

Building The Nation Character In Cross Cultural Country Through Character Education Based On Local Culture

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Abstract— Indonesian nation that has abundant natural resources, large population with diversity of ethnic, religions, races and groups are actually very potential to become a developed and dignified nation. However, potential resource alone is not enough to be able to deliver the nation of Indonesia into a developed and dignified nation. When viewed, there are some countries that are physically poor for natural resources, and the population is not too large, but can be a developed and respected nation by other nations, such as the state of Singapore, Switzerland, and others. This study aims to find out why Indonesia cannot yet become a developed and dignified nation and to know how to build the character of the Indonesian nation who is heterogeneous.

Keywords— education character, local culture

I. INTRODUCTION

The Indonesian nation is a great nation because it has such a vast territory with thousands of islands and prodigious natural resources. This is coupled with the diversity of tribes, religions and customs of society is a basic capital for the nation of Indonesia to become a developed nation. Coupled with large number of population and now has occupied the fourth position of the world in the term of number of population, under China, the United States and India. These all are the main capital for a nation in doing development and a potential capital for a nation to become a developed and dignified nation. The question that should be asked then is "why the Indonesian nation who has abundant natural potential, with the diversity of the community and the large population has not been able to be a dignified nation? " While some other countries such as Singapore, Switzerland and the other, have no natural resources, the population is not as diverse and the population is not as large as Indonesia, but it is capable of becoming a country with high prosperity? Is it able to be a dignified nation? The fact that the reversal of a nation does not depend on how much natural resources owned, or how much the population, but determined by the quality of humans. In this case is the mental of the society that is summed up in the values of the nation's character in the

form of: soul, determination, spirit and willingness to sacrifice and prayer.

Being a developed nation for Indonesia as well as realize the national goals and ideals as written in the Preamble of the 1945 Constitution of the Republic of Indonesia. Realizing national goals and ideals at the same time will be able to improve the dignity of the nation and state. Realizing national goals and ideals can only be done through development based on values: soul, determination, spirit, willingness to sacrifice and prayer. This means in carrying out the national development required humans who have the character: determination, spirit, willingness to sacrifice and prayer. These characters are already owned by this nation and has been shown when seize the independence from the colonialist. The values of these characters have even been alive, growing and developing in the hearts of Indonesian people since the past since the time of the kingdom of Sriwijaya and Mojopahit. The values of these characters then are used by this nation as a guide in the attitudes, thinking and acting. Including in seeing, understanding and resolving the problems of daily life in the life of society, nation and state. Although each region throughout the archipelago (Indonesia) have different customs and tradition, but essentially different costume and tradition are derived or developed from the same value that is the value that grows, develops and has become the property of the nation of Indonesia nationally. Therefore not wrong if the Empu Tantar through the Sutasoma book states in the same "Bhinneka Tunggal Ika Tan Hana Dharma Mangrua" meaning: that although the Indonesian nation has customs, different tradition and adherents to different religions but in essence they are one [1]. Tradition, customs and religious teachings that are believed by a diverse society are alive, growing and developing in society up to the time, known or referred to as "local wisdom".

In order to facilitate socialization, to instill and nurture to students in school, then values of character as intended by the Center of Research and Development Curriculum are reduced to the level of education to 18 (eighteen) character values: religious, honest, tolerance, discipline, hard work,

creative, independent, democratic, curiosity, spirit of nationality, love of the homeland, respect for achievement, friendly / communicative, peace loving, reading fond, caring environment, social care and responsibility. From these eighteen characters, they live, grow and develop in the daily life of the Indonesian people. These character values are instilled and passed on through various forms, among others: through folklore, singing, motto, proverb etc. In daily life in society, 18 (eighteen) character values are simplified, compacted and classified into 4 (four) character values: (1) honesty value, (2) intelligence value, (3) caring value, (4) the value of toughness [2]. These four values of character are the basis, guidance and standards for the community in thinking, behaving and acting and as a basis in seeing, understanding and resolving problems that exist in social life.

