



DENPASAR STATE HINDU DHARMA INSTITUTE
DHARMA ACARYA FACULTY

DAFIS 2016

DHARMA ACARYA FACULTY INTERNATIONAL SEMINAR
PROCEEDING BOOK

CHARACTER EDUCATION
ACROSS CULTURE

Supported By:



JAYAPANGUS PRESS
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TITTLE :

DHARMA ACARYA FACULTY INTERNATIONAL SEMINAR
(DAFIS) PROCEEDING
“CHARACTER EDUCATION ACROSS CULTURE”

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The Presenters of Dharma Acarya Faculty International Seminar
(DAFIS) 2016

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COVER DESIGN:

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PUBLISHED BY :

Dharma Acarya Faculty
Hindu Dharma State Institute (IHDN) Denpasar
in Association with Jayapangus Press

EDITORIAL ADDRESS :

Jl. Ratna No.51 Denpasar - BALI
Telp. : (0361) 226656
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E-mail : ihdndafis@gmail.com
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Website : www.jayapanguspress.org

First Published in October 2016
Indonesian State Library of Cataloguing in Publication Data

ISBN : 978-602-71567-5-3



PREFACE

*Om Swastyastu,
Assalaamu'alaikum Warahmatullaahi - Wabarakaatuh,
Namo Buddhaya,
Salom,*


First of all let us extend our gratitude to *Ida Sang Hyang Widhi Wasa / Almighty God*, because of the grace we can gather together in this place to conduct the the First Dharma Acharya Faculty Interational Seminar (**DAFIS**), which themed “*Character Education Across Culture*”. This international seminar is expected to be able to gather valuable ideas about the development of character education across culture, to be used as a comparison in the development and evaluation of character education in IHDN Denpasar in particular and Indonesia in general, improve both lecturers and students competency in establishing a publication of the result of a research and also create a positive academic atmosphere in the development of the academician’s attitude and skill.

The seminar was done on October 11th 2016 in IHDN Denpasar Hall Jalan Ratna No 51 Denpasar, which was supported by 4 keynote speakers from Australia, Uganda, South Korea and Indonesia, and also 41 presenters from Indonesia. There were 200 participants who were participating in this seminar. They were the students of IHDN Denpasar, Lecturer, Teachers of Bali Province, Stakeholder and Alumni.

Finally, we would say thank you for all of the presenter, moderator and participants and also organizing committee, for their valuable cooperation and inspiration. And we plead for an apology for any mistakes that was done during the preparation and execution of this International Seminar.

*Om Santih, Santih, Santih Om
Wa'alaikumussalaam Warahmatullaahi - Wabarakaatuh,
Namo Buddhaya,
Salom,*

Denpasar, October 11th 2016
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**WELCOME MESSAGE
FROM THE RECTOR OF IHDN DENPASAR**

Om Swastyastu,

Character education is an inevitable requirements in the middle of the degradation of man values transformation patters in the society nowadays, caused by the diminishing space for expression for the new generation. Furthermore, the inability of the education in accommodating the transformation of the nobility and finesse values into the curriculum, due to the fact that the output of the education system is based more on quantitative numbers rather than qualitative values, or tend to be elkraren (meaningless) rather than verstehen (meaningful). In order to identify the ideas on the education for the nobility and finesse of human life the international seminar on “*Character Education Across Culture*” organized by the Dharma Acarya Faculty becomes increasingly urgent.

As the Rector of Denpasar State Hindu Dharma Institute, I truly appreciate the initiative for this International Seminar and this proceeding as the result of the seminar. The publishing of the proceeding is equally important to the seminar, both as a form of accountability of the speakers and for the dissemination of the ideas to the society. Hopefully these ideas, which came from across the world and across cultures will be beneficial for everybody. I also would like to express my gratitude to the Dharma Acarya Faculty International Seminar (**DAFIS**) organizing committee for their hard work as well as all the supporting parties for the contribution and assistance, and I sincerely pray that may this seminar achieve its purposes and be beneficial for all of us.

