LOCAL WISDOM: PILLAR DEVELOPMENT OF MULTICULTURAL NATIONS AND NATIONAL EDUCATION VALUES

by Suwito Pramono

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Abstract

The aim of this study was to analyze the portrait of factual models of the development of national character values, developed a hypothetical model of national character development, tested the feasibility of the national character development model, and described the determinants of character development and multicultural education based on local wisdom. The research was conducted with a research & development approach. The research subjects were informants (students, teachers, principals), documents, and events. The data was collected through interviews, observation, documentation, intake of experts and practitioners, focus group discussions, and questionnaires. The data analysis, carried out interactively. The results of the study showed that the factual model of the development of national character values was done by integrating the characters in the subjects based on the learning implementation plan. Feasibility of the national character development model and multicultural education based on local wisdom, needs to be managed through the functions of planning, organizing, implementing, and supervising/controlling. The determinant of character development needed to be done by focusing on the content, direction, goals, functions, and principles of multicultural education, as well as on the functions and benefits of local wisdom through the input-process-output system approach strategy.

Keywords : local wisdom, multicultural education, national character, the pillar of development

INTRODUCTION

Nation and Character Building – Nation-building and Character Building is the slogan of the beginning decade of the Independence of the Republic of Indonesia. The *Pancasila* philosophy of the state and the foundation of the state is the basic reference. Thus, *Pancasila* is the basis for the development of an independent, united, sovereign, just and prosperous nation and state. (Kaelan,2010; Sugito, dkk. 2016; Rachman,et all, 2018). However, in the course of the next decade *Pancasila* as a national ideology and the reference to nation and character building experienced ups and downs in its implementation. *Pancasila* loses it's spirit, actually eroded by the flows of technology and information that is openly vulgar, unlimited and uncontrollable. That all must disturb the stability of the Republic of Indonesia (LPPKB. 2007; Rachman, 2015).

Recognized that this diversity is a capital of integration as well as a potential conflict. Regional cultural diversity can enrich cultural treasures and become a capital to build a multicultural Indonesia. (Tilaar, 2004: Gay, 2010). So, multicultural education is a necessity, with a starting point from the national culture that is *bhinneka tunggal ika* with the basis of *Pancasila*, with the general goal of realizing an egalitarian and prosperous Indonesian society.

This cultural diversity requires a power that unites the whole plurality of this country. The values of national character as a national personality function as a power

of unity. At present the growth of the nation's character has received less attention and its proper position since the issue of regionalism is increasingly lively. The issue developed into fanaticism. Fanaticism in the broadest sense is indeed needed. But what is wrong is a narrow fanaticism which assumes that only the group is the right one, the best and the other group must be opposed. The symptoms of narrow fanaticism (SARA) which cause many casualties are many occurring in the country (Mahfud, 2008; Sintanindya. 2011).

In the school area, schools in Indonesia have long lost their sense of identity, sense of belonging, sense of community and sense of cooperative. The school is just only a place for learning knowledge that tends to be transactional in nature, where teachers and principals only act as managers and providers of knowledge purchased by students as consumers. The loss of self-identity as a student who is studying and being together as a school citizen has had negative consequences such as uncaring attitude, lack of communication between teacher and student, resulting in the loss of mutual ownership of school existence and loss of solidarity and cooperation between school citizens. Instead, students form their own wild and destructive communication forum by forming gangs. (Tilaar, 2004; Hadisaputro, 2004).

In the world of education, the lecturer / teacher holds a very important role in participating in overcoming deviant behavior in students. Educational Institutions in this case Educational Personnel are deemed necessary to provide additional competence to sow the values of national character. In addition, it is also very important to prepare multicultural education professional teachers as an impact of increasing cultural and racial diversity (Gay, 2010; Kurniawan, 2019).

