The Character of Early Aged Children Development Based on The Value of Minangkabau Culture

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**The Character of Early Aged Children Development Based on
The Value of Minangkabau Culture**

*An Action Research through Holistic Integrative Approach
at Kindergarten Lillah in Padang City*

Abstract.

This research develops a model of the early aged children's character development based on the values of Minangkabau culture, such as (1) religious, (2) responsibility, (3) honesty, (4) shame, and (5) manners. The Holistic Integrative Approach was employed in this research. This study has been conducted in two cycles. Furthermore, this research is an action research. to develop the early age children values of Minangkabau culture. Moreover, the research focuses on the development aspect of knowing, feeling and action. The three of them have been manifested in the results which is shown in the cycle 1, the early age children values have been increased compared to the pre-assessment stage. Moreover, the result shows that the early age children values also have been increased in the cycle 2. Hence, the results of this research found that the early age children Minangkabau culture values have been improved after their participation in the Holistic Integrative Approach based on the Minangkabau culture values. Finally, some limitations and future research have been discussed.

Keywords: developing character, culture value, Minangkabau, early age children, Holistic Integrative Approach.

Introduction

Character development is an important part of human life because a person's success will be determined by the character it has. It is a deliberate attempt to develop good qualities, to embody the noble qualities, the core of good values for early age. The purpose of developing the character of early age is to develop personality, good identity as a child's self-identity to be tough to face various challenges.

In addition, the development of character for the early age children is an habituation development of the children, either as an individual or as part of the society as a whole. The development of character-based Minangkabau culture for early age is a deliberate that attempt to teach good qualities, by reading Minangkabau stories to children. It is very important for children to know the values of character-based Minangkabau culture, such as religious, responsibility, honesty, shame, and courtesy. Character development is very important for early age children in accordance with the objectives of the national education, such as creating noble citizenship and well expected identity. Character refers to a person's personality. It includes; intelligence, temperament, skills, morals, attitudes of action. Moreover, a character has been formed from a combination of innate traits and environmental influences. The character of Minangkabau has been shown by religious character, honesty, shame, manners, in line, in interacting with others. In addition, in Minangkabau society these cultural values are customs that function to regulate one's behavior in interacting with others by using Minangkabau language.

Culture transformation is a problem that occurred in West Sumatra, Abdullah and Marajo, et.al (2001:87) states that strategy failure in learning in West Sumatera is that people more focus on cognitive aspect than on the development of values, hence, as a result most of the Minangkabau people lost their identity (2001:87). Furthermore, Azra expressed his concerns about the observance of the Islamic religion and infiltration of foreign culture (20 January 2010). This situation might be a serious problem if not immediately addressed, then the culture and custom that should be maintained will be lost.

Stavrou (2015: 533) states that learning activities that use repetitive folklore can provide the power of memory, logic, genuine cultural traditions as an important tool in transferring the cultural values. James, Powell & Lin (2014: 118-119) stated that character development in children aged 3 to 6 years of sharing behavior formed on a micro scale within the family and macro in the school environment, so that, it is entrenched for children. It would be better if the child is not isolated from the environment. Aristoteles states that neuroscience contributes to character development through moral habituation of virtues and moral characters, and repetition, consistence of moral behavior, is more important to elicit children behavior, Han, (2016:4). Meifang Zang in Ellin Greene,(1996: 38) through his research reveals that the traditional story

of ancient tales of natives land contributes to the education of values of Chines and character development. Moreover, Sulistyarini in concluding the folklore as a *budi pekerti* education.

Based on the results of empirical study and interview with principals and teachers, the teachers who will teach the values of Minangkabau culture mostly unfamiliar with the Minangkabau culture. In fact, they are key persons in establishing and transfering the cultural values to their students. Therefore, the researcher argues that study on this issue is still needed. Hence, the researcher conducts a study which is entitled with "Development of Character-Based on Minangkabau Culture Values, through Holistic Integrative approach at Lillah Kindergarten in Padang City.

