



Character Education Values Analysis on The Chinese Reality Show “Where Are We Going, Dad?” Season Five

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Character education, Reality show, The components of good character, Mandarin language

Abstract

Parents as part of the family which is an informal educational environment are the first and foremost place to develop the foundation of a child's personality and as the foundation of character values in society so that children are able to become people who can internalize good values in their lives both for themselves and for society. The function of education can be disseminated through programs or information that contain teachings about values and ethics. Mass media has several functions, one of which is the function of education. Television as an educational medium can be seen from the educational messages packaged in television programs. Reality shows as a television broadcast program can be used as a medium and model for character education for children. Reality shows often use topics related to everyday reality, making them suitable as character education models for children. The purpose of this research is describe how reality shows “爸爸去哪儿” (Baba qù nǎr, Where Are We Going, Dad?) shows good character components of moral knowledge, moral feeling, and moral action according to Thomas Lickona. The research method used in this research is a qualitative research method with qualitative descriptive type. The data collection technique in this study used observation, note-taking, and documentation techniques. Data analysis techniques in this study were achieved by data condensation, data presentation, and drawing conclusions.

On the reality show “爸爸去哪儿” (Baba qù nǎr, Where Are We Going, Dad?), found 40 scenes that show good character components according to Thomas Lickona. From the analysis results, 13 data were found that show components of moral knowledge, 17 data were found that show components of moral feelings, and 10 data were found that show components of moral action.

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INTRODUCTION

Ki Hadjar Dewantara in (Husamah et al., 2019) is of the opinion that education is a demand in the life and growth of children which aims to guide all of the child's natural strengths so that as humans and members of society they can achieve the highest possible safety and happiness. Education can be obtained through formal, non-formal and informal education channels (Syaadah et al., 2022). The family as part of the informal educational environment becomes the foundation of character values to develop in society. In relation to character education, one of the functions of the family is as the first and foremost educational environment in the development of the child's personality foundation (Setiardi, 2017).

Character education is a planned effort to help students recognize good values, internalize them, and then do good to others, to the environment, to God, including to themselves (Ependi et al., 2023). The role of parents in children's character education is to set an example, give children the opportunity to practice, give them responsibilities according to their development, supervise and guide children to be selective in socializing (Puspytasari, 2022).

The function of education can be disseminated through programs or information that contains teaching values, ethics, etc., which can be learned as lessons and applied by society. Mass media functions as a means to educate the public (Ummah, 2022). Television (TV) is a very potential media, not only for conveying information but also building and forming a person's character and behavior, both in a positive and negative direction (Makarim, 2015). If we dig deeper, the positive benefits of television shows are that they can be used as media, models and examples of character education for children (Sabardila et al., 2021).

In general, television broadcast programs are divided into two parts, namely popular entertainment programs called entertainment programs and information programs also called news programs. Popular entertainment programs are divided into two, namely drama programs and non- drama programs. The format of non-drama programs consisting of realistic things is divided into several categories, including music, games, reality shows, talk shows, and performances (Latief & Utud, 2017). Reality shows are a genre of television shows that depict scenes that appear to actually take place without a script. (Acara Realitas, n.d.).

Based on the description above, it can be concluded that reality shows as one of the television broadcast programs can be used as a media and model for character education for children. Therefore, the researcher chose a reality show that shows models and examples of character education. The reality show chosen by the researcher as a data source is a reality show from China entitled “爸爸去哪儿” (Bàba qù nǎr, Where Are We Going, Dad?).

METHOD

The research method used in this study is a qualitative research method with analytical descriptive type. This study uses two types of data sources, namely primary data and secondary data. Primary data is obtained through reality events “爸爸去哪儿” (Baba qù nǎr, Where Are We Going, Dad?) season five episodes 1 to episode 13. The data obtained are in the form of minutes of scenes, dialogues, situations, character values that appear, and documentation. Secondary data were obtained through previous research in the form of books, journal articles, and websites.

