Social Care Character Education On Farming Family

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ABSTRACT

This study aims to explain the form of social care character and the strategy of instilling social care character in farmer families. This research is qualitative research that uses a descriptive method based on a farmer’s family in Demangan Village, Karangdowo Kabupaten Klaten District. The subject of the study was a peasant family. Data collection uses observation, interview, and documentation techniques. This research is based on the theory of Pierre Bourdieu who initiated his thoughts on habitus, arena, and capital that emphasized structure in shaping social life. The results showed that the form of social care character in the family includes empathy for others, sympathy, carrying out social actions, helpfulness, altruism, givers, having initiative, being willing to sacrifice, not prioritizing profits, prioritizing usefulness for others, and being sincere. The strategy of instilling character values in farming families uses strategies of exemplary, habitual, reinforcement or advice, environmental conditioning, and local wisdom. The form of social care character and the strategy of instilling a social care character takes place in the family environment, school environment, and community environment.

Keywords: Character Education; Social Care; Farmer’s Family
INTRODUCTION

The social care character embedded in society, both in rural and urban areas, has begun to fade and is less strong than it used to be. Only the community environment that has a strong tradition is still embedded in the attitude of high social concern (Tabi’in, 2017). This is exacerbated by the condition of the world which is experiencing disruption along with the presence of the Covid-19 pandemic. Togetherness and helping each other with sincerity, which was once characteristic of Indonesian society today, are increasingly disappearing. The shift in the character of social care is characterized by the existence of a society that is already familiar with technology, as evidenced by the use of electronic goods such as cell phones, televisions, computers, tablets, and so on (Rosa, 2021). The use of electronic goods will slowly erode the value of social care character in individuals in society. This condition causes many people not to see the reality around them and be individualist so that the tenuousness of kinship and the fading of the character of social care are replaced by the culture of Individualism.

The community environment that has a high social care character during the onslaught of technological developments has now been found by researchers in farmer families. The strong traditions and culture in farming families are still unpolluted by the rapidly developing technological flow, marked by the lack of use of electronic goods, difficult internet access, far from cities, and limited access to telecommunications (Soetarto & Sihaloho, 2013).

Globalization does not always have a positive impact, but it also has negative impacts such as disorientation, dislocation, or socio-cultural crisis in society (Salim, 2014). The dilemma of society, which is increasingly facilitated by the sophistication of technology in its social activities, makes it increasingly individualistic attitudes and lifestyle changes that shift the original culture of the community. The values, norms, and morals that have always been upheld by society, now seem to fade because they are eroded by the negative impact of globalization. This is a serious threat and needs attention from various parties (Muhamadi & Hasanah, 2019).

The cultivation of social care character in the era of globalization can be applied, one of which is through education. Ki Hajar Dewantara through his book states that education is defined as the power of effort to advance the growth of ethics (inner strength, character), mind (intellect), and body of children (student garden, 1977 in Mudana, 2019). Character education is shown in educational units such as formal, informal, and non-formal. Informal education can be through the family education route which is the most important education because it is related to the formation of children’s character as a determinant of children’s behavior in the future (Siti & Siregar, 2013). One of the cultivations of social care in the family environment that is still strong amid today’s
globalization can be found in farming families. Peasant families tend to be thick with cultural customs and high social care attitudes. This can be seen in his daily activities, especially in his behavior, speech, and customs in the community (Melynda, 2020).

Results of research conducted by Lestari et al. (2018) about character education caring for social care in the Samin community (*sedulur sikep*) in Kemantren Village, Kedungtuban District, Blora Regency concluded that the implementation of social care character education was applied to the Samin community from an early age. The process of social care character education is carried out using exemplary methods, habituation, and advice. The education that parents give to a child not only gives advice but also sets an example in everyday life. The social care character education applied to the Samin community is tolerance as a form of equality towards human equality, an attitude of being obedient to social rules, an attitude of helping others without expecting rewards, an attitude of being actively involved in mutual aid activities, and respect for others as a form of harmony.

This research is based on the theory of Pierre Bourdieu who initiated his thoughts on habitus, arena, and capital that emphasizes structure in shaping social life (Grenfell, 2007). Thus, this research is focused on the implementation of local government policies, especially on the form of social care character in farmer families related to the implementation and strategies of fostering a social care character in families, especially farmer families so that they can see the form of efforts in mentoring, growing, and supervision activities carried out by local governments.

