
Role of Social Studies Education for Culture and Character Building in Globalization

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Abstract

Social Studies is essentially a studies of social sciences students to become good citizens. Good citizen is one of characteristics have character and cultured according to the cultural heritage of their ancestors. In this era of globalization, the rapid entry of foreign cultural influence through various channels of information have an impact on morality and behavior of young generation in accordance with the character and culture of the nation. Indications of declining morality of the young generation is demanding the learning of Social Studies contributes to fostering students morality and character to become the next generation That is able to preserve the character and culture of Indonesia. Social studies learning through a variety of learning model, can serve to nurture students to be characterized and cultured according to the character and culture of Indonesia.

Keywords: Social Studies, Culture and Character, Globalization

Introduction

Social studies is an interdisciplinary studies that links the various social sciences, such as: history, geography, economics, sociology, anthropology, political, and social psychology to understand various phenomena and social life whose development is so rapid and often unpredictable appropriately (*unpredictable*). The development of information and communication technology so rapidly in the era of globalization, adding to the faster development of social life following the accompanying impact. Current phenomena of globalization with democratization is very influential on the life of mankind on this earth. In

the context of the phenomenon of globalization, education of social sciences need to develop an educational program that is able to accommodate all the trends that brought in the globalization process. The educational program must be expressed in the form of a curriculum geared to the development of world citizens who are capable of dealing with the crises (*Parker, and Cohan: 1990*), which is capable of directing a curriculum that citizens of the world in managing the crisis.

Culture and character development (*nation and character building*) is a national commitment that has a long history in the life of nation and state. The meaning of the spirit of the Sumpah Pemuda, the Declaration of Independence and the string of words contained in the Preamble of the 1945 Constitution, is historical evidence that has long grown and developed in the life of the community, nation, and state of Indonesia. The meaning is incontrovertible evidence that the nation-building and character development is the nation's commitment to Indonesia since the time of national awakening (*Kaelan, 2004*).

In the era of reform, the spirit of nation-building and character development is reflected in the recognition of the rights of citizens as a central issue in a democratic pluralist society. The struggle in the acquisition of civil rights, human rights and social justice and the welfare of the community believed to be more easily realized. These efforts include: the amendment of the 1945 Constitution and the various products legislation that has guaranteed the rights of civilians in the state and nation. The pace of reform that has been rolling for a decade, has not shown the realization of the ideals of reform, in addition to the aspects of freedom of expression in which the opportunities that are available are much wider (*not restrictive*) than the opportunity at the time of the order of the previous regime. On the other hand, in the era of 'democratic transition' Indonesian people actually faced with the various phenomena that affect social life, such as economic nationalism, social ethics, the influence of globalization and technological advances, environmental degradation, democratic localism, and multiculturalism.

Cultural democratization and openness is a necessity for the Indonesian people in living in a society, nation and state in the era now. The various components of society, ranging from the political elite, the bureaucrats in the system of government, business, non governmental organizations, intellectuals, to the public at large crave the atmosphere of life which guarantees the freedom to express and develop ideas and opinions. The establishment of a democratic governance structure without offset by the growth of democracy will lead to the birth of a quasi-democratic life as happened in the government system of Indonesia in earlier periods. Therefore, fostering an understanding of the

principles and the democratic way of life is one of the fundamental challenges for national education systems in shaping and developing the country's life and an increasingly democratic society.

National commitment to build the nation's character has been outlined in article 31 UUD 1945 along with the underlying legislation such as UU No. 20/2003 on National Education System, Government Regulation No. 19/2006 on National Education Standards, and other regulations which became the instrument for realizing the commitment it's national. In the perspective of social science education, the learning process needs to be designed and programmed, among others, to create educational programs that lead to the formation of democratic character of the Indonesian nation. The ultimate goal is to cultivate good character citizens private character, such as moral and social responsibility, self discipline and respect for human dignity and worth of every individual; and public character, such as a citizen concern, courtesy, heed the rules (rule of law), critical thinking, and willingness to listen, negotiate and compromise (Winataputra and Budimansyah, 2007:192).

Since the beginning of its independence, the Government of the Republic of Indonesia gives responsibility to the school through formal education in the nation's character development efforts through Community Education (geography, history and knowledge of state citizenship). Community education, character development of the nation began to be programmed in a more systematic (Curriculum 1964). In the period of enactment of Curriculum 1964 (Sapriya, 2009:41) Community Education subjects instill awareness of the interrelationships among fellow members of the public, understand social and historical background of the nation. In the period known as the 1968 enactment of curriculum subject Citizenship Education State whose contents include civics (citizenship knowledge of the country), Indonesia earth science, and history of Indonesia (for primary schools). Subjects the State Citizenship Education has initiated the nation's character education efforts, particularly through the study of civics and history.

