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The role of local wisdom in preventing adolescent risk behaviors based on safe communities safe schools in Banda Aceh

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Abstract

Adolescent risk behavior is a public health problem that occurs globally. The presence of the digital era is characterized by increased access to online content and contributes to the rise of risk behavior among teenagers. The Center for Study and Prevention of Violence (CSPV) at the University of Colorado, United States has developed the concept of Safe Communities Safe Schools (SCSS) as a model for preventing adolescent risk behavior in Colorado. The development of the current situation in Indonesia, especially in Banda Aceh, has given rise to the need for an equivalent concept in Banda Aceh. Adaptation and implementation of the SCSS concept from Colorado to Banda Aceh require adjustments that accommodate cultural components, including local wisdom. The aim of this study was to examine the role of local wisdom in supporting the implementation of SCSS as prevention of risk behavior among adolescents in Banda Aceh. This research uses a qualitative design with a grounded theory approach. Data collection was carried out through in-depth interviews with key informants, namely Acehnese special institutions which officially represent expertise in local wisdom in the City of Banda Aceh. These institutions are: the Regional Education Council (MPD), Aceh Tradition Council (MAA), and Banda Aceh City Ulama Council (MPU). Data analysis was carried out using applied thematic analysis. This research identifies local wisdom sourced from Islamic law, which is a cultural characteristic of the Acehnese people and has the potential to play a role in supporting the implementation of SCSS. The local wisdoms are: education in Islamic values, *akhlakul karimah*, special relationships between teachers and parents of students (*takzim keu guree*), and traditional *gampong* governance. The Banda Aceh City Government has implemented local wisdom education on Islamic values, including *akhlakul karimah* through the *diniyah* program in schools. Traditional *gampong* governance can play its role through two mechanisms: revitalizing the local wisdom of *takzim keu guree* through community development targeting students' parents and reviving the local wisdom of *akhlakul karimah* in the community targeting students and families. Local wisdom implemented through the *diniyah* program is in line with the implementation of SCSS in schools, and local wisdom of traditional *gampong* governance and *takzim keu guree* can be a form of support for SCSS from the community. This support can be realized considering that *Sharia* law and traditional *gampong* governance have received legal regulation for their implementation in the City of Banda Aceh. Banda Aceh's local wisdom originating from Islamic law can play a role in supporting the implementation of SCSS as a prevention of risk behavior among teenagers in Banda Aceh. This research recommends utilizing local wisdom of *Sharia* law and *gampong* governance through regulatory mechanisms and cross-sectoral cooperation.

Keywords: Local wisdom, adolescent, risk behavior, safe communities safe schools, prevention

Introduction

Adolescent risk behavior is a global public health concern. Risk behaviors among adolescent encompass a wide range of actions, from a seemingly simple class skipping to behaviors as serious as possessing lethal weapons and deadly aggressions

(Estrada et al., 2017; Cullen et al., 2018; Jones et al., 2020). The Columbine High School Massacre that happened in Colorado, USA, in 1999 was a shocking display of how dangerous adolescent risk behaviors can be. The number of victims (15 deaths) and public reactions to the tragedy was an alarm calling for adequate interventions.

Center for Study and Prevention of Violence (CSPV) of the University of Colorado, USA, has been working on the development of adolescent risk behavior prevention strategies since its establishment in 1992. As a response to the Columbine High School tragedy, CSPV developed Safe Communities Safe Schools (SCSS) as a unique prevention model. The idea for the development of SCSS arose from the gap between well-established scientific intervention models and the actual situations faced by individual schools. In order for SCSS to be able to bridge the gap, SCSS states its core principles as a scientific approach that hires school and community collaboration in collecting, analyzing and interpreting data unique to each school to plan and execute intervention program(s) specific to meet the school's needs. In other words, SCSS applies a scientific approach to address the specific needs unique to each school and its respective community (Kingston et al., 2018). The core pillars of SCSS are: Effective Information-Gathering Systems to identify Malleable Risk and Protective Factors, which will be utilized in School–Community Systems Planning (Greenberg, Domitrovich and Bumbarger, 2001; Fein et al., 2002; Elliott, 2010; Biglan, 2015; Jenson and Fraser, 2016; Jessor, 2016; Kingston et al., 2018).

