The Development of Characters Based on Exemplary Value of RA. Kartini in Early Childhood

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Abstract-**The purpose of this study was for exploring the development of character based on values by RA. Kartini in early childhood (PAUD) in Jepara. Character education has been given so far to the child, either directly or indirectly, either at home, at school or in the community however, it is not enough considering the time given for it. It is necessary to instill the character values through cultural values. The exemplary value of RA. Kartini is one of the values that can be introduced to the children in ord er that children are able to develop an attitude (1) simple; (2) Bold & Optimistic; (3) Independent; (4) Intelligent and Knowledgeable; (5) Inspiring to form character. Therefore, parents or educators have the obligation to encourage the growth of basic character by teaching early children to recognize cultural values to develop the character or attitude of children through living the values and beliefs of society as moral strength in their lives.**

Keywords: character, exemplary values of RA. Kartini, childhood

I. INTRODUCTION

Character is a value in human life that should be done in earnest, which means not just a mere habit, but must be based on understanding and self- awareness to be a good human being. Character value that is based on understanding and self awareness will be implemented through a process that runs throughout the human life. Related to the character associated with the personality of early childhood educators who are members of Himpaudi Jepara district judge that 70% of early childhood cognitive, motor and language better, but for the social aspects of the child's emotional in this case is the manners just 65 % category is still not good. Manners are considered less good is shown by the attitudes and behavior of early age children are more likely to lack discipline, low responsibility, less

polite, delivered rough language, lack of respect for others and kepedualian fellow too low.

From the context of the need to get the attention of all parties is to provide and provide the best support for the environment and better meet the needs of the physical, mental or spiritual, can guarantee their safety as well as a warm, loving and full of appreciation will help them grow into a qualified personal future. The moral degradation that we are naturally less influenced by the education system which we apply. The education system that we have adopted overly emphasize aspects of intellect, but less attention to moral education, values education and character formation and social responsibility. As a result, graduates have only academic excellence, but poor manners, blind conscience, poor character, and have no concern for what is happening in the surrounding environment.

Efforts to help the social development of children, should be cooperation between parents and teachers. Because it is through them the child's social development progressed well. In the social development of children, peers gives a very strong influence for the formation of a child's social behavior. Therefore, the active role of parents and teachers to pay attention to the needs and development of children is needed so they have the expected social behavior.

The context points to the importance of character education for children aged. Moral education for young children can do at the school, community and family environments. As in the moral education contained an aim to develop the character or nature of children by way of live the values and beliefs of society as a moral force in his life through honesty, trustworthy, discipline, and cooperation that emphasizes the affective (feeling and attitude) without leaving the realm cognitive (rational thinking) and psychomotor skills domain.

According Sjarkawi (2006) that moral education is an education process aimed at developing values, attitudes, and behaviors that emit

high moral or noble character. Character development should be adjusted by taking into account the age and ability of the child. In the development of good character can be done with the understanding and penemaman values-based culture in which there is experience in the development of knowledge, attitudes and skills necessary or in an effort to prevent problems or personal development efforts.

Through the planting of cultural values is expected that children can use and develop the ability to optimally make the right choices and wise, and can overcome the problems that it faces both Sekoleh and at home. Moreover, children are also expected to gain perceptions and insights focused, flexible, and comprehensive and dynamic, with their identity without having to leave their culture (local wisdom). Because, basically, reflects the cultural value system ideal profile is expected to become an important foundation in the formation of people who are respected in social relations (Abdi, Sugiharto, & Sutoyo, 2019). From the concept of the above reasoning, early childhood education is indispensable to develop good behavior. Good behavior in the realm of Javanese society is inseparable from the values of RA Kartini's thoughts. We admit that the RA. Kartini is one among the many education leaders in this archipelago.

In its implementation will be tinged with the thought of RA. Kartini that can serve as community role models especially for children. It can be examined more deeply about the thought of RA. Kartini. Kartini always be relevant to the development of the contemporary era. So that is deemed appropriate when the values of RA. Kartini thinking. Kartini pijkan used to develop early childhood character, arguing that the thought of the values of RA. Kartini can enrich the knowledge in the field of character education, in addition to the values of RA thinking. Kartiniin harmony with the life of people of Jepara personality.

Therefore, in this study thought the values of RA. Kartini is used to develop the early childhood character, as outlined in the formulation of the model-based group counseling thought of RA. Kartini. RA. Kartini values is used to develop the character in young children or early childhood education programs in Jepara regency.

