The Continuity of the Implementation of Family Education in Building Good Character Traits in the High-Achieving

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ABSTRACT

Good character traits are not easy to bulid in a child. One way to build good character traits are through good education. But good education that is not sustainable also results in failure in realizing good character traits in a child. This study aims to analyze the continuity of family education in building honest and democratic character traits in the The high-achieving students. This type of research is qualitative with a multiple case research approach. The study was conducted on the families of high-achieving students, where these students performed not only academically and non-academically, but also had good morals. The focus of this research is the continuity of family education in building honest and democratic character traits in children. The results showed that the honest and democratic character traits that were successfully built in high-achieving students was the result of continuous education from an early age. Honest character trait is built on an ongoing basis through openness, supervision and trust in children. Whereas the democratic character trait is instilled continuously through controlled freedom.

Keywords: Family education, Good character, High achievement student

1. INTRODUCTION

Terma characters began to appear in the field of education at the end of the 18th century [1]. Character education was launched in Indonesia in 2010. It was again emphasized in the 2013 curriculum. However, the character has been inspired by past Indonesian national fighters. Bung Karno explained that the national character could be realized if there was independence. RA Kartini brought up in her great work that when it was dark, it emerged that it was clear that character would be owned by a nation if the nation would leave the darkness and live in the light of thoughts from human reason. Sutan Syahrir stated that a nation will continue to be underdeveloped if its inhabitants do not use reason in fostering life together with the community. For Muhammad Hatta, the character of a nation can only be built if people can use their thinking power and empower life together [2].

The characters come from the Greek "karasso" meaning blueprint, basic format. fingerprints as in fingerprints. In English terms, it means "to mark" (to mark), which is to mark one's actions. Then, in the 14th century, this term was widely used in French "caratere" and later entered into English as "character, and in Indonesian, it is termed" character. " [3]. Character is also defined as a distinctive differentiating mark (a sign that differentiates it from others) [4]. Meanwhile, in terminology, there are several opinions. Character is a quality or mental or moral strength, character or character seen in individual actions every day and is a special personality that differentiates it from other individuals [5]. Character is a basic value that is formed influenced by heredity and the environment, which builds a person's personality and differentiates him from others, and is manifested in attitudes and behavior in everyday life. [6] Character is a set of values internalized in a person's soul which becomes a reference for his thoughts, attitudes, and behavior and distinguishes him from others [7]. Character is a stable and special attitude, attached to a person which makes him act spontaneously without being influenced by circumstances [8]. The definition of character expressed by Amirullah Syarbini is in line with the meaning of

morals. Bafirman explained that in Arabic terms this character is similar to akhlak (the root word khuluk), which is "the character or habit of doing good things." [9]. besides, in Arabic, it is also termed Sajiyyah, thab'u which means character, character, or character [10]. According to Al-Ghazali, morals are traits that are deeply embedded in the soul that gives birth to actions automatically, without the need for thought and consideration. [11] Based on the above opinion, the character is a set of values that are strongly embedded in a person's soul which distinguishes him from other individuals, which gives rise to spontaneous actions, can be changed because it is influenced by heredity and the environment.

Character is important in life today. The rise of crime is an indication of a loss of character. Almost all the time, reports of immoral, immoral, and uncivilized acts are reported. This phenomenon sticks out in people's lives because the character has been neglected in life. The loss of character also results in discomfort in life. The goal of living together in society will also be difficult to achieve. There will be no love, harmony, help, cooperation in social life. In addition, the character of students is considered far from expectations. According to Azzet, as quoted by Tobrani, education in Indonesia has been less successful in shaping the nation's children with noble character [12]. Meanwhile, the character of a nation is an accumulation of individual characters in the nation. So it is so important to educate a good character in the nation's children.

Educating good character to students is an urgent need. In Indonesia, character education is given to every level of education from elementary to tertiary education. Especially in 2017, the character education discourse was revived by scholars, practitioners, and bureaucrats through Presidential Decree No. 87 of 2017 concerning strengthening character education that character education is no longer the only responsibility of the government, but also a shared responsibility between families, educational units and the community. [13]. Thus the family is also an institution to internalize positive characters in children through education in it, which is called family education.

This paper is based on research on the parents of outstanding students in the MTSN 6 Padang, who in fact are teenagers. This study aims to analyze the education carried out by parents in building children's character. However, education to cultivate good character is not only done to children when they are teenagers but must be nurtured from a phase in their previous life. Based on

this, the authors discuss the Continuity of Family Education Implementation in building good character in outstanding students at MTsN 6 Padang.

