

Character Education in the Family (Case Study of Parents of Al-Fithriah Elementary School Medan)

Salim¹, Putri Nurhayati Lubis²

Lecturer at State Islamic University of North Sumatra¹, Master Program Student of State Islamic University of North Sumatra²

Abstract: This study aims to determine character education in the families of Medan Al-Fithriah Elementary School students, with research focus (1) Character education values instilled in families of students of Al-Fithriah Elementary School Medan (2) Methods of planting family character values in students of Al-Fithriah Elementary School Medan. This research is a qualitative research with case study research type. Data analysis techniques include reducing data, presenting data, and drawing conclusions. Data collection is observation, interview, and documentation. The technique of checking the validity of the data uses a test of credibility, transferability, dependability, and confirmability. Research informants are parents, homeroom teachers, religion teachers, and students. The results of the study indicate that (1) the character values instilled by parents of Al-Fithriah Elementary School in Medan are included in 18 national character values, namely: Religious, independent, responsibility, environmental care, social care, honesty, discipline, love reading (2) The method of character planting which is instilled by parents of Al-Fithriah Elementary School students in Medan are exemplary, habituation, advice, punishment.

Keywords: Education, Character, Family

I. Introduction

Character education has long been a spirit and passion for practical education in Indonesia. Since the beginning of independence, education policy has indeed been directed at character building, as initiated by the nation's founders. Some well-known modern Indonesian educators, such as Ki Hajar Dewantara, Soekarno, Hatta, Tan Malaka, Moh Natsir, etc. Have tried to apply the spirit of character education as a form of personality and national identity under the context and situation they experienced (Koesoema, 2007: 44)

Education can be obtained through three environments, namely the family environment, school environment, and community environment. These three environments are then referred to by Ki Hajar Dewantara as "Tri Education Centers" (Al-Tridhonanto, 2012: 3).

Education aims to prepare the person in balance, unity, organic, harmonious, dynamic, to achieve the goals of human life (Mesiono 2018: 208). First and foremost education is parents. They are fully responsible for the development progress of their biological children because the success or failure of children is very dependent on their care, attention, and education (Abdillah, 2013: 2)

The family is the beginning for someone to know who he is and who his God is. Cultivation of the right creed, disciplined worship habits, and the formation of noble morals are very important in realizing a religious society (Mufidah; 2008: 45). Islam presents rules that must be carried out by parents in the pre-birth to post-birth that will greatly affect the soul of children (Nata, 2004: 18).

Children will tend to do things based on what they have seen, heard and experienced. Mimic attitude owned by children, driven by a sense of wanting to try something that interests him, makes children imitate spontaneously without consideration of good or bad (Arifuddin; 2009: 99). Therefore, parents must pay attention to how to instill the values, methods and implications of education in the family. Education of children in the family must be supported by the example and correct habituation. This is what determines the success or failure of parents in educating children.

In fact, very often parents do not understand their responsibilities as the main role in shaping their children's character. Even today many parents are giving up their responsibilities to teachers at school. Just being smart is not enough if parents want to prepare their children to be able to carry out the mandate of their time. Children are born to a different era from ancient times. Therefore, being a parent must be equipped with adequate knowledge. Just giving them money and putting them in a superior school is not enough to make these children become superior human beings without thinking about how their quality is in providing daily parenting patterns (Adhim, 2015: 15; Abdillah; 2013:363)

Work busyness is not a reason parents leave their main duties as educators of children when they are at home because parents are part of children's education. This happens because character education from the family environment is considered important and necessary for the development of a child. Parents' awareness about the importance of character education that not only schools are responsible for the education of their children, but at

least parents and educational institutions must be able to work together in developing positive characters for the development of a child. Because in the family and school environment a child socializes a lot.

In this study, researchers conducted research at Al-Fithriah Elementary School Medan, the reason for choosing this school is that most children in this school, have diverse characters and diverse family backgrounds where most of their parents work outside the home. The results of observations made by researchers at Al-Fithriah Elementary School Medan, researchers found many students who have diverse characters with diverse backgrounds as well.

