

# Role of Parents in Internalizing Value Education in Children-Basic School Ages in Urban Borders

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## ABSTRACT

The purpose of this study is to describe in depth about the role of parents in the cultivation of value education in primary school-age children from disadvantaged families, Pahandut Village, Palangka Raya City, Indonesia. The method used in this research is qualitative research, with a phenomenological approach. In this approach, the process of searching for meaning from a parent's actions in the value education process is deeply explored, so as to get new findings. The reality found is not immediately concluded but is first bracketed in the form of a temporary finding, then validated by check, re-check, and cross-check through the process of data triangulation. Based on observations and in-depth interviews, it can be concluded that parents have a very big role in instilling value education in primary school-age children because parents have the most time in educating children. Parents as the party most responsible for the process of instilling value in children. Children as successors to parents, must have and be able to apply good values, which apply to their environment, and distinguish between good and bad, right and wrong.

**Keywords:** *Value education, Elementary school children, Parents, Vulnerable communities.*

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### Highlights of this paper

- The purpose of this study is to describe in depth about the role of parents in the cultivation of value education in primary school-age children from disadvantaged families, Pahandut Village, Palangka Raya City, Indonesia.
- The method used in this research is qualitative research, with a phenomenological approach.

## 1. INTRODUCTION

The condition of people in densely populated areas, kahayan riverbanks, Pahandut Village starting from RT 1 to All 26 are slum areas inhabited by people who are very vulnerable to poverty. The disadvantaged condition of the community resulted in a low level of children's education.

The low education of children is not because the cost of education is expensive, but the attention of parents to children's education, so far is still very low. Communities with unusually busy work in the informal sector have forgotten the function and role of parents in educating and paying attention to the needs of children's schools.

There are so many parents who prefer to meet with their neighbors rather than having to prepare various children's learning needs. Many parents who let their children change their own clothes, eat alone, do their own homework, play alone. Meanwhile, her parents are busy chatting with their neighbors, without wanting to be bothered by children.

Parents feel the task is completed when they have left their children at school. When in fact, it is a wrong assumption. Children in school only take 6-8 hours, meanwhile, children join parents between 16-18 hours. Therefore, children's education remains the responsibility of parents.

Many parents are reluctant to prepare children's school clothes, prepare children's breakfast, prepare a variety of children's school supplies, prepare children's lunch after school, supervise when children learn, and ask about the various difficulties faced by children. Indeed, if these little things are considered by parents, then the child will feel cared for and become motivated to learn. Because, no matter how small the form of attention of parents has a very high meaning and is expected by children.

Every child learns, parents should still pay attention by not chatting, not turning on the television, not playing their own judgments, not going to huddle with neighbors, or not doing anything that can disturb the child's concentration. Various activities of parents that can reduce attention to children, should be reduced. Because children really need the attention of their parents, especially from their mothers.

The results of research conducted by [Bunu \(2018\)](#) concluded that parents' attention to children's education is still very low. Parents prefer to spend their money to buy a child's cellphone than he is distracted by various spoiled children's behavior. Parents are more happy when their children are engrossed with the mobile phone they bought than they study hard.

Furthermore [Bunu \(2018\)](#) explained that the majority of children when learning always hold a cellphone with the hope of being able to open and search on google when experiencing difficulties. In reality, children are not looking for difficult things that they encounter while studying but instead are chatting to their friends, watching you tube, communicating with their friends both friends in whatsapp groups and communicating through private networks.

Priyatna's research results concluded that, to increase parents' attention to education can be done through habituation, which in the end will become a culture. Culture as a national character, is built with core ethical values that are sourced from religious values, state philosophy and culture itself. Values originating from the nation's culture are very numerous and varied and contain the nation's noble values that can make this nation have a strong social capital to build superior civilization through value education. But today's reality, shows that the noble values

of the nation's culture, experienced many challenges, due to the swift entry of foreign values and intervening in the nation's original cultural values (Priyatna, 2016).

Noble values as local wisdom, found in some indigenous groups / communities in Indonesia, contain many noble cultural values of the nation which are still strong identities of the character of its citizens. But on the other hand, the value of local wisdom is often ignored, because it is considered not in accordance with the times. Though from local wisdom can be promoted noble values that can be used as a model in the development of Indonesian culture (Priyatna, 2016).