Om Santih, Santih, Santih Om

Denpasar, October 11th 2016
Rector of IHDN Denpasar



Prof. Dr. Drs. I Nengah Duija, M.Si
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**WELCOME MESSAGE
FROM THE DEAN OF DHARMA ACARYA FACULTY**

Om Swastyastu,

On *Asung Kertha Wara Nugraha Ida Sang Hyang Widhi Wasa* / God Almighty, Faculty of Dharma Acharya Denpasar State Hindu Dharma Institute would like to extend the highest gratitude for the results of the Dharma Acarya Faculty International Seminar (DAFIS) which was held October 11th 2016 in IHDN Denpasar Hall Jalan Ratna No 51 Denpasar that have been published in the Proceeding Book.

This Proceeding Book contains all articles discussed at DAFIS which was attended not only by students and lecturers of IHDN Denpasar, but also attended by practitioners and intellectuals from various institutions, alumni of IHDN as well as education, religious and culture experts. The issues discussed are all related to “*Character Education Across Culture*”. Hopefully, this Proceeding book can be used as one of the reference in developing the character education around the world. So that, the better world could be realized.

On this occasion, I would like to thank all of those who have succeeded the implementation of this first Dharma Acarya Faculty International Seminar (**DAFIS**) until the publication the seminar Proceeding Book.

Om Santih, Santih, Santih Om

Denpasar, October 11th 2016
Dean of Dharma Acarya Faculty
Hindu Dharma State Institute
(IHDN) Denpasar



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MEGOWAK-GOWAKAN TRADITION AS MEDIA OF CHARACTER EDUCATION FOR YOUNG BALINESE-HINDU'S GENERATION

(A Study of Local Genius at Panji Village, Buleleng)

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Abstract

This paper aims to describe the shape and processions traditional game of megowak-gowakan at Panji Village, Sukasada District, Buleleng. The results show that the traditional game of megowak-gowakan form a single line with the number of players around 40 youngsters in the village square Panji. In the game use to flood the field and scarves tied around the waist as a handle that are not easily separated from the line. The process, gowak catch nut until it can be. If the beans have been caught, it will be replaced with a new gowak and beans. Gowak and beans that have played into the middle row and so on until everyone can play it. As a media of character education, tradition of megowak-gowakan containing at least three teachings of the value of life. First, the value of religious education, includes educational value tattwa, the view of truth related to the presence of the ancestors and God, the educational value of honesty, peace-loving educational value for happiness. Second, the value of cultural education includes educational value of discipline, hard work, heroism and responsibility. Third, the value of economic education, that megowa-gowakan tradition can improve the welfare of local villagers.

Keywords: *Megowak-Gowakan Tradition, the Media of Character Education, Young Balinese-Hindu's Generation*

I. Introduction

The traditional game is a heritage, contains certain cultural values and can be used as a medium of character education. According Dharmamulya (in Abdul, 2010), cultural values embodied in traditional games, including train independent attitude, dare to take a decision, responsible, honest, the attitude is controlled by an opponent, cooperation, mutual help and maintain, defend the interests of the group, spirit of democracy, obey the rules, calculating, precision thinking, daring, be polite and flexible. The traditional game also contains human values creative and reliable will be formed in the spirit of young people so they will not give up (Windhu, 1992).

Despite the many benefits of this traditional game, its existence is now living in written form, buried swallowed by the progress of time. Society even more young people take advantage of the latest technology products facilities such as a play station and other similar games. The traditional game attempting to establish patterns of earlier ancestors. The traditional games are also recognized by the folk games. One traditional games is a game of megowak-gowakan in Panji village, Sukasada- megowak-gowakan name itself is taken from the name of Crow (gallant) inspired when I saw this bird was eyeing its prey. Megowak-gowakan is a manifestation of heroism Barak Ki Panji Sakti, known as the Hero of Buleleng when the conquered kingdom of Blambangan in East Java (Arsa Son, 2010). In the philosophical aspect megowak-gowakan be perceived king (leader) should maintain a balance of social interaction, always communicating and often closer to the people and boldly in defense of the people.

