

Construction of Indonesian Values in the Culture of Indonesian Student Education in Makkah

H Sriyanto¹, A Masrukhin^{2*} and M N Willyarto³

¹*Hari Sriyanto, Character Building Development Center, Industrial Engineering Department, Faculty of Engineering, Bina Nusantara University, Jakarta, Indonesia 11480*

²*Agus Masrukhin, Character Building Development Center, Information Systems Department, School of Information Systems, Bina Nusantara University, Jakarta, Indonesia 11480*

³*Language Center, Industrial Engineering Department, Faculty of Humanities, Bina Nusantara University, Jakarta, Indonesia 11480. Research Interest Group Cross-Cultural Communication Banten 15143*

*Corresponding author email: agus@binus.ac.id

Abstract. This research was motivated by the efforts to discover Indonesian values in the culture of Indonesian schools in Makkah. Research problems included multicultural values, Indonesian culture, and Indonesian nationalism in the education culture of Indonesian students. The purpose of this research was to find multicultural values, Indonesian culture, and Indonesian nationalism. The theory used was the concept of Indonesian as a nation with aplural societies and the theory of educational culture. The method used was descriptive method. The results showed that the culture of Indonesian school in Mekkah contributed to developing Indonesianness. There were three Indonesian values in the educational culture. The three Indonesian values weare multicultural, Indonesian culture, and nationalism. Indonesian multicultural described an attitude of inclusion, tolerance, and awareness of the diversity of the nation's citizens. Indonesian culture could be seen from the relationship between children and parents and teachers who uphold the values of respect and obedience. Nationalism was seen in the love for progress and peace of the Indonesian nation.

Keywords: *Nationalism education, international Indonesian schools*

1. INTRODUCTION

The Indonesian School of Mecca (SIM) as a miniature of the life of the Indonesian people in Mecca has a responsibility so that its students have an attitude of tolerance, are open to cultural diversity and love the country. In this millennial era, the challenges are getting tougher, where children are spoiled by communication technology and the internet. Individual lifestyles, backgrounds of different schoolmates and environments in foreign countries with different cultures from Indonesia. Cultural education itself has various concepts and methods. Sulfemi said, Education serves as personal development, citizen development, development culture and nation development[1]. Culture is a series of rules, guidelines, recipes, plans and strategies that consist of a series of cognitive models that humans possess, and which they use selectively in dealing with their environment as manifested in behavior and his actions [2]. According to S. Takdir Alisyahbana culture is the result of association or human association [3]. The process of shaping a person's character can occur because of what is around him: he sees, he hears, and he feels especially if he is a school student who has been in the school for a long time [4].

While character education is a developmental curriculum aimed at teaching learners to make

knowledgeable and responsible choices by acquiring the knowledge, skills, and abilities needed [5]. While character education according to Hasyim is to build a multicultural national life, love for the country, tolerance and the spirit of nationalism and democracy [6]. According to Koesoema in Jaenuddin [7], character education in schools can simply be defined as, "understanding, nursing, and implementing virtues (practice of virtue)". Therefore, education in schools refers to the process of cultivating values, in the form of understandings, procedures for caring for and living these values, and how students have the opportunity to be able to practice these values in a real way. Cultural education and national character are basically the development of values derived from the view of life or ideology of the Indonesian nation, religion, culture and values which are formulated in the objectives of national education. The learning principle used in the development of national culture and character education strives for students to recognize and accept the cultural values and character of the nation as their own and to be responsible for the decisions they make through the stages of recognizing choices, assessing choices, determining stances, and then making a value accordingly. with self-confidence.

