| **RESEARCH ARTICLE**

Character Education Approach and Actualization at Early Childhood Education Programs: A Study on Inclusive PAUD Organizers in Yogyakarta City

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| **ABSTRACT**

Character Education Approach and Actualization in PAUD (Study on Inclusive PAUD Organizers in Yogyakarta City). Dissertation: Early Childhood Islamic Education (PIAUD) Concentration Doctoral Program of UIN Sunan Kalijaga. This research is qualitative, taking the background of PAUD organizers in Yogyakarta. Data were collected by conducting observations, interviews, and documentation. The research approach uses a phenomenological approach. Data analysis gives meaning to the data collected, and conclusions are drawn from that meaning. First, the study results show that the character education approach in institutions is carried out using a micro, meso, and macro approach. The micro approach covers critical thinking skills, problem-solving skills, and value facilitation. The meso approach covers inculcation value, environment value, and community value. The macro approach includes the realm of moral values (exemplary teachers and parents) and religious behaviour. Second: The actualization of character education in the Pedagogia UNY Kindergarten and the Pelangi Anak Indonesia Islamic Kindergarten is mainly given by example and habituation. Character education includes 18 pillars of character education following the provisions of the Ministry of National Education, specifically: religious, honest, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit and love for the homeland, respect for achievement, friendly/communicative, love peace, likes to read, cares about the environment, cares about social, and is responsible. Third: The actualization of character education can be classified into three, specifically: self-awareness (moral knowing), a sense of responsibility for oneself and others (moral feeling), and prosocial behaviour (moral action). Self-awareness actualization includes religious character, honesty, independence, discipline, hard work, and creativity. Actualization of a sense of responsibility for oneself and others includes tolerance for others, love of peace, curiosity, responsibility, love of reading, and love for the homeland. Actualizing prosocial behaviour includes being friendly, democratic, appreciating achievements, caring for the surrounding environment, and caring for social and national spirit. Fourth: The stage for the actualization of character education in PAUD can be classified into three levels, specifically: first-level character, middle-level character, and top-level character. At the first level, the character of the realm of self-awareness, a sense of responsibility for oneself and others, and prosocial behaviour has not been able to be absorbed and appropriately applied by students in daily activities. At the middle level, the characters in the realm of self-awareness, a sense of responsibility for themselves and others, and prosocial behaviour have been well absorbed by students, but in applying them in daily behaviour, they still need the guidance of others. At the top level, the character of the realm of self-awareness, a sense of responsibility for oneself and others, and prosocial behaviour have been absorbed and applied well by students in daily activities and does not need guidance from others.

| **KEYWORDS**

Character, Actualization, Approach

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1. Introduction

The support and participation of parents and the surrounding community in educational activities are the primary basic needs that should be fulfilled in early childhood's emotional and social development. The involvement of parents and the community is a

responsibility in managing PAUD education programs. The involvement of parents in education in PAUD institutions can create a more effective and efficient learning community for students. (Handyside, L.M., Murray, M.M, and Mereoiu, M, 2012). However, the success of children's education is not only influenced by parent and community factors. There is a role for teachers and institutions that are no less important. Teacher support can encourage students to be more active in asking and answering questions and will be able to sharpen children's cognitive abilities to the maximum (La Hadisi, 2015).

The formation of children's character can be accomplished through two strategies, specifically internal institutions and external institutions. Second, the institution's internal strategy can be carried out through four pillars: teaching and learning activities in the classroom, daily activities in the institutional culture (school culture), and habituation activities (Binti Maunah, 2015). The role of the teacher as a model in developing the student's character is as a complete role model, and that role is shown in the form of speech, attitude, and personality that reflect good character values. For example, courtesy, discipline, responsibility, tolerance, honesty, and concern for students and others (Rina Palunga. Marzuki, 2017).

Character education can be pursued through trisentra because three social places are essential educational centres in children's lives: the family, college, and youth movement. Starting from the family environment as a foundation for essential character, then the institutional or college environment as a place to train social intellectuals, and also the youth movement as a place to display the character of students as well as a place to develop the character of students without leaving the control of educators (Agam Ibnu Asa, 2019). The essence of character education is guiding individuals to form adaptive behaviour. Moral values will be internalized in children; guidance, direction, and habituation are carried out continuously by establishing cooperation between various parties involved in the world of children (Tri Ermayani, 2015).