The originality of this research is the unique role of parents in the process of value education in the midst of the onslaught of technology and information that knows no boundaries of space and time. Parents in the process of inculcating the values of good and bad and right and wrong, to elementary school-age children cannot be represented by anyone including the products of technological development. Research on the process of instilling value to children, one is lost when there is an onslaught of technology, but in vulnerable communities living on slums along the slums, the process of planting values is still carried out by parents, though not as passive as in the early 1980s

The theoretical contribution of the results of this study not only develops the theory of family education, but is also able to make a meaningful contribution to the development of the science of sociology of education, value education, and character education.

The practical contribution of this research is to provide basic recommendations to all parties ranging from school principals, parents, village officials, community leaders, religious leaders, youth, women darma mothers, and all those who still sacrifice themselves for the advancement of science and technology.

## **2. THEORETICAL BASIS**

The development of a value education model can be done through a professional education process. The education process can be used in the process of instilling values in the context of shaping the character of children. Characters can be owned by children if parents and teachers have integrity. Many experts say that the integrity of the process of value inculcation is loyalty to conscience and honesty to oneself so that it will shape character. Therefore, the core of the process of internalizing values in building integrity is an education process that is honest with oneself and others. The principle of honesty is the most important property that can be passed on to future generations of children. Value education not only emphasizes the importance of appearance, ability, talent, comfort or pleasure, work, home, car, toys, how many friends they have, or how much money they make, but honesty values are invaluable assets and can provide peace of life (Fajarini, 2014).

Therefore, individuals who have good values will have special characters that bring their lives and world better. The character brings determination in living a life full of challenges, full of high spirits and tireless to reach his goals. In the success stories of characters, they must have special values and characters in overcoming problems that exist in themselves (Fajarini, 2014).

Values and characters are very close together. Local cultural values and wisdom are at the core of the culture developed by the community (Efendi, 2014). With regard to noble values that can be studied from the community are the values contained in local wisdom in carrying out education in children. An important value that children have in relation to education in the family. The values in the family, society, and culture are what are then believed to be the most effective ways of instilling good character education in children. Various taboos that have been developed by the community, have functioned effectively as controlling all human activities related to the planting of good and bad

values. Everything that is of bad value to society will be a taboo activity to do. This is in order to keep good values always maintained, not obstructed by bad values (Efendi, 2014).

In some societies, they have values that are regarded as local wisdom derived from the values themselves which are internally cohesive. Values that are considered as local wisdom as wisdom or noble values contained in local cultural assets, in the form of traditions, *petitih*, and life motto, which really need to be preserved. Values that are considered as local wisdom are ideas, values, local views that are wise, full of wisdom, good value, embedded and followed by all members of the community (Priyatna, 2016).

Problems relating to the communities in the study location (Kelurahan Pahandut, Kota Palangka Raya), namely Urban communities from various areas around Palangkaraya, Banjarmasin, Samarinda, and other areas, are still largely ignoring their values, beliefs and culture. Yet as part of the community, they must be treated the same as other majority groups. Neglect means showing any difference, exclusion, restriction or privilege based on reasons such as race, color, language, religion or origin of pride, birth status or other social status, which have the purpose or influence to negate or impair recognition, enjoyment, fulfillment of all equal rights and freedoms of all people (Priyatna, 2016).

Facing globalization with all its impacts requires a variety of approaches to mobilize all the potential of a nation, including the values of the local wisdom of a society. Local cultural system is a large social capital, has grown and developed from generation to generation which until now has been strongly entrenched and rooted in society. Therefore, it is important to re-institutionalize the values of local wisdom, given its role in helping to save the next generation to always uphold good values, and leave bad values (Efendi, 2014).

The values of local wisdom are a form of wisdom that exists in social life in a place or region. The values of local wisdom are a system in the order of social life, politics, culture, economy, and the environment that lives in the midst of local communities. The values of local wisdom carry certain characteristics that are influenced by culture and customs in the process of inheritance to the children of the nation's generation. Cultural values indicate the prestige and existence of the owner community. Therefore, the framework used to understand cultural values in a particular community must also understand the perspectives, attitudes, and ideologies where the community is located. In this cultural values approach, strengthening social capital, such as socio-cultural institutions, local wisdom, and norms related to education becomes the main basis. The values of local wisdom in the local community, in the form of a set of rules, knowledge, and also the skills and values and ethics that govern the social order of the community that continues to live and develop from generation to generation (Manara and Ajeng, 2018).

The values of local wisdom are the wisdom or original knowledge of a community that comes from the noble values of cultural traditions to regulate the order of people's lives. Local wisdom values can also be defined as local cultural values that can be utilized to regulate the order of people's lives wisely or wisely. Seeing one characteristic of the values of local wisdom is having a high level of solidarity with the community and its environment (Manara and Ajeng, 2018).

