HOLISTIC PARENTING COMMUNICATION STRATEGIES FOR CULTIVATING SUPUTRA VALUES IN CHILDREN'S CHARACTER

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Abstract
Family life is the main concern to mold the next generation and the future of the family. The existence of the family is sometimes hampered due to parenting and communication that is not done properly in the family. The subject of this problem discusses the parenting style of children in family life and communication strategies to form children who are suputra. The method used in this study is qualitative analysis with a phenomenological approach and a relational dialectic analysis knife. The findings of this study are the types of (a) authoritarian parenting, (b) democratic parenting, (c) permissive parenting, (d) situational parenting. The parenting style applied by parents has a profound impact on the formation of their children's character. The approach to relational dialectics emphasizes the importance of open and constructive dialogue between parents and children. Parents are not only the authority that gives orders, but also partners in the learning process and growth of their children. Parents can help children develop problem-solving and decision-making skills that are essential for facing life's challenges. The education provided by parents to children should be oriented to the needs of children as biopsychosocial-religious beings and use methods that are in accordance with the development of children, both their physical-biological development, their psychological development, social development and the development of their religiosity. Communication strategies that can be built are Setting a Positive Example, Talking About Moral Values, Giving Praise and Reward, Gently Giving Direction and Correction, Talking About the Consequences of Actions, Setting Clear Rules and Boundaries, and Making Time for Family Quality.

Keywords: Parenting, Suputra, Strategy, Communication

I. INTRODUCTION

Indonesia is a country that has a variety of religions, tribes, customs, and cultures. In addition, Indonesia also has a wealth of natural resources and human resources. With such great wealth, Indonesia should be able to become a strong country with all its people prosperous and prosperous. But in reality, this country is faced with a complicated and never-ending national problem, namely moral degradation, so it is not an exaggeration if this country has to revive character education (David, 2017). Character education is a process of self-development in every child of the nation so that they have awareness as dignified, independent, and sovereign citizens of the nation, willing to maintain and defend independence and sovereignty.

We can easily find forms of moral degradation such as corrupt officials, embezzlement of subsidy funds, internal political feuds, illegal pickings in government agencies, murders, robberies, rape, infidelity, brawls and others that are very unsettling (I. B. Suradarma, 2018). This situation is increasingly concerning, where moral degradation has touched the realm of education, both in schools directly, and in the education office. In smaller institutions, the family, many parents and other family members complain about the deviant behavior of their children. On the other hand, children complain about the lack of time their parents spend with them because they are busy working. As a result, "... more and more families are living without the support of close family or lifelong friends (Gottman & Claire, 2003: 15). In fact, when parents work, either as employees or employees, outside of standard hours (working nights and/or weekends), they express greater emotional distress and less effective parenting than parents who work with standard hours (Brooks, 2011: 706-707).

The family is essentially a forum for the formation of the character of each of its members, especially children who are still under the guidance and responsibility of their parents. How a family treats its children will have an impact on the development of its children's behavior. "*Such different perceptions of their children's characteristics set the stage for different*

behaviors toward boys and girls" (Light et al., 1989 : 338). The statement explains that different perceptions of children's characteristics will shape different behaviors between boys and girls. This opinion indirectly supports Lickona's statement that the family is the first school of the formation of children's character, "*The family is the first school of virtue. It is where we learn about love. It is where we learn about commitment, sacrifice, and faith in something larger than ourselves. The family lays down the moral foundation of which all other social institutions build*" (Dimerman, 2009: 80). From this statement, it is explained that the family is the first school of virtue, in the family we learn about love, commitment, sacrifice, and believing in something greater than ourselves. The family is the foundation of moral education. Unfortunately, not all parents are aware of this role, "*Parents need to know that they can make a big difference in their child's life just by making sure their math facts*" (Lickona, 1991: 396). This statement emphasizes that parents must understand that their existence can make a difference in their children's lives. With regard to the existence of family members, Armstrong (2004: 53) mentions that "in every event, family members provide simple, seemingly true sources that have a powerful emotional effect on creative individuals."