Having four character values of honesty value, intelligence value, caring value, and toughness value, it is indispensable by the Indonesian nation to be a developed and dignified nation. Goleman [3] in his book "Emotional Intelligence" said that the personality (mental attitude) of man dominates 80% of someone's life, compared with brain intelligence that only contributes 20%. It is also realized by the technocrats of the world that no matter how progress has been achieved, but can be a destroyer when the progress is not controlled and balanced with the character (mental attitude) in which contains the rules of ethics, morals and religious values.

Character development requires a mutual commitment of all nation components and requires a long and gradual process in the opinion of Talcott Parsons. And the most urgent is determining what kind of character to be formed and developed. The problem that then arises is when in the formation and development of character values contain new values not derived from local culture, often can cause animates as Emille Durkheim said. Furthermore it is said that in the process of value socialization often occurred the anomalism that new values have not been embedded and implemented by the community, but people no longer believe in the old values. The consequence that followed was the number of social problems, such as juvenile delinquency, corruption, and even the mentality of abort [4]. As the current nation of Indonesia. For that it takes thought matured and wise in choosing and determining the character education how appropriate and needed of the present generation then can accelerate the achievement of national goals and ideals. The development of character can become a social capital so that it can answer the challenges that exist now and in the future so that this nation can become a developed and dignified nation.

II. RESEARCH METHOD

This research was conducted with library research. Library research is relying on its almost completely from the library so that the research is more popularly known by the descriptive qualitative research library or bibliographic research and some are termed with the Research of non reactive, because he completely relies on data that is both theoretically and documentation that exists in the library.[5] The study of librarianship from the source is distinguished

into two parts namely: conceptual libraries and library research. Conceptual library research is including concepts or theories that exist on the books and articles written by experts in the delivery very determined by ideas or experiences of the experts. Library research instead include a research report has been published both on a scientific magazine or journal. Based on these two types of library research, the research was categorized as research libraries.

III. RESULT AND DISCUSSION

A. Educational Character Education

Character education is basically a process conducted in order to form a moral person and can live in freedom and responsibility both in relationships with other people and the environment. The environments referred here include local, national and international (global). Therefore character education always tries to lead to the formation of personal characters that are moral, intelligent and able to participate actively in community life. This is meant that the existing character education able to form individuals who know, will and be able to appreciate the values of local wisdom and at the same time can become citizens in the midst of global society with various values.

Character education is a means and a container for the formation of a smart and competitive personality. Because through character education want generated smart person that is a person who has the character: a) ability, that is something that is owned to be able to complete a task or job; b) belief, that is the mindset that enables someone to be success; c) behaviours, that is perception of himself and his environment positively, d) curiosity, the instinct to ask, investigate and self-motivation to always learn and always curious; e) habit, behaviours or mindset that lead to more development; f) skills, that is behaviours that lead people to be efficient and capable; and g) nationalism, that is the understanding and awareness of the nation as a whole (Gardner in Haris, 2010).

As Syamsu Kamaruddin mentioned in conclusion of his paper states that "Character education is important for the growth of a human individual as a whole and should be done early. But that does not mean if you do not accommodate basic education of character building, educational institutions also felt no need to conduct it. It is important for an educational institution to not only pay attention to the needs of the academic competence of students, but also the character development so that graduates become graduates who are prepared academically and good character. The desire to build the character of students have poured into the strategic planning and program design in a systematic and integrated. The results from this program do not directly alter the character of the students, but it is expected to give a positive impact in an atmosphere of learning. For the future, the design of character education should be done with high commitment and continuous improvement of business done".[6]

Najah A. R. Ghamraw agreed with Lickona which is describes that effective character education as a "rocket science", impacting school educational system at both the micro and macro levels. Based on the practices of effective schools, the Eleven Principles of Effective Character

