



Character Education in Multicultural Society: Case in Indonesia

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Abstract

In practice, character education is emphasized on the basic education primary and secondary school with the assumption that the formation of character or behavior will be effective in childhood. On the basis of the idea of government stressed that the priority of character education in basic education. Character education in Indonesia implemented integrated with other subjects. Thus, character education is not only the responsibility of a particular teacher, but it is a shared responsibility of all components of education. Character education in Indonesia with diverse cultural backgrounds and religions to be very important and urgent. In this regard education not only serves to instill the values based on the particular culture but also the values of universal humanity. Diverse cultural wealth is seen as well as a vehicle for learning to appreciate the differences in values, views, and behavior in the association. Thus, it will shape the character of the students who are sensitive to the difference, caring, empathy, and participation in the common interest. These values become the basis for mutual understanding in living together in diversity. Thus, students are equipped with the values of living together in peace is not only a form of co-existence but rather the pro-existence. Education should be able to stop improving values of silence, ignorance, inequality, prejudice, injustice, and indifference is shifted to the values of inclusive, care and share, equality, justice, and sympathy.

Keywords: *Multicultural; Character Education; Participation; Pro-Existence*

Introduction

Indonesia is a country that is not only multi-identity and multi-ethnic but also arena multimental influence (culture). Indonesia consists of a number of nations with the character and size of different meanings through a grand narrative that is historical, ideological, religious, and cultural constructed into an economic and political structures together (Maunati, 200; Suparlan, 2004; Triyono 2004) Indonesia is a plural Societies (Suparlan, 1989; Dhakidae, 2002).

Thus, Indonesia needs a politics that saw the affirmation of cultural, ethnic, religious, or language is not a past or innate irrationality, irrationality something to be suppressed or overcome. A politics that treats various collective expression or identity in equality. In addition, the political system has the ability to face the collective expressions such as inequality, abuse of power, and other social problems (Geertz in Hardiman, 2002; Kleden-Probonegoro 2002; Colombijn, 2003).

In view of Kymlicka (2002) proposed what it called a political Geertz multicultural. Multicultural politics is an attempt to accommodate the various differences of identity, ethnicity, religion, language, gender, or race. Minority groups should not be worried about losing their cultural identity or excluded from the association community larger nation. The members of ethnic and national groups protected from discrimination and prejudice, they are free to maintain any kind of heritage or cultural identity they want, as well as respect and tolerance with the rights of others (Glaser in Kymlicka, 2003). In politics there is room for dialogue multicultural ethnicity, religion, gender, language, culture, and values. Individuals and society accustomed to present its values, evaluate their tradition of rational public discourse, as well as re-interpreted according to the context of the times identity.

Analysis

In a society that is multi-diversity, there are the problems in establishing the character of the nation. In this regard, Indonesia is faced with the dilemma of complex and complicated. Character or cultural and religious values Which explored to be presented in the formation of national character? Whether any ethnic, cultural, religious and given space to explore and present the values in the formation of character? Indonesia has a wealth of cultural values and local genius sourced from existing cultures and religions, but also, the influence of the character or the value derived from the global, technology and new knowledge. Meanwhile, the dominance of the influence of global value, technology, and knowledge of the values of religion and culture of origin has raised resistance to a certain extent are intolerant. This can be observed with the emergence of a radical character based on culture or religion.

Another thing that must be understood that the culture, values, and different religions illustrates the difference in meaning and vision of life. On the one hand, every reality limits the ability of the human skeleton, emotions, and understanding that are part of the totality of human existence. Therefore, it is necessary to help understand other cultures better their own culture, broaden intellectual horizons and moral horizon, the range of imagination, avoid the narcissism that leads to the attitude that the culture itself is most excellent. On the other hand, every culture has a plurality of internal and reflective about the continuity of the dialogue between the different traditions and ideas. However, it does not mean that the culture without the integrity and identity, but that identity or cultural value of the plural, liquid, and open. Cultures grown on the interaction between each other and define their identity in terms of meaning in addition to whether they accept his (Parekh, 2005). Every culture has a characteristic which is expressed in various forms, such as language, thought, attitude, and of Ethics.

In a society that is evolving reality there was no pure culture (pure), stiril of color or taste different cultures. However, each group has a primordial cultural characteristics, values, aesthetic, and said different styles from other cultures. Character is one of the fundamental problems in the education and development of the nation-state. For residents of the nation's character can be synonymous with the identity of the existence of the nation itself (Barth, 1988: 19; Manuati, 2004; Susanto, 2003: 8). Through the character/identity, citizens of the nation to present and negotiate "himself" with the other residents. Character refers to the sense that one is aware of who they are (themselves), what is most important to them, what they have and do, something that used to be important and problematic (Kenny, 2004: 3). Therefore, the social actors in the face of other cultures are not only being the dominant adopteren but looks are adapteren. This means that other cultures are not taken for granted but adapted to the culture of the recipient. Thus, they prefer cultural activities such as how to think and how to act rather than just accept or take over cultural products (Kleden: 1987: 163).

