

Local wisdom: Pillar development of multicultural nations and national education values

Pramono Suwito Eko^{a*}, Universitas Negeri Semarang, C7 Sekaran Campus, Semarang City 50229, Indonesia,
<https://orcid.org/0000-0002-6486-5260>

Handoyo Eko^b, Universitas Negeri Semarang, C7 Sekaran Campus, Semarang City 50229, Indonesia,
<https://orcid.org/0000-0003-1953-8233>

Moh Aris Munandar^c, Universitas Negeri Semarang, C7 Sekaran Campus, Semarang City 50229, Indonesia,
<https://orcid.org/0000-0001-8720-1793>

Maman Rachman^d, Universitas Negeri Semarang, C7 Sekaran Campus, Semarang City 50229, Indonesia,
<https://orcid.org/0000-0001-5467-5837>

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Abstract

This study aimed to analyse the factual models of national character values, establish a hypothetical model, test the feasibility and describe the determinants of character development and multicultural education based on local wisdom. This research was conducted with a research and development approach. The subjects of this research consisted of students, principals and teachers, while additional information came from various documents and events. The data were collected in numerous ways, namely by observation, interview, documentation, focus group discussion and intake from practitioners and experts, as well as questionnaires. The data analysis was held interactively as the compiled data were assorted. The results of the study showed that the factual models of the national character values development was carried out by integrating the characters in the subjects based on the learning implementation plan, the implementation of which is reflected in the functions of planning, implementation and evaluation. The feasibility of the national character development model and multicultural education based on local wisdom needs to be handled in a neat manner by planning, organising, implementing and supervising them properly. The determinant of character development needs to be assessed 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.

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

* ADDRESS FOR CORRESPONDENCE: Pramono, Suwito Eko, Universitas Negeri Semarang, C7 Building Sekaran Gunungpati, Semarang cit, 50229, Indonesia
E-mail address: suwitoekop@mail.unnes.ac.id / Tel.: +62-85741741741

1. Introduction

Nation and Character Building was the slogan during the first decade of independence of the Republic of Indonesia. The Pancasila philosophy of the state and the foundation of the state is the basic reference. Thus, the *Pancasila* is the basis for the development of an independent, united, sovereign and prosperous nation and state (Kaelan, 2010; Rachman et al., 2018; Sugito, 2016). However, in recent decades, Pancasila, as the guide and national ideology for Indonesian people in building their nationalism and character, has experienced ups and downs in its implementation. The Pancasila has lost its spirit, and is actually eroded by the flows of unlimited, vulgar and demented technology and information development, which has disturbed the stability of the Republic of Indonesia (LPPKB, 2007; Rachman, 2015).

By recognising that this diversity is the 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 (Gay, 2010; Tilaar, 2004). So, multicultural education is a necessity, with a starting point from the national culture that is *Bhinneka Tunggal Ika* (Unity in Diversity) with the basis of the Pancasila, with the general goal of realising 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 embedded as a compulsory 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 has 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 and the best, and the other group must be opposed. The symptoms of narrow fanaticism (SARA), which cause many casualties, are nowadays becoming a trend in the country (Mahfud, 2008; Sintanindya, 2011).

In the school area, schools in Indonesia have long lost their sense of identity, belongingness, community and cooperation. A school is just a place for learning knowledge that tends to be transactional, 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 an uncaring attitude and lack of communication between teachers and students, resulting in the loss of mutual ownership of school existence and loss of solidarity and cooperation between them. Instead, students form their own wild and destructive communication forum by forming gangs (Hadisaputro, 2004; Tilaar, 2004).

In the world of education, lecturers/teachers play a very important role in participating to overcome deviant behaviours in students. Educational Institutions, in this case educational personnel, are considered essential as they must set additional competencies to implant 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, Astuti, Utomo & Trimasukmana, 2019).

