

THE DISCOURSE OF INFORMAL EDUCATION: DEVELOPING CHILDREN CHARACTERS DURING COVID-19 PANDEMIC

Ida Bagus Brata^{1*}, Ida Bagus Nyoman Mantra¹, Ida Bagus Rai², Ida Bagus Nyoman Wartha¹

¹ FKIP Universitas Mahasaraswati Denpasar, Bali, Indonesia

² FKIP Universitas Dwijendra, Denpasar, Indonesia
ibbrata@gmail.com*

ABSTRACT

Parents are the first and foremost educators in the process of child development by positioning the house into a multipurpose building full of meaning. This study aims to explore the discourse of informal education in building children's character during the coronavirus disease-19 (covid-19) pandemic. This study is descriptive-qualitative. Data collection was carried out by studying documents and literature. The results of the study showed that the emergence of Covid-19 was initially responded to normally like other viruses, but the increasing number of victims eventually caused panic which affected the socio-cultural community, Covid-19 forces people to work and stay at home more. Social interaction, face-to-face communication and being replaced online by taking advantage of the sophistication of technology, and the role of parents is important by placing the family as one of the pillars of education to instill the norms, morals, and rules of conduct in consistently carrying out the government programs to prevent and break the chain of covid-19 transmission.

Keywords: Informal education, Developing, Children characters

I. Introduction

In the perspective of the social sciences, it is stated that no society is static, but is always moving, dynamic, and changing according to the demands and developments of the times. Every time everything on this earth is always changing. The world is constantly evolving and changing and no one can stop it. The changes that occur are not always positive, but also bring about things that are not good or negative. For example, the presence of global culture is not all good, some are not good (Ritzer and Goodman, 2011: 587). Likewise, the emergence of coronavirus disease 19 (Covid-19) is a new challenge that forces everyone to be able to overcome it.

The world today is busy with the emergence of coronavirus disease-19 (Covid-19). Covid-19 was first discovered in Wuhan City, Hubei Province in China. At the beginning of the

emergence of the Covid-19 virus, it was taken as usual as other viruses. In early March 2020, the new coronavirus outbreak was truly proven to exist in Indonesia, this was conveyed directly by President Joko Widodo, and at that time it had infected 23,165 people with a death toll of 1,418 people, and the number of patients who recovered was 5,877 people (covid19.go.id, 2020). When the coronavirus outbreak was detected in Indonesia, it was a very sensitive issue. Many parties feel that they are being cornered if it is known that they have been affected by Covid-19, those who are suspected of being infected by Covid-19 will be ostracized by their environment because they are accused of being the source of the disaster.

Various efforts have been made by the government to break the chain of spreading this virus, such as the issuance of Government Regulation Number: 21 of 2020 concerning Large-Scale Social Restrictions in order to accelerate the handling of Covid-19 which resulted in limiting various activities including schools. Meanwhile, Learning From Home activities are officially issued through the Minister of Education and Culture Circular Number 36962 / MPK.A / HK / 2020 concerning Online Learning and Working From Home in the context of preventing the spread of Coronavirus Disease (COVID-19). This policy forces teachers and students to continue working and learning from home starting from early childhood education to higher education (kemdikbud.go.id, 2020).

This policy certainly has an impact not only on the teacher and student relations during Learning From Home but also on the importance of optimizing the role of parents in the implementation of Learning From Home. Education must not stop but must be carried out continuously because through the educational process they acquire various skills and abilities as provisions for dealing with the dynamics of their lives. According to Ki Hajar Dewantara (1994), education is a cultural effort that is aimed at providing guidance in life, the growth of a child's soul and body so that each individual's innate and environmental influences make them become human beings. This means that education is intended to shape humans to become civilized and humanize humans.

Teachers, including parents who are not familiar with technology, are forced to be technology literate. From not being used to using information technology, such as gadgets, the internet, and other social media, we are forced to be able to. Children who were previously restricted in using information technology began to be relaxed in certain ways such as for school needs. This opens up opportunities for misuse of technology itself if parents are lax or careless in their supervision. Home TV is on for most of the day as well as gadgets, the internet, and other social media that provide various information that can influence and change children's thinking and behavior (Ibrahim, 2011). On the one hand, parents are required to provide all the children's needs, but on the other hand, they are required to be able to supervise their children, especially during the Covid-19 pandemic.

