

Constructing Children Self Awareness: A Case Study in Insan Teladan School West Java – Indonesia

Wahju Dyah Laksmi. W^{*}, Kustyowati^{**}, Yustia Suntari^{***}, Hadiqotul Luluk

^{*} Muhammadiyah University of Jember (Indonesia)

^{**} IKIP PGRI of Jember (Indonesia)

^{***} Jakarta State University

^{**} IKIP PGRI of Jember (Indonesia)

Abstract- This case study was taken at Insan Teladan School, which performing a free learning service for the poor early children who live in Parung, Bogor – West Java. The low price usually makes the low standard for the student's manner, especially in self awareness. The Insan Teladan School has proved that a free service doesn't mean making a low standard for the student's manner. The article describes the analyses using Bordieu theory about the school roles to construct the children and their parents self awareness. Using the local socio cultural approach, the school program as habitus builds the basic values for the children and family full involvement in the daily school programs.

Index Terms- construct, free learning service, habitus, self-awareness

I. INTRODUCTION

Early childhood education is the most fundamental education. Early childhood is the golden period of child development in which all aspects of development can be easily stimulated. This golden period lasted only one time in human life. This period is the most appropriate in providing encouragement or development effort so that children could evolve optimally, through comprehensive education attempt that includes stimulation programs, counseling, treatment, care and education in order to develop the potential possessed by children.

The process of building understanding (construction) will be the identity / self identities of children, which containing an understanding of the meaning and importance of magnanimity act according to the existing norms, it should be done early. Children learn about the dignity of human life to be a respectable human, and they do not learn only about what should or should not be done in act. In the process of learning at the basic level which is divided in pre-school education and primary education, the construction is done not only at the level of understanding the concept, but start to familiarize and teaches patterns of behavior that should be done. During the pre-school education, the construction is done by means of behavioral habituation that is integrated in the development of aspects of basic capabilities such as language competence, cognitive competence, psychomotor competence, art, the development of creativity.

Value socialization in early childhood is the basis for the establishment of values that will shape the attitudes of individuals over time. The important thing that should be considered in the value socialization in early childhood is an

approach that is able to help children build an understanding of these values in order to form attitudes as expected later. Thus, it is required modalities that help children to internalize these values. In addition, it requires support of actions and environments that provide opportunities for children to understand the meaning of these values. This modality is the social capital as a resource. According to Bourdieu (as cited in Collins, 1993; 124) there are two types of capital, namely the social capital and cultural capital. Social capital is amount of resources, actual or virtual, that owed to an individual or group based on the existing network and institutionalized relationship by means of to know each other and recognition.

According to Bordieu (Reed-Danahay, 2005; 47; Calhoun, 1993;75-76; Maton, 2008; 50-52) in a modern society, there are two kinds of habitus, where the children learn about the "cultural arbitrary", beginning with the inculcation (a passive role process in socialization) to be internalized. The primarily habitus is the family (which will differ according to the social position with others). The secondary one is the school (as a outer system of the family and a legitimate institution of the state). As a institution, the school gives the cultural capital (such as, ideology as a world views, linguistic code, certain types of knowledge etc). Habitus (Reed-Danahay, 2005;46) is an internalized, embodied disposition toward the world. It usually learned trough inculcation (not from formal teaching and learning), which the person (usually children) will be immersed in a particular sociocultural milieu. Through observation and listening, the child internalizes "the proper" ways of looking the world, the habits, and how to act. This is "the cultural capital" which the children associated with their habitus.

Self awareness is one of domains in children development. Modern society believes that transfer of values dan embodied the children self awareness. Children self awareness is a concept about how the children look themselves from any sides and understanding how to act based on the value cultural of the society where the lives and/or the religion that they believe. The personal concepts could be built with independency, understanding self image, sexual identity and gender's roles, multiculturalism, coping stress and traumatic situation, and also tolerance.

II. METHODOLOGY

The data were collected through deep observation of the learning activities and learning environments of children in school, as well as through focus group discussions (FGD) along

with the classroom teacher, headmaster of the kindergarten, the School Foundation and the parents. Then, the text analysis is done after acquired from observation and FGD.

III. FINDINGS

Construction of self-awareness in early childhood of Insan Teladan Kindergarten aims to lay School Foundation of the principle as a human, who has humanist values as the basis of thinking and acting. This construction done together and collaborate between early childhood education and parents as executor of Human Values Education at home. To achieve those goals, there are three important things that already explained before

First, there is a text / wise words as a way to delivering Human Values Education in Insan Teladan Kindergarten. Wise words can be a short surah that is read when the students, teachers, administrative staff and parents who has schedule of picket at that day were doing silent sitting before teaching and learning activities begins. The letter of surah in Al Quran, a holy book of majority of people in the school, which is read verses and means, intended that every kindergarten student understands the meaning of the short surah. Thus, children are expected to know God in a fundamental sense, which is as a non-human force that is gracious and merciful. Wise words are also the sentences that read like a poem that contains metaphor about virtue. Virtue is defined as a light, which will bring people from darkness toward the light. Wise words are also contained in the songs are sung, which tends to bring the spirit not to easily discouraged, keep trying / struggling, study hard, likes to do good things, hard working, honesty and independent.