In human life, education has a very important role. Through education, human beings are formed and fostered in character, so that human beings with noble character are created. However, in reality, in the development of the world of education, it turns out that there are still many generations born who are low in quality and weak in solving every problem that exists. The tendency that arises is that problems are solved in violent ways, easily influenced, and quickly despaired by taking shortcuts. This is due to the weak instillation of character in children. Likewise, parents as the first educators, often neglect their duties, functions, and roles in children's lives. Ironically, parents leave all the responsibility for their child's education to the teacher at school. In fact, parents as joint partners of the three educational

centers (family, school, and community) have a very big role to jointly instill the essence of education for children in the formation of their character (Kamuh, 2016).

According to Ki Hadjar Dewantara who proposed three education centers by stating that in children's lives there are three places of association that are very important educational centers for him, namely; the family realm, the realm of education and the nature of the youth movement (Dewantara, 2004:70). The three places of association or educational institutions have a very big influence in shaping children's personalities and behaviors. Where the family environment is the main and first place in instilling education in children (Kamuh, 2016). In forming a noble child's character, many experts recommend education starting from the family. Because the family element is the smallest unit of a society. The elements that exist in a family greatly influence the treatment and thinking of children. It is the family that prepares the potential for growth and personality formation of children. The family is the foundation stone where every community has a fundamental role in strengthening social relationships and their development and strengthening in all aspects. Experts believe that the family is the first environment where the child's soul and body will experience growth and perfection. For this reason, the family has a very big role in creating children's personality health.

So far, informal education, especially in the family environment, has not made a meaningful contribution in supporting the achievement of competencies and the formation of students' character. Parents' relatively high busyness and work activities, lack of parental understanding in educating children in the family environment, the influence of association in the surrounding environment, and the influence of electronic media are expected to have a negative effect on the development and achievement of student learning outcomes. One alternative to overcome this problem is through character education, which is to combine and optimize informal education activities in the family environment with formal education at school. In connection with the research to be carried out, some research results related to the research to be carried out can be presented from several researchers who have conducted research on families and children. Research conducted by I Gusti Ngurah Alit Saputra in 2005 entitled "Family Planning in Realizing Suputra According to Hinduism". In this study, the researcher said that the purpose of Hindu marriage with the implementation of the Family Planning program has the intention of realizing the welfare and happiness of mankind. Where with a small number of children it will be easier to manage and maintain it. Then through marriage it can produce offspring or children who *São Paulo* will make parents happy. *Suputra* is needed by every Hindu family or community because having a suputra will be beneficial for the community and family. The difference between the research and what the author will do lies in the formation of character in realizing suputra children in the sukhinyah family. This research focuses on parents' strategies in parenting patterns so that quality children will be born who are useful for the family, nation, and state (Dian Tri Utami, Wisnu Parta, Santiawan, Yoga Pramana, & Sudiani, 2023).

The research conducted by Kadek Arta Jaya in 2019, entitled "Building the Quality of Student Character Education Through the Implementation of the Tri Hita Karana Teachings". In his research, it was stated that building the character and character of children through education is absolutely carried out, character education through knowledge learning alone, but more than that it is the cultivation of morals and ethical values. Cooperation between schools and families needs to be improved so that there are no contradictions or inconsistencies between values that must be upheld. The concept of Tri Hita Karana is an effort to build student character. There are five goals of character education through the implementation of the concept of the teachings of Tri Hita Karana, namely (1) having sensitivity to moral values and a balance between intelligence, intellectual, emotional, and spiritual; (2) make herself a role model for all school environments, especially students; (3) creating a whole human being who has sraddha and devotion to God Almighty; (4) always think positively and intelligently, be

religious, behave and have noble character, love fellow humans, be moral, care for the environment, do something good that is beneficial to yourself, family, and society, build a multicultural national life, build an intelligent, noble civilization of the nation, build an attitude of peace-loving citizens, creative, independent, and coexist with other nations; and (5) to form human beings who have noble personalities and ethics, live in harmony with fellow humans, the surrounding nature and with their creator. The difference between the research and what the author will do lies in the formation of the character. In the research that the author conducted, it is more about character formation only in the family environment. Meanwhile, the research conducted by Kadek Arta Jaya on the school and family environment.

Book I Ketut Pasek Swastika (2007) entitled "*Suputra* and Bhakti to the Ancestors". In his book I Ketut Pasek Swastika said that a suputra child is a child who always serves his ancestors by carrying out *yajña* and giving devotion to his parents both while alive and after death. Children as entrusted by ancestors. It is also mandatory to be studied and given guidance. The obligations of parents to children are; giving birth, providing food and drink, providing education, purifying the child, and providing protection and help for the child.

