

Social Engineering of a Civic Virtue and Local Wisdom Values:

A Model to Character Education in Higher Education

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Abstract—The development of the nation's character is very important in Indonesian. The general objective of the research is to construct and develop a civic virtue and local wisdom-based character education program model in higher education. The research was conducted in three universities: UMM, UNS, and UPI. A Qualitative and quantitative research approach with development research design was employed. The techniques of data collection adopted were references, observations and questionnaires with Delphi technique. The data were analysable using the mix between descriptive qualitative research and library research, accompanied with heuristic, critical, interpretative. The result in the second year is in the form of a draft of the social engineering construction of a civic virtue and local wisdom values-based education model where it was variously applied in each high education, depending on the policy and nomenclature prevailed in each higher education. But, as synthesis and collaboration, the social engineering draft of the nation character education model is developed into an Input–Process–Output plot. Some models of character education developed in higher education in Indonesia are best practices of the character education resulting from the social engineering and the integrative synergy from all existing components and involve many parties in the implementation.

Keywords—character education; civic virtue; social engineering

I. INTRODUCTION

The education of the nation's character plays a very strategic role in the national development. Therefore, a grand design of character education as part of the efforts in building the nation's character is in a great need. The character education is regulated in the Act of the Republic of Indonesia No. 20 year of 2003 on the National Education System. In the article 3, it is stated that "The National Education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity, and is aimed at developing learners' potentials so that they become persons imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible." For a nation, character is virtue values clinging in each individual citizen and

then manifesting as the national collective personality and identity. Character functions as a mental and ethical power encouraging a nation to realize its national ideals and to display comparative, competitive, and dynamic superiorities among other nations. In the Grand Design of the Development of the Nation's Character Education in the Ministry of Education of the Republic of Indonesia, it is stated that there are 3 (three) aspects that build noble characters: (a) Religion, Pancasila (Five Basic Principle), 1945 Constitution and Act of National Education System, (b) Theories of Education, Psychology, and Socio-cultural Values, and (c) the best practices and the best real practices. In fact, the three aspects or poles of these noble characters are very bias in nature. The impact of the challenges in this global life is really felt for Indonesian people. It often happens that globalization also results in negative excesses namely weaker local culture wisdoms. The globalization marked by sophistication in the fields of communication technology, information and transportation brings nations to enter into a global network, one world with new world civilization. Political, economic, social, and cultural life may give either negative or positive impacts on the Indonesian people since due to such technology sophistication, all information coming various parts of this world may be directly accessed anywhere and anytime. If this condition is not anticipated by reinforcing culture and religion filters, globalization may be harmful for the existence of the values of the culture and nation, which belongs to the nation as very invaluable potentials for the development and advancement of the Indonesian people.

Indonesia people are a plural society in terms of either the culture, religion, or language with noble values as the local wisdom. Some traditional societies still exist at present. They have been maintaining their local wisdoms that are inseparable parts from their lives and that become the basis for solving problems appearing in the societies. The ethnicity values at the local level and cosmopolitan values at the global level which are not well managed may result in some disharmonies that may spoil the oneness and unity of the nation. Based on the descriptions above, there are two things to pay attention. First is the emergence of the phenomenon of the decline of noble character among the university students. Second is that there is no model of character education which is in line with the

religion and culture values that may build university students' character. Therefore, it is necessary to find out and to formulate character education which may be effectively implemented in higher education environment. Based on the idea above, this research tried to place the nature of education which is inseparable from the Indonesian society or the nation which is plural in nature. Each ethnic group in this diverse Indonesian nation has its own cultures, noble culture values, and its own local knowledge, and local wisdoms. As a result, it is necessary to think, formulate and find a civic virtue and local wisdom-based character education model for Indonesian people who are culturally plural. As an effort to realize the aim of the national education and to make the character education as a part of the efforts, the government together with the concerned parties in the society should make various breakthrough programs to continuously socialize character education so that strategic steps may be taken to implement the programs. Certainly, all universities should support these programs. From the observations of the development of character education in higher education, it can be stated that character education in some universities has not been running in a programmed and systematic way. Therefore, it has not given significant impacts on the people at the national level. Various experiences gained by various higher education institutions may be used as references for best practices that may be implemented in each higher education.

