PREVENTIVE EFFORTS TO CRISIS OF NATION DIVERSITY THROUGH CHARACTER EDUCATION

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ABSTRACT

Diversity, whether cultural, racial, or religious groups is a necessity in the land of Indonesia. Diversity is something that can not be denied its existence. The diversity of Indonesia can be a vulnerable point which is easy touched to threats of conflicts. Conflicts due to diversity in Indonesia is a nation crisis which is of course very worrying. Diversity that should be a wealth of nation, triggers the split that should not have happened. Barriers to understanding diversity is often an obstacle in the management of diversity. Character education is expected to be an alternative solution to re-in-still the values of nationhood which is the nation's noble character. Character education can be implemented through family, school and community that support each other. The values of the characters is particularly associated with acceptance, understanding and appreciation of diversity. The character of awareness of this diversity needs to be built in ways: to reduce prejudice and stereotypes, minimizing miscommunication and build relationships with different others.

Key words: crisis of diversity, character education

Introduction

Indonesia is a country that has cultural diversity, ethnicity, race, class and religion. Therefore, Indonesia is known as a pluralistic nation. The diversity of Indonesia, on the one hand can be seen as a potential, but on the other hand can be a source of the threat of conflict. The potential value of diversity of Indonesia will be felt if able to manage this diversity into a wealth. In addition, it can also be a characteristic of nationhood and statehood that can be utilized to achieve the progress that can not be owned by other countries.

The diversity of Indonesia can be a vulnerable point which is easy touched to threats of conflicts. In this context, Indonesia often experiences some conflict due to the diversity. There are so many examples that prove the existence of this conflict. Starting from the conflicts between ethnicity, races and also between different follower of religion. In fact it happened in the last few years. There are many variants as potential ignition of conflict, ranging from political interests and the interests of the source of diversity, such as ethnicity, class or religion. But it often happens, the sources of this diversity into a commodity for
political purposes. Therefore, when there is a conflict between religions, ethnic or class, it is a political agenda that had been planned by certain parties.

Conflicts due to diversity in Indonesia is a nation’s crisis which of course the crisis be very worrying. Diversity that should be a nation’s wealth, triggers the split that should not have happened. If this problem remains unchecked, it will threaten the integrity and pride of the nation of Indonesia. It is a matter of thinking of many people, especially education. Prevention efforts must be done immediately so that there is no crisis of diversity increasingly prolonged crisis.

Character education is one solution that deserves to be considered. With the character education is expected to families, schools and communities to be agents who take responsibility for solving the crisis of diversity. This character education is strived to instill the values of the characters, especially the values of diversity. With this character education, is expected to emerge attitudes of understanding and appreciation for the diversity that occurs in the neighborhood.

**Definition and Meaning of Diversity**

In the old paradigm, diversity is defined as a set of individuals who have differences with each other in one or several dimensions such as culture, values, education, gender, status and age (Chrush, 1995). The definition indicates that diversity is an important and relevant issue, both for current conditions and future conditions. Dejanasz (2002) defines diversity as a mixture of similarities and differences that include age, personal and employment background, education, and personality functioning. Ferris et al (in Tinjung, 2000), defines diversity as any attribute attached to the man who used to differentiate itself with others, including factors of race, gender, values and cultural norms. These definitions indicate an individual variation indicating identity or specific groups.

A diversity that occurs often does not happen by itself. However, due to the diversity of personal mobility that can not be avoided. Movement of people or a group of people within a particular community to create new communities of individual variation. This of course lead to structural changes in it. A variety of demographic changes will provide insights and new challenges related to diversity management (Kusmaryani, 2004). These changes bring new people with the attribute of the differences between them.
According to Kusmaryani (2006), changes in society as a result of globalization allows for the inevitable diversity. Consequently, except the creating a multietnic and multilingual society, it is also the creation a multicultural society. People have become heterogeneous in terms of culture. Cultures are different from each other. Each has a characteristic that has differences from others.

