CHILDREN'S INTEGRITY CHARACTER EDUCATION OF EARLY CHILDHOOD BASED ON SCHOOL CULTURE THROUGH THE HABITUATION PROGRAM

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Abstract

The character of the nation's children is increasingly eroded by the spread of various problems related to moral degradation, such as: corruption, nepotism, and dishonesty. PAUD institutions in this case certainly play an important role in building the initial foundation in children in order to minimize moral degradation. Therefore, character education becomes a solution to overcome this problem. One of the programs launched at TK Masyithoh 25 Sokaraja, Banyumas is integrity education based on school culture through the habituation program. Methodologically, type of this research is field research, while theapproach used is qualitative approach. The data are obtained from observations, interviews, and documentation. The results of this study found four types of habituation used in integrity character education, namely routine habituation, spontaneous habituation (giving reward, punishments, and advice), habituation by exemplary, and habituation with conditioning. Each habituation includes stimulus, response, and reinforcement. Reinforcement is an important element in integrity character education through habituation in early childhood. The reinforcement that is mostly used by teachers is positive reinforcement in the form of non-material rewards. These four habituations are the basic way to instill the character of integrity (honesty, exemplary, and politeness) in children at TK Masyithoh 25 Sokaraja as a kindergarten piloting project for integrity education.

Keywords: Integrity Character Education, Child Moral, Habituation.

INTRODUCTION

Character education is one part of the Mental Revolution Movement launched by President Joko Widodo. The program aims to strengthen the character of students through harmonization of heart (ethics), taste (aesthetics), thought (literacy), and sports (kinesthetic) with support for public involvement and cooperation between schools, families and communities that are part of the national movement of mental revolution.[1]

Mental revolution is very important to be instilled in today's young generation, this is important to protect and minimize the younger generation from mental degradation. Various cases of mental degradation that exist in society such as cases of corruption, cases of bullying, hate speech on social media, lack of mutual respect, hoaxes and others can partially affect children's mentality. One of the latest examples of cases is that Indonesian netizens are considered the most disrespectful in Southeast Asia by spreading hoaxes, bullying, and discrimination throughout 2020 and are ranked 29th out of 32 countries surveyed, and the lowest

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[1]Kementrian Pendidikan dan KebudayaanRepublik Indonesia, Peta Jalan Penguatan Pendidikan karakter, 2017, hlm. 7.

level of politeness in Southeast Asia according to Microsoft.[2]

Such an environment can affect children's mentality, especially since today's children are natives of digital society. So it needs more vigilance, especially education in providing integrity character education to children from an early age.

Three things are the basis for the character education strengthening program, namely: 1) Human resource development is the foundation of nation-building, 2) 21st century skills needed by students, namely character quality, basic literacy, and 4C competencies in order to realize the competitive advantage of the golden generation in 2045, 3) the tendency conditions of moral degradation, ethics, and character.[3] These three things encourage the need to implement character education programs for children in Indonesia.

According to Presidential Regulation Number 87 of 2017 concerning strengthening character education, Indonesia as a cultured nation is a country that upholds noble morals, noble values, wisdom and character. Therefore, it is necessary to realize that character education is a shared responsibility between families, educational units, and the community.[4]

Fig. 1 Character as the Axis of Education

Early childhood education (PAUD) is a coaching effort aimed at children from birth to 6 (six) years of age which is carried out by providing educational stimuli to assist physical and spiritual growth and development so that children have readiness to enter the next level of education.[5] PAUD as an educational unit is also responsible for building children's early foundations, especially children's character, by creating a good character ecosystem so that character education can run well.

The five characters developed in PPPK are religious, nationalist, independent, mutual cooperation, and integrity. One of the five characters that will be discussed in this article is the character of integrity (honesty, exemplary, politeness, anti-corruption, and love of truth). In this article, we will focus on three derivatives of the character of integrity, namely honesty, exemplary, and politeness.

The character of integrity is chosen because with this character, children will become people who can be trusted both in words, actions, and works. The character of integrity based on school culture can be carried out through habituation of daily values at school, adult modeling in the educational environment, involving the school ecosystem, through co-curricular and extra-curricular activities, empowering school management, and considering school norms, regulations, and traditions. One of the PAUD institutions that develop integrity character based on school culture through habituation program at schools is TK Masyithoh 25 Sokaraja.

As a kindergarten piloting project for integrity education, this kindergarten uses habituation activities as a method that can build a culture of children's integrity. Habits are used as a stimulus so that children are able to do good things which later become their habits. The integrity character education instilled in children is internalized through the values in the daily habits of children at school starting from morning until the child comes home from school.