Despite the technological developments in this civilization is more advanced, megowak - gowakan tradition in Balinese life still exist, as found in the Panji village, District of Sukasada, Buleleng. This tradition is usually carried out at Ngembak Geni or the day after Nyepi, or on a specific event where participants play it is the younger generation in the village. This paper will discuss three issues as follows: (1) what is the nature and processes of traditional game of megowak-gowakan in the village of Panji, District of Sukasada, Buleleng? (2) what are contain values in megowak-gowakan tradition for educational of character among young Balinese-Hindu's generation in Panji village, District of Sukasada, Buleleng?

II. Discussion

2.1 Form and Processes of Megowak-Gowakan Tradition

The traditional game of megowak gowakan is located at Panji village, District of Sukasada, Buleleng tangible like a snake. Players to form a line that would look like a snake winding when the gowak chasing the nut. Usually, Megowak gowakan game hold at “jaba tengah Pura Pajenengan”. This place is not enough, so this game moved to the field of Panji village.

Tradition megowak-gowakan done routinely every year on the day Ngembak Geni, the day after Nyepi day to remember fame Barak Ki Panji Sakti in conquering Blambangan (I Gusti Nyoman Three, 46 years old, Kelian Dinas Panji Village). The game lasted for one day, usually starting in the afternoon from 15:00-finished. Besides the traditional game megowak-gowakan also be played at certain times, such as birthday celebrations Buleleng and on Independence Day August 17 with the concept of art became more attractive to tourists but does not eliminate the values of cultural tradition that is contained in the traditional game of megowak-gowakan itself.

The number of participants approximately 40 people. Good composition is a son of 20 and daughter of 20 people and are interspersed between men and women. If no composition can be changed to adjust to the conditions of the participants. Participants can be reproduced depending on the breadth of the playground. Participants of the traditional game of megowak-gowakan are young men and women, in addition to people who are married can come into play. This means megowak - gowakan traditional game can be played by anyone with a record could play this game until the end. At first, when the government of Barak Ki Panji Sakti, the traditional game of megowak-gowakan done by kings, warlords and warrior. To the subsequent development of the game is inherited and played by young men and women or the local youth.

In the traditional game of megowak-gowakan is not required special equipment. Just needed a rather broad field to play this game and scarves or belts are stronger because it will be used as a handle by comrades behind them as well as to flood the field with the aim that the participants of the game did not feel the heat. In addition, if the traditional game of megowak-gowakan which will be staged on certain days if there is a request from the government to tone specific event then use the equipment more adequate as clothing uniform in accordance with the play of each, kris, cobra, trains, gamelan , torches etc. to attract a higher aesthetic impression.

In the implementation of the traditional game of megowak-gowakan: gowak pursue and capture the nut until you can, after gowak caught beans then gowak and beans that have played into the middle row. Furthermore, the next will be the first person and the most rear gowak next be nuts so now comes gowak and new nut. The new Gowak also pursue and capture new beans to be able, after gowak catch nut and into the middle of the line as well, then reappear gowak and new nut in the order of the line, so it went until all participants can play. If gowak surrender before catching the nuts then gowak considered lost and so the winner is nuts.

2.2 The Values Of Megowak-Gowakan Tradition As Media Of Character Education For Young Balinese-Hindu's Generation

As a local genius, tradition of megowak-gowakan contains the values of character education for the next generation. Among the educational value of these characters is the value of religious education, the educational value of socio-cultural and economic value of education. First, the value of religious education: tattwa include educational value, educational value honesty, the educational value of peace. Tattwa connotes the essence of truth or a correct view of what should be done by someone either moral or material for arriving at the truth and supreme happiness. In the

tradition of megowak-gowakan, this is reflected in the behavior of players who perform prayers held at Temple Pajenengan to apply for permits and safety while the game was in progress. Syarbini (2012: 28) states that the value of peace is an attitude, words and actions that cause others to feel happy and secure on the presence of himself. Religious education is a submissive attitude and behavior in carrying out the teachings of his religion, tolerant implementation of the practice of other religions, and live in harmony with other faiths. In connection with these values, thoughts, words, and actions of a person who strived always based on the values of divinity and / or religion.