The fundamental difference with the research conducted by the researcher is in the discussion of *the child of the child*. In the research that the author conducted, it is more about the role of parents in realizing suputra children with strategies that need to be carried out in the family environment. Meanwhile, in book I Ketut Pasek Swastika is more about the obligation of the son of the son in devotion to the ancestors by doing yajña.

Book I Ketut Pasek Swastika (2009) entitled "*Suputra* Towards the Family *of Satyam*, *Sivam*, *Sundaram* (*Grha Paramita Jagadhita*)". In his book I Ketut Pasek Swastika said that in order to become a *jagadhita* family, several stages need to be prepared and passed, namely understanding the essence of married life, understanding obligations in family, and understanding the essence of a marriage. The author also describes the process of human occurrence, methods, and procedures for the birth of a child who is suputra, as well as the process and pattern of child-rearing which are all for the sake of creating a satyam, *sivam*, and *sundaram family*. Author I Ketut Pasek Swastika explained that the birth of a child who is a son is influenced by several factors, namely; starting from the choice of a life partner, the choice of the wedding day, the management of the husband and wife relationship, the process of growth-development-personal formation and the personality of the child including his parenting pattern. According to the author, women as mothers in the family are the first and main educators. The husband as the head of the household must not be separated from his responsibilities and obligations to provide peace and tranquility in the family. From several similar studies and books, the contribution that can be made to this research is as a reference to better understand the essence of character formation in *the sukhinah* family as an effort to realize *the son of the son*. In addition, efforts to build families that live in harmony, peace, harmony, justice, and prosperity require a good and appropriate strategy to make it happen. The focus of his writing is related to parenting to realize a sukinah family and communication strategies in the family.

II. METHOD

This study uses qualitative analysis using literature sources. Literature research is a type of research that is used to thoroughly gather information and data by looking at relevant literature, notebooks, magazines, references, and previous research findings to find answers and theoretical foundations about the problem being researched. In literature research, data sources consist of primary and secondary data, as well as data collection through documentation such as photos, videos, webite, etc. Data analysis can be tailored to research objectives, such as deductive, inductive, interpretive, comparative, and historical (Moleong, 2007).

Relational Dialectical Theory is a conceptual framework developed in the field of interpersonal psychology by Leslie Greenberg, his friend Robert Elliott, and Laura Rice. This

theory combines concepts from humanistic psychology, psychoanalysis, family system theory, and cognitive psychology. The main goal is to understand the dynamics of relationships between individuals in the context of therapy. The term "dialectic" in this theory refers to the concept of conflict between opposing needs in the individual. While "relational" emphasizes the importance of the context of relationships between individuals in understanding their emotional and psychological experiences (West, R. & Turner, 2009). There are several main principles in the theory of Relational Dialectics:

1) Emotional Dialectics: Acknowledging that emotions are complex and sometimes contradictory, as well as the existence of internal conflicts related to those emotions.
2) Dialectic of the Self: Recognizing the internal conflicts between opposing needs in the individual. For example, the conflict between the desire to be close to others and the desire to protect oneself from being hurt.
3) Relationship Dialectics: Highlights that relationships between individuals play an important role in their emotional and psychological experiences. This relationship can be a source of support or conflict.
4) Active Engagement: Therapists not only act as neutral observers, but are also actively involved in helping clients explore and understand conflicts within themselves and in their relationships.
5) Corrective Process: The goal of therapy is to help individuals develop skills in coping with internal and external conflicts, as well as improve the health of their relationships.

Using this framework, therapists can help clients understand complex dynamics in their relationships, develop skills in communicating and resolving conflicts, and strengthen healthy emotional connections with others.