II. METHODS

This research was a descriptive qualitative literature review approach. The method of collecting data was done by collecting, compiling, and describing the data in order to obtain results in the form a clear overview of the development of qualitative research on the development of character based on the exemplary values of RA. Kartini in early childhood.
Qualitative research is a method with multi-faceted focus that includes an interpretive, constructive, naturalistic approach to the subject (Trumbull &

Watson, 2010). This means a qualitative research study something in the natural standpoint, translate it, and look at the phenomenon in terms of the meaning of human understands. In other words, qualitative research can learn the real side of the world, discover how people cope with things and thrive in these situations that depict human life contextual (Yin, 2011). The main data sources in qualitative research that words and actions, the rest is additional data such as documents and other data (Moleong, 2005). Qualitative research generally does not use standard instruments, procedures or samples. Although researchers can adopt a mechanical instrument to assist the process of collecting the data, researchers still at the research aircraft instruments.

III. RESULTS AND DISCUSSION

A. *Low Level of Characters in Early Childhood*

Early childhood education is crucial and requires attention from all parties. Attention form of government ever given to early childhood education is the provision of operational support (BOP) Rp. 600,000/ learners. Also the participation of society to organize early childhood education have started to appear lately, but this is all not enough to develop a child's character. In early childhood education needs to be instilled moral education or a good character in order to be equipped child when later becoming an adult in the future. The reality of character education as long as it has been given to the child, either directly or indirectly, either at home, at school or in the community but it is not enough if you see the times. According Zuriah (2007) appeared demands to hold a moral education based primarily on the following three considerations: (1) The weakening of family ties. Families traditionally a child's first teachers, began to lose its function, (2) the negative trend in teen life today, (3) The need for ethical values, morals, and manners. Therefore, parents or educators have an obligation to encourage the growth of basic morality in a way to teach the younger generation to respect these values.

Early childhood moral education through a constructivist approach in early childhood education focuses on practices in accordance with the development of children from birth to eight years (Bredekamp, 1987; Bredekamp & Copple, 1997). The purpose of education constructivist is to promote children's development in all areas of the curriculum (science, math, language and literacy, social sciences, and the arts), and in all domainperkembangan (intellectual, physical, social, emotional and moral) (De Vries, Zan, Hildebrantdt, Edmiaston, & Sales, 2002: Fosnot, 2005). The term comes from the constructivist theory of Piaget development. According to Piaget, children build (countract) knowledge and intelligence interaksidengan them through their social and physical world (Piaget, 1970; Kamii & Ewing, 1996). Constructivist education is

firmly rooted in the progressive education movement and kanpemikiran fundamental theoretical and practical education of philosophers like John Dewey (1909). In lessons teachers use a constructivist approach menut Nucci, LP, & Narvaes, D. (2008) says: "The constructivist teacher implemented a program similar to the constructivist approach described above. The curriculum waschild-centeredand interest-driven ". Teachers kontraktivistis implement a similar program with konstruktivistis approach as explained above. It is also based on child-centered curriculum to children's interests. Children engage in activities chosen freely. Manners are the values of human life that is truly implemented not just a habit, but by understanding and self-awareness to be good. The values are based will be implemented as a character can only be obtained through a process that runs throughout the human life. Character through a process of internalization of what is good in human life (Zuriah, 2007: 38).

Moral education or values according to Zuchdi (2010) can be delivered by direct or indirect methods. Direct methods ranging from the determination of behavior that are considered good, as the indoctrination of various teachings. You do this by focusing directly on these teachings, passing discuss, illustrate, memorize and recite. The indirect method does not begin to define the desired behavior, but by creating a situation that allows behavior that can either be put into practice. The overall experience in school used to develop good behavior.

B. Difficulties in Characters Education

In fact, between what teachers have taught to students in schools to what is taught by parents at home, often counter-productive or there is a clash of values. For that to be the moral education in schools can run optimally and effectively, the school needs to establish communication and cooperation with parents with regard to the activities and character education programs that have been formulated or planned by the school. The aim is to enable the synchronization values of character education that is taught in school what their parents teach at home. In addition, for character education in schools and at home can walk in the same direction, preferably when possible parents should also be involved in the process of identifying needs character education program in schools. With the involvement of parents in the program planning process of character education in schools, it is expected that parents do not just hand over the process of moral education of their children to the school, but also can opt to take responsibility in the process of moral education of children their families.

C. The Natures of Characters

Traits of character as a personality trait can show element in a person's behavior as a manifestation.