On the other hand, Indonesia is a pluralistic and multicultural country. Compound because Indonesia has a variety of ethnic groups, races, religions and groups. Multicultural because Indonesia has a diversity of cultures, languages, customs and ethnicities (Chandra, 2017; Mahfud, 2017; Astuti, 2019). In the area of education, multicultural education is very important to prepare teachers and administrators who will work in the world of education related to various diversity of students (Neville, 2006; Eldering, 1996; Sriyanto, 2018). The research "Development of National Character Values and Local Wisdom-Based Multicultural Education", is considered

necessary as a preventive and curative step to reduce racial problems and deviant behavior of the community, students in schools and colleges in particular (Rachman, et al, 2018).

RESEARCH METHOD

The research locations were located in the five districts of Semarang, Kudus, Batang, Purwokerto, and Temanggung. Sources of research data were (1) informants consisting of representations of students (109) people, primary and secondary education teachers (49 people), (2) events that occur at the location of the data source, and (3) documents available at the study site.

The research approach used was research and development (Gall, M.D; Gall, J.P & Borg, 2003; Sugiyono. 2009; Samsudi, 2009; Rachman, 2011). The research and development approach is a research approach to develop and test the feasibility of the model from the factual model found in the field into a hypothetical model based on theoretical studies, as well as supporting devices that accompany the model. The model in question is the development of national character values and multicultural education based on local wisdom.

Data collection techniques were done by interview, observation, documents, and questionnaires. The validity of the data was done by triangulation techniques, both sources and data retrieval tools to obtain data saturation levels. The collected data was analyzed interactively with steps to collect, reduce, present, conclude data, and descriptive statistics (Bungin, 2010; Sugiyono. 2009;Rachman. 2011).

RESULTS AND DISCUSSION

Factual Model of Character Building

In general, the portrait of the development of national character values and multicultural education is held by combining character values in all subjects taught by the teachers. The steps taken in developing character are the stages of planning, implementation, and evaluation. The planning phase that is compiled refers to the syllabus. Furthermore, based on the syllabus a Learning Implementation Plan is prepared.

At the stage of implementation of learning, learning activities were carried out with steps namely (1) introduction, namely the activity of apperception, delivery of subject descriptions, and giving motivation, (2) core activities, namely the teaching and learning process that refers to the Learning Implementation Plan that had been compiled, and (3) closing activities, namely activities ending the lesson with activities concluding lessons and conducting formative tests. When a competency was completed, a summative test then carried out.

Based on the results of the study, a factual portrait of the growth of character and multicultural education was by combining the characters in all subjects. The way to determine the character developed which was then integrated into the subjects was by paying attention to the indicators of each subject taught. The characters developed were then included in the syllabus.

The principles in designing an integrated learning process include: (1) the material substance that is mixed into an integrated learning design is lifted from the key concepts contained in the related subject matter, (2) the relationship between key concepts has the relevance of meaning and function , if mixed into one particular context (events, problems, themes) still have original meaning, besides that it still has meaning that develops in the context discussed. Therefore, integrated learning in character strengthening is needed (Fogarti,1991;Rachman 2002; Zuchdi, dkk. 2013; Solihatin, 2012; Abbas & Zainudin Bin Hasan, 2014). This is in accordance with the conclusions of the study by Alimi (2013) which states that integrating characters in Content and Language Integrated Learning (CLIL) can enrich the character education model.

At the planning stage, especially in determining the character to be developed, there are difficulties that are felt by the teachers. In addition, there is a desire in the teachers to grow a number of characters displayed in the syllabus. Then the result is a lack of reflection and lack of focus on the growth of these characters. This is a weakness in making syllabus by combining character in the learning process carried out by the teachers (Rachman, 2015).

Weakness was increasingly felt at the stage of implementation of learning. Character that was integrated, often not accommodated in the implementation of

learning. This was caused by lack of learning time. Lack of time was felt more when evaluating. Evaluation of the impact of learning in addition to the impact of the accompaniment of the characters developed.

