

# Development of Public Ethics Based on Cultural Diversity through Character Learning in Schools

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**ABSTRACT** - *This research aims to study and describe the implementation of policies on Micro Business Development in the Minahasa District Cooperative Office for Small and Medium Enterprises. The research technique used is a descriptive qualitative research method. Based on the results of the study, it can be concluded about the Implementation of Micro Business Development Policy in the Office of Cooperatives of Small and Medium Enterprises in the District. Minahasa is not yet optimal, namely communication through socialization to business actors has not been maximized, people engaged in accessing and accepting capital businesses, require training and entrepreneurship training programs, inadequate HR implementation personnel, government relations in companies related to development programs that have not been according to the potentials and challenges of business actors, the lack of budget and supporting facilities that are not yet available for micro businesses.*

**Keyword:** *Implementation, Micro business development, Minahasa.*

## I. INTRODUCTION

Public ethics is one of the important issues in multicultural societies such as Indonesia. It appears that recognition of cultural diversity, diversity of religions, traditions and customs is still lacking. In recent years intolerant attitudes and behavior have seen widespread hoax news and hate speech in the midst of society. The Setara Institute report on freedom of religious life shows that in 2018 there were 109 events of intolerance, an increase compared to 2017 of 55 events of intolerance that occurred [1]. The Ministry of Communication and Information [2] noted that in 2017 there were 281 complaints about hoaxes and hate speech, in 2018 there were 1440 complaints about negative content, and 733 hoax content [2]. These conditions reflect that public ethics in society is still low. Therefore, public ethics in the form of recognition of cultural diversity is thought to be a determinant factor for intolerant attitudes and behaviors towards other people's religions and different perspectives of beliefs.

Research that has been done shows that public ethics is important because public ethics includes values and outlook on life [3] which can be a motivational force for someone to behave and act. Dennis A Pitta found that ethical issues are often caused by differences in the ethical environmental conditions taught. Tinkering education obtained in the family, school, and religion, is often influenced by environmental factors that influence a person's ethical behavior [4]. Patrick Giddy, specifically reviewed the issue of public ethics associated with tolerance. It was found that tolerance is the main ethic in building a society that has religious diversity [5]. Trusty and Rischar C. Hendriksen examined ethics and values as important multicultural aspects in counseling services. It was found that ethical values and principles are a very aspect of professional service in a society that has a diversity of cultures [6]. Hora Sabarjadi Sar found aspects of the curriculum, especially teaching materials, as an important aspect of ethical education for a multicultural society. Teaching material content must contain ethics and values that strengthen ethics in a plural society [7]. Mohammad Chowdhury discovered character learning as a medium.

The aforementioned studies have not criticized the problem of developing values as a public ethic in a plural society, still lacking an assessment of the problem of developing values as a curriculum content, and examining the process of ethical learning in the context of a plural society has not been done much. This research is to study these problems. It is hoped that through this research public ethics development can be generated through the development of values as curriculum content, and through the process of learning values in schools both in the classroom and outside the classroom. This research is useful to enrich, broaden and deepen the perspective of public ethics planning through learning the character and context of plural society. The process of learning public ethics in character learning will greatly assist teachers in implementing the development of teaching materials and learning strategies based on cultural diversity.

This study is based on an understanding of public ethics about standards and interactions that provide character values. As a standard of public attitudes and behavior, general ethics, about right, and right (Amundsen Inge, 2009). These

values will be a motivation for others. Laura Parks advocates a link between trust, values and motivation. Described personality reflects the value that is owned and on the side will motivate someone to argue and behave [8]. Values as a community ethic are needed in fostering recognition of cultural, religious and religious diversity, in fostering tolerance and mutual support. Tolerance in a plural society is the main essence of community ethics. Gidiy Patrick expressed an opinion about the core that can be accepted by people, and be able to understand one's perspective and beliefs [5]. Learning models that are responsive to culture proposed by Geneva Gay provide an important foundation for learning for the formation of ethics based on cultural diversity. Culturally responsive teaching by Geneva Gay was formulated as "using cultural knowledge, prior experience, reference frames, and ethnically diverse student performance styles to make learning meetings more relevant and effective for them" [9]. This model shows several important aspects. The development of the first learning character based on knowledge and understanding of culture, learning through experience, cultural renewal, or values that are referred to, concrete learning through the creation of diverse students. In that appearance there will be dialogue, discussion and responsive attitude to students' culturally diverse performances