II. THEORETICAL

In the context of the study of the Social Engineering of the Character Education Model in Higher Education in Indonesia, since the last two years, the Stranas (National Strategic Researches) team and the researchers (2016 and 2017) have made some researches and studies, especially those dealing with: 1. INPUT covering 4 aspects, namely: (a) Philosophical Foundation, (b) Vision & Mission of Higher Education, (c) Contents/Values developed, (d) Branding of the Higher Education. 2. PROCES covering 4 aspects, namely: (1) Strategy of the Implementation, (2) Approach to the Implementation, (3) Models or forms of the implementation of the character education that have been made use of by Higher Education; (4) Programs/ activities done to implement the character education in Higher Education. 3. OUTPUT covering 4 aspects, namely: (1) Evaluation of the success of the Program, (2) Reward and Punishment, (3) Follow up Plan, and (4) Self-evaluation in each Higher Education. The results of the study would be written in detail in the book report of research results. The basic assumption of the studies and researches is that through character education, university students become young intellects of the national possessing superior personality as stated in the goal of national education. The implementation of character education in higher education should not only give cognitive knowledge but also affective, conative, and skill knowledge. What should be paid attention in the learning process of character education is that it should be applied in each course so that all teachers, lecturers, and staffs have a sense of caring for this nation. Therefore, it is proper for the Ministry of Education to launch the theme "Character Education" to build the civilization of this nation. Character education has become a great agendum for the civilization of this nation by involving all stakeholders in education to realize

it well and correctly in the field of education. Review of literature on the urgency of the Social Engineering Model for Reinforcing Character Education has been made. There are many ways to solve problems of moral decadence, character and national identity and problems caused by differences in goals among groups in the society through education. One of the ways that may be done is by social engineering. This social engineering will not be successful without being started from changes in the way of thinking. As a result, ideas or concepts on character education should become the framework of thinking for each person. This framework of thinking deals with ideas on character and its reinforcement or affirmation. It is through this character education that the framework will be realized in the forms of actions in the praxis of education. Character has an identical meaning of "morals," so that character is universal values of human behaviors covering human activities, either the relation between oneself to God (*habluminalloh*), to fellow human beings (*habluminnan*), or to the environment (*habluminalard*), realized in the minds, feelings and words and daily behaviors based on norms of religion, law, manners, culture and customs [1]. Moreover, it is explained that it is this concept that will bring the concept of character education into the world. Character education is explained as an education that teaches good habits so that the students understand, be able to feel and be willing to do it well. Therefore, character education at least covers three dimensions: individual, social and moral [1]. Social engineering at least should also be lead into the concept and dimension. Social engineering may simply be interpreted as an action to influence social attitudes and actions in a wide scale. The term "social engineering" was born in the Soviet Union in 1920s to overthrow the power of Tsar. The government of the Soviet Union used newspapers, books, films, architectural materials to change the order and structures of the people's ideology.

Moreover, Wulandari (2016) states that social engineering is a way to make planned social changes [1]. The concept of social engineering basically is in the form of a planned social change. A social engineering deals with efforts to realize certain vision, missions and aims. The process to a social change should start from ideas on the three things. The social engineering should be done as quickly as possible, since it deals with efforts to realize the vision, missions, and aims of the character affirmation of the Indonesian people based on *Pancasila* as the common platform, crystallized into the five main values: religious, nationalist, autonomous, self-help and integrity (*RENAMAGI*). Dealing with what basic values that should be developed to build one's character, many choices are available for the Indonesian government. It is through the Ministry of the National Education that the Indonesian government has launched the character education of the nation since 2010 with a starting point from four main pillars namely: sincerity (sincere), toughness (tough), concern (care), and intelligence (intelligent). The development from the four main pillars depends on each education institution. There are 18 (eighteen) values in character education coming from religions, Pancasila, cultures, and goals of national education, namely (1) religion, (2) sincerity, (3) tolerance, (4) discipline, (5) hard working, (6) creativity, (7) autonomy, (8) democracy, (9) curiosity, (10) spirit of nationalism, (11) loving the home land, (12) respecting achievements, (13) friendliness/

