



Volume 3, Nomor 1

Jurnal HAWA

Studi Pengarus Utamaan Gender dan Anak
<https://ejournal.iainbengkulu.ac.id/index.php/hawa>

Juni, 2021



Development of Student Character Education through Children Literacy in Teaching and Learning Practices

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Info Artikel

Diterima: Maret 2021

Disetujui: Mei 2021

Dipublikasikan: Juni 2021

Keyword

Children's literacy;
Character education;
Teaching;
Learning practices;

Abstract

Education is essentially aimed at improving the human beings who can be useful to himself, communities, and even countries. Based on this, the problem in this paper is the extent to which the role of learning Indonesian culture in the formation of student character. One of the cultures of Indonesia is the literacy of children or children's fairy tales that almost always exist in every region. Through this, the purpose of this paper is to know the importance of incorporating elements of culture through the literacy of children in the practice of teaching and learning in the formation of student characters. Given the importance of character formation of students in producing people who are not only smart but also virtuous and morally good, then one way to develop character education is to preserve the culture of Indonesia. The embodiment in the formation of cultural-based characters, especially the literacy of children, by incorporating elements or ideas and cultural messages contained in it in the process of teaching and learning. This is expected to be one of the guidelines in shaping the character of the students. In the end this paper shows that the preservation of Indonesian culture through children's literacy is still very relevant in terms of instilling and building the character of students in the learning process in the school environment.

Kata Kunci

Literasi Anak;
Pendidikan
Karakter;
pembelajaran
praktis

Abstrak

Pendidikan pada dasarnya bertujuan untuk meningkatkan sumber daya manusia menjadi insan yang dapat berguna bagi dirinya sendiri, masyarakat, bahkan negara. Berdasarkan hal tersebut, yang menjadi permasalahan dalam tulisan ini ialah sejauh mana peranan pembelajaran kebudayaan Indonesia dalam pembentukan karakter siswa. Salah satu kebudayaan yang dimiliki Indonesia ialah literasi anak atau dongeng anak yang hampir selalu ada di setiap daerah. Melalui hal tersebut, maka tujuan penulisan ini adalah untuk mengetahui pentingnya memasukkan unsur-unsur kebudayaan melalui literasi anak dalam praktik belajar mengajar dalam pembentukan karakter siswa. Mengingat pentingnya pembentukan karakter siswa dalam menghasilkan insan yang tidak hanya cerdas namun juga berbudi dan berakhlak baik, maka salah satu cara mengembangkan pendidikan karakter tersebut adalah dengan melestarikan kebudayaan yang dimiliki Indonesia. Perwujudan dalam pembentukan karakter berbasis kebudayaan khususnya literasi anak, yakni dengan memasukkan unsur ataupun gagasan serta pesan budaya yang terkandung di dalamnya dalam proses belajar mengajar. Hal ini diharapkan dapat menjadi salah satu pedoman dalam membentuk karakter siswa. Pada akhirnya tulisan ini memperlihatkan bahwa pelestarian kebudayaan Indonesia melalui literasi anak masih sangat relevan dalam hal menanamkan dan membangun karakter siswa dalam proses belajar di lingkungan sekolah.

To cite this article:

Kurniasih, U., & Khairi, A. (2021). Development of Student Character Education through Children Literacy in Teaching and Learning Practices. Jurnal HAWA: Studi Pengarus Utamaan Gender dan Anak, Vol. 3, No. 1, 45-52

Introduction

Globalization, especially in the field of information and communication technology has changed the lifestyle of humans in many fields, both in the work, the socialization process, as well as play and learning activities. Almost every person from every circle knows the sophistication and technological advancement that has entered the various joints of life, not least in the field of education. Globalization causes the world to have no boundaries. This situation has an impact on changes in people's lives into open society. In addition to all the convenience and comfort offered by the current technological sophistication, there are certainly challenges that must also be faced by educators and learners. Educators are required to come to know the current technological reforms while children or learners are indirectly required to absorb all kinds of information that develops. It is no less important is the role of parents to keep watch over their children in using communication and information technology. In the face of situations like this, certainly needed a synergy and good cooperation between teachers, parents, and children.