The data collection technique in this study uses three techniques, namely the observation, note-taking, and documentation techniques. In this study, researchers use techniques watch by watching while listening reality shows “爸爸去哪儿” (Bàba qù nǎr, Where Are We Going, Dad?). In this study, the researcher used a recording technique by recording data found in reality shows “爸爸去哪儿” (Bàba qù nǎr, Where Are We Going, Dad?). In this study, the researcher documented scenes that show the components of good character according to Thomas Lickona found in reality shows “爸爸去哪儿” (Bàba qù nǎr, Where Are We Going, Dad?).

A data analysis in this study, it was done by means of data condensation, data presentation, and then drawing conclusions. First, data collected from episode 1 until the episode 13, then classified based on the components of good character according to Thomas Lickona. Finally, the conclusion is drawn by interpreting the data obtained based on the components of good character according to Thomas Lickona.

RESULTS AND DISCUSSION

From the research results, 40 data were found as a result of analysis based on the components of good character according to Thomas Lickona, namely moral knowledge, moral feelings and moral action. This study found 13 data that showed good character in the moral knowledge components, 17 data that showed good character in the moral feelings components, and 10 data that showed good character in the moral action components.

An Analysis of Good Character in the Moral Knowledge Component Based on Thomas Lickona's Theory in the Reality Show 'Where Are We Going, Dad?' (爸爸去哪儿, Bàba qù nǎr)

According to Thomas Lickona, good character in the moral knowledge component consists of six indicators: moral awareness, knowing moral values, perspective-taking, moral reasoning, decision-making, and self-knowledge. The data related to the moral knowledge component found by the

researcher were classified based on the corresponding indicators. The data are presented by the researcher in the following table:

Tabel 1. Data from the results of good character components of moral knowledge in the reality show “爸爸去哪儿” (Baba qù nǎr, Where Are We Going, Dad?)

Components of Good Character	Component Indicators	Episode	Amount
Moral Knowledge	Moral Awareness	12	1
	Knowing Moral Values	5	1
	Determining Perspective	1	1
	Moral Thinking	3	1
		5	1
	Decision-making	1	2
		4	1
		7	1
	Personal Knowledge	1	3
		8	1
Amount of Data			13

1. Moral Awareness

The moral knowledge component, specifically the indicator of moral awareness, is demonstrated in a scene from episode 12 at minute 00:05:16. The dialogue and situation depict Du Jiang and En Heng preparing to wake up Chen Xiao Chun, who is still asleep. Du Jiang advises En Heng to be mindful of his words and to observe proper language etiquette when waking up Chen Xiao Chun. This scene illustrates the moral knowledge component of good character, particularly the indicator of moral awareness.

The first aspect of moral awareness is using thought to recognize situations that require moral judgment, followed by carefully considering the appropriate course of action. The second aspect is understanding relevant information related to the issue at hand. Often, when making a moral judgment, we cannot determine what is right until we know what is true.

2. Knowing Moral Values

The moral knowledge component, specifically the indicator of knowing moral values, is demonstrated in a scene from episode 5 at minute 00:35:52. The dialogue and situation depict Chen Xiao Chun asking Jasper to borrow money from the production crew to pay for a musical instrument made by local residents. However, an elderly man suddenly appears and offers to lend money to Jasper. Chen

Xiao Chun immediately instructs Jasper to return the money to the elderly man, explaining that the man had worked hard to earn it, and therefore they should not accept his money. This situation illustrates the moral knowledge component of good character, particularly the indicator of knowing moral values.

Moral values such as respecting life and freedom, responsibility toward others, honesty, fairness, tolerance, respect, self-discipline, integrity, kindness, compassion, and encouragement or support define the overall path to becoming a good person. Collectively, these values form a moral legacy passed down from generation to generation. Knowing a value also means understanding how to apply that value in different situations.

One of the values under the indicator of knowing moral values, according to Thomas Lickona, is respect. This value represents a moral legacy passed down from generation to generation. In this scene, Chen Xiao Chun teaches his son, Jasper, to show respect toward elders, in this case, the elderly man.

