The Development of Nationality Education Model for Cross-Cultural Youth

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Abstract: The study is intended to uncover an applicative nationality education model effectively particularly for cross-cultural youth. In terms of methodology, this study used methodological research and development. The place is located in DKI Jakarta which lasts for 6 months (April to September 2015). The result reveals that nationality education model which has been existed has not been managed systematically, integrated and contextual. As such, an alternative model is looking forward. The nationality education model which is decided by this research is Score-A. Score-A means acronym from spatial awareness (sa); cultural awareness (ca); organization awareness (oa); religion awareness (ra); economic awareness (ea). These main five points become are models that can be translated basic nationality knowledge. Score-A points out on three fundamental sciences which are an ontology, epistemology and axiology also it describes an important meaning of nationality which is developed contextually, creative, and reflexive which can grow nationality awareness.

Keywords: model development, nationality education, youth, cross-culture.

I. INTRODUCTION

The nationality matter for the Indonesian is a problem that was never be solved. The spirit and sense of nationalism peak to the highest point, as shown in the momentum of National Awakening (1908), the Youth Pledge (1928) and the Declaration of Independence (1945). However, at other times it goes down to the point which is very critical and alarming, even it threatens the disintegration of the nation as seen from the phenomenon of rebellion in these areas in the 50s to early 60s and the rise of separatist conflict and post-reform movement of 1998. It this is understandable because the sense of nationality or nationalism is not permanent, but it is highly dependent on the surrounding conditions. Shabir Ahmed and Abid Karim (1997) have stated [1] that:

"... One of the drawbacks of a sense of nationhood is its inability to bring people together permanently. It is temporary, and will only appear when there is a threat from outsiders to the existence of the community ".

...
In addition to the views and Karim Ahmed, Hans J. [11] has highlighted [1]:

“Semakin besar stabilitas masyarakat dan perasaan aman anggota masyarakat tersebut, semakin kecil kemungkinan bagi emosi kolektif untuk mencari penyalutannya dalam rasa kebangsaaan yang agresif, atau sebaliknya.”

“The greater the stability of society and a secure feeling of community members, the lesser the possibility for collective emotion to seek distribution in the sense of nationality are that is aggressive, or vice versa.”

From the two views, it is clear that sense of nationality will flourish when internal and external conditions are conducive to the growth of national consciousness, and vice versa. Related ups and downs sense of nationality, empirically, many contemporary events in the archipelago which have shown symptoms of decline in a sense of nationhood that lead to the disintegration of the nation. It can be seen, both in horizontal conflict (communal-social), the vertical conflict (politics) as well as separatist movements that occurred after 1998. Some of these reforms are the conflict in Sambas 1999 [9] and another conflict in Sampit happened since February 18 until early March 2001 [21].

The conflict in Ambon occurred in several periods: the first, from January to April 1999; the second, from July to December 1999; and the third, from April 2000 to 2002 [22] and the last on 24 April 2004 during the parade to commemorate the RMS which involve support groups and pro-Homeland. The conflict in Poso riots occurred in recent times, the first on December 24, 1998, the second on 16 April 2000 and the third on May 16, 2000 [10] and the sequence of events that occurred until recently. A separatist movement that appears until now has not been completed and one of movement is happening in Papua by the Free Papua Movement (OPM). This movement is fluctuating which is still alarming. The separatist movement that was formally concluded (based on the Helsinki agreement), but latently alarming is what happened in Aceh conducted by the Free Aceh Movement (GAM).

Separatist movements on a small scale and temporary due to the thickening of ethnic consciousness (ethnicity) and locality had also occurred in this country, as was the case in South Sulawesi (1999), Riau (1999), even East Java and Madura (2001). Separatism phenomenon was triggered by a constellation of contemporary national politics associated with supporting efforts to support the president or presidential candidate, except Riau, which is driven more by economic factors. Various phenomena indicate dire consequences to the people of Indonesia.

The poll by Compass (2002) has revealed Loosening strengthening national ties. The poll showed that nationhood was rated by 71% of respondents, weakened. A sense of unity and community commitment to defend the territorial integrity is also considered by most respondents have weakened. Correspondingly, Arbi Sanit [12] in a discussion organized by DPP KNPI on December 31st, 2004 (Media Indonesia, 2004) stated that the construction of Indonesian nationality fragile. Indonesia's national spirit has been owned since 1908, but has not yet become a strong capital and still fragile.