The research focused on two institutions, namely Pedagogia Kindergarten and Pelangi Anak Indonesia Islamic Kindergarten. The institution was chosen because it provides character education and has a good character education culture. Based on the above background, an empirical study is needed to provide solutions and follow up on various education providers, especially character education in PAUD institutions in Yogyakarta City. To provide solutions and follow-up to these problems, the research entitled " Character Education Approach and Actualization in PAUD (Study on Inclusive PAUD Organizers in Yogyakarta City)" can be used to provide solutions in managing character education in institutions more professionally.

2. Literature Review
The growth and development of early childhood need to be directed at laying the right foundations for the growth and development of a complete human being, precisely, physical growth and development, thinking power, creativity, social-emotional, language, and balanced communication as the basis for the formation of a complete personality (Mansur, 2009, pp. 87-88). Physical motor development in early childhood is the age of children with the highest activity of the entire human life span. This rapid development is due to the high level of activity accompanied by the maximum development of hand muscles and leg muscles. At this time, children's growth can be maximized by exercising regularly at home and school (John W. Santrock, 1995. p. 225). Cognitive development in children consists of 4 stages, specifically: the sensorimotor stage, which occurs in the age range of 0-2 years; the pre-operational stage occurs in the age range of 2-7 years; the concrete operational stage occurs in the age range of 7-11 years; and the formal operational stage occurs in the age range of 11-15 years (Paul Henry Mussen, p. 233). Socio-Emotional Development of personality and children's ability to empathize with others was a combination of innate and parenting when they were a child (Elizabeth B. Hurlock, p. 116). Language development arises when there is acceptance of conversation and discrimination of speech sounds to build the basis of language in children (Aliah B. Purwakania Hasan, p. 226).

Character refers to attitudes, behaviour, motivation, and skills. In the psychological dictionary, the meaning of the character is personality in terms of ethical or moral starting points, for example, honesty value (Agus Zainul Fitri, p. 20). A good character in life is by doing proper actions concerning self and others. A good character consists of three interrelated parts: moral knowing, moral feeling, and moral acting (moral behaviour) (Thomas Lichona, p. 81). Character is also a collection of values leading to a system that underlies thoughts, attitudes, and behaviours (Fatchul Mu'in, p.160). Character is considered a characteristic, style, or characteristic of a person who originates from the formations received from the environment (Doni Koesoema, p. 80).

In simple terms, character education aims to change people for the better in knowledge, attitudes, and skills. Character education aims to improve the quality of educational processes and outcomes that lead to students' character and noble character, integrated and balanced, following the competency standards of graduates in the education unit. Through character education, students are expected to be able to independently improve and use their knowledge, examine and personalize character values and noble character so that they are manifested in daily behaviour. Character education at the education unit level leads to the formation of school culture, precisely values based on behaviour, traditions, daily habits, and symbols that are practised by all school members and the surrounding community (E. Mulyasa, p. 9). Character education requires a lengthy process involving several aspects: knowing the good, feeling good, desiring the good, loving the good, and acting the good (Ahmad D Marimba, p. 81). Character

education values must be able to collaborate with various other value compositions. These values include religious, moral, general, and citizenship values (Doni Koesoema, p. 205).

A character education approach is needed that allows children or students to make decisions independently in choosing conflicting values so that a comprehensive approach that tends to be relevant is needed to dissect the series of character education processes (Darmiyati Zuchdi, p. 30). The micro approach, also called the individual approach, is an approach in character education to address various problems of children's character directly (face to face) and intensely to children who have problems or obstacles in their development (Ratna Megawangi, 2003). The Meso approach is an effort to build character education through cultural engineering in the family, school, and community environment. Culture can be defined as values, beliefs, and traditions formed through a relatively long history. Family culture is a historically manifested pattern of meaning that includes members' norms, values, beliefs, ceremonials, rituals, traditions, and myths (Sigit Purnomo et al., 2021). The macro approach is a school collaboration with external relations supporting educational development. Cooperation between schools and parents is needed so that children's development can be monitored and stimulated optimally. This activity is also carried out to form a continuous process in children's learning from school to home and vice versa to provide opportunities for children to play and learn to the fullest (Fullan, Michael G. p. 29).

3. Methodology

The qualitative approach in theoretical and empirical research is qualitative (field research). This research uses a field research method because the data needed is obtained from the field. The qualitative approach can be carried out in seven steps as follows: (a) personal social knowledge, (b) adoption of a perspective, (c) research design, (d) data collection, (e) data analysis, (f) interpretation of data, and (g) other people's information (Nana Sudjana, 2011).