On the other hand, Indonesia is a pluralistic and multicultural country. Indonesia is plural because it has a variety of ethnic groups, races, religions and groups, and it is multicultural as there is a diversity of cultures, languages, customs and ethnicities (Astuti, Kurniawan, Setyowati, Syifauddin & Machmud, 2019; Chandra, 2017; Mahfud, 2017). 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 the diversity of students (Eldering, 1996; Neville, 2006; Sriyanto, Kurniawan, Erni Suharni, Junior Trimasukmana, 2018). This research, titled '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 behaviour of the community, particularly students in schools and colleges (Rachman et al., 2018; Suharini, Aisyah, Kurniawan, 2020).

2. Research method

This research took place in five districts, namely Semarang, Kudus, Batang, Purwokerto and Temanggung. The sources of research data were (1) informants, comprising student representatives (109); primary and secondary education teachers (49); (2) events at the location of the data source and (3) available documents at the study site.

The research approach used was research and development (Gall, Gall & Borg, 2003; Rachman, 2011; Samsudi, 2009; Sugiyono, 2009). The research and development approach focused on evolving and testing the feasibility of certain models, from ones found in the field to 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 carried out by interviews, observations, documents and questionnaires. The triangulation technique was applied to obtain the validity of the data, both the sources and data retrieval tools to obtain data saturation levels. The collected data were analysed interactively with steps to collect, reduce, present and conclude data and describe statistics (Bungin, 2010; Rachman, 2011; Sugiyono, 2009).

3. Results and discussion

3.1. 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 (LIP) is prepared.

At the learning implementation stage, the activities were carried out with several steps, namely (1) introduction, which is the activity of apperception, delivery of subject descriptions and giving motivation; (2) core activities, which is the teaching and learning process, referring to the compiled LIP and (3) closing activities, namely activities ending the lesson and conducting formative tests. When a competency is completed, a summative test is then carried out.

The results of the research stated that a factual portrait of the growth of character and multicultural education was held by combining the characters in all subjects. The way to determine the must-be-developed-character depends on existing indicators, as a benchmark for integrating it in the learning process. The characters developed are then included in the syllabus.

The principles in designing an integrated learning process include the following: (1) the material substance that is mixed into an integrated learning design is lifted from the key concepts found 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 and themes) and still has the original meaning; besides that, it still has meaning that develops in the context discussed. Therefore, integrated learning in character strengthening is needed (Abbas & Hasan, 2014; Fogarti, 1991; Rachman, 2002; Solihatin, 2012; Zuchdi et al., 2013). This is in accordance with the conclusions of the study by Alimi (2013), which state that integrating characters in content and language integrated learning can enrich the character education model.

At the planning stage, particularly in deciding the character to be instilled, there are difficulties that are felt by the teachers. They also possess the urge to add some characteristics that are still relevant in the syllabus but they do not do that, as eventually there is a lack of focus and reflection on the growth of these characters. There is a weakness in making the syllabus by combining characters in the learning process carried out by teachers (Rachman, 2015).

The weakness begins to show up progressively when entering the learning implementation stage. The character that has been integrated is often not accommodated in the learning implementation. This is caused by the lack of learning time and it is felt more when evaluating. Evaluation of the impact of learning is needed in addition to the impact of the accompaniment of the characters developed.

The teachers mostly focus on serving the subject matter as a reference for character integration. In fact, in the learning implementation, teachers are required to build such a creative atmosphere in the academic environment, motivate students to learn properly and improve their passion or knowledge, organise the material to be adjusted between concepts and knowledge, as the competency in each learning process should be balanced. For teaching materials, teachers must ensure that they are able to provide the needed materials in certain exact ways. Diligence and creativity are the key factors. All materials in questions must come from any social situation, nature, events and local wisdom, and these elements should be contextual (Rachman et al., 2018). Meanwhile, the implications for learning facilities and infrastructure come 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 the portrait of the problems encountered in growing the value of national character and multicultural education, there are 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 and not linking and opening up to the environment or to the phenomena that exist and occur around the environment. This is why character building is currently lacking expected results.

The character education programme aims to provide knowledge to students in particular and society in general. The purpose is that they are becoming more aware and giving more attention to the importance of a good life. The implementation of this programme needs to be given through theoretical and practical activities with varied steps of orientation, training, feedback and follow-up (Rasyid, 1995; Utomo, 1990).