In the construction of school culture education will carry out three stages; 1) Routine activities; this is daily activities that are usually done by students such as dressing, praying and eating; 2) In spontaneous activities; activities that have just happened whether planned or not. such as violations of school order and greeting or greeting teachers; and 3) Activities conditioned by necessity. This means that schools have codified the condition of schools to support Indonesian cultural education activities. Like school regulations, the completeness of school programs and facilities that support Indonesian culture. The teacher is the main one, Muslich [8] argues that the teacher is someone who must be able to provide an example in acting, speaking, and reasoning well. Thus the aim of Indonesian cultural education should be to be able to effectively develop the potential of the heart of school students as human beings and citizens who have cultural values as well as improve the habits and behavior of students that are noble and in line with universal values and religious cultural traditions of the nation. In the UPI journal, Ani states from the results of his research that Character Education is a mandate of Law No. 20 of 2003. In Islam character education has its own term, namely moral education. Muslim philosophers formulated that the goal of education boils down to morals. Elementary school students are very important to get character education considering that at this age students must already have an attitude of responsibility, care and independence according to their stage of moral development. Character Education in Islam is based on the Al-Quran and Hadith, including in society [9].

In Nucholis research on multicultural cultural education [10], he found that the planning aspects of the principal at SMP Tumbuh Yogyakarta have characteristics; there are goals to be achieved, the current situation, alternative choices, priorities, strategies used to achieve goals. That means everything is well planned so as to support the success of these educational goals.

After understanding the concepts of cultural education and the success factors of Indonesian multicultural education as well as the rapid development of scientific progress, the rise of the hedonistic lifestyle, and the pressure of Arab culture. Of course it is interesting to examine the construction of Indonesian multicultural culture education. The focus of this research is to find out the multicultural values, Indonesian culture, and Indonesian nationalism in Indonesian schools in Mecca.

2. METHOD

This study used qualitative methods, while the research subjects were Indonesian students who were studying at the School Mekkah Indonesian (SIM). This study also used a phenomenology research of character education through development of Indonesian cultural education. Educational cultural theory and Indonesia cultural concepts to reveal the research problem. This study uses primary data sources and secondary data. According to Saifuddin [11] that primary data obtained from research subjects in this case were the results of interviews with school residents in Saudi Arabia. According to Sugiyono [12]. that primary data sources were data that directly provide data to data collectors, this is Mekkah Indonesian School (SIM) students. While secondary data came from outside the main sources such as books, articles, documents and manuscripts. Garraghan said [13] The final stage was the art of writing, especially in research analysis that used theories and social science concepts to understand social facts.

There were 55 respondents from SIM, four teachers and 4 students as resource persons. Secondary data came from outside the main sources such as books, articles, documents and manuscripts. The main data source was the person interviewed directly. Informants and respondents who were used as research partners were teachers, school students and school principals. The validity of the data was done in order to obtain valid results and could be scientifically justified. The validity of the data in qualitative research was a systematic examination effort in accordance with certain procedures in skin research consistently.

3. RESULT AND DISCUSSION

Based on the primary data analysis obtained through the questionnaire, the construction of Indonesian cultural education in Indonesian schools in Mekkah was described. First, that the Indonesian people were known to be friendly, this could be seen when meeting friends or teachers who always greet each other. The SIM students always greet and say greetings when they meet the teacher as many as 52.7% or 29 students. Speaking and having Indonesian culture was very fun. This institution was approved by 52 students from 55 students. However, 23.6% or 13 people have a neutral opinion. Thus there were still those who cannot speak politely between students.

3. Dalam percakapan sehari-hari dengan sesama siswa, para siswa menggunakan bahasa yang sopan
55 tanggapan

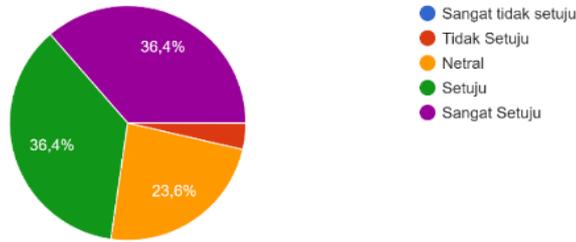


FIGURE 1. Daily conversation

There are three Indonesian values in the educational culture. Those are multicultural values, Indonesian culture, and nationalism. First, Indonesian multicultural describes an attitude of inclusiveness, tolerance, and awareness of the

diversity of the nation's citizens. It was proven that the school recommends teachers and students to get to know the indigenous cultures of Indonesia. 54.5% or 30 students accepted this activity well.