Weak parental control over children can result in inappropriate behavior that is far from the values, norms, and rules that apply in society. Such children's behavior can be found in families, schools, and communities. Dishonest behavior towards parents, difficult to advise, and even often arguing even against parents, is more engrossed in social media so that they tend to ignore the tasks given by their parents (Brata and Sudirga, 2019).

Education is actually a process of forming and developing self-potential into a competency. On that basis, education is actually a process of the creative journey that leads students towards the introduction and formation of identity. Various strategies in an effort to realize the success of education are carried out simultaneously and sustainably in the framework of building a nation. On this basis, education is seen as the pillar of a nation's teachers.

Throughout the history of human life will always receive the influence of three educational environments. The role of the environment has a huge influence on the progress and achievement of education. This is because every individual involved in the educational process interacts with each other to become one unit with their environment. The three educational environments in question include family, community, and school, which is commonly known as a three center of education consisting of informal education, non-formal education, and formal education (Dewantara, 2004).

The education system in Indonesia is implemented through three educational channels, namely (1) the formal education pathway is a structured and tiered education pathway starting from primary education, secondary education, and higher education; (2) non-formal education pathway, namely the path of education outside formal education which can be implemented in a structured and tiered manner; (3) The informal education pathway is an educational path provided by the family and the environment in which the child or student concerned grows and develops.

Parents as primary educators in the household are obliged to carry out their functions. Conditions like this must open the horizons and responsibilities of parents, that their children's education must be returned to the parent's efforts in educating their children's mental, attitudes, and knowledge (Syah Haji, 2020). On that basis, it is very clear here that education is a process in developing the self of each individual to be able to live and carry out his life.

Families, especially parents, occupy a strategic position as well as play an important role in providing education for their children. Family is the first environment for children, therefore family is the first education that is informal and natural. The family plays a very important role in shaping the personality of the child. The family is the place where the child first gets acquainted with the values and norms in shaping the noble children's character. Informal education is actually home-based education that allows children to grow and develop according to their own potential.

There are three reasons behind the need to discuss the role of informal education in building children's character during the Covid-19 pandemic, namely: socio-cultural dynamics in people's lives, technological paradoxes, and the covid-19 pandemic as an inevitable environment, and children's character problems. As the smallest unit of society, the family has a strategic role in dealing with the Covid-19 pandemic. Families can position themselves as the first and foremost defense in the face of the Covid-19 pandemic. The role that exists in the family should be optimized in assisting government policies in preventing the effects of covid-19

II. Methods

The method used in this research is descriptive and qualitative. Research like this seeks to describe a social phenomenon that is focused on solving the problem at hand. The qualitative research style seeks to construct and describe existing phenomena, both natural and human engineering, who pay more attention to characteristics, quality, linkages, between activities (Sukmadinata, 2011). The social phenomenon in this study is the Covid-19 pandemic which has a major effect on the role of the family as an informal educational institution in building children's character.

Data collection techniques in qualitative research generally consist of several stages, such as observation, interviews, documentation, and combination or triangulation (Sugiyono, 2015). In this study, the data collection methods used were documentation study and literature study. A literature review is carried out by searching, finding, and collecting various written sources both in print and through social media, in the form of books, journals, articles, the internet, and related documents that can help explain research problems. The data collected was then analyzed descriptively qualitatively which was carried out simultaneously starting from data reduction, data presentation, and drawing conclusions or verification

III. Findings and Discussion

The education Law Number 20 of 2003 concerning the National Education System in article 1 paragraph (13), it is stated that "Informal education is a path of family and environmental education". Furthermore, in paragraph (14) it is stated that "early childhood education is a coaching effort aimed at children from birth to the age of six which is carried out through providing educational stimuli to assist physical and spiritual growth and development so that children have the readiness to enter education. Furthermore". If we look closely, the two verses above mean that before children enter school, the first education given to children is education in the family. Informal education is education that is obtained by a person with daily experience, whether consciously or not, from birth to death in his family or daily association.