Second, the Human Values Education approach is done either directly or indirectly. The direct approach is done through silent sitting activity, circle time activity in the morning, or while waiting for their turn on the activities of eating together. Indirect approach is through role models of the teacher and School Foundations of when they act, behave, and speak. Teachers give an example about how to appreciate the students, respect the opinion of students, provide reinforcement to the students to be able to try and not to blame, as well as pushing for independence. Teachers and School Foundations do not hesitate to give praise, hugs or gifts. It is also related to the rules of speaking, the teachers and School Foundation should not speak in a high tone, the language tends to be pronounced in flat, friendly and polite, do not hesitate to say sorry or thank you, encouraging children to use language in friendly and politely.

Ritual activities carried out as a form of habituation. Silent sitting is a basic action at Human Values Education learning method as implemented in the school as a culture of Insan Teladan. When doing a sitting silent, wise word which contains the value of virtue with the simple philosophy that is understood by the child is performed. Human Values Education activity in sitting silent is not done by way of teaching, but encourage children to reflect on the content and meaning of a series of words presented ranging from reading Al Fatihah with meaning, permeates wise words to light as a metaphor of truth and goodness, as well as songs encouraged to do good habits.

Silent sitting is as a Human Values Education ritual created by the school for students, teachers and administration staff as

well as parents, who agreed as the culture of the school. Values in Human Values Education no longer are considered as important part, because when it appears as unbalanced condition for the individual, then silent sitting becomes an easy way to achieve the balance control for the inner and logic.

Habitual activity as a formal activity that contains another Human Values Education is when circles time in the morning. At the circle time activity in the morning, the teacher reminded of doing good habits wherever children are, especially when the child is at home or when they are playing. The last formal activities are lined up activity to eat together. Children are conditioned to discipline, patiently waiting for their turn, to be able to say thank you and keep clean after eating.

In addition, an indirect approach of Human Values Education is done when children are involved in learning and playing activities. Through the activity of doing assignment, children are trained to be independent, willing to try, honest, diligent, discipline, appreciate the opinion of friends, listening to good advice from a teacher, patient / willing to take turns when using the tool. Assignment activity in Insan Teladan Kindergarten is tend in form of pencil and paper activity, making the child to be a "figure" of better person by being honest, independent and willing to fight to realize his hopes. Indirect approach makes the child can understand the meaning of struggle to achieve something, in this case the skills in reading, writing, counting, reading scripture, or making crafts. When playing with peers, children understand how to make the rules, obey the rules that have been created, capable of holding emotions, can work together or keep clean and restore tool in place.

True human is a human that think and act in the corridors of the virtues universally. This form of self-awareness can be realized not just when learning in early childhood with a very short time. So the third, the School Foundation and the teacher have an agreement with the parents to contribute in educating children both in school and home environments. The School Foundation and the teachers are very aware that Human Values Education that done in the school will be useless if they do not continue with the same approach. The role of parents, especially mother is very important as an agent of Human Values Education at home and social environment of children. Therefore, provide an understanding on the parents, especially the mother of the contents of Human Values Education and educational approaches appropriate for young children to be part of the agenda in Insan Teladan Kindergarten. Building a sense of belonging and involvement in the process of development in the school, such as preparing healthy menus for lunch and cleaning children' school / classroom, as an effective way to build the contribution of parents as collaborators of Human Values Education.

The School Foundation realizes that the socio-economic and educational background of the parents is low and become an obstacle for parents to educate Human Values Education to the children at home. The assistance given by the School Foundation through Human Values Education and parental involvement in the school provide opportunities for parents to understand how to educate Human Values Education to the children with the right approach, as expected by teachers in Insan Teladan Kindergarten. The construction of the right understanding of Human Values Education for parents bring critical thinking to help the construction of child's self-awareness becomes the independent

figure, honest, responsible, do not easily give up / tough, and willing to learn.

The construction of children's self-awareness in Insan Teladan Kindergarten can be simply formulated as follows:

Wise Words + Habitual Activity + Social Environment (home and school) = True Human