## II. RESEARCH METHOD

The research method used is a qualitative method, through observation and in-depth interviews with teachers and students. The study was conducted in three schools, namely Lokon St. Nikolaus Tomohon High School, Manado Alyiah Madrasah (MAN), and Manado 1 High School. Three schools were selected with a school background under the Ministry of Religion and schools under the Ministry of Education and Culture. The focus of observation is students' responses to the curriculum through learning activities in the classroom and outside the classroom, namely extra-curricular activities and daily life in the hostel. Interviews were also conducted with teachers and collected information on character learning planning activities in schools. The analysis conducted is curriculum analysis, analysis of observations and interviews, carried out through data reduction and display, discussion and conclusion drawing.

## III. RESULTS AND DISCUSSION

The research findings show a pattern of developing tolerance in religious diversity as a public ethic through character learning in schools. All three schools implement national curricula that contain character values that strengthen respect for cultural diversity and diversity, religious diversity and belief. These values are (1) accepting and practicing religious teachings, (2) honest attitudes and behavior, (3) discipline, (4) responsibility, (5) polite, (6) caring including mutual cooperation, tolerance, and peace, (7) self confidence, (8) interacting effectively with the

environment, (9) participatory in solving shared problems, and (10) responsive and proactive [10]. These values are standard values that have been set nationally. In the national curriculum these values constitute the competence of social attitudes in strengthening social interaction within cultural diversity, including in interactions with global society. These values become one of the national education standards consisting of values as affection standards, knowledge as cognitive standards and skills as psychomotor standards. Marry Ann Lachat called such education standards the starting point for school reform [11]. In the context of strengthening respect for cultural diversity, religion and beliefs become an important part of national education standards. Educational standards must contain values that become standards, references and references to attitudes and behavior both individuals and society.

Character learning has a strategic role in the formation of ethical values. It was found that learning the character values carried out in the classroom and outside the classroom contextually, was effective in fostering an attitude of respect for diversity. Character learning in the classroom is given through the subjects of Civic Education, and Religious Education subjects, following the syllabus of the curriculum that has been established and developed in their respective subject books. Schools and teachers develop and teach the values of these characters through the subjects of Religion in accordance with the characteristics of the school namely the values of Islam in MAN Manado, the values of Catholic religion in Lokon St. High School. Nicolaus Tomohon, and Protestant Christianity in Manado 1 High School [12]. The findings of this study are in line with Warsiti's findings that cultural contextuality in learning is important for the formation of cultural values. Contextuality can be done through a variety of cultural-based activities such as traditional performances and artistic activities [13].

The school environment turned out to be an effective character learning environment through formal school activities such as flag ceremonies, worship activities at school, social services, scouts, sports and arts. Through these activities, there was interaction between students with different religious backgrounds. In fostering an attitude of respect for diversity, the three schools implemented an inter-religious exchange program, and were carried out through the "Exchange Week". Through the inter-religious exchange program there is dialogue between students of religions, engaging in mutual interaction, and can foster mutual understanding and respect for different religions and beliefs. Furthermore, there will be growing recognition of religious differences and religious diversity [12]. The inter-religious program carried out is a cultural and learning practice. Programs like this are reinforced by Megan Watkins and Greg Noble who argue that diversity, discipline, and dispositions in schools can be shaped through cultural and learning practices [14]. These cultural practices can be

carried out through various forms of activities by the school. The developed cultural practices can be adapted to the culture in each school and region. The cultural practice program can be based on local culture, inter-culture based or inter-religious, even inter-nation

#### IV. CONCLUSION

Based on the results of research and discussion stated above, it can be concluded that the national curriculum contains character values. The main character pillars of these values are respect for the diversity of cultures, religions, beliefs, and student dispositions. There is a diversity of learning approaches that can be done, namely learning inside and outside the classroom. In-class learning is done through textbooks that refer to the contents of the curriculum, while learning outside the classroom is done through extra-curricular activities and cultural diversity-based activities. Each school and region has cultural specificities that can be developed as character learning environments. For Indonesia in the future it is very important to strengthen the learning process of character values based on cultural diversity. Policies and programs are needed that can strengthen schools as a strategic environment in learning values. The ability and professionalism of teachers in implementing culture-based values learning needs to be continuously improved.

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