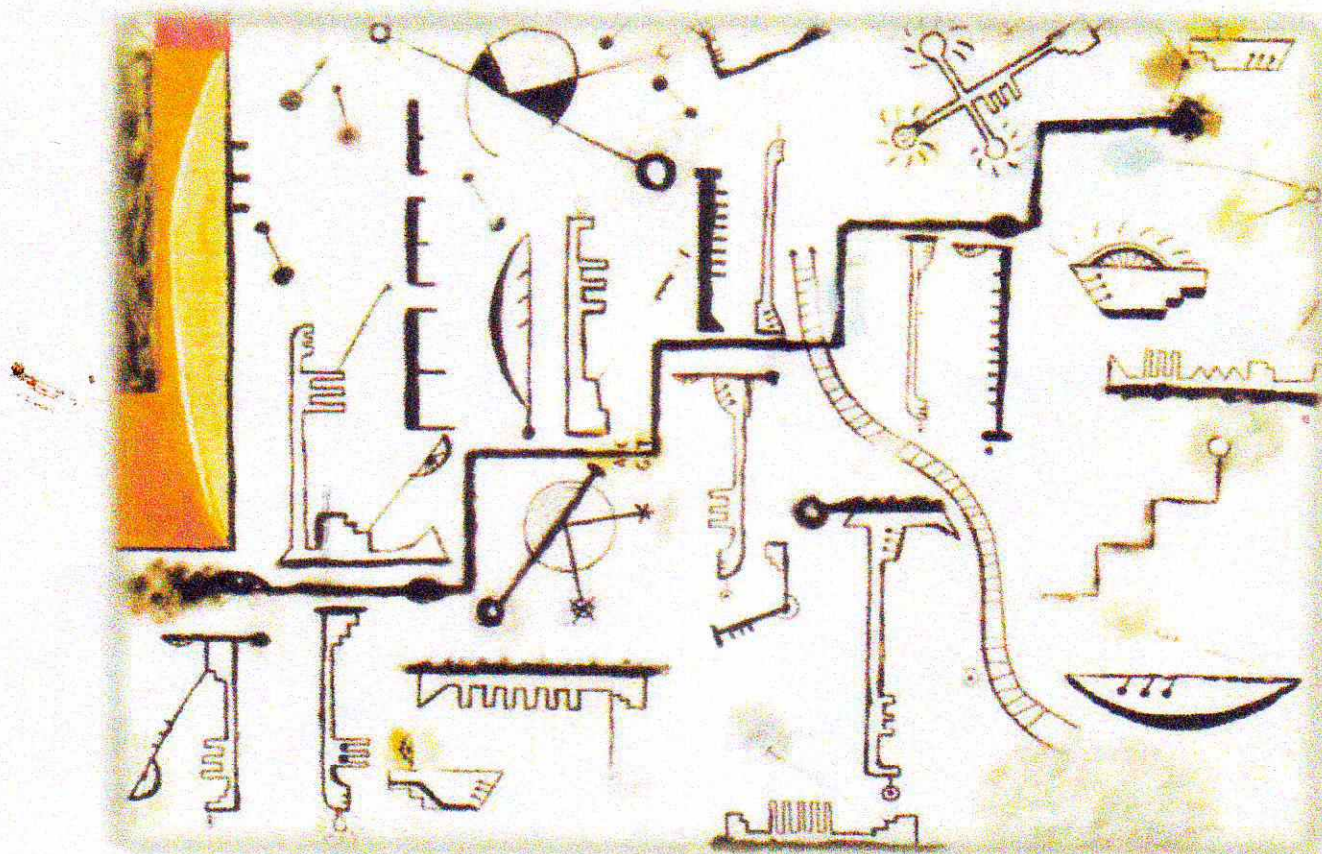


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Dunaújváros, 12.11.2015

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EDUCATION IN CIVILIZATION AND CULTURE DEVELOPMENT

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The main problem in this study involve (1) what are the education characteristics served as the privilege pillars of Yogyakarta, (2) what are the life social phenomenons inconsistent with the personality, civilization, dan culture of Indonesian people, and (3) how to redesign the national education concept to develop civilization and culture. It is concluded that (1) the education served as the privilege pillars of Yogyakarta refers to the educational concept implemented in *Kraton* and *Paku Alaman, Muhamadiyah, Tamansiswa, Pesantren* setting, and western model-based schooling; (2) various social phenomenons inconsistent with the personality, civilization, and culture involve attitudes and behaviour of being ready to be winner but not to be the losing oarty, lower road traffic-awareness, coercion-based democratization, widespread violences, and flourishing corruption; (3) the redesign of national education concept should be conducted through (a) education and learning processes at all types and levels based on civilization and culture, (b) education and learning that should be able to be implemented in family, school, and community settings, (c) the paradigm of school learning that should be focused on learners, and emphasizing cognitive, affective, psychomotor aspects, (d) the redesign of discriminative education concept, (e) the curriculum at all levels that should require the *Panca Sila* (Five Principles) Education as the compulsory subject, to make it consistent with the civilization and culture of Indonesian people.

Keywords: education, development, civilization, and culture

EDUCATION IN CIVILIZATION AND CULTURE DEVELOPMENT

Introduction

Several values set as distinct characteristics of Indonesian people since older time are always and consistently hold and used as the foundation to speak, treat, and behave by community members in their daily life. Among the values that the Indonesian people have cultivated, developed and maintain its sustainability are those of religiosity, *tenggang rasa* (tolerant), *tepo seliro* (considering others' feeling), *tolong menolong* (mutually help), *gotong royong* (cooperatively work together), honesty, never give up attitude, *berjuang tanpa pamrih* (selfless struggle), unity and integrity, nationalism and patriotism, etc.

Under the colonialism, the natural values were torn, and even, degraded, because slow but sure, such values were deliberately destroyed by the colonialists. They intentionally kept this nation away from the mental bond to become its self-identity through the efforts of provoking and strategy of dividing and ruling community groups, and breaking the unity and integrity. Moreover, the colonialists long made the people under pressure; hence, the basic values and identities of the nation has degraded and faded. Historically, it can be said that the struggle of this nation to oppose and expel the colonialists, was in similar age with the colonialism itself. It has been realized that the colonialism in this country is considered as an action with the self-esteem, dignity, and the nature of human being. Based on his nature, man has right to coexist, mutually respect, love each other, mutually work based on family-spirit and *kegotong royongan* (cooperatively working together).