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[2]CNN Indonesia, Riset: Netizen Indonesia paling tidak sopan se-Asia Tenggara, Kamis, 25 Februari 2021.

[3]Konsep Dasar Penguatan Pendidikan Karakter, Kementerian Pendidikan dan KebudayaanRepublik Indonesia.

[4]Perpres No. 87 Tahun 2017 tentang*Penguatan Pendidikan Karakter.*

[5]Perpres No. 147 Tahun 2014 tentang*Kurikulum 2013 Pendidikan Anak Usia Dini*

INTEGRITY CHARACTER EDUCATION CONCEPTS

A. Meaning of Integrity

Integrity is when words and actions match the values that are believed. One will try to do the right thing in any situation. Decisions taken are always in accordance with the principles, both alone and with others. In addition, integrity is an effort to make himself a person who can always be trusted in his words, actions and work.

When a person is still friendly to everyone, but still strong and doesn't want to be someone else. When other people are tempted to deviate, they will be well rejected. This attitude will make a person respect to him under any circumstances. This integrity learning can be achieved through a process, namely through practicing self-defense, consistency, responsibility and respect for others.[6] It can be concluded that integrity occurs when there is a union of one heart, head, and mind, actions are carried out in accordance with their beliefs and conscience.

B. Integrity Character

The character of integrity discussed here includes honesty, exemplary, and politeness. First, being honest, being honest is behavior based on efforts to make himself a person who can always be trusted in his words, actions and works, both for himself and for other parties.

Honest refers to a moral character that has positive and noble qualities such as integrity, full of truth, and is upright as well as not lying, cheating, or stealing. Basically honesty is natural and indispensable for the development of self and society.

There are several levels of honesty, according to Kong Fu Tse: 1) Li, wanting to appear right for personal gain, 2) Yi, saying what is true on the basis that we will be treated equally, 3) Ren, based on the most noble form of empathy for others who differ from us in terms of age, gender, culture, experience, family, and so on.

A dishonest nation occurs because there is no mutual trust in its people. The state of society where there is no sense of trust is commonly known as a zero trust society. A great nation is a nation that can cooperate among its citizens. Cooperation to develop this country can occur because of mutual trust. And trust occurs because we all act honestly.[7]

Being honest with children is an abstract thing. This means that the child does not clearly understand what honest is. Therefore, this honest attitude can only be introduced and instilled in children through real actions. In this context, when parents or educators say or promise they must be kept. In addition, being an example in terms of honesty in their daily lives is also a step to instill an honest character in children.[8]

Second is exemplary, exemplary is the most absolute element in changing life behavior. A child and even an adult psychologically has the ability to absorb information and influence from outside with calculations, the effect is absorbed through eyes as much as 84%, through ears 11%, while other factors only 5%. Through eyes or exemplary means that what is seen and witnessed will be imitated, through ear in the form of advice, tausiyah, suggestions, opinions, only 11% effective change behavior. That is, advice without being accompanied by exemplary is actually the same as sprinkling salt into the sea to salt the sea, a work that is more in vain than its benefits.[9]

Exemplary according to the Big Indonesian Dictionary (KBBI) V is something that can be imitated or emulated. While exemplary comes from the word exemplary which means something that should be imitated or good to be imitated (about actions, behavior, characteristics, etc.).[10]

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[6]Anna Farida, *Pilar-Pilar Pembangunan Karakter Remaja*, (Bandung:Nuansa Cendekia, 2014), hal.53-55.

[7]Mohammad Mustari, *Nilai Karakter: Refleksiuntuk Pendidikan Karakter*, (Yogyakarta: LaksBang Pressindo, 2011), hal.13-20.

[8]Muhammad Fadlillah dan LilifMualifatuKhorida, *Pendidikan Karakter…*, hal. 190-191.

[9]Muhammad Fadlillah dan LilifMualifatuKhorida, *Pendidikan Karakter…*, hal. 167.

[10]KamusBesar Bahasa Indonesia (KBBI) V

The third is politeness, politeness is related to courtesy. Politeness is a matter of courtesy. Polite according to the Big Indonesian Dictionary (KBBI) V is namely 1) smooth and good (mind, language, behavior); patient and calm; polite. 2) full of compassion; helpful.[11] Polite is a subtle trait and is good from the point of view of grammar and behavior to everyone. The essence is polite, namely behaving interpersonal in accordance with the level of local norms and customs.[12]

Courtesy is addressed to those who are older, the same age and younger, both local and international citizens. Politeness is aimed at maintaining a good relationship (good relationship). Politeness in children can be seen when children are grateful, ask for help politely, respect others, willing to share food with friends, willing to forgive and so on.

