Embedding Character Values to Children in Bugis Family Nurture

Salmiati[1], Badru Zaman[2]
Department of Chemistry Education, Universitas Pendidikan Indonesia[1,2]
Jl. Setiabudi Number 229 Bandung, Indonesia
Correspondence Email: salmiati@upi.edu

ABSTRACT

Family nurture is one of parents' attempts to guide and lead their children physically and mentally from born to adulthood. The family has a significant role in preparing individuals in the early stages of development of their members. Family members are expected to have an active role in the community where they live. Values, norms, and practices embedded in primary socialization are influenced by family background involving ethnicity, religion, culture, and social strata. This causes children to acquire character values slowly and below the parents' expectations. This study aimed at obtaining information on children character values inculcation in Bugis family nurture as it has been stated in Law number 20 Year 2003. This study indicated that there was character values inculcation to children in Bugis family nurture. One of the parents' roles was to inculcate noble values to children from birth to adulthood. To realize this mission, it was crucial to strengthen the character values and the Bugis family nurture as well as to cooperate with the people within the community, messages in the Bugis community to children occur through the process of socialization and enculturation. Socialization through a verbal process, namely through advice, advice, advice and also actions in the form of parents giving examples of what is good and not good for children, while the enculturation process occurs through habituation by children to the values learned from parents and to their children. surrounding environment.

Keywords: Bugis Family Nurture, Character Values, Parents

JEL Classification Codes: I20, I29, I30

INTRODUCTION

Character education is the main issue of education in the 21st century. In addition to being part of the process of forming the morals of the nation's children, character education is expected to be the main foundation in the success of Indonesia Gold in 2045. Indonesia requires human resources in sufficient quantity and quality as the main support in development. To fulfill these human resources, education has a very important role. Indonesia is a culturally diverse country that is also rich in natural and human resources. With such great wealth, Indonesia should be able to become a strong country with a prosperous and prosperous nation. But in fact, this country is faced with a complicated and never-ending national problem, namely moral degradation, so it is not an exaggeration if this country has to revive character education. Character education is a process to develop in each student awareness as a dignified, independent and sovereign citizen of the nation, willing to maintain and defend that independence and sovereignty (Zamroni, 2011, p. 159).

The progress of the times that is happening at this time, which was originally seen as making human work easier, in fact also creates new anxiety and fear for humans, namely new loneliness and alienation, which is marked by the waning of a sense of solidarity, togetherness, and friendship. Admittedly and consciously or not, the behavior of our society today, especially teenagers and children, has become very worrying, the rampant

rate of violence against children and adolescents, and others have become social problems that until now have not been completely resolved.

According to Law number 20 year 2003 Early Childhood Education is an effort to guide children from they were born until 6 years old which is carried out by providing educational stimuli to help their growth and development so that they are ready to acquire higher education level. In addition, the early childhood education curriculum focuses on character building. Character is an essential factor needs to be inculcated by teachers, parents, and the community so that children have a good understanding on the process of maturity of mind, personal maturity, and emotional maturity (Hermino & Arifin, 2020; Dewanggi et al., 2015). Education that leads to character building is considered as freedom and individual authenticity in order to become capable individuals to develop integral moral responsibility in building a harmonious life (Handayani, 2016).

Every individual was born with different characters, so it is necessary to input character values from early life to adulthood (Haryono et al., 2021). Inculcating character values in children, which contains knowledge, individual awareness, determination, and willingness and action to carry out values towards God, oneself, humans, the environment, and the nation so that proficient human resources can be created (Tyas & Naibaho, 2020).

The inculcation of character values is started from the child's family environment. Handayani (2016) stated that parenting is one of the essential factors for inculcating children's character. Therefore, family education is the most essential and foremost for children. Moreover, Ekosiswoyo (2011) added that parenting behavior towards children's character values is influenced by parents' beliefs and attitudes. Parents who use strong character values and high social status in nurturing the children are able to foster education character. In addition, according to Shahsavari (2012) parenting is the way parents apply method to the children's formation, development, growth, and behavioral characteristic formation which has great influence on children. Moreover, various aspects of the relationship between parents and children are not just uniform changes.

