

THE DEVELOPMENT OF CHILDREN'S CHARACTER IN GRIYA FAMILY

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Abstract

Character development of children in the Griya family environment performed with several patterns. Although the Sanur village is long enough to come into contact with the values of global culture, but is still found in family members who are still using fairy tales as a medium of forwarding the values, norms, and manners to their children. Besides through fairy tales, personality development of children in the griya family environment also conducted through a pattern of imitation and acculturation patterns. The griya family in the process of personality development of their children also uses this pattern implies that in order to develop the personality of the children the parents are more likely to be an example than give an example, as well as to embed various moral values of social to the younger generation conducted through habituation.

Keywords: Character, Griya Family, development

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I. Introduction

Banjar Anggara Kasih is a *banjar* located in the Sanur Kaja Pakraman Village, Denpasar. This place is located in an area which is one of the many famous tourist areas in Bali. This place has some unique characteristics, which can be described as follows. First, the name of this place is Anggarkasih. As known, Anggarkasih or Anggara Kasih for Hindus in Bali is identical with a good day to do *pengelukatan* or self-purification. Hindus in Bali usually go to the sea or visit the saints for *melukat*. In addition, *Anggara Kasih* also has the meaning of love, which according to the elders said earlier, at the time of *Anggara Kasih*, every person who is in trouble is expected to forgive each other. This implies that a person should not be hostile 'puik' more than a month. Every problem should not be allowed to drag on but has to be resolved. Second, in this place there are *Pura Kahyangan Tiga* consisting of *Pura Desa*, *Pura Puseh*, and *Pura Dalem*. It is still unknown whether there is also a cemetery (*Setra*) or not in this place. As known, the concept of *Pura Kahyangan Tiga* was made by Mpu Kuturan during the reign of King Udayana Warmadewa in Bali. *Pura Kahyangan Tiga* and the cemetery is usually only found in Pakraman Village. Referring to this, the question arises, "Is the existence of *Pura Kahyangan Tiga* in this place because there was a conflict with Sanur Kaja Pakraman Village or other causes?" Another question that also arises is, "Does the existence of this *Pura Kahyangan Tiga* presents no problem with the Sanur Kaja Pakraman Village?" Third, this *banjar* residents mostly from the Brahmin caste group, which is characterized by their first name, Ida Bagus and Ida Ayu.

At the beginning, *Banjar Anggara Kasih* was built by a group of Gotra Brahmin so that all citizens were of the Brahmin caste, but then because of the occurrence of intermarriage then there was also the citizens who did not come from the Brahmin caste. When a woman of Gotra outside Brahmin or Sudra (which is characterized by the first name, which I Wayan, I Gede I Made, I Nengah, I Kadek, I Nyoman, I Komang, Ketut) is married to one of the residents of this *banjar* then the woman's name will be replaced completely and in front of her name is added words "Jero", or in front of her name is just added the word "Jero". But if the woman comes from Gotra Sudra, so the woman kept the name itself 'nama bajang' without any changes or additions. Meanwhile, if looking for a *sentana* it must be of a similar gotra in order not to cause new problem. Fourth, it is still associated to caste, it seems that the caste system which enter into Bali is actually the color system that has shifted its meaning. It is inseparable from the history's

development of the Hindu community in India that degrades the color system (society grouping functionally) contained in the Vedas becomes the caste system (society grouping as births) (Ardhika et al, 2013: 317-318)

Various uniqueness of Banjar Anggara Kasih, especially the fourth point, which is about the education of character, is very interesting to study. As known, character education today is still a topic of lively discussion. This is because the damage to the behavior of today's society. On the issue of character, Thomas Lickona said that the quality of a society's character is characterized by the quality of its young generation. It will provide indicators or important clues whether a nation can move forward or not. Lickona identifies 10 signs of young generation's characters that should worry about, because it would make a nation sinking into ruin. Tenth of these signs, namely (1) the increasing violence among teenagers, (2) the use of language and words are deteriorating, (3) the strong influence of peer group violence, (4) increasing self-destructive behavior (drugs, alcohol, rape, murder, assault, sex, etc.), (5) the blurring of moral guidelines of good and bad (hit-and-run, the destruction of the campus by a student, and so on), (6) the decreasing work ethic (to come to the office too late, go home first, get to the office to read the newspaper first, playing chess in the workspace, and so on), (7) the lower respect for parents and teachers, (8) a low sense of individual responsibility and citizen (renege tax, tax manipulation, etc.), (9) dishonesty becomes a culture (cheating, bribing, honesty canteens in schools are closed, and so on), (10) the existence of mistrust and hatred between fellow (Said, 2011: 8-10).