Indonesia is a developing country experiencing an economic shift in the form of urbanization, which comes with an increasing trend of adolescent risk behaviors (BPS, 2018; *Laporan Perekonomian Indonesia Tahun 2017*, 2018). This situation calls for adolescent risk behavior prevention strategies to be adapted and implemented in Indonesia. Banda Aceh, in particular, is a unique Indonesian city that is situated in the westernmost part of Indonesia. Once a theater for decades of armed conflict between the Indonesian government and the Aceh separatist movement, Banda Aceh found its peace accord signed soon after the city was devastated by the 2004 Indian ocean tsunami. Physical and economic reconstruction in response to the disaster brought along a unique urbanization situation, which has pitted Banda Aceh against a growing trend of adolescent risk behaviors (Miller, 2008; Aspinall, 2009). This situation yields a need for SCSS, which has been successful in preventing adolescent risk behaviors in more than 200 schools in Colorado, USA, to be adapted to the Banda Aceh setting. In order to address the cultural differences, it is necessary to take into account the local wisdom that may potentially affect the adaptation. Therefore, the aim of this study was to explore the role of local wisdom in supporting the implementation of SCSS as a prevention strategy for risk behavior among adolescents in Banda Aceh.

Methods

This is a qualitative study carried out using a grounded theory approach. Charmaz (2006) in Creswell (2018) stated that grounded theory is a qualitative study approach that aims to build theoretical abstractions that explain a process and the interactions between components in that process (Charmaz, 2006; Creswell and Creswell, 2018). Furthermore, Lincoln and Guba (1985) in Creswell (2018) suggested that the grounded theory approach can be applied to produce a qualitative conceptual model that explains a process (Lincoln and Guba, 1985; Creswell and Creswell, 2018). Qualitative study collection was carried out through in-depth interviews with informants from the Banda Aceh Regional Education Council (MPD), then continued with in-depth interviews with informants from the Banda Aceh Tradition Council (MAA), and finally an in-depth interview with informants from the Banda Aceh Ulama Council (MPU). These institutions are Acehnese special institutions that officially represent expertise in local wisdom in the City of Banda Aceh. The interviews focused on extracting information regarding local Acehnese wisdom that plays a role in the adaptation and implementation of SCSS in Banda Aceh setting.

Interview transcripts were analyzed using applied thematic analysis (Guest, MacQueen and Namey, 2012; Creswell and Creswell, 2018). Triangulation was carried out on the analysis results from each interview transcript.

Results

This research identifies local wisdom sourced from Islamic *Sharia*, which is a cultural characteristic of the Acehnese people, and has the potential to play a role in supporting the implementation of SCSS. The local wisdoms are: (a) Education in Islamic values (*akhlakul karimah*); (b) Special relationships between teachers and parents of students (*takzim keu guree*); (c) Traditional *gampong* governance

The Banda Aceh City Government has implemented local wisdom education on Islamic values, including *akhlakul karimah,* through the *diniyah* program in schools. Traditional *gampong* governance can play its role through two mechanisms: revitalizing the local wisdom of *takzim keu guree* through community development targeting students' parents and reviving the local wisdom of *akhlakul karimah* in the community targeting students and families. Local wisdom implemented through the *diniyah* program is in line with the implementation of SCSS in schools, and local wisdom of traditional *gampong* governance and *takzim keu guree* can be a form of support for SCSS from the community. This support can be realized, considering that Islamic *Sharia* and traditional *gampong* governance have received legal regulation for their implementation in the City of Banda Aceh.