HABITUATION CONCEPT

Habit is part of behavioristic learning theory. Learning is a change in behavior as a result of the interaction between stimulus and response. A person is considered learning if he can show changes in his behavior.

The theory of habitual response behavior (operant conditioning) is the youngest learning theory and is very influential among today's learning psychologists. Its creator named Burrus Frederick Skinner (born in 1904).

Learning is the recombining of responses in a complex situation. Conditioning refers to the strengthening behavior that comes from reinforcement action.

Operant conditioning describes the development and maintenance of many social behaviors with generalized reinforcements. Children exhibit certain behaviors in order to get attention from adults. Important generalized reinforcers in education are praise, high marks, privileges, respect and titles.[13]

Habits are learned tendencies to repeat responses that have been made. According to Mulyasa, education with habituation can be carried out programmatically in daily activities. Habituation activities in programmed learning

can be carried out with special planning within a certain time, to develop personal learners individually, in groups, and or classically.

The habituation activities of students that are carried out without being programmed, they can be carried out with routine activities, activities that are carried out spontaneously, and activities by exemplary.

In the implementation of character education, habituation of students will be more effective if it is supported by exemplary figures from other educators and educational staff. Therefore, this method in its implementation will not be separated from exemplary or exemplary methods. This habit that is carried out continuously in educational theory will shape character.[14]

In the context of education, habituation then becomes one of the methods used in educating children. Abdullah NashihUlwan revealed that the habituation method is very appropriate to use to strengthen children's faith and morals.

According to NovanArdyWiyani, there are four forms of habituation that can be used in PAUD institutions.

1. Routine Habituation

   Routine habituation is an activity carried out by the teacher to accustom early childhood to do good deeds on a scheduled or programmed basis. Activities for early childhood in routine habituation are simple actions related to children's daily activities. These simple actions are accustomed to being done in stages. This is in accordance with the characteristics of early childhood who learn gradually to follow the developmental stages of their thinking.

2. Spontaneous Habituation

   Spontaneous habituation is an activity carried out by the teacher to accustom early childhood to do kindness spontaneously. This means that spontaneous habituation activities are carried out according to a condition and situation that covers the daily activities of early childhood. Forms of spontaneous habituation that can be carried out by teachers, among others:

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[11]KamusBesar Bahasa Indonesia (KBBI) V
[12]Mohammad Mustari, *Pendidikan Karakter…*, hal. 157.

[13]Dale H. Schunk, *Learning Theories (terj.)*,(Yogyakarta: PustakaPelajar, 2012), hal. 120, 121, dan 128.
[14]Heri Gunawan, Pendidikan Karakter…, hal.93-95.

a. Giving Reward

Giving reward is an effort made by the teacher to give something fun to children as an implication of good behavior by children. Rewards can be either material or non-material. We recommend that the reward given in the form of non-material such as giving praise for the success of children in good behavior. Psychologically, giving praise to a child can make him feel happy, motivated, and excited to do good things even better.

b. Giving Punishment

Punishment is an effort made by the teacher to give something unpleasant to children as an implication of bad behavior. The punishment given was simple and educational in nature.

c. Giving Advice

Giving advice is an effort made by teachers to children to give positive messages to children. There are two purposes for giving advice to children. First is to provide knowledge about good behavior and bad behavior to children so that children can distinguish them and be able to explain the effects of these good and bad behaviors. Second is to provide motivation or encouragement to children to be willing and able to perform good behaviors. Giving advice can be done directly or it can be conveyed by the teacher in learning activities through telling stories or stories.

3. Habit by Modelling

Habit by modeling is an effort to provide examples of good behavior to children that are carried out by the teacher consistently so that children also do good behavior as exemplified by the teacher.