A number of researchers have argued that true values of wisdom cannot be transferred, but through modeling and the availability of conducive education, wisdom can be developed as the character of students or children. The conceptions of the values of local wisdom passed down through generations through fairy tales, legends, and traditional customs are strategies for transforming values that are considered important for children to have. Learning materials must have a high meaning and relevance to the empowerment of their lives in real terms, based on the reality they face (Daniah, 2016).

The values of local wisdom are the embodiment of the implementation of articulation and manifestation as well as traditional forms of knowledge that are understood by humans or the community that interacts with the family environment and the surrounding nature (Muhaimin, 2018).

The values of local wisdom are formed as the cultural superiority of the local community and geographical conditions in the broadest sense. The values of local wisdom are cultural products of the past that deserve to be constantly held on to life. Although local value, but the value contained therein is considered to be very universal (Sartini, 2004).

Conceptually, the values of local and human wisdom rely on traditionally institutionalized values, methods and behaviors. good and right so that it can last in even institutionalized. Values that exist in customs are basically tested naturally and are necessarily of good value, because they are repetitive and reinforced social actions. If an action is not considered good by the community then it will not experience continuous reinforcement. Movement naturally occurs voluntarily because it is considered good or contains goodness. Bad custom will only occur if coercion occurs by the authorities. If so, it does not grow naturally but is forced (Sartini, 2004).

### **3. METHODOLOGY**

The method used in this research is qualitative research. The information used is phenomenology. This agreement was chosen, because the researchers wanted to discuss about society, following the process of formulating values for children as the next generation of the nation. The data collection method was conducted through participatory interviews and interviews with the community, religious leaders, traditional leaders, youth, mothers, village government bureaucracy, elementary school teachers, and children. Data that has been collected is triangulated by checking, checking, and cross checking. The selection process is carried out by researchers in the field, but the conclusion is still temporary. Conclusions become permanent when four steps of qualitative data analysis have been carried out, namely data collection, data reduction, data collection, and conclusion collection (Basrowi and Suwandi, 2008).

### **4. RESULTS AND DISCUSSION**

Various education values that are instilled by parents to children include the values of honesty, respect, loyalty, dignity, idealism, virtuous, obedience, responsibility, cooperation, courage, self-control, confidence, flexibility, hopefulness, love, love , compassion, tolerance, forgiveness (like to forgive), generosity, justice, humble, full of gratitude, humor, politeness, ideals, curiosity, enthusiasm, excellence, love others without selflessness and satisfaction of life, and many more .

The value education strategy that parents instill in children, not only through words that are repeated continuously, however, parents in the value education process always provide a good example to children through actions. A good example, more can be felt, understood and imitated by children, than only through the sound that comes out of the mouth of a parent.

The habit of children listening to music that is on their judges using handsfree devices (earphones) will also cause children to be difficult to call, hard to be advised, and hard to scold. They are more concerned with the melodious voice of their mobile phones rather than having to listen to the advice of parents. Therefore, parents prefer to use examples of actions and deeds when instilling value education in their children.

Various examples given by parents to children, for example, *first* when I wake up, children are taught how to pray after getting out of bed, how to make a bed, and how to clean themselves well before he worship, eat, study in the morning, prepare school supplies.

*Second*, when going to school. Parents give examples, by inviting children to shake hands, say hello when leaving the house, and remind to be careful on the road, remind to pray before studying at school, not to be naughty, respect to the teacher, do not cheat, do not play truant, and go home be on time, don't play after school.

*Third*, when the child comes home from school. Parents have given examples to say hello before entering the house, teaching to change clothes immediately, and resting before playing, or learning.

*Fourth*, when the child is eating. Values education that are exemplified and taught include: washing hands before eating, praying before eating, using the right hand, not eating while talking, not eating while standing or walking, not chewing food too hard, not throwing food, must not take too much, do not take food that is too far from the seat, may not sound when scooping food on a plate, prioritizing parents when taking food, fetching dishes and rice for parents, and so on.

*Fifth*, when the child is at home. Children are given an education on how to respect older people, how to shake hands properly, how to walk in front of people, how to respect others when a child rides a bicycle or riding a motorcycle, how to sit well in the living room.

*Sixth*, when there are guests. Children are given examples of values education about how to respect guests, how to serve drinks to guests, how to greet guests, how to ask about guests' health news, how to invite food to guests, and others.