3.2. 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 designed referring to the stages of management functions, such as those developed by Terry (2006), Handoko (1998) and Sudjana (2004). First, let us discuss the planning function activities. 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 and designing clear and exact mapping or strategies to achieve any purpose through the teaching and learning process. Second, let us discuss the organising function activities. At this stage, the activities carried out are setting managers and manager specifications; assignment of duties, functions and responsibilities of managers; and managing teaching materials, places and schedules. Third, let us discuss the implementation function activities. At the implementation stage, the activities carried out are applying character reinforcement learning under the strategies of constructed teaching and learning activities. These are related to basic assumptions, content, direction, goals, functions, principles of multicultural education and functions, benefits and local wisdom facilities. Fourth, let us discuss the function of supervision and control (evaluation). At this stage, the activities carried out are supervision/control and evaluation of the fulfilment of graduation standards, organisation 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, evaluation and feedback are conducted.

After finishing the feasibility test through focus group discussion with experts (community leaders, education management experts, media experts and planning experts) and practitioners (teachers and model users), the model offered was feasible to use as one of the models for developing

values of the national character. The management model for developing values of national character and wisdom based on multicultural education is shown in Figure 1.

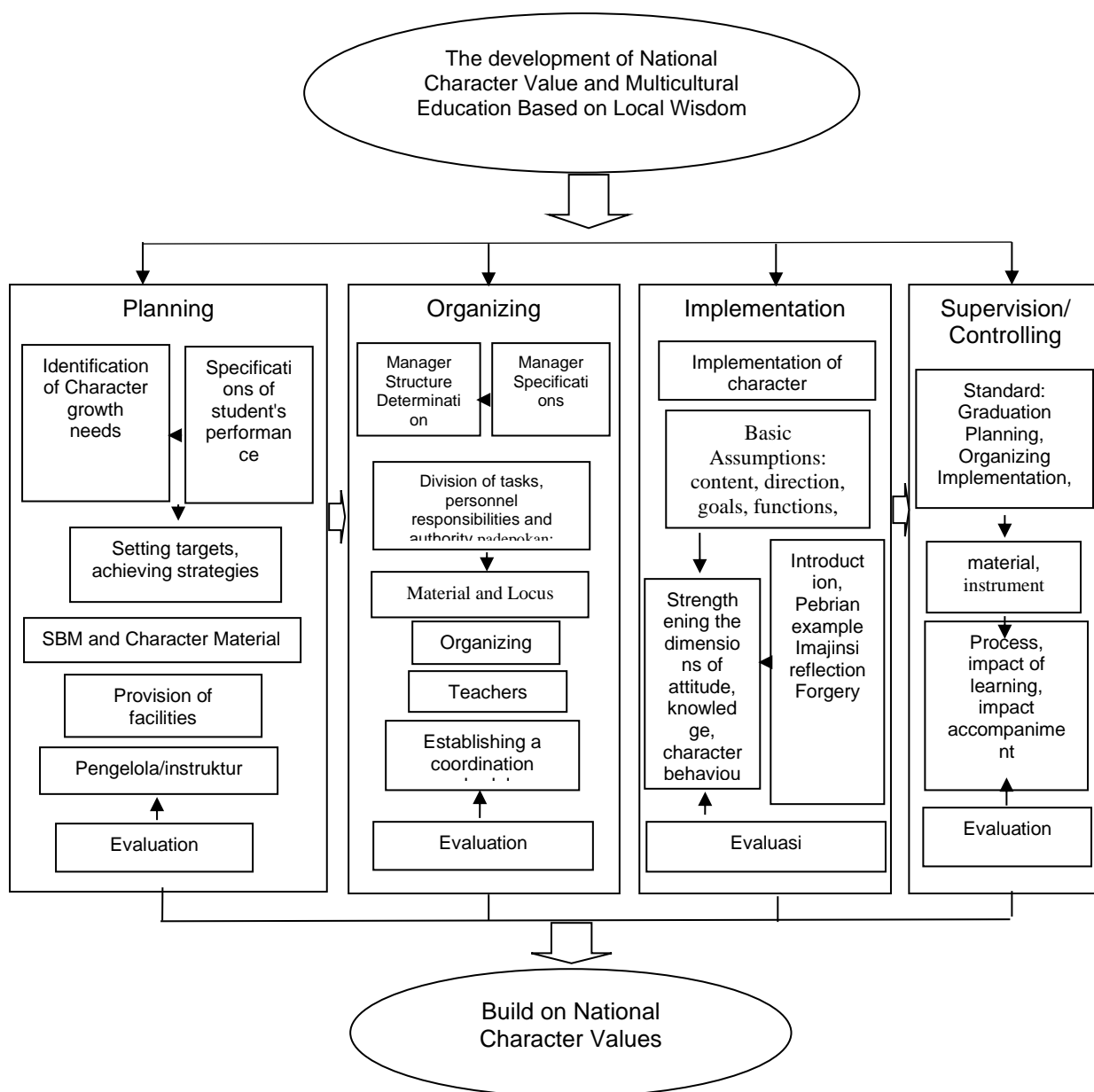


Figure 1. The management model of the development of national character values and multicultural education based on local wisdom

The character development guidebook and character book, as shown in Figure 1, are notable devices that complement the character development management model. This is in accordance with what was stated by Lickona (1992) and Megawangi (2004), namely the terms of a situation in which students possess moral knowing as the very basic level, moral feeling as the next phase of understanding more about it and eventually moral action as the final phase where they apply what they know and feel.

This process is relevant to the provisions of the 2013 Curriculum (K-13), which emphasises that any learning implementation activity that takes place must provide various strengthened elements, such as knowledge, skills and definitely attitudes as the centre of education, bound in multiforms, a combination or methods (Kemdikbud, 2013).

In the dimension of moral feeling, namely the stage to empower feeling as an important part for students, the right learning model is one that can make them accustomed to managing emotions and maintaining self-stability, so that their attitude will also be good, especially with regard to communication with other people (Hendri, 2013; Mustari, 2011; Sheldon, 2004). Fairy-tale-based character education will always stick together with the grand goals or purposes of character education design with different packaging, which is to use speech traditions.

