
COMMUNICATION INFORMATION EDUCATION THROUGH FAMILY APPROACH AS A CHARACTER EDUCATION EDUCATION TO CHILDREN

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Abstract

Communication information education is a model of interaction conducted through the process of information communication that educates for the strengthening of children's character. Understanding the child's behavior in development now requires communication skills that are easy to understand and make comfortable for the child. Family becomes very important kaitanya with children, because the family should be able to be a comfortable place and the family can be a friend for children. The family approach is a process that is done to develop a family's ability to act and act on decisions based on information or knowledge to do something. Thus the communication model of educational information through the family approach as an effort to strengthen character education for children become things that must be implemented in education. Hopefully the character education strengthening program will run maximally and eliminate people's worries about the loss of Indonesian character.

Keywords: Communication information education, family approach, Strengthening children's character

INTRODUCTION

The development of the digital era today, the active role of the community which is carried out by the government in several programs in an effort to shape the character of independence is considered less effective. The importance of family roles in childcare, coaching and intense supervision, can capture an active community as a two-way healthy communication. Therefore, special attention and government commitment to family education is needed.

Strengthening the character became one of the priority programs of President Joko Widodo (Jokowi) and Vice President Jusuf Kalla. In nawa ideals mentioned that the government will do the character revolution of the nation. The Ministry of Education and Culture implements the strengthening of the nation's successor character through the Character Education Reinforcement movement (PPK) which was launched since 2016.

One of the main things in doing character education is by improving communication skills, because one's ability to communicate closely with the acceptance and rejection of others to him.

Good communication skills will contribute to the ability to interact with others. An individual who is able to communicate well and fun, will more easily adjust because it is more well received by others than someone who is less able to communicate well and fun. A person's ability to communicate is derived from upbringing and not inherited biologically.

This means that anyone if from an early age is educated to be able to communicate well then they will have the ability to communicate well as

well. If their parents are unable to educate children to communicate well, other adults can become their educators, such as teachers, community leaders, adults in the neighborhood of children, or educational experts through training or educational media produced.

RESULT AND DISCUSSION

Basically a person's character, evolves based on the innate potential. This basic carrying potential is what is known as a biological basic character.

According to Ki Hadjar Dewantara (1977) the actualization of characters in the form of behavior as a result of a combination of biological characters with the results of interaction with the environment. The intensity of character development of a person, among others, is determined by the intensity of the interaction between the biological character and the environment. One of the decisive aspects of the environment for the development of individual characters is moral.

Character Education for children

In the family life, of course provide the pattern of care to educate children to have an ideal character requires a role and a great strategy. Especially have adequate morale.

According to Brendt, moral is the principle or basis for determining behavior. This principle relates to sanctions or laws imposed on every individual in society. The impact is there is behavior in the range of immoral (no moral) to have morals (having). The criterion for determining a person is

moral or not is the norm (norms). In other words, norms are the criteria used to determine the quality of each individual's behavior. People's lives have many prevailing norms. There are norms of state law (written law), social norms, norms of morality or norms of manners, customs norms, and religious norms. Apart from the behavior that is prosecuted under the norms of state law or law, a similar behavior of a person can be declared immoral by a particular group but still declared moral by another group. According to Thomas Lickona (1991) there are basic norms or norms that are generally accepted for all people, namely the moral values of respect and responsibility. Another basic norm that also applies is the value of norms of decency and custom which will usually provide moral sanctions, which can be shaped or others.

Human characters are not only born, but developed. Character is developed through the process of introducing "value of life" and culture through three main institutions, namely (1) family; (2) educational institutions and (3) communities. These three institutions will be responsible for the formation of characters. Character is a marker of who we really are, how we think and behave. Character is determined by what we do, we say, and we believe (Boyatzis, et.al. 1995).

Character can be shown from our behavior when no one is looking. Furthermore, character education expert, Lickona (1991) defines that a positive character consists of how one can know goodness, have a desire to do good and also do good things. According to Lickona (1991) there are several important characters in our lives: responsibility, honesty, respect for others, fair dealing, cooperation, tolerance, and so on. For the Indonesian nation consisting of multicultural and multi religion, the character of "respect for others" will be very important. The character of "respect for others" is necessary to possess as a basis for the behavior and attitude of the Indonesian nation. Character begins to develop since the baby is born, or even earlier before it is pre-natal. In the first year of life the baby has developed the ability to understand others. Babies in those days have been able to develop a simple empathy (Damon, 1998). The ability of the Fourth Report of the 2012 Stranas Budget Research 11 is the basic capital for the development of the character of "respect for others".

