

INTERNALIZATION OF EDUCATIONAL VALUE CHARACTERS IN HINDU FAMILY

Ni WayanArini*

Abstract:

Character education is very important given early and started from family to child to build noble values on him. The child, who like a blank sheet must be filled with positive things so that the good character is in itelfgrowing and developing well. This work tries to describe the process, barriers and efforts of internalizing the values of character in a family, especially those who are Hindus in Bali. The process of internalizing character education can start early because the child has a tendency to imitate and adopt whatever is available. Then the child must get serious attention when the more adolescents and adults, able to know what the needs, weaknesses and advantages of children. This work uses qualitative methods with in-depth interviews of parents who have successfully educated their children. Description of how the process of internalization of character education from an early age to adolescence, then the factors that hinder the process so that children do not get character education maximally and efforts to hack the barriers are loaded in a concise and complete.

Keywords: character education, internalization, Hindu family, values

* **Lecturer in Denpasar State Hindu Dharma Institute**

I. Introduction

Character education is an effort to support the development of the souls of both born and inner children, from the nature of his nature toward the humane and better civilization. Dewantara (in Mulyasa, 2012: 1) said some things to be done in character education, that is *ngerti-ngroso-nglakoni* (realize, menginsyafi, and do). This is similar to the Sundanese expression in West Java, that character education should refer to the existence of harmony among *tekad- ucap-lampah* (intentions, speech / words, and behaviour).

Asmaun Sahlan (2012: 15) said character education leads children to learn to interpret wisdom. Although physiologically and psychologically, the child does not yet understand about it, but when he sees that the essence of education is essentially mimicry and habituation, wisdom should be introduced from the early age. Mulyasa (2012: 3) character education has a higher meaning of moral education, because character education is not only related to the problem of right and wrong, but how to instill habits about the good things in life, so that children have awareness, and high understanding, as well as the concern and commitment to apply the virtues in everyday life.

Character education in general emphasizes exemplary, environmental creation, and habituation. Thus, what children see, hear, feel and do can form their characters. In addition to modeling and habituation as the primary educational method, creating a conducive climate and culture as well as a conducive environment is also very important, and contributes forming children's character. According to Zakiah Daradjat (1977: 71) there are three environments that are responsible for educating the character of the child. Those three environments are family (parents), schools (teachers), and community (community leaders). These three environments cannot be separated from one another. But of all three, it is the family environment that has primary and first responsibility for character education of children.

The family is a strategic place in the character development of children. Both the bad character of the child is very dependent on the good implementation of education in the family. According Amirulloh Syarbini (2012: 63) in the study of psychology mentioned that the family has a very

important role in shaping the child's personality. The family is the most decisive place, whether a child grows into a useful person or not for the community.

Hasan Langgulung (2004: 292) says the importance of the family is not only to individuals but also to society, so that the society considers it the most important social institution and the main social unit through which individuals are prepared and the values of culture, customs and traditions are preserved and through him culture is also transferred from generation to generation. On the other hand, the family becomes a tight measure or weakness of a society, ie if the family is strong then the community is strong, if the family is weak then the society is weak. If the structure and family structure is healthy then the structure of society is healthy, while if sick then the public was sick, then life and social morality itself will collapse.

Parents are an important factor that greatly influences the determination of success or failure of a child in developing his or her whole person. It is said that, because parents are the main figures, as well as real examples that are directly seen, felt and role models for their children. Therefore, in the education of the character the parent must start from himself in order to do what he does well, be good also the effect on his children. Education is difficult to produce something good, without being started by parents who have good qualities.

The family is the first social environment introduced to the child, or it can be said that a child knows social life at the first time in a family. The existence of interaction between family members with one another causes that a child is aware of himself that he serves as an individual and also as a social being. As an individual he must meet all the necessities of his life for the sake of survival in this world. As a social being, he has to adapt to life together that is to help each other and learn the customs prevailing in this society, and who introduce those all is his parents. Being teenagers for the first time formed in the family as well, both attitude and personality. The family has a very unique and dynamic place and function, because it has a social and educational role, as well as a religious role. Thus, the development of a child in the family is largely determined by the conditions of the family situation and the experiences of the parents.