Another dimension, namely moral knowing as a character to be instilled, is created with the purpose for students to have intellectual skills related to the character. This research was carried out carefully by taking into account the age, child growth or development and education level. Based on the various ways in which this study was carried out, students are able to maintain an understanding of any meaning taken from each character that was built.

The dimension of moral action is the most complete dimension of the two stages that have been previously explored, in which this dimension focuses on how the students' knowledge, feelings and skills are applied in a real form, namely in the form of action, as stated by Winton (2008). As the final form and the manifestation of the whole, this dimension must be empowered truly strongly. Thus, reinforcement of character through important action characters should be done during any learning process.

Based on various ways in which this study was carried out, students are expected to possess a quality understanding and awareness as what has been established in the form of character. At the end of each submission, an evaluation or observation was conducted in accordance with the domain that was built. In the culmination of the ownership of the three domains, the students in their entirety built their character in accordance with the character built.

3.3. The impact of local 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 those collected by Rachman and Puji Lestari (2016).

There are many social and educational figures in Indonesia and the world, such as KH. Dewantara, Mahatma Gandhi and Theodore Roosevelt, who argued that the main soul of education is character; without this element, the dignity of education will fade because it does not stand on a noble value. Education is not only about science, statistical numbers and theories, but it is also about placing humans in the best qualities. Amri's (2010) study revealed that the purpose of education is to not only create human beings who are educated but human beings who are also cultured (educated and civilised human beings). Thus, the educational process can be formulated as a process of hominisation and humanisation that is rooted in moral and religious values, which takes place in a personal, family, community and national environment at present and in the future environment.

One of the very common system models is the 'input–process–result' model. Between input and results, there is a process that has many components working together to achieve the same goal.

After character growth learning is managed based on management functions, then character development learning and character-based multicultural education are developed based on the 'input–process–outcome' model. This means 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 are the determinants of the success of character development.

The raw input is prepared to generate motivation by motivating students to create a behaviour, direct behaviour, and persistence in the behaviour of readiness to follow learning (Ames & Ames, 1984; Wlodkowski, 1985). 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 & Irawan, 2005).