III. RESULTS AND DISCUSSION

a. The Form of Parental Parenting to Create a Generation with Character

Talking about children will not be separated from parents. Children are a trust given by God and will be accounted for by the place where the trust is entrusted, namely parents. The family is the first environment in which children can interact. It is very influential of the family in the formation and development of personality. Many factors in the family have an influence on the child's development process. One of the factors in the family that has a role in the formation and development of children's personalities is the parenting style applied by parents. The formation of a child is inseparable from the beginning of marriage, pre-birth, birth, adulthood and the time leading up to the marriage of a child in his life. In Hinduism, namely in the sacred literature of Nitisastra and Slokantara, the role of parents in educating children in accordance with their psychological development is explained. Pustaka Nitisastra IV.20 states:

Tingkahing sutacasaneka kadi raja tanaya ri sedeng limang tahun;
Sapta ing warsa wara hulun sapuluhing tahun ika wuruken ring aksara;
Yapwan sodacawarsa tulya wara mitra tinaha taha denta midana;
Yan wus putra suputra tinghalana solahika wuruken ing nayenggita.

Translation:
A five-year-old child is treated like a king's child; if he is seven years old, he is trained to be obedient, if ten years old he is taught to read; If sixteen years are to be treated like friends, if we want to show our mistakes, we must be very careful; if he has children himself, just observe his behavior, if you want to teach him a lesson, it is enough to move and address (Mimbeng, et al., 1997:41 – 42).

This is also stated in the Book of Slokantara 49 as follows:

Kalinganya, dening anibakna warah-warah ring anak, yan limang tahun tuwuhnya, kadei dening angiring anak sang prabhu dening anibakaken warah iriya. Matuha pwa ya ikang swaputra, katekaring cadas tahun wuwuhnya, irika ta ya waran ulun dening anibakaken warah warah iriya, kunang yan atuha ikang anak, kateka ring nembalas tahun tuwuhnya, ika ta yan kadi dening amarah-marah ing amarah-marah putra. Ling sang hyang aji.

Translation:
The obligations of parents to their children are as follows: for five years from the infant he is to be treated as king. When the child grows up to ten years old he must be trained as a slave. And

if after the child is sixteen years old he should be told as a friend to a friend. This is the child's way. These are the provisions of the scriptures (Oka, 1994:109–110).

So the process of character formation in the family according to Hinduism must be carried out with a strategy that is in accordance with the child's cognitive development. Parents must understand the strategies for educating children, pre-teens, teenagers, and adults. This is in line with the theory of cognitive development, that the educational process must be carried out according to the stage of children's cognitive development. The Mahabharata contains many stories and teachings about child parenting for character building. One of the most famous examples is the story of the parenting of Kaurava and the Pandavas. The Pandavas and Kauravas are two groups of cousins who grew up in the same environment but with different educations. The Pandavas, consisting of Yudhishthira, Bhima, Arjuna, Nakula, and Sahadeva, were raised with love and discipline by Goddess Kunti, their mother, as well as Drona and Kripa, their two teachers. They are taught to be wise, strong, and just in all things. On the other hand, the Kauravas, led by Duryodhana, were raised with envy, jealousy, and ambition traits by their father, King Dhritarashtra. Although love existed between them, King Dhritarashtra overindulged Duryodhana and neglected the moral and ethical education that was essential for the formation of good character (CR. Austin, 2015). Parents and teachers have a very important role to play in guiding their children to the right path by setting a good example, educating them in moral and ethical values, and providing the necessary love, discipline, and guidance. This is corroborated by the opinion of Brown (1961: 76) who said that the family is the environment that first accepts the presence of children. Nowadays, many parents do not understand the role that is very important for the formation and development of children's personality in the future. Some parents think that if they are able to meet the material and physical needs of their children, then their duties as parents have been achieved. Actually, not only that, the most important thing is the psychological needs of children given by parents. Such as giving touch, affection, and attention to children (Purnomo, 2020).

The first three years are the age commonly referred to as the *golden age*. At this age, the child's brain development is very rapid. Therefore, parents must be able to provide useful stimuli to help develop in the formation and development of personality in children. The parenting style given by parents to their children also greatly determines the child's social behavior and intelligence level. According to Elizabeth B. Hurlock, parenting is a parent's way of educating children. Meanwhile, according to Chabib Thoha, parental parenting means the way parents educate their children as a form of responsibility to their children. In general, parental parenting consists of three patterns. *First*, authoritarian parenting. This parenting style is characterized by parenting children in strict ways and sometimes forcing children to follow or have to behave like themselves (parents) because parents think that whatever they do is always right while children are not. Parents rarely invite their children to communicate and exchange ideas. *Second*, persuasive parenting. This parenting style is not very concerned about the development of the child. Parents who apply this kind of parenting are more concerned with the happiness felt by the child even though the parents know what the child is doing is wrong, but he still lets the child do it to avoid the child crying and throwing a tantrum. *Third*, democratic parenting. This parenting style is a combination of authoritarian parenting and persuasive parenting. Where this parenting is done, parents let their children develop according to their development. Letting the child freely choose what he wants, accepting what he says and stimulating or more stimulating what talents are in the child but remains under parental supervision and does not harm the child.