He incorporated that although the independence of Indonesia has lasted 60 years, but it has not had a start-up capital as a result of the concept of national state built by the regime crushed replaced by another regime. A case like this nationality can be seen from the horizontal conflicts that occur, such as fighting between communities in the Milky due to a trivial matter that later resulted in two young men died (Kompas, 2013) [8]. Apart from these, according to Minister of Social Affairs of the Republic of Indonesia, Salim Segaf Aljufrî has said that the problems of regional divisions, equality, the local elections as well as injustices of the law are the causes of the current conflict. He also mentioned that in 2012 there has been a 2883 conflict occurred in Indonesia [14].

A Recent phenomenon that shows sitting nationality is expressed by Equals Institute through its annual report. The report has revealed symptoms of sitting nationality in Indonesian society as the intolerant attitude of society, strengthening of identity politics, weakening the institutional capacity and political destroying legitimation and poor alignments political elite to the public (Equivalent Institute, 2008). The national question was also a hot issue in the life of the nation. This is as highlighted by [20] that the national question could be substantial in living up to the principles of nationalism and national life.

This condition is very worrying and therefore requires efforts to develop and organize better nationality. For Indonesia which is very pluralistic and multicultural, national ties are certainly imperative and vital. Without a strong national tie, the Indonesian nation will be fragmented just like the Soviet Union or Yugoslavia. As such, managed coaching nationality, systematically and consistently are needed to be carried out continuously. Concerted effort to foster real nationality has been done since the old order era to the new order. In the new order era, the government ever imposed Upgrading P-4 as political education, in which it contained elements of cultivation of a sense of nationhood. However, this pattern failed because it is more verbalize and directed to the perpetuation of the New Order regime. Therefore, it is necessary to discover another model that is more focused on the effort to plant the national values that can foster a sense of national spirit for the people of Indonesia, especially for the youth through the elaborative and comprehensive studies.

An effort to assess the national educational model has been started by the researchers since 2004 when a researcher had worked in Bappenas through consolidation of forms of national bondage. Then it is proceeding with the study of a more focused coaching model to examine national ties
among the general public in 2007 and among the youth in 2008. The culmination of a series of such studies is in the study who intended to find a national education model with various strategies and supporting materials (curriculum, teaching materials, and the evaluation model). This is important because national education is an instrument of planting the ideology of nationalism.

In terms of Smith [15] as an ideology, there are three main objectives the development of a sense of nationality/nationalism, namely: national autonomy, national unity, and national identity. In the nationalist view, a nation cannot go on without all three components in sufficient degree. Thus as an ideology, a sense of nationality/nationalism serves as a "movement" to achieve and maintain ideological autonomy, unity, and identity for a population which the number of its members is determined to establish a nation that is an actual or potential nation [9].

II. METHODS

The method used in this study is research and development. Research and development is a method used to produce a specific product and examines the effectiveness of these products [18] or the steps to develop a new product or improve existing products [19]. The data collection is done by reviewing the relevant literature, review historical documents (audio-visual recording) in the national archives and audio-visual document contemporary events in the TV media as well as interviews with experts, practitioners and the training participant to find the actual model. The instrument used is the documentary record, interview guides, and audio-visual recorder. Meanwhile, the data analysis is undertaken in two ways, namely the qualitative and quantitative analysis.

III. RESULT AND DISCUSSION

A. Theoretical and empirical discussion and national education

The survival of a nation is determined by the values of nationality possessed by every citizen. Similarly, the Indonesian nation has become a necessity to understand and implement the national values in everyday life. This is imperative since it is a guide to social change which is more rapidly. As a form of concern and responsibility for the development of the concept of nationalism, a wide range of theoretical studies carried out to formulate appropriate national education model. For example [2] Nuraini Asriati study (2013) on "Development of National School Model Secondary Education in Remote Areas, Disadvantaged, and Border Outer West Kalimantan - Sarawak Malaysia" emphasizes the importance of the special education services and empowerment for people in the region of 3T. The substance of education is directed to the material of (1) Living history; (2) Education effort values; (3) Educational life skill; (4) The character education; (5) entrepreneurship education; (6) Education State defense; and (7) Local content.

Research Kharis Triyanto Ragin (2015) focuses on "Design-Based National Development Training Insights based on participative in Border Region". In the study [23], Triyanto explained the importance of the training, empowerment, and mentoring in education nationality for frontier society. Meanwhile, the national educational content provided includes: (1) The establishment of the atmosphere; (2) Development of a participatory motivation; (3) Policy development national awareness in the location / region in the transmigration border area; (4) Introduction to the concept of nationalism; (5) The importance of national awareness; (6) secure border areas; (7) Defending countries and implementation of was bang as part of the rights and obligations of citizens for National Defence in the border areas; and (8) The preparation of an action plan.