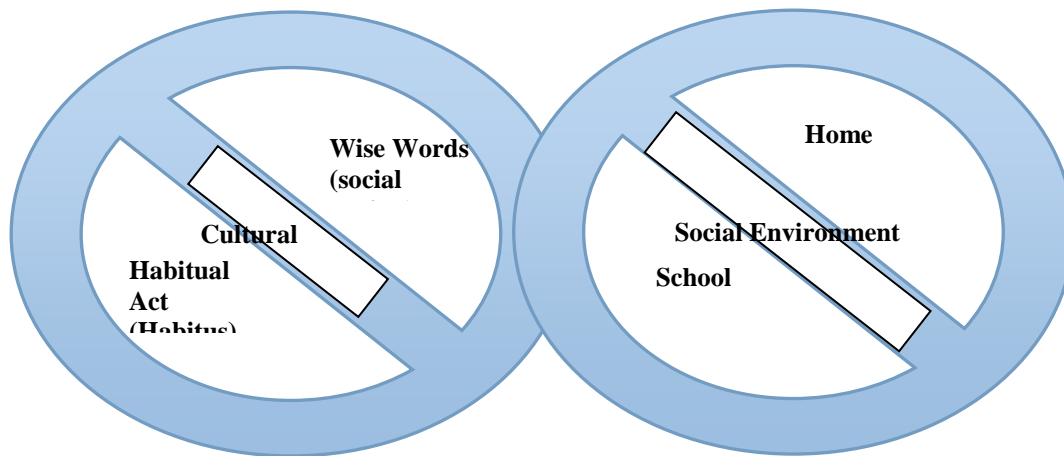


Figure 1: The Formula of Children's Awareness Construction

Cultural capital is a school culture that built based Education and Human Values, that was developed from the core values and rituals that legitimized as an agreement between the School Foundation and the stakeholders. Transfer of values at early young learners would require a different approach because of the limitations of the child in understanding the conceptual language. Therefore we need a series of activities to facilitate children understand the human values. The values that children should be introduced starting from the source / origin of these values, that is that derived from religious teachings, about the existence of God as "the ultimate reality". This is possible, because the translation Human Values Education is possible to understand from various viewpoints. The School Foundation realized for the Human Values Education construction in a community that can be said to be homogeneous in socioeconomic status, education and beliefs, is through religion that they believe. Thus all collisions that occur in building a pluralistic school culture can be achieved.

Wise words based on the belief that most of the components of school, that is Islam, then became the first wise word of human values in Human Values Education as social capital. It is not easy to understand a concept of value that just a wise word therefore required a habituation as a ritual activity. Silent sitting become an important ritual that must be known and done, particularly to achieve a balance between logic, taste and attitude. Good example of the School Foundation, teachers and parents is another ritual that must be maintained so that children get the real form of the good values. Social capital and habituation builds cultural capital as a school culture that is "legitimate" for each component of schools and stakeholders. This cultural capital must be carried at all times, no matter where the child is located (at school and at home).

IV. CONCLUSION

The child self-awareness in Insan Teladan Kindergarten is constructed by implementing the basic human values such as truth, virtue peace, compassion and non-violence. It was implemented at the level of concept / abstract realized through the activities of habituation using a language that is understood by the child. Human Values Education, as the main concepts, that are applied through daily programmed activities with assistance and models made by teachers and parents. Self-awareness is giving the child the ability to control the egocentrism that appeared, the awareness to be able to trying and independently at the level of physical and thinking abilities of children.

The simple and coherent wise words from the level of God until the implementation are the modalities owned by Insan Teladan Kindergarten. This modality is a strong legitimacy to construct self-awareness of child to be ideal as expected by Human Values Education. Cultural capitals as a school culture has awakened from the social capital are wise words and habitual activities. Cultural capital is implemented both at school and at home as the field, where the children will be internalized the human values. The best role of the school is building the basic human values that usually was neglected in the lower economic family/society.

REFERENCES

- [1] Budiningsih, C. A. 2004. Pembelajaran Moral: Berpijak pada Karakteristik Siswa dan Budayanya. Jakarta: PT. Rineka Cipta.
- [2] Calhoun, C. 1993. Habitus, Field and Capital: The Question of Historical Specificity in Bordieu: Critical Perspectives. Cambridge: Polity Press
- [3] Catron, C.E. 2006. Early Childhood Curriculum: A Creative Play Model. Upper Saddle River, New Jersey: Pearson
- [4] Darmadi, H. 2006. Dasar Konsep Pendidikan Moral: Landasan Konsep Dasar dan Implementasi. Bandung: Alfabeta.

- [5] Maton. K. 2008. *Habitus in Pierre Bordieu: Key Concepts*. North Yorkshire: Acumen
- [6] Reed-Dannahay, D. 2005. *Locating Bordieu*. Indianapolis: Indiana University Press
- [7] Thomson. P. 2008. *Field in Pierre Bordieu: Key Concepts*. North Yorkshire: Acumen
- [8] Wardhani, W.D.L 2011. *Konstruksi Identitas Kebangsaan dalam Pendidikan Kewarganegaraan di SD Kelas Awal*. Thesis. Tidak Dipublikasikan.
- [9] Wortham, S.C. 2006. *Early Childhood Curriculum: Developmental Bases for Learning and Teaching*. Upper Sadle River, New Jersey: Pearson

AUTHORS

First Author – Wahyu Dyah Laksmi. W, M.Pd, University Muhammadiyah of Jember, laksmidyah@rocketmail.com

Second Author – Kustyowati, M.Pd, IKIP PGRI of Jember.

Third Author – Yustia Suntari, M.Pd, Jakarta State University, yustiasuntari.unj@gmail.com

Fourth Author – Hadiqotul Luluk, M.Pd, IKIP PGRI of Jember, lu2ayu@yahoo.co.id