The research method uses a field survey or location survey model as an initial stage in planning research to obtain facts and concrete research data. The research used a sample to represent the population of this study because the data were homogeneous (Suharsimi Arikunto, 2014, p. 175).

The validity data using the triangulation method. The triangulation used is data triangulation (source) and time triangulation. Similar data were collected from different sources and methods (Moleong, 2002, p. 62). To obtain credibility and objectivity of data is through reviewing informants, which means communicating or repeating notes or reports that have been prepared to informants with the intention that informants correct any mistakes or add what is lacking so that it is following the actual situation (Nasution, 1996, p.117).

Researchers using inductive research emphasize observations and then conclude the specific to the general based on the observations. Conceptualization, categorization, and description are developed based on incidents obtained during field activities. Therefore, data collection and analysis activities cannot be separated because they coincide in a cycle (Burhan Bungin, 2003, p. 62). Data collection must have sufficient competence so that the data is accurate and in line with expectations. Therefore, the researcher collects data objectively, not influenced by the wishes of the observer. The stages of data collection are both questionnaires, interviews, and observations, specifically: a) understanding and studying the instrument and its use; b) doing the exercises before they are practised; and c) conducting direct field practice based on the instruments that have been tested (Suharsimi Arikunto, 2014, 264-275).

4. Results and Discussion

A. *Character Education Approach*

1. Micro Approach to Character Education

a. Critical Thinking Skills

Critical thinking skills in developing character education skills are a pattern of thinking for students to respond to other students by analyzing facts to form an assessment of the person. In the context of early childhood, critical thinking skills can be accomplished by observing, asking questions, gathering information, associating knowledge, and communicating knowledge about received values. The logical sequence of understanding learning values can be instilled in early childhood continuously following the developmental behavior of students in general. Critical thinking skills can be developed by understanding experiences received by students about an event they participated in to find knowledge about values.

Observing is a process for students to acquire complete information about the continuous value object. Observing involves various senses, including seeing and feeling an occurrence about the enduring value to identify or find problems with the value given. Building critical thinking skills can also be accomplished by asking questions about enduring values. Learners get information about an emerging value within the scope of social interaction in the community and the scope of learning at school.

Associating knowledge is a relationship or connection between ideas, memories, or activities that involve all five senses. Communicating the acquisition of valuable knowledge can be accomplished by conveying the results of value observations and conclusions based on an analysis of an emerging value orally (retelling) or in writing (the work of students). Looking for alternatives from all states of value activities and being open to all forms of change is also critical thinking skill. Students participate in all forms of value activities by being open and trying to find alternatives to benefit from the values being taught by educators. The benefits of being open-minded to value learning are being able to adapt to environmental situations wherever they are, constructing students flexible in all activities, and will be competent to work in a team.

b. Problem Solving Skills

The problem-solving skill related to the value being instilled has a different level for each student depending on the level of understanding of the value of each student. Steps of problem-solving skills consist of; identifying problems, finding solutions, providing support, giving awards, instilling religious values and moral principles, and the ability to resolve conflicts. Problem identification is the most important process in inculcating values, which is also a series of problem recognition processes or an inventory of a problem. Identifying problems needs to be accomplished by students in order to find solutions to any problems that arise. The educator supports students in solving problems by giving praise in public, listening to students' stories enthusiastically, not being judgmental, and supporting students' solutions to solving problems. Giving appreciation to students for their achievement of understanding the values that have been acquired has a major impact on the mentality of students.

Problem-solving skills require religious values as support. With a religious attitude, students will understand themselves better, have higher self-confidence, and adjust psychologically better than other students who do not include the support of religious values as principles. Moral principles are the main grip that should be maintained by every student in the daily social environment at home and school. By adhering to the moral value of goodness, students will be competent to deal with every problem wisely. The moral is also a term someone refers to others in actions in a positive meaning. Problem-solving skills also require conflict management. In the context of early childhood learners, conflict management can be implemented with respect for friends, helping friends, sharing with friends, and collaborating with friends.

c. Facilitating Character Education Values

Value facilitation is a step to facilitate the transfer of values to students. Steps that educators in facilitating value to students are carried out by arranging tools to stimulate thinking and knowledge, providing initial inspiration, providing support for strengthening and expanding ideas, providing maximum autonomy, increasing good relations, helping clarify understanding of values, helping students practice values consistently in the school and community, helping students think further about values and understand the thoughts and feelings of students. In stimulating the thinking and curiosity of students regarding the value of character education, it can be accomplished by arranging the tools in the learning process. The arrangement of tools in the social environment aims to encourage students to be interested in the material delivered by the teacher.