The parenting method used by parents to children is the main factor that determines a child's potential and character. There are many types of parenting styles that often serve as a guideline for anyone who wants to produce a full generation to rely on for the nation's progress in the future. These types of parenting styles each have different characteristics and characteristics (Kamuh, 2016). Regarding the

types of parenting, Baumrind categorizes parenting into three types, namely; (a) authoritarian parenting (*authoritarian*); (b) democratic parenting (*authoritative*); and (c) permissive parenting (*permissive*). The three types of parenting according to Baumrind are almost the same as the types of parenting according to Hurlock, also Hardy & Heyes, namely: (a) authoritarian parenting, (b) democratic parenting, (c) permissive parenting.

1. Authoritarian Parenting

This authoritarian parenting style is also characterized by harsh punishments, children are also regulated by various rules that limit their treatment. This kind of treatment is very strict and is even still enforced until the child reaches adulthood. According to Abdul Aziz Al Qussy quoted by Chabib Thoha said that the obligation of parents is to help children in meeting their life needs, but authoritarian parenting tends to limit the behavior of affection, touch and emotional closeness between parents and children so that children seem to have a barrier that separates "the authoritarian" (the parent) and the "obedient" (the child). The study conducted by Fagan shows that the relationship between family factors and the level of family delinquency, where broken families, lack of togetherness and interaction between families, and authoritarian parents tend to produce problematic adolescents. In the end, this will affect the quality of the child's character. Studies state that children who live with authoritarian parents develop less responsibility because their parents make all their decisions for them and thus children come to depend on their parents for almost everything.

2. Democratic Parenting

Democratic parenting is characterized by parental recognition of children's ability to be given the opportunity not to always depend on their parents. Giving a little freedom to the child to choose what is best for him, the child is listened to his opinion, involved in the conversation, especially those related to the child's own life. Children are given the opportunity to develop their internal control so that little by little they practice to be responsible to themselves. Democratic parenting creates a more open and collaborative environment between parents and children. Parents who implement this parenting style facilitate the child's active participation in decision-making and provide a better explanation and understanding of the rules and consequences. They treat children as individuals who have the right to be respected and heard. Democratic parenting produces children who are more independent, confident, and able to think critically, as they are taught to respect their own opinions and take responsibility for their actions.

3. Permissive Parenting

The permissive pattern is to let the child act according to his wishes, the parents do not give punishment and control. This parenting style is characterized by the existence of unlimited freedom for children to behave according to their own desires, parents never give rules and direction to children, so that children will behave according to their own desires even though sometimes it is contrary to social norms. Permissive parenting is characterized by a lack of boundaries and parental involvement in childcare. Parents who implement this parenting style tend to be less restrictive of children's behavior and provide little or no consequences for unwanted behavior. They may be more focused on the child's comfort and happiness than on establishing consistent rules. As a result, children may lack discipline and structure in their lives, and they may have difficulty developing self-control and problem-solving skills.

4. Situational Parenting

The parenting style applied by parents has a profound impact on the formation of their children's character. In an ever-changing and complex era like today, it is important for parents to adopt a parenting style that not only guides children towards material success, but also develops strong and positive character. One approach that can be used to achieve this is the relational dialectical approach. In this essay, we will explore how parenting based on relational dialectics can help create a generation of character. First of all, let's define what is meant by relational dialectics in the context of parenting. Relational dialectics refers to an approach that combines the principles of dialogue, relationships, and mutually supportive

interactions between parents and children. It involves recognizing that the relationship between parent and child is dynamic, influenced by internal and external factors, and requires open communication and deep understanding (Scott, 2011).