3. Determining Perspective

The moral knowledge component, specifically the indicator of perspective-taking, is demonstrated in a scene from episode 1 at minute 00:42:08. The dialogue and situation depict En Heng whining about wanting to go home and refusing to stay in the house prepared by the production crew. Du Jiang tries to open En Heng's mind by helping him see the situation from a different point of view or perspective, explaining the background of how the house was built. This scene illustrates the moral knowledge component of good character, particularly the indicator of perspective-taking.

Perspective-taking is the ability to adopt someone else's point of view, to see the situation as it is, and to imagine how others might think, react, and feel about the issue at hand. It is a prerequisite for moral judgment. We cannot respect others or act justly toward their needs if we do not understand the people involved.

Du Jiang explains the actual situation to En Heng, helping him understand that he cannot just insist on going home as he pleases. Du Jiang also reassures En Heng that the house is actually very cool, and he expresses his willingness to stay there together with En Heng.

4. Moral Thinking

The moral knowledge component, specifically the indicator of moral reasoning, is demonstrated in a scene from episode 3 at minute 00:29:40. The dialogue and situation depict En Heng and Xiao Pao Fu arguing over an item located at Xiao Pao Fu's house. En Heng, upset, suddenly leaves Xiao Pao Fu. Du Jiang approaches En Heng and advises him not to be selfish and to be more generous, pointing out that the item originally belongs to Xiao Pao Fu. On the other hand, Liu Genghong also explains to Xiao Pao Fu that he should be willing to lend his item. This scene illustrates the moral knowledge

component of good character, particularly the indicator of moral reasoning.

In Thomas Lickona's theory of moral reasoning, one of the moral aspects is "Sharing what I have with others." In this scene, Du Jiang advises En Heng to be more generous and to play with the item together with Xiao Pao Fu. At the same time, Liu Genghong encourages Xiao Pao Fu to be willing to lend his belongings.

5. Decision-making

The moral knowledge component, specifically the indicator of decision-making, is demonstrated in a scene from episode 1 at minute 00:52:33. The dialogue and situation depict Xiao Paofu being asked by the village chief to choose two items that his father would use. Xiao Paofu chooses badminton and ping pong equipment because his father enjoys those activities. This scene illustrates the moral knowledge component of good character, particularly the indicator of decision-making.

According to Thomas Lickona, the ability to think about how one should act when facing a moral issue is a skill known as reflective decision-making. In this scene, the decision-making indicator is shown by Xiao Paofu when he decides which items to choose for his father.

6. Personal Knowledge

The moral knowledge component, specifically the indicator of self-knowledge, is demonstrated in a scene from episode 8 at minute 01:35:27. The dialogue and situation depict Jasper feeling sad because he did not win the competition. Jasper's mother, Cai Er, tells him that it is just a game, and sometimes winning is simply a matter of luck. In life, we experience both victories and defeats. This scene illustrates the moral knowledge component of good character, particularly the indicator of self-knowledge.

According to Thomas Lickona, developing personal moral knowledge includes being aware of our own character strengths and weaknesses and learning how to compensate for those weaknesses. Cai Er teaches Jasper to accept his loss in the competition and to be happy for the joy of others.

An Analysis of Good Character in the Moral Feeling Component Based on Thomas Lickona's Theory in the Reality Show Where Are We Going, Dad? (爸爸去哪儿, Bàba qù nǎr)

According to Thomas Lickona, good character in the moral feeling component consists of six indicators: conscience, self-esteem, empathy, loving what is good, self-control, and humility. The data related to the moral feeling component found by the researcher were classified based on the corresponding indicators. The data are presented by the researcher in the following table:

Tabel 2. Data from the results of good character components of moral feelings in the reality show“爸爸去哪儿” (*Baba qù nǎr*, Where Are We Going, Dad?)

