

The Values of Honesty and Discipline in Character Education for Early Childhood

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Abstract

If character formation is already wrong, it will have an impact on the character of children in the future. Character education is a system of instilling character values that includes knowledge components. This research aims to find out how the value of honesty and discipline in character education for early childhood according to Ki Hajar Dewantara. The type of research used is library research. This research is conducted by a series of collecting, processing and analyzing data taken from written literature, so that it is clear about the values of honesty and discipline in early childhood according to Ki Hajar Dewantara. The results of the study The values of honesty and discipline in character education for early childhood according to Ki Hajar Dewantara are three pillars, namely Ing ngarso sung tuladha, Ing madya mangun karsa and Tut wuri handayani. From these three mottos, there are values of honesty and discipline in it, namely: Responsibility, being kind, trustworthy, fostering order, keeping promises, always telling the truth, fostering an obedient attitude, always on time, and independent.

Keywords: *Character Education, Values of Honesty, Discipline, Ki Hajar Dewantara*

Introduction

Education is the main factor in shaping the human person in accordance with the prevailing norms or values. (Tuasalamony et al., 2020). Ki Hadjar Dewantara stated that education is an effort to advance the character, mind, and body of children to be in harmony with nature and society. (Musanna, 2017). Therefore, the behavior and attitudes among the young generation of Indonesia, especially students, need to be continuously strengthened so that they can give birth to a reliable and moral young generation and have a strong character. As it is known that currently character education is needed to help overcome various moral problems that often occur among the younger generation of Indonesia.

Character education is a system of instilling character values to school residents which includes the components of knowledge, awareness or willingness, and action to implement these values, both towards God Almighty (YME), self, fellow environment, and nationality so that they become insan kamil humans. (Omeri, 2015). The strength of character will form by itself if there is support and encouragement from the surrounding environment.

The role of family, school, and community is very dominant in supporting and building character strength. (Subianto, 2013). Character cannot be inherited, it must be built and developed consciously, day by day through a process that is not instantaneous. Character is not something innate from birth that cannot be changed anymore like fingerprints.

Character is synonymous with personality, Personality is a characteristic, characteristic, or distinctive trait of a person that comes from the formation received by the environment. Good or bad human character is innate from birth. If innate is good, humans will have good character. On the other hand, a person's character can be built or strived for. So that character education is more meaningful to bring people to have better character. (Samami & Hariyanto, 2012). Character is also synonymous with morals, Akhlak is a state of the soul which causes actions to emerge without deep thought or consideration. (Indrawan, 2016). This definition is also in line with Imam Al-Ghazali who said that character is a state of nature embedded in the soul from which actions arise easily, without requiring thought and consideration. (Puspawati, 2021).

This national character education is introduced from an early age in simple ways, for example, children are invited to make a red and white flag from paper and then the teacher will tell a story about the meaning of the country's red and white flag. In addition, children

are also introduced to universal values that are accepted throughout Indonesian society and even the world. (Suyanto, 2015). The above is the same as Mulyasa's opinion who says that character education for early childhood has a higher meaning than moral education because it is not only related to right-wrong issues, but how to instill habits about various good behaviors in life so that children have the awareness and commitment to apply virtues in everyday life. (Mulyasa, 2012).

Early childhood is the right time to do education. because at this time, children are experiencing an extraordinary growth and development process. (Ariyanti, 2016). Children at an early age tend not to have many negative influences from outside or the environment so that parents and educators will be much easier in directing and guiding their children, especially instilling character values. Unfortunately, many parents do not understand the importance of the characteristics of their children's growth and development. So they let their children grow without the touch and stimulation of special behaviors that are actually very useful for the growth and development of a child. (Fadilah & Kurniawan, 2021).

Character education for early childhood is intended to instill good values so that they can become habits when they grow up or at the next level of education. because at this time the child is experiencing an extraordinary growth and development process. In addition, at an early age, it is easier to shape a child's character. Because, he absorbs behavior from the surrounding environment more quickly. At this age, mental development takes place very quickly. Therefore, a good environment will shape a positive character. A child's experiences in the first year of life determine whether he or she will be able to face the challenges in life and whether he or she will show high enthusiasm for learning and succeed in his or her work.

The values that are also important to instill in early childhood are honesty and discipline. why these two values are important to instill in children because, honesty is a character that can bring this nation into a nation free from corruption, collusion, nepotism. (Hidayatullah, 2010). Honesty is very important to be the character of Indonesian children today. Someone who has an honest character will be in demand by others, both in the context of friendship, business, colleagues/work partners, and so on. This character is one of the main characters to make someone love the truth he does (Sulastris & Simarmata, 2019). Meanwhile, discipline is a developmental need and at the same time an effort to develop children to

behave in accordance with the rules and norms set by society. (Rochimi & Suismanto, 2019).. So it is very necessary to instill character values in children such as honesty and discipline.