Providing initial inspiration to students regarding value learning can be accomplished through direct discussion and interaction between educators and students in every learning activity at school. Providing initial inspiration to students regarding value learning will motivate students to act and behave according to good values that apply to society's social sphere. By providing support, strengthening, and expanding ideas to students about the values prevailing in society, educators directly help students get maximum value learning. The purpose of strengthening and expanding the ideas given by educators will increase students' motivation in learning values, control negative behavior or conflict with values. It will grow self-confidence and maintain a conducive classroom climate during the learning process.

Giving freedom and autonomy to students towards value learning will support students to be more confident, solve any arising problems, and give students the resilience to face any problem. Giving freedom and autonomy to students will impact the independence and responsibility of children in daily life. Improving the relationship between educators and students in the social school environment in the context of inculcating values will positively influence the quality of students' understanding of values. Teaching with enthusiasm will improve the relationship between educators and students. Teaching with enthusiasm produces positive student responses to learning material or a valuable lesson educator teaches. Helping students clarify their understanding of values can be accomplished by direct interaction between educators and students through planned and incidental activities. Educators can assist students in practicing grades consistently by habituation daily activities, starting from when students come to school until when students come home from school. Activities ranging from waking up until students go to bed can be an instrument of practicing values.

Helping students think further about values, find insights and accept values from others with learning activities that contain elements of group and individual interactions. Playing activities in groups involving more than two or more people so that in the process of playing activities, students learn to cooperate, tolerate and understand each other between friends by not imposing

personal will. The understanding of student's thoughts and feelings by giving enough loving attention to students, inviting them to play together at certain times, giving adequate and not excessive praise, being receptive to students, giving examples of good deeds anywhere, and using positive sentences in every activity so that students can understand the values.

2. The Meso Approach to Character Education
a. Inculcation of Character Education Values

The ideal approach to inculcating the value of early childhood character education is described in several daily activities of students in the school environment and the family and community environment. These activities require the active role of educators and parents as the main supporting elements in instilling character education in early childhood. Activities inculcating the value of character education include caring for friends, caring for the surrounding environment, helping each other, working together, taking turns, respecting the opinions and views of others, being fair, making rules, and making consequences together, good communication and relationships, freedom of behavior and following applicable rules and creating social-emotional conditions and experiences regarding the desired values in social norms in society.

Caring for friends will positively impact the daily lives of students. Caring for friends will reduce selfishness, have a high social level, and will be able to foster a sense of togetherness. Caring for the surrounding environment will not only develop empathy. Students will love the surrounding environment and be able to avoid diseases caused by an unhealthy environment and feel more peaceful in carrying out daily activities. Helping fellow students will be beneficial for the work to be manageable and quickly completed, strengthening brotherhood and fostering harmony among fellow students. The cooperation between fellow students will provide benefits to encourage productivity, improve communication skills, and understand each other students.

Sharing and taking turns in playing activities between students can build emotional and social intelligence and support students' cognitive functions. Respecting the opinions and arguments of others is a concrete step in inculcating the value of character education because respecting the opinions and arguments of others helps students to have many friends and minimize conflicts. The activity of being fair to students will prevent hostility and facilitate all affairs. Making joint rules and joint consequences related to what students do will shape student discipline and minimize conflicts. Establishing good communication and relationships with fellow students can strengthen the ties of brotherhood, both individual groups and groups. Giving freedom to behave following applicable rules will foster responsibility for students in conducting and behaving in everyday life.

b. Character Education Value Environment

The value environment is a determining factor for behavioral changes in each individual or group. The value environment can be interpreted as a relationship between behavior in school institutions and the community close to daily life. The environment of character education values includes families, schools, and communities where the process of social interaction arises together. Collaboration and synergy are needed in the value education process in schools to create an environment of the maximum value for character education for students, families, and communities, which are components that cannot be separated from one another.

Using a room or place in the surrounding environment is valuable and essential to teaching the value of character education in early childhood. Using the room or environment as a learning resource will allow students to appreciate the environment and help maintain the environment properly. Utilizing living things in the surrounding environment allows educators to invite students to study outside the classroom to catch occurrences directly to introduce the surrounding environment to students. By utilizing living things in the environment around the school, it can assemble the maximum learning media to achieve the process and results of value learning because students can learn firsthand the actual situation, and value learning can be more interesting and reach maximum learning process.