Based on the background above, researchers are interested in studying more deeply about the inculcation of character values in the family. The reason for taking the theme is, so far the teacher thinks the bad character that occurs in a child is due to the lack of attention from parents to children. Because in the school environment children are taught about the cultivation of the values of character both through learning in school and extracurricular. But in reality not all students have the same character even though they grow in the same environment. From here the researchers assume that other things influence the failure of the inculcation of character values in schools, namely the family because a child spends a lot of time in the family and school environment. This research is expected to increase knowledge about the values of character education in the family, the method of character education in the family, and the implications of the methods applied in the family for the child's character.

The focus of this study is limited to (1) The values of character education instilled in families in Al-Fithriah Elementary School students in Medan, (2) The method of planting the values of family characters in Al-Fithriah Elementary School students in Medan.

II. Research Method

This research uses a qualitative approach. The object of this study is students who attend elementary school Al Fithriah. The object of research was examined through observation, namely direct observation, interviews, and documentation, then made field notes to obtain an actual description of the character education process in the family. During the observation and interview process, the events found are recorded in the field notes. Interviews were conducted with children and their families in their homes. The data in this study were collected with tools in the form of interview guidelines, observation sheets, and documents, as well as taking notes from interviews, observations, and study documents. The results of the interviews and observations of the authors note in the field notes.

Data analysis in this study uses an inductive approach with an interactive model. The qualitative analysis process in this study has 4 important components, namely data collection, data reduction, data display, conclusion making, and verification.

III. Results and Discussion

1. Character Education Values instilled in Student Families in Al-Fithriah Elementary School Medan.

Teaching character education in the family environment, of course, is inseparable from what values must be instilled in a child through family education. According to some theories, character values that need to be taught to children include honesty, loyalty, and dependability, respect. Love, selflessness and sensitivity, kindness and friendship, courage, peace, independence and potential, self-discipline, loyalty and purity, justice, and compassion (Muslich; 2011: 79). Furthermore, in the "Grand Design", the character of the main values that will be developed in the culture of formal and non-formal education units, namely honesty, responsibility, smart, healthy and clean, caring, creative, and cooperation. (Samani, 2012: 51). At least there are values in the development of cultural education and national character created by the Minister of National Education. These values are:

- a) Religious: attitudes and behavior that are obedient in carrying out the teachings of the religion it adheres to, tolerant of the implementation of the worship of other religions, and live in harmony with followers of other religions. Religious is the process of binding back or can be said with tradition, a system that regulates the order of faith (belief) and worship of the Almighty God and the rules relating to the association of humans and humans and their environment.
- b) Honest: behavior that is based on efforts to make oneself a person who can always be trusted in words, actions and work.
- c) Discipline: actions that exhibit orderly and compliant behavior with various rules and regulations.
- d) Independent: attitudes and behaviors that are not easily dependent on others in completing tasks.
- e) Likes to read: the habit of providing time to read a variety of readings that provide virtue for himself.
- f) Care for the environment: Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has already occurred.
- g) Social Care: attitudes and actions that always want to assist other people and communities in need.

- h) Responsibility: the attitude and behavior of a person to carry out their duties and obligations, which he should do to himself or others and the surrounding environment.
- i) Obedient or respectful character. Obedient or respectful character is an attitude of respecting oneself, others, and the environment, treating others as a desire to be respected, civilized and polite, not harassing and insulting others, not valuing others before recognizing them well (Samani, 2012: 53).