Exposure to even the siege of the value of global culture and technology in the arena of struggle values, ideology, and the market demands a critical attitude, selective, dynamic and transformative. Local genius, cultural values, and religion that is under pressure (coercive) by the foreign culture. Therefore,

there is no choice but to strengthen critical attitude and creative daring penetrated arena *terra incognita* in order to not lose the character of the nation. Without strengthening critical, transformative, creativity and courage it will be under the domination of the nation inferior in other cultures. This means not only rejecting the assumption homogenize colonization by culture but also other cultures by strengthening local genius and religion.

In this perspective, character education must be understood as cultivation of the cultural values of the nation, local genius, and religious. It is intended that the younger generations do not lose the cultural and religious identity in a competitive process a variety of existing values. Thus, culture and religion are not experienced as heritage but accepted as the responsibility of a dynamic, transformative, and creative.

Indonesia is a necessity arena diverse cultural struggle and inevitable. In that context, the education should be able to do a cultural transformation that includes thoughts, attitudes, and behaviors. The transformative process must be part of the cognitive system (people) as well as cultural systems (collectively). Thus, cultural transformation strategy to reach a larger area and complex. Alisjahbana said there are three main aspects of culture that are involved in the transformation process, namely: the expressive aspects of culture and religion; progressive aspect in science, technology, and economics; political and organizational aspects in the form of power and solidarity. Without propped up these three aspects simultaneously the cultural transformation will be difficult to walk, even mangalami stagnation that would result in the death of culture. If there is congestion cultural transformation, the people of culture will only accept another culture for granted uncritically especially creative.

Culture was melted, and pliable, are within the construction, deconstruction and reconstruction. Culture always promoted, didialogkan, and continuously negotiated both internally (against the culture itself) and externally (against citizens of other cultures). In the transformation process, culture is not only presented through the statements themselves (self expression), through complex symbols and attributes, but also layers of different depths (multilayers of cultural). In a multiethnic society, culture not only serves as an identity/ marker (marker) and discrimination (signifer) but also as a provider (being maker). In such complexity, the cultural transformation always occurs in a spectrum moving from assimilation and acculturation to the rivalry, competition and even conflict. Similarly, in character education, educators and students are involved in a relationship full of paradoxes, of which relates to the direction of the complementary (complementary) to the direction of the relationship mutually exclusive. Therefore, the demands of excavation and reinforcement of the local wisdom (local genius) and the religion becomes a necessity.

Character is formed by various elements (culture, religion, technology, and global) that produce transformative new formation. In this case, there are a number of problems that should be observed, namely: 1) whether the values are derived from the cultural, religious, and certain local genius or as new values that originate from outside ?; 2) How is the issue of continuity and discontinuity between the culture of origin and the new culture that formed from the results of the struggle cultures and religions are complex and plural ?; 3) in a multicultural society, how the values were formed in the complex arena of struggle full of paradoxes and mutual otherness ?; and 4) how the form, function, and substance of the origin of cultural value is transferred to the form, function, and substance of the new cultural values?

Cultural polemics (1933) determines the cultural strategy chosen by Indonesian intellectuals, where building a culture of Indonesia based on the spirit of the values of Western culture and do not give space to the primordial culture. In such conditions, then there is a discontinuity between the old culture with new culture is formed. (Teachers and students) as actors face cultural problems of ambivalence "split taste and giddiness" (Umar Kayam). Ambivalence "split and giddy sense of" this, not only breeds confusion in determining the cultural foothold, but also occurs towards the synthesis of cultural disorientation in a new format.

In such conditions, how to build relationships between primordial cultural, national, and global. Devantoro (1967) suggests three principles namely concentricity, continuity, and convergence. Konsentrisitas emphasize the center of which is driven culture. Emphasizes the continuity of cultural sustainability. Convergence refers to the motion of culture, where national culture together foreign cultures leading to a culture of the world. Nevertheless, the view Devantoro contains some problematic that is not easy to solve.

In addition, the cultural change from the traditional (primordial) to modern also is affected by changes in mode of production of the "global cultural system" which is described in Figure 1.