However, we should thank God since the Indonesian independence fighters in the past believed that the religious values of this nation taught that all the people in this planet were God's creatures; hence, they own equal rights and

obligations, equal status and level. Therefore, colonialism, perpetrated on other nations by certain nations could not be rightly considered; and fighting struggles to oppose and expel the colonialists had been found in many places, even the result had not been still appeared. Day by day, the struggle of the nation to oppose the colonialists was increasingly stronger in its quality and quantity and it was proved by the born of national movements, started by *Budi Utomo* and culminated in the event of *Sumpah Pemuda* (the Oath of Youths). *Sumpah pemuda* had been the central point of Indonesian people struggle in realizing the ruined unity due to colonialism. The achieved gathering of national unity values at that time has been the most important moment in regaining one of the characters owned, since without its unity, Indonesian people would be paralyzed and weak in expelling the colonialism. With unity and integrity as its capital, and supported by selfless struggle, this nation has successfully arrived at its culmination culminated struggle in retaking and keeping its independence.

The main problem in this study on education and civilization development involve (1) what are the education characteristics served as the privilege pillars of Yogyakarta in culture education and development, (2) what are the life social phenomenon inconsistent with the personality, civilization, dan culture of Indonesian people, and (3) how to redesign the national education concept to develop civilization and culture, and hence it is able to build excellent and Indonesian characterized-young generation.

Theoretifal Framework

The 2003 Act Number 20 of Republic of Indonesia concerning National Education System states that one of considerations to launch this act is that the national education system should be able to guarantee the equal opportunity in education, quality improvement and relevance and efficiency in education management to encounter challenges in consistent with the life demand at local, national, and global levels, and hence a planned, focused, and sustainable education reformation. The article 1 verse 1 of the National Education System Act states that what mentioned by education refers to planned and conscious effort to

create learning atmosphere and process to make learners actively develop themselves in achieving religious spiritual strength, self control, personality, intelligence, noble character, and skills that they themselves, the society, nation and state require. In addition, it is also stated that education is carried out under democratic principles, justice and it is not discriminatory through higher appreciation on human rights, religious values, cultural values, and diversity of the nation.