communication, (14) loving peace, (15) loving to read, (16) caring for the environment, (17) social care, and (18) responsibility. At the latest development, according to Tim PPK-PASKA (the Character Education Reinforcement (*CER*) (*Gerakan Penguatan Pendidikan Karakter*) PASKA team) - through the Secretary General of the Ministry of Education and Culture (2017), the Character Education Reinforcement (*CER*) movement is the continuation from the 2010 National Movement of Character Education and also an integral part of *Nawacita* (Nine Agenda Priorities) [2]. *Nawacita* contains 9 items, namely. Revolution of character of the nation and of mental changes in education intended to promote all stakeholders to make changes in paradigm, namely changes of ways of thinking and of acting in managing schools. Therefore, the *CER* movement places the character education in the deepest dimension in education to cultivate and civilize the actors in education. There are 5 (five) values of main characters interrelated to one another to form a network of values to be developed as the priority in the *CER* movement. The five main characters of the nation are as follows. The five main characters do not stand and develop by themselves, but are interacted with one another, which are developing dynamically and form personal wholeness.

On the basis of the descriptions above, it can be stated that manners and character values and also the main values to be developed in the character education of the nation, the substance and the essence are the same and related to one another. The *CER* movement may be implemented based on the structure of the existing curriculum and may be steadily possessed by the school, namely classroom-, school culture- and community-based character education [2]. There are I (nine) principles used in developing and implementing the Character Education Reinforcement Movement namely: a. universal moral values, b. holistic. C. integrated, d. participative, e. local wisdom, f. competence in the XXI century, g. just and inclusive. h. harmonious with students' development, and i. measurable. Moreover, according to Tim PPK-PASKA-Sekjen Kemendik bud, (2017:12-14), the *CER* movement is focused on the structure existing in the national education system, namely the structures of program, curriculum and of activities and various activities programs that may synergize the four dimensions of Ki Hadjar Dewantara's character processing (kinesthetic (*olah raga*), literacy (*olah pikir*), aesthetic (*olah raga*) and ethic and spiritual (*olah hati*)).

In this context, local wisdom is understood as the treasure of local culture possessed by citizens in each local area which is known, respected and found out through various formats (oral and written expressions and also actions/behaviors). Although the local wisdom is born, grown and changed in certain community, but in the implementation of the development policy, especially in the effort to maintain the peace and to develop the multicultural citizenship, it should be selected first before the local elements are used. Meanwhile, civic virtue is interpreted as a citizenship goodness originated and oriented from common virtue values (ethic/moral). In other words, civic virtue is also called "citizenship morals". Citizenship

morals may be categorized into 5 (six) parts: (1) personal, (2) familial, (3) social, (4) national, and (5) religious (Ilyas, 2015: 5). The reinforcement of citizenship morals through the wide dimension will give a great contribution to the betterment and development of the nation's character towards a new, idealized Indonesian society, especially to support the reinforcement of human development and the nation's competitiveness in the global era.

Then the results of this research and study are expected to produce findings on a draft of the social engineering of civic virtue and local wisdom-based character education model as an effort to reinforce the development of human beings and the nation's competitiveness in the higher education environment.

III. METHOD

Theoretically and methodologically, this present research employed a qualitative approach supported by a quantitative approach. The method employed is Research and Development (R & D) [3] and the data were analyzed using a mixing method, namely qualitative approach integrated with quantitative one.

Research and Development (R & D) method is a research process used to develop and validate educational products, and one of the products that would be developed is a learning program [3]. Research and development is a process or step to develop a new product, or to perfect the existing product to make the product able to be accounted for [4]. The steps in the research and social engineering construction of the civic virtue and local wisdom-based character education model in higher education would then be simplified in accordance with the practical condition and use in the field. It is in line with opinion raised by Sukmadinata (2005) stating that the ten research and development steps proposed by Borg & Gall (1988) may be modified into three stages covering: (1) preliminary study, (2) development, and (3) testing and reporting [3][4].