The environment is an instrument for activities and interactions for students. Utilizing materials taken from the environment around the institution/school will increase students' involvement in the process of transferring social values. Utilizing materials taken from the environment around the institution/school is carried out by direct field practice. With activities utilizing existing materials in the environment around the institution/school, students can easily understand and learn material about social values. The environmental value of character education can be accomplished by visiting certain places to support value learning in schools. Visits to relevant places can be carried out according to the curriculum theme or scheduled in the academic calendar every month or two months or carried out once a year.

c. Community of Character Education Values

The community of character education values is a group of people who share and support each other. Value community can be interpreted as a group of values from society or people who live in a special area with identical cultural characteristics. In the context of early childhood, the value community can be interpreted as a group of students who help and support each other in

school institutions with an identical climate of activity. An example of the attitude of caring for friends in the form of activities of students is giving help to other friends, sharing, entertaining friends who are sad, and visiting friends when suffering. This attitude of action can help increase students' empathy for others. In comparison, caring behavior toward the environment is behavior or action that always tries to prevent damage to the environment around students and seeks to develop to repair the damage. The attitude example of caring for the surrounding environment is throwing garbage in the provided place and not littering, planting, and caring for trees around the institution by cleaning the grass, watering, and giving fertilizer regularly.

Mutual help can be interpreted as a voluntary action taken by students to help others without discriminating against their background. In early childhood, helping behavior can be carried out in learning activities at school, such as helping friends complete work in predetermined play activities, helping friends who fall while playing, lending stationery to friends who do not bring them, and sharing a packed meal with friends, or help friends with picket assignments even though they are outside the schedule. Cooperation can be interpreted as a joint action between individuals or social groups to achieve common goals. Cooperation is carried out starting from humans interacting with each other. In early childhood education, collaboration has the meaning of a joint activity carried out by students to complete an activity. By collaborating between students, they will relieve each other of the burden of responsibility in absorbing learning material manifested in daily play activities.

The last community of values for early childhood is to take turns playing. The benefits of taking turns playing are to familiarize children to share with others and practice socializing with the surrounding environment. Students in each activity can carry out alternating play activities with their awareness or with the teacher's instructions delivered during the explanation of the playing activity (recalling). Taking turns playing will benefit students in learning to solve problems and help build emotional and social intelligence more optimally.

3. Macro Approach to Character Education
a. Educator's Example
Exemplary is an important factor for educators because it can develop aspects of students' knowledge, morals, behavior, and social attitudes. All the behavior of educators becomes a role model for students, so an educator must improve the quality of life in terms of morals, religion, and daily values. An example of an educator to students includes honest activities in daily life, discipline in carrying out work duties, having noble character, and behaving well as a good educator in general. The most important example for early childhood is the example in attitude and behavior shown by an educator. Behaving well will help educators strengthen social relations in society, protect themselves from negative influences, and reduce their stress levels. The example of an educator is revealed not only in the school environment but in the wider social environment.

b. Parent's Example
The example of parents is the initial foundation in shaping children's character in the community and household. Exemplary parents to children will help set the right example about various aspects of daily life, such as speaking well, behaving, thinking, and working properly in the family and daily habits at home and in society. The example of parents is the primary thought for children. The habits witnessed and participated by a child by his parents directly or indirectly will be recorded in his mind and imitated by the child. Parents must instill good examples for children every day, such as the value of honesty, responsibility, worship practices, and habituation of good behavior in everyday life.

Models of exemplary parents in honesty are admitting mistakes made to children, answering frankly, and not making things up. Exemplary parental responsibility means educating, nurturing, and guiding children to reach certain stages that lead children to be ready for social life. Mutual help provides a good example to children of responsibility by assisting them in learning, teaching them to complete work, and teaching them to perform and behave according to the norms prevailing in society.