Based on the conditions above, the author has formulated the following research objectives: 1 Describing the result of the improvement of children character development after the action of character development based on Minangkabau cultural values through Holistic Integrative approach, at Lillah kindergarten in Padang City. 2 Describing the character values that can be improved through the Holistic Integrative approach at Lillah Kindergarten in Padang City.

Literature Review

The character has been defined as a special sign which is intended primarily for a set of qualities that distinguish an individual from others(Drier and Estlund 2011: 2). Character is also called as the moral quality that leads a person in making a decision that is relevant to moral values, Wyne and Walberg, 1984 in Misbach (2005:9). On the other hand, Lickona (2004: 4) also states that character is a person behave correctly, and character is having the right stuff.

While Emerson evaluates that the character is higher than the cognitive capability, so that the stability of person's life depends on the character in, Lickona, (2004: 4). Aristoteles argues that a good character refers to doing a right thing which is related to themselves or others. (Lickona: 2002: 21). Komarnicki states that character is a unique trait of individual habit which is different with others. Hence, it is related to individual quality and reputation ((2005: 7) Belferik and Prayitno (2010: 38) state that the character is relatively stable in the individuals as the basis of the behavioral appearance, standard of value and high norms (2010). Moreover,

based on the statement above, the author argues that the character is a personality, which includes intelligence, temperament, skills, moral, action and attitude that formed from a combination of innate traits, environmental effects and habituation which causes an individual is different from others.

Character development is a process which is done by educators to develop personality functions on the physical and psychological aspects. It is characterized by several factors. Berkowitz (2002) states that there are three things that characterize the development of a child's character (1) the beginning of emphaty, (2) the development of a person's concept and (3) the formation of the attachment bond where all of these things begin when the child is one year old.

In contrast to Berkowitz, Hoffman in Damon, (1988: 50) stated that the character has been developed long before the child is born.It started when the baby was still in the womb of his mother. This means that parents built an emotional bond with the fetus while still in the womb fetus. Hence, this is a critical period for the development of character Damon (1988: 50). The emotional bond between the fetus and the mother is one of the factors that determine the character of the genetic factor. There are several stages of development of the beginning of empathy, (1) occurring in the first year of life, (2) beginning in the second month, and when the child first crying.

The other components of character, such as understanding the perspective taking, moral reasoning, shame, cooperation and understanding others that should have been introduced at the early age of children (Berkowitz, 2012). Accordingly, those character components will develop the children as the moral agents. This statement has been reinforced by Jamaris who found that children in 4-5 / 6 years old are in the initiative vs. guilt phase. Characteristic of a –four- year child is already able to control his/her own behavior. Fear and anxiety begin to develop and this phase will continue until the age of 5 years. The children desire to lie also begin to appear at 4 up to 5 years old, but they also afraid to do so. Furthermore, at the age of 5/6 years the children are able to distinguish the right and wrong behavior. At this age the child is also very assertive and often behaves like a boss in dominating the situation but he/she can accept the situation, (Jamaris, 2003: 53).

In the family environment, parents play an important role in the character development of the children. For example, parental attitudes, consistency of parents, response to children, are the role model for children. All aspects of the character and other factors give the impression to children. The main benefits of children's character development are to develop children's self-identity, being proud of their culture and appreciate other cultures. Cultural values can be developed through various activities, such as storytelling. For instance, in the process of learning in the kindergarten. Character development will also be developed through the Holistic Integrative approach.

The cultural values in the story were explored through storytelling. Children elaborate their language and experience, so that values of storytelling can be internalized. The children will empathize with the characters in the story and they will learn about perspective taking. Hence, the children can make a decision about good values that can be manifested in their attitude when they are interacting with others. This is in line with Ryan and Lickona (2004: 13-14) who state that character of education is the cultivation of values, while, moral can be divided into three components: (1) moral knowledge (knowing), (2) moral feeling, and (3) moral action.