Uniquely, the character of social care is still high in farmer families, the researcher is interested in further researching the extent to which the role of the community and farmer families in instilling and organizing social care character education in farmer families entitled *Social Care Character Education on Farming Family in The Village of Demangan, Karangdowo District, Klaten Regency* is worthy and interesting to research.

**METHODS**

This research was conducted in Demangan Village, Karangdowo District, Klaten Regency, Central Java. The method in this study uses an ethnographic approach. The subjects in this study were farmer families, village heads, community leaders, village officials, and non-farmer families. This research includes 3 stages, namely the pre-research stage, which is the observation stage carried out before the research is carried out by observing the activities of *grobyokan tikus* (hunting rats) and *sambatan* (*gotong-royong* building houses). This activity is a tradition that is still going on today, the activity was followed by
farmer families in Demangan Village, Karangdowo District, Klaten Regency. The second stage, in-depth interviews, to see the character building of farming families, and the last stage is documentation The last stage is documentation to collect additional data involving visual or audio recording related to grobyokan tikus dan sambatan, as well as archiving other information that supports this research. This documentation includes photographs, videos, written notes, and recorded interviews. The data collected from the documentation stage is expected to provide a comprehensive picture of the traditions and character of the community in Demangan Village, Karangdowo District, Klaten Regency, Central Java.

Participants
This study involved several respondents in each stage of the study. First, at the observation stage, namely the observation of grobyokan tikus dan sambatan, the researcher did not specify the respondents specifically. Second, interviews were conducted with 30 farmers, 1 village head, 10 village officials, 8 community leaders, and 15 non-farmer families. The selection of interviewed respondents was based on purposive/random sampling, and the interviewed families were selected based on considerations of diversity and representation of the people of Demangan Village. Third, in the documentation phase, data were collected from visual and audio recordings of grobyokan tikus and splice activities, as well as written documentation involving 20 respondents in total.

Data Collection
This study used a descriptive method involving observation, interviews, and documentation. The study was conducted from July 2, 2023 to December 3, 2023 using Indonesian. Questions in the interview included direct involvement in grobyokan tikus and sambatan, participation in social activities by families, groups, and individuals, strategies for preserving customs in the family environment, as well as other relevant aspects. The results of the interview are transcribed, then analyzed and conclusions drawn by referring to the observations and documents collected. Data validation is carried out using the triangulation method, comparing findings from various data sources to ensure consistency and accuracy of research results (Denzin, 2017).

Data analysis
The collected field data is coded in coding, field data grouping, crossover data, and triangulation. The key data of this study were identified from interview transcripts to obtain each participant’s point of view. Gerring (2017) states that this step-by-step process is used to understand the meaning of each sentence. The next step is to triangulate the data by looking for evidence from observation file
records, history, documents, and interview records. After that, the next step is to draw up specific categories of data, identify the themes that appear, and further code each qualitative item. Then the data is discussed deductively using relevant theories and previous research results (Creswell, 2009). This study aims to reveal the type of involvement of participants in social care character education in farming families.

**RESULTS AND DISCUSSION**

The Form of Social Care Character in Farmer Families in Demangan Village, Karangdowo District, Klaten Regency

Based on the results of in-depth interviews with all informants, information was obtained that the form of social care character taught by the farmer’s family was divided into three forms of social care character, namely, care that takes place during joys or sorrows that contain involvement between one party and another and also feel what is being felt by others; personal and joint care, there are times when care must be carried out jointly, this method can be said to be important if the assistance needed is large enough which takes place on an ongoing basis; concern that is often more urgent, concern for the common interest is an often urgent thing for us to do by doing something or refraining from doing something for the common good. The three forms of social concern are divided into three different scopes, namely the family education environment, the community education environment, and the school education environment.