Honesty is very important, as it is the foundation of all good character traits. Honesty is the key to happiness, so if you want your children to be happy in life, then instilling honesty is key. People who like to lie will certainly damage their good name, disliked by others, and will not be trusted. Cultivating an honest attitude must start as early as possible, so that children get used to it. Something that becomes a habit will eventually become a character that will continue to stick. Knowledge and experience at an early age will be stored in the child's memory which will then affect their personality until they grow up.

If we look far back, Ki Hajar Dewantara is one of the Indonesian education figures who strongly emphasizes the cultivation of character values or character to children. Ki Hajar Dewantara said that what is called "character" or in foreign languages is called "character", namely "the roundness of the human soul" as a soul that is "based on mystical law". (Subekhan & Annisa, 2018). In the concept of character education or teaching manners carried out by Ki Hajar Dewantara in his time, he was able to give birth to a young generation of Indonesians with noble character. (Samho & yasunari, 2013).. According to Ki Hajar Dewantara, building a good and solid character will make a person always be able to defeat his passions and original traits (ruthless, wrathful, angry, miserly, hard and others). This means that Ki Hajar Dewantara already saw the importance of character education when no one had publicized character values as it is today, in fact he was already thousands of steps ahead carrying the character flag.

In the midst of changing times and the complexity of modern life challenges, the formation of strong character at an early age has become more urgent. Through the process of character education, children will gain a solid moral foundation, helping them to face various situations and choose the right decisions in the future. In this paper, we will discuss in depth the values of honesty and discipline in early childhood character education according to Ki Hajar Dewantara, who inspired and contributed greatly to the civilization of Indonesian education.

Research Method

This research uses a qualitative descriptive approach with the type of research used is literature or library research. Library research is carried out by collecting data or scientific papers that aim at the object of research or collecting data that is library in nature, or a study carried out to solve a problem which basically rests on a critical and in-depth review of relevant library materials. This research is devoted to Ki Hajar Dewantara's thoughts on honest and disciplined character education in early childhood. The object of study in this research title is ideas or ideas taken from books or journals by Ki Hajar Dewantara that discuss character education and other supporting works. The author conducted a literature search related to character education, honesty values, and discipline in early childhood. Books, scientific articles, research journals, and related publications can be relevant and reliable sources of data to support research. Referring to the type of research conducted by researchers is library research, so in analyzing data researchers use content analysis or content analysis. According to Holsti, content analysis is a technique for drawing conclusions by identifying various specific characteristics of a message objectively systematic and generalist. (Asfar, 2019). Based on this, the analysis is a systematic procedure designed to test information to draw conclusions by identifying various specific characteristics of a message. In this study, researchers will analyze the content of the literature of Ki Hajar Dewantara's works related to honest character education for early childhood and other supporting works.

Result and Discussion

1. The Value of Honesty in Character Education for Early Childhood

a. Definition of Honesty Education in early childhood

According to Ki Hadjar Dewantara, education is guidance in the life of growing children. The purpose of education is to guide all the forces of nature that exist in children, so that they as humans and members of society can achieve the highest possible safety and happiness. Ki Hajar Dewantara also emphasized that education is a guide in the growth and development of children. This explains that the growth of children is beyond the ability or will of educators. The child as a creature, as a human being, will grow according to his own nature. Educators can only guide the growth and development of children's character, in order to improve their behavior and growth. Thus the education

referred to by Ki Hajar Dewantara is a balance of creation, taste and karsa. Not only the transfer of knowledge, education is also a process of value transformation, in other words education is the process of shaping human character to become better.

As a teaching based on the revelation of Allah SWT. Islam does not reject good universal values but Islam puts good traits, one of which is honesty. A Muslim is always taught to be honest, not because of expediency alone, but because honesty is the command of Allah SWT. In the Islamic perspective, the relationship between faith and character is a relationship that cannot be separated. Because faith is the source of noble morals, honest behavior is also included in noble morals.

Honesty instilled from an early age by the family will flourish and be well maintained in a child. It will also fortify a child from unfavorable attitudes, especially from parents. How parents convey moral values, honesty and religion to children through good communication. Ki Hajar Dewantara also said that educating young children is not or giving knowledge aka but just trying to perfect the sense of mind. The learning process in early childhood according to Ki Hajar Dewantara takes place naturally and makes an impression. So honesty in children should be instilled from an early age so that an honest attitude is inherent and continuously useful for life in a social environment.

b. Values of honesty in character education for young children

With character education, children are expected to be able to become noble and useful human beings for the wider community. Brain intelligence is not the main thing in education but how a child has good character is the most important goal in character education. So that a child will become a smart person and not use his intelligence to deceive others.