Second, the value of cultural education, includes educational value of discipline, the educational value of hard work, the educational value of heroism, the value of responsibility. Megoak-goakan Participants shall abide by the regulations and discipline. According to Munandar (2012), cultural values are the values agreed and embedded in a society, the scope of the organization, society rooted in a customs, beliefs, symbols with specific characteristics which can be distinguished from one another by reference behavior and response to what is going to happen or is happening. The gowak keep trying and working hard to get the beans. Here, this game teaches hard work. According Titib (1996: 321) work hard and not be lazy is a duty and a policy that should be done. Anyone who diligently working, disciplined and have a steady quality sraddha will be successful in all aspects of life.

Megowak-gowakan tradition is a form of heroism Barak Ki Panji Sakti when attacking Blambangan. The tactics he used to convince the hearts of the soldiers are very unique is by playing a game that the soldiers or the so-called cadet forces Gowak more passion to fight. The struggle waged by Ki Panji Sakti Barak made the soldiers and the people have high spirits and proud to have a leader like him so he is very respected and honored by the people (Widana, 41 years old, interview dated August 20, 2015).

Megowak-gowakan tradition also contains the educational value of responsibility. Responsible is the attitude and behavior of people to carry out the duties and obligations as he should do, to themselves, society, environment (natural, social, and cultural), country and God. Aunillah (2011: 83) states a sense of responsibility is a lesson that not only needs to be introduced and taught, but it also needs to be imparted to the child, either in preschool, school and within the community.

Third, the tradition-gowakan megowak also contain economic value because it can be used as a tourist object. Domestic and foreign tourists turned out to be captivated by this traduisi so its presence can improve the welfare of the local village.

III. Conclusion

Tradition of megowak-gowakan as a local genius that live and thrive in Balinese life in the Panji village, District of Sukasada, Buleleng. Its existence contains the values of character education can be imparted to the younger Hindu's generation of Bali. Those values are: (1) the value of religious education, includes educational value tattwa, the view of truth related to the presence of the ancestors and God, the educational value of honesty, peace-loving educational value for happiness; (2) the value of cultural education includes educational value of discipline, hard work, heroism and responsibility; (3) the value of economic education, that megowa-gowakan tradition can improve the welfare of local villagers.

The teachings contained in the education of megowak-gowakan tradition in the Panji village should be preserved as a Hindu youth character education.

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NATION CHARACTER BUILDING THROUGH MULTICULTURAL EDUCATION

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Abstract

National awareness contains the demands of a nation to realize identity, as well as develop the character and behavior as a nation who believe their cultural values which were born and grow as an embodiment of their personality. If national values are not continuously invested and considering the political and social conditions of the Indonesian economy which are very diverse; thus, the cultural diversity has the potential to become the capital of division and conflict. Therefore, multicultural education stresses the importance of property rights of every culture and sub-national society (ethnic) to preserve the national cultural identity and national community. Thus, the nation will have a good character and an honored nation and can be an example of the other nations in the world.

Keywords: *Character, Multicultural Education, Nation*

I. Introduction

Character education has a strategic role for the progress of the nation; there must be a commitment to run a character education as part of their national identity. The commitment that we should use all, referring to the five-character value to be superior human race, namely:

1. Indonesian people who have moral and good behavior;
2. Achieving an intelligent and rational society;
3. The future of Indonesian people who become innovative and continue to pursue progress;
4. Strengthen the spirit of "Must Able To", which continues to look for solutions in every difficulty;
5. Indonesian people must become a true patriot who loves the nation, state and homeland.