IV. RESULT AND DISCUSSION

Social Engineering of the Civic Virtue and Local Wisdom-based Character Education Model was made in 3 (three) stages: 1) developing the concept of the model, 2) developing the product of the model, and 3) trying-out of the model. The description of the chart for the three development stages is presented below:

A. Development of the Model Design

The development of the model design started from the development of the concept of the model, followed by the development of the product, and the try-out of the product (see Figure 4 and 5). The conceptual model is analytic in nature giving or explaining components of the product that would be developed and the interrelation among the components. A model is the visual or verbal representation from a process of learning design used to lead and complete the design in various backgrounds of training and education. Conceptual model shows the inter-relationship among one component and another, where in this case the concepts did not show a staged

order. One concept or component is not earlier than another. The order could start from anywhere. The conceptual model is constructivist in nature, meaning it is open, repetitive or recursive and flexible.

B. Design and Procedure in the Concept Development

At this stage, characteristics of the components at each stage in the development, analytic explanations of functions in each component at each stage of product development, and explanations of interrelation among components in the system are presented. In understanding the model design of the learning system, the design should be understood and grouped. The model design of the learning system may be classified into three groups” 1) classroom-oriented, 2) product-oriented, and 3) system-oriented [5]. The product-oriented learning system is based on the assumption that the engineering design of the civic virtue and local wisdom-based character education model for reinforcing human resources and the nation’s competitiveness is developed in a certain time period. This learning design model applied a very tight need analysis.

The users of the product of this character education model produced through the application of the learning system design in this model usually do not possess any direct contact to the program developers. The direct contact between the program users and developers merely happened during the evaluation process of the program prototype. Engineering of the civic virtue and local wisdom-based character education model for human resources and the nation’s competitiveness was based on four main assumptions, namely: 1) the product of the character education model in Higher Education is really needed; 2) the newest product of the character education model should be produced; 3) the product of the character education model needs a tryout and revision process; and 4) the product of the character education model may be used although under guidance from the facilitator.

The design of this development program has 6 (six) main components in line with a theory developed by Richey and Klein (2007). The six components are focused on elements which are different from the design and development efforts, namely (1) the students and how they learn, (2) the context in which they learn and their performance, (3) the nature of the learning contents and how they are ordered, (4) learning strategies and activities implemented, (5) media and system of presentation employed, and (6) the designers themselves and the process they follow. The development design covering the scope is presented in Figure 1 below.

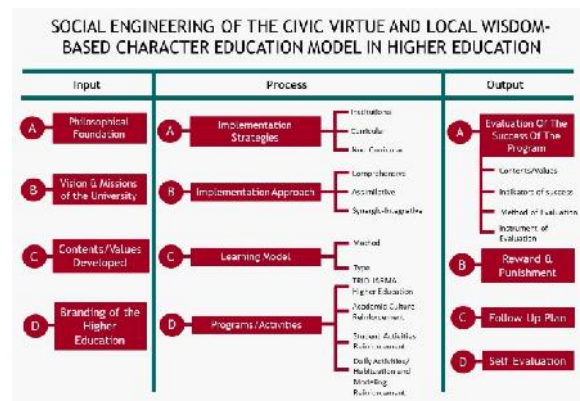


Fig. 1. Design of Development of the Engineering of the Civic Virtue- and Local Wisdom-based Character Education Model in Higher Education [6].

1) *Product Tryout*: Product tryout here is intended to result in a valid learning model. The tryout was made through 2 (two) ways, namely action research and quasi experiment. The action research is intended to know whether the procedures used in developing the character education had fulfilled or not, while the experiment made was quasi in nature intended to test the effectiveness and the usefulness of the model.

2) *Product and Publication of Civic Virtue and Local Wisdom-based Character Education Model Developed*: As a product from the results of the social engineering of the nation’s character education model, some characteristics of the model and its foundation of thought are presented in Figure 2 as follows.

