

Character Education for Young Generation through Local Wisdom Culture Understanding in Global Era

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Abstract: This research aims to describe (1) the challenge of the Indonesian nation in globalization era, (2) the need for character education in the perspective of local wisdom culture, and (3) building characterized nation in the global era. The research used qualitative by using phenomenological type method. Techniques of collecting data were observation and in-depth interviewing to the informant of young generation in the forms of individual and organizational in Madiun area. Data analysis by using interactive model of Miles and Huberman. Results of the research reveal that: (1) there are eight points of the Indonesian nation's challenge in globalization era, namely (a) nationalism and national pluralism, (b) the global crisis, (c) primordialism, (d) moral crises, (e) the crisis of good exemplarity, (f) socio-cultural crisis, (g) high levels of competition, and (h) the nation's increasingly vague character; (2) the need for character education in the perspective of local wisdom culture. Education as a humanization process focuses more on the role of human beings as social creatures that have moral autonomy and cultural sensitivity. This means that humans as individual beings as well as social beings must be able to manage conflict and appreciate the advancement of various cultures; and (3) building characterized nation in the global era. The Indonesian nation must start a new phase in which colonialism and oppression for any reason cannot be annulled from this country. Likewise with the umbrella of justice must be enforced. The researchers concluded that there are five pillars of noble character of the Indonesian nation that must be considered in educating character for the young generation in global era.

1 INTRODUCTION

A nation is a collection of behaviors or values. Joint that support a nation in general is a character and mentality of the people who become the firm foundation of the nation's value system. The collapse of a nation is generally characterized by the declining of nation's cultural values and the splitting of local wisdom culture although physically the existence of the nation still exist and recognized (Djarmiko, 2006). Building a nation by optimizing the role of young people in global advantage cannot be separated from the participation of government, youth organizations or other non-government organizations. Moreover, the role of institutions which have idealism and goals, as the goals of national (never ending goals). As the heir of the nation, the young generation must be considered and nurtured.

The benchmark for the success of a nation is the success of the young generation in the future, because maintaining success is more difficult than achieving the success itself (Zuhdi, 2009). The young

generation is the successor of the leadership baton, the struggle to remain strong, along with the task, the competition in various fields is also higher due to the swift flow of capital turnover services throughout the world that affect the national integrity, all may only be lived with the quality of competence that is powerless high competitiveness.

2 RESEARCH METHOD

This research uses qualitative methods because the data concerned appear in words rather than in numbers. It efforts to provide broad, deep, and natural explanation research about the subject. The type of research is phenomenology, because researchers attempt to dig and to reveal the meaning of informant's experiences about local wisdom culture. Bogdan and Biklen (2007) state that researchers in the phenomenological mode attempt to understand the meaning of an event and interactions to ordinary people in particular situations. In this case, the

researchers wanted to obtain the authentic information from people who really experience it and explore how that person gives meaning to his experience. Techniques of collecting data were observation and in-depth interviewing to the informant of young generation in the forms of individual and organizational in Madiun area. Data analysis by using interactive model of Miles and Huberman. Data analysis activities start from data collection by using observation and in depth interview techniques about young generation's attitude (young generation's characters) in facing global competition. Data obtained from observations, interviews are recorded in field notes of what was seen, heard, witnessed and also what findings encountered during the study.

3 DISCUSSIONS

3.1 The Challenge of the Indonesian Nation in Globalization Era

The challenges currently facing the Indonesian nation are: (1) nationalism and national pluralism are questioned and even national identity is questioned; (2) the global crisis, which has broadly negative impacts on every sector; (3) primordialism, pluralistic demands that override the integrity of the nation and accentuate the interests of the group or regional spirit characterized by ignorance of the fate of the nation; (4) moral crises, widespread public affairs, which rationalize the country's children's rational becoming weak, low social concern, and become fertile fields of crime; (5) the crisis of good exemplarity, reality shows that the adaptation of the elites both nationally and locally is now very rare, as the future generations reflect on their leaders, both formal and informal; (6) socio-cultural crisis arises in various forms of disorientation and delocalization in many societies caused by euphoria of freedom that is excessive, the disappearance of social patience to face increasingly difficult life; (7) high levels of competition, competitive challenges and increasingly selective opportunities; and (8) the nation's increasingly vague character, due to global influence.