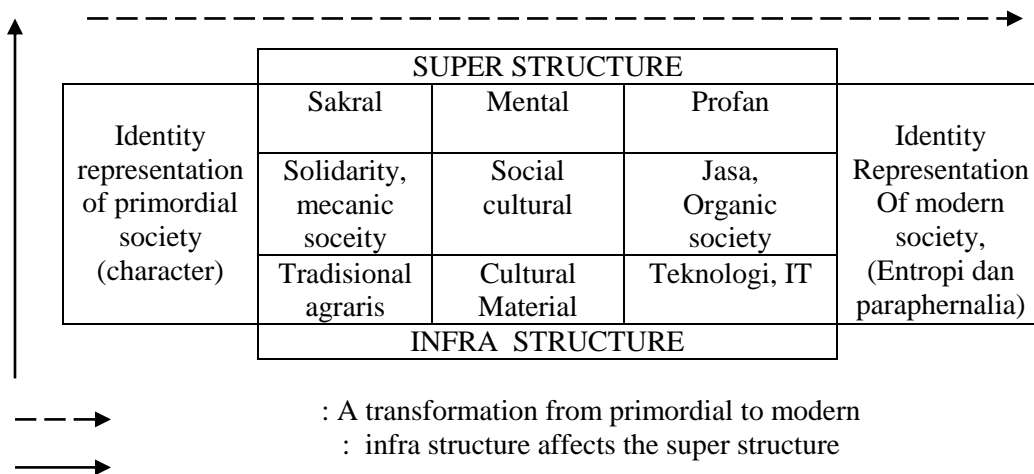


Figure 1. The cultural change which is affected by changes in mode of production

The cultural change not only at the level of material culture but also touched the level of socio-cultural and mental. Changes in the material foundation of culture continue due to economic growth and increased income, socio-cultural changes are also changing due to population growth, and changes in mental-cognitive supported by the growth of information and increased communication can not always be controlled (Kleden, 1987: 242). Disjuncture cultural value (discontinuity) in the transformation of primordial culture to modern culture leads to entropy and paraphernalia for primordial cultural values.

The source and character of very diverse components and layers. However, social actors in constructing the characters is done through internalization, externalization and objective. The third domain is an inseparable unity in thinking, acting, and acting. Therefore, the characters reflects the way of thinking, being, and acting in accordance with the citizens of certain cultural values are understood and adhered to. In cultural values, local genius, and religion contained substance (inner world) citizens of primordial / nation symbolized, organized, and transformed. In such a context, means that the value (character) elaborated primordial philosophical and religious to the most basic attitudes. Thus, the value (character) on one side occupies the most private space to be constructed, expressed, and negotiated in the rear stage. On the other hand, the value (character) is something that is presented as a form of externalization in the next stage.

Character is the result of systematic internalization (either directly or indirectly) derived from a variety of experiences that seem relevant for the individual. Characters do not just refer to the experience that has been obtained verbally, but we are not shock forming experience. In this case, the character

resembles the language system that records the experience essentially in its infancy, but in tune with the progress of time, become developing detailed conceptual system and determine all the experiences, ways of thinking, acting, and acting. How characters can indicate a variety of information? Various factors in social phenomena, cultural, religious and political. At the individual level, "Where are you developing? How do you think, behave and act? Everything represents your character. "In this case, the character may indicate not only primordial, but also social class, religion, and education. In other words, the character is how we communicate and interact with others through attitudes and actions.

Character, whether individual, social, or institutional is something in which we constantly build and construct all of our lives through interaction with others. Identity (character) is also multi-faceted: the actors change / move in different roles, different time, different circumstances, and each context requires a different turn, sometimes conflict and character is always included in the turnover. Furthermore, the pattern of enculturation / internalization by using local genius with regard to shape the culture of education in the "school" can be outlined in Figure 2.

