



Investment the Character of Honesty in Children at the Santo Petrus Catholic Church's Sunday School Semarang

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Abstract

This study aims to describe the planting of the character of honesty in children and to determine the factors supporting and inhibiting the planting of the character of honesty in Sunday School Church Catholic Saint Peter. Motivated by the child's life are colored with values that undermine the development of the child such as violence, hatred, enmity, injustice, and lies. The method used in this research is descriptive qualitative research methods with the use of data analysis techniques based on the theory of Miles and Huberman. Data were collected through interview techniques, observation, and data collection techniques (document). Researchers get primary data source from a companion as well as the elderly participants of the Sunday School, the source of secondary data obtained from documents that are in the Sunday School that the book guide is used. The results of the analysis of the data about the planting character of honesty on a child in Sunday School Church Catholic Saint Peter Semarang is influenced by the supporting factors in the form of personal would be given an understanding of character honesty, companion as adults who serve as role models to behave honestly to be an example for the participants of the Sunday School, and the culture that created the environment of the church is a cultural good like honest, loving, and responsible. While the factors inhibiting the form of personal experience and education of the child within the school and the family the different causes of your child's behavior is different every his personal, what if there are participants who behave negatively as lying will affect the way the view of the other participants about honesty. In outline, the conclusion of this research is character-honesty carried through the depth of scripture, the activities of the moment creativity, and the time of praise using movement and song. But some of the things found related to different educational background and experiences of children affect the planting character of honesty in the Sunday School.

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INTRODUCTION

The proliferation of dishonest behavior, there is still a lack of discipline, and low morale which resulted in the work "just so", as well as ignoring the quality and only be a formality. A lot of people displaying a personality that is not appropriate just to follow the flow and style are not understood its purpose. According to Andayani (2012:52) honesty is the human quality which a human can communicate themselves and act correctly so honesty is very related to the truth value of which is the ability to listen, ability to speak, as well as any behaviors that arise from human action. The need to teach honesty as early as possible will help the child in control of hearing, speech, and behavior so that the child has a good quality.

The character is a way of thinking and behaving that characterizes each individual to live and work well in a family environment, the community, the nation and the state (Suyanto in Muslich, 2014:70). All the behavior of parents and parenting that are used in the family will affect the character formation of children. Similarly, according to Erikson in Zubaedi (2017:28) the success of parents guide their children in the overcome personality conflicts at very early to determine the success of children in social life in the adult life later.

According Megawangi (2004:93) value-the value that needs to be taught in the child, namely (1) Love the Lord with All His creation, (2) Independence and responsibility (3) Honesty/Trust, Wise (4) Respect and Courtesy (5) Generous, Like to Help and Mutual Assistance (6) Self-confident, Creative, and Hard-working (7) Leadership and Justice (8) Good and humble (9) Tolerance and Peace and Unity. These values need to be taught to be the attitude of everyday life in order to combat the bad habits that grow beriringangan with the impact of globalization. The rampant acts of violence among the community, the use of drugs that can be self-destructive, lack of respect to parents and teachers, as well as the disappearance of moral guidelines.

Teach honesty in children can be done through many pathways one of which is informal education. Informal education is family education and the environment so that the implementation is fully under the authority of the family and community and educational programs tailored to the needs of the family and the community. Education in the life of the catholic church done since early childhood to old age with the holding of the *Formatio Iman Berjenjang* (FIB). One of them is *Mentoring the Faith of a Child* (PIA) which has

the objective to train the child has a character full of honesty, humility and openness to come and submit yourself to the Lord Jesus Christ. Sunday school is a place where children can know Jesus Christ personally as well as train the child to have the intended characters.

Rahayu (2016:57) in his research stated the importance of creativity companion PIA when the activities take place. It is important for children directly involved in the *kegi'atan*, the companion must be able to create a relaxed atmosphere so that children want to follow the activity and is comfortable being in the activities of the PIA. The results of the study said children were actively involved in the activities as much as 84% due to the pull of activities for children and many activities that involve the children such as choir or choir. When kids are interested then the parents will involve children in the activities of the PIA. Similarly, when the companion does not have the creativity and activities of a misfire or only held during *hari raya*, only 16% of the children who follow the activities of the PIA.