Parents can teach their children by practicing prayer in the congregation, answering and saying greetings, guiding children's daily prayers, and teaching children the pillars of Islam (shahadah, prayer, fasting, zakat, and hajj). The purpose of worship practice is to improve children's quality in mastering, internalizing knowledge related to worship and carrying it out, and reflecting worship in real behavior in daily interactions with children. Exemplary the aspect of habituation of good behavior to everyone can be taught by parents to children through activities to help friends in trouble, empathize with others, share and respect each other to others.

c. Religious Behavior Character Education
Religious behavior in early childhood can be interpreted as a habituation process in acting and behaving politely, following religious values that are applied to students' daily lives when they are in the school environment or at home. The religious behavior of character education in early childhood includes aspects of faith, worship practices, and habituation of good behavior in students. The religious behavior of character education in the aspect of faith includes the values of kindness toward God's creatures, towards fellow humans, and introducing children to God's creatures. Religious behavior in children's daily worship practices includes

learning to say prayers according to religion, imitating worship practices, saying and answering greetings, and introducing places of worship according to religion. Meanwhile, in the habituation aspect of good behavior, religious behavior includes respecting elders, being honest, helping others, and respecting disparities among friends.

Religious behavior towards God's creation about the values of goodness can be given through dialogue and fairy tales carried out by educators during activities in class and outside the classroom. In the context of early childhood, religious behavior about the value of kindness can be in the form of mutual respect for fellow friends, diligence, simplicity, cooperation, and politeness. Religious behavior related to good behavior religious values toward fellow human beings is a value that regulates the interaction between human beings in daily life in society. In the context of early childhood, the good behavior of religious values toward fellow human beings can be applied by doing good to fellow friends, helping, and cooperating. Religious behavior in the school context is also accomplished by always greeting and respecting fellow friends and not hurting or doing verbal or physical violence to friends. Introducing students to God's creatures is one of the important religious behaviors to be taught to children. By introducing students to God's creatures, they will shape the character of students to respect God's creatures and respect each other, and children will be thoughtful to be grateful for the blessings that God has given. Good behavior toward God's creatures will give students the experience of appreciating the surrounding environment.

Religious behavior in faith in proper behavior religious values is articulating and memorizing prayers according to religion. Imitating worship practices is a step that can be taken to instill character education and religious behavior in students—imitating the practice of worship in students, such as doing sunnah (dhuha) and obligatory prayers, and other worship practices. With the practice of worship, students benefit from learning discipline, responsibility, and getting closer to God. The activity of articulating and answering greetings is a must for every Muslim. Saying greetings and answering greetings is carried out in activities before and after learning is completed and at certain moments when students meet other people. By getting used to saying and answering greetings, the religious behavior of character education in students can be achieved. Introducing places of worship according to religion is also one of the religious behaviors of character education in early childhood. Introducing students to places of worship according to religion will help strengthen the value of togetherness and help among students.

Religious behavior in the context of habituation of good behavior towards fellow human beings can be carried out by students by respecting elders, being honest, being willing to help others, and respecting all disparities. The purpose of religious values in the context of habituation of good daily behavior in students is to develop students' good character in equipping their future lives. The behavior of respecting elders can be carried out in every learning activity while children are in school and when socializing in the family and community environment. Being honest in manners and speaking in every condition is the practice of religious behavior in early childhood character education. Being honest is the behavior of conformity between attitudes, behavior, speech, and actions students take. In the context of early childhood, honest behavior is a practice to build good relationships with anyone and make many friends and develop a good personality. Helping friends is religious behavior in character education in students' habituation of good behavior. By helping friends, all strenuous activities will become more delicate and will be able to foster harmony among fellow students. Respect for differences is an attitude of mutual respect for existing diversity. In this case, what is meant is the diversity in the school environment—respecting the differences among friends by respecting friends who can not consume a specific food, respecting friends of different beliefs, and respecting friends who have physical limitations by not discriminating against friends when playing together.

B. Actualization of Ideal Character Education in PAUD Institutions

1. Self-Awareness Actualization (Moral Knowing)

Self-awareness actualization can be interpreted as how individuals are consciously aware of their condition and interactions or relationships with others. Self-awareness is the key to emotional control in a person. In early childhood, self-awareness is witnessed in students who can respond positively to emotions and can recognize emotions according to environmental conditions. Religion is the attitude and behavior of students who are obedient in carrying out the teachings of their religion, are tolerant of the implementation of worship of other religions, and live in harmony with adherents of other religions. In early childhood, religious attitudes and behavior can be carried out by worshiping according to their respective religions, giving alms to the poor, helping others and not discriminating against religion, spreading kindness among friends, and guarding words or actions by saying kind and polite words.

Honesty is students' behavior based on struggles to make themselves people who can always be trusted in words, actions, and learning tasks. With honesty, students will be trusted by others and gain the trust of others. Independent is a student's behavior which can be interpreted as a condition that a person can stand alone or not depend on others. Independence is the readiness and ability of students to stand alone without the intervention of others, which is characterized by being able to take the initiative according to the conscience of each student.

