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by Rr Nanik Setyowati

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Building Students' Multicultural Values Through Citizenship Education to Create a Democratic Society

Totok Suyanto^{1,*}, Rr. Nanik Setyowati¹, and Made Pramono²

¹Pancasila and Civic Education Department, Social Sciences and Law Faculty, State University of Surabaya (UNESA), Indonesia
²Faculty of Sport Science, State University of Surabaya (UNESA), Indonesia

Citizenship education in the modern era requires the existence of a multicultural perspective as a logical consequence of the development of multicultural values in a global society. Pancasila as the basis and national ideology provides the philosophical framework for the whole effort to implant values and a multicultural perspective to all citizens of the nation. The objective of the study is to describe the value of unity and integrity contained in the 3rd principle of Pancasila which is The Unity of Indonesia in framing dynamics pluralism of Indonesian society now and to come. As a preliminary study, the method selected was exploratory Research. The total number of respondents from each study program were 350 students from all faculty (Economy, Social Sciences and Law, Education, Language and Arts, Engineering, Mathematics and Natural Science, and Sport Science). Field findings indicate The values of the Unity of Indonesia as stipulated in the national symbol that reads *Bhinneka Tunggal Ika* are able to integrate all elements of nationality and religion. Thus the value of unity can be a trigger for all elements of nationality.

Keywords: Citizenship Education, Multicultural Values, Pancasila.

1. INTRODUCTION

Sociologically, Indonesia is a pluralistic nation because of the various ethnicities, religions and beliefs manifold, and a diverse culture. Pluralistic society in the dynamics leads to a multicultural society. Conceptually, pluralistic society can be grouped into two categories, namely the horizontal and vertical plurality. The horizontal plurality points out differences in ethnicity, religion, language, and culture in society. The vertical plurality points out the differences in social structure of society, such as their elites, the middle class and the grassroots. To accommodate the diversity of society, the philosophical and ideological umbrella is needed to serve as the basic idea of the nation as well as the state of Indonesia so that it becomes the identity of the nation as well as the personality of Pancasila.

In the capacity of idea of the nation, Pancasila becomes a source of values and morals for Indonesian people, its function and role are to be the source of all sources of law (the source of discipline and law) of all laws in Indonesia. Pancasila as the state ideology will unite all the steps as well as the vision of the Indonesian people in real life for now and in the future.

In its journey as a nation, the Indonesian nation seemed to forget Pancasila either as the basic philosophy, philosophy of life, or the state ideology, especially after the end of the new regime, and the start of the reformation era in 1998 until the election of 2009. Pancasila began to be rarely mentioned in seminars, discussions and various academic forums.

Pancasila seems to have been forgotten, and some people have offered an alternative ideology based on the flow of fundamentalism and sectarianism. As a result of various ideological fundamentalism and radicalism, especially in the religious field, causes a variety of social conflict and violence in society. At the same time, there was a decrease of the mutual assistance, tolerance, and togetherness in society. Those values were the backbone of integration for the Indonesian multicultural people. The waning spirit of togetherness in society on one hand, and the strengthening of fundamentalism and radicalism will threaten the position of equality between humans. Only with the ideology of equality among various groups in the community, then the national integration will (unity) and maintaining the diversity. They add that maintaining the unity and integrity without any effort to maintain diversity leading to hegemony and oppression. Vice versa, maintaining diversity without the intention to unite will lead to Balkanization and destruction of nations.

*Author to whom correspondence should be addressed.

Based on the explanation, the main problem faced by the nation state in the world today is how to acknowledge and give legitimacy in differences and form a national identity that accommodates a variety of voices, experiences, expectations of different groups who founded state of the nation.²

The transformation of multicultural values to all citizens of the nation is done in various ways, one through formal education. Formal education can be constructed through citizenship education in terms of learning content that is able to accommodate local values and national identity, and at the same time reinforce the humans' universal values. By integrating the value of local, national, and global will provide insight and perspective as well as a good students' awareness as citizens, nationals, and also citizens of the world.

This Perspective is suitable to the trend of citizenship education today, namely how to enter global values that is required to work for equality and social justice in the world. It is caused by human, both as a citizen and nation, as well as a global citizen. In this context, the universal values can be inserted (e.g., equity position) to get contextual citizenship lesson.

In the context of building democratic society, a study of the political role of younger citizens has become the target of various community groups such as politicians, researchers, and policy-makers around the world.⁴ The discussions about the political participation of citizens point the low political desire and participation of young people and fear to emergence of social and moral erosion that occurred.⁵

It is time for having efforts to build moral values of the young generation in the form of tolerance building, respect for diversity, awarding in other social groups, as well as to establish recognition of the group diversity.