Civilization can be interpreted as physical and mental progress, or everything related to politeness, finess and goodness of the character. Meanwhile, culture, according to Hasan et al. (2010) is meant as the wholeness of human value, moral, norm, and belief systems that the community produces. The thinking, value, moral, norms, and belief systems are produced by human interaction with others and its natural environment. Such thinking, value, moral, norm and belief systems are used in human life and produce social system, economic system, trust system, knowledge system, technology, arts, etc. Human being as social creature become the producer of thinking, value, moral, norm and belief systems; however, in its interaction with others and natural environment, human being is regulated by thinking, value, moral, norm, and belief system produced. When human life is developing from time to time, really the development occurs in the social system, economic system, trust system, science, technology, and arts.

Culture-based education refers to education conducted to fulfill national education standard that is enriched with comparative and competitive values according to noble cultural value to make learners actively can develop self potentials and hence to be excellent, smart, visionary, sensitive to environment and cultural diversity and responsive to global development. The noble cultural values, particularly developed in Yogyakarta according to *Peraturan Daerah* (Local Regulation) of Yogyakarta Special Province No. 5 of 2011 on Culture-based Education Management and Implementation, among others, are : (a) honesty, (b) altruism, (c) orderliness/discipline, (d) morality, (e) politeness, (f) patience, (g) cooperation, (h) tolerance, (i) responsibility, (j) justice, (k) care, (l)

self-confidence, (m) self-control, (n) integrity, (o) hard working/toughness/persistence, (p) carefulness, (q) leadership, and (r) tenacity.

These values are consistent with the character values developed to more strengthen the implementation of character education in schools, and there are 18 values identified and derived from religion, *Pancasila* (the Five Principles), culture, and national education objectives, i.e.: (1) religious, (2) honest, (3) tolerant, (4) discipline, (5) like to hard work, (6) creative, (7) independent, (8) democratic, (9) curious, (10) nationalist, (11) patriotic, (12) appreciative on achievement, (13) communicative, (14) peace loving, (15) like to read, (16) environment caring, (17) having social responsibility, (18) responsible (Hasan, 2010).

Characters refer to mental, personality, or ethics differentiating individual from other person in terms his or her personality, behaviour . Therefore, what is meant by characterized person refers to those having a specific character and personality. Meanwhile, Lickona (2004) defines character as moral consciousness, feeling, and behaviour . Individual with good character or whosoever having understanding on everything that is good and right, he or she will be able to realize the behaviour that is consistent with the characteristics of the society. Ki Hajar Dewantara defines character as personality (*watak*) and it is a permanent integration of all human behaviours; so, it serves as the distinct characteristics differentiating one another.

Similar to this definition, Hasan et al (2010) states that character refers to personality, *tabiat* (attitude), *akhlak* (morals), or personality of individual established from the internalization of various virtues believed and adopted as the bases of perspective, thinking, attitude, and action. Virtues consist of a set of values, morals, and norms, including honest, being brave to act, reliable, and respect to others. The interaction of a person with others cultivates the character of the community and nation. Therefore, national character building is only able to be conducted through building the character of individuals.

Consistent with the definition on characters aforementioned, the national character education is understood as education developing the values of national

culture and character of the learners; therefore, they have values and characters as the character of themselves, and they implement such values in the life of themselves, as religious, nasionalist, productive and creative community members and citizens. Education serves as planned effort to develop the potentials of learners; hence, they have thinking, value, moral, and belief systems is given to the community and they also develop such heir based on the goal which is parallel with the present and future life. From the educational values developed in the civilization and culture development of national culture and character education, the following sources are identified:

1. *Religion*: Indonesian people is religious society. It is, therefore, the individual, social, national life of this nation is always based on the religion and faith. Hence, educational values in the civilization and cultural development, including the national character should also be based on the values and norms derived from religion.
2. *Pancasila (Five Principles)*: the Unity of Republic of Indonesia is established on the the principles of nation and state life called as *Pancasila* (Five Principles). *Pancasila* is mentioned in the Preamble of the 1945 Constitution and it is further stated in the articles of 1945 Constitution. It is indicated that the values contained in *Pancasila* become the values regulating political, legal, economic, social, cultural, and artistic values.
3. *Culture*: it is true that no human being living in a society that is not based on the cultural values that the society acknowledges. They are adopted as the basis in providing meaning on the concepts and significances in the communication among its community members. Such important role of culture in social life requires it to become a source of values in cultural and national character education.
4. *National Education Objectives*: as a definition of quality that every Indonesian citizen has, the national education objectives are developed at the various educational units of various levels and fields. The national education objectives involve various human values that the Indonesian citizens should have (Hasan, 2010: 7-8).

Education has highly close relationship with civilization and culture since education that is not based on culture will produce a generation deprived from the life of their own society. Education that is not based on culture will be sterile from the wealth of its own culture. The culture, instead, that is not blend with education, will be unknown for its people and it will be abandoned by the society. Education and teaching are two processes on a single line; they have a different relationship with culture at different levels, since education is to set the heart to be free, while teaching is to set the mind to be free, and teaching is also a part of education. (Hamengku Buwono X, 2012: 6).

Results and Discussion

Privilege Pillar of Education in Yogyakarta

Yogyakarta is one of the centers of civilization and culture over the centuries, and even it has provided a great role in the life of Indonesian nation. A great numbers of historical events have been experienced, and it is full with heritages and enriched with the dynamics of the born and the development of the Islamic Mataram kingdom that has existed until the present day; and during its history, it underwent the interaction with the European, Chinese and Japanese civilizations. The historical experiences has established rich and unique cultural and social capital; it also serves as the birthplace of phenomenal and monumental educational thinking. In addition, as a leading educational center, Yogyakarta Special Province (DIY) and its social community has a conducive and comfortable social environment for learning. In general, such a condition can be achieved by strengthening its culture. The cultural life will be reflected in the life of its people and community as well as its supporting environment that will facilitate or encourage the cultured human.

As a leading educational and cultural center, according Wuryadi (2007) and Hamengku Buwono X (2012), since the past time, Yogyakarta has distinctive features and excellences in education with its five pillars of privilege. They involve: *Kraton and Pakualaman, Muhammadiyah, Tamansiswa, Pesantren*, and

western model-based schooling. As the first pillar of the distinctive features and excellences in education of Yogyakarta, it is acknowledged that the real breath of education in Yogyakarta is the result of convergence or interaction of various education concepts and patterns living and existing in Yogyakarta. The education concepts and patterns implemented in *Kraton* and *Paku Alaman* communities, is recognized as an integral part of civilization and culture developed during hundreds of years.

The second pillar refers to the Muhammadiyah that was founded by KH Ahmad Dahlan. He was a religious leader worked in religious education for the *Kraton* (royal palace) family members and his ideals was to create men to become 'ulama intelek (intellectual Islamic religious leader)' and 'intelek ulama (intellectual man served as ulama). Tamansiswa serves as the third distinctive feature, excellence as well as pillar of the educational privileges. The education concept and pattern of *Tamansiswa* has adopted education in broad sense as a means to struggle for cultural and community development. *Tamansiswa* is based on culture and nationality as its educational ideology with three harmonious education centers.

During the Hindu and Buddhist eras, even education was still traditionally conducted, monumental works, such as *Negarakertagama*, were produced. Education was provided by brahmins (Hindu religious leaders) to students in limited numbers. The students lived in similar houses with their teacher, and they considered their teacher's wife as their mother. When Islam spread in the archipelago, *langgar* (Islamic small worship place) and *pesantren* (Islamic boarding house) education systems were developed. In *langgars* education was conducted by teaching the basic things, while in *pesantren* it would be learned thoroughly and deeperly. The students was called as *santris* and lived in *pondoks* (houses) near the mosque and the *kyai* (Islamic religious teacher)'s houses. The educational concept and pattern in *pesantren* has served as the fourth privilege pillar in Yogyakarta.