According to Damon (1998), this empathy ability is strongly influenced by the attachment of the child to the parent or other adherent figure, who can fulfill the task of developing the form of "basic trust" that is the belief that the world outside himself is safe and useful for himself (Erickson 1968). Furthermore,

during childhood school, the child will develop skills to do "perspective taking" (Berkowitz, 1991).

Character education is done by instilling basic ethical values (core ethical values) as the basis for good character. The goal is the formation of good character. Good character indicators consist of understanding and concern for basic ethical values, as well as actions based on a core of ethical values, or pure ethics. The basis of education for character development begins with philosophical principles that objectively emphasize that basic ethical values or pure values consist of caring, compassion, honesty, openness, responsibility, and respect. Character development leads to learning in order to understand the forms of kindness, good values and acting on the basis of good values. According to Tomas Lickona (1991) the characters relate to moral concepts (moral knowing), moral attitude (moral feeling), and moral behavior (moral behavior). Based on these three components can be stated that a good character is supported by knowledge of goodness, the desire to do good, and do good deeds. So that the completeness of a person's moral components will form a character that exists in itself to be superior or tough. Included in moral knowing are (1) moral awareness, (2) knowledge of moral values, (3) perspective taking, (4) moral reasoning, (5) courage to take the attitude (decision making), and (6) self-knowledge (self knowledge).

Moral feeling is the strengthening of students' emotional aspects to become human character. This reinforcement is related to the forms of attitudes that students must feel, namely: (1) conscience, (2) self-esteem, (3) sensitivity to the suffering of others (emphaty), (4) loving the good, (5) control, self (self control), and (6) humility. While Moral Action is an act or moral action that results (outcome) of two other character components. To understand what drives a person in a good act, then there must be three other aspects of character: (1) competence, (2) will, and (3) habit. Character education is defined as a deliberate attempt to use all dimensions of life to aid in the development of optimal character (the deliberate use of all dimensions of life to foster optimal character development). In this case, to realize character education for children, involvement and participation of all components of life is required. At school, the necessary engagements include the content of the curriculum, the process of instruction, the quality of relationships, the handling of discipline, the implementation kokurricular activity, and the ethos of the entire school environment. Character education that takes place in many places in Indonesia, generally overly emphasizes cognition but minus emotions and morals. Some even assess the education of our

characters seem mechanistic. Many rote lessons and less spur the creativity of students. There are few examples of teachers, formal and informal leaders, and other adults. Character education is considered successful when a child has shown good behavior habits. This of course requires time, opportunity, and continuous guidance. Character education is directed so that children have behaviors that reflect basic character indicators.

Communication of educational information through family education

Literally, KIE means “communication, information, and education”. KIE refers to a comprehensive program intervention, which is an integral part of a country’s development program, which aims to achieve change. KIE uses a combination of information technology, approaches and processes in a flexible and participatory way. The starting point of KIE is to contribute to solving a problem or build support from the target on an issue related to a program. Such targets include policymakers, service providers, change agents, communities and / or service users.

Through the family approach by maximizing the character education process diharapkan able to create a child who has a characteristic. Character education to children requires the involvement of many parties, both schools, families, and communities. Schools teach a variety of knowledge, skills, attitudes, and values especially with regard to the preparation of children to have intellectual and social intelligence. The family teaches the emotional balance and the development of affection on the child, so the family becomes the school of love (school of love). While the community teaches children about harmony, cooperation, and work ethic to realize a fair and prosperous justice. According Gunadi (Mukti Amini, 2008), character education strategies that can be done by educators in character education, namely: 1. Educators are obliged to create a safe atmosphere warm and peaceful. 2. Educators play a positive role model for children, because the most learned children come from what he sees not from what he hears. 3. Educators invite together with children to discipline themselves to behave in accordance with values and norms that are upheld in life itself and society. In addition to the above three things, some important things that can be done by educators as a strategy in shaping the character of children are: 1. Educators can involve the active participation of children in trying, practicing, observing, and investigating concrete and abstract things. 2. Educators can build a supportive and caring relationship to children in school and out of

school. 3. Educators seek to create opportunities for children to be active and full of meaning including in life at school and outside school. 4. Educators teach essential social and emotional skills. 5. Educators try to involve students in moral discourse. Moral issues are the essence of children’s education to be prosocial. From the overall character education strategy as mentioned earlier, the strategy can be called cooperative strategy of putting forward an environment-based experience.

CONCLUSION AND SUGGESTION

Communication becomes a system in the process of character education. That is, character education is influenced by the quality of communication that exists. Effective communication has universal terms, conditions, principles and strategies so that its existence to date is significant enough to be applied in character education. Various forms of models, forms of communication both sourced from the Qur’an and Hadith, as well as from the thinking of communication experts, all lie in the quality of educators in placing the functions and responsibilities.

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