Discipline is also often interpreted as an act of obedience to all applicable regulations. In this context, it can be interpreted as an attitude of obedience in a person to follow the rules that have been made for themselves and the surrounding environment. In the context of early childhood, discipline can be interpreted as an action or daily behavior that delivers orderly behavior and obeys various rules and regulations at school and home. Hard work can be interpreted as unyielding or high spirits and having the will and ability to achieve and complete personal targets that are considered slightly beyond one's limits. In the context of early childhood, hard work can be interpreted as the behavior of students who display genuine efforts in overcoming various learning barriers and tasks and completing tasks given by educators as well as possible. Creativity is a person's ability to create something new, either in ideas or real works that are relatively different from what already existed before. In early childhood, creativity is defined as the activity of thinking and doing something to produce new ways or results from something that has been previously owned in learning or the work of scientific activities.

2. Actualization of a sense of responsibility for self and others (Moral Feeling)
Actualization of the character of tolerance is a form of respect for other people who have a different perspective or have different beliefs from us. Tolerance can be given to students through activities provided by educators in daily play activities. With tolerance, students will be able to increase faith, create a sense of peace and harmony, strengthen ties of brotherhood, be able to appreciate the differences between friends, practice empathy, and will be able to avoid dishonorable behavior. In early childhood, love of peace can be interpreted as students' daily behavior in interacting with their friends around them with an attitude of mutual understanding without any hostility. Curiosity is a way of thinking, attitude, and behavior that can reflect curiosity about everything seen heard and studied in more depth in every activity carried out. In the context of early childhood, curiosity can be interpreted as the attitudes and actions of students who always try to find out more deeply and broadly about what they are learning. In early childhood, responsibility can be interpreted as awareness of the behavior or actions that have been carried out intentionally or unintentionally. Early childhood responsibilities are divided into several areas: responsibility for themselves, their family, the surrounding community, the nation and state, and responsibility for God.

Passion for reading is a person's habitual behavior to carry out activities from various readings from numerous sources, which aims to obtain information widely and is one way to acquire new knowledge. Providing stimulation to students to love reading is accomplished by providing interesting reading materials for children, taking time every day to read books to children, teaching students to buy books, and taking them to the library. In growing love for the homeland by being a good role model in every activity, using local languages at home, making cultural recreation visits, trying food from different regions with children, and giving reading books to students who have the characteristics of cultural figures from a different place and culture.

3. Actualization of Prosocial Behavior (Moral Action)
Actualizing friendly character or friendship is a prosocial behavior for students to form character education. In the context of early childhood, making friends can be accomplished by not discriminating against playmates, assisting friends who are having difficulties, and having mutual respect for fellow students in every activity. Democracy is a way of thinking, behaving, and acting that assesses the rights and obligations of himself and others. Democracy is also often interpreted as a structure of action in which every student has the same rights in every activity and treatment. Democratic education for students can be conducted by respecting differences, teaching responsibility, not judging fellow friends, and providing examples of good behavior for fellow friends.

Appreciating achievement is also often interpreted as acknowledging the achievements of others. In the context of early childhood, appreciating achievements can be achieved by giving respect and appreciation for the work of others, being polite to others and not easily criticizing others with words or actions, and protecting the work of others. Caring for the environment is a real action taken by someone to keep the surrounding environment sustainable. Caring for the environment is also often interpreted as someone's real action in protecting the surrounding environment from damage caused by nature and human actions. In the context of early childhood, activities to care for the surrounding environment can be realized through throwing garbage in the trash correctly, not being extravagant in using educational games, and caring for and protecting the environment, such as planting and keeping trees around the school captivating.

Social care is an attitude and action that always desires to help other people in need. Social care in the context of early childhood can be executed by helping fellow friends, defending the right friends, helping friends together, not badmouthing friends, and not discriminating against friends when playing. The spirit of nationalism can be interpreted as a person's awareness to be loyal to his nation and country. In the context of early childhood, the spirit of nationalism can be interpreted as an act of love for the Indonesian nation and state, which is applied to the school environment by introducing nationalism and state symbols from an early age to students with activities to acknowledge the state flag, state symbol (Garuda Pancasila), sing the Indonesian national anthem, and introduce President and vice President.