The importance of nurturing the family as an institution and the role of parents in forming children's character, parents educate their children by referring to the values and cultures (Wiradimadja, 2020). The application of children's character values can be done to the environment; therefore, the inculcation of children's character in Bugis families is carried out to exemplify good behavior among fellow children and parents including, *siri* (honor/self-respect), ethics, and responsibility (Widnyana et al., 2020). Bugis family, basically, plays an important role in implementing appropriate parenting method to develop positive behavior in children.

In the implementation of character education, it is not as easy as imagined, it takes a long process to be able to implement it. For character education is not fully charged to the school. The community needs to be made aware that character education is a shared responsibility. Maximizing the achievement of character education programs requires the cooperation of various parties and layers of society in an integrated manner. Starting from the family, schools, social environment, police institutions to print and electronic media that also influence the formation of a child's character. The first party who is very influential in character education is the family. The family is a very important forum between individuals and groups, and is the first social group in which children are members. And the family, of course, is the first place to socialize children's lives. Mother, father, siblings and other families are the first people with whom children make contact and the first to teach children as he lives with other people.

The history of the journey of the Bugis Nation records the significant role of women. Women also participate in carrying out social functions not only in the domestic sphere

but also in the public sector. On the other hand, women in Bugis society are often associated as symbols of family honor (siriq) so that the Bugis tradition places women in a position that needs to be protected so as not to embarrass the family.

Bugis family parenting style is not only intended for children's development and growth, but the most important for them is the inculcation of character values such as honesty (*alempureng*), intellectual (*amaccang*), obedience (*asitinajang*), firmness (*agetteengeng*), effort (*reso*), and self-esteem (*siri*) (Kilawati, 2019). According to these character values, character inculcation for the next generation is a form of an initial foundation of a child during the interaction between family, school and society.

The values of character building are contained in pappaseng because it contains the noble values of the Bugis community, and is used as a reference for parents in raising children. Gradually Pappaseng as noble values are no longer socialized and adhered to for some Bugis people, no longer a guide for parents in educating, nurturing, and raising children to suit the cultural demands of the Bugis society. So, in this study, the focus is on how the forms of cultural communication messages and the process of inheritance are made to Bugis women.

The Bugis are one of the lucky tribes to have letters so that cultural aspects of the past can still be stored in the Lontarak script. One form of the Bugis Lontarak script related to wisdom is known as Pappaseng 'Messages; advice; will'. Pappaseng as a form of statement containing ethical and moral values, both as a social system, and as a cultural system in the Bugis community. Pappaseng contains great ideas, noble thoughts, valuable soul experiences, and noble considerations about good and bad qualities. Among the Bugis people, the most well-known pappasengs include: Pappaseng from Tomaccaé ri Luwu, Kajao Laliddong ri Boné, and Whitewater Bila ri Soppéng. These three figures are known as wise and wise people, generally found in Lontarak attoriolong in various areas of South Sulawesi. Pappaseng is full of meanings and moral messages, because it contains noble values that can be used as guidelines for life, as a regulator of social behavior in society. Therefore, there needs to be a serious study effort in order to re-discover the noble values contained in it, especially the educational values that are very much needed for the development of current and future generations.

The role of parents in inculcating honest character in children is more about how to provide understanding and understanding to children about the importance of honesty in life. Of course, this must be exemplified by parents to always be honest in front of children, especially children who are still at an early age. At this age, children often imitate what is in their environment, especially their parents. If parents are honest, children will certainly imitate their parents. Vice versa, children will imitate the dishonesty of parents when parents are dishonest to their children or to other people who see and hear their children. In this case, there are several things that parents can do that can describe the role of parents in instilling honest character in their children. First, raise awareness that lying is a very dangerous thing.

