Development and Sustainable of Student's Academic Culture: The Paradigm of Cultural Conservation and Nationalism

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Abstract. Getting into the disruption era, the world of higher educations in Indonesia underwent major changes regarding the developed academic culture and educational ideology. Modernization requires higher educations to be able to accommodate technological advance, on the other hand, the national culture, which is the social capital of a nation is also notable to maintain. The research questions were 1) How is the academic culture developed by higher educations in Indonesia? and 2) How is the academic culture able to build students' discursive patterns on conservation and nationalism? This research was conducted using qualitative methods with a case study framework. The case study was the Arum Luhuring Pawiyatan ing Astanira campaign as a cornerstone of developing the academic culture of students at Semarang State University. The results of this study indicate that the ideal academic culture is an integration between science and cultural wisdom of the people, the educational pattern built at Semarang State University through application of the philosophy of Arum Luhuring Pawiyatan ing Astanira into social capital that can build the students' discursive pattern on conservation and nationalism.

Keywords: Academic Culture · Conservation · Social Capital · Nationalism · Higher Education

1 Introduction

Higher educations in Indonesia deal with major challenges in the disruption era. Southeast Asia countries in which Indonesia is included is a seedbed of Western influence, in social and cultural life [1], as a futuristic, Attali predicted that Southeast Asia will become a region going through a fairly radical cultural disruption, given the character of Southeast Asian society itself, which is easily receptive to external influences [2]. Southeast Asia, which consists of various ethnic groups, is described by Furnivall as a plural society [3]. Cultural disruption means a radical change in the cultural orientation of the community, which is allowing the original culture to disappear and be replaced by new one, this changes the cultural orientation of the people who originally embraced the local culture into a global culture [4]. This phenomenon is troubling Indonesia lately, as well as answering the thesis from Attali above. Although it took almost 30 years, the

idea is still relevant for discussion topic today. The cultural disruption has a negative impact in the form of the loss of people's attention to the original culture, as well as the loss of the spirit of passing down from the old generation to the new one that holds the key to the spirit of the times. Higher education as a place where new ideas meet with old ones, there has not been much discussion about the shifting cultural life of the community. Thus far, in the case of Indonesia that is facing the popular cultural shock has had an impact on the loss of attention and enthusiasm of preserving native culture, the impact is that higher educations are now moving towards very modernist and elite ones [5]. Another impact of cultural disruption in education is that higher educations are currently very inadequate and unable to accommodate the interests of conservation and seem far from national ideas in moving the wheels of education, the paradigm of developing higher education is oriented to bringing forth the labors for foreign companies, so that the developed socialization process is mechanical rather than educational one [6].

National culture is the capital of community development in dealing with the challenges of the times [7, 8]. Reflected in local reasoning power that exudes charisma about the construction of the identity of a society or ethnic group [9]. An important idea about higher education in this disruption era is the integration of academic culture in higher educations with local wisdom, this becomes a formula for socialization that directs students to understand global cultural phenomena, without leaving local culture as ancestral heritage [10]. Academic culture needs to be developed in order to keep following the flow of change but still pay attention to the cultural diversity of the community. This is intended to value the legacy and existence that has long been developed by the ancient people. Koentjaraningrat believes that culture is not born on purpose, but there are structural and social processes that shape the mentality as well as the cultural style of society [11]. Culture produces complex behavior from a community that can occur cross-culturally [12]. One example of the formation of culture in Javanese society, after going through a long process and complicated political dynamics, from Majapahit to Mataram, Javanese culture was formed and became an unwritten provision in the community. Structural interventions from the kingdom era in the past have brought forth a mentality and style of community tradition in Java that can still be observed today [13]. Functioning culture regulates that humans understand how to behave, act, to fulfill their life needs so that the provisions that apply to society can run according to the goals expected in the environment in which the community is located [14, 15]. Higher Educations in Indonesia as a formal institution under the auspices of the Ministry of Education and Culture, has long advocated the integration of culture into the academic system built in higher institutions, in order to generate conservative Indonesian people or have a conservative attitude towards culture and nature as well having a nationalist character. Semarang State University, a higher institution in Central Java, Indonesia has responded to this suggestion by issuing Rector's Regulation No. 6 of 2017 on Conservation. The conservation aspects in question include nature and culture. The slogan contained in the regulation is Arum Luhuring Pawiyatan ing Astanira or "the fragrance and nobility of the university lay in our hands," which is the basis of the philosophy of developing an academic culture with its paradigm of conservation and nationalism.