In the Government Regulation of the Republic of Indonesia Number: 21 of 1994 concerning the Implementation of Prosperous Family Development, it is explained that the

family has the functions of love and affection, protection, education, values, religion, morals, and social. Observing these government regulations, the family cannot be separated from the child's life, because in the family the children are introduced to values, norms, religion, morals, and social society. This is in line with what was expressed by Zahrok & Suarmini (2018) that the family plays an important role in instilling habits and behavior patterns, and instilling values, religion, and morals according to age and culture in the family, especially during the Covid-19 pandemic.

Countries in various parts of the world, including Indonesia, are currently facing new problems as a result of the Covid-19 pandemic. The Covid-19 pandemic has had a huge impact on the socio-cultural community. Before this epidemic hit, some of the roles and responsibilities of parents towards children were left to teachers in schools, so that parents were more focused on their respective jobs. Asikin (2018) says that parents are the main foundation in planting character education for children because as educators in family education, it is necessary to teach, habituate, exemplify, motivate and thorough enforcement of rules to develop and shape children's character.

During the Covid-19 pandemic, this task can no longer be fully left to the teacher. Children who previously interacted and communicated mostly through face-to-face communication are now replaced online so that children's relationships now have a much wider reach, not limited to friends in their school environment or in their domicile. Nowadays they can mix and communicate with children from various parts of the world with different socio-cultural backgrounds through social media.

The family is the smallest social institution in society that has a big role in the formation of quality human resources. The family is the first and foremost institution in educating, protecting, and nurturing their children by instilling family values, norms, and rules in society and religion so that a strong generation is produced that is able to compete in every change and development of the times. In line with what Safitri (2017) stated, the family environment is a very strategic place and has a major role in cultivating character education based on self-awareness. On that basis, it is not wrong to say that the family institution is the pillar and foundation of the nation. In order for the pillars and foundation of the nation to be strong and strong, parents occupy a central and very strategic position.

This informal education includes education that is directly related to the child's own personal and social relationships, whether in the family environment, the open environment, or the outside environment. The center of education, especially for children, is in the household with the mother and father as educators. In this period of social limitation, children have the most time in the house, therefore the interaction and communication between children and their parents is actually an emotional relationship that can build a child's attitude, character, and character from the time the child is present in the family. Supriyono et al (2015) said that the

family has a main task for children's education, namely as a basic reference for religious education, cultural values, moral values as capital in the community environment.

Since a baby comes into this world, the mother who gives birth is the first teacher to teach everything from speaking and singing the first time. In short, before children get to know the world of school (formal education), the role of parents is very large. Informal educational activities carried out by families and the environment take the form of independent learning activities. Informal education which is strongly influenced by the family and the community environment greatly influences the formation of a child's attitude and behavior. Here a child knows the first language, recognizes and is taught values, norms, manners, and morals so that this education will affect the soul of a child.

Informal education is actually a beginner's investigation, before moving on to formal education. The success or failure of formal education or school education is largely dependent on and influenced by education in the family. Informal education is the foundation or basis for further education. The educational outcomes obtained by children in the family greatly determine the next child's education, both at school and in community life. Therefore, it cannot be denied how important education is in the family environment for the growth and development of children in order to become human beings who have a personality and identity or character, so that it is useful for the family, society, nation, and state.

In fact, character education is often equated with moral education, character education, and noble moral education (Brata, 2019). In reality, the meanings of the terms are not identical. In character education it implies two important meanings, namely: 1) planting of moral values; and 2) the formation of an identity, which differentiates it from other individuals. Meanwhile, Lickona (2003) defines that character consists of 3 foundations, namely moral feelings, moral knowledge, and interrelated moral actions. On that basis, character education aims to assist and support the formation of an identity that is so laden with moral values which contain good/bad or right/wrong references derived from religious teachings, cultural values, local wisdom which is actualized in various forms such as customs, patterns of behavior, and human works.

Education is like food and drink which are basic necessities for human life. In the world of education, there is a term known as long-life education which means that humans are always looking for knowledge throughout their lives whenever and wherever even until the end of their lives they have to keep looking for knowledge. Through the educational process, a student who is less intelligent becomes smart, from those who don't know anything to know. The educator process can not only take place at school but can also be enjoyed in the community and within the family environment.