Components of Good Character	Component Indicators	Episode	Amount
Moral Feelings	Conscience	7	1
	Self-esteem	6	1
	Empathy	2	1
		3	1
		6	5
		7	1
		8	1
		12	2
	Loving Good Things	8	1
	Self Control	1	1
		5	1
	Humility	8	1
Amount of Data			17

1. Conscience

The moral feeling component, specifically the indicator of conscience, is demonstrated in a scene from episode 7 at minute 01:24:07. The dialogue and situation depict Wu Zun telling Neinei that if she has any fears, she must express them to her father and not keep them bottled up inside. This scene illustrates the moral feeling component of good character, particularly the indicator of conscience.

Conscience has a cognitive side, which is knowing what is right, and an emotional side, which is feeling obligated to do what is right. Many people know what is right but do not feel compelled to act accordingly. A mature conscience includes an understanding of moral obligations and the ability to feel constructive guilt. If your conscience requires you to behave in a certain way, you will feel guilty if you do not do so. This differs from destructive guilt, which causes a person to think, “I am a bad person.” For those with a conscience, morality must be taken into account. They are committed to living according to their moral values because those values are deeply rooted within them.

According to Thomas Lickona, conscience has a cognitive aspect — knowing what is right — and an emotional aspect — feeling obligated to do what is right. From the cognitive side, Wu Zun advises Neinei to understand the right action, while from the emotional side, Wu Zun acknowledges Neinei’s feelings as she cries and asks her to do what he says.

2. Self-esteem

The moral feeling component, specifically the indicator of self-esteem, is demonstrated in a scene from episode 6 at minute 00:29:47. The dialogue and situation depict En Heng crying because he does not want Du Jiang to leave him while on a mission. Du Jiang then advises En Heng by telling him that he is a masculine boy. Du Jiang hopes that En Heng can grow up to be mature and strong. This scene illustrates the moral feeling component of good character, particularly the indicator of self-esteem.

When we have good self-esteem, we evaluate ourselves positively. When we evaluate ourselves, we appreciate ourselves. We tend not to misuse our ideas or thoughts, nor allow others to misuse them. When we have self-esteem, we do not depend too much on others' approval. Current research shows that children with high self-esteem are more resilient to peer pressure and are better able to follow their own judgment compared to children with low self-esteem.

According to Thomas Lickona, current research shows that children with high self-esteem are more resistant to peer pressure and better able to follow their own judgments. Du Jiang encourages En Heng to develop good self-esteem so that he can have resilience, strength, and not cry easily.

3. Empathy

The moral feeling component, specifically the indicator of empathy, is demonstrated in a scene from episode 2 at minute 01:03:06. The dialogue and situation depict Jasper trying to comfort En Heng, who is crying and sad while waiting for his father. Jasper tells En Heng that he is not crying but just waiting for his father. This scene illustrates the moral feeling component of good character, particularly the indicator of empathy.

According to Thomas Lickona, empathy is the identification with another person's experience as if it were happening from their position. Jasper puts himself in En Heng's position by relating his own situation to En Heng's.

4. Loving Good Things

The moral feeling component, specifically the indicator of loving what is good, is demonstrated in a scene from episode 8 at minute 00:32:46. The dialogue and situation depict the village chief praising Max because he found a dangerous sharp object on the floor and immediately handed it to the village chief. This scene illustrates the moral feeling component of good character, particularly the indicator of loving what is good.

The highest form of character is a genuine interest in good things. When people love good things, they enjoy doing good deeds. They possess a morality of desire, not just a morality of duty. The ability to find satisfaction in serving others is not limited to being a helper; it is part of the moral potential of normal people, including children.

According to Thomas Lickona, when people love good things, they enjoy doing good deeds. The ability to gain satisfaction from service is not limited to helping others; this ability is part of the moral potential of normal people, even children. Max performs good deeds to help and protect others.