The first moral knowledge includes moral values. Moral knowledge also includes moral reasoning and it is a cognitive strategy for making decisions in a systematic way, consisting of moral awareness, perspective determination, moral thinking, decision making and personal knowledge. Second, the moral feeling is also called as the emotional side of the character that is very important in children character development. The moral feeling has four components, including conscience, self-esteem, empathy, and loves the good things.Third, component is moral action. It is the affective side or emotional side of morality. Moral action is mobilized by the will which moves morale to action. People who have a good character as stated by Bennet, show their honest, faithful, often acting consciously without thinking in determining the right choice. They do good deeds because the power of habit already becomes part of him, Ryan and Lickona, (Ryan and Lickona, 2004: 13-14).

Character is also influenced by the child' nature and nurture factors. It means that the nature factors have been transferred from parents and the nurture factors are influenced by the environment. Hence, environmental factors such as education and parenting also affect a person's character. Comfortable and fun experience while the children with their parents, will create

channels for the development of children's character. Accordingly, as the Minangkabau proverbs "*ketek taranja-ranja, alah gadang tarubah tidak*", some attitudes that have become the habit in the early age ,will be difficult to change. Therefore, an intervention in character development by using holistic integrative approach can be achieved by story telling of Minangkabau cultlure.

Minangkabau Cultural Values

Value is defined as everything from an eternal idea to behavioral action. Value refers to the criteria for determining the level of goodness, art, or beauty (Rokeah in Huit, 2004: 1). Value is a term which is used to determine goodness. Value is an important part of the attribute of individual, others or an idea (Saldana, 2000: 85).Value is something priceless, noble, and desirable that considered important by a society needs to be introduced to the child. These values will lead individuals to perform their duties, such as honesty, truth, kindness, modesty, beauty, simplicity and so on. Value is neither caught nor taught, it is learned implies that the material values are internalized through the learning process.

The cultural value of a nation is the highest level in the ideal culture which is included in the abstract layer. At this level, ideas have been processed by human and conceptualized to people's lives. Chun, Marin defines cultural as the behavioral patterns of all products from certain groups of people that passed down from one generation to the next (Santrok, 2008: 170). Minangkabau custom is a system that regulates the behavior as the local customs which regulates the interaction of the members of society, as the whole system of Islamic and complimentary. Like the *"union of water and oil in milk"*, (Abdullah, 1966: 1-3). In the social life, the Minangkabau people are always regulated by customs (Idrus, 1997:14). Nasroen, (1971: 85) stated that the function of customs is the real role maker in the social life

Furthermore, Darwis states that Minangkabau customs manage people life by *Kato-kato* (1965: 13), which means that Minangkabau custom is a regulation of people life and it is judged by the attitude and actions of human beings in the society. Customs require perfect livelihoods by having (1) religion, (2) customs, (3) knowledge. Most of Minangkabau's people practice Islam as their religion. They are also regulated by customs that have prevailed from generation to generation. In addition, the primary source of knowledge is the natural science "*alam takambang jadi guru*". It is used as a guideline of everyday life in socializing and interacting in society.

Based on the previous studies above, it can be synthesized that the Minangkabau cultural values are based on the "Islamic religion' which is based on "*raso dan pareso, sasuai jo alua dan kapantasan*. Accordingly, it has four dimensions, including value to God, value to themself, value to human relations, and value to the environment. Furthermore, this study has been focused on five cultural values in the development of children's character, including: religious, responsibility, honesty, shame and manners.

Religious Value

Religious is the child's personality regarded to the faith, devotion, worship, to the God. It is expressed by the following statement *"adat basandi syara', syara' basandi kitabullah"*, "*laka dan dulang dalam lubuak, pandan baduri malendo jalan akal hilang pikiran tatumbuak, berserah diri kepada Allah"*. Ultimately, all activities will be depending on Allah willingness.

