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Supporting and Inhibiting Dimensions of Civilizing Process In Local Wisdom-Based Character Education

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Abstrak

This research aimed to find out cause, form, and supporting and inhibiting dimensions of character education civilizing process based on local wisdom in SMA Batik 2 Surakarta, Indonesia. The problem is focused on character building process in formal education. To approach this problem the theoretical reference is used civilizing process of theory by Norbert Elias. Data is collected through used were observation, in-depth interview and documentation and analyzed qualitatively. This study concludes that there was unprepared condition of psychogenesis and sociogenesis in the local wisdom-based character education civilizing process. The novelty of this research is the analysis of character education based on local wisdom with the perspective of the theory of civilization Norbert Elias. The presence of local content policy in school curriculum structure, adequate school infrastructure, and supporting school and foundation management served to be the main supporting dimension. Internal inhibiting dimension included the school stakeholders' poor awareness of understanding and implementing local wisdom value in daily life and poor synergy in cultural local content learning in organizing and developing teaching material. External inhibiting dimension included no government regulation governing the integration of local wisdom content into every subject, less optimum role and cooperation of social environment, and parents' low commitment to supporting the process of civilizing character education based on local wisdom.

Keywords: *Keywords: Civilizing, Character Education, Local Wisdom*

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INTRODUCTION

Globalization dynamic exerts considerable effect on the change of community's social order in accessing the fulfillment of community's life need through industrial, communication, and information technologies. On the other hand, it exerts regressive effect on the community, nation's moral decadence. It is characterized with many law breaking cases encountered by adolescents in Indonesia. In 2008, about 10-60% of Indonesian students were bullied, discriminated, isolated, and abused at least once a week (SEJIWA, 2008). Komisi Perlindungan Anak Indonesia or KPAI (English: Indonesian Commission for Child Protection) reports that there were many cases of Child Encountering the Law in Indonesia during 2015: 76 cases with child both being physical abuse perpetrators and 16 cases with child being psychical abuse. Those cases indicate that some errors have occurred in education process. Education failure in this case is more due to education output having no sense of humanity. Education still focuses on cognitive achievement while ignoring students' affective aspect as the character-composing component. Children abuse behavior at school exert hazardous effect on physical and cognitive health, and negative effect on their self development (Martin and Greenwood, 2006). To anticipate this, teacher and administrator's role is required to be an agent playing an effective role in lowering violence behavior in school (Mertoglu, 2014).

Character education is urgent to be a solution to moral decadence problem so that a comprehensive attempt is required by put the character education implementation policy to be the starting

point. Formal education is a strategic tool in creating children's moral character according to basic objective of formal education (Goodlad, 1992; McClellan, 1999; Goodman & Lesnick, 2001). In addition to formal education, family and community environments play important role to individual in character education to socialize moral and civic norm governing human's social life (Eccles & Gootman, 2002; Flanagan et al, 2007). Character education can grow self-discipline to optimize students' behavior (Berkowitz and Hoppe, 2009; Katilmis et al, 2011). Character education contributes to improving individual's social competency (Chau and Lee, 2010). The main principles of good character are care, truth, justice and responsibility (Skaggs and Bodenhorn, 2006). Character education is a foundation and exerts long-term effect all at once on the children's future, so that it should be applied to all education lines from pre-primary education to college (Berkowitz and Fukula, 1999).

There are eleven principles of effective character education: school upholds noble character, character includes understanding, conception, and implementation, uses holistic and proactive approach, builds care community, provides the students the opportunity of actualizing moral, designs a meaningful and challenging academic curriculum, grows students' self motivation, raises all school staffs as learning community, cultivates collegial leadership, raises family and community as partner and monitors school culture and climate (Lickona, 2002). Synergy is required between one element and another to create a harmonious character

education situation and supports the children's growth.

Local wisdom functions as one of noble character that can be used as the basics of student character inculcation and as the source of life wisdom value that is balanced either materially and spiritually. Through local wisdom-based character education, a deliberative education is created in which every member of community transmits fundamental idea related to world essence, knowledge, and social values giving kindness message as the basis of community character education development (Alwasilah, 2009). A school management strategy is required in implementing local wisdom well and continuously by involving solid cooperation between government, private sector, education institution, community organization and worship place as local wisdom development source and process (Lickona et al, 2002; Pornpimon et al, 2013; Becerra et al, 2014; Mertoglu, 2014).