This creates an environment where children feel comfortable talking about their thoughts, feelings, and problems. Parents are not only the authority that gives orders, but also partners in the learning process and growth of their children. By discussing and negotiating problems together, parents can help children develop problem-solving and decision-making skills that are essential for facing life's challenges. Furthermore, parenting based on relational dialectics also emphasizes the importance of setting a good example. Parents who are consistent with the moral values and behaviors they teach their children provide a solid foundation for character building.

b. Family Communication Strategies for Character Building

In the family, the most important role in the process of character formation in children is the parents and the most dominant is the father or head of the family who is obliged to lead a family. In family life, we must get used to applying positive values and habits that will eventually be passed on by the child in the larger social environment, namely in school and society (Donder, 2012). In the family we can instill an honest and open attitude in children, give children the opportunity to have opinions in making a choice, invite children to negotiate, and invite children to share their roles in completing household chores. It is part of the process of building children's character. Help each other with family members. Getting children used to exploring themselves. Giving children the opportunity to make decisions for themselves (Nababan, 2020).

The education provided by parents to children should be oriented to the needs of children as biopsychosocial-religious beings and use methods that are in accordance with the development of children, both their physical-biological development, their psychological development, social development and the

development of their religiosity. In addition, in the family, good traits or attitudes obtained in the school environment or society must be used to form the character of children. Another way that can be done is by the experiential learning method (*experiential learning*). Family communication strategies have an important role in shaping a child's character to be a child who is suputra or good ethics. Here are some family communication strategies that can help in the formation of a child's character:

1) Setting a Positive Example

Parents are the first role models for their children. Therefore, providing positive examples in behavior and attitudes will help children understand and imitate the desired values. Setting a positive example in the family is very important in shaping the character and behavior of family members. Positive examples include not only the words spoken but also the tangible actions shown every day. In this essay, I will discuss why setting a positive example in the family is so important and how we can do it. In addition, positive role models also help to form healthy relationships among family members. When family members respect and support each other, it creates a strong emotional bond and builds a sense of trust between them. For example, when parents show affection and concern to their children, it helps to create a strong emotional bond between them (Vani, Priscilia, & Adianto, 2020). In addition, positive role models also help create a positive environment in the home. When parents or other family members show a positive attitude towards life, it creates an optimistic atmosphere and motivates other family members to strive to be their best. For example, if parents show passion and perseverance in pursuing their goals, this can inspire their children to follow in the same footsteps.

2) Talking about Moral Values

Parents should openly and honestly talk about moral values such as honesty, kindness, patience, and empathy. Telling real stories or examples that show the importance of these values in daily life can help children understand and internalize these values. Moral values are an important foundation in shaping a person's character and behavior, and the family is the

primary place where these values are taught and instilled. In this essay, we will explore the importance of talking about moral values in the family and how they can shape better individuals and better societies as well. The family is the first environment in which individuals learn about morality, ethics, and life values. Parents have a leading role in teaching these values to their children through the example they show, talk, and daily interactions. For example, when parents show honesty, empathy, and a sense of responsibility, children will learn to appreciate and internalize those values (Suryani, 2010). In addition, talking about moral values helps prepare children for complex outside worlds. By providing a strong understanding of values such as integrity, fairness, and cooperation, children will be better able to make good and responsible decisions in the future.

3) Giving Praise and Appreciation

Giving praise and appreciation when children show positive behavior or make good decisions will increase their motivation to continue behaving as expected. Giving praise and appreciation within the family is one effective way to strengthen relationships between family members, build confidence, and create a positive environment. In this essay, I will explain why giving praise and appreciation in the family is important, as well as how it can be done effectively. When parents consistently recognize and appreciate their children's efforts and achievements, it helps build a close bond between them. Children feel heard, appreciated, and supported by their parents, which in turn increases the sense of trust and intimacy between them (Wantu, Mozin, Adhani, & Monoarfa, 2022). Furthermore, giving praise and appreciation within the family is also an effective way to motivate family members to continue to strive to be the best. When efforts and achievements are recognized and rewarded, it provides a positive boost for individuals to continue to improve themselves and reach their full potential. This creates an environment where each family member feels encouraged to achieve their goals with determination and passion.