Based on the explanation of the theory above, national character values are formulated into 18 characters that must be instilled in a person. However, based on the findings in the field some values are the same as those formulated by the ministry of education related to the inculcation of these character values: a: Religious, independent, responsibility, care for the environment, honest, disciplined, love each other, obey or respect and love and love reading. These values are instilled in a child through several daily activities carried out by the child, starting from the simplest activities, for example getting used to getting up in the morning, praying, and learning to do something on their own. The inculcation of character is needed for a child, because if it is related to the cultivation of character education in the school environment which is formulated in the core competency of the God aspect curriculum and the curriculum of the social aspect core curriculum. Children must have a spiritual attitude and social attitude that is reflected in every activity, especially learning activities indirectly. The core competencies, based on the Ministry of National Education (2013: 8) include:

- 1) Spiritual Attitudes: Obedience to worship, Behave gratefully, Pray before and after the activity, Tolerance in worship,
- 2) Social Attitudes: Honest, Discipline, Responsible, Polite, Care, Confidence, can be coupled with other attitudes, according to the potential in learning, for example, cooperation, accuracy, perseverance, etc.

From the explanation above there is a similarity of values formulated in the nation's character values and the core competencies of KI-1 and KI-2 in the 2013 curriculum. Religious behavior has been instilled in children in family education, then values are honest, disciplined, responsible, polite, caring, Mandiri has also been taught by parents at home. So that in school children will value these characters.

If related to psychological theories about the moral development of elementary school children, according to Peaget, children aged 6-12 years are at the stage of autonomy morality, marked by children assessing the basic behavior of the underlying goals. Children's concept of justice begins to change. Rigid and inflexible ideas about right and wrong, learned from parents, are gradually being modified. Eventually, the child begins to consider certain circumstances relating to a moral violation. For example, a 5-year-old child lying is always "bad", but older children realize that lying is justified in certain situations and therefore is not always "bad". More clearly this character can be seen in the following table (Desmita, 2009: 258)

Table 1
Typology of Piaget's Moral Development

Age	Stage	Special Characteristic
4-7 years	Realisme moral (pra-operational)	1. Focusing on the consequences of actions 2. The rules do not change 3. Punishment for violations is automatic
7-10 years	Transition period (concrete opearsional)	A gradual change to the second stage of moral ownership
More than 11 years	Moral autonomy, realism, and reciprocity (formal operational)	1. Consider the goals of moral behavior 2. Realize that moral rules are traditions that can change

The stages of child development based on Islam are divided into:

- a. Tawhid (age 0-2 years)
- b. Adab (ages 5-6)
- c. Responsibility (7-8)
- d. Caring / Caring (9-10 years)
- e. Independence (11-12 years)
- f. Community (13 years)

Based on these classifications, character education must be adapted to the stages of growth and development of children (Abdullah 1998: 60)

- a. Tawhid (Age 0-2 Years): At the time the baby is born it is very important to play the sentences of monotheism to maintain monotheism until the baby turns 2 has been given the ability to speak, then the words that come out of his mouth are the words of monotheism sentences *thayyibah* as often played to him.
- b. Moral (Age 5-6 years): In this phase, children are educated in character, especially those related to character values (not lying), knowing the good and bad, right and wrong, who are ordered to be prohibited.
- c. Responsibilities (Age 7-8 Years): Based on the hadith about the command to pray at the age of seven illustrates that in this phase children are educated to be responsible. If the prayer command is not carried out it will be sanctioned, beaten (at the age of ten years).
- d. Caring (Age 9-10 years): After children have a sense of responsibility, there will be a nature of caring, both caring for the environment and caring for others. When reflecting on the date of the Prophet Muhammad that at the age of 9 years the Apostle herds goats. Goat herding work is a form of apostle's concern for the economic conditions of his uncle, who at that time took care of him after the death of his grandfather.
- e. Independence (Ages 11-12 years): At that age children have independence. Independence is characterized by being ready to accept the risk if it does not obey the rules. An example of independence in the person of the apostle is when he followed his uncle to venture into the land of Sham. At that time the Prophet Muhammad had great independence, not whiny, sturdy, to want to follow a long journey with his uncle, until at that time a priest Bukhaira found signs of prophecy on him.
- f. Community (13 years old): In this phase, the child already can socialize armed with the experiences gained in the previous phases. Life in society is more complex than family life, children know many human characters besides the characters of the people he meets in his family.