In contrast to Asriati [2] and Triyanto [23] which focuses on community setting border region (37), the study AM. Rikza Chamami (2015) on national education focuses on the context of religious institutions, namely pesantren. Chamami (2015) assess the importance of "Pesantren national paradigm", where the lodge/hostel to be a locus education forging national vision. Through this national paradigm boarding school, students are taught about the dimensions of a character; the pattern of togetherness and cooperation strategies; and the dimensions of well-being.

Empirically, government agencies and civil society, as well as fostering national education as practiced by the Indonesian National Resilience Institute, through the Deputy Stabilization Values Nationality, LAN RI, Kemenpora, Ministry of Social Affairs, the Scout Movement, and the One Nama-Konrad Adenauer Stiftung. National education developed by the National Resilience Institute and RI LAN relies on methods of training and education. National educational content offered material surrounding the Defense of Pancasila, the 1945 Constitution, the Republic of Indonesia, and Unity in Diversity. Four such material in line with the educational methods listed in the Regulation of the Minister of Home Affairs Number 71 The year 2012 on Guidelines for the National Education Insights. While LAN RI emphasis on the material (1) The concept and the notion of the state and nation; (2) Insights nationalities and national integration; (3) The values of struggle, character building, and the resilience of the nation; and (4) Socio-cultural and national insight as a national force.

For enhancing the concept of nationalism, Kemenpora conducting coaching adolescents and youth through the Youth Jamboree Indonesia-Bhakti Youth and Inter-Provincial Youth Ship Archipelago (KPN) / Lintas`Nusantara Adolescent and Youth Maritime (LNRPB). Jamboree youth camp with participants focusing on a very limited, in each municipality/city just 2 people. Meanwhile, KPN / LNRPB focus on the cruise. By doing
shipping is expected to grow (1) Increasing youth love of the homeland; (2) Increased national awareness and nationalism youth; (3) Increased maritime value among the youth; (4) Development of an entrepreneurial spirit and the maritime industry among the youth; and (5) Improvement of fraternity and cooperation among the youth.

Ministry of Social Affairs and the Scout Movement provide guidance in national education through national camp approach. Substance camp initiated nationality by Ministry of Social Affairs emphasize the importance of (1) Increased vigilance younger generation to counteract negative is; (2) Prevention of drug abuse by young people; (3) Effect overcome pornography; (4) Increasing the value of struggle on the younger generation; and (5) Outbound. In the Scout Movement, the substance tent nationality, which are: 1) National Seminar; 2) Night Nationality; 3) Fire and Game Appearance Typical Each Region; 4) Deliberation between plan; 5) Activity of community development (Tree Planting and help manufacture the road; 6) Ship Visits to Dewaruci and Monjaya; 7) Outbound.

Meanwhile, the national education development initiated by civil society is done by NGO, SatuNama that cooperates with Konrad Adenauer Stiftung. The program was named Civic Education for Future Indonesian Leaders (CEFIL), with the goal of creating future leaders (leaders of NGOs and the general public). Source: SatuNama dan Konrad Adenauer Stiftung, 213.

Based on theoretical and empirical studies, there are some important notes about the development of national education model in between, first, the absence of an integrated national education model, systemic, and contextual as outlined in the curriculum. Second, the content/material presented are still partial, relatively monotonous and static. The survey showed that as many as 80% respondent matters state not integrated activities and 75% said the outbound material is not integrated with the material activity. Third, the national education model is still a mere program and ceremonial. Fourth, the design aircraft has not been targeted and sustainable. The problem can be seen from the statement as much as 60% of respondents stating that there were no follow-up activities. Fifth, in terms of methodology, either the medium used methods of delivery or materials are less effective, creative, and hard on the evaluation.

From here, the authors raise the idea of a national education model that can answer these five problems, through the national education model named "Score-A". National education which is based on the "five core insight" which is spatial awareness (SA); cultural awareness (ca); awareness organization (oa); religion awareness (ra); economic awareness (ea). These five core insights into models that can translate basis of our national vision. This model is a manifestation of peak consciousness that can generate a variety of reflective and creative experience on nationality rooted Indonesian deepest identity.