4) Gently Giving Direction and Correction

When a child makes an unwanted mistake or behavior, parents need to provide direction and correction in a gentle and loving manner. Avoid harsh or insulting punishments that can damage the child's self-esteem. Gently giving direction and correction within the family is an important skill for building healthy and supportive relationships between family members. In this essay, I will discuss why a gentle and understanding approach to giving direction and correction in the family is so important, as well as how we can do it effectively. The purpose of giving direction and correction in the family is to help family members grow and develop, not to blame or demean them (Ratnawati, 2021). A gentle and understanding approach helps create an environment where each family member feels heard and valued, even when they make mistakes. This helps to strengthen the emotional bond between family members and creates a stronger sense of togetherness. When correction is delivered in an understanding and respectful way, it allows individuals to see mistakes as opportunities to learn and grow, not as signs of failure or weakness. It also teaches children to overcome challenges with a positive and resilient attitude (Family et al., 2023). In addition, a gentle and understanding approach to giving direction and correction helps prevent conflicts and quarrels within the family. When direction is delivered with empathy and understanding, it opens up space for open discussion and mutual understanding. This allows family members to work together to solve problems and find the best solution for all parties. However, gently giving direction and correction isn't always easy, especially when we're feeling frustrated or angry.

5) Talking about the Consequences of Action

Explaining the consequences of children's actions, both positive and negative, will help them understand the impact of their behavior. It will also help them develop the ability to think about consequences before acting. In Hinduism, the family is considered one of the main pillars in human life. Actions taken within the family have very important consequences, as they can affect the lives of individuals, families, and society at large. The concepts of karma and dharma are fundamental in understanding the consequences of actions in the family according to Hindu teachings (Titib, 1998). In the context

of the family, each member of the family has a different dharma according to his or her respective role. For example, parents have a responsibility to care for and educate their children with compassion and thoughtfulness, while children have an obligation to respect and help their parents in everything. Practicing dharma correctly in the context of the family can bring happiness, peace, and well-being to all family members.

6) Setting Clear Rules and Boundaries

Setting clear rules and boundaries about acceptable and unacceptable behaviors will provide a clear framework for the child to follow. Setting clear rules and boundaries in a family is essential to creating a healthy and harmonious environment. The family is a basic unit in society where individuals learn about the norms, values, and behaviors that will shape their character throughout life. In this context, clear rules and boundaries help provide the necessary structure and guidance for each family member to grow and develop well. This article will explore the importance of setting clear rules and boundaries in the family and provide some examples of rules that can help strengthen relationships between family members. Setting clear rules and boundaries within the family helps create a sense of security and comfort for all members. When family members know what is expected of them and what is considered appropriate behavior, they feel more confident and better able to interact with each other without uncertainty or confusion. This helps prevent conflicts and confusion that may arise when behavioral norms are not clearly defined (Restapaty & Iedliany, 2022).

Second, clear rules and boundaries help teach responsibility to each family member. By setting rules, family members learn that their actions have consequences, both positive and negative. For example, rules about cleaning the kitchen after use teach children to value shared space and take responsibility for the cleanliness of the house. This helps to create a culture of responsibility within the family that will bring long-term benefits to all members. In addition, clear rules and boundaries help maintain healthy communication within the family. When all family members understand what is expected of them and feel comfortable bringing up their concerns or concerns, communication becomes more open and effective. It allows families to resolve conflicts or problems in a constructive and constructive way. Some examples of rules and boundaries that can help strengthen relationships between family members include:

1) Family Time: Establish a fixed time to gather together as a family without the distraction of electronic devices or other activities. It allows family members to connect with each other emotionally and build strong relationships.

2) Technological Restrictions: Establishing rules about the use of technology in the home, such as screen time restrictions or places where electronic devices are not allowed, helps prevent isolation and improves direct interaction between family members.

3) Household Responsibilities: Having clear rules about household duties and the expected contributions of each family member helps to divide the workload fairly and teaches the value of cooperation.

4) Open Communication: Establishing norms that encourage open and honest communication between family members, even in difficult or challenging situations, helps prevent the build-up of conflict and strengthen relationships.

5) Awards and Awards: Making rules about rewards and rewards for positive achievements or behaviors helps strengthen motivation and build confidence in each family member.

Setting clear rules and boundaries within the family is key to creating a healthy, harmonious, and sustainable environment. These rules help create a sense of security, teach responsibility, facilitate healthy communication, and strengthen relationships between family members. With clear rules, each family member can grow and develop well in a supportive and loving environment.