These six stages of character education become the foundation in exploring, giving birth, honing, and developing children's unique talents and abilities. This has become important to face the challenges of globalization which are terrible and spectacular. Noble molarity, great responsibility, high care, strong independence, and broad society are the keys to reaching the future.

Referring to the classification of character development, elementary school-age children are in the phases of responsibility (7-8), caring (9-10), and independence (11-12). At the age of 7-8 begins with the introduction of children in the new environment at school, which previously children only know the home environment, then in this phase, the child must be able to adapt to the new environment, children begin to have responsibilities towards their new tasks, namely learning and getting to know the new environment.

At the age of 9-10 years entering the caring phase, because in the previous phase the child has begun to recognize his new environment, then they meet with many people and find various events in the environment, there arises a sense of caring both for others and caring for the environment. At the age of 11-12 children have started to be independent, if viewed from the school-age at this phase is the preparation of children to enter the next level of education (SMP).

Conclusions drawn from the findings of the field and supporting theories of psychological and Islamic concepts, the character values instilled in the three families of students at Al-Fithriah Elementary School are very good and under some character values formulated in 18 character values national character, 2013 curriculum core competencies and the concept of moral education from Rasulullah peace be upon him.

2. The Method of Cultivating Character Values in Students' Families in Al-Fithriah Elementary School Medan.

Character education is the quality or mental strength, morality, character of a person that is formed to produce the personality or character that characterizes the person. In the history of Islam, Rasulullah SAW, also emphasized that the main mission in educating humans is to strive for the formation of good character (good character). Next thousands of years after that, the main formulation of educational goals remains in the same area, namely the formation of a good personality Abdullah (20: 30). The reason character education must start from the family environment is that the family is the first and foremost place where a child is educated and raised. The function of the family as a vehicle to educate, nurture and socialize children, develop the ability of all members to carry out their functions in the community property, as well as providing satisfaction and a healthy environment for the achievement of a prosperous family and their place of formation as humans. Besides having the first function where the child goes through what is called socialization, the child learns a lot from how to act, how parents think. They are the first role models in value education (Megawangi, 2004: 63).

A child in his growth and development is influenced by the family environment, from the micro to the macro environment. The role of families in education, socialists, and instilling value to children is very large.

According to Megawangi, children will grow into character persons if they can grow in a characterized environment so that every child born holy can develop optimally.

From the above explanation, it can be concluded that the family is the first and main vehicle for character education. If the family fails to do character education for their children, it will be difficult for other institutions outside the family to fix it. Failure of the family in forming the character of a child will result in the growth of a society that is not characterized, therefore, every family must have an awareness that the nation's character is very dependent on the child's character education.

Based on the findings in the field, the method used to instill character values in each family has some of the same ways and several different ways including:

Habituation Method: Habituation is something that is intentionally done repeatedly so that something can become a habit. Habituation is based on repeated experiences. For young children, habituation is very important. Because with that habituation eventually, an activity will become the child's future. A good habit will form a human figure who has a good personality and vice versa bad refraction will form a human figure who has a bad personality too. That's usually what happens to see someone.

Based on the results of the field research described above, there are methods of instilling the values of characters in the family including the exemplary method, the habituation method, the counsel method, the punishment method, and the motivation method. Of the several methods above, of course, there are similarities and differences in the methods applied in the family.