Based on these explanations, then this article will discuss, first, the reason of character education in the *griya* family environment is still exist even though the village has become a tourist destination since the 1960s. Second, the pattern of character education in the *griya* family. And third, the implications of the implementation of character education in the *griya* family to the children's personality development.

II. Discussion

2.1 The Reason Factor of the Children's Character Development in Geria Family Environment

2.1.1 Tradition Factor

Referring to the views of Mc Kean (1973: 19-27) as cited by Geriya (1996: 1), the tradition can be divided into three kinds, namely a small tradition, a big tradition, and modern tradition. Furthermore, according Geriya, small tradition consisting of elements of Balinese culture, as seen in aspects of community life in some ancient villages in Bali, mountains (Bali Aga), such as in the village of Tenganan in Karangasem regency, Trunyan, Bangli regency, and Sembiran village in Buleleng. Big tradition includes the elements of life that evolved in conjunction with Hindu religion or elements derived from the Hindu-Javanese. The influence of the big tradition to the villages in Bali, especially villages in Bali plains, had begun around the 10th century when the Medang Kemulan Kingdom in Java began to spread its influence to the island of Bali. The influence of the Hindu-Javanese development was getting stronger against the Balinese island and reached the top of its golden era in the era of Singosari and Majapahit kingdom in the 14th and the 15th century. Modern tradition includes elements that have developed since the colonial era and the era of independence.

According to the development of three traditions above, Bali is currently in the development of the modern tradition, moreover, in Sanur area that since the '60s has been intensely into contact with the world of tourism. However, according to Drs. Ida Bagus Ketut Parmana (50 Years) *Kelihan Dinas* of Banjar Anggarkasih that:

... tradition that develop in the family environment, especially in griya family, in *Banjar Anggarkasih* tend not changed much. For example, in the process of forwarding the values of education to the young generation in the family environment is still rooted in the traditions that are already running. Therefore, our children in the griya environment, no one are influenced by the glitter of the modern world, especially negative influence. However, for the positive influence I think it is okay to be followed by children. For example, in terms of communication, it is not possible for our children to isolate themselves from the rapid development of communication tools such as hand phone, Ipad, iPhone, etc. As far as the influence can support the process of progressive development of children's education, for me it does not matter. (Interview, August 8, 2014).

Along with Ida Bagus Ketut Gede Pramana, Ida Pedanda Gede Telaga (76 years), from Geriya Gde Telaga, Sanur said that:

Although the development of the modern age hits public life today strongly, the more people of Sanur which becomes tourism destination of the world, but the values associated with values or religious tradition are still maintained by the community likewise, the investment of religious education value to the young generation. For example, *Peranda* (Priest) in a griya family environment here, in educating and developing children's character, *Peranda* (Priest) always adhered to the tradition that has been built over years by our ancestors. *Peranda* (Priest) does not dare to remodel the existing tradition with the modern tradition totally. If *Peranda* (Priest) has to adjust based on the situation and the developments around, just the material provided is adjusted to the existing community dynamics. While the models and approaches that *Peranda* (Priest) use is not far from what has been handed down by our ancestors (interview, 8-8-2014).

According to those two informant's opinions above, it can be built a new understanding that the tradition developed in the Balinese community strongly influences character development of children in the family environment. This is in line with what was said by Khairuddin (1985: 59-60) that as the smallest social unit in society, the family has certain functions, and those functions are difficult to replace by others. The main functions of the family according to Khairuddin include; (1) The biological function; (2) affection, and (3) the socialization function. According to the view of Khairuddin above, and if it is associated with the existence of character development in a Geriya family environment in Banjar Anggakasih, Sanur Kaja, Denpasar, it cannot be separated from the function of the family as an element that is very important in our efforts to develop the potential of children in the neighborhood family. It was said so, because the family as the smallest social unit in society has a biological function, which means that parents should be responsible for the physical needs of children so that the children in the family can grow healthy and ideally suited to the developmental age.

In addition to biological functions, the family also carry out the functions of affection that the family must be able to act as a social arena, to establish social relations among family members on the basis of a relationship of love and affection in order to provide welfare to children in a

family environment, both in psychology and emotionally. Still in relation to affective function itself, the family must also be able to develop the intellect of children through education, giving a sense of security, protection (affection) and develop the skills of children, both motor and verbal. While the third function of the family is a function of socialization, in the sense of the family must be able to act as an informal educational institutions, which charge of forming the personality of children, through social interaction among the family members who live in a family environment concerned. Or with another language within families that children should have the opportunity to learn the patterns of behavior, attitudes, beliefs, values in life, manners in the association, so that in the process of character development of children can take place with good, natural, and sustainable.