The philosophy of culture deeply rooted in the community was adopted by Semarang State University as a basic idea in developing its education. The values contained in this

philosophy are applied through three basic concepts in people's lives, which are social capital, habitus, and arena [16]. Arum Luhuring Pawiyatan Astanira is a social capital for the formation of character and mentality of students at Semarang State University, accustomed to students in public spaces and lecture halls. Bourdieu believes that a community mentality is influenced by social capital as the basis for behaving and interacting [17]. This is in line with Borodina's (2019) findings that positive habits are one of the factors that determine the success of developing an individual's creative thinking. Habitus became the most popular idea about human regulation and well-established patterns of interaction with human beings against nature. Habitus in higher education works through normative and formal ideas applied as an agreement with the academic community. The arena in the cultural philosophy of Arum Luhuring Pawiyatan in Astanira is viewed in public spaces and semi-private lecture halls. Boudieau believes that social capital, which is accustomed in a place will be a determinant of group action, in this context will be further analyzed where the applied cultural philosophy is able to shape student mentality reflected in language and behavior in the daily basis [18].

Therefore, this research question is 1) what is the academic culture developed by higher educations in Indonesia? and 2) how is this academic development able to create students' discursive patterns about development and nationalism? The focus of this research is social capital [19], habitus [20], and arena [21]. This study analyzes "Arum Luhuring Pawiyatan ing Astanira" as social capital that shapes the mentality and understanding of students at Semarang State University in the paradigm of funding and nationalism.

1.1 Theoretical Framework

Bourdieu began his argument about social capital by placing aspects of society as a constantly changing element. He believes that any group of people cannot avoid change, as it is natural and there is no element that can be in conflict with it [22], in that context, social capital plays a role in maintaining the culture of the community in order to exist and reflect its mentality. Arum Luhuring Pawiyatan ing Astanira is a social capital for higher educations to develop a culture of conservative science towards the ideas of preserving and passing down positive values in society, as well including the ideas of nationalism. As a cultural philosophy of the nation, the idea is very contextual at this time, bearing in mind that various kinds of problems surrounding nature and human culture continue to be an endless discourse to discuss [23, 24]. The idea is a social capital to maintain cultural values in Indonesian educational institutions, such as loving nature, upholding humanity, tolerance, and beware of each other's conditions. This is in line with the social capital developed by Bourdieu, which is the culture that has taken root in a society reflects the ethics and behavior of the community. That culture is irreplacable by new expansive cultures such as popular culture. Arum Luhuring Pawiyatan ing Astanira is part of a national culture that becomes a social capital, which can be nurtured to build a community mentality in accordance with the spirit of the times [19, 25, 26]. Fukuyama believes that social capital is a determinant of community backwardness or advancement in the future [19].

Habitus becomes a dialectical idea in the discussion of academic culture. Higher education, as a meeting place for sciences, has formal and normative characteristics

in the habituation of its people. Wegner related habitus with community memory, that habituation carried out by a society will be crystallized into a memory that remains imprinted and is difficult to be erased from the human brain record [20], he believes that habituation in a group is influenced by the extent to which the group is able to internalize memory about these habits, in addition, some ideas are considered in developing an attitude and behavior. This is in line with Bourdieu who considers habitus as an inseparable part of the social behavior of people affected by the system or norms that bind them all the time. Habitus serves as a medium in strengthening the ideas or behavior of the community, in inspirational and mechanical ways, as it is able to shape a character and mentality of society [16, 20, 27]. Arum Luhuring Pawiyatan ing Astanira, as a philosophy of developing conservative and nationalist characters in higher educations, binds every academic community to behave in accordance with the existing guideline values. The philosophy is a persuasive element to control the interaction patterns between higher educations practiced personally and socially.