2. METHOD

This study uses a qualitative method with a case study approach. This research uses a case study approach because the researcher explores the depth of the program, process, activity, event, one or more individuals. Detailed information is collected using various data collection procedures over a continuous period [14]. In this study, family education will be explored in instilling honesty and democratic characters by parents in several families of outstanding students at MTsN 6 Padang. Thus, the appropriate approach to use in this research is the multiple case research approach. Data collection methods are interviews, observation and documentation. The data processing technique is data analysis by Miles and Huberman. This is done in 4 steps: data collection, data reduction, data presentation and conclusion drawing [15].

3. RESULTS AND DISCUSSION

MTsN students are children who are actually in their teens. Adolescence or known as adolescence is the transitional age between childhood and adulthood, which includes major changes in physical, cognitive, and psychosocial aspects. adolescence is seen as a stage of physical development towards physical maturity [16]. Meanwhile, puberty is a marker of the onset of this stage and is a process through which a person reaches sexual maturity and reproductive capacity [17]. Major changes in adolescents often cause adolescents to feel strange, experience confusion, and lack of confidence. From a social and psychological development perspective, adolescence is a time of "restructuring of consciousness." [18]. Adolescents experience irregularities in their consciousness so that they cannot function optimally. This disorder is gradually directed, rearranged so that there is a synergy of order. Sarlito explained that the period where a person's consciousness is not yet structured (entropy) towards a period where the consciousness is neatly arranged (negentropy) is called adolescence [19]. Thus, psychologically, adolescents experience instability and emotional shocks due to irregularity in their psychological elements.

With instability and emotional shock in adolescents, there will be possible difficulties faced by educators in instilling good character in adolescents. Good character,

including honesty and democracy, is not necessarily owned by a teenager. However, it is a continuous process of character education that is built since the previous development phase. Even in Islamic education, the educational process has been going on indirectly since the selection of a mate [20]. X1 is the son of the couple Mr. X1 and Mrs. X1. X1 is the seed of the meeting between Mr. X1 and Mrs. X1, who at that time experienced an introductory period that did not last long. As for the consideration of choosing a mate at that time was the *kafaah* of various things, including religion. Meanwhile, Mr. X6 and Mrs. X6 have been dating for a long time. Mrs. X6 and Mr. X6 have known each other since they attended MTI. After graduating from MTI, they plan together to go their separate ways. Mrs. X6 used to continue studying, while Mr. X6 previously worked directly by selling to make ends meet as well as preparing expenses for their wedding. A year after Mrs. X6 finished college, they got married. Mother shared that in determining her life partner, she had the principle that she knew well, had the same faith, and had a good religion.

After choosing a mate, the marriage is carried out. According to Muhammad Nur Abdul Hafizh Suwaid, the purpose of marriage is; a) Increase the quantity of the Muslims and give joy to the heart of the Prophet Muhammad, b) Maintain and get closer to Allah SWT, c) Build the Muslim generation, d) The survival of mankind [21]. One of the goals of marriage is to have offspring. With marriage, offspring will be born as the next generation. Islam even commands that women marry who are fertile. The pride of Islam with a large number of people is not unreasonable. It is hoped that generations of Islam will be able to strengthen Islam [22]. So parents are obliged to provide the child's right in the form of education to him. So that the Islamic generation is not weak.

Furthermore, in infancy the parents give a good name, X,s name means major, with the hope that X1 has priority in everything. X2's name means a peaceful country, with the hope that She can give peace to the country. Ibn Al-Qayyim explained that giving a good name is the right of the father. If there is a dispute between the two parents in giving the child's name, then the father has the right to determine the child's name. Giving a good name is very important because it affects the psychology and psychology of children [23].

Other things that parents need to remember at this time are: a) parents do not forget to pay zakat fitrah for their children; b) the child has inheritance rights; c)

deliver the good news of his birth; d) voicing the call to prayer in the baby boy's right ear and the sound of iqamah on the baby girl's left ear; e) 'aqiqah and f) give a good name [24]. These are things that are of concern and should be known by parents when the child is in infancy. The absence of parental knowledge about this, of course, will have a negative impact on children's development.