The teachers are often focused on serving the subject matter as a reference for character integration. In fact, the teachers, in the implementation of learning are required to develop academic creativity, facilitate and motivate students to recognize, accept, absorb material, understand the relationship between concepts and knowledge, values and actions contained in core competencies. For teaching materials, teachers are required to always be diligent and creative in finding and collecting materials needed in learning. The instructional material in question should be obtained from the social environment, nature, events, local wisdom and contextual (Rachman, et all, 2018). Meanwhile, the implications for learning facilities and infrastructure are when teachers must be observant and precise in choosing media devices. Selection of the right media will add to the full understanding of the learner on learning competencies.

Based on a portrait of the problems encountered in growing the value of national character and multicultural education, there were strengths that need to be maintained and weaknesses that need to be corrected. Its strength was that there was continuity between the teaching material delivered and the character that was built. While the weakness was that the character to be built often gets less attention, because the instructor was only focused on the subject matter, not much linking and opening up to the environment, to the phenomena that exist and occur around the environment. That was why character building was currently lacking expected results.

Character education is a program that is packaged with the aim of providing knowledge to students in particular and society in general. The purpose is that they are becoming more aware and give more attention to the importance of a good life. The implementation of this program needs to be given through theoretical and practical activities with varied steps of orientation, training, feedback, and follow-up variatively (Utomo. T. dan Ruijter, 1990; Rasyid, 1995).

Growth Model of Character Values and Local Wisdom-Based Multicultural Education

The model of the growth of character values and multicultural education based on local wisdom is conducted referring to the stages of management functions such as those developed by Terry (2006); Handoko (1998); Sudjana (2004). First, the planning function. At the planning stage, the activities carried out are identifying multicultural education needs based on local wisdom, designing learning specifications, establishing achievement strategy planning, providing facilities and managers, designing teaching and learning strategies to achieve goals. Second, the organizing function. At this stage, the activities carried out are setting managers and manager specifications; assignment of duties, functions, and responsibilities of managers; manage teaching materials, places and schedules. Third, the implementation function. At the implementation stage, the activities carried out are applying character reinforcement learning in accordance with the strategies of teaching and learning activities that have been designed with regard to basic assumptions, content, direction, goals, functions, principles of multicultural education and functions, benefits, and local wisdom facilities.

Fourth, the function of supervision and control (evaluation). At this stage the activities carried out are supervision / control and evaluation of the fulfillment of graduation standards, organization of materials and classes, consistency of implementation with planning, process evaluation, evaluation of the impact of learning and the impact of accompaniment. At each stage an evaluation and feedback is done.

After finishing the fesibility test through focus group discussions with experts (community leaders, education management experts, media experts, planning experts) and practitioners (teachers and model users), the model offered was feasible to use as one of the models for developing values national character. In a chart, the management model for developing values of national character and wisdom based on multicultural education is offered as illustrated in Figure 1.