Higher education becomes an arena of students' character and idea development. The intended arena, referring to Bourdieu's argument is a place that brings together individuals as certain actors and groups in society as standard elements, both aspects are bound by ethics and morals, which will be released if they leave the arena [21]. Higher education as an arena is concerned with aspects of daily discourse to build academic culture, through provocative campaigns and attributes of an idea, which is binding and shapes the characteristics of an individual in the arena. Bourdieu believes that the arena has its own special characteristics, as he gave an example that a farmer might not be comfortable living on the beach, since it is not an arena fostering his cultural character. Cultural character is built by a quality environment, in this case the pro social aspects are taken into account, as each individual is an actor in their respective arenas [16], Arum Luhuring Pawiyatan ing Astanira is systemically campaigned in higher educations, promoted in courses in order to shape the academic cultural character of students oriented to conservative and nationalist behavior.

2 Research Method

2.1 Research Design

This research was conducted using qualitative methods with a case study framework [28]. The case of this study is the "Arum Luhuring Pawiyatan ing Astanira" campaign as a foundation for developing the academic culture of students at Semarang State University. This research focuses on the language and behavior of students in accordance with the values of Arum Luhuring Pawiyatan ing Astanira, of which two important aspects that become a reference are conservation and nationalism. Conservation is the slogan as well as the main vision of Semarang State University in materializing its ideals for education in Indonesia [24]. Nationalism is an indispensable aspect of the formation of student character in the era of cultural disruption [29], as nationalism helps students to find their adopted social identity, self-esteem, and ideologies in underlying their behavior both individually and in groups.

2.2   Research Participants

This study involved 40 participants divided into 3 categories, which were students with Javanese ethnic backgrounds, students from Chinese, and Sundanese ethnic. These three categories were formed to obtain a varied perspective on the customization of Arum Luhuring Pawiyatan ing Astanira at Semarang State University. This ethnic division is not based on racial discrimination, but through academic considerations, that Indonesian society is made up of diverse ethnicities, as it also underlies the analysis process that does not focus on argumentation based on ethnicity aspects, so that the analysis process will be carried out by considering a critical perspective by not classifying the results of the analysis based on specific categories of research participants, but rather the quality of the argumentation will be the basis for compiling research findings, which will then become the material of analysis. All participants came from the Faculty of Social Sciences with different disciplinary backgrounds, which are history, geography, politics and citizenship, social science, and sociology-anthropology. The selection of participants was done purposively, with reference to criteria that have been determined methodologically, so that the obtained data is not conditioned, but in determining the category, it has been through strict planning. The criteria for study participants were: a) proportion of gender divided into 20 male and 20 female students; b) the participants were drawn from each department in the Faculty of Social Sciences totaling 5 (five), each department was represented by 8 participants; and c) participants are 4th semester students who have taken conservation education courses. Creswel believes that participants involved in qualitative studies must meet qualifications in accordance with the specified research focus [30]. Referring to the narrative demands that will be generated in the case study, Ollerenshaw and Creswel explained the importance of paying attention to the background of participants in research. The difference in background will result in the generated dialectics, as each participant has brought their respective identities, scientific basis, and culture [31].

2.3   Data Collection

The research data was obtained through interview and observation techniques. Interviews were conducted in order to obtain discourse and discursive patterns developed during the customization of Arum Luhuring Pawiyatan ing Astanira as social capital for the formation of a conservative and nationalist mentality by students. The interview resulted in language conversation used by students in the context of habituation of Arum Luhuring Pawiyatan ing Astanira, to what extent the concepts of conservation and nationalism could be mastered as long as students accepted the Arum Luhuring Pawiyatan ing Astanira campaign on campus. Observations were made to identify student behavior that was identical to the academic culture that was developed through the Arum Luhuring Pawiyatan ing Astanira campaign. The behavior can be observed in classrooms and public spaces in the arena called the university. Creswel believes that case studies can be revealed in detail and profoundly if the researcher is skilled in managing interview questions, observes seriously, and is able to elaborate the findings [30]. In the Yin framework, it is significant to reveal the case with all its distinctiveness, as it takes a dynamic and full of ideas. The idea in the instrument is a thread that will be connected to the data, so that the analysis of the writer will be more accurate [28].