A variety of individual will require a touch of understanding. However, according to Cahyono (2002), personal differences are not uncommon even cause conflicts between them and if it is not handled will bring up low performance, both among individuals and groups. It happens because of lack of understanding on each individual. The difference is considered as something threatening, so there are often efforts homogenization imposed on certain groups.

**The Diversity of Indonesia is a Fact**

Diversity, whether cultural, racial, or religious groups is a necessity in the land of Indonesia. Diversity is something that can not be denied its existence. With a large population of Indonesia, where they live scattered islands in Indonesia, the population of Indonesia also inhabit the region with varying geographical conditions. There are some who live in the mountains, but some are living on the edge of forest, coastal, lowland, rural, to urban areas. This determines the level of civilization of community groups in Indonesia that are different.

The change of the flow of information, communication and transportation that more increased as a result of globalization, also it allow to meet to the culture from outside Indonesia. The meeting with culture of outside Indonesia is also influencing the process of assimilation of the culture in Indonesia, so add variety kinds culture in Indonesia. In addition, the development and spread of major religions in Indonesia also contributed to the development of Indonesian culture. Therefore, it can be said that Indonesia is one country with a high level of cultural diversity. It was not just on diversity of ethnic group but also on cultural diversity.

Indonesia, which has a diversity of cultures can be said to have advantages when compared with other countries. Indonesia has a varied cultural portrait. This cultural diversity is a wealth and characteristics of Indonesia. It is inevitable, in the end Indonesia attracted many different parties as a commodity of particular interest, such as political, social and economic.
Crisis of Diversity

Human life is really a bunch of people who each have a tendency, different interests and desires (Nur Syam, 2010). In addition, human also have a very unique characteristic that is different from each other. The difference could come from ethnic, religious, racial and inter-group or an abbreviated SARA. The existence of these differences which led to diversity.

Actually cultural diversity occured within Indonesian society has been recognized and known since the ancestors (Kusmaryani, 2006). Except for diversity of cultural, race and religion as the heritage of ancestors, the noble values have become the character among community members. This is indicated with the oriental moral values which can be proud. The existence of the attitude of mutual cooperation, mutual respect for each other, promote the common good and solidarity is an ingrained behavior patterns at the time. Those values are even characteristic of Indonesian character.

On the other hand, the diversity of Indonesia is also a source of conflict. The conflict comes from the Latin verb ‘configere” that the meaning is hit each other. Sociologically, the conflict is defined as a social process between two or more people (it could be a group) where one party tried to get rid of the other party to destroy it or make it powerless (Nurrokhim, 2007). This diversity in turn becomes a crisis faced the nation of Indonesia. In the recent conflicts has been increasingly widespread, even begins to destroy the joints of the nation.

Conflicts in areas such as in Ambon or Poso, will return the two counties in a state like 30-40 years ago. This is certainly due to the damage caused by the prolonged conflict. In addition, inter-ethnic conflicts in Irian or inter-religious conflict in Maluku several years ago showed how vulnerable the diversity that occurred in Indonesia. Conflict is usually motivated by characteristics differences that brought the individual in an interaction. These differences are related to physical characteristics, intelligence, knowledge, customs, beliefs, and so forth. With took part individual characteristics in social interaction without an understanding of the individual characteristics of others, conflicts will inevitably occur.

Since the independence of Indonesia, actually Indonesia's cultural diversity has been confirmed in Undang-Undang dasar 1945 with the slogan of Bhinneka Tunggal Ika. The meaning of the slogan is different but still one. The content of the meaning of the slogan is very noble. But in Orde Baru government Bhinneka Tunggal Ika slogan implanted with

Prosideng Seminar Internasional “Selamatkan Umat dan Bangsa dari Berbagai Krisis”, Sabtu, 23 Juli 2011, ISSN: 2088-7779
perceptions that are less precise. Diversity which is essentially the need for multicultural understanding, on the contrary, it is deflected with the emergence of monocultural. Diversity is expected to remain a role in the integrity and unity. For that the diversity becomes blurred. In this case, there is a tug-of-force monokulturalism and multiculturalism in the context of state management (Kusmaryani, 2006). Monokulturalisme emerged from the need to unite different cultures. Multiculturalism was even more strongly with the interests of each local culture.