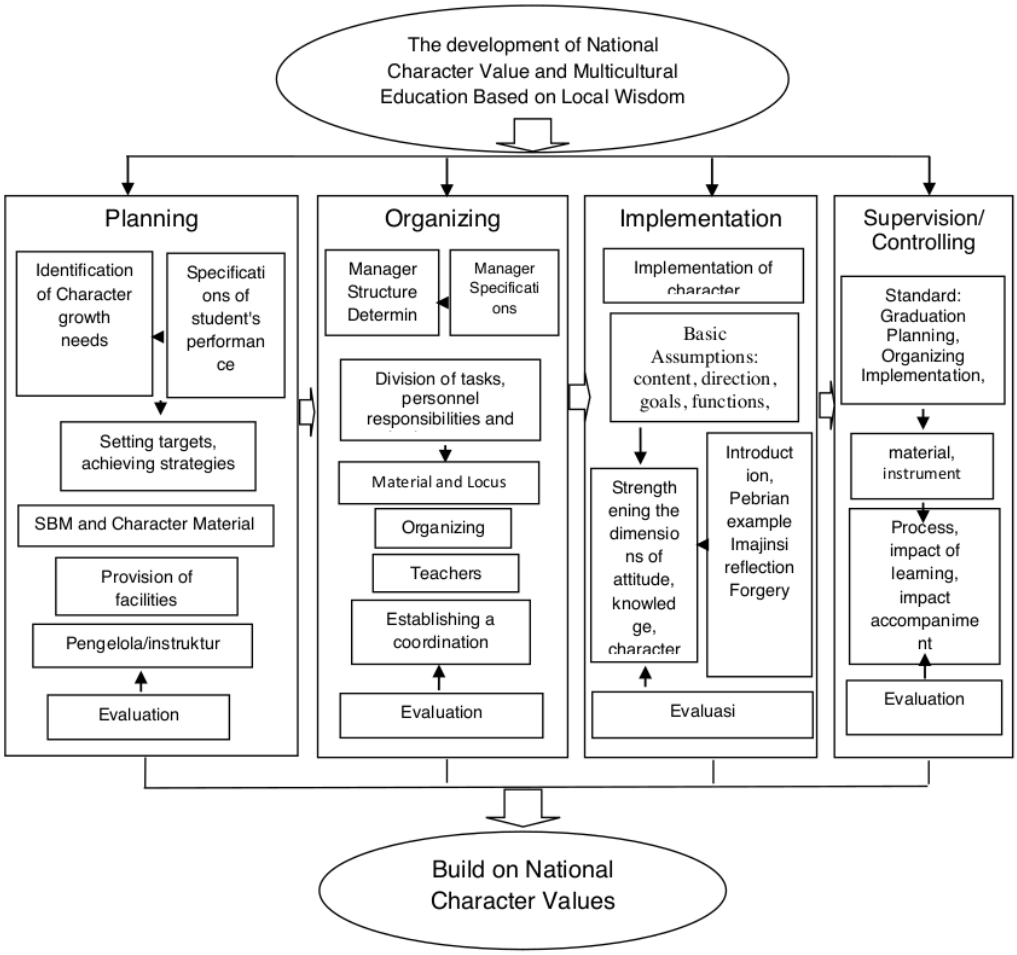

The development of National Character Value and Multicultural Education Based on Local Wisdom
Planning
Identification of Character growth needs
Specifications of student's performance
Setting targets, achieving strategies
SBM and Character Material
Provision of facilities
Pengelola/instruktur
Evaluation
Organizing
Manager Structure Determin
Manager Specifications
Division of tasks, personnel responsibilities and
Material and Locus
Organizing
Teachers
Establishing a coordination
Evaluation
Implementation
Implementation of character
Basic Assumptions: content, direction, goals, functions,
Strengthening the dimensions of attitude, knowledge, character
Introduction, Pebrian example Imajinsi reflection Forgery
Evaluasi
Supervision/ Controlling
Standard: Graduation Planning, Organizing Implementation,
material, instrument
Process, impact of learning, impact accompaniment
Evaluation
Build on National Character Values

Figure 1. The management Model of the Development of National Character Values and Multicultural Education Based on Local Wisdom

The device that complements the character development management model is a character development guidebook and character book in the picture. This is in accordance with what was stated by Lickona (1992), Megawangi (2004), namely the terms moral knowing, moral feeling, and moral action. This is consistent with the demands of the 2013 Curriculum (K13). K13 emphasizes that in a learning activity activities must take place that provide strengthened attitudes, knowledge, and skills in various combinations and emphases (Kemdikbud, 2013).

The dimension of strengthening character feeling is the stage intended for students to have emotional skills in the form of reflecting attitudes in interacting with the character to be built. (Sheldon, 2004; Hendri, 2013; Mustari, 2011). Fairytale-based character education will not be separated from the grand goal of character education design with distinctive packaging, which is to use speech traditions.

The dimension of strengthening character knowing is the stage intended for students to have intellectual skills related to the character being built. The study was done by taking into account the age, child development or education level. Based on variations in the way the study is done, students could understand the meaning of each character that was built.

The dimension of character action reinforcement was the stage intended for students to have thought behavior skills and productive actions related to the character being built. Strengthening character through action, as stated by Winton (2008) that action is a means of applying and automatizing skills and knowledge. Thus, reinforcement of character through important action characters was to be done during any learning process.