Based on the background above, research questions are formulated as follows: "How is the concept of diversity and equality in the *Pancasila* as the nation-state ideology?"

2. THE CONCEPT OF DIVERSITY AND EQUALITY IN PANCASILA

Pancasila is derived from the Sanskrit word which means five principles. *Pancasila* declared by the founding fathers of Indonesia as an "ideology of the nation." *Pancasila* philosophy reinforced by the election of Unity in Diversity as a national motto, coined by poet, MPU Tantular in the 14th century at the state emblem. Unity in diversity reflects different consciousness but remains a unitary state in Indonesia.

Diversity (and equity) has always been the values and major issues in Indonesia. Diversity cannot stand alone. At its most abstract, diversity can be seen to get along with unity or similarity and diversity to be meaningful, this dilemma must be reconciled, so that, for example, we are diverse in expression but equal in the right to express that diversity.³

Indonesia is the largest archipelago in the world that have about 17,000 islands (13 667 frequently mentioned), of which approximately 6,000 inhabited. Indonesia is the fourth most populous country in the world, after China, India, and the United States, with a population of over 215 million. Java Island is one of the most densely populated areas on earth with more than 100 million people. Approximately 83 percent of the population live in rural area, and more than half of the population is under 20 years old. This population consists of 366 ethnic

groups, known as a unique cultural identity. There are at least 669 languages and dialects used. Local language is still important. All the major religions present in Indonesia along with local religions.

One of the challenges to the diverse democratic nation-states (like Indonesia) is to provide an opportunity for different groups to keep the cultural aspects of their community while building a nation where these groups are structurally covered by and to the people they give loyalty. A balance of diversity and unity should be a major goal of democratic countries and for learning democratic society. Unity should be an important goal when nation-states responds to the diversity in their population. They can protect the rights of minorities and allow various groups to participate only when they are united in the set of democratic values such as fairness and equality.⁵

3. THE SIGNIFICANT ROLE OF CITIZENSHIP EDUCATION FOR TRANSMITTING THE VALUE

Three of the contemporary educational approaches that are the most important to teach students about human diversity in college today are diversity, multiculturalism and pluralism. Each educational approach offers perspectives on human differences that promotes a series of implicit ethical values intended to guide moral behavior and encourage pro-social behavior: hospitality, appreciation, and inclusions.⁶

Values are the foundation of the educational process at school, because they are an important aspect of our daily lives. A very significant role played by the values in the educational process and the development of democratic societies have been clearly identified. Value seems to play a very important role into form social capital, as one of the foundation of civil society and democracy. Education plays a key role to transmit the values and since citizenship has the potential to play an important role in improving student achievement rate to related value of citizens.⁷

Citizenship education (Citizenship), especially for higher education in Indonesia, is one of the most important studies that discuss the values as a key element in their analysis (values-based education). Citizenship is always influenced by the values and goals of education as the main structural factors. *Pancasila* and Citizenship Education not only focus on studying the facts about the institutions and procedure of political life but also the issue of national identity.⁸

Cosmopolitan insight, which is originated from Enlightenment philosophy, especially of Immanuel Kant, has gained an important place in citizenship. Although the term 'cosmopolitan' is commonly associated with those who identify with the transnational similarities, there are more and more theoretical work on cosmopolitan citizenship education that does not equate 'cosmopolitan citizenship' with 'global citizenship.' Many writers prefer the term cosmopolitan citizenship, a concept that connects the local, national, and global ways. This allows us to understand citizenship as status, feelings, and practices at all levels, from local to global. This is a task for Citizenship Education to extend beyond national boundaries to recognize their common humanity and the commitment to the global community more broadly, the scholars have begun to explore the framework of education for democratic citizenship that is directly tied to status along with the students as the human right holder, instead of assuming their

status as citizens, or candidate citizens, the nation-state where they are being served to school.²

Banks⁵ argues that citizenship education should be changed so that it will enable students to acquire the knowledge, skills, and commitment needed to become effective civilian participants in their communities, nation-state, and the world. It is put into the schools and higher education curriculum to enter the global dimension of education and global citizenship that will prepare students for their life in a global society and work in a global economy.^{10, 11} The cosmopolitan/global Dimensions will make diversity and equality become the most important values in which students learn more intensive and extensive.

