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FIRO analysis as a study of interpersonal communication: Does GULALI program can strengthening character?

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Abstract

The GULALI program especially the GULALI teachers help students to understand their needs and can bring about positive change. In this article, the author wants to describe one of the relevant theories of communication, namely the theory of FIRO (Fundamental Interpersonal Relationship Orientation). This theory is in accordance with the phenomenon described in this paper about the importance of understanding the needs of inclusion, control, and affection in the GULALI program's implementation. This study is a qualitative descriptive study. Participants in research include initiators, teachers, and students. The results of this study indicate that; (1) The embodiment of the need for inclusion shows that students are helped to be more accepted in good classes (2) The fulfilment of student control in the GULALI process demonstrates the need for control, the instructor empowers students to deal with the situation. ensure students have the opportunity to be able to provide equivalent control. (3) The need for affection refers to students feeling fairly treated and receiving equal attention according to the student's character. Therefore, the conclusion of this study is that GULALI activities fulfil three basic human needs, such as the desire for love, control, and inclusion, according to FIRO theory. As an improvement material, the GULALI program needs to be intensified and as excerpts from other schools to instil character values such as the GULALI program.

1. Preliminary

The implementation of character strengthening education activities cannot stand alone, but must be mutually sustainable and form an ideal whole. The expectation of this research is to form a positive generation of the nation and make the nation more advanced. The character strengthening education movement is carried out by educational units based on the school curriculum that already exists and is firmly owned by the school through intra-curricular, co-curricular and extra-curricular activities. Character strengthening education is carried out with three focus approaches, namely classroom-based, school-based culture, and community-based (Kementerian & Kebudayaan, 2018).

Schools in Indonesia have long implemented character education. We can find that there are many examples, forms, and expressions of character education spread throughout Indonesia that could serve as a point of reference for us when developing character education for schools. Unfortunately, sometimes the utility or usefulness of good practices in Strengthening Character Education is not always realized by educators, even these good things also escape the daily conversations and discussions of teachers, education staff, students, and parents because they may be underestimated. and ordinary (Koesoema & Evy, 2020).

This phenomenon produces to a new policy in terms of character building, referring to the student profile at Pancasila, which serves as a "compass" or goal for the Ministry of Education and Culture's various programs. In accordance with the Minister of Education and Culture's Regulation (Permendikbud) The Pancasila Student Profile must be realized as part of Number 22 of 2020's Strategic Plan for the Ministry of Education and Culture's development of high-quality human resources (HR).

The success of character education's implementation will depend on how the school builds effective communication with various parties connected to various school character education programs and activities. Although we know that building effective communication is very important and necessary, the fact is that building effective communication in a school environment is not an easy thing. Communication can be said to be effective for three reasons. First, it is necessary to ensure that there are channels or channels to convey information. Second, every school member has a proactive attitude and is willing to listen to one another. Third, every school member has mutual trust in each other.

One of President Joko Widodo's Nawacita plans, through the National Movement for Mental Revolution, is to improve the nation's character. The Minister of Education and Culture followed up on this promise by making character education a priority in education and working to promote it. The Ministry of Education and Culture started a gradual Strengthening of Character Education program in 2016 on this basis (Hendarman, 2019). Suhartini, the principal of Bogor Public High School 5, was inspired by this as a stakeholder in schools, make programs to make the implementation of the KDP movement a success in schools, as well as support the Child Friendly school program launched by the Government.

The GULALI program is one of the characteristics of Principal Bogor Public High School 5 in terms of strengthening character education and becoming something new. According to the Big Indonesian Dictionary, GULALI is a snack made with concentrated sugar water, its sweet taste and attractive packaging make this snack popular with children of all ages. Philosophically, the use of the name GULALI at Principal Bogor Public High School 5 is expected to be in harmony with the presence of a sweet and charming figure, who always cares for the teacher, for students it is expected to always bring positive development, both in the family, school, community.