Based on variations in the way the study was done, students could understand and had the self-awareness regarding the character being built. At the end of each submission, an evaluation or observation was done in accordance with the domein that was built. The culmination of the ownership of the three domains, the students in their entirety built their character in accordance with the character built.

The Impact of Local Character Wisdom-Based Character Growth and Multicultural Education

Based on the model developed, the culmination of education is the growth of character values. This is in accordance with the statements and moral values of national and international leaders. The values are as collected by Rachman and Puji Lestari (2016), such as.

" ... *education is a growing effort to advance the characte, inner strength, character, mind (intellect, and the child's body* (Ki Hajar Dewantara); O*ne of seven fatal sins that is "education without character"(*Mahatma Gandhi); "*Intelligence plus character...that is the goal of true education*" (Martin Luther King); "*To educate a person in mind and not in morals is to educate a menace to society"*(Theodore Roosevelt); *When wealth is lost, nothing is lost. When health is lost, something is lost. When character is lost, everything is lost* (Franklin, W. "Billy" Graham Jr.*)*

Based on these statements, it indicates that the end of education is character. This is in accordance with Amri's statement (2010) which reveals that the purpose of education is not only human beings who are educated but human beings who are cultured (educated and Civized human being). Thus, the educational process could be formulated as a process of hominization and humanization that is rooted in moral and religious values, which takes place both in a personal, family, community and nation, present and future environment.

One of a very common system model was the "input-process-result" model, between input and results there was a process that had many components that work together to achieve the same goal.

After character growth learning was managed based on management functions, then character development learning and character-based multicultural education were developed based on the "input-process-outcome" model. This meant that character strengthening or development cannot be separated from the components of input, process, and output. Fulfillment of consistency between components and the adequacy of each component at the same time were determinants of the success of character development.

The raw input that is prepared is to generate motivation by moving students to create behavior, direct behavior, and persistence in the behavior of readiness to follow learning (Wlodkowski, 1985, Ames, 1984). In the learning process, motivation is reflected through perseverance that is not easily broken to achieve success. Motivation is also shown through the intensity of performance in carrying out tasks (Suciati dan Prasetya Irawan, 2005).

The way to motivate is done by four motivational conditions categories. The way to generate motivational conditions is to pay attention, deliver material that is relevant to needs, increase self-confidence, and instill satisfaction as a consequence of the work that has been done well. These four motivational conditions are called ARCS models - Attention, Relevance, Confidence, Satisfaction (Keller, 1983).

Therefore, in developing character, student motivation as raw input was a factor that had a lot of influence on the process and results of learning on local wisdom-based multicultural education. This is reinforced by the results of research conducted by educational figures such as Mc Clelland (1985); Bandura (1977); Bloom (1980); Weiner (1986); Siagian (2004). The success was also inseparable from the availability of instrumental inputs (curriculum, syllabus, educators) and environmental input support (school environment and community environment).

At the process component stage, character growth was done based on the aspects of multicultural education, namely the content, direction, purpose, function, and principles of multicultural education.

1) The contents of the learning process meet the components: learning to live in differences; build mutual aspects namely mutual trust, mutual, understanding, mutual respect; open in thinking; develop appreciation; strengthen interdependence; find solutions to conflicts; and non-violence reconciliation.
2) The direction of the learning process to foster Indonesian individuals who have their respective tribal cultures; maintain and develop it to build the Indonesian nation with Indonesian culture.
3) The purpose of the learning process for the development of ethnic and cultural literacy; personal development; clarification of values and attitudes; multicultural development competencies; learn how to interact; ability for basic skills; building

equality and educational excellence; strengthening personal social reform; have solid national / state insight; have a cross-cultural and cross-nation perspective on life; coexist peacefully.