2.1.2 Challenges of Time Factor

The strengthening pressure of the global capitalism cultural values fall on the lives of people, including Denpasar society today, even more reinforce the traditional values embraced by Denpasar society, especially in the Gria family environment in Banjar Anggarkasih. It is evident to this day tradition that is supposed to be run by the Gria, still running as usual. For example, in a Gria environment that has *sulinggih* (read: pastor), they still run what is called *Nyurya sewana* every morning, liability for a *sulinggih* to make offerings in Merajan Gria every morning. As Ida Peranda Gde Putra Oka Giri (80 years) of Gria Br. Anggarkasih, Sanur Kaja village, said as follows.

No matter how rapid advancement of the times today, children and our grandchildren in griya environment can be said that they hold on to old traditions handed down by our ancestors. For example, during the holidays, when there is *piodalan* (ceremony) in temple, or when Hindu holidays comes, without being asked, they consciously come to the temple or *merajan* to do worship. This proves that the instillations of the character education values in griya environment can be said still exist. Though admittedly that various influences of outside world cannot be avoided (interview, September 16, 2014).

Based on what the informant is said above, can be described that the streng thing pressure of global values on the traditional values that are owned by local people do not necessarily become

extinct. But it could be otherwise, is under increasing pressure values of the local knowledge, its presence is getting stronger too. This is in line with the views of Giddens (in Atmadja, 2010: 31) that the tradition has characteristics, which are related to the collective memory and tradition involving ritual as the defend strategy. When referring to the Giddens view, it can be said that, the values and traditions of Balinese people, particularly in Banjar Anggarkasih, Sanur Kaja, Denpasar even more strengthened when kept pressed by the global values. This is evident from the tradition of forwarding the values that takes place in a Griya family environment persists as Ida Pedanda Gede Oka Giri said above, although Sanur village has been in contact with a global value since the early 1960s. It is characterized by the construction of Bali Beach Hotel in Sanur since 1963 as one of the infrastructure to support the development of tourism in Bali.

Not only that, the strengthening tradition in the Griya family environment, in Banjar Anggarkasih, Sanur Kaja, Denpasar, can also be seen from the process of forwarding the values of local wisdom in griya environment, that occurs hereditary and naturally. Where young people in griya, although without going through the formal process of transformation in the griya environment, on traditions of griya family but the process of transmitting the values of a family is still owned by griya family continue as it is. It is proved; almost girls in the griya family environment can make *upakara* (offering), although there is no deliberate and systemize learning process. Similarly, among young men, almost all of them can make a variety of *upakara* equipment and other values, associated with a tradition in their family environment.

2.2. The Pattern of Character Education in *Gria* Family

2.2.1 The development of Children Character through Fairy Tale.

Although the use of fairy tales and epics as a medium of education in the family environment, in Balinese people have generally been evicted (Atmadja, 2010: 33), but some parents in the Gryia family environment, in Banjar Anggarkasih, Sanur Kaja, Denpasar, still looks like using fairy tale as a medium to develop their sons and daughters' character. This was revealed from the results of interviews with Mrs. Ida Ayu Padmi (42 years) a *Sarati* of Griya Simpar Sanur. Among the various words she said:

" ... in the process of character building of children, I sometimes still like to use fairy tales, like the story *I Bawanglan I Kesuna*. The story of *I Cupaklan I Gerantang* and others. Although this kind of folklore has been less attractive for children because the packaging is not adequately supported by advanced technology, such as cartoons in the television media, but if we are smart in telling the story, children are still interested to hear it. I like using that story as a media to build the character of children, because through fairytale many moral, ethical, and cultural values can be extracted as a reference that can be used by children in their behavior. So, in my mind, fairy tale is still quite effective to be used in building the character of children, even though the world has been so sophisticated today " (Interview, January 1, 2015).

What is said by Ibu Ida Ayu Padmi (42 years) in line with the view of Giddens (in Atmadja, 2010: 33) stated that education with fairy tale media is very useful to develop a pure relationship, namely the emotional communication with dimensions of affection and love between parents and their children. In addition, according to Danandjaja (1982) fairy tale also contains aspects of entertainment and education in the form of traditional knowledge dissemination, to the children in the family environment. Meanwhile, in the fairytale that grow among the people of Bali, in general it contains the concept of *rwabhineda* or black-and-white ethics, namely the clear depiction about the good and bad deeds associated with the concept of *karma phala*.