5. Sekolah menganjurkan kepada guru dan siswa untuk mengenal budaya-budaya asli Indonesia.
55 tanggapan

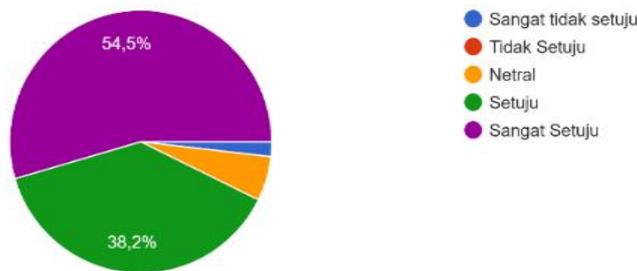


FIGURE 2. Get to know Indonesian culture

One of the characteristics of Indonesian culture could be seen from the child's relationship with parents and teachers who uphold respect and obey. From the results of data processing, it showed that the level of compliance with teachers strongly agree

with 43.6% while those who agree 45.5%, almost one hundred percent orderly and obey the teacher. The majority of SIM students or 89.1% had high discipline in learning.

4. Pada umumnya para siswa mengenakan pakaian seragam sekolah secara rapih dan tertib, lengkap dengan atributnya, seperti lambang OSIS dan emblem sekolah.

55 tanggapan

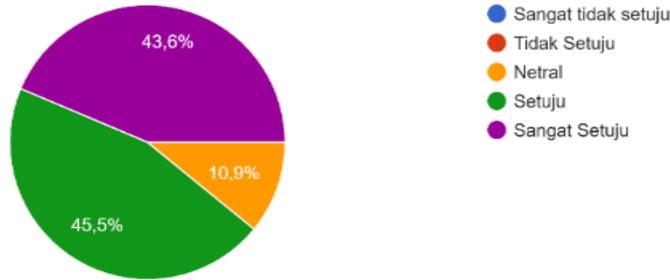


FIGURE 3. Discipline In Dress

6. Pada umumnya siswa di sekolah ini memiliki disiplin yang tinggi, baik dalam kehadiran, pergaulan, maupun dalam belajar.

55 tanggapan

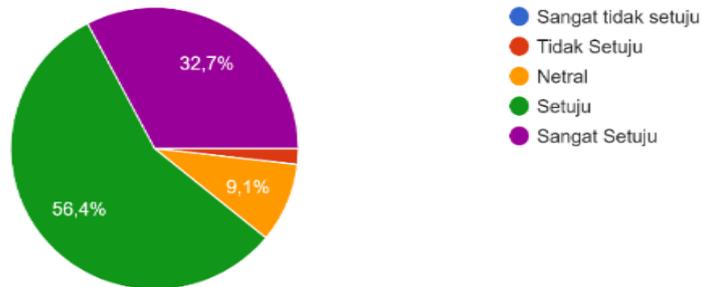


FIGURE 4. Discipline in present to the class

The growing sense of nationalism could be seen from the love for progress and peace of the Indonesian nation. It seemed that 99% of Indonesian school students in Mekkah were happy that

Indonesia was progressing and only one has no opinion. As for the one percent, of course, had a reason which is the next research assignment.