3.1. Honest Character

The character of honesty is an open attitude and harmony between what is thought, felt, said, and done [25]. The character of honesty can be developed in several ways. Juliana Batubara explained that the character of honesty can be built with habituation based on conditioning learning theory [26]. In one of the outstanding student families, namely the X1 family, honesty is instilled by building the closeness of parents to children. The closeness of X1's parents to their children can be shown by the open attitude of the parents. The concern of parents who have teenagers is when they are affected by bad associations. Parents worry that their child does not honestly explain where they are going or doing activities, who they are going with, and what they are doing. What can parents do to overcome these concerns? X1's parents explained that they developed a close relationship with their children. Honesty can begin with the closeness of parents to children so that children do not hesitate to share their problems since childhood. Parents are good listeners and then parents help solve their problems. Thus, the honesty of children is indirectly cultivated in children.

During childhood, parents still supervise the child, if the child goes to school. In early adolescence, parents if they have the time to keep sending their children to school. However, parents also realize that one day they have something to do, so parents still give the principle that all actions have consequences. If we do good things, then the consequences are good too. If we do something that is not good, it will be bad too. Achmad Mubarok explained that honesty and discipline in adolescence must be accompanied by rational reasons [27]. Parents of X1 think that today it is impossible for the child to be followed everywhere, so trust in the child needs to be given. Parents believe in giving trust to their children because the parents have built their previous closeness with the child. About the association of children, parents still provide supervision to children while still building trust. Jane Brooks explains that there are differences between past research and recent

research. Previous research has shown that parents monitor their children by observing and tracking where they are, what they do, who they are with and so on. However, a recent study explains that the warm and responsive attitude of parents to children makes children feel comfortable so that they are willing to share information with parents [28]. Thus the feeling of comfort and closeness of children to parents is a priority in the supervision carried out by parents towards adolescents. Teens will come clean to their parents, if parents have a good relationship and closeness with adolescents. Including in this case, related to adolescent development, Mr. X1 did not hesitate to tell him about important things related to adolescent development. X1 explained that before other people told him about adolescent development, his brother informed him about it first. According to him, in addition to building closeness with children, this is also to anticipate receiving information that tends to be negative if it is obtained from other people. The same thing was conveyed by Mr. X1.

There are also outstanding students who are taught honesty through managing the spending money given by their parents. Achmad Mubarok explained that honesty can be built together with discipline, one of which is the discipline in finance [29]. This happened in the case of the X2 family. X2's mother is grateful that to her knowledge, her son is honest. Mother X2 explained that her child had been trained to be honest in managing spending money since childhood. If given some money to shop, then more, their children put it back in the shopping box. Therefore, there is no opportunity for children to lie because the parents have fully surrendered it to their children. Parents have the view that children do not need to ask parents for money because parents are looking for a living, one of which is for their children, so children are invited to make money. how much is necessary according to their needs. If there is excess, the money is put back. Parents also explained that if the child often took money in the box provided and in large quantities, the money would run out quickly. X2's mother explained that X2 and his siblings were used to this. Besides parents teaching their children to be economical, parents also educate children, to be honest by giving trust to them. What have been done by parents X2 in line with the canteen model of honesty. The honesty canteen is a medium to internalize noble qualities in children from an early age and build a culture of shame for the younger generation if they are dishonest, with the uniqueness of the honesty canteen

which is self-service, there are no guards, who accept and calculate the change is oneself [30].

With what they have been accustomed to as a child, at the age of being a teenager and sitting at MTsN, parents are not even too worried if their child lives in a boarding house. With an honesty that has been nurtured since childhood, parents give confidence to their teenage children in relation to the activities their daughter does while occasionally monitoring their child's development via telephone because they are in a different city from their parents.

3.2. Democratic Character

Democratic values are "ways of thinking, behaving, and acting that value the rights and obligations of oneself and others." (Ministry of Education and Culture). In essence, a democratic character is related to the values held in achieving the goals of social life. According to Bernis, quoted by Muhammad Yaumi, democratic education is the inculcation of a learning process with the basic values of society [31]. The basic values of society are related to the values of the social way of life. Living in society should be based on the desire to jointly create a good life order. Openness and willingness to be positively and actively involved in society, mutual respect, and respect for differences [32].