Orba heritage resulted in the emergence of the majority culture. Culture which owned by majority group will dominate positions of authority, while understanding of other cultures will be less. When every culture is understood as something independent, whole, pure and image built up is a plurality of separate cultures from each other (Farida Hanum, 2002: 3). Lack of understanding of other cultures lead to arrogant attitude towards the greatness of their culture and other cultures regard as competitors or threats. Arrogant attitude is often the case made by the majority groups.

Barriers to understanding diversity is often an obstacle in the management of diversity. According to Dejanasz (2002: 148), there are several obstacles in accepting diversity.
1. **Prejudice**, which is a negative attitude toward others based on their membership in certain groups.
2. **Ethnocentrism**, which is a trend of superiority associated with cultural groups or nations. It also occurs associated with religious or political organization.
3. **Sterotype**, namely a belief that the group applied universally to all members of the group.
4. **Blaming the victim**, which makes for an incorrect attribution. Sometimes this is done because of the general belief held by most people.
5. **Discrimination**, namely the individual constraints on the membership of organization or a job due to membership in a particular group.
6. **Harassment**, consciously shunning or verbally and physically abusing an individual because of membership in a particular group.
7. **Sexual harassment**, approaching someone in unwanted, uninvited, intimate way, interfering with that person's productivity and advancement.
8. **Backlash**, negative reaction to the gaining of power and influence by members of certain previously underrepresented groups, leading to fear, resentment and reverse discrimination.

*Prosidng Seminar Internasional “Selamatkan Umat dan Bangsa dari Berbagai Krisis”,* Sabtu, 23 Juli 2011, ISSN: 2088-7779
Barriers, as stated above is sometimes done by most people, whether consciously or not. Unconscious attitudes or behaviors because it is the lack of understanding of the diversity that occurs in the vicinity. It is happening is "uniformity" have internalized the attitudes and behavior, so that when faced with a diversity of experience obstacles.

**Character Education**

Education or educate not only limited to transfer knowledge, but more and more primary sense is to be able to change or shape the character and temperament to become a better person, more polite in the level of ethics, aesthetics and behavior in everyday life. Azyumardi Azra (Nurokhim, 2007) states that education is a process in which a nation preparing young people to run the lives of and to meet life goals effectively and efficiently. He asserts, that education is more than teaching, that is, that education is a process by which a nation or state foster and develop self-awareness among individuals. Education also is a matter that really instilled in the individual so that they become a civilized human being, so hopefully be able to fulfill his duty as human beings created by Allah the Lord of Hosts as being perfect and was selected as caliph in the earth that once a citizen meaningful and beneficial for a country.

Character is the values of human behavior that relate to the Almighty God, self, fellow human beings, the environment, and nationhood embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs (Sudrajat, 2010). These characters need to be instilled in children through education of family, school and community. Formation and character education, will not work for inter-educational environment if there is no continuity and harmony.

No need to doubt that character education is an effort that must involve all parties, families, schools and the wider community. According Sudrajat (2010), character education is an investment system of values that includes a character component of knowledge, awareness or volition, and actions to implement those values, both to the Almighty God, self, others, environment, or nationality to become a perfect human.

Character education is expected to be an alternative solution to re-instill the values of nationhood that has begun to erode. The values of the characters is particularly associated with acceptance, understanding and appreciation of diversity such as tolerance, respect for
differences and cooperation. These values will support the creation of harmony in diversity conditions.