Responsibility

Responsibility is an attitude of the child who is aware of the obligation to carry every activity seriously, being able to take a risk, responsible, being able to do self-evaluation, being able to determine right or wrong and have a willingness to make a correction for his/herself-errors. Responsibility in Minangkabau language can be described with the phrase "*kaluak paku kacang balimbiang, pucuaknyo lenggang lenggangkan, dibao kasaruaso, anak dipangku kamanakan dibimbiang urang kampuang petenggangkan, jago nagari jan binaso"*. *"Adat badunsanak dun sanak patahankan, adaik bakampuang, kampuang patahankan, adaik basuku suku dipatahankan, adaik banagari, nagari patahankan"*.

Honesty

Honesty is the attitude of a child who saying the truth, not treacherous, free from deceit, and marking with integrity. Honesty is a noble character, hence, an honest child who can be trusted. The Minang kabau proverb states it as" *Bak batuang tumbuah, luruih. Kamudiak saantak galah, ka hilie sarangkuah dayuang, sakato lahie jo batin, sasuai muluik jo hati"*.

Shame

Shame is the ability of children to learn to control their lust desire. Shame is the attitude towards him/herself. Hence, a person with shame value will not do a contemptible or wrong attitude. A child with shame value to do wrong action is a noble child in God, human and himself perspective. In Minangkabau proverb, shame value has been expressed as followed, "*manaruah malu jo sopan, manjauhi sumbang jo salah. Malu indak dapek dibagi". Gugur papaya karena binalu, tumbuh serumpun ditepi tebat, kalau habis rasa dan malu, bagaikan kayu longgar pengikat". "Kok tanah sabingkah alah bamilik, kok rumpuik nan salai alah bapunyo, malu nan alun babagi"*

Manners.

Manners are good*'budi pekerti' and* the code of conduct which is shown in the culture of society. Manners is specific and will be different for differrent culture . For example, in Minangkabau culture manners will be explained as this proverb, *"Mamacik taratik jo sopan, tahu mamakai baso basi, tahu diereng jo gendeng, mamakai raso jo pareso, muluik manih baso katuju, kato baik kucindam murah, baso baik gulo dibibia. Indak kuriak salain gundi, indak nan sirah salain sago". "Pucuak pauh gadang tajelo, panjuluak bungo galundi, nak jauh silang sangketo, pahaluih baso jo basi".*

Research Method

This research is an action research by using Mixed Methods approach. Moreover, this study used Kemmis and Taggart model, which is modified by Jamaris. This model consists of four stages, including planning, the implementation of action, observation and reflection. This study was conducted at Lillah kindergarten in Padang City, while, the participant of this research was 13 kindergarten's students.

Data collection techniques in this research are using tests, observations, field notes, interviews and documentation. Pre/post test to assess of knowledge aspect the trait character of children have been obtained through test and feeling aspect the trait the trait character. Pre/ post tests include open-ended question design to elicit student understanding trait character. Knowing, feeling, an action the trait character based on Minangkabau value culture include (1) religious, (2) responsibility, (3) shame, (4) Honesty, (5) manners. To capture shift sudent character based on Minangkabau culture over the course of holistic integratif curriculum approach, I use

instrument design my self. For example one statement from question were total 5 statemen, wich included a 4 point Likert scala (e.g.1= never, 2= seldom, 3= generally, 4= concistenly. Data of children acting the trait character have been collected by observation which is using observation guidance and include with the rubrics.

Pre /post tests (primarily) to assessed the trait character with aspect knowing, feeling and acting child based on Minangkabau value culture. Interviews I conducted semi structure pre /post intervention with students were audio and videotaped for accuracy and later transcribed. Data analysis followed a multi-step process; quantitative and qualitive data were analiyzed separatelyand the examined for triangulation purposes. Pre/ post tes data were analyzed using a rubric and this study developed inter rater reliability 0,975 and validity > 0.553.