Meanwhile, Indonesia's constitution on Education and Culture in Law No.20 of 2003 article 3, states that: "National education functions to develop the ability and form the character and civilization of dignified nation in order to educate the nation's life, aims to develop the potential of learners to be people of faith and cautious to the Almighty God, having a noble character, healthy, knowledgeable, capable, creative, independent, and being a responsible and democratic citizen". On the other hand, (Broom,

1981) states that education functions as a cultural transmission, enhance social or community integration, conduct selection and allocation of labor through education itself, and develop personality.

The phenomenon in the world of education that is often displayed in social media shows the waning of the noble values of the nation. The Indonesian Child Protection Commission (KPAI) in 2014 noted the rise of cases of bullying and violence in a number of students in one of the Private Elementary Schools in Bukit Tinggi City, West Sumatra. This incident led to a variety of community responses related to the role of educators and school control because of the occurrence of violence occurred in the school environment. In addition, the role of the Ministry of Communications and Information Technology is not yet strong in the issue of circulation of violent content video. This phenomenon is surely an iceberg phenomenon that happens to be spreading very rapidly in the virtual world and emerging into the public sphere but still many other events that are not exposed by the media. According to the KPAI, the bullying case was the top public complaint. KPAI recorded 369 complaints from 2011 to 2014 related issues¹. Based on the above description, what matters in this study is how can children's literacy be implemented in character education in children? Based on the formulation of the problem, in this paper will be discussed what and how the literacy or stories of children (fairy tales) play a role in influencing the character of students.

Methodology

This type of research is qualitative research using interview technique which then analyzed descriptively. Interviews conducted are unstructured interviews because the basic nature of unstructured interviews provide wider space. According (Sugiyono, 2009), unstructured interviews are free interviews where researchers do not use interview guidelines that have been arranged in a systematic and complete for data collection. The guidelines used are only the outlines of the issues to be asked.

To analyze the development of student character education through children's literacy in learning practices using unstructured interviews. Researcher obtained the data through interview with the respondent, so that the researcher listen to what the respondent told. Furthermore, based on an analysis of the answers of the respondents, the researcher asked a more focused question on one goal.

Discussion

Zamroni (2011) developed a character education strategy called the six E, namely; Example, Explanation, Exhortation, Ethical Environmental, Experience, and Expectation of Excellency. According to that strategy character education requires an example or model as a model worthy of imitation. The form of imitation is also based on the knowledge and expectations of what is being imitated.

In relation to culture, it cannot be denied that Indonesia consists of various ethnic groups that have cultural diversity (ethnic customs, ordinances, languages, arts, crafts, local skills, etc.) that are characteristic and

enrich the values life of the Indonesian nation. (Baron & Blum, 1992) states that the multiculturalism educational value, encompasses the following three sub values: (a) affirming one's own cultural identity; learning about and valuing one's own cultural heritage. (b) respecting and desiring to understand and learn about (c) valuing and taking delight in cultural diversity itself. Therefore, diversity must always be preserved, developed, and maintained through educational efforts.

If examined more deeply, it will show how the role of technology in culture shift in the world of children today. (Bencsik et al., 2016) classify the birth of children into generations based on the changes and times of the age. Millennium generation born in the 1980s to 1995 or known as Y generation terms have different habits or cultures with children born in the era of electronic sophistication and growing internet connections. The next generation, the Z generation born in the range of 1995 to 2010 began to recognize information and technology and become part of their lives. Generation Z was born when access to information, especially the Internet has become a global culture, which led to a shift in the values, views and life goals of previous generations. (Bencsik et al., 2016), re-birth of the term as Alfa generation, the children who were born over 2010. These children, which is labeled with Alfa generation is likely to have antisocial personality or individualist. One factor that causes it is the sophistication of internet-based technology that has many games applications for children.

Social interaction with peers in many places is rarely seen because children prefer

to play with smart phones, laptops, computers, etc. rather than going out to play with their peers. One way to instill the learning of Indonesian culture is by introducing children's literacy to students. Studying Indonesian culture not only gives a good impact on the development of interaction among students but also can form the value of student character.