Educating children in the family and environment in the era of globalization, even in the current covid-19 pandemic, is not an easy job. On the one hand, the progress of this era provides many technological advances that allow children anywhere and anytime to get sophisticated and

sophisticated facilities. Children nowadays are familiar with various gadgets, cameras, and various other sophisticated technological equipment from an early age. However, such rapid technological advances are suspected of having negative impacts, such as the availability of negative information through social media which is very difficult to avoid (Brata et al., 2020). Therefore, behavior education must become a strong foothold in the midst of technological developments and the accelerated flow of information in today's digital era.

The family is the main center in the implementation of policies taken by the government. Compliance with family members in implementing policies issued by the government plays a major role in reducing the impact of the Covid-19 pandemic. Families play an important role in protecting, socializing, and teaching family members to always wash their hands, wear masks when leaving the house, don't crowd, and don't leave the house much. Therefore strengthening the function of the family as a function of protection, social function, and education must be continuously improved in an effort to reduce the impact of the Covid-19 pandemic.

The Covid-19 pandemic has affected the largest environmental system (the world) which certainly has an impact on the smallest environment such as families. Various dynamics and changes are faced by the family, both in the fields of education, economy, socio-culture, and health, so that it affects the life of the whole family. The dynamics and changes that are present and affect the family certainly have various consequences with risk dimensions that weaken and even threaten the welfare of the family and on the contrary can be protective in nature which supports the family to be tough, strong, competitive, and wise in responding to changes.

During the Covid-19 pandemic, the role of parents is very much needed in the education of children at home. The role of parents as teachers does not mean that they are required to convey learning related to biology, mathematics, social studies, or material provided at school because informal education is any activity that involves knowledge, understanding, or skills that occur outside formal educational institutions. This fact is what underlies that family education that occurs between father and mother or parents and children is not only what is taught in schools but also includes all knowledge such as social knowledge but also moral and moral knowledge of children.

Education that occurs in the family includes faith education, psychological education, social education, health including sexual education. This kind of education makes children not only smart at school but also able to socialize in the community after the Covid-19 pandemic ends. In fact, both in the conditions of the Covid-19 pandemic or not, informal education is very important to create quality children. Creating quality children is the responsibility of the three education centers (Dewantara, 2004). From the perspective of the family center, Ki Hajar Dewantara said that the family is the best place to carry out morality and social education, so in other words, the family is the most perfect place for education. Education in the family is a place of education towards moral intelligence and as a provision for living in society.

The duty of parents at home is to guide and teach children good things and avoid bad things that are not in accordance with the values, norms, and rules that apply in the community. During the Covid-19 pandemic, parents are spearheading the success of their children, even though face-to-face learning activities at school are prohibited or limited, children's learning must continue as it should. Availability of Human Resources (HR) with character is a very urgent need. This was done to respond to global challenges and the nation's competitiveness. Character education is influenced by very complex factors ranging from education in the family, the environment in which they live, and education in schools (Yudi and Emma, 2020).

Restrictions and even restrictions on going out of the house to mean that children spend more time at home. This opportunity should be used as optimal as possible by parents to get closer to children by more intensely interacting and communicating with children. In interacting and communicating with children, parents can channel love to children, in addition to controlling their children's growth and development. With the patterns of interaction and communication carried out by parents to children, placing parents as friends, so as to make children more open to their parents.

Because children spend more time at home, parents know best about their children's activities throughout the day. In connection with the Covid-19 pandemic, parents must be careful about their children's health. Parents are required to maintain children's health by paying attention to diet and ensuring adequate nutritional intake for children. Parents are required to educate children according to government recommendations on how to implement the SOP for preventing *coronavirus disease* (covid-19), for example how to use the correct mask, how to wash hands with soap with running water, keep your distance and avoid crowds.