A very strategic role of schools to foster youth in the development of character, especially in the era of globalization requires the Social Studies and Civics Education more pro-active in realizing its role in building the nation's culture and character. Schools as official institutions that foster the younger generation needs to be planned implementation and conceptual learning, so that efforts to build a culture and national character can be more effective in accordance with the aspired goals.

The emergence of the reform era as a result of the fall of Orde Baru political system, foster a new commitment towards the realization of the ideals of

building a nation's culture and character democratization and the constitutional values that are more dynamic. Social studies to shoulder with other related subjects (Civics and Religion) seeks to focus on national commitment in building the nation's culture and character that leads to the formation of citizens who understand and are able to exercise the rights and obligations to be a citizen of Indonesia who are intelligent, skilled, and character as mandated by the Pancasila and UUD 1945. This national commitment is the foundation for development efforts culture and national character in order to prepare the younger generation that has a character all Indonesiaan, social-minded and behave as mandated by the values, morals and norms of Pancasila.

The Phenomenon of Social and Moral Values

The spirit of reform raises euphoria excessive freedom and often uncontrollable anarchy so that behavior into something that is commonplace because of the freedom brought by the pace of reform. Indonesian culture and national character of the famous polite, friendly and full kinship, as if turned into an irritable behavior, anarchy, mutual suspicion among neighbors. The rally is part of the freedom of citizens, become the means to blaspheme the officials, and often ended with clashes and chaos do not heed the democratic decency and ethics.

Social phenomenon that stuck in people's lives in the past three decades Indonesia was undergoing the process of losing the character and demoralized the Indonesiaan, ranging from the morality of the nation's cultural and social behavior. In aspects of attitudes and behaviors, which are usually friendly and helpful shifted into an apathetic and individualistic behavior. Traditional cultural arts heritage that became less and less terminati by the younger generation, so it did not last a matter of time sustainability and extinction. In the aspect of attitude, some groups of people have lost honesty and shame. Indicators evident from the honesty and shame, among other corruption and manipulation that still remains popular in the community with a variety of modus operandi. Sense of kinship and the Indonesiaan also diminishing, as many urban areas or districts that tend to put themselves under the pretext of autonomy interest. Primacy of the individual and group interests increasingly shifted together, state and nation.

Conditions to tarnish the character of this nation need immediate attention, because if left unchecked, the Indonesian people will lose identity and specific characteristics as a nation are friendly, courteous, ethical and with a sense of kinship. Of course we do not want to lose identity and national character are very dignified and civilized them. Shifting moral values and the

root cause of this needs to be examined is the source of changes in values and behavior. The situation that threatens the behavior and character of this nation, according to (Dasim, 2009) can be minimized through the Social Studies Education in cooperation with Citizenship Education, because the root causes of social phenomena is sourced from the social studies are very complex and holistic so that touching the fundamental problems, associated with the social aspects of character and culture of Indonesia as it navigates the reform era. Democratization needs to develop in the life of grown, nation and state, after so long circumscribed by the autocratic power structure of the Orde Baru regime played a very handcuff a democracy the people of Indonesia.

Governance reforms that are expected to bring freedom and openness in the democratic life, it raises the controlled system oligarki political elite is far from the efforts of government in favor of the people at large. Formal political power is controlled by a group of party elites with legitimacy of elections, parliamentary votes to master, often because it has its own political agenda so different from the interests of society. Charismatic power that stems from tradition, or religion in some people who are capable of moving and emotional loyalty of the people that if necessary to become casualties of that for their own purposes are not clear. The mechanism is controlled by the formal legal practitioners and law enforcement with expertise and authority can play a role as it pleases. Similarly, the role of moneyed elite, with their wealth can buy the truth through legal institutions, the formation of public opinion even pay a handyman to fulfill his desire. Cases of bribery and brokers emerged in various government even in parliamentary institutions that bring engineering and regulatory policies that benefit the elite. In many areas, small groups of local elites also play a role for the benefit of the group. They have the authority to formally or informally on behalf of regional aspirations for their own sake. The characters are also pervasive in interest groups and vocal activists, who often voiced the issue of separatism, federalism, autonomy, even of the local issues as well as vocal groups on behalf of the people, who ironically their demo actions distracting much public interest.