Good school communication will support the acceleration and the improvement of character education's quality, as well as the ability to boost stakeholders' confidence in school education's quality and services. Because the entirety of Strengthening Character Education can occur through effective communication. One of them is to create good interpersonal communication between teachers, students, parents, and the community. Interpersonal communication will allow interaction between communicators and communicants, and will receive direct feedback in the form of responses or rebuttals, so that they can find an agreed solution. In addition to the effectiveness of communication, interaction can also improve interpersonal relationships.

According to Devito's forms of communication, Anton stated that communication patterns are divided into two, namely interpersonal communication and group communication (Devito, 2011).

Mulyana in his book suggests that "interpersonal communication is communication between people face-to-face, which allows each participant to capture the reactions of others directly, both verbally and non-verbally (Mulyana, 2013)."

Interpersonal communication is communication between a communicator and a communicant. This communication is considered the most effective in terms of trying to change a person's attitude, opinion or behavior, because it is dialogical in nature, in the form of a conversation. The backflow is direct. The communicator knows the response of the communicant at that time, when the communication is launched. The communicant knows for sure whether the communicant is positive or negative, successful or not, he can convince the communication to ask the widest possible (Effendy, 2011).

Interpersonal communication is something that makes the communicant happy. If we are together with a group whose contents are people who have something in common with us, then it will make them happy. But if we are with people we don't like or hate, it will make us restless, tense, and uncomfortable. We will dominantly avoid communication and close ourselves off from others (Prasanti & Dewi, 2018).

From the opinions expressed by the Figures, it can be concluded that interpersonal communication is communication that is carried out by people face to face which when done effectively will produce pleasure for the communicant, and allows each participant to catch other reactions directly and ask questions. as broadly as possible, if the people whose contents are similar to ours, we will feel happy, but if the people in the group are people we do not like, we will feel uncomfortable, restless, avoid communication and close ourselves off, both physically and mentally. verbal and nonverbal.

In the statements and prepositions above, there is one thing in common, namely that a supportive climate must exist so that interpersonal relationships can be maintained and perfected. What is meant by a supportive environment is if the teacher according to the student's perception is as follows: Supportive, friendly, helpful,

kind and firm, never threatens, pays serious attention to the student's condition and tries hard to treat people sensitively and considerately, tries hard serve the good attention of his students, show trust and motivate his students, which is ultimately good character. If the teacher and students have a good relationship, it will make it easier for students to accept good characters easily.

Character comes from the Latin "charassein", "kharax", in English "character", Greek "charactere from "charassein" and that means to hone, sharpen, or deepen (Hairuddin, 2014). Character is a psychological, moral, or character trait that distinguishes a person from others. Thus, character is a set of unique values that are instilled in oneself and manifested in one's actions (Samani, 2011).

A person's unique way of thinking and acting makes it possible for them to live, work, and interact with others in the family, community, country, and state. The value of a person's behavior toward God Almighty, oneself, fellow humans, the environment, and behavior based on religious norms, laws, customs, cultural norms, and aesthetic norms can be viewed as character (Samani, 2011). From this it can be concluded that personality is the basic value or individuality of a person formed by environmental influences, different from others, formed through the process of internalization and manifested in everyday life.

Simply put, character education is a positive way for educators to influence the character of their students. Teachers' conscious and sincere effort to instill values in students is character education. Character education is now a movement in education that helps students develop their social, emotional, and moral skills.

Education Character is characterized as training that creates respectable person (character) of understudies by rehearsing and showing moral and socialized values in dynamic according to individual people and with God. This understanding is contained in understanding (2006) (in Hairuddin (2014)).

Education Character is basically about being powerful, competitive, noble, moral, tolerant, cooperative, political at heart, growing rapidly, putting an emphasis on knowledge and skills, faith, and piety to the All-Powerful God based on Pancasila (Constitution of the Republic of Indonesia No. 20 of 2003 concerning the national education system).

The values that are taught in character education in Indonesia come from four different places. First, religion, Pancasila, culture, and national education goals. These 18 values of character education can be summarized as follows: honesty, religion, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, a national spirit, and a love of the land are all examples of these traits. water, appreciate accomplishment, are friendly and communicative, value peace, enjoy reading, care about the environment, and are responsible (Listyarti, 2012).