Explain in detail and give concrete examples in everyday life that children can see and understand. Second, don't hesitate to apologize to your child if your parents make a mistake, forget the promise they made, and so on. Third, answer the child's questions correctly according to the stages of their developmental age. Whatever the child wants to ask shows that it is time for the child to know various things. It's just the ability of parents to explain in sentences that are understood by children. Fourth, give enough attention to the child. Attention and supervision have an important role in shaping a child's personality. Of course, without making the child feel that his parents are always being spied on. Fifth, parents can read books that talk about honest behavior, then discuss the understanding of being honest, why be honest, examples of honest and dishonest behavior, what if there are friends who are dishonest? Sixth, applying an

honest attitude when playing, studying, interacting with parents, teachers, friends, relatives, and so on by appreciating the honest attitude of the child shown by the child by strengthening through sentences, for example: "thank you for being honest."

In short, character education becomes very substantial to face the current global era. The context brought by this paper was the way parents implement culture concept in children's character values education Gunawan (2012). Unintentionally, every place around each individual within the community is important to become the place for cultural inheritance and character formation process Yunus (2015). People's identity formation influenced by the relationship among the parents is a form of education carried out by people, teachers, and the environment both formally and non-formally so that they become useful individuals for the nation (Hamid (1985)). The parents' goal is considered as the core foundation in inculcating children's character and intended to explain character values to children, Yunus (2015). The purpose of this study was to understand and analyze the extent to which the roles of parenting in inculcating character values and their application in the environment.

RESEARCH METHOD

This study employed descriptive quantitative approach. Quantitative study is intended to delve the problems experienced by the research subjects. This study used a qualitative approach to ensure all information about inculcating character values within the family nurture was included. The research method used in this study is a literature review. Literature review was chosen since this study tried to describe the findings from the family side who examined the role of parenting in promoting children's character values. The subjects of this study were parents and children in Makassar.

RESULTS AND DISCUSSION

The Developed Character Values
Values are considered as essential parts of experiences that influence individual behavior. Basically, values are acquired from family, culture, and people around the individual, for example obedient to God, honesty, respect, care, mutual respect and togetherness. Character is a term that refers to individual values, so it is considered as motivator for each individual's behavior. Thus, if values are examined profoundly, they could lead children better behavior. Parents are required to guide their children from an early age, especially in teaching character value. This is based on the fact that education in the family is the first and the main education for children that cannot be replaced by any educational institution.

Based on the statements above, it is known that the inculcation of values begins with the correct teaching of these values, then sets a good example and trains children to do the right things according to religious teachings. In line with the child's cognitive development, parents and teachers provide opportunities for children to analyze the situation, must add insight so that they can weigh certain attitudes with the values that are carried out and encourage them to formulate their own actions according to their choices based on their own considerations under the guidance of parents and teachers.

First, learning values using traditional strategies, namely by giving advice or indoctrination. In other words, this strategy is pursued by telling directly which values are good and which are not. With this strategy the teacher has a decisive role, because goodness or truth comes from above, and students just accept the goodness/truth without having to question its essence. The application of this strategy will make students only know or memorize certain types of values that are good and not good, and do not necessarily implement them. While the teacher or educator sometimes only acts as a

spokesperson for values, and he also does not necessarily implement it. Therefore, the emphasis of this strategy is more cognitive, while its effectiveness is less developed.

Second, value learning by using a free strategy, which is the opposite of the traditional strategy, where teachers or educators do not inform students, instead students are given full freedom to choose and determine which values to take because good grades for others are not necessarily good for them. the students themselves. Thus, students have the opportunity to choose and determine good and bad grades, the roles of students and teachers are both actively involved. The weakness of this strategy is that students are not necessarily able to choose which values are good and which are not good because they still need guidance from educators to determine the best value for themselves.

Third, value learning by using a reflective strategy is by going back and forth between using a theoretical approach to an empirical approach, or pacing between a deductive and inductive approach. The use of this strategy requires consistency in the application of criteria for conducting analysis of empirical cases which are then returned to the theoretical concepts, and consistency in the use of axioms as a basis for deduction to describe theoretical concepts into applications in more specific and operational cases.