Education does not only build intelligence and transfer of knowledge, but also must be able to build character and behavior. By the nature of education and the built appropriate methodologies, it is expected to be built intellectual curiosity and build common sense. It cannot be postponed again; the next generation must be equipped seriously by character education in

order to meet the five superior human values as stated above (Dewangga, 2012).

Historically it is known that the sense of nationalism can evoke the Indonesian nation free from clutch invaders. For the present context, nationalism can raise the nation of Indonesia who are still very dependent to the other nations, in order to become a nation that actually have independence and subsequently achieve interdependence, have excelled in various fields to be able to work synergistically either with the tribes (ethnic) in Indonesia or with other nations. Unfortunately nationalism began to thin. According to Thomas Lickona (1992), there are ten signs of human behavior that indicates the direction the destruction of a nation, namely:

1. The increasing of violence among teenagers.
2. Dishonesty entrenched.
3. The increasing level of disrespect to parents, teachers and leaders.
4. The effect of peer group toward violence.
5. The increasing of suspicion and hatred.
6. The use of language is deteriorating.
7. The decline in the work ethic.
8. The decreasing of social responsibility sense of individuals and citizens.
9. The increasing level of self-destructive behavior.
10. The loss of moral guidelines.

Those ten things show the signs of the destruction of a nation. What is said by Lickona above almost all can be seen to have occurred in Indonesia. Such as fights and students (brawl); quite a lot of parents, teachers and leaders who act improperly and eliminate child's respect for them, or a child who can kill the parents because his will is not obeyed. The rise of groups of young people who commit crime, such as: biker gangs, rape together, and so on. The increased of hostility among ethnics and interreligious. The way to communicate that spread hostility, conflict and discredit each other, very often we hear on the environment or through the media. Teachings of elders used to be mainly on the culture of Java to use the chromo-mannered language has long been abandoned. Self-destructive behavior with drugs, booze and sex behavior continues to grow in number. Low work ethic and dreaming to have much money, make fraud, theft, and corruption is rampant. Preaching the raucous and confusing by the commercial media that makes people increasingly lose moral guidelines (Hanum, 2011).

II. Discussion

Character according to the national action plan drafts issued by a national ministry of education is an individual or collective quality that becomes the characteristic of an individual or group.

The referred characters may be either good or bad. Character that want to be realized by our nation is a good character and can be run in line with the challenges and changing times. Actualization of character building through education requires the integrated development between aspects of student development both affection and cognition in a balanced manner. Here, the importance of education for human which is balance between affection and cognition, is to realize a strong character and superior to the self of our nation next generation (Upputra, 2016: <http://guruppkn.com>). According to Prof. Dr. Farida Hanum (2011, in: <http://uun-halimah.blogspot.co.id>) strategy to build national character through multicultural education can be done in several ways, as follows:

A. Coaching Early Childhood to Understand Other People Surrounding

Humans with various characteristics and patterns of thought are not a catastrophe, but a potential. To optimize this potential, awareness of people of this country to get to know and understand those around them is needed. Social care needs to be improved with together events in order to exercise empathy, social sensitivity, solidarity and togetherness. Communication between societies needs to continue to be built in different times and places. Through this communication, there are many things that conveyed so that citizens can understand each other. The differences that exist can actually be an interesting topic in community meetings and familiarizing them.

B. Civilizing the Commitment of Nation and State

Through different situations and ways instilled a commitment to maintain the essence of humanity in the nation and the state in the middle of reality as a multicultural society and diverse interests. So, citizens should be made aware that a person may not be able to step alone without the others. All communities have the same rights and obligations under the law. The commitment of national and state means a commitment not to oppression, discrimination, and acts of cruelty, crime, assault against a group of the nation itself and other nations. Enforcing the rule of law and dispute resolution entrusts the law enforcement agencies is the commitment of state and the nation. Because then the country respect created for regularity state. This commitment must be instilled as early as possible, either through the family institution, schools or public institutions widely and continuously. The programs need a sustainable plan, because this is related to national building.