The democratic character in the X1 family is built by providing exemplary and familiarizing children with democratic values, namely by providing controlled freedom. For example, related to technological advances including social and educational media such as Facebook, Twitter, What's App, and so on. Mr. X1 taught his son. Mr. X1 has the principle that children receive instruction, not from friends. Therefore, before children can teach from others, parents must immediately teach children. For example teaching the internet, registering on Facebook, Twitter, and so on, including teaching motorbikes. Mr. X1 explained that X1 had complained about why he didn't ride a motorbike, while some of his friends rode a motorbike. So Mr. X1 allows X1 to be motorized in a radius just close, not far away. However, every now and then, when going to school with a motorbike, X1 rides and his ashes are ridden. Mr. X1 also explained other reasons so that X1 received a lesson from him because he considered X1's character. According to Mr. X1, his son is easily stressed if he is not approached and helped. X1's parents provide Internet facilities at home using Telkom flash. X1 usually uses the internet to make

assignments in the living room so that it can be controlled by their parents

As a teenager, X1 has many plans for the future. Teens are able to think of a condition that is still a plan. Teenagers have been able to fantasize about something they want in the future. [33]. In terms of ideals, X1 wants to be involved in the field of public speaking. Mr. X1 suggested that he choose a science major, to facilitate access to courses in the social studies department. In addition, because X1 was born in England, he can register at the British embassy for school and can also become a citizen of the UK. There are various alternatives related to X1's future achievements, both from himself and his parents. Another thing, for example, is that Mr. X1 also hopes that X1 will study in Turkey, because his quality of education is currently considered good. X1 also has other alternatives for his future, he wants to work in banks or taxation. As for X1's efforts to achieve his big dream, he is taking courses such as English courses. When he is in high school, the English course he will take will be more focused on preparing to study abroad. In this case, it can be seen that Mr. X1 is a parent who is willing to listen to his child's opinion, wants to share and they respect each other

Parents adjust the education they provide according to the type of child. children are valued according to their uniqueness. In doing its job, X1 always wants the results to be perfect. He wanted his job to be perfect. Abi explained that for his son the task had to be completed. Mr. X1 explained that X1 was a kind of a perfectionist. If there is a task, the task must be perfect, even though he can't, but he wants to be able to. Mr. X1 was forced to help him and he happened to be able to help his son. In line with that, X1 also explained that during the first and second grade, he did homework until evening, sometimes asking his father for help because he found difficulties in doing his assignment. Mr. X1 also explained that before grade 9, before tutoring, he helped his son with homework. Mr. X1 continued that when he was in grade 7 and 8, he could still teach his children at home. However, in grade 3, he and his wife decided to enroll their child in the course because they were worried that their child would lag behind other friends in understanding their lessons. Abdul Kadir in his book The Secret of Child Personality Types explains the importance of educating children by adjusting them to personality types. He explained that among the personality types of these children are sanguine, choleric, melancholy and phlegmatic. Education carried out for sanguinis children will be different from education for children with sanguinis types. Education for children with choleric personality types is different from education for children who are phlegmatic [34].

Mr. X1 and Mrs. X1 are always open and open discussion spaces for their children. Mr. X1 and his wife wanted to listen to their children's complaints, then looked for solutions. X1 explained that they as a family often get together and take turns telling stories about their problems and finding solutions. X1 also admitted that at home he was always encouraged to open up and tell stories. Mr. X1 also explained that he and his wife always try to listen to their children's complaints first, then find a solution. X1 also always stayed away from what his parents forbade him to do. X1 explained that his father often gave advice. Sometimes the advice was repeatedly conveyed to him. X1 also explained that his heart was always touched when he listened to his brother's advice. In addition, his father also often told stories of his past which was full of challenges and obstacles. X1 views that when you speak, your speech immediately sinks into the soul. Her father also often tells about her past life which was full of challenges. Mr. X1 often talks about his past life. Mr. X1 told me that his parents had died when he was little. After that, he was selling. It turned out that he could study S2 and S3 in England.

X1's parents also apply democratic values in developing their children's interests and talents. One form of democracy in education for children is that children are valued according to their uniqueness [35]. So that each child is developed according to his circumstances. Every child has different interests and talents. Mr. X1 explained that when he recited the Koran at the mosque, the TPA teacher informed him that X1's ability in recitation could be trained. Likewise with the call to prayer. X1 can follow the rhythm being taught. X1 once a week recitation practice at the mosque. Sometimes he was taken to ustadz's house to study the Koran. In addition, Father also often includes his children in competitions. But it is commonplace, in a race, there are those who win and there are losers. If X1 doesn't work, then parents cheer and motivate it. What is important, according to their parents, is that children are trained to dare to appear in public and improve their abilities. Abi explained that although X1 also did not win recitation, he was still asked to appear if there was an event at school. X1's father also explained that X1 had often been invited to appear since childhood. X1 also likes singing. Due to his singing talent, his parents

often asked him to appear at parties. Abi explained that X1 could follow the beat.