a. Family Environment

The form of character in the family environment is classified as habitus in Pierre Bourdieus’s theory, namely greeting each other when getting up in the morning and wanting to do activities according to the activities of each family member, using a language known to other members to say something that outsiders do not want to do, cleaning the house together as a routine activity carried out every school holidays and Sundays, helping to take care of family members if someone is sick, trying to meet the requests of family members for the good in the future such as the child asking for additional tutoring in tutoring, the mother divides the amount of food according to the number of family members, and when the mother cooks always sets aside part of her cooking to share with neighbors around even if it is only a little bit, parents always remind their children to study and do schoolwork (Usman et al., 2017). This explains what Weisner (2001) said that helping behavior in the family is a characteristic of the daily lives of children and adolescents throughout the world, although it does not rule out the possibility that it is more common in certain sociocultural groups (Armstrong-Carter et al., 2020). Including Indonesia. Fulfilling the basic needs of all family members, as well as learning
to be sensitive to the needs of family members will reduce the impact of difficulties, especially if the family is experiencing a crisis (Kaygas & Özbay, 2023). In parenting, family relationships with children are the main factor so that children can establish good relationships with others (Madaminovna, 2022). As described in a ties belonging to Granovetter (2005), family as a strong ties is more likely to be connected emotionally which will greatly determine the quality and speed of information flow (Mohankumar et al., 2023). This strong tie can also illustrate a reality proven in research during the pandemic in Germany, that parental tension is a huge risk factor for children's positive psychological adjustment to the pandemic (Essler et al., 2023). Ravens-Sieberer et al. (62,63,64) shows that family support has short-term and long-term effects on children's well-being (Armstrong-Carter et al., 2020). Ravens’ research directly investigates the theoretical plausibility of the functioning of the parent-child relationship as an important resilience factor. This strong bond can also illustrate a reality proven in research during the pandemic in Germany, that parental tension is a huge risk factor for children's positive psychological adjustment to the pandemic (Armstrong-Carter et al., 2020). Ravens-Sieberer dkk. (62,63,64) shows that family support has both short- and long-term effects on a child’s well-being (Armstrong-Carter et al., 2020). Ravens’ research directly investigates the theoretical possibility of functioning the parent-child relationship as an important resilience factor. Don’t forget that relationships are built and become a form of social interaction that produces the most basic trust (Fitzpatrick & Ritchie, 1994 in (Rauscher et al., 2020)). So the family is also an individual’s smallest network which is often the first port of call when an individual needs social, emotional and instrumental support (Koerner & Schrodt, 2014 in (Rauscher et al., 2020)). This can be explained through a family communication pattern theory (FCPT) which explores how a family develops this social interaction scheme (Koerner & Fitzpatric, 2006 in (Rauscher et al., 2020)). FCPT examines family patterns of creating a shared social reality through parent-child interactions that teach children different communication orientations (Rauscher et al., 2020).

Figure 1: Interview with Mrs. Wondo and Mr. Wondo
(Farmer Family in Demangan Village)

Source: Primary Data 2023
This form of social care for the farmer’s family occurs in an arena in the family environment. As a form of social structure to create a form of social care supported by capital as a source of power and power that is used includes cultural capital attached to the individual, symbolic capital that manifests in social status as a peasant family and part of the citizens of society, economic capital supported by family finances and materials owned, and social capital that interacts with other people who are known or unknown (Nugroho, 2019). Togetherness, harmony, mutuality, high humanity, deliberation in facing problems wisely, treating others with courtesy, being polite to everyone, and equitable justice are the uniqueness and characteristics of the form of character values in farmer families. The need for character education through the family and socio-cultural environment through local culture, fairy tales, folklore, and puppets as learning materials to form humans who have hearts, heads and hands full of love, devotion, and care (Agus et al., 2021).

b. Community Environment

![Image of community members with traffic order officers helping a truck stuck on a potholed road](source: Observations 2023)

The socially caring character of the peasant family in society is so strong, regardless of race, ethnicity, religion, occupation, color, gender, rich, or poor, all care for each other regardless of expectation of rewards. This is categorized in the thought of Pierre Bourdieu as a habitus because the social processes carried out by each individual will make interactions occur in society (Grenfell, 2007). All forms of work for the public or private interest are carried out in cooperation. Traits possessed by an individual who is always admired as a sign of one's kindness, sincerity, sincerity, virtue, and maturity with the
bearing of life adapted to the local environment. Farming families have always been involved in community activities such as gotong-royong, community gatherings, and other traditional activities. Farmers are engaged in annual feasts that are carried out once a year after the bumper harvest. The loyalty of the peasant family is motivated by "equal taste, equality". Farmer families are different from non-peasant families. Peasant families mainly raise farm animals, most of the food from buying. The farming family even though they are busy working and doing other activities will also not forget to take care of livestock such as ducks, goats, cows, and chickens. In addition, a form of social care is also shown to families who have babies or young children by giving second-hand goods or *barang lungsuran* in the form of baby clothes, children's toys, and other baby supplies.

c. School Environment

The form of social care character for farmer families in Demangan Village, Karangdowo District, Klaten Regency in the school environment is not only shown by their children, but also by both parents when they come to schools such as dropping off and picking up their children to school, and other school activities that require parents of students to come to school. The form of social care character in children in farmer families is in the form of behavior of helping each other, greeting each other, and respecting each other between school residents. This behavior is not limited to students with students or teachers with teachers, but rather must be demonstrated by all citizens of the school included in it. Children from farming families have behaviors that stand out and are unique compared to other children, especially the social care character which is shown in the attitude of helping each other, being gentle in
Javanese manners, being polite in speaking, and helping friends in need such as lending pencils and ballpoints. This form of social caring character is supported by the thought of Pierre Bourdieu as a habitus described as the result or product of the internalization of the structure of the social world that is realized.