IV. Conclusion

1. Based on the results of the study obtained by the author, it can be concluded that in general, this study was under the expected objectives of knowing and describing character values, the method of embedding character values and the implications of the application of these methods for the character of children in elementary schools. Al-Fithriah Medan. This research is based that the family has a very important role in the development of a child, primarily moral development. Based on the problems and objectives described in this study, then linked to the findings of the study and the discussion, then in general, conclusions can be made as follows:
2. Character values instilled in the family of Al-Fithriah Elementary School students in Medan include Religious, independent, responsibility, caring environment, honest, disciplined, loving each other, obedient or respectful, and fond of reading. Of the several character values instilled, of course, each family has some similarities and differences related to the character values instilled in a child. The similarity of character values instilled in the three families of students in the Al-Fithriah Medan elementary school is the value of religious character, independence, responsibility, care for the environment. Based on the findings of the researchers in the field and related to the theory, the character values that have been implanted are included in the characters that are translated into 18 national character values and core competencies in learning.
3. The method of inculcation of character values instilled in the families of students of the Dear Al-Fithriah School in Medan includes the habituation method, the exemplary method, the counsel method, the story method, and the punishment method. Of the several methods, of course, there are similarities and differences in the methods applied in the family. Based on the results of the study, the similarity of the methods applied from the three families as a way to instill character values in the family environment is the exemplary method of habituation, advice. However, other methods such as the story method and the exemplary method can also be used as a way to instill character values in a child. Remembering that the child animates something based on what he sees, he hears and does. Whereas the punishment method is felt to be less effective because at primary school-age children tend to need love and parental guidance.
4. Based on the presentation of the results of the field research above, from three different families. Although in the inculcation of character values in a person the child has similarities but the impact caused is different. That is because there are several character values embedded and not only enough to use one method, but it needs to be added with other methods as support. Besides, given that there are several different methods, namely the story method and the punishment method. It can be applied as an additional method to instill character values in a child primarily with the story method. Because with stories children will feel more interested and more memorable, while the method of punishment, if not done correctly will harm a child, for example, children feel humiliated or even hated. Even though children at the elementary school level still need love and guidance.

Reference

- [1]. Abdillah. Relevans iKewibawaan dan Kewiyataandenganhasilbelajarsiswa. Nadwa: Jurnal Pendidikan Islam, 6 (2). pp. 363-390. ISSN 1979-1739. 2012.
<http://journal.walisongo.ac.id/index.php/Nadwa/article/view/593>.
- [2]. Abdillah. Hakikat Pendidik dalam Pendidikan Islam. Jurnal Pakem Vol. V No 1, 2013.
- [3]. Abdulllah, Majid. Pendidikan Karakter Persfektif Islam. Bandung: Rosda Karya. 1998.
- [4]. Adhim, Mohammad Fauzil. 2012. Kado Per- nikahan untuk Istriku. Yogyakarta: Mitra Pustaka. 2012
- [5]. Al- Tridhonanto . Membangun Karakter Sejak Dini. Jakarta: Elex Media Komputindo. 2012
- [6]. Arifuddin, Muhammad. Duhai Anakku, Mendidik Anak Agar Tidak Durhaka. Sidoharjo: Masmedia Buana Pustaka. 2009
- [7]. Desmita. Psikologi Perkembangan Peserta Didik. Bandung: PT. Remaja Rosdakarya. 2009
- [8]. Kemendiknas, Panduan Teknik Penilaian dan Penulisan Rapot SD K13. Jakarta: Balitbang. 2013
- [9]. Koesoema, Doni. Pendidikan Karakter Strategi Mendidik Anak di Zaman Global. Jakarta: PT Gramedia Widiasarana. 2007
- [10]. Megawangi, Ratna. Pendidikan Karakter Solusi yang Tepat untuk Membangun Bangsa. Bogor : Indonesia Heritage Foundation. 2004
- [11]. Mesiono, Esensi Pendidikan Presfektif Analisis Filsafat Pendidikan. Itihad Vol. II No. 2, 2018
- [12]. Mufidah. Psikologi Keluarga Islam Berwawasan Gender. Malang: UIN Malang Press.2008
- [13]. Nata, Abuddin. Metodologi Studi Islam. Jakarta: PT Raja Grafindo Persada. 2006
- [14]. Samani, Muchlas. Konsep dan Model Pendidikan Karakter. Bandung : PT Remaja Rosdakarya. 2011