Fourth, value learning using a trans internal strategy is a way to spend value by transforming values, followed by transactions and trans internalization. In this case the teacher and students are both involved in an active communication process, which not only involves verbal and physical communication, but also involves inner communication (personality) between the two. With this strategy the teacher acts as a presenter of information, an example or role model, as well as a source of value inherent in his personality. Meanwhile, students receive information and respond to the teacher's physical stimulus, as well as transfer and pattern their personality to accept truth values according to the teacher's personality.

Character Education Inculcated in Bugis family
Character education in the family is a system for inculcating character values in children carried out by Gunawan (2012). Children learn various things within their family so that later they can adapt to their culture in the environment where they live. The family is the main and the first place for children's character education success. Therefore, it is essential for parents to realize the importance of children's character and development. Moreover, the concept of parenting should be understood at first. According to Hasanah (2016) parenting is a process aimed to improve and support children's physical, emotional, social, financial, and intellectual development from birth to adulthood. In addition, Idrus (2012) affirmed that parents' interaction was the first teacher for children to learn many things, both academics and life. This is the reason why parents have great responsibility in providing proper nurture for their children. Every parent needs to have a good parenting foundation to help their children grow up to be a capable person and can adapt to the society. Furthermore, Diana (1967) also defined parenting as controlling, guiding, and accompanying their children to carry out developmental tasks towards the maturation process.

On the other hand, the way families practice the parenting method to their children is related to the culture within the community. Therefore, cultural orientation will affect how a person lives. According to Karmadi (2007), cultural values are the values approved and embedded in the society, organization, community environment, which are rooted from beliefs, symbols, with certain characteristics that can be distinguished from one another as a behavioral reference and response to the things happened and will happen.

In traditional cultural values context related to the relationship among parents and children, both parents and children must have very close relationship since they share similar bloods. Basically, the parents' role is to love, teach, and guide, while the children's

role is to be kind to parents, respectful, grateful, and harmonious and to avoid any conflict. On the other hand, parents' support which mirrors the responsiveness of parents to their children's needs is considered crucial for children Thomas (1992, p. 274). Thus, for Bugis Makassar people, educating children's character will certainly promote its culture. The parents in Bugis culture do not only provide the character concept for children but also create it in accordance with the values in society such as *siri* (self-respect and respecting others), *pace* (painful feeling and sadness over the nations suffer), and *sore* (belief that one can improve or worsen one's luck in life through one's own actions).

Parents accustom their children to tell the truth because this attitude is a commendable trait in shaping the child's personality. Honesty is an attitude and behavior that does not lie, does not cheat, and tells what it is. An example of an honest attitude instilled by parents is when a child goes out with his friends, the child will have permission with his parents before his parents work and convey where and where the child goes and when he returns home and so on. Of course, this was conveyed to his parents by telling the truth. Educating children to be honest is by way of parents always doing in front of their children's actions about honesty not lying to children in doing something so that their children obey their parents and can behave honestly like their parents. In human life, in behavior, they always make mistakes, especially in terms of honesty, if the child appears to have committed a lie, then the actions of parents warn him not to lie again, and scold him directly.

Communication Skills Between Parents and Children
The involvement of parents in supporting the success of character education by parents is an important thing that should not be ignored. This activity is carried out with the aim that parents can carry out character education programs developed in schools for their children's activities. Then as parents control their children what are their daily activities at home. One of the roles of parents in implementing character education is to always remind and invite their children to get used to all the activities that have been carried out to always be carried out. Based on the explanation above, the implementation of character education in Basala sub-district is that parents familiarize their children with their own activities, parents invite their children to pray in congregation, accustom their children to be honest, and parents always remind their children when their morals are not in accordance with Islamic teachings. The involvement of parents with children helps to reduce delinquency and student behavior problems in schools. The importance of parental involvement in disciplinary character education is closely related to the role of the family. The family is the closest environment to students and most of the time students spend in the family environment. Thus, the family has a big role in developing the disciplined character of children and has a large portion of time to discipline children.