Habitus is acquired as a result of the length of position in the social life that is occupied on a recurrent basis. So that the habitus will vary, depending on where and how the individual is positioned in social life. The negative influence of media and other sources on the younger generation can be overcome by character education of students in schools, thus helping students to develop character in accordance with ethical values, such as caring, responsibility, respect, fairness, and honesty (Adams, 2011).

Based on the description above, it can be concluded that the form of social care character in peasant families can be classified into Pierre Bourdieu’s thinking on habitus theory into three scopes, namely:

<table>
<thead>
<tr>
<th>Habitus</th>
<th>Arena</th>
<th>Agent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be honest in your actions</td>
<td>Family</td>
<td>Parents</td>
</tr>
<tr>
<td>Help each other for those in need sincerely</td>
<td>Environment</td>
<td>Siblings</td>
</tr>
<tr>
<td>Greet each other and respect each other</td>
<td>School</td>
<td>Unmarried adoptive</td>
</tr>
<tr>
<td>Sympathize and empathize with others</td>
<td>Environment</td>
<td>siblings</td>
</tr>
<tr>
<td>affected by the disaster</td>
<td>Community</td>
<td>Grandfather</td>
</tr>
<tr>
<td>Giving some food to each other</td>
<td>Environment</td>
<td>Grandmother</td>
</tr>
<tr>
<td>Have initiative in deliberation</td>
<td></td>
<td>Non-peasant families</td>
</tr>
<tr>
<td>Willing to sacrifice to others for good</td>
<td></td>
<td>Neighbor</td>
</tr>
<tr>
<td>Not prioritizing profit in existing</td>
<td></td>
<td>Village device</td>
</tr>
<tr>
<td>opportunities</td>
<td></td>
<td>Community leaders</td>
</tr>
<tr>
<td>Prioritizing usability and benefiting others</td>
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<td></td>
</tr>
<tr>
<td>Be sincere in acting in all situations</td>
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**Strategy for Planting Social Care Characters in Farmer Families in Demangan Village, Karangdowo District, Klaten Regency**

Character education in the family is a period of laying the foundation for developing cognitive, motor, language, religious, social-emotional, and moral abilities (Tatik, 2016). It is very demanding for both parents to create a healthy
and happy family. The formation of such characters can start from childhood to adulthood. The family is the place where a person begins to form and find character in himself (Wati & Sundawa, 2018). In a family, a child needs the role of parents in the phases of physical and psychological development. Parents become the fulcrum in the development of the child. Therefore, farming families implement a strategy of cultivating a social care character that relies on example and habits.

Based on the results of interviews with all informants, information was obtained that what made the character of social care for the farmer’s family look strong, thick, and sustainable until now, namely the farmer’s family in their daily lives cannot be separated from the teachings of their ancestors and local culture. There are several strategies for cultivating social care character in farmer families, namely using habituation strategies carried out by all members of farmer families, exemplary strategies by providing examples of good actions so that they will be unconsciously imitated by all members of the farmer family, reprimand strategies carried out directly or indirectly, strengthening strategies given by parents to their children for positive behavior, strategies of environmental conditioning or adaptation to circumstances, and strategies of local wisdom such as traditions and cultures held by local communities (Gall et al., 2003).

a. Exemplary strategy

Education became the most influential method of shaping and preparing spiritual and moral aspects. Given education as the best figure in a child’s view in his manners and manners, consciously or unconsciously a child will imitate what both parents exemplify. Even the form of words, deeds, and behaviors will always be embedded in the life of a child in a farmer’s family in Demangan Village, Karangdowo District, Klaten Regency. This can be seen in the activities or activities carried out by members of the farmer’s family such as feeding neighbors, participating in community service work activities, gotong-royong to build houses, and being friendly to researchers. Other positive things resulting from integrating exemplary aspects can be seen in the behavior of farmer family members in carrying out daily activities in imitating the good things done by both parents. This behavior occurs because of the efforts of both parents and all family members including grandparents in providing a good example for students (Wati & Sundawa, 2018).