1. The Purpose of Indonesian Culture Learning

Kennedy (1991) says that school culture is a form of shared belief and values and becomes a strong binder as a community group. If this definition is applied in schools, schools may have a number of diverse cultures. Such cultures may be dominant cultures and other cultures as subordinated. In contrast to (Schein & H., 2010) who argue that school culture is the result of a basic assumption pattern based on the discovery or development of a particular group. This longlasting and persistent pattern is ultimately taught to new citizens as ways that true in looking, thinking, and dealing with various problems.

On the other hand, (Zamroni, 2011) argued bring school culture is a pattern of basic assumptions, values, beliefs, and habits that are held together by the entire school community. The value has also been patterned so that it can be used in the face of various problems, whether it is the situation of the past and the new. In the end the pattern of values and assumptions can be taught to members and new generations so that they have a proper view of how they should understand, think, feel and act in dealing with various situations and environments that exist.

From various understandings about the school culture above, it can be assumed that schools that have their own culture will encourage all school residents to work together to realize the ideals of the school. Form based on solidarity and mutual trust that can ultimately lead to the achievement of best results. A good school culture can foster a climate that encourages all school-children to study together so that it will grow a pleasant learning climate, not to mention compulsion.

2. The Importance of Character Education

Guthrie (1948) says that learning is the ability to learn, that it, to respond differently to a situation because of the responsiveness to the situation, is what distinguishes those living creatures that common sense endows with mind. This is the practical descriptive use of the term "mind". In line with this, UNESCO states that: "education is now engaged is preparing for a life of society which does not exist".

The concept of the education system may change according to the development of society and the transfer of cultural values (transfer of culture value). The concept of education today cannot be separated from education that must be in accordance with the demands of education needs of past, present, and future. it certainly should not be separated from the culture owned by each region and nation. This is because the process of education is a process of culture, vice versa. So in the process of building the character of children, the right strategy to be implemented is through the learning of Indonesian culture.

Hurlock (1974) in *Personality Development* reveals that the character implies a moral standard and involves a consideration of the value contained in the personality of each human being. The character is concerned with behavior that is governed by the efforts and desires that control one's behavior, and makes it aligned with the socially accepted group patterns. In accordance with the Parent Education Design designed by the Ministry of National Education (Kemdiknas, 2010), character education development strategies can be done through the transformation of school culture and habituation through self-development activities (extra-curricular). This is in line with Berkowitz's thinking, cited by (Elkind & Sweet, 2004; Samani, 2011) states that: the implementation of character education through cultural transformation and school life, is felt more effective than changing the curriculum by adding character education materials in the curriculum content.

Samani (2011) interpreted the character as a unique way of thinking and behaving that individuals have to live and work together, both within the scope of family, society, nation and state. A well-characterized individual is an individual who can make decisions and attitudes to account for any consequences of his decisions. Characters also relate to man's own behavior to himself, the environment, and God. Character forms can be thought patterns, speech, deeds. Assessment of the character possessed by a person who is considered good-bad or right-wrong may be different in each custom, norm, and law applicable to a society. The need for character education lies in the fact that a sustained teaching process,

shown by examples of good character, and constant by practicing what they learn are the things needed to instill good character traits in students. Schools are a great place to instill moral values because most of the time the child is spent in the educational environment.

Character education also greatly helps students with their academic subjects. Perseverance and sense of responsibility are some of the main values taught in character education. Building characters can also shape them to interact well with teachers and fellow students, transforming their classes into more learning environments. What children learn from character education will be useful to them as they engage and interact with others in society.

Character education according to (Arthur, 2003) is First, that there is such a thing as character, an interlocked set of personal values which normally guide conduct. Character is about who we are and who we become, good and bad. Second, that this is not a fixed set easily measured or incapable of modification. Third, that choices about conduct are choices about 'right' or 'wrong' actions and thoughts. I believe that we can be active in shaping character in ourselves and in others. Character education is normally viewed as a specific approach to moral education. The argument is, that character education is not simply about the acquisition of social skills: it is ultimately about what kind of person a pupil will grow up to be. Character is not achieved within a vacuum, for in order to become a person an individual need to grow up in a culture, and the more diverse the culture the more of a person he or she has a chance of becoming.