*Seventh*, when they want to play. Children are given values education on how to say goodbye when they want to play, play not too far away, play not too long, choose a good playmate, do not smoke, do not make confusion when playing, do not fight, do not hurt friends, do not bully friends, do not bullying friends, setting good examples for friends, inviting friends who are familiar to play at home, inviting friends to try food purchased, entertaining friends who are sad, seeing friends who are sick.

*Eighth*, when children learn in the afternoon or evening. Parents give examples of value education starting from prayer before learning, learning focus, asking people who are considered to be able to help politely, eating and drinking not at the desk, not while playing mobile, not lying down, not in a dark place, using clothes polite and tidy, not while singing loudly, not while talking to others, not while watching television, not while joking.

*Ninth*, when going to sleep. Parents provide value education to children about how to pray before going to bed, wash their hands and feet before going to bed, brush their teeth before going to bed, drink enough water before going to sleep, not in a good position, using clean sleeping clothes, not yelling can disturb other people, not move much that can disturb other people's comfort, be challenged well, or tilt to the right side well.

*Tenth*, when shopping. Parents can instill value education to children by giving examples of good bargaining methods, how to choose good quality goods, how to pay well, how to communicate or joke with the seller, how to dress when shopping, do not lie when eating at a stall, always pay according to consumption, do not do damage to the property of others, is not arbitrary to the seller, and others.

*Eleventh*, during recreation. Parents give examples of value education to children, start how to pray before traveling, do not do damage at the tourist destination location, bring enough provisions for traveling, help friends who are traveling when friends have difficulties, do not commit immoral acts at tourist attractions, bring souvenirs for family and friends who don't go on tours and so on.

*Twelfth*, while attending a party. Parents give examples, how to dress when going to a party, how to say hello at the party, how to eat well, how to shake hands with people who have a passion, how to fill a guest book, how to congratulate people who are having an event, and the other.

*Thirteenth*, when attending a calamity event. Parents give examples of how to say condolences, not noisy / joking or laughing when in a disaster, do not use flashy and bright clothes.

The whole process of inculcating values from parents to children as described above if depicted in diagram form looks as follows.

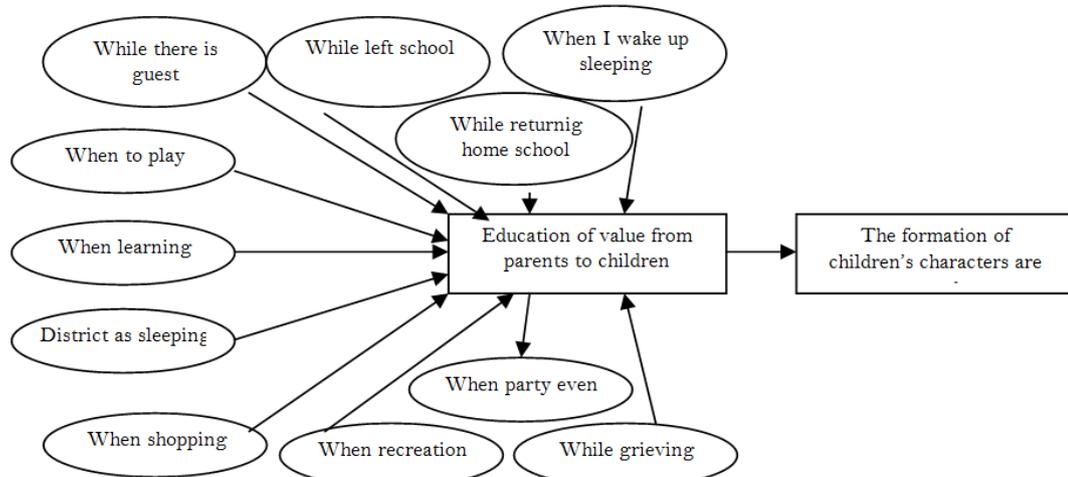


Figure-1. The Process of instilling value in children.

Source: Data processed.

The results of this study are in accordance with Daniah's opinion which states that, "Efforts to develop the values of local wisdom as a basis for character education will not be carried out properly without optimal community participation. The participation of various elements in the community in taking the initiative and becoming the organizer of the education program is a very valuable contribution, which needs attention and appreciation in the process of inculcating good-bad, right-wrong values "(Daniah, 2016).

This is also in accordance with Ghufronudin's findings; Zuber; & Demartoto who stated that, "Education of character values is a popular issue as a discourse for the improvement of the morals of a nation so it is important to be instilled in early childhood in relation to the period of growth and development and social relations of children. Values education as a character plays a role in realizing the creation of the golden generation of a nation while increasing the social competence of students to live in society. In supporting the achievement of the values and character education objectives, the value education competence of both parents and teachers plays a strategic role in the process of internalizing character values in students. Including comprehensive efforts by involving stakeholders in the process of character values education in order to be achieved optimally "(Ghufronudin *et al.*, 2017).

