

Values Of Character Education Children Aged 4-6 Years On The Banjar

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Abstract

This study aims to find out how the parenting of Banjar ethnic parents affects providing character education stimulation to children aged 4-5 years. This study employs a qualitative approach with ethnographic research (ethnographic approach). Ethnography is a type of assessment that is a way to express what the participants think and show the cultural meanings that the participants adhere to (Samiaji, 2012). Data collection techniques in this study were direct observation, unstructured direct interviews, and documentation. The participants in this study were 3 families with 4 children aged 4-6 years. The study's findings show that 1) forms of parenting for Banjarese parents in providing stimulation of character education to children aged 4-6 years at home, where parents play an important role in providing habituation or teachings of maritime people from the Banjar tribe and continuing them for children, such as worship and self-recitation, which include religious values, tolerance, and independence 2) Internalization of the values of religious character, tolerance, and independence has been well conveyed through parenting by Banjar tribe parents, namely producing children with noble character who hold on to religion.

Keywords: Children aged 4-6 years, Values of Character Education, Parenting, Banjar Tribe

1. Introduction

The relationship between the implementation of character education can be seen to what extent it is implemented in the family environment and the school environment. In Banjar tribal families, they still adhere to the customs passed down from generation to generation, namely the habit of giving rules which are often called "*pamali*" by the indigenous people of the Banjar tribe which have also been carried out and instilled in children aged 4-6 years. Pamali is a spoken language which contains prohibitions or taboos. According to some Banjar people, *Pamali* is considered a myth because its presence is believed to be a belief passed down from generation to generation which is sacred and must not be violated, because if it is violated it will have bad consequences (Rozie et al., 2022).

Furthermore, understanding character can be interpreted as a way of thinking and behaving that is characteristic of individuals to live together within the family, community, nation and state. A person who has good character is an individual who is able to make decisions and is responsible for all the consequences of the decisions he makes (Fiskerstrand, 2022; Patall et al., 2008). Character education is character education plus, which involves aspects of knowledge, feelings and actions. Without these three aspects, character education will not be effective. With character education that is implemented systematically and continuously. (Marliyanti et al., 2020). Character is a person's character, character, morals or personality which is formed from the internalization of various policies that are believed to be used as a basis for the way of seeing, thinking, behaving and acting. Meanwhile, character education is education that develops values and character for oneself, as members of society, and citizens who are religious, national, productive and creative (Hart, 2022; Peterson, 2020; Suciati et al., 2023).

Referring to Ki Hajar Dewantara's views regarding character education (Asa, 2019; Nurhalita & Hudaiah, 2021; Wartini, 2016), among others: 1) character education is an inseparable part of the national education system, which is given from the age of 4-21 years; 2) character education forms good mental or attitude and eliminates bad mental or behavior (honest, disciplined, responsible, democratic, selfless, brave, willing to make sacrifices, not destructive, not hurting others, healthy and clean living, respect for parents, tolerance, empathy and love of the country); 3) character education for early childhood can be carried out mainly by parents and teachers through habituation or modeling in various learning activities, telling stories, drawing, playing with traditional game tools, embroidering, singing. So that the novelty orientation of this research is that the researcher will examine the values of character education based on caring for children aged 4-6 years which focuses on the kinship life of the Banjar tribe (marriage), early childhood parenting theory and Bronfenbrenner's theory as a theoretical framework in interpreting findings regarding values. the value of existing character education.

One province in Indonesia that has its own characteristics is South Kalimantan. South Kalimantan is a province located in the southeastern part of the island of Kalimantan, having lowland areas on the west and east coasts, as well as highlands formed by the Meratus mountains in the center. Other geographical conditions of South Kalimantan have many swamps and rivers, while the largest tribe in South Kalimantan is the Banjar tribe. *Urang Banjar* (Banjar people) is the largest ethnic group inhabiting this province (Yulia Hairina, 2016). The Banjar tribe is the largest ethnic group in South Kalimantan, the Banjar people or what we often know as the Banjar people as the largest ethnic group living in Kalimantan. The

local wisdom values possessed by the Banjar tribe are unique and characteristic of the Banjar tribe community. There are four cultural values found in the Banjar tribe, namely the relationship between humans and God, the relationship between humans and individuals in terms of daily human activities, the relationship between humans and others. humans, and human relationships with the surrounding natural environment. These cultural values are implemented in everyday life, for example in the work environment, as humans we must be sincere in carrying out all work demands, in society there is a culture of *bubuhan* and there is also *bedingsanakan*, namely a culture of helping each other, a culture of *manutung*, namely human relations. with oneself, the behavior of being serious in every action, human culture and the natural environment around you, your *maandak* attitude (Astuti, 2021; Rozie et al., 2022).