It seems that the traditional education that had been the part of the community with the fully charismatic teachers lost of its prestige, when the

colonial education came. The role of the teacher was replaced by the teachers teaching general subjects in classes, and the schools were oriented to western education model. In its development, the western education model has become the fifth pillar of education privilege in Yogyakarta.

Educational Objectives according to the National Education System

The National Education Act states that the national education serves to perform competence development and nation character building as well as dignified national civilization development in the context of the intellectual life of the nation, aimed at developing the learners' potentials to become a man of faith and believing in God the One, having noble character, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.

Observed carefully, the formulation of the National Education Act, shows that national education functions to prepare young people as educated group, so that their competences will be developed and their national dignified character and civilization will be established. Through national education, all children of the nation should be able to develop their competences and characters or identities and dignified national civilization. All of this will come to intelligently educate the nation in its life, which is one of the state goals state as mandated in the fourth paragraph of the Preamble of the 1945 Constitution. In their life the intelligent children of the nation will always be wise and prudent, and from time to time they will prioritize their common sense in every decision and will be able to control their emotion. Hence, all actions performed in their life always more emphasize the interests of the state rather than of their personal interests.

Meanwhile, when further observation done on national education objectives, it is also showed that various criteria to be addressed by education in Indonesia can be classified into three dimensions, i.e.: vertical dimension, personal dimension, and horizontal dimension. Concerning the vertical dimension, every young people should develop its potentials as a man of faith and believing in God the One. As a God's creature, every Indonesian citizen should establish good relationship and serve God as the creator of universe. Man of faith and believing

in God will lead his or her behaviour to what God requires him or her to do and try to leave what not to do.

In terms of personal dimension, the national education objective requires that all learners have high noble character, physical and spiritual health, extensive knowledge, competences, creativity and independence. In terms of horizontal or social dimension, the national education objective confirms that all children of the nation should cultivate and develop social solidarity on their fellows and they can become democratic citizens responsible for the life of the nation as the reflection of good citizens.

The whole Indonesian figure as outlined in the National Education System Act really has not been realized yet. Even in the daily life instead social phenomenons have been found in the form of attitudes and behaviour of citizens inconsistent with the ideal criteria of the whole Indonesian citizen and it is also not in accordance with the spirit and values of *Pancasila* as the state philosophy and the way of life of the Indonesian people (Buchory et al, 2011 : 4).

Social Phenomenon during Reformation Era

Numerous social phenomenons have been found since this nation entered the reformation era. During this era, attitudes and behaviours that is far from the spirit and personality of the Indonesian nation have been found, including, *first*, the attitude and behaviour of being ready to be winner, but not ready to be losing party. Sportivity turns out to be something rare and expensive in our present life. In every activity that is competitive it has been showed that the supporters of the losing party always vent to their defeat by perpetrating anarchies and even run mass riots, particularly by attacking the winning party. *Second*, public awareness in road traffic has been still very low. When road traffic orderliness is a reflection of the national culture, road users even scramble to get the most front position regardless of other road users. As if that the road users perform as *homo homini lupus bellum omnium contra omnes*. They do not care with the attitudes of tolerance, *tepo seliro* (considering others' feeling), and tolerance on other road users, resulting in many road casualties occurred. *Third*, there is democratization

demand delivered through protest movements and the imposition of the will. Since the reformation era, democratization demand has been delivered through protest movements and the imposition of the will and it is often followed by anarchies.

Fourth, violent behaviours in Indonesia even have sprung when this nation entered the reformation era. Even the list of violent behaviours in the reformation becomes longer than that in the past. East Timor, Papua and Aceh cases were conflicts against the state, creating a lot of violent behaviours at the post of the New Order era. Street fights among students, and people have been news all the time. *Fifth*, corruptions have been flourishing everywhere. Along with decentralization policy, corruption has turned out to be a convention or act that state officials, either those of executive, legislative, and judiciary both at central and local levels, has commonly perpetrated. Like disease in human body, corruption is like cancer spreading to the whole body. Therefore, how difficult to eradicate corruption because it has become a chronic disease and has penetrated almost the entire body of the Indonesian nation (Buchory et al, 2011: 6).

