



FACING THE CHALLENGE OF MODERNITY THROUGH CULTURE-BASED CHARACTER EDUCATION

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Abstrak

Tulisan ini bertujuan untuk mendeskripsikan pendidikan karakter berbasis budaya dalam menghadapi tantangan modernitas. Berbicara tentang pendidikan karakter sebetulnya bukanlah hal baru dalam sistem pendidikan di Indonesia, sejak lama pendidikan karakter ini telah menjadi bagian penting dalam misi kependidikan nasional walaupun dengan penekanan dan istilah yang berbeda. Saat ini, wacana urgensi pendidikan karakter kembali menguat dan menjadi bahan perhatian sebagai respons atas berbagai persoalan bangsa terutama masalah dekadensi moral seperti korupsi, kekerasan, perkelahian antar pelajar, bentrok antar etnis dan perilaku seks bebas yang cenderung meningkat.

Kata Kunci : Pendidikan Karakter; Budaya; Tantangan Modernitas

I. INTRODUCTION

Robertson (2014) *Globalization: Social Theory and Global Culture*, stated that the era of globalization will produce a global culture which is encompassing the world at the international level. With globalization, problems become very complex. Globalization is due to technological development, economic progress, and the sophistication of information facilities. These conditions have both positive and negative impacts on the Indonesian people. The culture of Western countries which tend to prioritize rationality, affect Eastern countries including Indonesia which still holds the customs and ancestral culture that upholds the values of tradition and spirituality.

The fact above is the biggest challenge for the world of education. The education process as an effort to inherit the noble values of a nation aims to produce a superior generation intellectually while maintaining the personality

and identity as a nation. Herein lies the essence of education which has two main missions, namely "transfer of values" and also "transfer of knowledge". Education is faced with a situation where the educational process as an effort to inherit local values, on the one hand, faces the swiftness of global values. According to Tilaar (1999), such conditions make education torn as an integrated part of the culture. Separation of education from culture can be seen from the following phenomena, namely: [1] culture has been limited to matters relating to art, traditional dance, archeology including ancient temples and buildings, traditional tombs and literature, [2] cultural values in education have been limited to mere intellectual values, [3] religious values are not matters of education but religious institutions".

This interrupts to pay attention to the importance of character building which is based on cultural values. Koentjaraningrat (1971)



gave a solution so that the separation of education from culture could be immediately resolved by reformulating seven universal elements of culture, including religious systems and religious ceremonies, social systems and organizations, systems of knowledge, languages, arts, livelihood systems and technological systems and equipment. Religious education is the most important element in education that directs youth towards multicultural life. The best education in shaping a humanist and pluralist youth is found in religious education because moral values can be obeyed by self-awareness and high appreciation without any element of coercion from outside, but it comes from religious beliefs. Therefore, these beliefs must be nurtured and instilled since teenagers, hence it becomes an inseparable part of the personality of teenagers to adulthood. In this context, religious education gets a burden and responsibility that is not light especially when it associated with efforts to foster youth (Winia, Harsananda, Maheswari, Juniarta, & Primayana, 2020).

Ki Hajar Dewantoro stated that "culture cannot be separated from education, even culture is the basis of education. This formula reaches far ahead because it is not only education based on intellectual aspects, but culture as a whole. Culture as the basis of education must be concerned with nationality. Thus the culture is real or lives in Indonesian society. Meanwhile, education has a direction to realize the needs of all aspects of life and to elevate human status and dignity (Tilaar, 1999).

Method

This study used causal intellectual analysis by using a rational approach based on the literature review. The developed analysis model followed a recommendation Ramdhani, Ramdhani, & Amin (2014). The analysis to examine each discussion was performed by reviewing the topic of discussion based on the definitions set

to be then discussed based on the environmental approach. In this context, the authors discussed the role of the environment by using an ecological approach as a science that studies the mutual relations between creatures in a growing and developing ecosystem. One of the core concepts in ecology is the ecosystem, which is an environmental system that is formed by reciprocity between living things and the environment.

II. RESULTS AND DISCUSSION

In culture-based character education, culture is inherited or learned to change it into something new, which is the core of the education process. Thus, the task of education as a cultural mission must be able to carry out the process; first, inheriting culture, second, helping individuals to choose social roles and performing those roles, third, integrating a variety of individual identities into a broader scope of culture, fourth, must be a source of social innovation. Awareness of religiousness values in the community shows that the Indonesian people are a religious nation. The religious values are as much as possible reflected in the attitudes and patterns of religious behavior in everyday life. In its function, religion provides guidance on our behavior and actions (Bhandesa, Maha Gandamayu, & Adi Satriani, 2019).

