

Conference Paper

Basic Literacy in Family Child in Growing Religious Character in Yogyakarta

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Abstract

This study aims to see changes in the religious character of children in RW 10 Kricak urban village, Yogyakarta. This study is a social action research. This research approach using a qualitative approach. Research data obtained by observation techniques, interviews and documentation. The result of the research is as follows. (1) social action planning consists of identifying the needs of the citizens. (2) the implementation of basic literacy program begins by preparing the management team, forming the learning and mentoring groups. (3) indicators of the success of basic literacy programs, that is developing the child's religious character in the family. (4) the continuity of the basic literacy program as evidenced by the basic literacy program without the companion.

Keywords: Education, Basic Literacy, Character, Family.

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1. Introduction

The impact of globalization that is happening now brings Indonesian people in general and the RW community. 10 Kricak villages, in particular, forgets important character education and needs to be grown early on to children. Many factors cause the collapse of religious character at this time. Among them are religious education factors. Education is the foundation to improve character and improve the competence of the nation's generation so that it can be competitive. The Ministry of Education and Culture's Data and Statistics Center in 2015 revealed that the high number of illiterates in Indonesia reached 5,984,075 people. This number is spread in six provinces covering East Java 1,258,184 people, Central Java 943,683 people, West Java 604,683 people, Papua 584,441 people, South Sulawesi 375,221 people, West Nusa Tenggara 315,258 people.

Meanwhile, based on BPS data in D.I Province. Yogyakarta in 2014, the number of illiterate people reached 47,776 people. This condition has decreased the number of illiterate people from 2010, which is 66,076. in 2017, data shows that 29,000 people

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are still illiterate. Of these, more than 50% are in Gunungkidul. It does not rule out the possibility that in the city of Yogyakarta, there is a small number of illiterate people, especially Arabic characters in RW 10, Kricak Village, Yogyakarta. Kricak Village is located in Tegalrejo District, Yogyakarta City which consists of 13 RWs and 61 RTs and includes 3 villages, namely Kampung Jatimulyo, Kricak Kidul, and Bangunrejo. This region consists of residents, mosques, shops, and schools. The community of RW 10 Kricak Urban Village is predominantly Muslim. On one occasion researchers conducted interviews, researchers have not found any attention in the field of religion, especially Arabic letter literacy. The importance of knowledge of Arabic letter literacy is to understand the Qur'an as a source of Islamic religious teachings which in its role is increasingly needed. Moreover, in the current technological era, this knowledge is important given the strong flow of digital information that is difficult to recognize the truth of the source.

In this study, researchers will focus on the function of religion. The function of religion is carried out through the cultivation of values of faith in the form of faith and piety. The function of religion (religious) is very closely related to the functions of education, socialization, and protection. Rifa'i (1994) revealed that if a family performs a religious function, then the family will have a view that one's maturity is characterized by an acknowledgment of a system and provisions of religious norms realized in the environment of daily life.

1.1. The structure

The lack of knowledge about religion is one factor this research has done. One of the basics in studying religion is being able to read and understand the Qur'an. In this action research, learning citizens will benefit from the knowledge of new religious knowledge, community leaders will know the extent of their citizens' abilities in religious science. One important aspect that needs to be improved in studying religion is how to read the Qur'an. Many of the people in the village still have low ability to read the Qur'an. This is known by researchers when conducting observations directly to residents and pre-test is held.

After obtaining the data, the researchers immediately decided to take action to the residents in the village. Researchers conduct deliberations with residents to determine an action so that the action is in accordance with the conditions in the village. The action taken by researchers is to carry out Al-Qur'an literacy education for some residents who are willing to take part in the program, from children to adults. Out of a total of 250

people in the village, 50 of them attended the event. The purpose of this program is to improve the ability of citizens in the field of religion so that it affects the religious character of citizens.

1.1.1. Reference citations

The main indicator of the quality of education of a country is the academic ability of students. Pearson's analysis of PISA data, TIMSS (Trends in International Mathematics and Science Study), and PIRLS (Progress in International Reading Literacy Study) put Finland as the country with the best education in 2012 and the fifth best in 2014 worldwide. These studies measure students' academic achievement based on their mastery of mathematics, science, and reading skills. Of the 40 countries in the Pearson standings, Indonesia has always been ranked lowest (Tirto.id). In a 2015 World Economic Forum report with the theme "A New Vision for Education: Fostering Social and Emotional Learning through Technology", it was stated that one of the 21st-century skills needed was to have good basic literacy skills, namely how to apply core skills to activities daily. There are six components in this basic literacy, namely the ability to read-write, science, information and communication technology (ICT), finance, culture and citizenship (Kemendikbud Literacy Magazine, 2016).