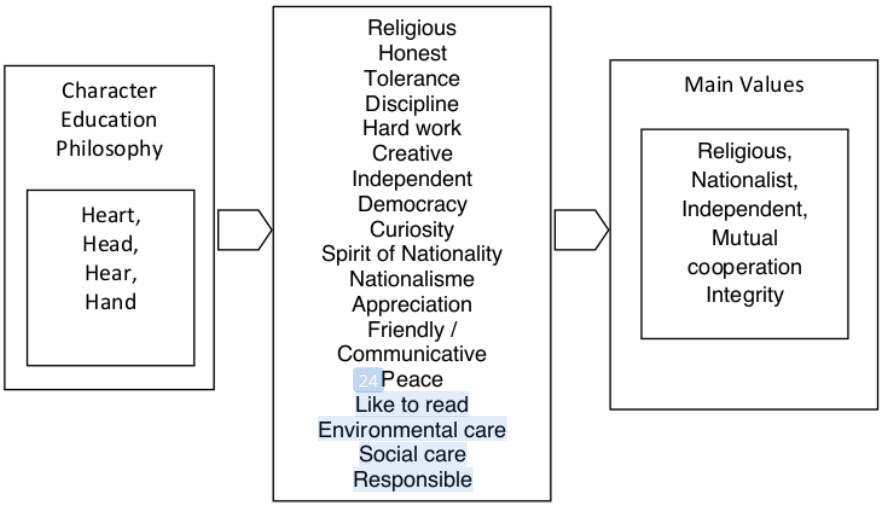
4) The function of the learning process develops a clear self concept; help understand the experience of ethnic groups and cultures in terms of history; help understand that conflict between ideal and reality does exist in every society; help develop decision making, social participation and citizenship skills; and introduce diversity in language use.
5) The principle of the learning process is carried out integratively with all school activities; establish cohesiveness from all components of the school; maintain consistency with the attitude of all school components.

Meanwhile, the process component in learning multicultural education based on local wisdom was based on the function, benefits, and availability of local wisdom facilities.

1) Function in the learning process as a marker of the identity of a community; adhesive elements across citizens, across religions and beliefs; local wisdom is not forced or top down; local wisdom that gives color to togetherness for a community; local wisdom that changes the mindset, and reciprocal relationships between individuals and groups; and the drivers of togetherness.
2) Benefits in the learning process foster a mindset "thinks globaly acts localy"; element to give birth to generations that are competent and dignified; elements that reflect cultural values; pointers participate in shaping the character of the nation; a tool that contributes to the creation of national identity; and elements that contribute to preserving national culture.
3) Facilitation in the learning process was done by the procurement of school culture studios as a means of realizing talent as well as entertainment for students, increasing the knowledge and love of young people in the local culture in their own area; efforts to preserve traditional games, which can bring many benefits that contain historical value, team cohesiveness, honesty, and process the brain in addition to functioning as entertainment, instilling the love of students in the local culture in the region, regional symbols or mascots; provide a form of inheritance of local wisdom; banners

of wisdom, advice on strategic places in the school environment; learning is carried out with many visits to historical sites that contain local wisdom; bring guest teachers or community leaders to pass on local wisdom.

Based on the input components that had been well conditioned, the components of the learning process were in accordance with the content, direction, goals, functions, principles of multicultural education, as well as functions, benefits, multicultural education facilities based on local wisdom, then the expected output component is achieved. The output in question is output that has national character values. The values of the national character are as stated in Figure 2.



Source: Ministry of National Education (2010a, 1010b); Ministry of Education and Culture (2017a)

Figure 2. Variety and Character Development

The learning process that was done in such a manner has succeeded and has a very high impact on the growth of the values of national character (Rachman, dkk., 2018). Such an impact is in accordance with Asriati's research(2012) which concluded that local wisdom is the main capital of the community in building itself without destroying the social order. Development of good attitude through habituation and modeling, not

only determined by the teacher, but also by the environment (school, community). The potential of students is supported by the pillars of parents, schools, and the environment. In this case, paternalistic culture can be used as a guideline, because parents and teachers are authoritative figures.