IV. Conclusion

Based on the description above, several things can be concluded as follows. 1) Coronavirus disease-19 (covid-19) was first discovered in the city of Wuhan, a province in China. The emergence of Covid-19 in Indonesia was initially considered normal like other viruses, but the increasing number of victims so that can affect the socio-cultural community; 2) The emergence of covid-19 poses new challenges forcing people to work and stay at home more. Social interaction, face-to-face communication and being replaced online by taking advantage of the sophistication of technology; 3) The role of parents is important by placing the family as one of the pillars of education to instill 3M values, norms, morals, and rules of conduct (wearing masks, washing hands, keeping distance and avoiding crowds) issued by the government as an effort to prevent and break the chain of transmission. covid-19

References

- [1] Asikin, Ikin. (2018). Pengembangan Model Pendidikan Karakter di Lingkungan Keluarga. *Jurnal Pendidikan Islam*. Vol.7, No.1, 434-444
- [2] Brata, Ida Bagus. (2019). Nilai-Nilai Pendidikan Karakter dalam *Gending Rare* sebagai Upaya Melestarikan Kearifan Lokal Bali. *Diakronika*, Vol.19 Issue 1, Page 66-79 <http://diakronika.ppj.unp.ac.id>
- [3] Brata, Ida Bagus dan I Nyoman Sudirga. (2019). Megeguritan: Media Pendidikan Karakter Generasi Muda dalam Menghadapi Arus Budaya Global (Studi Kasus di Desa Pakraman Bresela Payangan Gianyar). *MUDRA, Jurnal Seni Budaya*, Vol 34, No.2, Mei 2019 <https://jurnal.isi-dps.ac.id/index.php/mudra/article/view/705>
- [4] Brata, Ida Bagus, Ruli Anto dan Ida Bagus Nyoman Wartha. (2020). Strategi Menghadapi Tantangan Arus Budaya Global Melalui Pendidikan Karakter Berbasis Budaya. *JKPM: Jurnal Pendidikan dan Kebudayaan Missio*. Vol.12 No.2 Juli 2020 (130-139). <http://uniksatpaulus.ac.id/jurnal/index.php/jpkm>
- [5] Dewantara, Ki Hajar. (1994). *Karya Ki Hajar Dewantara Bagian II: Kebudayaan*. Yogyakarta: Majelis Luhur Persatuan Taman Siswa.
- [6] Dewantara, Ki Hajar. (2004). *Pendidikan*. Yogyakarta: Majelis Luhur Persatuan Taman Siswa.
- [7] Ibrahim, Idi Subandy. (2011). *Budaya Populer sebagai Komunikasi Dinamika Popscape dan Mediascape di Indonesia Kontemporer*. Yogyakarta: Jalasutra.
- [8] Lickona, Thomas. (2003). *My Thought About Character*. London: Cornell University Press.
- [9] Peraturan Pemerintah Republik Indonesia Nomor 21 Tahun 1994 Tentang Penyelenggaraan Pembangunan Keluarga Sejahtera.
- [10] Ritzer, George dan Goodman, Douglas J. (2011). *Teori Sosiologi Modern*. Jakarta: Prenada Media Group.
- [11] Safitri, M.R. (2017). *Penanaman Pendidikan Karakter Berbasis Kesadaran Diri dalam Lingkungan Keluarga*. Prosiding Seminar Nasional Lembaga Kebudayaan, pp. 126-131
- [12] Sugiyono. (2015). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Bandung: Alfabeta.
- [13] Sukmadinata, N.S. (2011). *Metode Penelitian Pendidikan*. Bandung: Remaja Rosadakarya.
- [14] Supriyono, Iskandar, H. & Suchayono. (2015). *Pendidikan Keluarga dalam Perspektif Masa Kini*. Kementerian Pendidikan dan Kebudayaan Direktorat PAUD dan Dikmas.

- [15] Syah Haji, Rizqon Halal. (2020). *Dampak Covid-19 Pada Pendidikan di Indonesia: Sekolah, Keterampilan, dan proses Pembelajaran*. Jurnal: *Sosial dan Budaya Syar-i* Vol.7 No.5
- [17] UNICEF. (2020). *Kiat Pengasuhan di Tengah Wabah Virus Corona (COVID-19)*. Unicef.Org. <https://www.unicef.org/indonesia/id/coronavirus/kiat-pengasuhan-COVID-19#top>
- [18] Undang Undang Republik Indonesia Nomor: 20 Tahun 2003, tentang Sistem Pendidikan Nasional.
- [19] Zahrok, S., & Suarmini, N. W. (2018). *Peran Perempuan dalam Keluarga*. *IPTEK Journal of Proceedings Series*. <https://doi.org/10.12962/j23546026.y2018i5.4422>