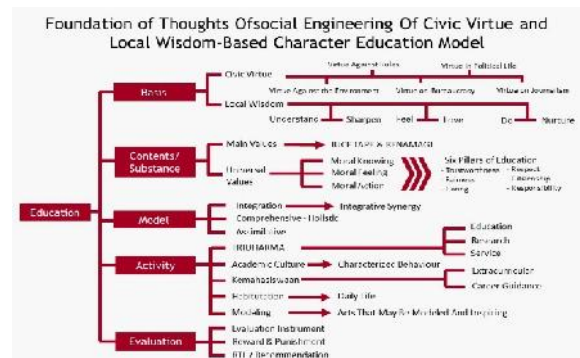


Fig. 2. Foundation of Thought of the Social Engineering of the Civic Virtue and Local Wisdom-based Character Education Model in Higher Education

The scope of the Social Engineering of the Civic Virtue and Local Wisdom-based Character Education Model in Higher Education include the dimensions of (1) Behavior, (2) Value, (3) Personality, (4) Emotion, (5) Reasoning, (6) Self-identity and (7) Basic Character, all of which are united in four dimensions, namely (1) kinesthetic (*olah raga*), (2) literacy (*olah pikir*), (3) aesthetic (*olah rasa*) and (4) ethic and spiritual (*olah hati*). See Figure3.

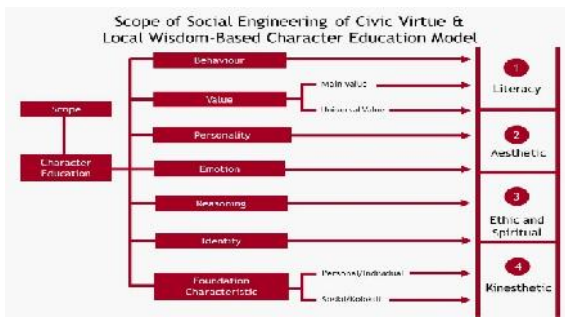


Fig. 3. Scope of the Social Engineering of the Civic Virtue and Local Wisdom-based Character Education Model in Higher Education [6].

If it is described comprehensively, the scope of the human character developed in the Social Engineering of the Civic Virtue and Local Wisdom-based Character Education Model as an effort to reinforce human resources and the nation's competitiveness is presented in Figure 4 [7].

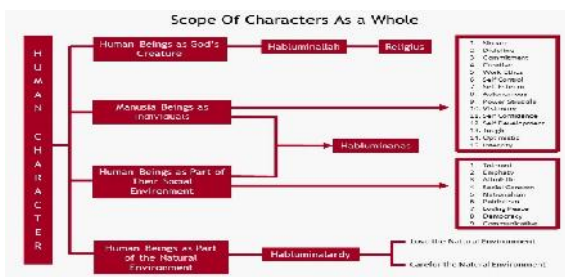


Fig. 4. Scope of a Complete Character Education

As a product of the social engineering of the Character Education Model for Indonesian Noble Character Netizen Project, the result of its development is realized in students' work in the form of group tasks in making a netizen project of which the development is based on the concept of the netizen project. This project may be seen and accessed directly by the students and all concerned parties, including parents and lecturers in the Internet through YouTube, and a Webb blog. PRONET KARAKTER LUHUR BANGSA INDONESIA) would be created. Moreover, in the future it will also developed

through social media such as among others WhatsApp (WA), Instagram, Telegram or Vlog (Video blog).

V. CONCLUSION

On the basis of the descriptions above, it can be concluded that the Engineering of the civic virtue- and local wisdom character education model in the Civic Education is conducted through a series of research and development so that it may produce a learning model different from the previous ones. It is because the preparation of the model has considered empirical and accountable data, therefore it may result in a better and more practical, more effective and efficient, more pleasing/interesting, more usable and more acceptable course. The research would be better if it is conducted by an institution with adequate authority and capability. *Asosiasi Pendidik Pancasila dan Kewarganegaraan (AP3KNI)* (Association of Pancasila and Civic Educators) for example may serve as one of the supporting and implementing partner institutions to implement the Civic Education course which is in line with the learning outcomes expected by the government and the society.

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