C. *Stage of Character Education Actualization Level in Early Childhood Education Programs (PAUD)*

1. First Level Character

Self-awareness (moral knowing) at the first level of character in aspects of a religious character, such as honesty, independence, discipline, hard work, and creativity, has not been able to be absorbed and applied properly by students in daily activities. Students' religious characteristics, such as daily worship practices, humanity values, and maintaining actions and behavior following religious teachings, have not been properly implemented. Students' understanding of religious values is still limited to daily routine activities that cannot be practiced every day. Students have not been consistent in behaving religiously. Honesty behavior instilled by educators in the scope of learning in schools, such as teaching students to be capable of admitting mistakes, forgive each other, not take things belonging to friends, cannot be practiced optimally by students. The behavior of honesty at the first level of character is still understood in depth by students, only limited to the knowledge that has not yet reached the applicable realm in daily activities.

2. Middle-Level Character

Self-awareness (moral knowing) at the middle level of character in aspects of a religious character, such as honesty, independence, discipline, hard work, and creativity, has been well absorbed by students, but applying values still requires guidance and assistance from other parties. In the realm of self-awareness (moral knowing), the middle level of character aspects of religious characters, such as activities to say and answer greetings, reciting Al-Quran, and congregational prayers, have been well absorbed by students. However, they still need guidance and support from teachers and parents in applying them. In the aspect of honest characteristics, such as asking permission to borrow a friend's toy, playing the role of trading activities at the market, and admitting mistakes when hurting a friend, students have been able to do it in daily activities at school. However, in applying it, they still need guidance and support from others—especially assistance from educators.

3. Top Level Characters

Self-awareness (moral knowing) at the top level of character aspects of a religious character, such as honesty, independence, discipline, hard work, and creativity, has been well absorbed by students, and applying values does not require guidance and assistance from other parties. In the realm of self-awareness (moral knowing) at the top level of character, aspects of religious character such as praying before and after learning, memorizing short daily prayers, and saying and answering greetings have been executed well by students, and in applying values to activities. Daily activities no longer require the guidance and assistance of others. In the honest characteristics, such as not cheating on other friends when accomplishing assignments, taking food according to the predetermined rations, and speaking correctly in students' daily activities, students have been competent to conduct well. They have been applied in daily actions within the school, family, and society.

5. Conclusion

A. The approach to character education in institutions is carried out using a micro, meso, and macro approach. The micro approach to early childhood character education in early childhood education program (PAUD) includes critical thinking skills, problem-solving skills, and value facilitation. The meso approach to early childhood character education in early childhood education programs (PAUD) includes inculcation values, the value environment, and the value community. The macro approach of early childhood character education in early childhood education programs (PAUD) includes exemplary values , including examples of educators and parents and religious behavior.

B. The actualization of character education in Pelangi Anak Indonesia Islamic Kindergarten and Pedagogia Kindergarten is mostly given by example and habituation. Character education implanted in institutions includes 18 pillars of character education following the provisions of the Ministry of National Education. The actualization of institutions in providing character education is carried out fairly for all children without exception and without distinguishing between disabled children and normal children; both are treated equally. The actualization of character education can be classified into three, specifically self-awareness (moral knowing), a sense of self-responsibility and others (moral feeling), and prosocial behavior (moral action).

C. The stage of the actualization level of character education in early childhood education programs can be classified into three levels: first-level character, middle-level character, and top-level character. In the actualization of self-awareness (moral knowing), a sense of self-responsibility and others (moral feeling), prosocial behavior (moral action) at the first level of character, and character values have not been competent to be absorbed and applied properly by students in daily activities. In the act of self-awareness (moral knowing), a sense of self-responsibility and others (moral feeling), prosocial behavior (moral action) at the middle level of character, and character values have been capable of being absorbed well by students. However, in applying values, they still need the guidance and assistance of educators. In the act of self-awareness (moral knowing), a sense of self-responsibility and others (moral feeling), prosocial behavior (moral action) at the top level of

character, character values have been capable of being well absorbed by students, and in applying values already does not require the guidance and assistance of educators or parents. The approach to character education in institutions is carried out using a micro, meso, and macro approach. The micro approach to early childhood character education in PAUD includes the areas of critical thinking skills, problem solving skills, and value facilitation. The meso approach to early childhood character education in PAUD includes the inclusion of values, the value environment, and the value community. The macro approach to early childhood character education in PAUD includes exemplary values, which include two aspects, namely the example of educators and parents and religious behavior.

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