This research study aims to describe the values of Banjar ethnic identity in terms of parenting from an early age. As with the results of several empirical studies discussing ethnoparenting in Indonesia, it still needs to be explored specifically from various ethnic groups (Alfaeni & Rachmawati, 2023; Andriani & Rachmawati, 2022; Rachmawati, 2020).

2. Literature Review

2.1 Character Education Concept

The value of character education is a characteristic of education in Indonesia, so it will be very encouraging if it becomes increasingly known to society in general and the world of education in particular (Shodiq, 2017). The values of character education should be introduced from an early age, namely when children start early childhood education school, elementary school, middle school, high school, and enter college. These values must be maintained at all times, and even preserved until the end of life, to maintain the unity of the Republic of Indonesia (Direktorat Jendral Pendidikan Anak Usia Dini dan Kementerian Pendidikan Nasional, 2012; Megawangi, 2009). Character education is an effort designed and implemented systematically to instill in students behavioral values related to God Almighty, themselves, fellow humans, the environment which are manifested in thoughts, attitudes, feelings, words and actions based on religious norms, law, etiquette, culture and customs (Hafid, 2018; Kemendikbud, 2017; Rustini, 2018). In other words, the dimension of educational development in the context of early childhood is a process of cultivating behavior appropriate to the developmental period which becomes self-actualization. Internalization of character education is carried out in the family environment as the main component in learning. As a study from Boliu emphasizes, the dimensions of parental involvement in child care will have an impact on behavior that forms habits (Boiliu, 2023). However, in reality character education in Indonesia depends on ethnic, cultural and diversity backgrounds which are unique for children born as the nation's successors (Mujahidah, 2015; Rosikum, 2018; Yanita Sari & Kosasih, 2019).

2.2 Understanding the Banjar Tribe as Part of Ethnoparenting in Indonesia

Culture or culture comes from the Sanskrit language, namely *buddhayah*, which is the plural form of *buddhi* (mind and reason) which is interpreted as things related to human mind (Alghamdi, 2023) and reason. Every ethnic group in Indonesia has different characteristics and socio-cultural characteristics. Tribes are groups of people who are bound by awareness and identity of cultural unity (Nurani & Pratiwi, 2020). The tribes spread across Indonesia produce

the nation's historical heritage. The distribution of ethnic groups is influenced by geographical factors, sea trade, and the arrival of colonialists in Indonesia (Hapidin et al., 2022). According to Rozie et al (2022), Banjar is not a tribe because there is no ethnic unity. Banjar is just a group or large group, consisting of the Banjar Kuala group, the Banjar Batang Banyu group and the Banjar Banjar Pahuluan group. The first group lives in the Banjar Kuala area up to the Martapura area, the second group lives along the Tabalong River from its mouth at the Barito River to the exit and the third group lives at the foot of the Meratus Mountains which extends from Tanjung to Pelaihari. The Banjar Kuala group comes from the Ngaju ethnic unit, the Banjar Batang Banyu group comes from the Maanyan ethnic unit, and the Banjar Pahuluan group comes from the Bukit ethnic unit. In line with this opinion, we use Rahmawati's framework regarding ethnoparenting (Rachmawati, 2020) as early childhood care carried out by parents based on ethnic values and inherent cultural identity. This was done to make it easier to find unique practices in caring for children aged 4-6 years in Banjar families who were willing to become research participants.

3. Material and Method

Researchers used an ethnographic-based qualitative research design to reveal the uniqueness of the internalization of early childhood character in the Banjar ethnic group. The choice of this method is the right design for our research problem.

3.1 Design Study

This research was conducted in three different places in Banjarmasin City. Before data collection is carried out, prospective participants are asked to fill out their willingness to become research participants with the aim of not forcing them and carrying out additional data collection (Widodo, 2014). Participants in this research consisted of three families from the Banjar tribe who had children aged 4-6 years and one tribal chief. The research was conducted from 2022 to 2023. Data collection was carried out through unstructured interviews, direct observation and documentation in the form of pictures taken by us.

3.2 Data Analysis

Analysis of the data collected used the interaction model from Milles & Hubberman (Guntur, 2021) to make it easier for researchers to analyze interesting findings.