Musana's research, (2012) concluded that local wisdom contains potential values needed to realize education that is more meaningful and relevant to the socio-cultural situation. Revitalizing local wisdom through education requires teachers who have cultural competencies and this will only be possible if teacher education gives proportional attention to internalizing local wisdom.

Character growth, in the implementation of the number and types of characters to be taught differ from one region or school to another. Likewise, the election depended on the interests and atmosphere that occurs in the school or region. But nationally, character growth is developed from the main values which are emphasized according to the conditions of the nation and the state (Komalasari & Didin Sarifudin, 2017).

Associated with 2013 Curriculum (K13) Primary and Secondary Education, the competencies that must be mastered were the Core Competencies (KI 1-4), namely:

1) Respect and appreciate the teachings of the religion he adheres to
2) Demonstrating honest behavior, discipline, responsibility, caring (tolerance, mutual cooperation), courtesy, confidence, in interacting effectively with the social and natural environment within the range of relationships and whereabouts
3) Understanding knowledge (factual, conceptual, and procedural) based on the curiosity about science, technology, art, culture related to phenomena and events that appear to the eyes
4) Trying, processing, and presenting in concrete domains (using, parsing, stringing, modifying, and making) and abstract domains (writing, reading, counting, drawing, and making) in accordance with what was learned in school and other sources that were the same in point of view/theory.

The development and strengthening of these characters is cumulative from the dimensions of attitude, knowledge, and behavior. The cumulative value obtained illustrates the completeness of students from the totality of students' display. Based on

the results of the research and discussion, it has consequences for several things as follows. First, strengthening character based on local wisdom was an inseparable supplement to the overall character education process. In this educational process, learning was the core of the activity, and in this learning process the value was taught in the real context through introduction, habituation and exemplary, so that it is more meaningful for students. This is in line with the view of Hermann (1972).

Second, local wisdom as a character learning supplement was able to strengthen the character of students, because character values could be more meaningfully developed in total so that they can reflect the position of humans in life as God's creatures, individual beings, social beings, creatures that fill the universe, and citizen beings who are bound by their country. The implication reinforces the opinion of Megawangi (2004) which states that "character education is an active effort to form good habits (habit)", and Lickona (1992) asserts that character education is a deliberate effort that helps to understand, care for, and act on the basis of the core of ethical values in his life, which includes moral knowing, moral feeling and moral behavior. This is understandable considering that in *Padepokan Karakter* there is a learning device that can give freedom to students to create, imagine, and effect (Rachman, 2015)

Third, strengthening the character of learning in accordance with the demands of the 2013 Curriculum (K13) which was scientifically oriented and contextual teaching and learning, and developed the character of students through learning. So that it strongly supported the implementation of K13-based learning that should be applied in schools. Thus, teachers in the field gain insight into how the application of character learning is based on character so that it is more meaningful for teachers and students in the contemporary context.

Fourth, the local wisdom-based character learning model was a new program that integrates with the teacher's creation to incorporate character values based on the principles of exemplary, habituation, and introduction. This is consistent with the statement of Varshney & Neelim (2014) which states that the revitalization and strengthening of the education system is a powerful means for the uplifting of educational standards in the country. Diffusion of innovation models of strengthening local wisdom-based character in learning in schools will be easier to implement.

CONCLUSION

The factual model of character development management was done by integrating characters into subjects. Integration was carried out, both in the planning, implementation and evaluation steps. Evaluation was still limited to the impact of learning which does not develop the accompanying impact. Time management, attitude development, and moral skills were the weaknesses in the development of character insight. The feasibility of the recommended character development development model was managed through the functions of planning, organizing, implementing, and supervising/controlling character development and multicultural education based on local wisdom. Learning strategies were done through an input-process-output system approach by strengthening the attitudes, knowledge and behavior of related characters. Determinants of character development through the input-process-output system approach strategy, the learning process needed to be done by focusing on the content, direction, goals, functions, and principles of multicultural education, as well as on the functions and benefits of local wisdom.

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