b. Habituation Strategy

The activities carried out by the farmer family in forming a social care character are not only with the habituation process which is usually carried out continuously but by strengthening all family members so that the farmer family is more enthusiastic and strives to increase the cultivation of social care characters or positive behaviors. Based on the data obtained by researchers, farmer families integrate aspects of habituation to the value of social care in
the family environment, community environment, and school environment. This can be seen in the activities of parents, both fathers and mothers, who accustom their children to always be independent in doing things, including inviting their children to help to work in the fields so that the child can feel how difficult it is to work, so that with the habits instilled from an early age by the farmer family will give rise to social care character traits both in the family environment, the community environment, and the school environment (Anisa Herdiyana, 2016). In addition, advances in modern forms in many aspects of life have an impact on reducing social care and solidarity, the development of care and solidarity through Islamic religious education is proven to shape behavior (Siregar & Nurmayani, 2022).

c. Strengthening Strategy

Integrating character education cares socially through reinforcement. Reinforcement strategies are defined as a method of advice that is considered representative in fostering the character of the child. This method of reinforcement or exhortation is the delivery of words that touch the heart and are accompanied by examples (Endelta et al., 2022). Thus, this method combines the method of lecture and exemplary, but is more directed to the language of the heart, and can be conveyed with a rational approach (Syarbini, 2014). Reinforcement is a positive response in the learning given by both parents to the positive behavior of the farmer family to improve and maintain the behavior. Based on the data obtained by researchers in farmer families, farmer families integrate strengthening aspects by verbally strengthening all members of farmer exits who have shown social care character values and social care character indicators which in these indicators are pronounced and applied in their daily lives in farmer families (Husin, 2022).

d. Environmental Conditioning Strategies

Environmental conditioning in the environment is one of the strategies applied by farmer families as an effort to develop the value of social care character in the family, community, and school environment. The family environment as the first environment has a deep influence on the child. This shows that the family environment will greatly affect the child. Conditioning carried out by farmer families is to design and provide physical infrastructure to help farmer family members learn the value of social care. This method of environmental conditioning is in the form of rewarding and providing supporting facilities. This method is important to do because basically everyone is sure to need an award and want to be appreciated that is supported by existing means. The child is a phase of human development that is in dire need of appreciation. With an appreciation looking at the existing environmental conditions, children will be more motivated to do good deeds, then with appreciation, children usually feel proud and more confident. Based
on researchers' data obtained from farmer families integrating environmental conditioning by arranging rooms in the area of houses that are not insulated to make it easier to monitor, still maintaining the shape of a Javanese house, namely the Joglo house as a form of a character from Javanese culture, the door height is only at the level of an adult's shoulder which is intended so that when entering the house the person looks down as a form of politeness, and the number of windows that are quite large but hollow so that when there is an incident outside the house, you can still hear even though you are in the house (Mahpudin, 2021).

e. Local Wisdom

Character education based on local wisdom can be a strategy for instilling character values through concrete situations that are close to children’s daily lives. Character education based on local wisdom in the family environment is important because capable moral human beings will not be formed easily, a long and thorough process is needed. Therefore, these character values must be instilled in members of peasant families to facilitate the realization of the main goal of education, namely human beings who can be moral, following the character of the nation.

Based on researchers' data obtained from farmer families in Demangan Village, Karangdowo District, Klaten Regency, integrating the values of local wisdom is one of the strategies for instilling social care characters in farmer families. Traditions and cultures exist in society as a medium for the cultivation of social care characteristics, because by participating in community traditions or activities, it will be required to work together and care for each other. Routine traditions carried out, namely the marriage procession using Javanese customs, mitoni, tedak sinten, slametan, kebo-keboan, siraman, dodol dawet, midodareni, panggih, grebeg tradition, sekatenan in a solo palace, kenduren, ruwatan, mendak death, pasudan one day before Ramadan fasting, nyadran, wetonan, syawalan, sadran, popokan tradition, nyewu tradition, dugderan, ngapati, muludan, selikuran night, brobosan tradition, pingitan, and cooking together assisted by neighbors around.