7) Providing Time for Family Quality

Spending quality time together as a family, such as having dinner together or going on vacation together, provides an opportunity for parents and

children to interact with each other and strengthen family relationships. Providing time for quality family is a valuable investment in building strong and harmonious relationships among family members. In the midst of a busy and stressful life, it is often difficult to find enough time to get together as a family. Quality time with family provides an opportunity to teach values and shape children's character. Through daily interactions with parents and other family members, children learn about the norms, ethics, and behaviors expected in society. As they spend time with their families, they also learn about the importance of open communication, cooperation, and respect for each other. Additionally, making time for quality family helps reduce stress and improve mental and emotional well-being (Kuntowijoyo, 2021). When we feel supported and loved by our families, we feel better able to deal with the challenges and pressures of life. Taking time to relax together, play games, or just talk to each other can be a great source of happiness and excitement for the whole family. Here are some practical strategies for making time for quality family:

a. Schedule Special Times: Decide on a time of the week that will be a special time to get together as a family. Make sure to prioritize this time and make it a top priority in the midst of the daily grind.

b. Create Family Traditions: Create unique and meaningful family traditions, such as weekly dinner together, monthly family days away from home, or annual family vacations. These traditions help strengthen family bonds and create unforgettable memories.

c. Communicate Clearly: Communicate the importance of family time to all family members and invite them to participate in planning and executing activities together. It gives a sense of belonging and responsibility to each family member.

d. Use Technology Wisely: While technology can be a useful tool for connecting with distant families, be sure to set screen time limits and prioritize in-person interactions in the real world.

e. Take Advantage of Free Time: Use free time, such as weekends or vacations, to do activities together as a family. Activities like picnics, biking, or playing games can be fun ways to spend time together.

Through effective and consistent family communication strategies, children can be guided to develop good character and become a good or well-mannered child. The family is the first and main institution where individual character is formed. In this context, family communication strategies play a central role in shaping the values, attitudes, and behaviors that will shape children's characters. In this essay, we will explore some effective family communication strategies for the formation of strong and positive character in children (Amin, 2009). Family communication strategies have a very important role in the formation of individual character, especially in the context of relational dialectical theory. This theory highlights the importance of interactions between individuals and their environment, including family, in shaping a person's identity and character. In this paper, we will explore family communication strategies that support the formation of individual character, by analyzing the main concepts in relational dialectical theory. Relational dialectic theory emphasizes that an individual's identity is formed through interaction with others and their environment. In the family context, this means that the communication that occurs between family members has a significant impact on the character formation of children and other family members. Therefore, it is important to understand how family communication strategies can affect these dynamics. One of the important family communication strategies is to promote open and honest communication among family members. This creates an environment where each individual feels comfortable to express their thoughts, feelings, and concerns without fear of being judged or ignored. In the theory of relational dialectics, this concept can be associated with the incorporated-suspended dialectic. Incorporation refers to the process by which individuals internalize family values, norms, and expectations in their identity, while suspended refers to the process of interaction and negotiation among family members in forming

a common meaning.

IV. CONCLUSION

The types of parenting according to Hurlock, as well as Hardy & Heyes, are: (a) authoritarian parenting, (b) democratic parenting, (c) permissive parenting, (d) situational parenting. The parenting style applied by parents has a profound impact on the formation of their children's character. The approach to relational dialectics emphasizes the importance of open and constructive dialogue between parents and children. This creates an environment where children feel comfortable talking about their thoughts, feelings, and problems. Parents are not only the authority that gives orders, but also partners in the learning process and growth of their children. By discussing and negotiating problems together, parents can help children develop problem-solving and decision-making skills that are essential for facing life's challenges.

The education provided by parents to children should be oriented to the needs of children as biopsychosocial-religious beings and use methods that are in accordance with the development of children, both their physical-biological development, their psychological development, social development and the development of their religiosity. In addition, in the family, good traits or attitudes obtained in the school environment or society must be used to form the character of children. Another way that can be done is by experiential learning. Communication strategies that can be built are Setting a Positive Example, Talking About Moral Values, Giving Praise and Reward, Gently Giving Direction and Correction, Talking About the Consequences of Actions, Setting Clear Rules and Boundaries, and Making Time for Family Quality.

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