C. Coaching Citizens to be Able to Live in Diversity

It is very possible to do, start from a family, in the life of local residents, in school until the larger community. Educators can embed and train students to be able to do soft skills related to the

substance of multicultural values, such as being able to accept differences, tolerance, respect for the opinions of others, working together, able to analyze the similarities and differences in others, able to apply fair, able to see the social inequalities, and solutions (problem solving). Additionally, accustom citizens to help each other regardless of differences of religion, social status, gender, age, region of residence (rural / urban). Thus, the community members are trained to be able to adapt and live in diversity since the beginning and able to behave based on the multicultural character of the Indonesian nation. To be able to implement it, we need policy from the government, community organizations, religious organizations, parties and other public institutions. The policy is later translated into practice program planned and adjusted to the conditions and the potential of its people.

D. Coaching the Ability to Understand the Other Ideology (religion)

Indonesian nation is a religious community based on the religion teachings which are recognized in Indonesia (Islam, Christianity, Catholicism, Hinduism, and Buddhism) and some cults. This is the embodiment of the first principle of Pancasila, the Almighty God (Ketuhanan Yang Maha Esa). Thus, the awareness about there is various ideologies and religion in Indonesia needs to be instilled on each citizen. Every human has a religion or ideology that is not necessarily the same as our ideology. Therefore, it is best to understand the substance of ideology and religion as a doctrine which aspires to peace and goodness. When this is implemented in earnest, then interreligious conflicts will not occur.

E. Developing and Preserving Tradition

Recognition of the Indonesian nation made up of hundreds of tribes means recognizing the diversity of cultures and traditions that live and grow in Indonesia. Every citizen of the nation should know and understand that Indonesia is rich of traditions of the nation. Respect and preserve its own culture is an attempt to instill a strong national attitude to itself. Therefore, an identity / community that gave birth to the character of a nation can be created. Understanding multicultural diversity means accepting the diversity of cultural expressions containing values of humanity and beauty. The diversity of cultures and traditions that exist on the sub national or ethnic represents the wealth of the nation. The State should guarantee the freedom of development and the preservation of cultural and regional (local) traditions or ethnicity. The development and preservation of the traditions and culture of the area (ethnicity), is not to strengthen the primordial tribal, but to strengthen national wealth of cultural treasures which are essentially derived from the sub-national culture.

F. Obliging Mass Media to take Role in Nation Character Building

The mass media, particularly affecting the formation of character and morality of the nation, it is expected to take on the role of socio-cultural, socio-economic, socio-political to the task of nation and character building (building a national character), and measurement of Bhinneka Tunggal Ika. By the existence of dialogue, persuasion, and equating a view to the interests of the nation and the state, between the leaders of the mass media and the leaders of the state and society obtained the agreement, togetherness, obligation and concern to jointly build the character of the nation in their respective fields. Through the mass media can be developed about the importance of the nation has the character, and can be socialized strategies to build it.

From those strategies will be generated a number of values of character education for cultural education and national character (Upputra, 2016: <http://gurupkn.com>), namely:

1. Religious: An attitude uphold religious orders and away from the ban on religion, while maintaining mutual harmony and unity among different religions and beliefs.
2. Honest: An attitude which always cling to avoid ugliness with keeping the words, feelings and actions for always saying the right thing and trustworthy.
3. Tolerance: The behavior that tends to appreciate the difference by reducing the sharpening dispute because of the differences. This behavior manifested by the acceptance of difference and diversity as a richness of the Indonesian nation to realize the function of tolerance in the life of the nation.
4. Discipline: Actions to maintain and obey the suggestions which are good and avoid and stay away from all the bad ban consistently and committed.
5. Hard work: Devote all the ability and willingness to complete a task in accordance with the expected results on time and more oriented on process and development rather than results-oriented.
6. Creative: Always look for an alternative resolution of a problem from different point of view. This is done to develop the ordinance or the understanding of a problem that has gotten first through new perspective approach.
7. Independent: Believing their own potential and carry out its responsibility with confidence and commitment.
8. Democratic: Attitudes and actions that highly assessing the rights and obligations of himself and others in the same position. This is done to give equal recognition to the rights of the nation while taking care of pluralistic of Indonesia nation.
9. Curiosity: an attitude and actions which are always working to find out what they learn in greater depth and breadth in various related aspects.