Education form the cornerstone of Character.org's philosophy on how best to develop and implement high-quality character education programs. As broad principles that define excellence in character education, the eleven Principles serve as guideposts that schools and others responsible for youth character development can use to plan and evaluate their programs. The eleven principles include: 1) foundation of good character; 2) comprehensive character definitions; 3) character development approaches; 4) caring school community; 5) moral action opportunities; 6) meaningful academic curriculum; 7) students' self-motivation; 8) ethical learning community school staff; 9) shared leadership; 10) engaged families and communities; and 11) assessment based school culture.[7]

At the time of learning the character values as has mentioned above through the existing education at the same time the effort of intelligence has begun. The learning process of intelligence must be accompanied also by the formation of character means not only involves the cognitive aspect, but also involves all aspects / domains, such as: emotion, spiritual spirituality, creativity, social cohesion and motorist kinesthetic. In order for character education to work effectively, according to Thomas Lickona et al. [8] that character education should be extracted from the values of local character by providing opportunities for students to perform moral habituation with the support of all components of the nation, family, school and community.

B. Character Education That Builds Whole Person

Character education is a truly effort done by developing positive personality traits. As stated by Samani and Hariyanto [9] that character education is a value education, character education, moral education aimed to develop the ability of students to give good decisions, maintain good things, and realize the good things in everyday life with all the heart. So through character education want to be formed the whole personal that is: person who know, will and able to do something. Knowing what decision is good, to then be able to maintain his life attitude and able to implement all the goodness in life in society, nation and state by always based on religious teachings are believed.

Character education believes in the existence of absolute moral that to the next generation needs to be understood about the absolute morals so they understand exactly what is good and right. Character education has a higher meaning than moral education, because character education not only teach what is right and what is wrong, but more than that the character education instill the habituation about good things so that students become understand (cognitive aspect) about what is good and right, able to feel good value (affective aspect) and can do it (psychomotor aspect). Thus character education is closely related to the habit that is continuously conducted and practiced in daily life.

Character shows how a person should behave. Character is also closely related to "personality". Someone will be titled as people of character, if his/her behaviour is in accordance with moral rules. Example: Someone is considered good or noble character if he has a good moral such as behave honest, responsible, helpful, and others. And otherwise is considered bad character when not immoral

such as behave dishonest, cruel or greedy and others. Thus good character education must involve not only good knowledge aspects (moral knowing), but also feel well (moral feeling) and good behaviour (moral action).

According to Victor Battistich, "Character includes attitudes such as the desire to do one's best and being concerned about the welfare of others; intellectual capacities such as critical thinking and moral reasoning; behaviors such as being honest, standing up for moral principles in the face of injustice, and responsible; interpersonal and emotional skills that enable us to interact effectively with others in a variety of circumstances; and the commitment to contribute to one's community and society. Stated simply, character is the realization of one's positive development as a person-intellectually, socially, emotionally, and ethically. To be the best person that one can be is to be a person of good character. Strongly emphasize the social aspect of character is important. Having good character does not simply mean being competent as an individual. Good character also includes being committed to making positive contributions to one's community, and to promoting a democratic way of life based upon justice, equality, and respect for all people. Good character also does not mean always conforming to the status quo, but requires "breaking the rules" on occasion if demanded by conscience".[10]

C. Character Education Based on Local Wisdom

As a nation that occupies a vast territory with thousands of islands in it (\pm 17.508 islands) and has a very diverse society or a variety of ethnic, religions, customs and tradition, so the Indonesian nation is a plural nation. Each group and / or region has a value system that is held and developed either based on the teachings of religion adhered, or originated from custom or tradition that grows and develops in groups or regions respectively. These values become a guide in behaving and responding to problems that arise in daily life.

Along with the development of science, technology and art which has given birth to globalization causes the existing of character values, which have grown and developed in the community decades and even hundreds years affected and replaced by the values of new characters are brought by globalization. The swift currents of globalization resulted in the mindset, attitude patterns and patterns of human behaviour gradually changed. Changes that occur among others: 1) People tend to want a fast and flash process, and instants. This paradigm causes people to behave negatively. Then more and more corruption cannot be separated from this pattern. 2) People are becoming more materialistic, they are concerned with making money and what money can buy. In order to meet the material needs, someone then justify all way although violating and deviating from the values of religious teachings. 3) People tend to be selfish, it means always accentuated his emotion. Humans want to win alone, always put forward the fulfilment of personal interests.