In terms of language, educators are people who educate. Educators are people who are responsible for education. In accordance with this, an educator is someone who is accountable for the growth of his or her students by attempting to maximize their emotional, cognitive, and psychomotor potential (Tafsir, 2000).

The definition of a teacher or lecturer as explained by Nawawi (1989) is a person whose job is to teach and provide instructions. More specifically, it is the responsibility of teachers to work in the field of education and to assist children in achieving their respective physical and mental maturity.

Participant students are individuals or groups who are influenced by individuals or groups who carry out an educational activity. According to Chapter 1, Article 1, Paragraph 4 of Law Number 20 of 2003 Concerning the National Education System, students are members of the community who seek to advance through the educational process through specific paths, levels, and levels of education. Students can also be defined as children who have grown and developed physically and mentally and need other people to grow (Kurniawan, 2012).

To achieve the goal of strengthening character education is a requirement for having a program that becomes a forum not only to convey knowledge but to become a school system in itself is a moral effort because school is an attempt to control the pattern of child development, especially character education.

Awareness of the importance of the relationship between teachers and students requires a teacher who has a moral vision. An educator must understand how important moral values are owned by students to shape their character in life.

The GULALI program at Principal Bogor Public High School 5 was inspired by one of the Nawacita points, namely strengthening the nation's character. On this basis, the Head of Principal Bogor Public High School 5 made a character strengthening program with the term GULALI Program. The implementation of the GULALI program is related to the application of character education values, mentoring, establishing interpersonal communication, and collecting data on student activities before carrying out the learning process. The GULALI program especially the GULALI teacher helps students to understand their needs and can bring about positive change. These needs are the need for inclusion, the need for control, and the need for affection according to the FIRO theory.

The needs theory, also known as the Fundamental Interpersonal Relations Orientation (FIRO) theory, was developed by William Schutz in 1958 (in Sarmiati (2019)) states that every human being needs three basic needs to have relationships with other individuals. These needs are the needs for inclusion, control, and affection. The need for inclusion is the need for recognition, belonging, participation, relating to others, and how one relates to the group. Control needs are human needs based on influence, responsibility, leadership, and how someone makes decisions. And the last is the need for affection, namely the needs related to sensitivity, attachment, warmth and openness.

In this study, researchers will focus on the FIRO theory as an analysis that is suitable for use in the Always Cares Teacher Program as a form of renewal, especially as a source of inspiration, trigger, or control awareness of good things that can be done to improve the way character education is implemented, especially those based on school culture. Researchers are interested in studying the Guru Always Cares (GULALI) program which is the embodiment of the FIRO theory because it places an emphasis on three types of human needs: the need for inclusion, the need for control, and the need for and the need for affection (Sarmiati, 2019). Referring to the theory, the researcher sees how important interpersonal communication is the teacher-student relationship which in the process requires three needs, namely the need for inclusion, this research aims to analyze the implementation of program GULALI as an effort to improve the education of character in SMA Negeri 5 Kota Bogor.

2. Research Methods

The method used was qualitative descriptive and the subject of the research are the innovators of program GULALI, GULALI teachers and students. The object of research studied by the researcher is the implications of the FIRO theory in the GULALI program. The location and time of the research was carried out at Principal Bogor Public High School 5, from February to August 2022. Data collection for the GULALI program from 2018 to 2019 was obtained from the GULALI report per semester. Interviews were used as the research instrument. The method of taking research samples using purposive sampling by taking informants according to their capacity, capability, or working in their field. Researchers use observation, interviews, and documentation studies as methods of data collection.

3. Results and Discussion

The findings demonstrated that the GULALI program process utilized FIRO theory. The need for inclusion, the need for control, and the need for affection are the needs that arise during the GULALI process.

For inclusion needs, namely the needs of students to be known and recognized in an interaction between humans in the process of implementing GULALI, according to informant 1, the teacher tries to be inclusive to provide opportunities for each student in the class to interact without discriminating.