In Indonesia, there are three types of education, namely formal, non-formal and informal education. In this study, researchers will focus on discussing non-formal education. Non-formal education according to Soelaiman Joesoef (2004: 79) is an education that is organized and consciously carried out but does not follow strict and strict rules. The purpose of non-formal education is to develop attitudes, knowledge, skills, and values that allow for a person or group to participate efficiently and effectively in the family, work, and environment in the community. Meanwhile, according to UNESCO (1972) in Soelaiman, non-formal education has a loose degree of tightness and uniformity compared to the level of formal education uniformity. Non-formal education has a variety of forms and content.

Based on the above definition, it can be concluded that non-formal education is a relatively flexible, short-term, systematic and organized education which is carried out outside the formal education pathway. Non-formal education programs aim to provide knowledge, skills, and guidance to students so that they can develop their potential according to their age and needs.

The definition of literacy according to the EFA Global Report (2005: 150) is defined as the ability to read writing and counting. For illiterate adults, literacy skills can not

only be able to read writing and numeracy but emphasize the function of everyday life. Literacy is interpreted broadly as the development of human life such as visual literacy and knowledge in the field of information. This information literacy refers to the ability to access and use various sources of information to complement knowledge.

In addition to literacy which is defined as a skill, literacy can also be interpreted as a text. Understanding literacy according to EFA Global Report (2005: 152) shows that in a literacy there is something that is produced in the process of understanding the participants achieve literacy. The text or writing produced will vary based on the understanding of each individual and to further develop the writing produced so as to create a greater willingness in language skills, because language is the key to the creation of communication.

The implementation strategy with functional literacy programs is designed according to the interests and needs of the learning community as follows:

1) Local Context

The local context is adapted to aspects of functional literacy organizers with the specific needs of learning citizens who refer to the local context. Success cannot be assessed universally meaning it depends on the situation and condition of the learning community

2) Local Design

Local design means that the design is made based on literacy models in response to local needs, interests, realities, and resources. Local design involves learning agreements made by groups. Learning plans are carried out that lead to group goals, goals, learning materials, learning activities, time and place of learning.

3) Participatory Process

The participatory process is to involve learning citizens from the beginning of the program design up to evaluation. A collaboration of all parties such as learning residents, tutors, resource persons, organizers and the local community of course with the potential of each individual or group. They must be actively and continuously involved in all aspects of the making, this is done to reduce the potential for the lack of performance/success of the functional literacy learning process.

4) Functional Learning Outcomes

The success of functional literacy learning can be seen from the benefits gained from the learning process. Benefits of an individual, children, for the purpose of self-actualization, work needs, related to social and educational learning citizens. For example, the benefits of writing and reading are to obtain ideas and information, solve problems that will indirectly affect aspects of life, this is often assumed to improve the economic level of learning citizens after following the learning process of functional literacy (Kusnadi et al., 2005: 191)

The family also has an important function. Ahmad Tafsir et al (2004) see the function of educators in the family must be done to create harmony both within and outside the family. Therefore, parents must function as educators in the family well, especially fathers as leaders in the family. The function of educators in the family, including: 1) biological functions, 2) economic functions, 3) affection function, 4) education function, 5) protection function, 6) child socialization function, 7) recreation function, 8) family status function and 9) religious functions.

Character education is a long process as an effort to educate children to have the knowledge, can feel and practice the values of goodness in everyday life, so as to have a positive impact on the surrounding environment. Megawangi (2009, p. 93) explains the character values that need to be instilled in children are universal values in which all religions, traditions, and cultures uphold these values. Whereas, Lickona (2003, p.5) explains that character is ownership of good things. Thus, parents and educators have an important task to teach children the character that should be integrated with the learning process. Lickona (1992, p. 51) describes three components in shaping good character, knowing good things, wanting good things, and doing good things so that they become habits in thinking, habits in the heart, and in acting.

Ki Hajar Dewantara (1977, pp. 484-485) explains that the education process needs to involve three center education that takes place in schools, families, and communities. Teaching good character for young children is enough to get them to behave well. Whereas for children who have been able to think can be given the necessary understanding so that they get knowledge and awareness of good and evil so that they behave deliberately. That way the terms of ethics education can be done by the method of "*ngreti-ngrasa-nglakoni*" (realizing, understanding, and doing) can be fulfilled.