Furthermore, Titib (2003: 75) said that the ideal family according to the teachings of Hindu religion is a family of *hita sukaya(sukinah)* is a family with their all sufficient of clothing, food,

always in harmonious and educated situation. Education as one of forming the family with *hita sukaya* is very precisely which one of the goals of Hindu education is the formation of noble character (*swami satya narayana*) which is existed in the concept of character education.

In line with the development of an increasingly modern era and increasingly sophisticated technology is certainly very influential on the development of children, so parents should be more extra in giving attention to their children that is always taking care and controlling what is done by children in order to they do not fall on negative things. In addition, parents continue to carry out their duties in educating and guiding their children to achieve optimal and harmonious development of attitudes, skills and knowledge. Given how important of parents knowing good ways to do in guiding and educating children, this work will try to review about the Internalization of Values of Character Education in the Family. This work is a result of qualitative research by attempting to describe the internalization process by taking one example in a village in Ubud.

II. Discussion

2.1 The Process of Internalization

The flow of changes that occur in various structures of society today, ranging from the pattern of social relationships, human behavior, especially school-age adolescents, community responses to technology, and culture itself tend to change society. So, education in the family should be a shield for strengthening the wisdom and culture of the community in educating their children so as to have good characters.

The form and manner of each family may have differences in educating their children. There are parents educating their children through experiences gained from their parents before, or even before they become parents, they prepare themselves by reading books related to caring, raising and educating children so that their growth and development balanced. Understanding the educational processes undertaken in family is very important for every family unit.

According to Madia (interviewed on October 11, 2014) said that the process of internalization of character education values toward their children is preceded by the concept of marriage, because

in marriage, it should be based on love between husband and wife, and to form a harmonious family, positive thinkings, honest, and trust each other. So, before marriage, firstly the parents must think about their pairs. Because as a Hindus, he believes that the meeting of the day of birth and the name of the spouse will also affect the meeting between husband and wife. Therefore, he took the initiative to ask the wise one about the spouse whether it is suitable to be a husband or wife or not. This is done so that the child who was born later became a *suputra*/good child that is a child who devoted to the parents, useful for himself, family, society, and country.

In addition, Arniasih (interviewed on October 11, 2014) also added that as parents must always be consistent with speech and always discipline to be on time in learning so that children's education is higher than their parents, and also successful in their careers. And now his two children have achieved success. And all that cannot be separated from the grace of God and his struggle in raising his children. In addition to learning, children are also accustomed to participate in household chores, such as: sweeping, cooking, helping to make ceremonial materials and the like. In terms of social life, children are also accustomed to help each other to people who have religious ceremonies. Thus, children will be able to mingle within the community where they are.

Based on the results of these interviews, can be concluded that the educational process that are undertaken is started by the same feelings met, the similar vision in confronting the life and the future, the agreement of the birth meeting, and last but not least is good personality whether those are backgrounds, grooming, and capability for preparing and fostering the household. Because it will affect their children's offsprings and characteristics someday. After marriage done, then do always praying and worshiping in order to have blessing to birth good (*suputra*) children. When the child was born, it is supposed to conduct ceremonies based on the age levels in order to have the child is always healthy and safe, as well as the affection, responsibility, and other possibly abilities from the parents will be devoted in growing, guiding and educating their children to have them with good character, so they will become useful ones for themselves, family, society and the country.

When associated with the point of views of some figures on education, such as Fadil (in Anwar, 2013: 47-48) formulated that education in a family can be divided into three periods namely pre-conception, pre natal period and post-natal period. They are explained as follows:

The period of pre-conception means a period in which a person prepares himself that begins since choosing the right spouse until the conception of the mother's uterus occurs. This is because the good qualities possessed by both parents then become an example for their children is one form of pre-conception planning that is very influential on the development of children's education.

Pre-natal period is an education performed by the candidates of father and mother when the child is still in the mother's womb. Under these conditions (from pregnancy to childbirth), pre-natal education that can be done is that father and mother should have the observance of worshiping in accordance with their religion, reading many books about religion, praying, always do good manners in everything and everywhere, eating and drinking in kosher, treating the health, having the words good, and always think positive and productive.