Score Model-A is generated by social scientists, such as the concept of spatial awareness is taken from Gadner (2003), [13], [5] Giaquinto (2007), and Zielniec [24]. According to them, that spatial intelligence led to the ability to analyze objects and spaces that represent the world's imagination. Zielniec [24], particularly states that the spatial is social construction in which explains the intensity and meaning in social interaction intensive and dialectical in society. According to him, Spatial creates a relationship between knowledge and power. In the context of Indonesia's knowledge and power relations connecting in the concept of our national space as the archipelago state.

The concept of cultural awareness is taken of Soon Ang and Linn Van Dyne (2008), Afred Binet [17] and Hilmar Farid (2014). According to Ang and Dyne intercultural engagement to achieve the best result of the fusion between cultures is very important. Meanwhile, according to Farid [4], culture is not static, but rather a product of the history of the dynamic in the social and cultural space that is concrete. In addition to this, then for Binet, cultural understanding can be learned by at least three aspects which are direction, adaptation, and criticism. Meanwhile, the concept of organizational intelligence is a manifestation that leads to unity of action and goals/objectives. In the terminology of unity there is always a totality of values, symbols, meanings, assumptions, and expectations that are capable of organizing a group of people to work together ("the sum total of shared values, symbols, meaning, beliefs, assumption, and expectations that organize and integrate a group of people who work together")-Larissa A. Grunig, et al, 2002) [6].

Picture 1. Model Score-A
(source: conceptualized by authors, 2015).

The model of cultural awareness is presented in the form of a triangle, illustration triangle, and five arrows that point to the center. The triangle represents the social environment that interacts with the individual or the individual group. The first arrow from the left represents the individual environmental factors that shape the individual's perception and behavior. The second arrow represents the social interaction factors that influence the individual's perception and behavior. The third arrow represents the individual's values, beliefs, and expectations that shape their behavior. The fourth arrow represents the group's values, beliefs, and expectations that influence the group's behavior. The fifth arrow represents the societal factors that shape the societal behavior.
Reflections on the understanding of the organization, which is highly critical of unity expressed by Soekarno in stanzas of his poem following:

“Dentamnya revolusi, jang kadang-kadang berkumandang pekik sorak, kadang-kadang bersuara djerit-pahit, sebagai satu keseluruhan kita dengarkan sebagai satu njanjian, satu simfoni, satu gita, laksana dentunnya gelombang samudera yang bergelora pukul-memukul membanting di pantai, kita dengarkan sebagai satu gita kepada Tuhan yang amat dahsyat [16].

The concept of religious intelligence is a continuation of spiritual intelligence that has been discussed by Zohar [25] and Marshall (2000). If spiritual intelligence based solely on the meaning of divinity, the religious intelligence is an implementation or embodiment of the meaning. That is, not just know, but the practicing of religion. This is the essence of religious intelligence.

Eventually, Score-A concept compounded of the contribution of economic intelligence taken from W. J. Booth [3] thought in his article titled On the Idea of Moral Economy, 1994. hinging on the concept of intelligence economic writings encourage someone to promote economic justice. This is the economic basis of moral or substantive, the morality-substantive economic base is the main foundation of the national economy. This base was built by three things, namely, the power of social capital, ethics of solidarity and economic principles of prophetic. The principle of morality-based economy substantive, dealing with the economic logic of rationality-formalistic in terms of Western culture relying on the benefit and cost; capitalism ethic, and Economic liberalism.

2) Framework model

a. Curriculum

National education model curriculum Score-A refers to the Minister Regulation Number 71 The year of 2012 on Guidelines for the National Education Insights and elaboration model that is revealed by the researchers. As a model, the national curriculum Score-A considering three basic philosophies of science, namely the ontological, epistemological and axiological. First, ontologically score-A is a national education model integrated, systemic, and contextual. Content/material presented elaborate methods, media, and critical approach to appear comprehension, reflection, and creative moments of the nation or homeland. These creative moments are certainly discovered from the translation Score-A (spatial, cultural, organization, religion, and economic), Indonesia.