19. Negara Indonesia maju dan sejahtera adalah harapan kita

55 tanggapan

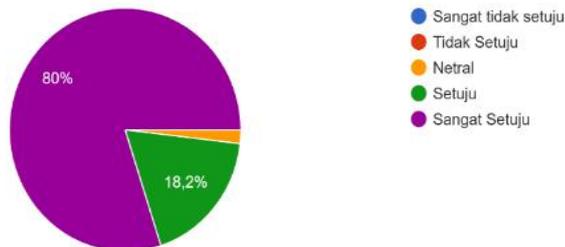


FIGURE 5. Hope as a citizen

4. CONCLUSION

Based on the data processing in the previous chapter, the following conclusions could be drawn: the results of the study showed that the education culture of Indonesian schools in Makkah contributed to developing Indonesianness. There are three Indonesian values in the educational culture. Those are multicultural values, Indonesian culture, and nationalism. Indonesian multicultural described an attitude of inclusion, tolerance, and awareness of the diversity of the nation's citizens. The students greeted each other and joined activities together without any sense of difference. 52.7% of students do an inclusive attitude, the rest need the following research why they were less friendly and polite. Regarding Indonesian cultural activities, 54.5% percent strongly agree with Indonesian cultural activities, meaning that the majority agreed to follow and learn Indonesian culture.

Cultural variables to Indonesia included respect for others. It could be seen from the child's relationship with parents and teachers who uphold the values of respect and obedience. 89.1% of students comply with school regulations. Nationalism was seen in the love for progress and peace of the Indonesian nation, 99% were happy that students did not have any conflict.

ACKNOWLEDGMENTS

"This work is supported by Research and Technology Transfer Office, Bina Nusantara University as a part of Bina Nusantara University's International Research Grant entitled Construction of Indonesian Values in the Culture of Indonesian Student Education in Mekkah Construction of Indonesian Values in the Culture of Indonesian Student Education in Makkah with contract number: No.026/VR.RTT/IV/2020 and contract date: 6 April 2020".

REFERENCES

- [1] W. B. Sulfemi, "Manajemen Pendidikan Berbasis Multi Budaya," 2019.
- [2] P. Suparlan, *Pengetahuan Budaya, Ilmu-Ilmu Sosial Dan Pengkajian Masalah-Masalah Agama*,..
- [3] T. A. Syahbana, *Antropologi Baru*. Jakarta: Dian Baru, 1986.
- [4] A. Masrukhin, "Model Pembelajaran Character Building dan Implikasinya Terhadap Perilaku Mahasiswa," *Humaniora*, vol. 4, no. 2, pp. 1229–1236, 2013.
- [5] A. Tannir and A. Al-Hroub, "Effects of Character Education on the Self-Esteem of Intellectually Able and Less Able Elementary Students in Kuwait," *Int. J. Spec. Educ.*, vol. 28, no. 2, pp. 47–59, 2013.
- [6] H. Baharun and M. Mahmudah, "KONSTRUKSI PENDIDIKAN KARAKTER DI MADRASAH BERBASIS PESANTREN," *J. MUDARRISUNA Media Kaji. Pendidik. Agama Islam*, vol. 8, no. 1, pp. 149–173, 2018.
- [7] R. Jaenudin, "Peningkatan kualitas pendidikan melalui pendidikan budaya dan karakter bangsa," 2010.
- [8] M. Muslich, *KTSP: pembelajaran berbasis kompetensi dan kontekstual, panduan bagi guru, kepala sekolah, dan pengawas sekolah*. Bumi Aksara, 2007.
- [9] A. N. Aeni, "Pendidikan Karakter untuk Siswa SD dalam Perspektif Islam," *Mimb. Sekol. Dasar*, vol. 1, no. 1, pp. 50–58, 2014.
- [10] D. Nurcholish, "Implementasi Manajemen Pendidikan Multikultural di SMP Tumbuh Yogyakarta," *Progres. J. Pemikir. dan Pendidik. Islam*, vol. 8, no. 2, p. 88, 2020, doi: 10.22219/progresiva.v8i2.11037.
- [11] Saifuddin, *Metode Penelitian*. Yogyakarta: pustaka Pelajar, 1997.
- [12] Sugiono, *Research Methods, Quantitative, Qualitative, and R&D*. Bandung: Alfa Beta, 2017.
- [13] W. Hernawan, "Islamic unity:background and development. dissertation," p. 3, 2018.