Our argument is that active character development is not simply about the acquisition of academic and social skills, for it is ultimately about the kind of person a student becomes and wants to become and this includes the spiritual and religious dimensions of life.

As Arthur says that character education is about being good or bad, something that can be changed, and the choice of right or wrong action. By providing the value of cultural education that exists in Indonesia we can shape the character of the students to be good. There is much learning from culture of Indonesia through the literacy of children who need to be understood and preserved. The philosophy of Indonesia itself is Pancasila but we cannot be guided in the philosophy of the nation alone but we can incorporate the cultural philosophy of each region in Indonesia, and each story in the children's literacy is the philosophy of life of the Indonesian nation.

3. The Role of Children's Literacy in Shaping Child Character

The development of information technology and differences in the character of children in each of the periods described earlier become unique in educating children. The world education is currently challenged to not only improve the cognitive abilities of children but also teach character education. So the children of Indonesia in the future not only smart but strong and strong character in advancing the nation. One example of waning cultural learning in Indonesia is found in several schools in West Sumatra, Indonesia. Teachers acknowledge the lack of cultural learning of Minang (culture of West

Sumatra) in the current curriculum, where in the previous curriculum always have a special study time to learn the Minang culture with the name of the subject called Minangkabau Nature Culture (BAM). BAM subjects are usually taught from Elementary School level to Junior High School (SMP). BAM subjects that have been abolished can make students gradually forget their own culture.

One form of character education can be found in children's literacy. Literacy of children present and destined for children can provide some contribution to children (Nurgiantoro, 2005). The contribution is related to the child's psychology and affect the development of the child's personality in the process to adult as a person who has a clear identity. Through imagination and cognitive abilities, children who hear or read children's literacy can form a variety of experiences (taste, emotion, language) personal (cognitive, spiritual, ethical, spiritual), exploration and discovery, as well as adventure and enjoyment. Another thing that is not less important is with regard to the growth of social life in children. Every child who reads and understands children's literacy directly has a great background in creating a sense of social through the story as well as characterization of the characters.

Piaget (Maier, 1978) says that the child is an active and adaptive yet egocentric being. Children's thinking processes are very different from adults. Child understanding occurs as a form of experience of an event directly processed through their cognitive processes that tend to be limited. The view is in line with opinion (Hurlock, 1974) that the interests of children tend to be egocentric, which revolves around what benefits and

personal satisfaction can be derived from that interest. If the interest is proven to bring satisfaction and profit for themselves then the interest is not only settled but will become stronger. This stage takes place when children aged 6 to 12 years. Thus, either directly or indirectly by reading the story, the child will learn to behave and behave correctly. Through reading, children will learn to manage emotions and attitudes so as not to harm themselves and others. Some of the characters in children's literature teach a lot about love to God and the universe, responsibility, discipline and independence, honest, respectful and polite, affectionate, caring, and cooperative, confident, creative, hard work and never give up, justice and leadership, good and humble, and tolerance, love of peace and unity. The character is implanted to the learner through the education process in each subject. This means that character education does not need to stand alone but in each subject contains elements of noble character that must be understood and practiced by each learner.

The ability to manage emotions and social life is a personal aspect that can be trained and forged in children. This is in line with the view of (Little et al., 2007) which says that the literature in social studies is a tool that can integrate the habits of the minds of social disciplines that are essential for learning.

Conclusion

Character education is a form of education that should be taught to every child as early as possible. Character education through children's literacy can help develop

ethics, morals, and a sense of responsibility and tolerance in children. In addition, the cultural elements contained in the literacy of Indonesian children can be practically easily absorbed by children so that children know more about the nation and country with story techniques. By inculcating the existing culture in Indonesia in practice teaching and learning can foster a sense of love in the nation's culture. Culture in Indonesia can be applied by integrating the existing cultures in Indonesia into learning in the classroom. In contrast to ancient people, the students of this time were many who did not know the culture of their own ancestors. If not planted early on, these cultural values will become extinct from time to time. One strategy in shaping the character of a child by inculcating positive cultural values is through children's literacy. Educational moral content and messages become a unique form of teaching and learning practices so that children can indirectly take good lessons without feeling "dictated" in good behavior.

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