Second, Score-A models epistemologically studied through the concept of 5 W + 1 H (What, Where, Why, Who, What and How) that the relationship between the five core national vision within the framework of all Indonesia's. Third, in axiological, it is clear that this model is an alternative to existing models that have not been structured, systemic and contextual in conducting training and education nationality. Score-q points out residents learning to love the homeland, spatial awareness of Indonesian, the culture of Indonesian, the unity of Indonesian organizations, Indonesian religious, and Indonesian economic/ economy-economic substantive of Pancasila. The aim of the national education curriculum model of score-A, in general, is to enhance awareness of nationality and confirmation of national commitment for trainee / young cross-cultural order in everyday life contributed significantly to knit unity of the nation. Meanwhile, the specific objectives include:

1. Provide knowledge and understanding of nationality.
2. Identify the problems and seek solutions to the problems of nationalities present.
3. Change the mindset, behavior, and awareness of the participants on the importance of its involvement in the development process.
4. Raise the idea of a community development model or design a national paradigm cross-cultural version of the younger generation.

Meanwhile, the method used is a combination, namely speech are supported by media documentaries, games, meta cards, critical analysis, cross experience, case studies, the scriptorium, simulations, group work, plenary, and FGD. The approach relying on the resources-based learning, contextual learning, and work-based learning. Through this approach, the three participants can actively participate in each term activity.

Follow-up of the national educational training activities includes the establishment of the Alumni Association and launching group of FB / WA as a medium of communication and information between members of alumni associations.

b. Materials

National education model of teaching materials Score-A mainly introduces the participants with the basic topics of the five core national awareness both in terms of knowledge, attitudes, and skills. These topics are expected to provide a framework on how generations of Indonesia in the future will be developed, either individually, together, or in the training level at the next level.

In the process of training and education model of Score-A main aim is the process of internalization or processing of inner attitudes, spirituality, and the mentality of the participants, so that after the training they feel ready physically-mind to play the role as the future of Indonesia. For the opportunity to reflect, personal processing, and sharing get a portion of adequate teaching materials and methods presented. Inputs delivered lighter role as the inner processing, not merely to increase knowledge and insight as in previous training.
Systematization of teaching materials or training modules relies on the implementing of score-A. Applying is certainly rooted in the three basic principles, namely: First, the principle of ethical-spiritual. Second, the principle of nationality, namely: enforcement of the four pillars of nationality, which consists of Pancasila, the 1945 Constitution, the Republic of Indonesia and Diversity. The point of nationality is becoming very important because after this nation must necessarily exist in the middle of the association of nations. And third, the 1945 Constitution of the 1945 Constitution is the foundation of national operations can guarantee against a political subdivision, nationality, politics, and governance suitable for Indonesia. Typical of Indonesian Constitution should also be the basis for the implementation of state and government.

c. Model Evaluasi

To measure the success of the model score-A, then made the evaluation guidelines that have been reviewed and adapted to the conception of the model. The evaluation includes an evaluation of the process and results. Evaluation process to capture and measure the level of participation, teamwork, passion/enthusiasm, tolerance, the resulting work and leadership as measured through checklists/observation sheet and product ratings. Evaluation of the results to gauge their understanding and attitudes nationalities formed, as well as the responsibilities of nationhood, as measured by the test essay, case analysis, and self-projection.

Tabel 5. Example of model Score-A shape checklist/ sheet observation

<table>
<thead>
<tr>
<th>No</th>
<th>ASPECT</th>
<th>MARK</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The ability to look at things another viewpoint</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>2</td>
<td>Sensitivity keen to see a form and spatial detail</td>
<td></td>
</tr>
</tbody>
</table>

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Tabel 3. Teaching Material grating National Education Model Score-A

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Competency</td>
<td>Understand, reflect and display the creative moment itself in accordance with the five core national vision of “Score A.”</td>
</tr>
<tr>
<td>Approaching paradigm</td>
<td>Constructivist-critical: building awareness of the importance of national values in an effort to strengthen the sovereignty of self, family, community and nation.</td>
</tr>
<tr>
<td>Method</td>
<td>documentaries, games, meta cards, critical analysis, cross experience, case studies, the scriptorium, simulations, group work, plenary, and FGD. The approach relying on the resources-based learning, contextual learning, and work-based learning.</td>
</tr>
</tbody>
</table>

sources: Conceptualization by researchers, 2015.

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IV. CONCLUSION

Model-A national education score represents five scores of intelligence to deliver to the understanding and awareness of nationality. Through the curriculum, teaching materials, and evaluation model presented by systemic, integrated and contextual, we delivered on alternative methods of implementing the national vision. From here, is expected to be growing up ideals of nationalism, patriotism, grounded attitude of defending the country and root among the younger generation of cross-cultural. Governmental institutions, civil society, and especially educational institutions is an important engine that can disseminate and implement these national education model.

REFERENCES