According Cahyoto (2002) on observation of behavior that can be put forward their noble traits of character, are as follows:

1. Character that tends to put virtue in accordance with his conscience.
2. Character progressing with age (Character development is quite slow).
3. Character who tend to realize the unification of mind and speech in everyday life in the sense that there are parallels between the mind, speech and behavior. d) Character that present themselves by the encouragement and the will to do something useful with the aim of meeting the interests of themselves and others based on moral considerations.
4. Character cannot be taught directly to people or students because kedudukanya as accompanist for the impact of other subjects.
5. Character learning more an exercise in schools for students to improve the quality Budi pekertinya so accustomed to and able to deal with moral issues in the community in adulthood.

In practice, the properties of noble character behavior that requires observation of the behavior of a person in a long time and continuously, because of the nature of nature unpredictable character in a short time.

D. The Development of Character Based on Exemplary Values of RA. Kartini

The mind is an inner tool guiding intellect and feelings to select good and bad, morals, character, good deeds, effort and intellect that determines the quality of a person is reflected in the attitudes and behavior in relation to the Almighty God, self, family, community , the nation and the natural surroundings. Ki Hajar Dewantara argues, is closely related to the manners of civilized human batinya that show properties, such as freedom, justice, deity, love and kesosialan. While Edi Sedyawati stating that character as a translation of morality, mengadung sense that the customs, manners and behavior. Reflected in the real behavior. Thus moral education is the education of civilized behavior, adultery, moral and noble in the order of society, nation and state.

In the draft of the competency-based curriculum (2001), character contains the values of human behavior will be measured in terms of good and evil through religious norms, legal norms, manners, courtesy, cultural norms and social customs. The scope of the discussion of manners, according Permendikbud No. 23 Year 20157 No 7 positive values that were grown in Growth Character. (1) Internalization of moral and spiritual dispositions, (2) Tenacity keep the national spirit and diversity to glue the unity of the nation, (3) Social interaction is positive among learners with the figure of the adults in the school and home, (4) Social interaction is

positive between all learners, (5) Maintain the school environment, (6) Respect for the uniqueness of the potential learners to be developed, The scope of the discussion of manners include in everyday life which is based on ethical or moral philosophy emphasizes the element of personality, the awareness and involvement of conscience and virtue for the good life based system and the laws of social values. The values of manners expected of learners based on the formation of personality.

Multicultural awareness is very important to have, especially when they have to interact with people who are full of diversity. According to Oparah (2006) individuals who have an awareness of diversity were able to develop an attitude of accepting, open, and respect for diversity. With the multi-cultural awareness within the individual is expected to be the glue for harmony in every interaction between individuals in their environment. This is in line with the opinions Matsumoto (2006) that the social interaction in the group with multicultural diversity requires understanding (Permatasari, Devi. Bariyyah, et al, 2015). RA. Kartini exemplary value that can help the development of children's minds are: (1) simple; (2) Bold & Optimistic; (3) Independent; (4) Intelligent and Knowledgeable; (5) Inspirational.

Modeling is punctuated by the The simple nature of RA Kartini that should be followed. If we are given the wealth and excess property, does not necessarily make us reveled in luxury. Do not change the desire become a necessity yes. He is also optimistic, his actions will have a major impact in the future. Not today, maybe tomorrow or the day after. Evidently, to date RA Kartini still reverberating echo in the eyes of society, especially women. Although he was not schooled up high, he learned how to write a letter to friends of the questioner and learn through experience of them. As a result, he was able to build the school's First Woman in Java. Suuper all!

All know that RA Kartini has the soul of an educator. He is learning from them and then teach it to young students. No wonder no girls' school he founded. Start of reading/ writing, painting, cooking, sewing, and so on. RA. Kartini's always inspiring others and RA. Kartini try to do everything with a sincerity and earnestness. Society at that time no one thought that the example of RA Kartini could be brought up to date.

IV. CONCLUSIONS

Character is an important part that should be a concern of parents, teachers and communities. This becomes an important part in the lives of early childhood to become a more personal character afterwards. Sebahagian difficulty character development is influenced by a very minimal role of education in developing character. In an effort to

character development in early childhood, there is one way that can be done by educators and parents, namely to instill character values through cultural values in this case is exemplary value RA. Kartini so that children are able to develop an attitude (1) simple; (2) Bold & Optimistic; (3Independent; (4) Intelligent and Knowledgeable; (5) Inspiring to form character.

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