Post-natal period is an education conducted since the child was born to adulthood, even to death. Things that can be done to children from birth for example: *first*, introduce a variety of materials, symbols and terms that are useful and can stimulate the development of children. *Second*, doing good habits (cultivation) to the child. For example, tell the truth, courtesy speak and act. Next, get used to live clean and healthy, familiarize children to shake hands, get used to worship and so forth. *Third*, build the child to be self-reliance. For example, if a child has a problem with his or her friends, you as parents do not need to interfere with, let him or her solve the problem themselves. *Fourth*, parents act to get responsibility in the family which should be able to take and choose the roles as a continuation or a combination of the education process in school until the child gets to college and marriage.

In addition, Brodjonegoro also argued that education should begin before the marriage with regard to *bibit*, *bebet*, and *bobot*. With the hope that a child who will be born later will have good offspring, healthy spiritual and physical (in Ekosusilo, tt: 23). *Bibit* (seeds) can be interpreted as

offspring, so the seeds intended here is whether the prospective wife or husband is from a good or bad offspring. Whether his family has a disease that can be inherited or not. Next, *bebet*, here it means that the outer circumstances of the person to be his wife or her husband related to his health, his body shape, apparently, or his personal circumstances. While *bobot*, is the things that concern the material they have and have the ability or intelligence for the benefit of their household.

Furthermore, Miara (interviewed on Sunday, October 12, 2014) said that the process of internalizing the values of character education for his children is started early from childhood from the age of 4 years by reading the story books to his children before sleeping, because through these stories, she can put good and bad teachings to her children so that in every action must be considered and think it first. By telling stories she also felt close to her children and vice versa. In addition, she also taught her children to always pray and worship for health and salvation by *Ida Sang Hyang Widhi Wasa* (God Almighty).

Next is from Pande Ketut Prasi (interviewed on Sunday, October 12, 2014) added that in instilling the values of character education for children for better results, should between husband and wife must be unified which means that if the child gets wrong for example, then they both should tell the truth about it; what their child had done or said was wrong and should not be repeated again. If their child do it again, their child will be punished by both parents either father or mother. It is expected that the children will always be disciplined and will try to do good so that they are not punished by their parents. In addition, parents should also reward their children for doing positive things very well, such as doing homework given by their teacher, helping with household chores and the like.

If this is associated with the opinion of Langeveld (in Suwarno, 1992: 55) said that education begins when the child knows the authority and education ends when the child has been able to be responsible (adult). What is meant by authority is the voluntary obedience of the students to their education on the basis of conviction and not coercive. Before the child reaches the age of three, the child does not recognize that authority even though he obeys the command or prohibition of his parents (education), but this obedience is not based on conviction. Such an attitude is called

to know dignity in a simple level (primitive gezag). At that time, there has been no educational process in the real sense, but only the introduction of preliminary education.

This preliminary education consists of habituation or practice. Habituation of the anal leading to the formation of good (*susila*) personal. In approximately between 3 years to 4 years, there is a major change in the child's soul, that is from submissiveness or just obeying the command or prohibition of the parents into a stubborn or defiant attitude toward their parents. This happened because the child begins to recognize his ego as part of his own self-will. And after the age of 4 years the child begins to obey the will, such as the command and the prohibition of parents with awareness or conviction, so that it can be said that children begin to recognize authority, and at this time, education in the true sense is just started, and this goes on until the child reaches maturity.

Furthermore, if it is associated with the opinion of Amirulloh Syarbini (2012: 98) said that story telling not only serves as an entertainment but also a way that can be used in achieving educational goals or targets. In addition, educating with the story or narrative story method, can also create a fun and exciting learning with full encouragement and motivation, so that the lessons or educational materials can be easily given.

Some of the functions to educate through stories or narrative stories are: (a) inculcating good educational values by means of storytelling or stories, step by step can instill good things to children of all ages. Stories should be chosen and adapted to the goals parents want to achieve in educating their children, (b) can develop imagination, meaning stories presented in a story can help children develop their imagination. With the results of his imagination is expected to be able to act like the characters in the story presented by his parents, (c) arousing curiosity, the intention of knowing the good things is the hope of a story, so the curiosity makes the child try to understand the contents of the story because understanding the contents of the story will of course bring influence to them in determining attitude.