Qualitative method has been used to implement the character development of children based cultural value of Minangkabau. Hence, this study employed interview method to collect the data. Interview's data were first transcribed and   organized by data source. Next data was described with several of coding. The first coding involved looking for knowing the trait character, and feeling the trait character. For subsequent passes of data coding, sub codes were created from the literature from Saldana model.(Saldana, 2010: 89). Then for acting the trait of the character with use the observation.

Finally, to obtain the complete data, this study has used interview with teachers and principals as the participants and also by using documentation studies. This study employed descriptive analysis which refers to Miles and Huberman model. This model consists of 1) data reduction, 2) data presentation. (3) Make verification or conclusion after that analysis to get conclusion.

Quantitative data analysis has been employed by using descriptive statistic.The descriptive statistic mesures the increasing of character development of children based on Minangkabau cultural values. Therefore, this study deployed pre and post assessment. Finally, to see the improvement of research results that have been done, this study visualized it in tables and graphs.

Research Procedures

There are several stages in this research. Firstly, this study conducted initial observation, assessment and   reflection. Preliminary observation has been used to build a picture of the situation and condition at the site of the research. The data that have been collected, including the background of the child as well as the teacher's ideas on the activities to be carried out. Furthermore, to collect program's and curriculum's data that are implemented in the school, this study employed the document analysis. This stage has been followed by interviews with classroom teachers on the learning process that has been done in the class. Moreover, preliminary assessments were undertaken to measure the early age character development prior to action interventions. Reflection is to determine the level of development of the child's early character and reveal the need for research.

Secondly, Creating a holistic integrative approach to learning. This approach is a learning method which integrates some aspects of the children development in one learning subject with several interdiciplinary subjects (Fogarty, 1991; iv). This holistic approach is also namely as thematic approach (Fogarty, 1991; 53). According to Dick and Carry (1985; 31), there are several components of learning instructional which to be prepared for   learning process, including lesson plan (RKM/RKH), learning objectives, contents, theme and sub theme, learning strategy, media, and learning evaluation.

Thematic approach is an approach which employs a theme as the centre of learning activity. The story of Minangkabau culture values will be integrated to language development program by using a specific theme. After the story telling, children's cognitive will be stimulated by recall process. For example, by using some questions and then the children can implement these values in their life.

Research finding

According to the data analysis, there is an increase in the character of children based on Minangkabau cultural values. This research has found that the improvement of character development occurred in the study. There were 13 students who participated in the pre-test and post-test. Moreover, based on the scores, it can be explained that the increase of children character from the pre-assessment to the cycle I was 7% and it was increased 18% from cycle I to cycle II, so, it can be concluded that the increase of children characters from the initial to the

cycle II was 25% (see Table 1). Thus, the intervention has an impact on the development of children's characters. The character development is manisfested in the (1) religious, (2) responsibility, (3) honesty, (4) shame and (5) manners character.

Table 1here

The implemention of action research in this study has shown the increasing of children character development.

Table 2 here

Based on Table 2 above, the average values of Minangkabau cultural character has been increased substantially. For example, the value of the religious character in the pre test was 61,70 and it was increased to 86,86 in the post-test. Accordingly, it had been increased by 25.16 %. The responsibility character value at the pre test and post test are between 60.90 to 87.39. Hence, it increased 26.50%. The honesty character value at the pre test was 61.92 and it was increased to 86.77 in the post-test. The shame character value was also increased by 27.56%. Furthermore, the manner character was increased 26, 28%. Hence, it can be concluded that the development of the overall children's character values have been increased, so that, the actions that have been taken by the school are effectively influencing the learning process.

The character development in early age is indicated by the attitudes and behaviors that the children perform during the intervention through actions that can be seen from the progress of children development. The aspects which are developed in this research include the aspect of knowing, feelings and actions which were manifested in the children's characters, including (1) religious, (2) responsibility, (3) honesty, (4) shame, (5)) manners.