10. The national spirit: A viewpoint which sees themselves as part of their state and nation. The viewpoint that embody attitudes and behavior that will defend the nation from threats, as well as understand the various factors that cause social conflicts both from outside and from within.
11. Love homeland: determination manifested in feelings, behaviors and words that demonstrate loyalty, caring, and high respect to social, physical culture, economics, and politics of the state and nation.
12. Appreciating the achievements: a sense of pride to the advantages and benefits they own themselves as individuals and as members of society itself. Feelings of this nation will push to obtain positive achievements for the advancement of the nation.
13. Friendly / communicative: The behavior shown by continuing to maintain good relations with a positive interaction between individuals within a group in the life of the nation.
14. Love the peace: The behavior that always put a sense of unity and harmony in the embodiment of a pluralistic and multicultural environment.
15. Glad to read: curiosity improve the knowledge and understanding through love to search for new information through reading material and urge people to cultivate a sense of the surrounding environment to like reading.
16. Social Care: The sensitivity of the troubles faced by the environment and society. Sensitivity is then manifested in actions, feelings, and actions are repeated and become a habit in overcoming the difficulties faced by people in the vicinity, where the individual is not focused on him/herself and to work together in overcoming the problems faced.
17. Care for the environment: Making nature conservation as one of the basic behaviors and habits that are reflected in the environment in order to continue to be the cycle of continuous renewal in nature naturally. This is done in order to make the nature that they occupy remain stable and lasting.
18. Responsibility: Be aware that all things have been done is not only a duty and an obligation for him/herself, but also his family, neighborhood, community, country, and the Almighty God.

Based on these descriptions can be drawn that the development of national character become urgent for us to immediately execute. Through education, especially civic education, national character building can begin. The goal, of course, is the development of individual character of the Indonesian people. For this, the strengthening of spirituality and morality become one of the important priorities. As, civic education is not just a process to make someone knows what their rights as citizens, but more than that is intended also to educate every individual in order to behave proportionally because based on the nature of self, human nature

that God created is as a creature independent. By doing so, we are entitled to expect that this great nation will be able to hold his head dealing with other nations in the world. Also, this great nation will not be easily swayed by the imposition of hegemony other countries (Haryono, 2012).

III. Conclusion

Plurality or heterogeneity of Indonesia which are rare owned by another country, become the social capital in the construction of culture based on local wisdom (local genius). Heterogeneity of Indonesia as a civilized nation must be protected and preserved as national cultural treasures. In the context of social interaction both horizontally and vertically plurality reality, it takes an instrument of education of character is open, inclusive, tolerant and pluralist. In this context the term multicultural education into the term that is relevant to be developed in the area of education in Indonesia as a pluralistic nation.

Multicultural education is an education strategy that is applied to all kinds of subjects by using the cultural differences that exist in the students such as differences in ethnicity, religion, language, gender, social class, race, ability and age so that the process of learning to be effective and easy. In this context civic education is a central topic as a vehicle for development and dissemination of multicultural education in a pluralist society like Indonesia.

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Educators as the arms of the government have a huge responsibility and a daunting task to ensure the Indonesian golden generation and to build a more dignified civilization in the future.

I Gede Suwindia - Indonesia

Much work has been done on describing the faults of the education system and yet solutions are few and far between. What I have presented here is one solution to a possible range of solutions. By using the culture of childhood as the foundation for an authentic student centred education

Shaun McGurgan - Australia

...from this article can be raised a proposition that “if countries want to move forward, then make the value in the life of the society as a reference”.

Kim Kim Min - South Korea

In the inclusive school system all learners benefit equally. At the same time it is of vital importance for the continuous success of this system that the necessary resources are made available.

Wamaungo Juma Abdu - Uganda

ISBN 978-602-71567-5-3



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