The activities of the Sunday School at st. Peter's Church Semarang instill the character of honesty through a variety of activities, in prayer, as praise, as well as creativity. No doubt the participants of Sunday School several times found to try to lie like said already complete the task in the creativity but the fact that the participant has not done that. When participants do the act of lying it turns out there are some of the tasks given in the form of equipping verses in scriptures that is not yet complete, coloring a picture one of the Apostles, and compose one sentence that is scrambled. The reality for the participants of Sunday School some of the tasks are too difficult and boring, then it encourages participants to lie.

This study aims to elaborate how the implementation of character-honesty in Sunday School Church Catholic Saint Peter Semarang. Dig factor supporting and inhibiting in the Sunday-School is also explored in this study. The advantages of this research is outlined clearly how the companion Sunday School instill honesty in children. Researchers are also using common language and not confusing for the adherents of a religion other than Catholic.

RESEARCH METHOD

Research used in this research is included in qualitative research. Creswell in Noor (2011:34) states that qualitative research is a depiction of the research complex, the researcher examines words, make detailed reports of the

respondents, as well as to conduct studies on the situation that occurred. Qualitative research uses the researcher as instruments the key, so the researchers must have a theory of dann extensive knowledge to use ask, analyze, and construct the object becomes more clear. This researcher used a qualitative descriptive approach because in accordance with the purpose of the researcher about the character-honesty, in-depth, open, structured and that can be achieved according to the activities of researchers. Then the expectation of this research that is able to provide an overview in a clear, detailed, and scientific about planting the character of honesty on a child in Sunday School Church Catholic Saint Peter Semarang.

According to Lofland in Meleong (2007) explained that in qualitative research the main data source is the words, and actions, the rest is additional data such as documents and others. Related to it on the part of this type of data is divided into words and actions, the source of the data written, photo, and statistics. This study uses the data source as follows: the primary data Source is the parent participants of the School Week and 2 companion Sunday School. The source of secondary data obtained from documents relating to the Sunday School that the book guidelines that is used.

Sugiyono (2015:208) say the focus in qualitative research called problems with constraints. The determination of the issue in qualitative research is based more on the interests of urgency, and feasibility the problem to be solved, but it is also the factor of limited manpower, funds, time. The focus in this study is planting the character of honesty in children in the Sunday School of the Church of st. Peter Semarang.

RESEARCH RESULTS AND DISCUSSION

This study implemented the Catholic Church of st. Peter's are on the way Arum Sari Raya no. A5, village Sambiroto, kecamatan Tembalang, kota Semarang. This church in the year 2004 was inaugurated by the Bishop of Semarang, but in the year 1982 till year 2004 is still administratively under the auspices of the church of Materdei Semarang. The people in the Catholic Church of st. Peter Hot numbered 4651 soul with 3 parish priest, 2 employees of the secretariat, 1 household assistant, and 2 guards the church who are also working to maintain the cleanliness of the church.

Sunday school is an activity provided specifically for children aged 3 to 10 years. In the activities of the Sunday School children accom-

panied by a companion to know the Lord Jesus through reading the scriptures, prayer, and songs of praise. Embossed designation "Mentoring Children Faith (PIA)" starting from the main objective, which is to accompany the children and Sunday School is a means for the activities of such assistance. The Sunday school has books specific guidelines created by the diocese of Semarang (the church in Semarang and Jogjakarta). However for a particular moment if the diocese does not print books, kevikapan (the church in Semarang region) can print their own books that will be distributed to churches which are included in the kevikapan Semarang.