The same was done by Parent X2. Ibu X2 explained that when she was in kindergarten, X2 could read the Koran. X2 is talented in almost every field. The mother explained that when kindergarten her child was selected to be a gifted child at the sub-district level. When in elementary school, whatever the competition, he participated such as MTQ, speeches, poetry, chess, and so on. He could win a chess competition at the district level, even though he did not attend training. After graduating from elementary school in his village, X6 lived with his uncle (mother's sister) in Padang. Uncle X6, Uncle X6 said that he saw good potential in X6. X6 received kindergarten education for 2 years. The first year he graduated from kindergarten, but because he wasn't old enough, he studied in kindergarten once again. When in kindergarten in the second year, he helped the teacher teach. When in elementary school, the teacher was once given an assignment to make 5 questions and their answers. X6 instead made 50 questions and their answers. However, he also had a math Olympiad, but it was not successful. Unfortunately for his uncle, the problem was not his mathematical ability, but because he did not understand the problem in English. Therefore, now he has a course in English. Based on this, the family really regrets if they do not facilitate X6 to develop its potential. So X6's uncle suggested that X6's parents send X6 to Padang. The assumption is, if studies in the city, X6 can develop following the advancement of science and technology today. Finally, MTsN Model Padang was chosen as the X6 place to go to school. When MTsN X2 was always chosen by teachers to participate in mathematics, social studies, physics, English, and Science olympiads. This means that here parents give children rights by providing them with a good education, as well as developing their interests and talents. as explained that one form of democracy in education for children is that children are respected according to their uniqueness. So that each child is developed according to his circumstances. Every child has different interests and talents.

In addition, the X6 family has a routine habit of gathering with family members after evening prayers in the congregation. As for the materials given by Mrs. X6, she was afraid and happy news to her children. Mother X6 gave an example of the fearful news that was conveyed to her child. He explained that 1000 years on earth equals one day in hell. Thus this child is afraid to leave a prayer. If you leave one prayer, then 1 day in

hell. 1 day in hell is equal to 1000 years in the world. The good news is that if we want to enter heaven, we must be good children, pray diligently and fast. Mother X6 also gave an explanation according to her child's development. As with her little child who asked to play a car with a remote, Ibu X6 explained what she wanted and that in heaven, what she imagined could be in front of us, including a car using a remote. The time spent gathering with family members lasts only about 5 minutes. Mrs. X6 explained that if the time is long and there are many things that are conveyed, then what is conveyed may not necessarily be digested by the child. . In this case, it can be seen that this family has accustomed to a democratic character through meetings that are held regularly. Some are talking, some are listening, they are discussing each other, respecting each other, appreciating and cherishing. Parents also treat the same thing to their children, none of their children do attend the meeting. Children also get the same rights in the form of education from their parents. Democracy is a way of thinking, behaving, and acting that values the same rights and obligations of himself, according to the proportion and position [45]. In his position as a child, he has the same rights and obligations to attend the meeting.

X6's mother also explained that she does not really punish children if there are mistakes. For example, Mrs. X6 delivered her advice starting with the pretext that for example, she had a new lesson and so on. In this case, it is seen that X6's mother delivers directions in soft language and does not address the problem directly. This also means that Mother X6 values her child as a person who also has feelings. Mother X6 provided input but still respected her child. Democracy is also characterized by values, ethics, and civilization that respect human dignity [46].

4. CONCLUSION

Based on the results and discussion of this research, it can be concluded that in building the character of honesty, parents of outstanding students at MTsN 6 Padang build closeness with children, by often listening to children's complaints. Furthermore, parents conduct supervision and conduct supervision while giving confidence to children.

The democratic character can be built by providing examples and experiences to children about democratic attitudes. Exemplary is given by providing children's rights. Children are given the right to develop their interests and talents. Children are given the right to

obtain education from their parents such as advice, children are given experiences to be able to respect and respect each other. Children are given the freedom to express their feelings, parents are willing to listen to children's complaints. Children are given the freedom to choose their dreams while being positive, parents support them, provide other alternatives related to ideals by explaining considerations.

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