This study found several results as follows: On the religious character of children, they have been encouraged to say *tayyibah* (polite) sentence/words, They have been motivated to worship God (s) without being forced. Furthermore, the child shows the responsibility after doing the playing activities, such as tidying up the room again. Moreover, the child's honest character has been minivestated in the trustworthiness when they made a promise. Finally, in the shame character, the child can show the attitude that avoids the unpleasant actions which cause feelings of shame. For instance, the students will not open their hijab in the class.

Referring to the activities above, it can be concluded that the character of the child can be improved through the intervention of reading traditional Minangkabau storytelling. In addition, it can be explained as follows: reading the story to the child is a method that can be used in the character development. This s can be done by giving questions to the child after the story reading process. The children's cognitive recall processes were stimulated by question and story character roleplay and feedback to the children. Questioning methods and discussion of story are useful in the children's knowledge development and understanding the story. There are several steps that can be taken so that children can understand the story, including: (1) paraphrase of selected stories, (2) read stories to children, (3) childrens' question (4) guiding the children in discussions to find the values in the story, (5) giving an opportunity to express in the child's own language, (6) giving questions about her/his feelings, to the characters in the story, (7) showing by her/his actions.

According to Vygotsky, historical social theory may emphasize the importance of social environment in the children development (Salkind, 2009; 284-290). Moreover, based on social historic theory which concerns with thesocial interaction especially in the dialogue between children and adults is a better way to tranfer norms, customs, cultural philosophy from one generation to the next. The storytelling method which has been used in the development of the child's character, is a better way to transfer the genuine norms, customs which relate to the cultural values in the traditional Minangkabau story. This

finding is in line with Seonju Ko (2017;39) who asserted that the effect of role play based on picture books on pro-social behavior and the strength of story telling and related to children character's development.

Meanwhile, according to Piaget, (Jamaris, 2010: 39), the two up to seven years old children are in the phase of pre operational concrete where the children do not think operatively but they are in the process of thinking which is done by internalizing. Story telling can be linked in drawing, coloring activities and performing role playing concepts. The children will learn through stories which are poured in various related activities, in order to improve the children's understanding. Hence, this activity can improve children understanding the value of story. Experiences that occurred in the early age are embeded in human characters, even they become adults, and it is difficult to eliminate them. The impression that obtained when they are in the early age is also determined the destiny and happiness of the children's life in the future. This fact is clear about how important the role of teachers and parents in the development of children's characters.

Conclusion

This research is focused on the development of early age character based on Minangkabau cultural values through the Integrative Holistic Approach at the kindergarten. We concluded that story telling about Minangkabau culture can improve the character development of children. Specifically, this research has successfully addressed the research problem as follows:

1. Character-based development of Minangkabau cultural values that has been implemented at Lillah Kindergarten in Padang City through holistic integrative approach can improve the development of children's character, including the development of knowing, feeling, and action aspect. Hence, they can be manifested through religious, responsible, honest, shame and manners character. In addition, when the children knew their culture it will affect their character and it might make them will appreciate their culture and others.

2. This study found that not all children who achieved consistent results are considered a fairness. Achievement of the goals has not only seen from the results but also from the process.

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Table 1: The development of Children Character.

Criterion	Assessment Score			
Score	Pre-Assessment	Cycle I	Cycle II	
%	62	69	87	-
Increasing Score		7%		18%
Total				25 %

Table 2. Differentiation of Character Development Based on Minangkabau Cultural Values

Character with Minangkabau Culture values	Rate Scor Pre test	Rate Scor Post test	Development Character	Category
Religious	61.70	86.86	25.16	*Good*
responsibility	60.90	87.39	26.50	*Good*
Honesty	61.92	86.77	24.85	*Minimal*
Shame	60.90	88.46	27.56	*Very Good*
Manner	61.75	88.03	26.28	*Good*