2. Literature Review

1. Ricca Vibriyanthy, 2014. Implementation of Character Education in Homeschooling Kak Seto Yogyakarta. This study uses a qualitative approach to case studies. The results of this study say that the implementation of character education is carried out in an integrated manner with subjects, school management, and extracurricular activities. Character values that are instilled are honest, simplified, caring, independent, responsible and courageous. The results of the implementation of character education are changes in attitudes and changes in homeschooler learning outcomes.
2. Wildan Saugi, 2015. Empowering women through training in processing local food ingredients. This study aims to determine the training activities of local food processing in Purbalingga. This is an action research using qualitative and quantitative approaches. In this study, the results obtained are knowing participatory planning, seeing the implementation of the empowerment process, seeing the success of the training and the sustainability of the training program to create team independence.
3. Fita Sukiyani, 2014. Character Education in a Family Environment. This research was conducted at Sumber 1 Berbah Elementary School, Yogyakarta. This study aims to determine the process of character education in the family environment. This is a type of qualitative-descriptive research. The results of this study indicate that character education in children is influenced by parents. This can be seen from the parenting model, one of which is involving children in decision making. The number of children in the family also affects the parenting model.

3. Material & Methodology

3.1. Data

Kricak Village is located in Tegalrejo District, Yogyakarta City which consists of 13 RWs and 61 RTs and includes 3 villages, namely Kampung Jatimulyo, Kricak Kidul, and Bangunrejo. This region consists of residents, mosques, shops, and schools. The community of RW 10 Kricak Urban Village is predominantly Muslim. In the research conducted at Bangunrejo Village RW.10, before conducting the research, the researcher carried out preliminary observations to find out the condition of the residents in the Bangunrejo village. After carrying out the initial observation, it was completed with

interviews with community leaders in the village. Researchers found several problems that need to be taken an action to follow up the observations. Researchers made direct observations of the 2 places that became centers of religious activities, namely at the house of the Head of the RW and the mosque.

From these preliminary observations, obtained data that the level of knowledge of the basis of religion in the form of Al-Qur'an learning is still low so that it affects the religious character of citizens. With this data, researchers take action in the form of educational activities, namely literacy education (literacy) or often referred to as basic literacy, which focuses on Al-Qur'an literacy. Of the total number of residents in RW 10 of the village, 128 Family Heads, 50 people (children to adults) attended literacy programs organized by researchers. Before entering into the original intent and purpose of the program, the researcher conducted a pre-test to see the ability of the citizens directly by using guidelines (standards) that had been prepared by researchers. After the pre-test is complete, the researchers classify residents according to their respective levels. In the literacy program, researchers saw a change in character towards a better direction, so that the program continued and improved. In this action research, researchers also conduct interviews and triangulation to learning citizens, whether there are benefits for the learning community or not. After conducting interviews, researchers reduced the results of interviews, elaborated with previous theories and relevant research, so that the results of the study were ready to be presented.

3.2. Method

This research is a social action research. This research approach uses a qualitative approach. According to Mills in Craig A Melter (2013, 4-5) "Action research is defined as any systematic inquiry conducted by teachers, administrators, counselors, or others with a vested interest in the teaching and learning process or environment...". it can be understood that action research is a way that is carried out by educators, administrative officers, counselors and so on for the sake of learning. The Nusa Putra (2014, 8-9) stated that "action research is an improvement that is carried out in a planned, purposeful, systematic, structured and measurable manner through and with research. This research is a social action research in which this action is carried out to certain communities. This research was carried out in RW. 10 Kricak Urban Village requires 6 months of research time. This study began in January 2018 to June 2018 with research subjects being residents in RW. 10 Kricak. The intended citizens are those who have interests and want to participate in basic literacy programs (Arabic letter literacy).

While the data analysis technique used is qualitative analysis. One of these analytical models is interactive analysis. "The interactive analysis consists of three components of activities that are interrelated with one another: data reduction, data display, and conclusion drawing (Suwarsih, 2011: 76). In addition, researchers also triangulated, namely through triangulation of sources and data. This activity aims to obtain data and show valid results in accordance with the action research.

3.2.1. Action scenario

The stages of action in the study consist of the following stages:

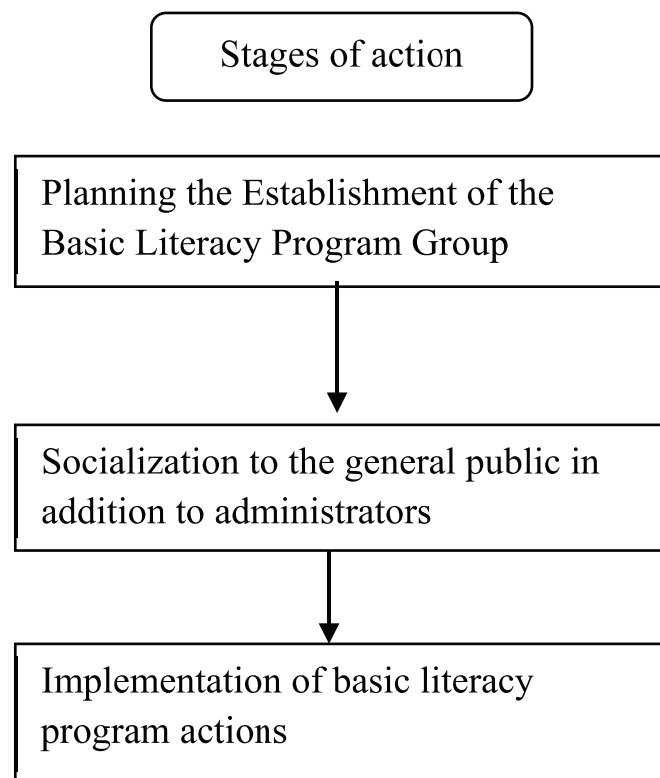


Figure 1: Action Scenarios by Researchers.

4. Results and Discussion

4.1. Result

In this study, several new discoveries were found. The results of the study show that citizens have a passion for learning the Koran and diligently read the Qur'an, at least 1 sheet in one day. Secondly, residents who had never been to a mosque before, after this program became aware that the function of the mosque was not only for prayer but

for other activities, such as learning the Qur'an. Previously, the villagers were reluctant to go to the mosque just because they could not pray for the most basic reason, namely not being able to read the Qur'an. In addition to adult learning citizens, the learning group of children also shows a change in attitude towards a better direction. This is inseparable from the role of family, especially parents in improving character education in their families. One of the things that can be seen the most is that all learning citizens become enthusiastic to the mosque to attend the entire series of religious activities that were already there or are just running.

4.2. Discussion

In the current era of globalization, it is very necessary to have Arabic letter literacy, especially for Muslims. This aims to equip those who are aware of the importance of Arabic letter literacy, given the growing popularity of technology today. In addition, another goal is to foster children's religious character by families participating in the Arabic letter literacy activities. Religious characteristics must be owned by everyone, both Muslim and non-Muslim. In children, families have an important role in growing these characters. Because the first education is primarily from family. It is intended that every action taken by the child has strong control, can control what should not be done, and can increase the level of one's faith. The Education Development Center (EDC) states that literacy is more than just literacy. But more than that, literacy is an individual's ability to use all the potential and skills possessed in his life. Sharpening literacy skills can be done by knowing the technology and the environment around us.

The first step taken by the researcher in this social action research is to do the planning of the action. That is by identifying the needs of citizens, through an interview process with residents in RW 10 Kricak village, Yogyakarta. It is intended that the program will be implemented according to the needs of the community and bring a positive impact in the future.

The second step after the identification process is the implementation of the Basic Literacy program. At the implementation stage, there are a number of things that need to be done, namely forming a manager. In the formation of this manager, researchers conducted an FGD with citizens to determine who would become the manager in this basic literacy program. This is so that coordination between citizens is not too complicated if all can be managed by the citizens themselves.

After the manager is formed, the next step is to form a study group. In this study, study groups are divided into three groups, namely by sex and age level. Namely, there

are groups of mothers, groups of fathers, and groups of children. Each group has a different schedule but still get the same treatment. In the mothers 'group, the basic literacy program is held every Saturday and Sunday on every maghrib day until isha' arrived. Whereas for the group of fathers, it is carried out on the same day but the time is after isya 'until 21:45 WIB. Meanwhile, for groups of children, it is held every Saturday and Sunday together with a group of mothers and every Tuesday and Thursday after Maghrib until Isha' arrived.

The next step after a learning group is formed with a predetermined time agreement, then the next is mentoring. At this mentoring stage, researchers act as facilitators. Starting from the preparation of teaching materials to teaching. Mentoring is carried out by one who is studying and there is material related to what is taught. The indicators of success in this study one of which is to foster children's religious character in the family. This is evidenced by some material that has been given to all groups that focus on children's religious character. Indicators of success are determined through post-literacy basic interview programs and direct observation to children by researchers.

The final step or step is the continuation of the non-companion program. The hope of this social action research is that citizens can carry out activities that have been carried out before without any assistance. Because, the level of results achieved varies, so that those who have reached the upper level, can be mutually various to teach the citizens who are still in the lower levels, or learn from each other.

5. Conclusion

Identification of needs is carried out with the community through deliberation. Implementation of basic literacy programs runs smoothly according to the agreement by passing various stages. Children's religious character is one indicator of the success of basic literacy programs in RW 10 Kricak village. This program is expected to run without a companion. The government must pay more attention to what is needed by the community by identifying re-needs or reviewing some research results and paying attention to religious aspects.

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