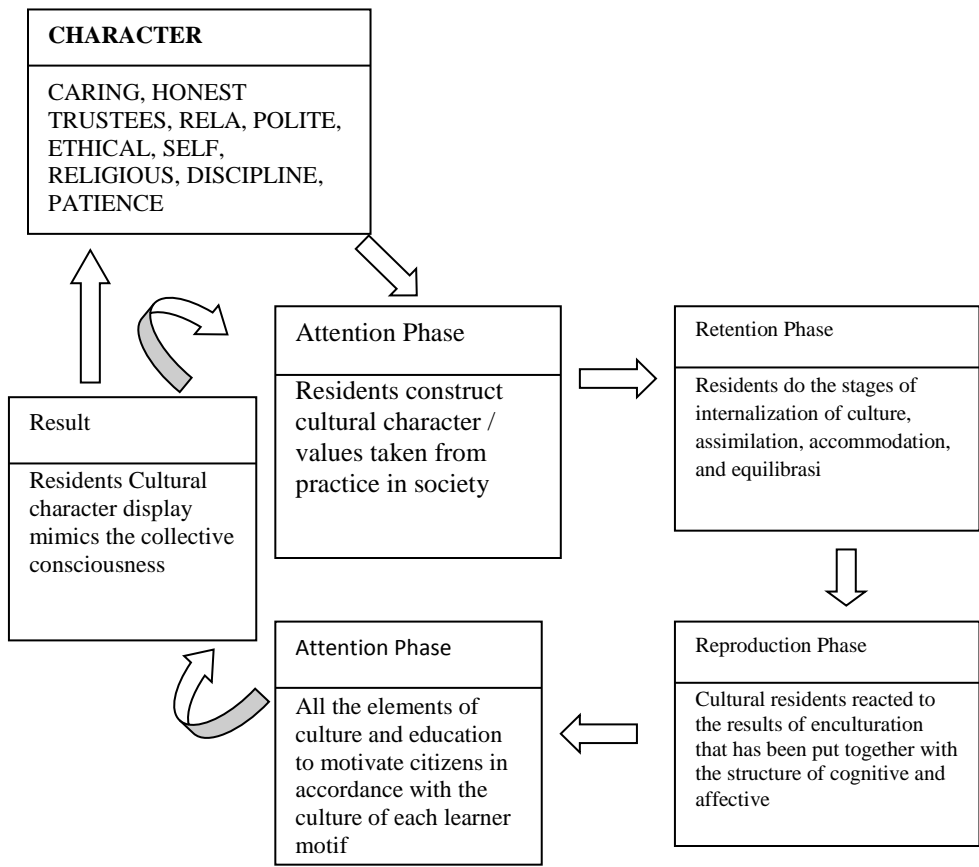


Figure 2. Social learning in the formation of character

It is important in the educational culture is formed by the students (the cultural) (1) can express their ideas based on exposure or pattern is used, (2) to reflect and beyond that to the culture, justice, democracy, plurality, honest, respectful, ethical, patient, and tolerance with regard to culture and their own community as well as others, (3) critical of injustice (Injustice), inequality (inequality), bias

(prejudice), and intolerance (intolerance), (4) being open and receptive to diversity in their lives, and (5) are willing to negotiate deals with the difference himself with others.

Thus, character education in a multicultural society not only make room for others to do improvisation on belief value, but more than that to be caring, sympathy, and empathy for others. Character education should be able to establish the attitude and concern that the problems of others is our common problem. Character education co-existence should be encouraged in the form of pro-existence. Character education is intended to produce human cultured, civilized, ethical, and aesthetic. Character education should be able to stimulate a person's critical thinking and able to choose the right reasons in every activity. Character education is closely related to thinking, acting, and a choice of how to act (Lickona, 1992). Starting from various case related to the appreciation of the values in complexity to the system, action, and characters that can be described as follows.

Table 1 Appreciation of the value associated with the system, action, and character

VALUES	SYSTEM	ACTION	CHARACTER
+	+	+	+
+	-	+	+
-	+	-	-
-	-	-	-

Strength in appreciation of value backed by a strong system will generate action and strong character. Similarly, despite the strong appreciation of the value of systems that support the weak, the action and the characters remain strong. Conversely, appreciation of the value of the weak despite strong system applicable to the action and the characters whose appear to be weak. Moreover, when the appreciation of the value and the system is weak, the action and the characters whose appear to be very weak.

Conclusion

Indonesia does not have the character format and learning model nationally. Even the value of the character that comes from culture, local genius, and very diverse religions and the complexity that is not always in the same direction. Conversely, if the values of the characters were excavated from other cultures, would be that Indonesia experienced a cultural discontinuity. If this is implemented, then Indonesia will experience a very costly loss, namely the loss of local genius and cultural values of the nation. Therefore, the development of Indonesian culture as multi diversity countries require strategies that are relevant and strong political will. Without a strategy and political will, then the implementation of character education will face complex problems and even failure.

Character education is an effort that should involve all parties, both the family, school and school environment, society, and government. Thus, it takes the educational networks such in between component (Sumantri, 2011). Without the braids and cooperation so difficult to create educational character, because (1) education is not just the responsibility of one party / partial (school or family only), but the responsibility of all components, (2) individual or collective does not have a display and a sample clear about the desired character, so that the climate and atmosphere of social / education does not support, (3) for the children, character education is inductive (display or example in schools, families, and communities) will be more significant than that is verbal classical, (4) individual or collective will experience an ambivalent view of the character received, because there is the possibility of what is heard is not the same as those seen, (5) social actors would be free to accept certain values that do not correspond to the value cultural and national identity.

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