To realize his ideas about education Ki Hajar Dewantara used the 'Among' system as a manifestation of his conception in placing children at the center of education. in this system a teacher as a leader in the educational process must behave *Ing ngarsa sung tuladha*, *Ing madya mangun karsa*, *Tutwuri handayani*. These three mottos become the basic concept of character education.

1) *Ing ngarsa sung tuladha*

Ing ngarsa sung tuladha means that an educator must be able to provide a role model for his students. Educators are leaders, so they should have good attitudes and behavior for their students.

2) Ing madya mbangun karsa

Ing madya mbangun karsa means that a leader must always be able to arouse the work enthusiasm of his members in the midst of his busy life, therefore an educator or leader must be able to foster the interest and willingness of children to be creative and work, in order to devote themselves to becoming a better person.

3) Tutwuri Handayani

This means that an educator is a leader who must provide moral encouragement and morale from behind for his students.

Ki Hajar Dewantara explains that students must find their own way as long as they are able to do so, because it is part of a good self-maturing education. But with them walking alone does not mean that they are not cared for, educators must also supervise where they will go. The three mottos of Ki Hajar Dewantara above become the pillars of support in the success of a teacher in completing character education in Indonesia. An educator must have attitudes and actions that can be emulated by his students and can be developed in the future both in the school environment, family and society. In the implementation of character education according to Ki Hajar Dewantara, it must be in accordance with the age of the students. Because a teacher must understand the psychological condition of students.

Education at this time is children who have entered the period of understanding. That is, being able to do good, understand what is the purpose and goal. Teaching about character in this period is in the form of knowledge or knowledge that is a little deep and subtle. Based on the explanation above, Ki Hajar Dewantara wants the delivery of character education to be in accordance with the age of each student. These stages are adjusted to the psychological level developed by Ki Hajar Dewantara. In other words, the material is a way to carry out existing character values. In the process of a child's growth and development. Ki Hajar sees three educational centers that have a big role. this is called the 'Trilogy of Education'. The trilogy of education referred to by Ki Hajar is how

the role of family, school and society as the center of character education to shape the character and mentality of a child.

1) Family

The family plays a very important role in shaping children's character. A family environment that is always characterized by arguments between parents will certainly affect the child's mindset when in the environment. A family that is not harmonious will form children who do not think harmoniously in everything.

2) School

School as a second home for a child in character building. Schools also determine the pattern of life and life of students conducting social interactions and other life activities. If the school implements a very strict education, this will shape the reasoning of a student's thinking.

3) Community

In this context, socialization is even broader. Children will have social interactions with other groups, namely the community. Society is also one of the centers for the formation of a child's character, if a child gathers with a bad society, then that association makes them behave badly too. Conversely, if they hang out with polite, honest, obedient people then they behave well too.

Based on the trilogy of education above, no one has the greatest role in the formation of a child's character, but is equally responsible for the development and formation of a child's character. Character values that must appear in every person in Indonesia according to the Ministry of National Education, are: Religious, Honest, Tolerant, Disciplined, Hard-working, Creative, Independent, Democratic, Curiosity, National spirit, Love for the country, Respect for achievement, Communicative, Peace-loving, Love to read, Care for the environment, Social care and responsible. One of the important character values for a child is the value of honesty, honesty has been formed from an early age so that a child gets used to being honest. This character education is a shared responsibility between family, school and society. The family is the first and most important center of education, since the emergence of human civilization until now the family has the most influence on the development of human character. Character cultivation is not an instant process, but a long process that is carried out gradually and

continuously, starting from the child in the womb until the child reaches adulthood (baligh).

The values of honesty from character education for early childhood can foster attitudes:

1) Always tell the truth

By being honest, a child will get used to speaking according to the facts. Because this has been instilled from an early age to them. Whoever does not speak honestly according to the facts is tantamount to fitna.

2) Be kind

If honesty is instilled and familiarized from an early age, the child will always be accustomed to doing good. Goodness will bring happiness to the people around, by always being honest and communicating well, it brings happiness to others and yourself.

3) Confident

Every child who is honest, then they will always be confident in everything, because every word and action they do is true according to the facts so that they are liked by everyone.