It means that in fairy tales that grow in the Balinese people always describe two character actors opposing each other or show elements of a binary opposition, which is one of the actors show good behavior, while on the other hand there is an actor who always behave badly and at the end of the story told that the badness is always defeated by goodness. Or in another language the actor who symbolizes goodness will gain positive *karma phala*, while actor who behaves badly will gain negative *karma phala*. Based on this image can be built an understanding that by using fairy tales as a medium of education in the family environment, means there is an opportunity to embed various social wisdom to the younger generation with emphasis on ethics in the context of black and white *karma phala*.

2.2.2 The Development of Children's Character through Role Model Attitude

In order to develop this personality, parents should be able to position themselves as a role model for children, either about how to think, speak, or behave (Tri Kaya Parisuda), so that children do not lose grip in order to find their identity. Related to the role model attitude as a pattern of character development of children in the Griya family environment, in Banjar Anggarkasih, Sanur Kaja, Denpasar, Ida Bagus Ketut Sweta, M.G (84 years) said the following.

" ... in developing the character of children and grandchildren, I use role model pattern. In the sense of me as a parent, it's better to be an example than give an example. For example, I forbid children and grandchildren from smoking by showing them that I do not smoke. In fact I do not smoke, so my kids naturally want to follow what I say. If we forbid them to smoke, and we ourselves are heavy smokers, certainly our advice will be ignored by the children. So, basically anything we suggest to children will only be respected if accompanied by the granting example through behavior. If not, what we do will not work to the maximum " (Interview, January 2, 2015).

What is said by informant above, and if it is associated with the Empiric Theory from John Locke, as quoted by Tilaar (1999:19) which said that children when they were born are like white paper without written anything (*tabula rasa*), and the environment that will fill the child's personality, it appears to find the truth in a Griya family environment, in Banjar Anggarkasih, Sanur Kaja, Denpasar. As evidence of giving examples as done by Ida Bagus Ketut Sweta, M.G. against their children, have yielded good results, that all children can achieve a bachelor's degree and all of them have already work according their respective expertise. Giving a role model of a good attitude by parents to their children is an environmental aspect that greatly affects the personality development of children in the family environment.

Although the views of John Locke cannot be accepted entirely by the adherents of pedagogical, especially adherents of nativism which says that a child from birth has had special abilities that have been taken since they were born; however, at least John Locke's view has been strengthened by William Stern with convergence theory which says that the development of children's personality is influenced by two factors, namely heredity and environmental factors. In

understanding the pattern of the character development of children in the Griya family environment, in Banjar Anggarkasih, Sanur Kaja, Denpasar, the issue raised is the role of parents in providing guidance to their children.

The role of parents is an important issue to be studied in this context, since many parents today who do not have enough time to take care of the education of their children. There are indications that the parents of today tend to prefer a fully devolved responsibility for their children's education to the school, than they bothered to children's educational affairs. This can be dissected by Boediono analysis (1996: 67) which says that the present and in the future will take place fundamental changes related to children's education and employment system. Boediono analysis is based on the progress that has been achieved, both in the economic, demographic, labor, and in the field of science and technology. In the economic field since the entry of the market economy system into Indonesia around the late 1960s or early 1970s has led to a shift in activities in the field of economic, in early more in the agricultural sector and then shifted to the industrial sector or referred to under the terms of industrialization.

2.3 The Implications of Character Education's Implementation in *Griya* Family

2.3.1 Implication toward Children's Social Attitude

Almost all teenagers in Griya family environment are affected by the development of modern technologies such as the use of mobile phones, motorcycles, cars, and various other forms of technology which is a product of global culture with various brands. But they still make sense of hand phone, motorcycles, cars and various other forms of technology in terms of utility value. That is, they simply take advantage of technological tools such as its function respectively. Thus, the pattern of character development of children in a family environment that is based on the values of Balinese people social wisdom which have inherited from their ancestors, actually has a positive impact on the development of children's social attitudes. It is evident from what was said by Ida Ayu Padmi (42 years old) that:

"... Although my children are quite a bit stubborn but they are still within reasonable limits. For example, they come home from school yet change their clothes are already playing or watching TV. Early in the morning a bit difficult to wake or sometimes a bit stubborn when being asked to

shower, and some other social attitudes do they are not in accordance with our expectations as parents. However, in general, their social attitudes toward parents and the brothers arguably still within the confines of the fair if compared to the delinquency of teenage children that occurred in several regions in Indonesia, as reported by the media, lately, which in our view it is already beyond the bounds of reasonableness. If the Banjar environment here until now virtually no children who behave like the cases presented by the mass media, such as sexual harassment, theft, use of drugs and others. Hopefully, those attitudes will never happen to our children here (Interview, January 5, 2015).