Social care character education for farming families in Demangan Village, Karangdowo District, Klaten Regency, can be implemented through the Peasant approach that is rooted in the lives of agrarian communities. Farming families, in small-scale farming practices, naturally engage in gotong-royong activities, such as Grobyokan Tikus and Sambatan, which have become an integral part of hereditary traditions. This approach enables the cultivation of a socially caring character by emphasizing collaboration and mutual engagement in joint efforts. In addition, Peasant's focus on local needs provides space to build a sense of care for others in the surrounding environment. Character education can be done through daily practices, such
as sharing agricultural products with neighbors or families in need, strengthening the values of togetherness and gotong-royong. Thus, the Peasant approach not only plays a role in local economic development but also becomes a strong foundation to form a sustainable social care character among farming families in Demangan Village.

In arena theory, Pierre Bourdieu put forward two concepts, namely ‘les stratégies’ (strategies) and ‘la trajectories’ (trace). Strategy is a product of habitus that is under consciousness, is sens pratique from an agent who understands the rules of the game in a certain time and space. The strategy is carried out depending on the position of the agent in the arena and also depends on the problem on which the dispute is based. If the agent is in the dominant position, the strategy implemented is to maintain the status quo while if the agent is in a dominant position, the strategy is carried out to increase his social position. It was this strategy that built the form of the battle and became the orientation of the direction of its completion. Thus the habits carried out by everyone that occurs in the community become a strategy to cultivate a social care character in the farmer’s family.

Based on the discussion above, in the cultivation and teaching of the character of social care in the farmer’s family so that it runs smoothly, a strategy for planting a social care character is needed which is based on the thoughts of Pierre Bourdieu in forming good habits with character, it must be supported by the existence of an arena or environment that supports it to be able to grow and develop properly, in addition to environmental factors, capital is also needed in the implementation of social care character education in children so that the agent factor in the form of parents and surrounding people determines whether or not the cultivation and teaching of social care character in the farmer’s family. According to the thought of Pierre Bourdieu to be a good agent or person, it is influenced by the habits and capital used in its implementation.

CONCLUSIONS AND SUGGESTIONS

Conclusion

Based on the description described above regarding character education for social care for farming families in Demangan Village, Karangdowo District, Klaten Regency, it can be concluded as follows:

1. The form of social care character in peasant families is studied based on the Habitus Theory initiated by Pierre Bourdieu which discusses habitus, arena, capital, and agents. The form of social care is divided into three, namely care that takes place during joys and sorrows, personal and joint care, and care that is often more urgent/impromptu. The three forms of social care concern
are reduced into three different scopes, namely the family environment, the community environment, and the school environment. Each of these spheres has a different form of social care character including greeting fellow family members in the morning and giving advice/\wejangan\ from parent to child with a certain intention that occurs in the family environment; giving \lungsuran\ in the form of used goods such as baby clothes to neighbors who have babies and Splice building houses carried out by villagers of various ages that can be found in the community; lending school equipment such as pencils to friends who do not know them and sharing or exchanging food supplies between students that can be found in the school environment. The form of character is supported by the capital that the individual has in his social environment which is used to determine his position in an arena.

2. The strategy of planting a social care character in farmer families in Demangan Village, Karangdowo District, Klaten Regency, which is interpreted as Habitus in Pierre Bourdieu’s theory, namely using a habituation pattern that is carried out every day and consistently by all members of the farmer family, exemplary by providing examples of good actions so that they will be unconsciously imitated by all members of the farmer family, strengthening strategies given by parents to their children to positive behavior in the form of appreciation, environmental conditioning strategies or adaptation to circumstances, local wisdom such as traditions and cultures held by local communities. This planting strategy takes place in an arena, namely the family environment, school environment, and community environment.

Suggestions
Based on research conducted by researchers on social care character education in farmer families in Demangan Village, Karangdowo District, Klaten Regency, the researcher can provide several suggestions that can be given based on the habitus theory initiated by Pierre Bourdieu, to create a habitus that is beneficial for the arena and agents in farmer families in Demangan Village, Karangdowo District, Klaten Regency, among them as follows.

1. For farming families in Demangan Village, Karangdowo District, Klaten Regency, it is recommended that they continue to maintain, maintain, and preserve the character education of social care for farmer families that has been going on for a long time. This is intended to support the formation of a social care character in children in the future.

2. For the general public, it is recommended to participate and model the application of social care character education to farming families in Demangan Village, Karangdowo District, Klaten Regency in the social life of the community to create harmony.
3. For the Demangan Village government, it would be nice to be involved in maintaining local cultural customs from ancestors, fully supporting and appreciating the education of social care character in farming families in Demangan Village, Karangdowo District, Klaten Regency for children as the golden generation of the nation’s successor.

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