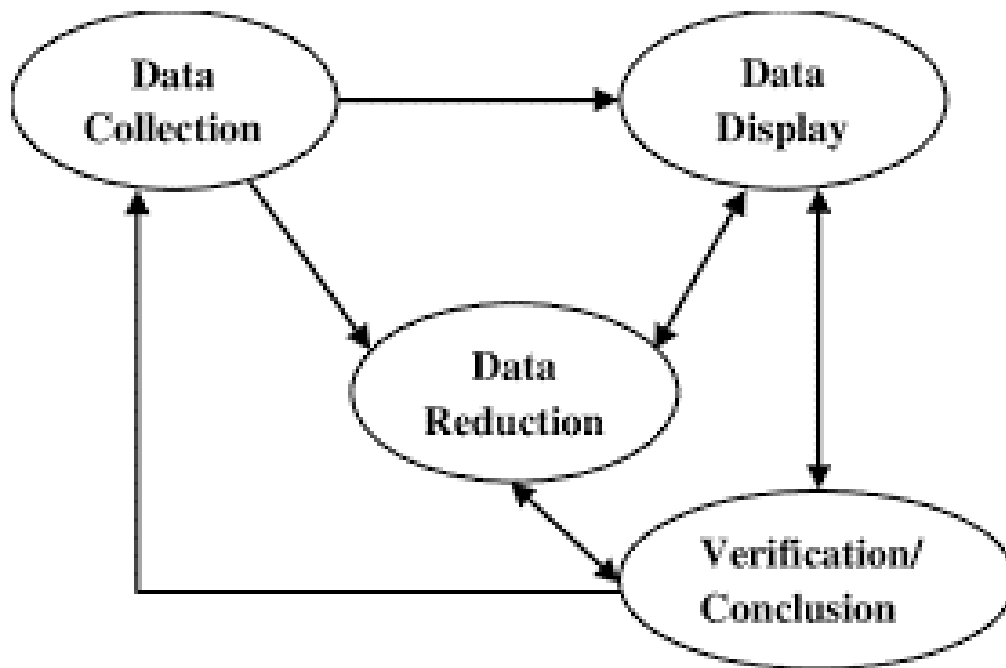


Figure 1. Research Model

4. Result

The findings of this research produced findings regarding parenting of Banjar tribe parents in providing character education stimulation for children aged 4-6 years including religious, tolerance and independence as well as internalization of religious character values, tolerance and independence for Banjar tribe parents in providing stimulation to children. 4-6 years old.

A. Parenting for Banjar tribe parents in providing character education stimulation for children aged 4-6 years including religious, tolerant and independent

Date and Place of Data Collection	Interview Data	Interview result	Findings
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20/09/2022	RPA#1	<i>"The source of learning that is often taught to my children is religion, which my parents always taught me "</i>	<i>Mother gave learning on children (internalization of religious values)</i>
Mrs. RPA's residence			
06/10/22	JM#2	<i>"I often teach my children adap, we are from the Banjar tribe, where when we come home from school we rest for a while, then after Asr we go to recite the qur'an in Mesjid."</i>	<i>Mother teaches child obedient in worship (internalization of religious values)</i>
Mrs. JM's residence			
10/10/2022	SD#3	<i>"There are definite rules for praying 5 times a day, reciting the Koran and always praying/saying Bismillah when doing anything"</i>	<i>"There are definite rules for praying 5 times a day, reciting the Koran and always praying/saying Bismillah when doing anything"</i>
Mrs. SD's residence			

Character education is a national movement to create an ethical, responsible and caring generation through modeling and teaching good character with an emphasis on universal values that are mutually agreed upon. These steps are very good, especially for instilling good manners in children in the family. If children are accustomed from childhood to habits of ethical values, respect for themselves and others, responsibility, integrity and self-discipline, then this will leave an impression until adulthood. It is not an easy and fast matter to achieve all of this. Character education is not a quick cure.

Based on the results of research conducted by researchers with parents. Of course, the source of data in this research is very important to provide in-depth information about the experiences of parental involvement in child rearing patterns in each ethnic community. The form is different, but even though they are different, basically this parenting pattern or socialization process is a forum for character formation and personality. , and character which is expected to shape children to behave in accordance with the norms or values held by the local community. The way of raising children in certain communities is sometimes expressed using traditional ceremonies or traditions that have been passed down from generation to generation.



Figure 2. Get children into the habit of worshipping on time

Meanwhile, based on the results of interviews with participants regarding the upbringing of Banjar tribe parents in providing stimulation of tolerance character education for children aged 4-6 years. One of the participants, Mrs. JM#2, revealed that the habit of the Banjar people is the tradition of "*bebarian*" so as not to be "*Kepuhunan*" so that RA's children also followed this habit by sharing the food given by the researcher. The following is an excerpt from the interview manuscript.