The character of honesty is a moral value that is fundamental so that someone can be trusted, openness in terms of the background the character of honesty because someone is open then he dared to speak in accordance with existing conditions. This is corroborated by the statement of the Draft of the Grand Design of Character Education mneyatakan that honest is the act of someone who is, be sincerely open to anyone associated with him. When confronted by something that pressed it then the person would be consistent between what is said and done. What to do based on what happens in that situation then someone who honestly would brave because true. Someone who is honest trustworthy (amanah), and do not cheat (Samani and Hariyanto 2013:51).

Cruthfield in Sarwono (2010:363) explains there are several factors that condition the formation of the character of honesty that is; personal Factors, what has been passed participants will reflect how the participants respond to the situation around him, on Sunday School of each participant vary in response to a situation. According to the results of the observation, some participants choose to benefit himself rather than being honest, dibuktikan at the time of the division of the snack, participants say yet get a snack when he is already getting. Face it, the companion does not directly say that the participants lie but be calm and talk with the fine that the action participants did it is not good. Companion hope of his rebuke that can form a child's personal honest.

The next factor is the influence of other people, people around the participants of the Sunday School affect how participants will act, such as parents, chaperones, and peers. The results of the observation show that the influence of the companion Sunday School is very good in planting the character of honesty shown from the companion effort for example a companion question and answer on the participants and together

sort out where the good deeds and bad. Peers are also influential when a participant refused an invitation to lie then the participant will undo its intentions to lie to a companion. It is little by little will form the mindset of the child that lying is a thing that is not well done.

Factors of culture, culture that is created in the participants indirectly will be followed by the participants, then a culture of honesty needs to be preserved by the environment so that participants do it voluntarily. The results of the observation in Sunday School, and culture at Saint Peter's Church Semarang appreciate the value of honesty, almost all elements uphold the value of honesty. Companion consistently be honest that hopefully will be emulated by the participants.

The factors of education and religion, education and religion teaches participants to do good. Both are systems that have an influence in the formation of character as both of them laid the foundation of understanding and moral concepts in life. Observation in Sunday School get the results that the more the participants of the school in private institutions Catholic. It is not too difficult for a companion imparts a character of honesty through the deepening of the scriptures that is commonly practiced in school-based Catholic religious.

The influence of emotional factors, the attitude of the participants is not always influenced by the environmental situation and the personal experience of participants but also the action that is out of shape emotional participants, it serves to divert or defense. The results of the observation on the participants of the Sunday School showed emotions that were different. Some children show some emotions that are negative with dodge's companion when the question and answer. But many are also children who remain in control of emotions positive by not trying to lie.

According to Aunillah (2011:49) a few things that need to be applied when building a character of honesty, which is:

The process of understanding the character of honesty to the child. Instill the character of honesty will be easier when children understand what is meant by honesty, will over ride what if children see firsthand how the character of honesty was applied. The process of understanding honesty to the child is made a companion Sunday School through movement and song with the title Nandur Rukun. The meaning of the song is the children are invited to foster a love of peace to all people regardless of religion, social status, skin color, and language. The song also teaches moral values by keeping tolerance, telling the truth to

keep the peace, mutual respect. The song gives understanding to the children with a cheerful and giving spirit of the positive by instilling the values of Pancasila.

Provide a means that can develop the growth of the character of honesty. The character of honesty is a science that needs to be studied until the end of life then the child should be given the opportunity to apply the character of honesty. This is in accordance with the theory Thomas Lickona to provide an opportunity for the child to build good habits and practice to be a good person. The participants of Sunday School to get that opportunity in many ways for example in the results of interviews with parents in the aspect of habit indicator of moral action, the child is given the opportunity to be honest with money whom he bought the snack. Parents without a judge ask the child to tell the truth, it is an experience for a child to face social situations in the future.

Example. The child requires a figure used as an example in being honest. Teachers or parents can be a concrete example that can be seen all the motion of this person and his attitude can be imitated by the child. Companion set a good example for participants of the Sunday School. Through the Scripture readings that are meaningful to love a fellow human being and treat others like a child treat herself. It is better to cultivate the child into a child who loves his friend by telling the truth, not to hurt, and act in accordance with it as truth. The companion also provides an example for the participants tidied up the shoes and tools of creativity that have been used. It gives a responsibility to the child and the child can act honestly whether it is smoothed or not.