2.4   Data Validation

The findings in this study were validated using two techniques, which were member check [32] and triangulation [33]. Both techniques were implemented interactively, during the process of data retrieval and data reduction. Member check of which duty was to determine whether the data is valid or not, which is the participant, is done by sampling. Triangulation was done in three ways, which are technical, source, and data triangulation. Harvey believes that member check is able to provide the data validity expected by qualitative researchers, in the case study, triangulation is very compatible with the research objectives. Whereas member check has advantages in the form of elaboration and understanding between researchers and participants. The meeting point of the two understanding is the best result in a case study [28].

2.5   Data Analysis

Data analysis of this study used an interactive model [34]. This model was directed to analyze the practice of using students language and behavior as a result of the habituation of Arum Luhuring Pawiyatan ing Astanira as social capital in shaping the students' mentality and character oriented towards conservation and nationalism. Conservation in this context applies to nature and culture, while nationalism is analyzed from the depth of students' understanding of tolerance, equality, diversity, and respect as citizens. This research has produced five transcriptions, which are marked by coding. Informant 1; Informant 2; Informant 3; etc.

3   Results and Discussion

Arum Luhuring Pawiyatan ing Astanira is a guide to the development of academic culture, which means to nurture, preserve, and pass down noble values related to the harmonization of human relations with their environment [13]. This philosophy was born from the matrix of Javanese culture, which has deep morality and essence. In the past, the concept was once used by royal kings in Java to establish harmonious relations with the environment, for example, Mangkunegara VII in maintaining the preservation of royal forests [35, 36]. This indicates that, in the history of Java, efforts to develop environmental conservation have become entrenched, as the advent of globalization has changed the attitudes of the people and their perspective on nature and culture. Informant 2 argues "Globalization offers technological advance, as we (the younger generation) can revel in this advance through a variety of technological products, but not a few cases that represents technology damaging nature and culture. For example, mining in Kalimantan and Papua, it all caused by non-restricted use of technology." Based on concern about the loss of positive cultures that can maintain human harmony with nature and culture, Semarang State University is considered successful in shaping the academic climate that is built on the basis of cultural philosophy, which has been starting to be abandoned. Arum Luhuring Pawiyatan ing Astanira continues to be campaigned through various media, such as university websites, social media, and billboards on campus. In addition to showing its commitment in preserving nature and culture as ancestral heritage

or assets adapted from future generations, the campus has built a monument called as conservation monument with the written Arum Luhuring Pawiyatan ing Astanira at its peak. The construction of the monument is the most serious form of campaign about developing an academic culture oriented to conservation and Indonesian-ness.

Informant 1 argued; "the form of the campaign carried out has made us aware of the importance of preserving nature and culture, as both aspects are assets that we cannot eliminate from this life, the destruction of nature that occurred in various regions due to capitalism is a clear example of the importance of returning to cultural philosophy that has been passed down by its predecessors." The argument indicates the awareness of a student who has captured the urgency of implementing cultural philosophy in the development of academic culture. The argument is in line with Informant 3 that "nature, humans, and culture are inseparable unity, all of which contribute to each other in their respective lives, so I have an interest in conducting a study of human relations, nature, and culture in the disruption era as they are all strategic issues that continue to be discussed to this date." The result of the habituation of Arum Luhuring Pawiyatan ing Astanira brought forth to a complex understanding of the meaning of harmonization in social and cultural life. Habituation of the philosophy through a structured and systematic campaign has succeeded in building awareness and concern for students towards nature and culture [17]. Nature and culture are conservation objects that must be accustomed through daily activities [23, 24], so the campus has provided various policies to accustom conservative student behavior, for example, campus forests, gazebos under shady trees, flower and insect gardens, cultural parks, mini historical museums, character halls and cultural laboratories that students can use to support the development of academic culture on campus. All of these facilities are part of the arena attributes that each campus community is able to use in supporting the development of academic culture [21].