The methods to motivate are categorised into four motivational conditions. The ways to generate motivational conditions are to pay attention, deliver material that is relevant to needs, increase self-confidence and instil satisfaction as a consequence of the work that has been carried out well. These four motivational conditions are called the ARCS model: attention, relevance, confidence and satisfaction (Keller, 1983).

Therefore, in developing the character, student motivation as raw input is a factor that has 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 stalwarts such as McClelland (1985), Bandura (1977), Bloom (1980), Weiner (1986) and Siagian (2004). The success is also inseparable from the availability of instrumental inputs (curriculum, syllabus and educators) and environmental input support (school environment and community environment).

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

- 1) The contents of the learning process meet the components: learning to live with differences; build mutual aspects, namely mutual trust, understanding and respect; open in thinking; develop appreciation; strengthen interdependence; find solutions to conflicts; and non-violence reconciliation.
- 2) The direction of the learning process is to foster Indonesian individuals who have their respective tribal cultures; maintain and develop it; and to build an Indonesian nation with its own culture.
- 3) The purpose of the learning process is to develop ethnic and cultural literacy; personal development; clarification of values and attitudes; multicultural development competencies; learn how to interact; the 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; and coexist peacefully.
- 4) Another function of the learning process is to establish and maintain a clear concept a one's self; assist in understanding the atmosphere and knowledge regarding the history of a diverse community; help to analyse the concept of ideal and real things in society; keep up the development of a supportive environment in which people can participate and improve their skills; and let people know the diversity in daily language.
- 5) The principle of the learning process is carried out integratively with all school activities; establishes cohesiveness for all components of the school; and maintains consistency with the attitude of all school components.

Meanwhile, the process component in learning multicultural education based on local wisdom is 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 and as adhesive elements across citizens, across religions and beliefs; local wisdom is not forced or top-down; local wisdom gives colour to togetherness for a community; local wisdom changes the mindset and reciprocal relationships between individuals and groups; and is a driver of togetherness.
- 2) Benefits in the learning process foster a mindset – 'think globally act locally'; elements that give birth to generations that are competent and dignified; elements that reflect cultural values; pointers that

effectively play a part in the forming of a nation character; 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 carried out by the procurement of school culture studios as a means of realising talent, as well as entertainment for students; escalates the knowledge and sense of love as well as belongingness of young people in the local culture in their own area; efforts to preserve traditional games, which can bring many benefits and which contain a 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; provides a form of inheritance of local wisdom; banners of wisdom and advice on strategic places in the school environment; learning is carried out with many visits to historical sites that contain local wisdom; brings guest teachers or community leaders to pass on local wisdom.