4. Habit with Conditioning

Habit with conditioning, namely regulating an environment that can stimulate children to do good behavior, both infrastructure and student conditioning themselves.[15]

MORAL DEVELOPMENT OF EARLY CHILDHOOD

According to the Regulation of the Minister of Education and Culture Number 137 of 2014 concerning National Standards for Early Childhood Education, it states that there are six aspects that are developed. Article 1 paragraph 2 states that the Standard for Early Childhood Development Achievement Level (STTPA) is a criterion regarding the abilities achieved by children in all aspects of development and growth, including aspects of religious and moral values, physical-motor, cognitive, language, social emotional and art.[16]

Kohlberg put forward a theory of moral development based on Piaget's theory. Like Piaget, moral development also has certain stages according to a definite order and is universally applicable. The first level is pre-conventional moral reasoning, the second level is conventional moral reasoning, and the third level is post-conventional moral reasoning.

Early children's moral development is at the first moral level, namely pre-conventional. Moral reasoning at this level bases on objects outside the individual as a measure of right or wrong. Children at this time are at the stage of obedience and fear of punishment. So, a behavior is considered right if it doesn't get a punishment, while something is considered wrong if it gets a punishment. A person must obey an authority because that authority is in power.

Instilling moral and religious values in early childhood needs to be instilled by giving rewards when children do something positive and giving punishments or certain punishments that are educational in nature if children do inappropriate behavior.[17]

In this stage the child automatically follows the rules without thinking or judging, and he regards powerful adults as omnipotent. He also judges all actions as right or wrong based on their results and not based on the underlying motivation.

According to Hurlock, children know that an action is said to be good from reward promised by others, meaning that the child

[15]Novan Ardy Wiyani, Pengembangan Program Kegiatan Pembiasaan Berbasis TQM di Raudhhatul Athfal (RA), (Awlady: Jurnal Pendidikan Anak Vol. 3 No. 1, Februari 2017). Hal. 4-7.

[16]Peraturan Menteri Pendidikan dan Kebudayaan No. 137 Tahun 2014 Bab I pasal 1.

[17]Sapendi, 2015, Internalisasi nilai-nilai moral agama pada anak usia dini, Jurnal At-Turats Vol.9 Nomor 2 Desember 2015. Hlm. 32

knows that his action is right if his action is satisfied or gets reward or praise. So the child does not understand why he should do this. This period is a period of discipline. According to Hoffman, children's moral growth is closely related to disciplining children. By learning discipline, children will know which behavior is good and what is not. This will encourage children to behave according to predetermined standards.[18]

BUILDING THE INITIAL FOUNDATION IN EARLY CHILDHOOD TO MINIMIZE MORAL DEGRADATION

Early childhood education is an education that is used to prepare children for the next level of education, besides that early childhood education is also education to build a child's initial foundation, especially the children character.

The character of integrity that is built from early age as the initial foundation of children will give birth children who have honesty, polite, and can be good role models. The character of integrity that is built from early age will fortify children to minimize children from moral degradation.

IMPLEMENTATION OF INTEGRITY CHARACTER EDUCATION THROUGH THE HABITUATION PROGRAM

Implementation of integrity character education (honesty, exemplary, and politeness) through habituation programs for children in four times, namely before entering class, in class, during breaks, and when returning from school. In it there are four habituations that are used, namely routine habituation, spontaneous habituation (giving gifts, giving punishment, and giving advice), habituation by modeling, and habituation with conditioning.

In each time, four types of habituation are covered to teach the character of integrity (honesty, exemplary, and politeness). The teacher provides stimulus through various activities, such as playing, watching videos, lining up, praying, eating, simple questions and other activities.

A. Honesty

Honest character is obtained by children through education with habituation. The teacher provides a stimulus that will provoke children's responses to always be honest with themselves and others. Honestly, children will get love from teachers, parents, and friends.

Internalization of integrity character education in the aspect of honesty in children is exemplified before entering class, namely through simple questions that the teacher gives to the child, then the child response with honest answers to the teacher's questions, after the child answers honestly the teacher will provide reinforcement such as giving a thumbs up, praise the child as well as with other body language. Simple questions for example: "who brought Raka to the school? Has raka had breakfast before going to school? " and other simple questions. This question is a stimulus given by the teacher to the child. Then the child will answer as the response given by the child. The last one is reinforcement in the form of praise and punishment which is educational and not excessive.

The reinforcement that is widely used in honest character education is positive non-material reinforcement such as praise, appreciation with body language, and first priority. Children become individuals who are attached to honesty. If one child is dishonest, other children will remind him. Children who obey the ruling authority must be used as a medium to educate the honest character of children from an early age.

B. Exemplary

Exemplary character can be seen from various activities that can support children in integrity character education. Exemplary character education that is carried out at TK Masyithoh 25 Sokaraja is by the way how the teacher provides good examples and the children will follow the example. Children imitate and apply to themselves so that they become role models who will also become examples for their friends.