4) Responsible

Indirectly an honest person will always consider and remember all the words that come out of his mouth. Therefore, all the words and actions you give to others will always be full of consideration and really done. So this will make him a more responsible person.

5) More respected by others

Honesty will put you as a person who deserves to be appreciated and respected. This is due to the high value of honesty.

6) Keeping promises

Honesty will always make children to always keep every word they have said. If they have promised then they will always keep the promise.

7) Amanah

Honest people usually gain the trust of others. Honesty is the key to attracting trust from others. The success or failure of the mandate depends on the honesty of the person who holds the mandate.

So the value of honesty from character education in early childhood can make a child have an attitude of always telling the truth, always being kind, always being confident, always being responsible, being more respected by others, being a person who always keeps promises and being a trustworthy person.

2. Discipline values in character education for young children

a. Definition of Discipline in Early Childhood

Discipline is a way of teaching children about acceptable moral behavior. The purpose itself is to tell children which behavior is good and which behavior is bad, and encourage children to behave according to the necessary standards. What is needed here is the role of parents, adults, and teachers to provide examples of habituation to children. So that children can know the behaviors that are desired by their social standards.

Through guidance, children will be taught and given positive encouragement so that their development and growth become more optimal, both in terms of psychological and physical children. And what must be considered is that the discipline given must be in accordance with the child's development.

Disciplinary behavior is often associated with punishment. If a child is not disciplined then he will get punished. Here Ki Hajar Dewantara expresses his opinion that in giving a punishment to students, parents or educators should pay attention to these 3 kinds of rules:

1. The punishment given must be in accordance with the mistakes that have been made.
2. The punishment given must be fair, meaning that it does not favor anyone.
3. Punishment must be imposed quickly, this aims to make children, students understand the mistakes that have been made. As parents and educators must be firm in giving offenses that have been committed by children / students.

This statement can be used as a guideline and consideration by parents or teachers. Like a teacher they have a dual function, first they function as police, then prosecutors, and at the same time as judges at school. Teachers/principals have high superiority over

students. So it is not surprising that all orders given by teachers to students must be obeyed. His superiority may be preserved as long as it does not harm his students. So this is what appoints an educator to be wise. So that punishment should not be arbitrary towards students.

b. Discipline values in character education for young children

Ki Hajar Dewantara views education as changing the character and attitude of a person in order to become a nation that has a high degree like other nations. Education is a demand in the growth of children where education demands all the forces of nature that exist in children in order to become happy human beings. The education of children is the education of the people, which means that education must be adapted to their lives so that it is useful for life together.

The first education of early childhood is the family. The family is the right center and has the best conditions in the education of a child. Parents are teachers or role models who are used as examples for their children. Ki Hajar Dewantara said that educating children must be by example (exemplary) and habituation for the growth period of the child's soul and mind through lessons and orders. The education system provided is the Among system, which means giving freedom, tolerance, democracy. This system is also able to educate children to become human beings who are free in mind, spirit and energy.

A child is a creature that has its own nature within itself. The educator can only provide guidance on his nature. If the child's nature is not good, then the educator's job is to help him become good. and if the nature of a child is good, then the educator must be even more extra to help the child to have a better nature. The purpose of early childhood education itself is to provide stimulation for the development of the potential of children to become human beings who are devoted to God, noble, creative, independent and responsible.

In connection with the above educational objectives, namely to develop the cognitive potential, attitudes and skills of students, an educator bears the responsibility to guide, teach and train students on applicable norms both religious norms, customs, science and good law. To realize this, it is necessary to instill an attitude of discipline, responsibility, faith and so on. Punishment is often received by students because they violate the agreed rules. In Indonesia, the concept of reward or punishment is still applied to children who

violate. The punishment given is very diverse according to the level of offense they have committed.

However, according to Ki Hajar Dewantara, this has the potential to damage a child's mind. Remember when we were at school, if we were late for school we were punished to write. "I promise not to come late" or we were also punished to stand in front of the class for not doing homework. All of these are common reasons, the punishment can make children deterred so that they do not commit offenses again. But the reality is that children change only when they are being supervised by teachers or parents. Once the child is alone and unsupervised then the child will act as they wish. A child will be good when he is being supervised or when he wants to. This is what Ki Hajar Dewantara meant by corrupting the mind.

Education is not forcing children, but guiding the natural forces in children in order to improve their behavior, life and growth. Ki Hajar Dewantara has his own views on discipline methods for children, namely positive discipline. Positive discipline believes that children basically have internal motivation. In this positive discipline, educators and parents are not the ones who force or supervise children, but are the ones who facilitate children to think, act and reflect on their actions. Children who undergo positive discipline are able to evaluate their behavior and change their behavior.