Good communication skills are valuable for children development. Therefore, parents and children have a bond called "family". Bahri (2014) believed that every parent always wants to maintain, raise, and educate their children. Therefore, parents and children in one's family have different position. From parents' point of view, children are their beloved ones and they are their hope in the future. Therefore, they must be nurtured and educated. The communication between parents and children can be observed in every family activity. Therefore, every member of the family should give response to the other members since attitudes and behaviors are acknowledged as the factors to keep the family image good. On the contrary, the parents' responsibility towards the children's education is their responsibility within religious, moral, physical, intellectual, psychological, social, and sexual education.

Family as an informal educational institution has very important tasks in children's education. Family, as the one who hold the main task in family education, is the core of children's religious education, attitudes and behavior as children adopt the figure from

parents and other family members. Anshari (1986) stated that family plays a substantial role in constructing children's character education since character education is an education involving cognitive, affective, and action (psychomotor). Therefore, ignoring these three aspects will result on ineffective character education. There are a number of cultural values which can be used as characters, namely religiosity, wisdom, justice, equality, self-esteem, self-confidence, harmony, independence, caring, bravery, creativity, competitiveness, hard-working, tenacity, honor, discipline, and exemplary.

The family has an influence on the formation of nobility for a child. One of the characteristics of a virtuous child is to always show a polite and respectful attitude towards their parents. Nobility inherent in everyone does not come by itself, but must be created. Especially in the family and not hereditary. In other words, nobility is not heredity but is a product of education in the family, a combination of reason, will and intention. Along with the times, there is a shift in cultural values in society. Television broadcasts are again one of the factors that cause these values to fade. The presence of television has captured the attention of children towards their parents. Children often ignore the advice given by parents on the grounds that the advice seems old-fashioned. In such conditions, a child does not know the truth about the values that parents should give to their children. Nowadays, the intensity of meeting between children and their parents is very narrow. Therefore, parents must be able to divide their time well and find the right moments to slip lessons about noble character. At dinner, for example, or while watching television together, while guiding. Honesty is the most important thing for individuals in living life, and the initial stage of planting an honest attitude starts from the family. Instilling an honest attitude in the family can be started from the behavior of parents who always act and tell the truth. That way, it will be easier for a child to instill an honest attitude in him because he never feels lied to. In a family, it is undeniable that once in a while a member lies. A person committing a lie is usually caused by fear of being thought to have made a mistake or is hiding something. In many cases, parents should listen to their children's opinions, because after all, communication in the family must continue to take place properly.

The success of the development of a nation really requires the existence of good quality human resources. To get good quality human resources, of course, requires a variety of ways. One of them is through education. Education both formal and informal. Moral education in the family is one of them. Despite having a high level of education, but low in terms of morality, the individual will not mean anything in the eyes of anyone. Moral education starts from a family that instills noble character in every interaction. Quality human resources can be seen from their families. It's not just families who can afford it in terms of material, which can improve their individual quality through additional learning materials outside of school. However, even a simple family in the village can guarantee the quality of their human resources. The quality of resources and noble character are the results of the forging of parents.

CONCLUSIONS

Inculcating character values is very important, especially in the family. This is because family is the main and the first socialization institution for children. The inculcation of character values to children is essential as it is needed to live in the society. Character values in Bugis family need to be explored and preserved as noble values. Therefore, they should be applied during children nurture as a form of parental concern in maintaining the values inherited from the ancestors. Lastly, character values are not only a project that has a beginning and an end, but they are needed by each individual to become a better person and encourage human values.

As far as based on the studies reviewed, except in the Kibbutz group at Israel, the family in most societies in the world occupies a central position as primary socialization agent.

Families play a significant role in preparing children to participate in community life. Socialization in family will equip its members to acquire values, norms, and useful habits in life outside the family circle. Values, norms, and habits instilled by parents to their children is influenced by the characteristics of a family formed from a combination of a number of elements, including ethnicity, religion, culture, and social strata. Besides In addition, changes in a society also affect the characteristics a family. This condition in turn will also affect the values and norms and habits in children, both positive and negative. Primary socialization that relies on interactions within the family is a way of effective way to internalize values, norms, and habits. Therefore, however strong and great the influence of other agents of socialization, especially in the secondary and tertiary socialization phases, the family remains reliable as a bulwark against these influences.

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