Exemplary character education is realized in the form of: 1) teaching children

[18]Christiana Hari Soetjiningsih, *Perkembangan Anak: Sejak Pembuahan sampai dengan Kanak-Kanak Akhir*, (Jakarta: Kencana, 2012), hal.233-239.

to be consistent, 2) teaching children to be disciplined in dividing play and learning time, 3) teaching children to be responsible for what they do, 4) teaching children to be role models seriously, 5) teaching children respect others, and 6) teach children to be personal leaders.

The example given by the teacher is internalized easily in children because according to Kohlberg in childhood, the orientation of obedience is large, so that character education is easily internalized well.

Children will understand what is good to do and what is not good to do with the punishment and rewards that the teacher gives. The punishments and rewards that the teacher gives are adjusted to the condition of the child through the rules that are presented at the beginning of the lesson by the teacher.

Exemplary is part of the integrity character that children will really need when they grow up. He/ she will become a role model person who will give good influence to society. Good influence will make him a leader and reformer of civilization who will be trusted by many people with his attitude.

C. Politeness

The character of politeness is one part of the character of integrity which is internalized in children through habituation. The politeness that is meant here is that the child will be able to have: 1) a subtle attitude in both actions and speech, 2) both in character and behavior, 3) patience, 4) calm, and 5) helpful.

The character of politeness instilled from an early age will have an impact on his future life. Children will be gentle, kind, patient, calm, and helpful. These attitudes are what children need in the future. As a child with integrity, a child will be a person who is accepted by many people.

Honesty, exemplary, and politeness which are part of the character of integrity have the same pattern of internalization through character education held at TK Masyithoh 25 Sokaraja. The pattern that occurs in the character education process is: 1) the stimulus that the teacher provides is accompanied by the rules at the beginning, so that if the child violates, the child will receive every consequence, 2) the children will response to the stimulus of the

teacher provides, namely by obeying the rules while some do not, 3) reinforcement is an important thing that motivates children to do good actions and to know what is wrong. The reinforcement that many teachers do is positive reinforcement, namely through reward, body language, and giving first priority.

CONCLUSION

The implementation of early childhood integrity character education based on school culture through the habituation program at Masyithoh 25 Sokaraja is carried out in four times, namely habituation before entering school, habituation in class, habituation at break time, and habituation when returning from school. Each time consists of four habituations, namely: 1) routine habituation, 2) spontaneous habituation (giving reward, giving punishment, and giving advice, 3) habituation by modeling, 4) habituation with conditioning. In every habituation there is a stimulus, response, and reinforcement.

Character integrity in early childhood can be built through character education through habituation. Habits must be repeated and have a positive value. The essence of habituation is also adapted to Ivan Pavlov's operant conditioning (stimulus and response) theory and reinforcement which is a behavioristic theory. Habit without reinforcement will be useless, because anything that is repeated will bore the children. But Henry C. Ellis suggests that the response that gets reinforced will gradually strengthen. In character education through habituation, these three things, namely, stimulus, response, and reinforcement are inseparable things. These three things constitute a system that works together in the process of integrity character education through habituation.

The reinforcement used by teachers in internalizing integrity character education is through two things, namely in the form of positive and negative reinforcement. Positive reinforcement consists of: 1) material strengthening and 2) non-material reinforcement. Strengthening the material in the form of gifts in the form of goods, such as books, snacks, and other small items. Non-material strengthening is in the form of opportunities given by good and orderly teachers to children in the form of opportunities to carry out various activities first or first priority. In addition, in the form of giving positive words to children, and

the last in the form of appreciation using body language which shows that the child has behaved well.

Negative reinforcement is reinforcement in the form of punishment for children. but the punishment given is a punishment that is educational in nature. Educational penalties are namely 1) last priority, 2) Continuing to read Surah juz 30, 3) Reading Hadith, 4). Apologize and correct yourself.

The reinforcement that is widely used is positive reinforcement in the form of rewards which are given in three forms (first priority, praise, and body language). These three forms of gifts give children self-existence and motivation to do good. Strengthening is needed because the moral stage of early childhood is at a time of recognizing good and bad through praise and punishment. The praises and punishments given were not excessive and educational in nature. This habituation activity will be the basis for children so that children will easily form self-identities from an early age. Character integrity (honesty, exemplary, and politeness) will provide children with provisions and a basis so that later they can face the wider social world properly and be able to become a generation that is trusted to advance society and the nation.

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