Positive discipline will develop children's character. Children's behavior is not due to pressure from others, not because they avoid punishment, nor do they want to pursue rewards. Children's character is born from their culture. Children's behavior is due to children's awareness to achieve goals that are beneficial to themselves. Ki Hajar Dewantara's thoughts on education are: "We do not use the basis of coercion and punishment, but order and peace. We always protect the inner life of the child and must keep him away from coercion. But we also do not leave the child, we only have to observe so that the child can grow according to his nature."

So we can conclude that children's discipline and obedience can grow if the people around the child, namely parents and teachers. It is not too much if we want to design a conducive learning environment for children to foster self-discipline and ethics with encouragement from within.

The values of discipline in character education for early childhood are as follows:

1) Growing independence

Being an independent person, the child can be relied upon to fulfill their own needs. Children can also be accepted by the environment well. Discipline is the right guidance for children to be able to behave wisely.

2) Growing obedient attitude

With a disciplined attitude, a child will obey the rules set by the institution and parents.

3) Always on time

With a disciplined attitude towards children, parents also teach and familiarize about the effectiveness of time. So indirectly parents have explained how valuable time is. Disciplined people are people who value time so much that they will never waste the time they have.

4) Fostering order

Discipline is very synonymous with not breaking the rules that have been set together or yourself. If the attitude of discipline is familiarized from an early age, children will behave more orderly and be able to obey it without feeling burdened.

5) Foster a sense of responsibility

One of the purposes of teaching discipline to children is to introduce a sense of responsibility. How they do not break the rules, do not waste time, and are always orderly is an example of a sense of responsibility. Teaching discipline will create a sense of responsibility for what the child has done. So the values of discipline in character education for early childhood can foster independence, obedience, always on time, always orderly and responsible.

Character education in early childhood according to Ki Hajar Dewantara's view reflects the important role of the values of honesty and discipline in forming quality next generations of the nation. The theory of character education that supports this view is the theory of morals and personality development.

Moral theory, developed by experts such as Lawrence Kohlberg, states that children experience moral development through various stages (Nida, 2013). Character education in early childhood that emphasizes honesty and discipline helps children internalize these moral values. Introduction to these values from an early age helps children understand the

importance of truth and responsibility in acting, thereby forming a strong moral foundation.

In addition, the theory of personality development, as proposed by Erik Erikson, emphasizes the importance of forming a healthy identity and personality from the early days of life (Mardianto, 2012). Character education that teaches the values of honesty and discipline provides guidance and patterns of correct behavior, helps children develop positive identities and good morals.

In the context of early childhood character education according to Ki Hajar Dewantara, honesty is considered the main basis (Wardani et al., 2020). Through a relaxed and playful approach, children are taught to speak the truth, think honestly, and act honestly in every aspect of life. Thus, children learn to value truth and internalize the principles of honesty in their daily actions.

On the other hand, discipline is also the main focus in character education. Children are taught to respect rules, manage time well, and face tasks with high discipline. This is in accordance with the theory of personality development which emphasizes the importance of forming an identity and personality that is tough, responsible, and able to face challenges.

Character education in early childhood is becoming increasingly relevant and crucial in an era of rapid and complex change. Developments in technology and information pose new challenges for children in forming strong and integrity personalities. Therefore, teaching the values of honesty and discipline in a consistent and exemplary manner is important in producing quality future generations who are able to face future challenges steadfastly and responsibly.

With character education that focuses on honesty and discipline, it is hoped that children can grow into individuals with integrity, toughness and dignity. They can make a positive contribution to the civilization of the nation and the world with their ability to face and overcome various changes and challenges that will be faced in the future.

Conclusion

Character education in early childhood according to Ki Hajar Dewantara's view provides a clear picture of the importance of honesty and discipline values in shaping the next generation of quality nations. Through the introduction of these values from an early age, children are taught to respect the truth, be responsible, and have noble morals. Honesty is used as the main basis in early childhood character education, where they are taught to speak honestly, think honestly, and act honestly in every aspect of life. Meanwhile, discipline becomes the main pillar in shaping a resilient and responsible character, where children are taught to respect rules, manage time well, and face tasks with high discipline. In this era of rapid and complex changes, character education in early childhood is becoming increasingly relevant and crucial, shaping the next generation of the nation that has a quality personality, able to face future challenges with resilience and responsibility. By teaching the values of honesty and discipline consistently and exemplarily, we can play an active role in producing a generation with integrity, resilience, and dignity, so that they can make a positive contribution to the civilization of the nation and the world.

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