The process of internalizing value and norm is civilized habitus (psychogenesis) is very closely related to social condition (sociogenesis). Although social condition has supported the inception of civilization very intensely, as long as individual's psychological condition has not been ready yet, civilization is only a utopia. Meanwhile, when psychological condition has been ready but social condition has not yet, a premature civilization will be born (Elias, 1978). SMA Batik Surakarta implements the form of local wisdom-based character education through local content learning including Javanese Language, membatik (producing batik), traditional dance art, karawitan, and habituation of unggah-ungguh basa (the structure of Javanese

language) and hand-shaking (salaman) culture. School provides many supporting facilities such as membatik studio, karawitan studio, traditional art studio, and batik showroom to display the students' work. Through local content learning and unggah-ungguh basa and handshaking culture habituation, the meaning of philosophy to human life kindness is taught as an alternative to student character establishment. In addition, local content learning aims to create affective development inside students. This research aims to find out supporting and inhibiting dimensions in the process of civilizing local wisdom-based character education in SMA Batik 2 Surakarta using Elias' civilizing process.

RESEARCH AND METHOD

This research used qualitative method with case study approach (Yin, 2014). The case study was taken place in SMA Batik 2 Surakarta, Indonesia. Purposive sampling technique was used to select school stakeholders including headmaster, deputy of headmaster for curriculum and student division, vocational subject teachers, local subject teachers (batik¹, karawitan², traditional dance), javanese language teachers, student parents, graduate and students. Techniques of collecting data used were observation, in depth interview, and documentation. In this observation, researchers observed situations, events or activities both intracurricular and extracurricular including the activities of teachers in carrying out teaching and

¹ Batik is art of painting on fabric using canting

² Karawitan is a traditional music and sound art genuine of the islands of Java and Bali, Indonesia

learning activities, activities of students in conducting the learning process, activities of principals and school administrators in leading activities in schools and applying the values of character education. Documentation source derived from archives of subject teachers, extracurricular teachers, and deputy of headmaster for curriculum and student division in relation to both curricular and extracurricular activities related to the implementation of local wisdom-based character education. A variety of documents was used including: Learning Implementation Plan (RPP) developed by corresponding subject teacher, draft school rule, photographs of activities and other archives related to the assessment of local wisdom-based character value inculcation in students. Data validation was carried out using source triangulation and interactive model of data analysis (Miles and Huberman, 1984).

RESULT AND DISCUSSION

In the context of Javanese culture, there are many local wisdom types manifested into varying forms such as thinking, attitude, action, letters and cultural artifact. Those local wisdoms have philosophical meaning containing noble values for human life kindness. Local wisdom grows and develops in the society from one generation to the next as life guideline and ideology fundamental to society life. Noble value of local wisdom is an invaluable potency for the solution to each social problem, and Indonesian development and progress. Through in-depth internalization process, students can get positive message from wisdom value, noble character and life kindness useful in social relation between fellow human

beings, with natural environment, and vertical relation with God (Dewantara, 1962; Fudyartanta, 1995; Sukmadinata, 2006; Wagiran, 2010). The content of local wisdom value kindness meaning can be an alternative source of character education culturing in students through learning process in school environment (Alwasilah, 2009; Tilaar, 2009).

SMA Batik 2 Surakarta takes many attempts in the process of civilizing local wisdom-based character education top students: curricular learning, extracurricular activity and school culture habituation including unggah-ungguh basa and handshaking culture. In curricular learning, the process of civilizing local wisdom values is integrated into local content subjects such as Javanese language, karawitan, vocational subject, and membatik. In extracurricular activity, the civilizing process is conducted through traditional art and keroncong art extracurricular activities. In curricular and extracurricular learning, local wisdom values are internalized into students in the form of life wisdom values either philosophically or practically, including concordance value (harmonious and positive social relation), cooperation, teposeliro (tolerance value teaching an individual how to understand others' feeling so that his/her behavior does not tease others). In addition, through habituation, a process of habituating the students to speak according to unggah-ungguh basa occurs and the students are habituated as well to shake their teachers and friends' hand (Thalib, 2010; Wagiran, 2010). It is in line with the main principles of good character: care, truth, justice, and responsibility (Skaggs and Bodenhorn,

2006). It is confirmed by an informant stating that:

“That gamelan³ creates affective development, a harmonization in which one beat is different from another but they should be in the same vein, tolerant or not stopping until the gong ends them. It is defined as orderliness, in which students should be orderly in the term of unggah-ungguh, rhythm and etc. It is also defined as discipline, so that when the drum is beaten quickly, other instruments should be beaten quickly and vice versa. Listening to other instrument results in pity feeling or trenyuh and it expresses the soul so that feeling, skill, auditory sensitivity, thinking can be revealed” (Sunaryo, Karawitan Teacher).