More recently, several international studies in citizenship and citizenship education have addressed these values as a key element in their analysis. More recently Citizenship Education Policy Study (CEPS) identifies four dimensions of citizenship (personal, social, spatial and temporal), each of which is associated with values that are different but interconnected.¹¹ In the first stage of the progressive citizenship Studies conducted by the International Association for the Evaluation of Educational Achievement (IEA), there are four domains of citizenship Education identified for analytical purposes, in which each incorporating the dimension values are strong. Fourth IEA domains are: (1) Democracy, institutional, rights and responsibilities of citizens; (2) The national identity; (3) Social cohesion and social diversity; and (4) The media, though most countries focused on two domains above in the analysis of their national.⁷

Related to the importance of values and moral education in schools, Lickona¹² stated that “today we live in a global culture and media era.” The implication of global culture become part of our lifestyle and we can access it through various media (information and communication), such as televisions, smart phones, and various other gadgets. Due to the dominant role of the media, it became central to four educational domains as well, excluding the family, school, and community. The era of media culture has an effect on people’s views about the thinking that values and morals, values and morals is not important thing to be learned. Values and morals have shifted from public into private nature.

The previous point of views is not necessarily aligned to our view of Indonesia which are basically *Pancasila*, not only moral but also a private matter public domain. As the public domain, moral need to be shared together, discussed, generated, even assessed so that the growing moral is moral that reflects the characteristics of citizens, based on the local, national, and global value.

4. METHOD

The population used in this study were State University of Surabaya (UNESA) students who programmed the Civics and Citizenship Education course in odd semester of academic year 2016–2017 in seven faculties: Faculty of Education (FIP), Faculty of Language and Art (FBS), Faculty of Sport Science (FIK), Faculty of Social Sciences and Law (FIS), Faculty of Engineering (FT), Faculty of Economics and the Faculty of Mathematics and Natural Sciences (MIPA). Research design model is explorative model.¹³

From the population, the representative samples were taken from each faculty, meaning that each faculty was represented

by the certain study program as a respondent, including 7 study programs of 7 faculties in UNESA. The total number of respondents from each study program were 350 students. Data collection techniques used in this research were:

- (1) Focus Group Discussion (FGD), and
- (2) Questionnaire and interviews.

Data analysis technique was used in research is descriptive qualitative.

5. RESULTS AND DISCUSSION

Results of the first research question were

- (1) the study of literature through listening and reviewing the literature related to the studied theme. It was conducted either off line in the form of reading literature, or on line by browsing to various sites related to the unity of national, the values of *Pancasila* about unity, diversity, multicultural, as well as the diversity of the nation;
- (2) through focus group discussion (FGD).

FGD activities were selected for this activity to hold an intensive discussion among researchers and people who considered having expertise in the field, so that brainstorming can take place intensively.

Some of the core issues to be explored were: what was the supporting factor of social pluralism, cultural, political, and territorial political community that could be integrated in Indonesian nationality? What requirement was necessary to maintain this unity and diversity in the face of political group and nationalism ethnicity?

As contained in the *Pancasila* as the ideology of nation, the 3rd principle of *Pancasila* “Unity of Indonesia.” Unity comes from the word “one” plus the prefix “per” and the suffix “an,” so it is an adjective, not a noun. The word “one” means round, intact and not divided. It means that more or less is that although the Indonesian people consists of diverse race, ethnicity, culture, and religion but they are united as the unity in diversity of the nation. The meaning of Indonesia can also be seen on the state emblem of an eagle’s leg with the motto of “Unity in Diversity,” meaning that, “split it ways, but it’s also the one.” To protect diverse ethnic groups, religions, and different cultures, it was necessary to have basis of ideology as life manual to live together as a nation. The bases of countries as well as *Pancasila* as the state ideology, the essential question of the material mentioned in the Constitution of the Republic of Indonesia in 1945.

To keep the magic meaning in *Pancasila* principles implemented as an umbrella for all elements of diverse Indonesian society, so that all elements of society needed to be given the equal opportunities in the public space to actualize kind of multiplicity.

6. CONCLUSION

From the explanations above, it can be concluded as follows: First, citizenship education needs to integrate the local, national, and global values as the efforts to make the student as a whole person both as society, state citizens, and the world citizens. Second, to establish equality perspective on students based on multicultural values, *Pancasila* as the state ideology has a strong philosophical basis because it has basic universal. Third, the values of *Pancasila* (unity in diversity), teachers can design

interesting and attractive learning activities, so that the learning activities can be a medium for transmitting the values of multicultural on students.

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