Discussion

The local wisdom identified in this study is rooted in Islamic *Sharia*. Historically and culturally, Islamic *Sharia* has been embedded in Acehnese society for centuries (Idris and Amalia, 2022). This historical and cultural background is manifested in the education of Islamic values, including *akhlakul karimah,* as morals based on Islamic law passed down from generation to generation in Acehnese society. Although the recent developments in the digital era have brought dynamics that trigger risk behavior among adolescents, the existence of Islamic values, including *akhlakul karimah,* as an integral element of Acehnese society is believed to be able to play a role as a protective factor in preventing risk behavior. This belief is strengthened by the position of Islamic *Sharia* in Aceh, which has received a formal legal umbrella for its implementation (Presiden RI, 1999). In line with Islamic values, including *akhlakul karimah*, another local wisdom that has been identified is special relationships between teachers and parents of students (*takzim keu guree*). This local wisdom has also been embedded in Acehnese society through generations. This relationship is based on the respecting-each-other value practiced by Acehnese teachers and parents of their students. The practice is so sophisticated to the extent that teachers are seen as highly respected guests when they visit the students' home; and not only at home, but also anywhere a teacher meets their student's parent, they would be treated with the highest respect. Another local wisdom that is in line with Islamic values, including *akhlakul karimah,* is the traditional *gampong* government system. Still in line with the implementation of Islamic values, including *akhlakul karimah*, this traditional government system has also received a formal legal umbrella for its implementation in the city of Banda Aceh (Walikota Banda Aceh, 2019). Referring to Banda Aceh City Regulation Number 1 of 2019 concerning Village Government, the gampong is obliged to run the government at the village level based on Islamic *Sharia*. The function of the government is carried out by the village leader, called the *keuchik*. In carrying out his function, the *keuchik* partners with the *imuem* (*imam*) who is specifically responsible for the implementation of Islamic *Sharia* in the village. Another element of *gampong* governance, which is the local wisdom of Aceh, is the *tuha peut* as a form of democracy in government. This democracy is manifested in the profile of the *tuha peut* organization, which guarantees representation from the community, religious leaders, traditional leaders, women,

and youth. Another form of democracy is reflected in the authority of the *tuha peut* to collect community aspirations in the preparation of the *reusam gampong* (official village regulations stipulated by the *keuchik* with the approval of the *tuha peut*). The village government scheme, which is a unique, systematic and integral working mechanism between the *keuchik*, *imuem* and *tuha peut*, not only reflects the local wisdom of Aceh based on Islamic *Sharia*, but also holds potential to support SCSS as prevention of risk behaviors in adolescents in Banda Aceh. This potential can be utilized in particular to obtain more holistic and comprehensive data and information from parents and families of students. In line with schools being believed to be the most appropriate party to identify risk factors and protective factors in schools, *gampong* governments are also believed to be the most appropriate party to carry out such identification in the community.

This study identifies local wisdom sourced from Islamic law, which is a cultural characteristic of the Acehnese people and has the potential to play a role in supporting the implementation of SCSS. Understanding the relationship between findings can be done through the conceptual approach of the Data, Information, Knowledge, Wisdom hierarchy (DIKW hierarchy) (Rowley, 2007; Silberman, 2007). One of the statements of the DIKW hierarchy put forward by Jessup and Valacich (2011) is that wisdom is the highest level needed to understand and bridge the adaptation of a concept from one context to another (Jessup and Valacich, 2011). In line with the statement of Jessup and Valacich (2011), this research produces the concept of Acehnese local wisdom as the highest level needed to understand and bridge the adaptation of the concept of preventing adolescent risk behavior through SCSS from the Colorado context to the Banda Aceh context. The operationalization of the concept is carried out through the adaptation of the DIKW hierarchy model from Rowley (2007), which projects the DIKW hierarchy from an information system perspective (Rowley, 2007). The adaptation of the model is presented in Figure 1.