These stages reflect the functional relationship between education and culture which has two main things, namely: First, reflective, education is an illustration of ongoing culture. Second, progressive, education seeks to make renewal and innovation so that the culture can make progress. Both of these, in line with the tasks and functions of education in continuing or inheriting culture and changing and developing the culture to achieve progress in life. This is where the importance of character education, where the educational process is an effort to inherit the values that exist to each



individual as well as innovative and dynamic efforts in order to renew these values in a more advanced direction. The decline in the quality of education in Indonesia, which is less concerned with learners' affective education, has resulted in a decline in the morale of the younger generation, some actions that are not in accordance with values and norms have become commonplace, such as corruption, juvenile delinquency, cheating, absent during school hours for students and so on. Some parties indicated that the decline in morality that occurred in Indonesia was one of them due to the low quality of education which lacked attention to character education for their students (Setyaningsih, 2019). With the change, it seems that education in this country is not yet fully capable of giving birth to a generation of people who are not only intellectually intelligent but also emotionally, spiritually, and socially intelligent even those who change the curriculum often seem to be poorly prepared so that there is chaos or many weaknesses found in the field (Sutriyanti, Marsono, & Alit Supandi, 2019).

Therefore, character education is the ending goal of an educational process. Character is the result of conscience. Conscience is based on morals. Moral is rooted in the awareness of life that is centered on the mind. Moral provides guidance and consideration for responsibilities according to the values and norms. Thus, learning the character is inseparable from values, norms, and morals. When moral characters' material is integrated or inserted into other subjects, which the subject that closest to the nature, character, or mission of this subject, such as Religious Education, Pancasila Education, and Civics Education (PPKn). This change reflects the nation's view towards moral character education, and at the same time, it reflects the thought struggle that has taken place since Indonesia's independence to the present. It

also illustrates the change in the nation's concern for ethics-moral education represented by its curriculum structure (Adi Widnyana, Sindhu Putra, Adi Saskara, Budiadnyana, & Juliawan, 2020).

According to Lickona (1991), character education is an effort to form personality through education in concrete actions such as good behavior, honesty, responsibility, respect for the rights of others, hard work, and so on. In this case, Russell Williams illustrated the character as "muscle" where the muscles will become soft if they have never been trained and will be strong if used frequently. Character is likened to a bodybuilder who is constantly practicing to build muscle so that the practice becomes habituation (Megawangi, 2007). Character is a potential in humans, which will then be actual if continuously developed and trained through the education process. This is due to the many values that must be developed in character education, so that character education can be classified into three main components namely:

1. Religion consists of the following values:
(a). The solemn relationship with God; (b). Obedience to religion; (c). Good intentions and sincerity; (d). Good deed; (e). Retribution for good and bad deeds.
2. Independence consists of the following values: (a). Pride; (b). Discipline; (c). Work ethic; (d). Responsibility; (e). Courage and passion; (f). Openness; (g). Self-control.
3. Ethics consists of the following values: (a). Love and affection; (b). togetherness; (c). solidarity; (d). Mutual help; (e). Tolerance; (f). Respect; (g). Eligibility or compliance; (h). Shame; (i). Honesty; (j). Gratitude and apology (self-awareness) (Megawangi, 2007).

In addition to the above characters, Megawangi constructed approximately 9 noble characters that must be inherited which are then



referred to as the 9 pillars of character education, namely: a). Love of God and truth; b). Responsibility, discipline, and independence; c). Trustful; d). Respect and courtesy; e). Affection, caring, and cooperation; f) confident, creative, and never give up; g). Justice and leadership; h). Good and humble; i). Tolerance and love for peace (Elmubarak, 2008).

In teaching these values, Lickona explained three important components in building character education, namely moral knowing, moral feeling, and moral action. These three things can be used as an implementation reference in the process and stages of character education. In order to build good character in students, educational institutions or every school should implement a kind of school culture in order to familiarize the character to be formed. Applying culture or character habituation is rather difficult to do, because in addition to requiring examples from all parties both from parents, teachers and the community also needs to be monitored. With regard to the conditions and statements, they should involve the attention of various parties, especially educational institutions, namely schools. The school is a means of printing the nation's generation of good quality and character. Therefore planting character education in schools is very important to do (Setyaningsih, 2019).

Furthermore, the missions in character education are as follows, first cognitive, teaching to know, and in the following stages can cultivate the mind, so that the mind can function into intelligence. Second, affective, which deals with feelings, emotions, attitudes in the form of, sympathy, antipathy, love, hate, and so forth. Attitudes can be classified as emotional intelligence. Third, psychomotor, related to action, behavior, and so on.

If the three aspects are synchronized, it can be concluded that from having knowledge

about something, then having an attitude about it and then behaving according to what is known and what is being addressed. Character education covers all three aspects. One must know what is good and what is bad. Furthermore, someone has an attitude towards good and bad, where someone loves goodness and hates badness. At the next stage, a person acts and behaves according to goodness, so that morals and noble character will emerge.