3.2 The Need for Character Education in the Perspective of Local Wisdom Culture

Education as a humanization process focuses more on the role of human beings as social creatures that have

moral autonomy and cultural sensitivity. This means that humans as individual beings as well as social beings must be able to manage conflict and appreciate the advancement of various cultures. Tolerance and cultural transformation should be guided slowly, not a forced social revolution. It is universally recognized human status and dignity as a super value (Bodenheimer, 1962). As Kant states: that humanity should always be respected as an end itself (McCoubrey and White 1996).

The challenges of globalization and democratic processes are increasingly strong and diverse on the one hand, and the world of education seems to be more concerned with mastering the dimension of knowledge (cognitive) alone and neglecting the moral /affective education, a strong reason for the Indonesian nation to generate commitment and conduct character education based on local wisdom (Smiers, 2009). Nation character education is expected to be an alternative solution to overcome various problems.

3.3 Building Characterized Nation in the Global Era

The Indonesian nation must start a new phase in which colonialism and oppression for any reason can not be annulled from this country. Likewise with the umbrella of justice must be enforced. After a long time, the proclamation was echoed but until now this nation has not been separated from colonialism.

No body knows that the colonization of the nation itself is more dangerous than the colonization done by other nations. Colonization by the nation itself will undermine the joints of justice nation and state, weaken the state system, lower the quality of life and make the community as a slave in their own country. Development that should displace poverty, instead of displacing the poor society.

4 RESULT FINDINGS

To build the character should be starts from an education especially for the young generation so that the culture of local wisdom of a nation does not fade by the rampant of the global influence that is not in accordance with the character of the nation. For that there are five pillars of noble character of the Indonesian nation that must be considered:

- *Transcendence*. Recognizing that man is the creation of a supreme God. From this awareness will bring the attitude of servitude solely to the One God. This awareness also

means understanding the existence of self and nature around so as to maintain and prosper. *Ketuhanan yang maha Esa* (Believe in one God);

- *Humanization*. Every human being is essentially equal in the eyes of God except the science and piety that distinguishes it. Man was created as a potential subject. *Kemanusiaan yang adil dan beradab* (A fair and binding humanity);
- *Diversity*. Awareness of the many differences in the world. However, being able to take common ground to foster strength, *Persatuan Indonesia* (Unity of Indonesia);
- *Liberation*. Liberation for the oppression of fellow human beings. Therefore, it is not justified by human colonization. *Kerakyatan yang dipimpin oleh himah kebijaksanaan dalam permusyawaratan/perwakilan* (Democracy led by the wisdom in representatives deliberations);
- *Justice*. Justice is the key to prosperity. Fair does not mean the same, but proportional. *Keadilan sosial bagi seluruh rakyat Indonesia* (Social justice for all the people of Indonesia).

The noble values that need to teach the attitude in everyday life include: honesty; loyalty and dependability; respect; love; selflessness and sensitivity; kind hearted and friendship; bravery; peace; independent and potential; self-discipline and moderation; loyalty and purity; and justice and affection.

The young generation in coordinating the movement has 3 (three) important roles:

- *As a character builder*. In the midst of the middle of the current globalization, then added with a number of erosion of positive character of the nation while the existence of symptoms of amplification or strengthening of negative mentality, such as lazy, corruptive and so on, then the role of the younger generation is to rebuild the nation's positive character. This role is certainly very heavy, but the essence is the willingness and commitment of the young generation to uphold moral values above the interests of the moment as well as collective efforts to internalize it in activities and activities everyday.
- *As a character enabler*. Rebuilding the character of the nation certainly will not be enough, if not done empowerment continuously. So the younger generation is also required to take the role as a character

empowerment or character enabler. The practical form is the willingness and strong desire of the young generation to become role models of positive character development of the nation. This role is also not less weight with the first role, because in addition to strong will and collective awareness with high cohesiveness, still needed the power to engage in an arena of ethical conflict with other entities in society and foreign entities.

- *As a character engineer*. Referring to the competitiveness adaptability to strengthen the nation's resilience. This last role requires the young generation to continue to learn. It must be acknowledged that the development of the nation's positive character, however, demands the existence of appropriate modifications and engineering adapted to the development of the times. For example, the character of warrior and patriotism certainly does not have to be articulated in a physical context, but can be in other non-physical contexts. The role of the young generation in this case is expected by the nation, because in their hands is the process of adaptive learning can take place in the most productive conditions.

It is hard for the young generation to play these three roles simultaneously and interactively. It is still necessary for the role of government and other components of the nation in facilitating the actualization of the role by the younger generation. Nevertheless the concentration of role remains on the younger generation. Without their active role in the national revitalization movement mentioned above, it is not impossible that the grinding of the nation's cultural values will go on systematically and in the end this nation will increasingly lose its integrity and identity.

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