The results of this study also support the opinion of Prihanto and Haryono in Ghufronudin *et al.* (2017) explaining that, education of values is a local wisdom that becomes an alternative source of life wisdom values that contain wise ideas or behaviors that can be used as guidelines for daily activities in relation to family relations, neighbors and other people who live in the vicinity. Value education is a medium for character building for children both in families and in schools. The role of education of local wisdom values is critically changing and shaping global culture to be meaningful and in accordance with the social and cultural life of the people. Children who know and adopt the values of local wisdom earlier, will use it as an analysis in dissecting and separating foreign cultures. Representation of cultural values as one of the important practices in producing culture is a meaning produced and exchanged between members of the community.

Reading all the above research results, the results of this study are basically in line with the findings which say that, "Digging and re-instilling the values of local wisdom inherently through education is a movement back to the cultural values of the region itself as part of efforts to build national identity and as a kind of filter in selecting the influence of other cultures. The values of local wisdom necessitates a strategic function for the formation of national

character and identity. Education that cares for it will lead to the emergence of an independent attitude, full of initiative, polite and creative. Building character education in the family and school environment through local wisdom contains values that are relevant and useful for children. The education of character values based on local wisdom can be done by revitalizing the local culture. Optimal role of the community is needed in efforts to develop the values of local wisdom as a basis for character education as well as requiring understanding, understanding, awareness, cooperation, and participation of all elements of learning citizens "(Daniah, 2016).

Parents and teachers are the spearhead of value education that plays a very important role in building student character. For this reason, parents and teachers must be professional educators. Parents and teachers must be rich in heart. That is, parents and teachers must have a big soul, grace and patience in dealing with children, by doing the learning process to knock and touch their children. In addition, parents and teachers must also be able to teach by involving their hearts. If parents and teachers behave hard and be harsh, of course children will stay away. (Lukiati and Purwastuti, 2016).

There are at least six significance and functions of local wisdom values if put to good use. First, as a marker of the identity of a community. Second, the adhesive element (cohesive aspect) across citizens, across religions and across faiths. Third, the values of local wisdom are not coercive but rather an inner awareness. Fourth, the values of local wisdom give color to the togetherness of a community. Fifth, the ability of local wisdom to change the mindset and reciprocal relationships of individuals and groups and put it on a common ground. Sixth, the values of local wisdom can encourage the process of appreciation, participation as well as minimize factors that undermine community solidarity and integration (Lukiati and Purwastuti, 2016).

The results of this study are also in line with the opinion of Paulo Freire (Wagiran, 2012) which states that by being faced with concrete problems and situations faced, children will be increasingly challenged to respond critically. This is in line with Suwito's opinion (Wagiran, 2012) which states that the pillars of education of local wisdom values include (1) building educated people must be based on the recognition of human existence from the womb; (2) education must be based on truth and nobility, away from incorrect ways of thinking; (3) education must develop moral, spiritual (affective domain) domains not just cognitive and psychomotor domains; and (4) cultural and educational synergy need to be developed synergistically in education with character values.

The results of this study also corroborate the findings which say, "Education based on local wisdom values is education that teaches students to always be attached to the concrete situations they face. The values of local wisdom are the capital of forming noble character. The noble character is the character of the nation that always acts with full self-awareness and self-control. The foundation of the values of local wisdom is always centered on efforts to let go of lust, minimize desires, and adjust to the environment. The education of the values of local wisdom is a discourse of the grandeur of the moral system. Various forms of education on the values of local wisdom which are the supporting capacity for the better organization and development of education in the community for inculcating good-bad and right-wrong values "(Wagiran, 2012).

## **5. CONCLUSION**

Based on the results of data analysis and discussion it can be concluded that, parents have a very vital role for the educational process of children's character values. In addition, efforts to develop educational values will not be carried out properly without the participation of parents, teachers and the community optimally. The participation of various elements in the community in taking the initiative and becoming the organizer of the value education program is a very valuable contribution, which needs attention and appreciation.

Parents have the most time in educating their children in the family environment, so parents have the main role for the success of value education to their children. Therefore, parents as the party most responsible for the process of instilling value in children. Children as successors to parents, must have good-bad and right-wrong values and be able to apply good values in their environment.

Therefore, it is told to parents, to be more serious, more responsible, and harder in efforts to instill values to their children, so that children are not oppressed by technological developments in the 4.0 era.

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