5. Self-Control

The moral feeling component, specifically the indicator of self-control, is demonstrated in a scene from episode 1 at minute 00:14:20. The dialogue and situation depict Du Jiang lying to En Heng by saying that he brought En Heng's toy on the trip. When Du Jiang tried to take it out, Xuan Xuan saw this and reported it to the TV crew. Then En Heng cried loudly. Xuan Xuan tried to comfort En Heng, but Du Jiang asked Xuan Xuan to let En Heng calm himself down. This scene illustrates the moral feeling component of good character, particularly the indicator of self-control.

According to Thomas Lickona, emotions can become excessive reasons for behavior. This is why self-control is an important moral virtue. Du Jiang lets En Heng manage his own emotions because En Heng is very emotional and crying loudly.

6. Humility

The moral feeling component, specifically the indicator of humility, is demonstrated in a scene from episode 8 at minute 01:36:28. The dialogue and situation depict Neinei winning a competition and receiving a prize. However, she chooses to give the prize she won to Jasper's mother and Xiao Paofu's mother, who have not yet won the competition. This scene illustrates the moral feeling component of good character, particularly the indicator of humility.

Humility is a moral virtue that is often overlooked but is an important part of good character. Humility is the affective aspect of personal knowledge. It is a genuine openness to truth and a willingness to take action to correct our failures. Humility also helps us overcome arrogance. Ultimately, humility protects us from wrongdoing.

According to Thomas Lickona, humility helps us overcome arrogance. Although Neinei won the competition, she does not feel arrogant and instead chooses to give the prize she received to Jasper's mother and Xiao Paofu's mother.

The Analysis Results of Good Character: The Moral Action Component Based on Thomas Lickona in the Reality Show “爸爸去哪儿” (Bàba qù nǎr, Where Are We Going, Dad?)

The good character moral action component according to Thomas Lickona has three indicators: competence, willingness, and habit. The data on the moral action components found by the researcher were classified based on the corresponding indicators. The data are presented by the researcher in the form of the following table:

Table 3. Data from the results of good character components of moral action in the reality show “爸爸去哪儿” (*Baba qù nǎr*, Where Are We Going, Dad?)

Components of Good Character	Component Indicators	Episode	Amount	
Moral Action	Competence	-	-	
	Willingness	2	1	
		8	1	
		Habit	4	1
	6	1		
	9	3		
	11	1		
	12	2		
	Amount of Data			10

1. Willingness

The moral action component, specifically the indicator of willingness, is demonstrated in a scene from episode 8 at minute 00:44:48. The dialogue and situation depict Jasper feeling hungry and not wanting to finish his task. Jasper’s mother tells him that after completing the task, he can immediately eat. This scene illustrates the good character moral action component, particularly the indicator of willingness.

According to Thomas Lickona, there must be a willingness to complete a task before one can experience pleasure. This requires the determination to resist temptation, peer pressure, and go against the flow. In this case, Jasper’s mother asks him to finish the assigned task quickly so that he can eat, as Jasper said he was already hungry. Jasper’s mother also mentions that Xiao Shan Zhu’s basket is already full and he can go eat. After being advised by his mother, Jasper gradually agrees to finish his task

2. Habit

The moral action component, specifically the indicator of habit, is demonstrated in a scene from episode 4 at minute 01:16:09. The dialogue and situation depict Du Jiang hoping that En Heng becomes increasingly brave over time. Although his father is not present, En Heng is able to bravely face difficulties. This situation illustrates the good character moral action component, particularly the indicator of habit.

In this scene, the habit referred to is courage. Du Jiang advises En Heng to develop a good habit, namely bravery. Although we may not always succeed, at least we are willing to try courageously.

CONCLUSION

Based on the results of data analysis and discussion components of good character on the reality show “爸爸去哪儿” (Bàba qù nǎr, Where Are We Going, Dad?) the fifth season starts from episodes 1 to 13, it can be concluded that the data obtained amounted to 40 data. From the analysis results, 13 data were found that showed good character components of moral knowledge according to Thomas Lickona. From the analysis results, 17 data were found that showed good character components of moral feelings according to Thomas Lickona. From the analysis results, 10 data were found that showed good character components of moral action according to Thomas Lickona.

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