> *"..., the GULALI teacher always tries to be seen every morning, always tries to be inclusive, to be a forum and protect all students without discriminating like that, the teacher always asks different children, maybe different people. People who are a bit introverted are also rich, oh I'm being watched by the teacher like that..."*

A similar opinion was expressed by informant 2 regarding the need for inclusion about how one needs to be able to interact well in the new group environment. Guru GULALI provides an important role in changing reactions that previously under-reacted or reacted to shortages, which could be overcome with the presence of Guru GULALI.

> *"The GULALI teacher can tell me anything, because by chance maybe the GULALI teacher I got also has a dual role, so I used to often talk about my struggles when studying. For myself, I studied like that and stayed in class, and my escape was in the organization, and I told my GULALI teacher that way.. So, I really felt that what the GULALI teacher was paying attention to well. Especially in problem solutions."*

Based on what was conveyed by some of the informants above, that the proper treatment by the teacher in meeting the needs of the students in terms of inclusion so that students can get to know more about themselves and about the choices that students will make, whether consciously or unconsciously. In this way students will be aware of their own actions and give themselves more control and the ability to change the way they behave. It helps students to grow and reach their potential to have choices. That as humans they are not limited, they can find and explore things that they are not aware of, so that students then find new ways of doing things, especially to be able to interact with their environment.

The second need is the need for control, the human need to make a difference, either attitude to control or regulate other people in their social environment. The GULALI teacher needs to give different treatment to each student, because the control needs of each student are different, the GULALI teacher needs to give different treatment, both for students with high control needs or students with low control needs. This was explained by informant 3 in an interview with the researcher:

> *"… for children who are too active, usually the GULALI teacher pays more attention to making the children follow instructions. GULALI teacher likes to scold the children for working together and diverting their focus because we have to work together to clean up, now for children who are very quiet like my friend, Mrs. and for my friends to be able to socialize with us who are active."*

The process of fulfilling the control needs of students will certainly coexist between students who tend to dominate in their class and some who tend to give up and only follow what is said by those who dominate. GULALI teachers need to be aware of this so that the control needs of students in the process of implementing the GULALI program can be met and run smoothly. Through interviews with informant 4, explained as follows:

> *"Basically, communicating with high school students, we can use verbal and nonverbal communication, depending on the situation and condition of the students at that time. And it is possible that sometimes we have to follow the flow of the students and we can't force our will on them."*

The treatment carried out by the teacher for students who tend to be submissive or tend to give up, will provide special assistance and work with counseling guidance to provide additional reinforcement in the classroom learning process. In an interview with informant 5, the following was explained:

> *"…the role of counseling guidance may be to provide further reinforcement in the classroom, the counseling guidance teacher is given more time to teach in class and enter the classroom, it can be continued in class, for example, there is information from the GULALI teacher that there are students who are often late, during Indonesia Raya his attitude is not perfect or so, this GULALI teacher is a very good liaison for the counseling guidance teacher."*

In addition to GULALI teachers and *counseling guidance* teachers, parents are also an important point in the process of implementing the GULALI program for supervision and control for students at home. As explained by informant 6 in the interview with the researcher:

> *"If we in the GULALI team always have a whatsapp group, there are whatsapp groups with children, there are WA groups with other teachers, there is a WA group with parents and guardians, so usually we immediately handle it quickly, if for example there is One student who is late or does not come to school without our information will definitely ask his parents.. I will contact his parents directly."*

According to the findings of interviews with informants, the teacher gives students confidence that they can handle situations by granting them control over the GULALI program, ensure that others trust them, that they are liked and have the opportunity to be able to provide equal control, then students will act according to these assumptions. Of course, GULALI teachers need to synergize with *counseling guidance* teachers and parents in the implementation process.

The third need is the need for affection, namely the basic human need to feel the warmth of interpersonal relationships and the feeling of wanting to be loved. The emotional intimacy that a person wants to get from other group members requires affection to support him in completing his work. In the implementation of the GULALI program, the communication method used by the teacher so that students can be fulfilled and appreciated by increasing sensitivity, communication that is easy to understand, and the teacher's concern for paying attention to each student in his class. Informant 6 describes it as follows:

> *"Actually the key to being a GULALI teacher is sensitivity, so a GULALI teacher from the name, Guru Always Cares, so the GULALI teacher's level of concern must be higher than other teachers, in time we will know the characteristics of the students, and we will try not to None of the students feel left out, we know how to treat each student in different ways, learning differentiation is like that, now that's the term."*

With good sensitivity, the teacher will know students who need more attention and students who need enough attention. So, treat students according to what they need, so that students feel accepted and not left out.