“The values obtained from Javanese language learning are andhap ashor meaning not arrogant, ajur ajer meaning can enter into any classes or is adaptable, lembah manah meaning humble, trapsila ing budi meaning can position the self smartly, responsibility, cancut taliwanda and ambeg adil paramarta” (Vitalia, Javanese Language Teacher).

“During attending membatik learning, from learning the knowledge on philosophical meaning of membatik to practice of producing batik, the students will indirectly learn a variety of good characters they get during the learning process. The students will learn the content of philosophical meaning in any batik motive scratch and color. Its process starts from patterning, *nglowong*⁴ to

ngloroti,⁵ in which the students will learn patience, persistence, consistency, and responsibility values” (Triyanti, Membatik Vocational Subject Teacher).

To Elias, civilization is defined as social decorum and civility apparent in the surface, featured and owned by an individual or a group without accomplishment. The concept of civilizing implies that civilization has never found its perfect form and does not have a firm beginning. Standard civilized behavior can only be ensured in a certain condition, such as consistent self-discipline. The process of civilizing local wisdom-based character education in SMA Batik 2 Surakarta is closely related to the changing habitus (social and individual characters) of all stakeholders and school citizen within. The attempt of creating students' civilized character through the process of civilizing local wisdom-based student character will be brought into reality gradually through habit, behavior and culture of school citizens changing into the social civility expected by school (Elias, 1978; Krieken, 1990; Berkowitz and Hoppe, 2009; Chau and Lee, 2010; Katilmis et al, 2011).

The role and function of education stakeholders as the element most important to the successful character education can be conceived in their interdependence as the part of social relation network usually called figuration. In this case, stakeholders are not considered as an autonomous identity but play their role both internally through their relation to others developing social

³ *Gamelan* is a traditional music ensemble found in Java (the scope of Central Java and Yogyakarta), Sundanese (now West Java), Bali, South Kalimantan, and South Sumatra, Indonesia

⁴ *nglowong* is javanese local term to mention the first stage is the sticking of the night (candles), with a stamp or canting.

⁵ *ngloroti* is javanese local term to mention the final stage in the process of making one piece of batik cloth

habitus. Habitus is defined as the structure of psychical personality composing collective foundation for individual human behavior (Krieken, 1990). All stakeholders of education including headmaster, teachers, school committee, employees, students' parent, government, community environment, alumni, and students as a basic unit of education constitute a figuration. Their existence is conceived in their functional interdependence through social role and status inherent to them as the part of social relation network in education scope.

In the context of local wisdom-based character education civilizing process in SMA Batik 2 Surakarta, the change and development of school citizens' behavior is closely related to the change of habitus in social and individual character domains. The change of habitus in individual domain, in this case, school stakeholders, will impact on the changing social character of all school citizens within. The process of civilizing local wisdom-based character education will run well through social relation between one individual and another in school setting when they develop local wisdom values as the collective foundation of their behavior. Through a local wisdom-habitus change, the attempt toward the process of civilizing the students' local wisdom-based character values will be brought into reality gradually through the changing habit, behavior and culture of school citizen toward a local wisdom-based social civility (Eccles & Gootman, 2002; Flanagan et al, 2007). Thus, there should be understanding, consciousness and synergy between stakeholders to play role and to behave based on local wisdom (Lickona et

al, 2002; Pornpimon et al, 2013; Becerra et al, 2014; Mertoglu, 2014).