Character education is a type of education that embodies students to have moral integrity and can be reflected in everyday life, both in interacting with God, with fellow humans, and with the environment. The purpose of character education as stated by Ki Hajar Dewantoro is "*ngerti-ngerasa-ngelakoni*" (realize, feel, and do). This shows that character education is a form of education and teaching that emphasizes the behavior and actions of students in appreciating and implementing character values into daily behavior.

If character education is the result of moral, then the moral education approach can be used for character education. To understand the character, it must be understood various things related to moral concepts. The experts explained various theories on moral education. According to Straughan, Hersh, Miller, & Fielding (1981), among various developing theories, there are six theories that are widely used; namely: rational development approach, consideration approach, value clarification approach, cognitive moral development approach, and social behavior approach. In contrast to this classification, Torre & Elias (1989) classified various theories that developed into three, namely: cognitive approach, affective approach, and behavioral approach. According to Murphy & Rest (1980), this classification is based on three elements of morality, which are usually the foundation of psychological studies, namely: behavior, cognition, and affection.



There are five approaches, namely: (1). Inculcation approach, (2) Cognitive moral development approach, (3) Value analysis approach, (4) Value clarification approach, and (5). action learning approach.

1. Inculcation approach

Inculcation approach emphasizes the inculcation of social values in students. According to Superka (1973), the purpose of value education according to this approach is: First, the acceptance of certain social values by students; Second, changes in student values that are not in accordance with the desired social values. According to this approach, the methods used in the learning process are exemplary, positive and negative reinforcement, simulations, role plays, etc..

2. Cognitive Moral Development Approach

This approach emphasizes cognitive aspects and their development. This approach encourages students to think actively about moral issues and in making moral decisions. According to this approach, moral development is seen as the development of the level of thinking in making moral judgments, from a lower level to a higher level (Torre & Elias, 1989).

The objectives to be achieved by this approach are two main things. First, to assist students in making more complex moral judgments based on higher values. Second, to encourage students to discuss reasons when choosing values and positions in a moral problem (Superka, 1973) (Banks, 1985). Value teaching is based on moral dilemmas through group discussions.

The cognitive development approach is easy to use in the educational process at school because this approach emphasizes the development aspects of thinking skills. Because this approach gives full attention to moral issues and problem-solving related to certain value conflicts in society, the use of this approach

becomes interesting. The use of this approach can liven up the classroom atmosphere. Kohlberg Theory is considered the most consistent with scientific theory because it is sensitive to distinguishing abilities in making moral judgments, supporting moral development, and surpassing other theories based on the results of empirical studies.

3. Value Analysis Approach

Value analysis approach emphasizes the development of the ability to think logically by analyzing problems related to social values. When compared with the cognitive development approach, the value analysis approach emphasizes the discussion of problems that contain social values, while the cognitive development approach emphasizes the individual moral dilemma (Superka, 1973).

4. Value Clarification Approach

The value clarification approach emphasizes efforts to assist students in assessing feelings and actions, to increase awareness about their own values. There are 3 value education objectives according to this approach. First, to help students realize and identify their own values and the values of others; Second, to help students to communicate openly and honestly with others about their own values; Third, to help students to use the ability to think rationally and emotional awareness, to understand their own feelings, values, and behavior (Superka, 1973).

5. Action learning approach

The action learning approach emphasizes efforts to provide opportunities for students to perform moral acts, both individually and collectively in a group. Superka (1973) concluded two main objectives of moral education based on this approach. First, to provide opportunities for students to do moral deeds, both individually and collectively, based on their own values; Second, to encourage students to see themselves as individual beings



and social beings in association with others, who do not have complete freedom, but as citizens who must take part in a democratic process. This approach uses value analysis and value clarification approaches. Other methods used are also certain projects in school or in the community and practice skills in organizing or dealing with others (Superka, 1973).

III. CONCLUSION

Based on the above explanation, it can be concluded as follows:

1. Education cannot be separated from culture. Education is a product of culture and a part of culture. Education seeks to pass down, continue, describe the style and flow of a culture that is developing.
2. Education seeks to transform cultural values in order to achieve progress both individually and in society. The position and function of education are as a center for cultural development, a center for studies, and a center for the development of the sciences to achieve the progress of human civilization.
3. The implementation of culture-based character education shows the importance of example. In addition, it also needs to be accompanied by efforts to create a conducive social environment for students, both in the family, at school, and in the community. Thus, the implementation of character education will be more memorable in order to shape the personality of students. The construction of character education needs to give a balanced emphasis on values and the teaching process. In addition, it is necessary to provide balanced sensitivity to the development of intellectual, emotional and spiritual aspects of students.

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