Another thing is that students are given awareness to increase their emotional intimacy in the morning by providing motivation, positive encouragement, providing understanding, and awareness that they are accepted. The following is the explanation of informant 7 in his interview with the researcher:

> *"... we will specialize in this with children whose nature is different from the majority of children in the class, so for children who are less motivated, I say and give motivation, after that the child is willing to learn and can. So, I continue to give positive encouragement. If he disconnects from communication, he will be lazy again, so he must continue to be controlled, and he will feel that he is notified and appreciated for his existence."*

The embodiment of the fulfillment of love in the GULALI program is that GULALI teachers can adapt to treat students with different characters. So that students feel that they are treated fairly by the GULALI teacher and receive the same attention with different treatment according to the needs of students' love. The following is the explanation of informant 2 in his interview with the researcher:

> *"In my opinion, to be honest, the role as a GULALI teacher can adjust to that, to treat students who have different characters and different habits. There is more time with GULALI teachers, so even GULALI teachers can know one by one, so children, so even though there are differences in treatment from GULALI teachers, we feel that it is fair to pay attention to them, the love they give, because each one gets attention same thing with different treatment."*

In addition, informant 8 explained that students felt themselves valued, protected, and could be closer emotionally.

> *"Maybe it's more, I feel more appreciated and more protected, with the GULALI teacher, it's like I feel closer, ma'am, because oh, I've been telling stories like this, so I know that and if I want to talk like that, what's the problem? –Can you talk like that, can you be open with GULALI teachers, because not all teachers, to be honest, I can't be honest with all teachers, because there are feelings I still feel reluctant to tell stories like that, yes, at least, ma'am."*

Informant 8 also added that the GULALI teacher cooperated with students in the class if one of the students had difficulty in making emotional closeness with other students, so that they could become a bridge in supporting the need for affection.

> *"…every morning in class, we are invited to chat, right, but the approach to each person is different, but if there is a friend of mine in class who seems to have a problem, then the GULALI teacher feels like he can't approach him or the GULALI teacher must ask for help me or my friend, then finally we were asked for help to accompany me to ask how he was doing."*

The embodiment of the fulfillment of love in the GULALI program is that GULALI teachers can adapt to treat students with different characters. So that students feel that they are treated fairly by the GULALI teacher and receive the same attention with different treatment according to the needs of students' love. The GULALI teacher will work with the students in the class if there is one student who has difficulty making emotional closeness with other students, so that they become a bridge in supporting the need for affection.

4. Conclusion

It is possible to draw the conclusion, based on the previously described research findings, that the GULALI program used in strengthening character education at Principal Bogor Public High School 5 shows the implications of FIRO theory in the implementation process. The embodiment of FIRO theory in the GULALI program as a strengthening of character education in Principal Bogor Public High School 5 obtained data that the need for inclusion, control, and affection in the implementation of the GULALI program has been seen and has been carried out well, researchers can explain, namely: The realization of the need for inclusion in the program implementation process GULALI students can be helped to be more accepted in class by their friends and GULALI teachers, or even teachers of other subjects, and provide new perspectives on the problems they find. The realization of the need for control can be seen from the fulfillment the GULALI process, the teacher gives students confidence of student control to be able to handle situations, ensures that others trust them, that they are liked and have the opportunity to be able to provide equal control. With students feeling that they are treated equally with other friends and receiving equal attention according to the character of students, and GULALI teachers pay more attention to students in the implementation process, the need for affection in the implementation of the GULALI program has been seen and implemented properly.

If referring to the FIRO theory, the researcher sees how important interpersonal communication is in the teacher-student relationship which in the process requires there are three needs: the need to be included, the need to be in control, and the need to be loved in the GULALI Program in Strengthening Character Education of students. Character education will be an excerpt for educators and education staff to be able to implement long-term character education as a creative development of strengthening character education in the educational environment.

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