In the civilizing process, there are supporting and inhibiting dimensions, either internally or externally. Supporting dimension includes: (1) local content policy in school curriculum structure. The local content policy in school curriculum structure makes the students familiar with and equip them with competency, skill, attitude, and knowledge harmonious with their region; (2) adequate school infrastructure for civilizing process including membatik studio, karawitan studio, show rooms for students' batik work product gallery, dance studio, and adequate classroom; (3) supporting school and foundation management and synergy between stakeholders within; and (4) the availability of teacher resource according to the qualification of respective local content discipline. The optimization of supporting dimension is absolutely required to make the civilizing process run maximally, particularly by utilizing the potency of all aspects in a synergic figuration.

On the other hand, the inhibiting dimension of civilizing process is divided into two: internal or external dimensions. Internal inhibiting dimension includes: (1) The school stakeholders' poor understanding on and awareness of the implementation of local wisdom value. Teachers, employees and students have not been accustomed with implementing unggah-ungguh basa norm well and correctly according to standard norm in interaction between them. (2) Inadequate synergy between local content learning in organizing and developing teaching material, in which each of learning tends to stand alone and independently. External

inhibiting dimension includes: (1) There has been no government regulation governing the integration of local wisdom value content as character education into all of subjects taught in school. (2) The role and the cooperation of students' social environment have not been optimal. Generally, students' environment condition particularly in urban areas have tended to abandon social order shifting from local wisdom value in the term of unggah-ungguh basa and Javanese culture identity. The community's massive attitude to foreign culture increasingly crushes the existence of local cultural order making the love and loyalty to local culture thinner. Thus, their mindset, attitude and behavior tend to be far from local cultural value order replete with decorum and civility. (3) Parents' low commitment to supporting the attempt of civilizing local wisdom-based character education. Parents have not been aware completely of applying the habituation of unggah-ungguh basa in their children. They consider that it is difficult and will overburden their children so that they tend to look for a safe way by means of using Indonesian in daily communication. Such condition impacts on the children's ignorance and unfamiliarity with their local wisdom values, particularly unggah-ungguh basa.

Regarding supporting and inhibiting dimensions, Elias' (1998) analysis indicates that there is a discrepancy between psychogenesis and sociogenesis. Psychogenesis refers to unprepared psychological condition of individual school stakeholders. Meanwhile, sociogenesis condition refers to social condition of students' school, family and social environments. Psychological condition of individual school citizens

including teachers, students and employees has not shown physical readiness yet in implementing local wisdom values in their daily interaction pattern. Inadequate knowledge and conception on the meaning of local wisdom value philosophically lead them to implement local wisdom-based behavior only without knowing the meaning of action's merit to their life. It impacts on the poor awareness among stakeholders particularly teachers as the student's role model in giving the example of local wisdom value implementation in daily interaction pattern.

Unprepared social condition (sociogenesis) can be seen from the absence of supporting social situation in school, family, and community environment around individual's residence. Viewed from school environment, it can be seen that there has been no integration of local wisdom value as the basis of character education into any subjects included in the school curriculum. It has been integrated into local content (traditional dance and karawitan), Javanese language and batik subjects only. Viewed from family environment, it can be seen inadequate attempt, commitment, and cooperation with the school management to provide habituation based on local wisdom value in the process of socialization to children. Meanwhile, viewed from community environment, it can be seen the inadequate social sanction the community imposes to adolescent behavior infringing the local wisdom values. The community tends to be apathetic and permissive, and consider the adolescent behavior contradictory with local wisdom values as a commonplace. Thus, school climate and culture as the

manifestation of psychogenesis and sociogenesis condition has not been effective in the process of civilizing local wisdom-based character education to students (Elias, 1978; Lickona, 2002; Ulger et al, 2013).

CONCLUSION

The process of civilizing wisdom-based character education indicates the unprepared condition of psychogenesis and sociogenesis. The fundamental idea of local wisdom concerning world essence, knowledge, and social value contributes to creating the students' character. Local content policy in school curriculum structure, adequate supporting school infrastructure, supporting school and foundation management and teacher availability according to the qualification are the main supporting dimensions in the process of civilizing local wisdom-based character education. Meanwhile, the inhibiting dimension is divided into two: internal and external. Internal dimension includes school stakeholders' poor understanding and awareness of the implementation of local wisdom value and poor synergy between local content learning in organizing and developing teaching material. The external inhibiting dimension includes no government regulation governing the integration of local wisdom value content into all subjects, less optimal role and cooperation of students' social environment, and parents' low commitment to supporting the attempt of civilizing the local wisdom-based character education.

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