"This tolerance is taught to the extent that children know what the habits are in our house. They don't want to do it, we don't emphasize that"..... (Parent 1# I. 21/03/2023)

"....My child was raised very lovingly and exemplary. We rarely force our will. However, we prefer to give examples of what is good and what should not be done. For example, using a cellphone when you want to sleep and eat".... (Parent 2# I. 21/03/2023).

"....Our children are taught independence by giving them good names and by modeling them according to the Islamic religion. The simplest examples of making the bed, waking up early in the morning and teaching our children homework can help"....(Parent 3# I. 22/03/2023).



Figure 3. Daily activities carried out by children

B. Internalization of religious character values, tolerance and independence in Banjar tribe parents in providing stimulation to children aged 4-6 years

The characteristics of Banjar ethnic parents always use the teachings of Islam as the main guide in internalizing the values of religious character, tolerance and independence in early childhood. As several parenting habits were revealed by several research participants through direct interviews. The following is an excerpt from the interview manuscript.

“.....I often teach my children about religion, in the Banjar tribe society they are known to be religious, so I teach my children by prioritizing religion. The learning source that is often taught to my children is religion, which is also what my parents always taught me.... (Parent 1# I. 10/05/2023).

“...Facilities and infrastructure that already exist and are available, for example if he goes to school it is not far from where he lives, for example if he is studying the Qur'an it is also not far from where lives”.... (Parent 2# I. 11/05/2023).

“...I believe in an opinion that says a child's character will be developed because from a young age we have been taught how to treat our parents, be disciplined and punctual, etc. like teaching my children to always be on time, respect their parents and not lie ”....(Parent 3# I. 22/05/2023).

From the results of the interview above, it is known how Banjar ethnic parents internalize it through example, the beliefs acquired in childhood by their parents and the content of Islamic teachings which form the identity of the Banjar ethnic group in South Kalimantan. This was also validated by the tribal leaders we interviewed. The following is an excerpt from an interview manuscript with SA as a figure at the research location.

“...This Banjar ethnic group is a fraction of the Dayak tribe that converted to Islam. Many old habits have been abandoned, such as believing in good spirits and the spirit of Jahar. We carry out activities in the family through the teachings of God's saints, which is a blessing and blessing for the Banjar ethnic group ”....(Parent 3# I. 22/05/2023).

5. Discussion

This study focuses on the process of internalizing the character values given by Banjar ethnic parents who adopt Islamic teachings. The study of cultural values refers to the local identity of the Banjar people, known as a religiously devout society. According to Rozie et al (2022) which concludes that the cultural diversity of parenting in the Banjar ethnic group is a strategy to improve the quality of children's character in Indonesia, especially families married to members of the Banjar ethnic group. This study emphasizes the uniqueness of Banjar ethnic identity in the context of child care. Cultural values in Banjar society also describe how humans relate to God and fellow humans as well as relationships with nature in the concept of interaction (Astuti, 2021). In other words, our research findings offer a parenting style that prioritizes example from parents in the Banjar ethnic group to be maintained. So that changes in parenting patterns in Banjar society are maintained (Yulia Hairina, 2016).

Meanwhile, referring to the concept of Baumrind's theory (Sorkhabi & Larzelere, 2019; Wulandari, 2019) Regarding various types of parenting patterns in families, it was found that parenting patterns in the Banjar ethnic group are in the form of democratic parenting patterns that are full of attention, affection and responsibility between father and mother in caring for

children. This is proven in the process of internalizing the values of religious character, tolerance and independence, where Banjar ethnic parents prioritize the habit of setting an example. These findings also strengthen the results of empirical studies on ethnoparenting (Rachmawati, 2020; Rachmawati & Komariah, 2016) It is the wealth of the Indonesian nation that must be preserved and supported for the transition to a combination of digital parenting in parenting practices based on local wisdom in the context of early childhood.

6. Conclusion, Implication, and Recommendation

This study provides an empirical study of how to care for children from the Banjar ethnic group to optimize character from an early age, especially religiousness, tolerance and independence as the content of character development in the family environment. This research also offers arguments for preserving values originating from beliefs in caring for children and strengthening the concept of ethnoparenting in Indonesia, which is known as a country rich in local culture. However, we realize the limitations of this research is only on a small group of three families and it is necessary to carry out further research on child care in the Banjar ethnic group using large group research methods such as survey methods that are linked to issues of stunting, health and nutrition and early child protection.

7. References

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