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

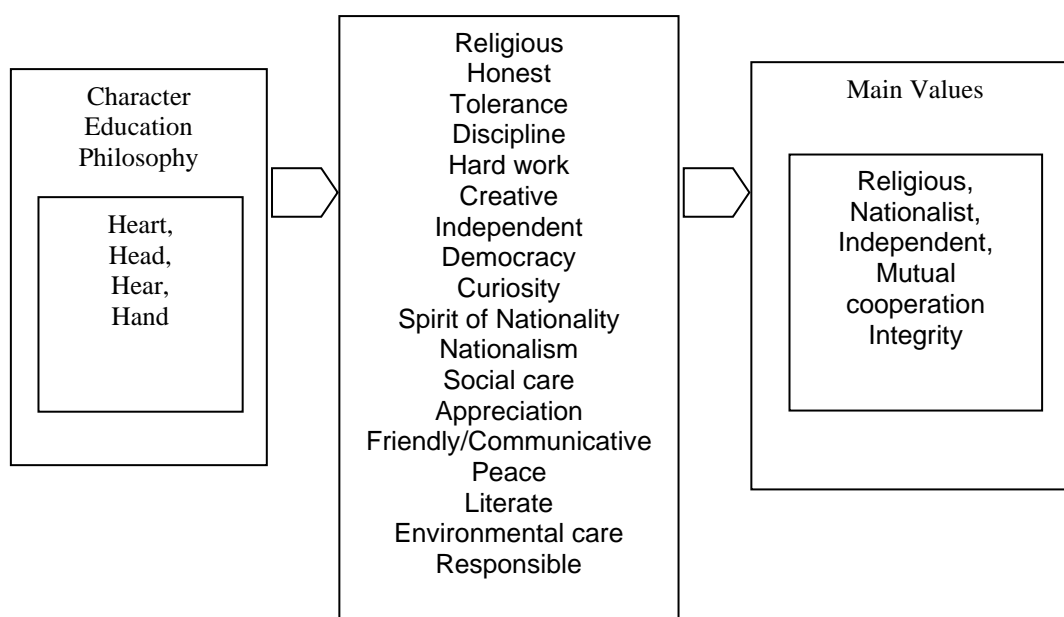


Figure 2. Variety and character development. Source: Kemeterian Pendidikan Nasional (2010a, 2010b); Kementerian Pendidikan dan Kebudayaan (2017)

The learning process that is carried out in such a manner has succeeded and has a very high impact on the growth of the values of national character (Rachman et al., 2018). Such an impact is in accordance with Asriati's (2012) research, which concluded that local wisdom is the main capital of the community in building itself without destroying the social order. The development of a good attitude through habituation and modelling is not only determined by the teacher, but also by the environment (school or 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 the authoritative figures.

In his research, Musanna (2012) concluded that in realising stronger, deeper and meaningful learning that has relevant values to face sociocultural conditions these days, local wisdom can actually be the key. Revitalising and introducing local wisdom in the right ways will have a positive impact. This process requires teachers who are professional, competent, active and responsible with various materials according to the portion to apply local wisdom.

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

In association with the 2013 Curriculum (K-13) Primary and Secondary Education, the competencies that must be mastered are the core competencies (KI 1–4), which are as follows:

- 1) Respect and appreciate fully any teaching which one complies with or believes in;
- 2) Demonstrate a noble behaviour, such as being honest, caring, responsible, disciplined, confident, tolerant and cooperative, which in turn have a positive effect on social life;
- 3) Understand various kinds of useful knowledge with high curiosity, whether in terms of culture, technology, art, science and social issues, which can be used to respond to various contextual issues or phenomena in appropriate ways;
- 4) Try to process and reinstate various things that have been studied in abstract and concrete domains with clear and accountable views and theories.

The development of these characters is an accumulation of the dimensions of attitude, knowledge and behaviour, as it depicts the cumulative value obtained by the completeness of students from the totality displayed. Based on what has been discussed in this study, there are consequences, which are as follows:

First, a strengthening character based on local wisdom was an inseparable supplement to the overall character education process. Here, learning becomes the main core of any activity, as there are values given to students to understand contextual situations through the introduction, habituation and exemplary principles, 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, whether as individual or social beings, as well as creatures living with others in the universe, bound in a country with certain provisions. This argument supports previous ones studies stated by Megawangi (2004), where character education is an effort of good habit formation, and by Lickona (1992), where character education comes from the deliberation of understanding, caring and action as the basic values in humans' life, as there are moral knowing, feeling and behaviour. 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 satisfies the needs of the 2013 Curriculum (K-13), which is scientifically oriented with contextual teaching and learning, and develops the character of students through learning. So that it strongly supports the implementation of K-13-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 the character so that it is more meaningful for teachers and students in the contemporary context.

Fourth, the local wisdom-based character learning model is a new programme 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 and Neelim (2014),

which states that the revitalisation 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.

4. Conclusion

The factual model of character development management is carried out by integrating characters into subjects and is carried out whether in the steps of planning, implementation and evaluation. Evaluation is still limited to the impact of learning which does not develop the accompanying impact. Time management, attitude development and moral skills are the weaknesses in the development of the character's insight. The feasibility of the recommended character development model was managed through the functions of planning, organising, implementing and supervising/controlling character development and multicultural education based on local wisdom. Learning strategies were assessed through an input-process-output system approach by strengthening the attitudes, knowledge and behaviour of related characters. Determinants of character development through the input-process-output system approach strategy, the learning process needs to be carried out by focusing on the content, direction, goals, functions and principles of multicultural education, as well as on the functions and benefits of local wisdom. The limitation of this research is how to implement the model on a large scale; therefore, further research is recommended to implement it on a large scale.

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