In order to run in accordance with the desired educational target then there is one important element in the whole series in the effectiveness and efficiency pursued in the effort of building

the child's character through the story is that to choose a good story theme to be delivered to them. And theoretically, there are several aspects that must be considered in choosing the theme of the story. The aspects that must be considered such as aspects:

(a) Religious, it means that in choosing a good theme, religious aspects cannot be ignored because religion is the source of character education as well as religion is the source of character formation. As in the teachings of Hinduism, there are three foundations in doing good and holy called *Tri Kaya Parisudha* that is thinking in good, saying in good and doing in good,

(b) Education (pedagogical), which means that in choosing theme of story should also pay attention to aspect of education, because besides the stories' purpose is to entertain the children's feelings and souls, also has a very appropriate role to convey messages that are educational in accordance with the theme of the story,

(c) psychological, the intention in choosing the theme of the story also considers the psychological aspects because the theme stories can also affect the psychological development of children. As the child is in a developed personality, then the psychic theme of the story is also adapted to the ability of thinking, language skills, emotional stability, and the stage of development of children's knowledge in getting and understanding the story. Because a well-themed story can also affect the development and behavior of children.

Another view from Wirya (interview 2 November 2014), he said that the process of internalization of the values of character education in the family environment is started from a child who has been taught to not say words rudely, should not lie, be polite and courteous to the people of the host and others, help each other in doing housework, and praying diligently. Because in childhood, their response is very good. In addition to teach positive things, the parents must give examples related to what is teaching. So the children do not hear the theory only from their parents, but immediately see and feel about what is done by their parents.

It is also justified by Sani (interviewed on November 2, 2014) also said that in instilling the values of character education should not only theories, but parents should show good attitude

such as speaking smoothly and politely to the child, not lie, not insult others, and the like. Similarly, the most important is to instill the teachings of religion to the children, because in religion a lot of values that become a guidance in behaving well in everyday life. Similarly, the foundation of a strong religion, then the children will not be easily affected on things that are not good. Inculcating the teachings of religion is done by inviting children to pray in holy days in the Hindus family temple (*merajan*) and also in other temples at the time of regular or big ceremonies.

Based on the results of those interviews, it can be concluded that in the internalization of character education values in the family is that the process is started since the child is still very young, because in those days the ability of children to response is very strong. So, at that beginning time, the parents should teach their children to always behave politely and courteous to the parents as well as others. In order for children to behave like that, parents must set an example to their children because what they hear and see is what they will do. Besides, teaching religion for them is very important as well, because in religion, it is found a lot of values that can be used as a guidance in behaving.

2.2 The Barriers on the Internalization Process

Miara (interviewed 25 October 2014) said that in internalizing the values of character education in the family, there are several obstacles that she experienced, they are: a) economic factors, it means that in raising the child will not work well without being followed by the material. So as parents always tell their children not to be easily influenced by what their friends have, b) educational factors; in the life of a plural society and have different educational background, of course one has a different pattern in internalize the values of character education for their children.

They must be hanging out with friends in the neighborhood both at school and home. So, as a parents always tells the children to be careful in mingling and filtering every result of the association, if it is good then it can be accepted or followed, but if it is not good then just ignore it. c) environmental factors: the environment gives big influence on the development of children . In the social environment, the child will associate with children and adults. So, as parents always

pay attention to the association of children, both who are their friends and how their social interaction.

The same thing is also said by Pande Ketut Prasi (interviewed on October 25, 2014) that educating children today with increasingly sophisticated technology led to many challenges, so as parents should be responsive to the association and development of children's personality.

Furthermore, Wirya (interviewed on November 2, 2014) said the obstacles experienced in internalizing the values of character education in the family is due to environmental factors. In the life of a very diverse society and has many types or styles in educating children which of course also produces each individual has a different character as well. Sometimes children are also affected by their friends, such as children who previously diligent could be lazy, previously quiet and conforming to be often denied. What is considered good by the parents is not necessarily well received by their children.

The same thing was also said by Sani (interviewed on November 2, 2014) that environmental factors greatly affect the development of children's personality. Because through association with their friends, the children's characteristics are also affected. Therefore, as parents must be alert to every behavior and development of children, and always tell the children must be able to sort out every behavior in their relationships which one is good to follow and which one is not. Thus, the children are expected to not easily trapped or affected by negative things.