Informant 4 argues "Campus facilities here strongly support the campus vision, which is to become a conservation-oriented university. Students obtain a lot of experience related to the implementation of conservation values and nationalism in the arena provided by the campus." Campus with its adopted philosophy becomes a learning setting in line with the objectives to achieve. The campus becomes an ideal arena in the habituation of Arum Luhuring Pawiyatan ing Astanira, followed by a tree planting policy that is mandatory for students, an obligation for the campus community to care for the campus forest, an active role in cultural activities, and being pro-active in handling environmental issues. The activity is carried out continuously. This situation has the support from the campus community, which signifies awareness and idealism for harmonizing nature, culture, and people [11]. All systems are built into social capital owned by the campus to develop the mentality of its students. Referring to Bourdieu, for the younger generation, personality development is more influenced by existing social capital or systemically formed. Public institutions must be developed based on their respective social capital principles, thus Semarang State University is a campus that has succeeded in establishing its social capital in building harmony between people, culture, and nature [16, 18, 19, 22].

The establishment of Arum Luhuring Pawiyatan ing Astanira as a philosophy that must be internalized for the entire campus community is a concrete form of rejection of the westernization of educational institutions [37]. The spread of Western culture

through the entry of modernization has made the cultural situation on campus turn into individualistic and capitalist. It is evidenced by the argumentation of Informant 5 "Cultural philosophy needs to be instilled in the campus as part of the development of academic culture, as campuses have now lost their spirits. It is due to the change in social capital used as a guide in developing academic culture on campus. The culture shifted from traditionalism to modernism, from tradition to popular culture. Campus is currently infatuated with developments in technology and digital systems that overlook aspects of humanism and cultural nationalism, however, I always hope that the campaigns are related to the dissemination of national ideas through the indigenous culture of the community to be sustainable." Cultural nationalism is an idea initiated as an effort to repress the influence of popular culture that is a reference for the lives of young people today in many countries [38]. According to the above argumentation, cultural nationalism has been implemented into campus life at Semarang State University. The implementation of Arum Luhuring Pawiyatan ing Astanira is a concrete form of philosophical culture that originates from the ideas of nationalism and humanism. The campaign carried out through various arena attributes is a form of facilitating the development of conservation ideas and nationalism in an academic context [39, 20]. In addition, the inclusion of conservation and citizenship education into the compulsory curriculum structure of students in all majors is a reflection of habituation for students in supporting the development of academic culture sourced from Arum Luhuring Pawiyatan ing Astanira.

This study supports the opinion of Bourdieu and Fukuyama, that social capital in the form of Arum Luhuring Pawiyatan ing Astanira is a basic idea in the development of student academic culture oriented to conservation and nationalism [21, 19]. It is also in line with Wagner, that habituation carried out through a systematic campaign has made Arum Luhuring Pawiyatan ing Astanira understood by the campus community and become the basic idea in taking action and building discursive patterns between nature and culture conservation, habituation of tolerance, equality, diversity, diversity, and honor as a citizen who is a reflection of nationalism of citizens. Wagner believes that habituation can occur if basic ideas about human behavior can be well remembered by every individual. According to him, habituation is the basis for the formation of mental and individual identity [20]. Arena attribution through the provision of facilities that support the habituation of conservative and nationalist behavior has succeeded in changing the world view of students in behaving and conducting themselves towards symptoms that threaten the destruction of human relations, nature and culture. This also serves as evidence that this study supports Bourdieu's argument, which explains the arena as part of the determinants of the formation of mentality and individual character [21]. The integration between cultural wisdom and academic development through the application of Arum Luhuring Pawiyatan ing Astanira supports the discursive development of students about conservation and nationalism.

4   Conclusion

Semarang State University has succeeded in developing an academic culture model that is based on national cultural philosophy. Arum Luhuring Pawiyatan ing Astanira or the attitude of guarding, nurturing, and maintaining harmony between humans, nature, and

culture is the basis in the mental formation and character of students. This philosophy has been formulated so that it produces a structured education system oriented towards internalizing the values of conservation and nationalism. Habituation through campaigns on websites, social media, and billboards has resulted in the formation of awareness and ideas about lifestyles that preserve nature and culture, in addition to these ideas give birth to the idea of nationalism that is sourced from the culture of society. The arena's contribution in supporting the customization of Arum Luhuring Pawiyatan ing Astanira can be viewed from the available campus forests, gazebos under shady trees, flower and insect gardens, cultural parks, mini historical museums, character hermitage, and cultural laboratories. Contextually, Arum Luhuring Pawiyatan ing Astanira is a social capital that has produced a mentality and character of students oriented to conservation and nationalism.

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