Character education begins from the family. Character diversity needs to be invested from the family early on, so that the people of Indonesia has introduced the fact of the diversity around them since very young. Thus, the family as the environment of formation and character education first and foremost should be more empowered. According to Philips (Nurrokhim, 2007), the family should return to school of love, school for a place to learn the full true love and affection. Families can serve as models of the characters to be learned about how they deal with the diversity around them.

Character education through the schools, not merely the learning of knowledge, but at more than that, the internalization of moral, ethical values, aesthetics, manners noble and so forth. Giving awards to the achievers, and punishment to the transgressors, develop the values of good and otherwise condemn and prevent the enactment of bad values. In character education in schools, all components (stakeholders) should be involved, including the components of education, that is the content of curriculum, learning and assessment, quality of relationships, handling or management subjects, school management, implementation of the activity or co-curricular activities, the empowerment infrastructure, financing and the school environment.

In addition, education in the community is no less important. Community environment also greatly affects the formation of a person's character and disposition. Community environment is also greatly affect the implementation of the planting of the values of diversity for the formation of character. Social situation with a value system that was followed, influencing attitudes and perspectives of society as a whole. If the value system and their view is limited to the here and now, the efforts and ambitions are limited to the same thing.

In this character education should be emphasized about the awareness of the importance of acceptance, understanding and respect for diversity. Everyone can not deny all the factors relating to personality, beliefs and other personal characteristics. According to Dejanasz (2002), several things can be done to achieve such awareness, among others:

1. Reducing prejudice and stereotyping

   In this case, someone needs to recognize the existence of diversity and learn to appreciate differences. It also recognizes the possibility of bias and prejudice and try to minimize it.
2. Minimizing miscommunication

To reduce miscommunication with others, especially different others, need to practice communication skills such as active listening, interpreting nonverbal languages or send and receive messages. The use of familiar words in communicating with others is also very important to do.

3. To build relationships with different others

Some activities that can be done such as seek opportunities to interact with various groups and people at large, forming positive relationships with different people and make a goal to work with others to achieve mutual goals.

Conclusion

Indonesia was the nation's diversity is undeniable and can not be denied its existence. This diversity as a result of differences of race, religion, race and inter-group or an abbreviated SARA. In addition, a large number of people scattered throughout the islands of Indonesia consequences varied geographical conditions. These conditions increased the diversity of Indonesia.

The diversity of Indonesia, on the one hand can be seen as a potential, but on the other hand can be a source of the threat of conflict. The potential value of diversity of Indonesia will be felt if it be able to manage this diversity into a positive potential. In addition, it also can be a characteristic of nationhood and statehood utilized to achieve the progress that can not be owned by other countries.

The diversity of Indonesia can be a vulnerable point which be easy touched to threats of conflicts. In this context, Indonesia often experiences some conflict due to the diversity it has. There are so many examples that prove the existence of this conflict. Starting from the conflicts between ethnics, races and also between different faiths. In fact it happened in the last few years. There are many variants as potential ignition of conflict, such as political interests and the source of diversity, such as ethnicity, class or religion. But it often happens, the sources of this diversity become a commodity for political purposes. Therefore, not a new thing anymore when there is a conflict between religions, ethnic or class, it can be a political agenda that had been planned by certain parties.

In the crisis of diversity faced the nation of Indonesia, character education is one alternative solution to be considered. The nation of Indonesian with the variation of cultural
diversity, ethnicity, race, class and religion are highly vulnerable to conflict. Attitudes which can not accept differences and diversity becomes its source. Conflicts often have started to damage the joints of the nation. Values of noble character of Indonesia which is the ancestral heritage need to be preserved again. Character education can be implemented through family, school and community that support each other. Character education is emphasized on awareness of the importance of acceptance, understanding and appreciating diversity. The character of awareness of this diversity needs to be built in a way: reducing prejudice and stereotypes, minimizing miscommunication and building relationships with different others.

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Prosiding Seminar Internasional “Selamatkan Umat dan Bangsa dari Berbagai Krisis”, Sabtu, 23 Juli 2011, ISSN: 2088-7779


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