Based on the results of interviews, it can be concluded that the barriers in internalizing the values of character education in the family is dominantly influenced by environmental factors. Because in the association of children cannot be separated from the environment. A good social environment will produce good personality and vice versa. So parents should always be vigilant with the association of their children.

2.3 The Efforts to Overcome Barriers in Internalization

Improving the Economy

Improving the family economy aims at improving living standards that reflect the fulfillment of the necessities of life, such as: eating, drinking, shelter, health, and so on which are the basic

requirements in economic perspective. Not only is the ability for productive economic enterprises to earn income to meet the needs of their families, but also includes the ability of parents and other family members to manage the use of family income sources to meet the needs of families effectively and efficiently. Because with a sufficient economy will automatically fulfill basic needs in a family that will also affect the education of their children.

Embedding Social Attitudes in Children

The role of the family in socialization is related to the task of the parents to deliver their children into a more real and broader social life. Because after all, children should be taught in a life of friends, and associate with family members, neighbors and also citizens in the neighborhood. In reaching their ability to socialize in this life is needed parents assistance, because a child must be able to choose and interpret the norms that apply in the society. So in this phase a child is required to train himself in his social life, where the child must be able to obey, and not affected, and even able to anticipate any threats that arise in social life. Over all, it can only be interpreted through the system of norms that are believed and valid in their social environment.

Embedding the Religious Attitude

The family has a role in instilling a religious attitude towards the children. That is the family, especially the parents have an obligation to introduce and invite children and other family members to the religious life. The goal is not just to know the rules of religion, but also to be a religious man who is aware of his position as a creature of God (*Ida Sang Hyang Widhi Wasa*) who is abounded favors endlessly in order to inspire the heart to fill and lead the life for serving Him.

Family as The Place for Education

The family as a place for education means that the function which is associated with the education of children in particular and family members in general. This educational function is not only about implementation, but also concerning the determination of the underlying efforts concerning the education, whether the plans, the procedure of implementation, the provision of funds, and other supporting facilities. Parents are the first and most important educators for children, because through them they get an education for the first time. So parents are called as

the first and foremost educators because of their enormous influence on their children's education, especially in forming the children's character.

Educating through Exemplary

Concepts and perceptions in a child are influenced by elements from outside themselves. This happens because from an early age the child has seen, heard, recognized, and learned things that are outside themselves. Children have seen and followed what adults and their parents do about something. In everyday life, behaviors that children do are basically more obtained from imitating. For example, praying, they do as a result of seeing the actions that exist in the environment, whether in the form of habituation or special teaching intensively. Thus, the imitating nature of this child is positive and potential things in education of the children.

Wijanarko (2010: 143) said that the child is a master imitator. What is heard is spoken, what is seen, they did. Imitating is a common pattern of learning for children, therefore exemplification is an effective way of educating a good habit. Amirulloh Syarbini (2012: 65) said that the child imitates something positive from the parents or the person he considers idolized, so they should make themselves the source of the norm, the noble character and the noble behavior. The same thing is also expressed by Seto Mulyadi (in Amirulloh Syarbini, 2012: 68) that all things that need to be taught to the child, the exemplary element of the parents are in the top position. Children will easily imitate whatever they see. Thus, when parents do anything in praiseworthy and soft-spoken behavior, that is the beginning of ethical education to their children.

Furthermore, Arwati (2003: 17) said that the child is a reflection of both parents, thus demanding every parents to be an example and can educate children into good sons and daughters as well. Children learn attitudes, not with what their parents teach, but what they see, what their parents do. It means that in this case, the exemplary is strongly needed by the children.

To achieve this, the child needs to be guided by providing ethical / moral teachings by his parents starting from direct or indirect practice. Parents are fully responsible in educating their children as family successors, and shaping the child's mental and character. Genetically, a child has brought certain traits and potentials in his life, so that parents play a role to beautify and empower the potential of the child. For example, when the parents let and accompany their

children in the bed, they can tell some stories that contain many ethical, social, and religious values before they go asleep.

