. Besides, a few internet network barriers caused the observation limitations during online learning.

Authorship Contribution Statement

Ariani: Conceptualization, design development, data acquisition, data analysis, and writing, Ulfatin: Editing, critical analysis, and final approval. Supriyanto: Editing, statistical analysis, and supervision. Arifin: Interpretation, reviewing, and supporting material.

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