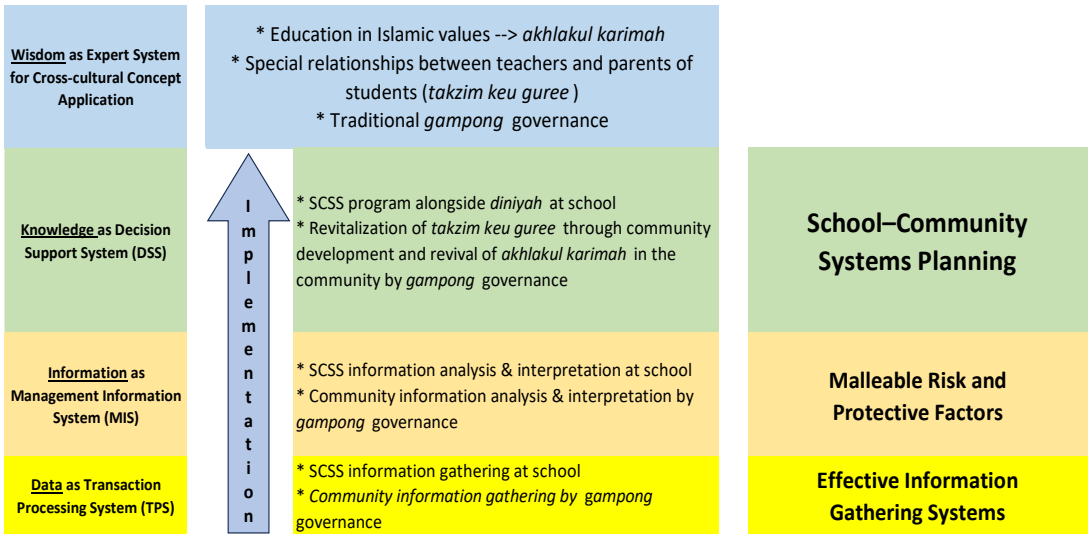

Figure 1. Adaptation of the DIKW hierarchy model in the role of local wisdom in adapting the SCSS concept in Banda Aceh.

In accordance with the basic principle of SCSS, which is data-oriented, the implementation of SCSS in schools will begin with data collection in schools (Buck-Atkinson et al., 2021). Likewise, the implementation of SCSS in the village community will begin with the collection of community data by the *gampong* governance; in this case, it is expected that comprehensive data will be collected from the community, including data from parents and families of students. This is an expectation considering the social situation in Banda Aceh: the higher social attachment of parents of students to the community compared to schools, the better the community is as a medium for collecting data from parents (Epstein et al., 2018; Miller., 2019;

Çayak., 2021; 'The Role of Parents, Schools, and Communities for Preventing Dropout in Indonesia', 2021). This expectation is also in line with the basic principle of SCSS, namely effective information collection system (Fein et al., 2002; Elliott, 2010).

The DIKW hierarchy adaptation model recommends that data analysis be conducted, both in schools and in the community, to fulfill the next basic principle of SCSS, namely the identification of risk factors and protective factors (Greenberg, Domitrovich and Bumbarger, 2001; Biglan, 2015; Jenson and Fraser, 2016; Jessor, 2016). The identified risk and protective factors are then expected to become the focus of coordination between the school and the village government. The school organizes SCSS supported by the *diniyah* program as an implementation of local wisdom of *akhlakul karimah* in schools, and the *gampong* organizes revitalization of *takzim keu guree* through community development and revival of *akhlakul karimah* in the community. The coordination is the embodiment of the basic principle of SCSS, namely school and community system planning (Kingston et al., 2018).

Conclusion

This study demonstrates the profound influence of Islamic *Sharia* on Acehnese society, shaping local wisdoms like *akhlakul karimah* and *takzim keu guree*. The formal legal umbrella for Islamic *Sharia* in Aceh has integrated traditional *gampong* government systems with Islamic principles. These local wisdoms can support Safe Communities Safe Schools (SCSS) program by serving as protective factors against adolescent risk behavior. The Data, Information, Knowledge, and Wisdom (DIKW) hierarchy model shows how these local wisdom can be adapted and integrated into the SCSS. By leveraging community data collection and social attachment, coordination between schools and village governments is crucial for identifying risk factors and protective factors.

In summary, this study highlights the significance of Islamic *Sharia* in Acehnese society and its potential to support SCSS through local wisdom, fostering a holistic and community-based approach to preventing adolescent risk behavior.

Authors' contributions

Study concept and design: TR, MS, RSO, and NN; Acquisition of data: TR, MS, RSO, and NN; Analysis and interpretation of data: TR, MS, RSO, and NN; Drafting of the manuscript: TR, MS, RSO, and NN; Critical revision of the manuscript for important intellectual content: TR, MS, RSO, and NN; Statistical analysis: TR, MS, RSO, and NN; Study supervision: TR, MS, RSO, and NN.

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Ethical Approval

Not required.

Conflict of interests

The authors declare no conflict of interest regarding this study.

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