According to the above description can be briefly described that the character development of children in the Griya family environment can have positive implications toward children's social attitude. It is evident from the social attitudes which are run by teens in *Griya*, who are always respectful and obedient to their parents as *Guru Rupaka*. Not only that, a good social attitude is also shown by the teens in griya, by not doing things that are contrary to dresta (habit) that has been passed down from generation to generation by their ancestors. It thus representative enough to say that the character development in a griya family environment, in Banjar Anggarkasih, Sanur Kaja, Denpasar, has a positive impact on social attitudes of children in their everyday lives.

2.3.2 Implication toward Children's Social Behavior

The pattern of personality development of children in the Griya family environment, in Banjar Anggarkasih, Sanur Kaja, Denpasar, has implications for social attitudes and behavior of children who grow up in the family environment. As experienced by Ida Ayu Anom Trisya Wulandari (10 years old) fourth grade students of SD No.2 Sanur, since the pattern of character development in a family environment runs very well, so she can grow and develop into a good girl figure in terms of behaving. This is evidenced by the accomplishments that she achieved, that she managed to performas the first champion in the field of Bakti Negara martial arts in South Denpasar District. This proves that the character development of children in the Griya family environment in Banjar Anggarkasih, Sanur Kaja, Denpasar has a positive impact on behavior and social attitudes of children in the family environment.

So with that experienced by Ida Ayu Dewi Tri Cahayani (12 years old) six graders of SD No.2 Sanur. She also earned the second place in martial arts matches Bhakti Negara in South Denpasar District. No less interesting accomplishments achieved by Ida Bagus Cahya Airsania (9 years) third grader of SD Saraswati Denpasar. In the midst of the strong influence of modern culture, he is still keen to learn the traditional arts, Baris Tunggal dance and he won first runner up in Baris Tunggal dance in Bali provincial level. It also is a clear evidence that the character development in the Griya family environment in Banjar Anggaraksih, Sanur Kaja, Denpasar has a positive impact on the development of attitudes and social behavior of children.

However, the achievement that they made does not make them become overbearing and arrogant. Nevertheless, their attitude remains understated, courteous, and flexible in terms of the friendship. It is also a proof that the development of the personality (character) of children in the Griya family environment, in Banjar Anggarkasih, Sanur Kaja, Denpasar gives very positive implications for the development of social attitudes and behavior of the children themselves.

The study's findings reinforce the implication of personality development of children in the Griya family environment in Banjar Anggarkasih, Sanur Kaja, Denpasar, on the attitudes and social behavior of children, given the practice of school education seems to have failed in facilitating learning event, either for pupils or for teachers themselves.

III. Conclusion

The existence of the character development of children in the study site is caused by several factors, including due to cultural factors, challenges of timesfactors, religious and cultural factors, as well as religious humanist factor. Tradition factor here is the strong influence of griya tradition that has been inherited by their ancestors make the personality development of children in the family environment griya, in Banjar Anggarkasih, Sanur Kaja, Denpasar can exist until today. Besides tradition factor, challenges of time factor can also be regarded as one of the factors that led to the existence of character development for children in the griya family environment. That is, the stronger the pressure of global values attack the social order of Sanur village, it becomes stronger also the process of forwarding the values of character education in the griya family environment itself. It can be proved that Sanur village has been in contact with the global value since the beginning of the 1960s, but forwarding the values of social wisdom in

the griya family environment until today still exist. Likewise with religious and cultural values and religious humanist attitude adopted by the griya family until time of this research was done, is still going strong, then all of it is used as a pillar in the development of children's character. Since their early age, children are already accustomed to doing something that is well-regarded by the family or in accordance with the values of religion, culture, and customs that have been adopted by griya family hereditary. Thus the children when they become adults are not being uprooted from their cultural roots and what they do was as if he'd become habitus for the children themselves. The pattern of personality development in the griya family environment, in Banjar Anggarkasih, is also done through everyday activities. Meaning that, the pattern of children's personality development is not done in a systemic, structured, or scheduled, but incidentally through the daily activities involving children in various activities.

Such pattern of character development has a positive impact, both on social attitudes and social behavior of children in the family environment. This is evident from some of the children in the family who managed to reach achievement at school, become a winner in various events, either in the South Denpasar district level or in Bali Province level

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