Educating through Giving Attention

In the period of growth into adult humans, children need special attention in their emotional problems. This is well-founded because the mental or emotional disturbances or disorders that occur in anyone, including the child, can cause problems. At this age, parental guidance becomes absolute considering the emotions of children who are still unstable. As parents must respond to the child's behavior, so that his child does not dissolve in unstable conditions, which can lead to bad conditions, both the psychological, emotional. Therefore, parents in this case should create an atmosphere of openness with children. Amirulloh Syarbini (2012: 70) said that attention is one thing that is absolutely done in addition to providing a safe environment, so the child knows where to complain when his heart is upset. Because all they need is someone who will listen to all the complaints they experience.

Thamrin Nasution (in Amirulloh, 2012: 130) said that by the understanding and attention that parents give to the child, then just by there, the children's love to their parents arise more great. But remember, the attention should not be excessive. Because the excessive attention will make children become spoiled and not creative. This is in accordance with the opinion of Miqdad Yalzan (1998: 121) said that excessive attention to the child will bring a bad influence for the development of the child's personality in the future.

Educating through Affection

Amirulloh Syarbini (2012: 75) said that when the affection of parents is embedded in the hearts of their children then they will become obedient and followers to their parents. The result of this parental affection will make the children are not easy to ignore the responsibilities and duties that are mandated to them. It is how important the role of affection in developing the soul balance of the children. True or incorrectness of the attitude and kindness of the children's behavior depend on how much the affection they get from their parents. Family conditions filled with affection led to the tenderness of children's attitudes. Children who grow up in a loving and caring family environment will have a noble personality, prefer to loving others, and behave well in society.

Loving children is the basis of religious teachings. In the sacred literature Manusmerti XI sloka 28 stated as follows:

Apatyam dharmakaryanicucru sadratiruttama

Daradhinastathaaswargahpitrinam atmanacca ha.

The meaning: Children, religious ceremonies, the dedication of the household's happiness, Heaven for the ancestors and one's self is all supported by the wife.

Parents in general are eager to change the child's bad character, form his identity, and instill the right belief in his mind. This parent's wish is impossible without love and motivation toward development and refinement. Keep in mind, humans naturally need affection. Only affection can change one's behavior. Affection is the education of the soul. And affection can direct one's heart and control it and be able to prevent bad deeds. Even with affection can conjure up a man who is originally looked simple and underestimated earlier then can be a whole person, honest, and true.

Educating through Advice

Parents provide guidance or help to the growth of the child toward the maturity. Of course, to achieve its goal of providing such guidance must be well planned. According Purwanto (1991: 223) said that educational work that can be divided into two aspects namely the content and shape or style. What is meant by content is everything that includes the goal or plan the educator intends to achieve. While the shape or style means that all the efforts or deeds done by the educator against the children in an effort to educate the children. So the form or pattern is about the behavior of the educator to his students such as: prohibiting, giving advice, giving orders and so forth.

In giving advice in the form of advice, the parents must understand the behavior of each child, because the nature and the human state itself is complex and unique. It is said complex because human life involves various aspects, such as: cognitive, affective, psychomotor, and social aspects that are interacted to each other and are dynamics. This complexity keeps people in trouble through the secrets that surround each other, even the secrets that surround themselves. Furthermore, humans are also said to be unique, because it is a distinct creature different from

other creatures, even different from other human beings, that is, no human being has the same characteristics, even in individuals born in the condition of identical twins though.

Spranger (in Amirulloh, 2012: 81) said the interpretation of adolescence as a period of growth with fundamental changes in the psychological structure. Therefore, in adolescence is often characterized by a variety of changes, both physically and psychologically, which may be able to cause certain problems for the teenager. If they are not accompanied by a proper self-understanding and self-direction can lead to various mischief and criminal actions.

Educating through Welcoming the Open-minded Things or Relieving Burdens

Children do not always succeed, not always they get good grades, a smart and intelligent child does not come down from the sky. When children get bad grades, fail in repetition, they are sad, depressed, and as an escape they will do activities such as: play all-out games, watch movies, or a lot of pensive. The more they are scolded the more they did these escapes. Facing such a child, this is where the tenderness and approach of his parents to provide understanding, spend enough time, become friends and become a good listener when the child wants to relieve their burdens or just want to tell any stories, feelings or experiences they had.