Letting the influence of globalization that has a negative impact without taking any action is not a wise attitude as a civilized nation. And letting that happen will not only inhibit the ongoing development, but slowly but

surely can destroy the lives of the people, the nation and the state. Therefore, it is very important to have character education that can be used to filter and deny the entry of new character values that can disrupt the life of society, nation and state. The question is what kind of character education or character education what is meant? Can character education be adopted from developed countries in order to produce an advanced Indonesian nation?

Character development that performed is certainly not a value that comes from other countries or other nations. The character developed is a character whose values have been rooted, grown, and life everyday in society. Character values that have become the local cultural values that are hereditary values inherited by the ancestors of the Indonesian nation to the next generations is done through stories, proverbs, songs / songs, motto and others. These all then will be basis and guidance for the community to solve life problems. These values are better known as local genius.

Character building that based on new values can cause animates. As the opinion of Email Durkheim said that in the process of value socialization can occur anomitas that is a process of socialization of new values that will be instilled has not been adhered and implemented, but the old values have been released and is no longer believed. So that human beings no longer have the values that can be used as a grip of life. So such conditions lead to a lot of corruption, juvenile delinquency, drugs, drinking and others. This is confirmed by Koentjaraningrat [4] which said that new values are not rooted in the nation culture can result in people having a negative mental.

Trace the values that have grown and developed for generations in the community for centuries and eventually become attitudes, habits and culture in daily life which then have become a nation local wisdom. It is shown by the Indonesian nation at the time of expelling the colonialist. The struggle carried out when Indonesia got independence from the colonialist was a struggle based on values: soul, determination, spirit, and voluntary sacrifice. Even these all done without rewards, it is because of the struggle is also based on the teachings of religion, so the struggle is done sincerely and prayer that is surrendered to God Almighty. The struggle seems able to produce an extraordinary strength, a tremendous strength, incomparable to any other strength. That is why finally the Indonesian nation can seize the independence. Character as shown in the time of seize independence is needed by the Indonesian nation whenever it is especially when filling the independence.

The predecessors of this nation instilled and bequeathed the character values to the grandchildren and the next generation through various ways, such as songs, folklore, motto, proverbs and others. With the rapid development of science, technology and the arts including the development of the educational aspect, then the formation of nation character through character education must be based on local cultural values which are reflected in the various forms in each region. Therefore the formation of nation character that is done already known, not stranger even "maybe" has ever been done in daily life. This means the character

education conducted come from his own environment and develop wider (local, national, regional and international).

In the present perspective the character values by Research And Development Education Ministry Affairs [11] are described in 18 characters, namely: religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, nationalism, achievement, friendly / communicative, peace loving, reading, caring environment, social care and responsibility. From these 18 (eighteen) character values above can be compressed into the values contained in local wisdom existing in each region into 4 (four) character values that is: (1) Honesty values, in it contains value religious and honest; (2) Intelligence values, containing creative value, curiosity, appreciate achievement, communicative and happy to read; (3) Caring values, containing discipline, tolerance, social responsibility, responsibility, peace and democratic values; (4) Toughness values contains the value of hard work, independence, the spirit of nationalism and love of the country [2]. Socialization of existing character values is easier and faster with the revitalization of the values of characters that have grown, developed and has been bequeathed by the ancestors and founders of this country.

IV. CONCLUSION

Indonesia needs a national character to realize national goals and ideas. The formation of nation's character can be performed through various ways. One of the ways is through education both education at the level of schooling and higher education. Character development should be based on the values/characters that have been rooted, lived and developed in the community known as "local wisdom". If the character developed adopted from other nations then it can cause anomitas and even can give birth to citizens with negative moral. This can lead to the destruction of a nation and country, including Indonesia.

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