Open. An open environment will establish an open attitude of the child. Open necessary so that the child does not sugarcoat anything of the parents and teachers. Vice versa with the parents and teachers don't cover-up mistakes and plainspoken. Openness between the companion Sunday School and the participants do with the question and answer about the mistakes that have been done, the participants tell of his guilt that he never delay doing homework. The companion also gives the participants a chance to voice their opinion about an event for example when there is that tells the drawing on the wall. Openness between the companion and the participants well established although some times child to hush up something.

Not to overreact. Children learn to be honest should be encouraged by parents and teachers. One of them by not being excessive when a child is caught doing lie or cheat. Parents and te-

achers just need to be assertive and help children say the truth. When a companion finds a problem, the companion does not react excessive and quite act decisively. The companion tells the sometimes conflict between the participants, the companion only intervene and ask the reason for the participants of the warring parties. A companion impartial on one of the children and not perform actions that are not necessary. This is in accordance with the above theory that instill honesty don't need anything excessive in addressing a problem.

Irawan (2014:27) the resistance of the planting of the character of honesty is a child in the village has a great fear to do the honesty, the child is more dominant late in his excitement while playing. Researchers mention the negative influence from outside parties and psychological factors also affect the delays in the planting of character honesty. As for the form of the planting of the character of honesty in the village presented by the researchers, namely: (1) Instill the nature of the discipline; (2) Provide guidance, understanding and advice about the character of honesty; (3) adults give the example of the character of honesty to the child; (4) Provide guidance in play with peers; (5) teach children to worship on time; (6) the Child is given the penalty when violating the value of honesty; (7) the child is guided to have a sense of responsibility; (8) invite children to attend the recitation event in the framework of the cultivation of religious values.

Mustari in the Firma (2014) explains that to be honest is an act whereby a person will attempt to make himself as someone who can be trusted in actions, words, and what the person is doing, both to himself and others. Positive traits and noble which is contained in the character honestly seen such as integrity, patience, and straight all at once not to lie, cheat, or steal. Someone who holds honesty as a person who is fair because the person will not perform actions that deviate.

It is already instilled to the participants of the Sunday School. For example through the aspects of decision-making, in the results of the interviews described that the child boldly choose to lead opening and closing prayers, leading the song and dance, choosing a clean up of the equipment used. Participants strive to make himself trustworthy through actions and what he is doing. Parents also teach children to be patient with discuss with intonation low so that the children also feel at peace and can think positively. The attitude of the integrity of the child is also mirrored through the actions of getting ready be-

fore praying the Rosary at six o'clock, the child is able to think what he must be prepared to pray with a good atmosphere.

Oladipo (2009:155) explains that instill moral values in children is not an easy thing. Some teachers were challenged by the community to maintain the value of good morals, responsible, honest, polite naum on the other hand the community shows the value that is in conflict with things such as injustice, lying, cheating, deviant, torture. Then the value which is to be followed the child will become confused. The child will be confused which value to be followed and also when the child refuses to uphold the moral values, the child will be reasoned that it is boring.

Associated with the statement Oladipo above, the state of society in the Sunday School Catholic Church of st. Peter Semarang is not much different. Therefore the church is obliged to uphold the value of good morals for the sake of being a role model to the children, but when you get back home each will be the responsibility of each child and the parents.

CONCLUSION

Supporting factors in the planting of the character of honesty in Sunday School Church Catholic Saint Peter Semarang that each person is willing to be know the understanding of honesty, companion as adults who serve as role models berilaku honest to be an example for the participants of the Sunday School, and the culture that created the environment of the church is a cultural good like honest, loving, and responsible, then the indirect participants will imitate the behavior. Inhibiting factors in the planting of the characters in the Sunday School Church Catholic Saint Peter Hot that personal experience and education of the child within the school and the family the different causes of your child's behavior is different every his personal, what if there are participants who behave negatively as lying will affect the way the view of the other participants about honesty.

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