What becomes crucial when the children are teenagers and begin to fall in love faster than our beyond thought as parents. As parents should not show a sense of shock about it and directly blame or mad at them. Thing that the parents should do on that situation is keep having yourself as their friends and a place for them to tell anything with. Because only in such ositions, parents can maintain the communication and there is an opportunity to lead them in the positive things. Because the closest person for the children is their parents themselves, whether in and out of the home.

Educating through Habitation

John Locke (in Ekosusilo, 1991: 17) said that a newborn child is like a piece of plain paper that can be written by anyone who becomes writer (educator). So it can be said the development of the human person is determined by the factors of experience that they gained through education. Humans have the potential to accept goodness or badness. And humans have the same

opportunity to shape their character, whether by good habitation or otherwise. Ahmad Rahman (2010: 156) said habits are a cultivable tendency, which encourages one to repeat a physical or intellectual deed immediately and convincingly without first thinking when circumstances demand. Furthermore Muhammad Sayyid (2007: 347) said the habit is a state of the soul that leads to deeds easily without thinking and weighing. If that condition leads to good deeds and praised according to reason it is called good morality. If the emergence of bad deeds then the condition is called bad morals.

Al Ghazali (in Amirulloh, 2012: 92) said that the child is trustworthy to his parents. His clean heart is a pure and precious jewel, which is empty of every writing and image. The heart is ready to accept every writing and tends to every thing he wants. Therefore, if you are accustomed to doing good, then grow on the good, then happy in the world and the hereafter, the parents also get the reward together.

Educating through Stories and Narratives

According to Abudin Nata (2001: 97) method of storytelling is a method that has a charm that touches the child's feelings. Human nature is to love a story that has a big impact on feelings, so it serves as one of the techniques in educating. The purpose of the storytelling method is for the reader or story listener to distinguish the good and bad acts, so it can be applied in everyday life. Furthermore, Wijanarko (2010: 153) said the delivery of teaching through the film, fairy tale is very effective because children love it, and can in a longer time. The role of this story is very central because if a child likes a certain character in the story delivered, then they will have a strong desire to be like the character of the story. Because it is very important parents choose a good story and include moral messages, the norm of life through the story.

Educating through Appreciation and Punishment

Maslow (in Ahmad Rohani, 2004: 135) said that the need for appreciation and to be known by others, to feel useful to others will have an influence on others, and so on. Wijanarko (2010: 124) said rewards are an appreciation or reward motivating people to do even better, and building personal relationships.

Gifts, praise given by parents is one form of appreciation for children. So that every change and the slightest form of change made of origin in a good and positive direction must always be observed and immediately given praise. Because the praise of parents will be a reinforcement or amplifier factor for children to do better. One thing parents need to keep in mind is not only to appreciate the good outcome of the child's efforts, but to appreciate the mental process that the child has gone through. It can be believed that the rewards and compliments are the driving force to continue doing positive things.

Next, punishment is also one of the educational tools. Penalties are given because of violations, and penalties are provided for the purpose of non-infringement. Ahmadi (2001: 151) said that every punishment must have burdened a sorrow for the condemned. So it is in place that if judging something form of punishment, should also note the effects of the punishment. A punishment is appropriate, if the result has a positive or paedagogical value.

III. Conclusion

The process of internalizing the values of character education in the Hindu family is started before the occurrence of marriage by considering the fit of feelings, fit the meeting of the day of births, paying attention to the personality of the spouse, as well as the goal of marriage of the spouse. In other words, it can be seen from *bibit*, *bebet*, and *bobot*. These all are implemented because it will affect the child who will be born later. After marriage, husband and wife always pray for salvation and blessing to have a good (*suputra*) child. When the wife is pregnant, both wife and husband always think positive, read much religious books, and have holy bathing (*mabayuh / malukat*) in a place that is believed to have an aura of sanctity.

After the child is born, a ceremony is made according to the age level of development. Similarly, the affection, responsibility, and all the abilities possessed by his parents will be devoted in raising, guiding and educating their children and always consistent to the discipline and the words spoken, these are done so that children have good characters to be useful children for themselves, family, society, nation and state.