Observing thoroughly various social phenomena aforementioned one important question arises, i.e. the social phenomenon above has been the product of national education in the past, hasn't it?; and is there anything wrong with the national education system? The questions like these are normal to arise due the fact that there is a positive relationship between the national education system and the behaviour pattern of the society. When the educational system of a nation goes well, of course, the living condition of the society is also good, and vice versa when the people's living condition is less good, it means that the education system is not properly implemented.

Redesigning into *Pancasila*-based Education

To provide solutions for the problems that the Indonesian people faces, it is necessary to redesign the national education to become education in the civilization and culture development through the improvement of the *Pancasila*-based national education system. Juridically and conceptually, the Indonesian national education system has been really based on *Pancasila* yet since in the RI

National Education Act confirms that national education is based on the *Pancasila* and 1945 Constitution. However, in practice, national education system has not reflected the national education system consistent with the values of *Pancasila*.

Following are several perspectives in the education redesign leading to *Pancasila*-based national education system:

1. The education and learning process at all education levels and strata are able to deliver learners to have competencies in developing all potentials and intelligence owned. Education should be oriented to multi intelligences, including spiritual, intellectual, emotional, social intelligences, and intelligence of using technology. Learning and teaching activities should be able to simultaneously and comprehensively perform *olah hati* (mind management), *olah rasa* (feeling management), *olah raga* (physical management), and *olah pikir* (brain management).
2. Education and learning should be able to simulatenously take place in three educational environments, i.e. family , school, and society, which Ki Hajar Dewantara called as *tri pusat pendidikan* (three education centers). The synergy of informal, formal, and non-formal educational environments should be properly and harmoniously performed. Learner's parents or guardians, teachers, and community should improve proportionately active role in successfully achieving educational objectives.
3. The learning paradigm in schools should be changed, from Teacher-centered to Student-centered learning since knowledge can be accessed through various sources. The learning model is converted from passive-into active and critically thinking student learning, and from dependent to be independent learners. Learning only emphasizing the cognitive aspects should be changed to focus on three aspects, i.e. cognitive, affective, and psychomotor aspects. The adoption of information technology should be applied, and from time to time, empathy should also be presented in the learning process in order to achieve maximum results.

4. The group of learning subjects in the educational curriculum consisting subjects of religion and noble character, civics and personality, science and technology, aesthetics, and physical education, sport, and health, should also be given with proportional attention since all the learning subject groups provide significant contribution to create comprehensive Indonesian people.
5. The learning course groups at higher education based on higher education curriculum and consisting of personality development course, skill course, work skill course, work behaviour course, and community life behaviour course should also be given proportional attention as each group of the course contribute in creating comprehensive Indonesian people.
6. The curriculum at all education levels, including that at higher education should require *Pancasila* education as one of the course. *Pancasila* education course aims to equip students with an understanding on the various problems of the nation and the state, such as defense and security issues, national unity, human rights, eradicating corruption problems, etc.

Conclusion

The conclusion of the study entitled Education in Civilization and Culture Development are as the following:

1. that the distinct characteristics and excellences of education served as the privilege pillars of Yogyakarta refer to the educational concept implemented in *Kraton* and *Paku Alaman*, *Muhamadiyah*, *Tamansiswa*, *Pesantren*, and western model-based schooling;
2. various social phenomena inconsistent with the personality, civilization, and culture involve attitudes and behaviour of being ready to be winner but not as losing party, lower road-traffic-awareness, coercion-based democratization, widespread violences, and flourishing corruption;
3. the redesign of national education concept is necessary to be conducted to create excellent and Indonesian character-based young generation, through (a) education and learning processes at all types and levels that should be

based on civilization and culture, (b) education and learning that should be able to be implemented in family, school, and community settings, (c) the paradigm of school learning that should be focused on learners, and emphasizing cognitive, affective, psychomotor aspects, (d) the curriculum at all levels that should require the *Pancasila* (Five-Principles) Education as the compulsory subject

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