The obstacles or barriers found in internalizing the values of character education, they are first, due to economic problems, it means that in an increasingly modern era and increasingly sophisticated technology surely in raising, guiding and educating children are not easy. Economic factors greatly affect the patterns or ways of raising, guiding and educating children. Second, the educational factor means to enlarge, guide and educate the child's education owned by the parents strongly affect the process and the results achieved. Third, environmental factors, is that the environment is very great influence on the process and educational outcomes. In the environment children will develop themselves to socialize. A bad environment will also have an adverse effect on the interaction of children.

The efforts that should be made to internalize the values of character education can be done through a variety of ways, they are: 1) improving the family economy because with increasing income obtained by the family, this will help improve the welfare of the family, 2) inculcating social attitudes to the children so they are able to socialize 3) inculcating religious attitude that imparts an attitude of trust in the majesty of God, 4) the family as a place for education is the family role in educating children, 5) educating through exemplary that parents can be role models for their children, 6) educating through attention for parents to spend enough time with their children, 7) educating through affection means educating children should be based on love so that the sense of having strong togetherness is kept continually in the family, 8) educating through advice is that giving education through advice about good things in life, 9) educating through welcoming children's open-minded to listening to complaints of their children, 10) educating through habitation means getting children to do good in the early on, 11) educating through stories and narratives is that educating children to see successful people around them, 12) educating through rewards and punishments is that respect or reward the children when they do positive things and punish them when making mistakes.

References

- Ahmadi, Abu. 1991. *Sosiologi Pendidikan*. Rineka Cipta: Jakarta.
- Amirulloh Syarbini. 2012. *Buku Pintar Pendidikan Karakter*. Jakarta : Prima Pustaka.
- Doni Koesoema A. 2007. *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*. Jakarta: Grasindo.

- Endang Somantri. 2011. *Pendidikan Karakter: Nilai Inti Bagi Upaya Pembinaan Kepribadian Bangsa*. Bandung: Laboratorium PKn UPI.
- Djunaidi Ghoni, Muhamad. 1982. *Nilai Pendidikan*, Surabaya. Usaha Nasional.
- Farozin. 2004. *Pemahaman Tingkah Laku*. Jakarta: Rineka Cipta.
- Hall, C. S., Lindzey. 1995. *Teori Sifat dan Behavioristik*. Yogyakarta: Kasinius.
- Irawan, Prasetya. 1997. *Teori Belajar, Motivasi, Dan Keterampilan Mengajar: Depdikbud*.
- Koswara. E. 1991. *Teori-Teori Kepribadian*. Bandung: Eresco.
- Kountur Ronny. 2004. *Metode Penelitian Untuk Penulisan Skripsi, Tesis*. Jakarta: PMM.
- Megawangi, Ratna. 2004. *Pendidikan Karakter: Solusi Tepat Untuk Membangun Bangsa*. Bogor: Indonesia Heritage Foundation.
- Mulyasa. 2012. *Manajemen Pendidikan Karakter*. Jakarta : Bumi Aksara.
- Sujanto A ; Lubis H; dan Hadi Taufik. 1999. *Psikologi Kepribadian*. Jakarta: Bumi Aksara.
- Titib I Made. 2003. *Temu Nasional (Pemuka Umat Beragama Indonesia)*.
- Zakiah Darajat. 1996. *Problema Remaja di Indonesia*. Jakarta: Bulan Bintang.

- **Informans:**

Name : Pande Ketut Miara
Age : 55 Tahun
Last education : S1 (Undergraduate)
Occupation : PNS (Teacher)
Address : Desa Singakerta, Ubud, Gianyar

Name : Pande Ketut Prasi
Age : 50 Tahun
Last education : Senior High School
Occupation : Private Enterprise
Address : Desa Singakerta, Ubud, Gianyar.

Name : I Nyoman Wirya
Age : 52 Tahun
Last education : Junior High School
Occupation : Private Enterprise
Address : Desa Singakerta, Ubud, Gianyar.

Name : Ni Made Sani
Age : 48 Tahun
Last education : Senior High School
Occupation : Private Enterprise
Address : Desa Singakerta, Ubud, Gianyar.