But we can still hope, because in most members of society, are still visible presence in community groups featuring characters the nation's cultural heritage. The spirit of nationalism, a sense of family and human values are upheld. Joints of democratic life and love of neighbor is still preserved in the community. Cooperativeness and togetherness and kinship is still the basis of values and morality in behavior. Aspiration is actually widely supported by the public (silent majority), but the social movements that fight for cultural values and national character is still weak and sporadic. Practice of values and

morality are based on the culture and character of this nation can still survive and can be pursued sustainability. Especially developed are still apparent in traditional societies in rural areas are scattered across the country.

But challenges to the preservation of moral values and character of the nation facing the front of the eye. The rapid development of science and technology brought about by globalization are increasingly demanding the democratization and transparency in the various joints of social life. The development of information technology and communications and transportation, has changed the world seemed to be a large village (the big village). The world increasingly becomes narrower with the boundaries of the country's increasingly unclear (borderless) and even as if he knows no state boundaries clear. Social and cultural changes brought by globalization of the world that this could impact on all aspects of the life of society, nation and the state. Even those changes can affect the mindset, attitudes, and behavior of Indonesian society. Planting efforts culture and national character is often constrained by the influence of globalization, which brings the influence of changes in lifestyle and attitude as well as the morality of the younger generation. As said by Kenichi Ohmae (Suhanaji & Waspodo, 2005) that in the development of global society, the boundaries of the country in terms of geographical and political relatively still. But life in a country may not be able to limit the global power of information, innovation, and the industries that make up modern civilization. Various global information channels are not blocked by any force likely to penetrate the insights, attitudes and behavior of Indonesian society. Globalization is bringing currents of freedom, transparency and democracy strong potential to shift the order of values, morals and behavior that lead to changes in culture and character of the Indonesian nation.

The Nation Culture and Character Building

Modernization and globalization are the two concepts mutually influence in human civilization. Modernization which emerged since the post-industrial revolution in England (1760-1830) and political revolution in France (1789-1794) has brought about social changes that greatly affect the human civilization. While globalization started rolling with the end of the cold war between the Western Bloc countries and the Eastern Bloc in the late decades of the 1980s, marked by the collapse of the Soviet Union Countries. In this decade of global economic trends also an integration system of the State economy into the global economic system so that developing a view that globalization is really a domestic economic policies that are directed to expand the network of international markets. The phenomenon of globalization which

is then extended to a variety of joint life and swept into the various corners of the world's active locomotive driven by capitalism group of Western countries, thus bringing the impact of differences and even conflicts of order and moral values and norms for different countries ideology and outlook on life with Western nations. The development of modernization that brought civilization of globalization has raised the spirit of liberty, which penetrated the conscience of individuals and society. The linkage between the individual and the environment gives individuals the feeling of safety, the feeling of unity and the feeling that he is rooted in the environment. But the freedom gained by the individual's impact on the loss of solidarity sense of socialism and the significance of individuals, who later changed into fear, helplessness aloneless, uprootedness, doubt is all it boils down to the attitude of hostility. This individualization cycle develops naturally occurs in every individual in various places. This condition is actually not meaningful in the social life of humanity in human civilization, but its influence is difficult dammed rate along with the passing of a shift in values and morals are moving quickly to the phenomena of globalization. Because in addition to requiring freedom, the individual also requires dependency or submissiveness. If demand submissiveness was not met, then freedom becomes meaningful again. So there arose a mechanism to escape from freedom or escape from freedom of self-mutilation, wounding others, remove the object or rival destructiveness, and the tail simultaneously (Budimansyah, 2004:27).

Capitalism that developed in the 15th century was originally developed in Italy, which is partly due to the Red Sea into the path European trading activities, and proximity to the East (including the Arab / Muslim), so that culture can be brought to Eastern Europe. Capitalist system that arises is capitalism nobility. The economy performed on a strong ethical foundation (brotherhood) and very little competition. Since the 16th century, when the Reformed Church, the middle class into groups sticking up as a result of shifting values those who crave wealth (as the law of success). Their teachings are the most important is independence and rely on their own business labors. The upside of capitalism is intensively in socialization by Protestantism, with its central theme is freedom. But the negative side, the spirit of capitalism such as: feelings of insecurity, anxiety, loss of strength, and so on, are not mentioned in a balanced way.

Western capitalism coveted modern society has intention strong (such as independence, self confidence, hard work), but also created a faltering public conscience. Shakiness was caused by a lack of inner peace (insecurity feeling) due to forgetting religious values and spiritual needs of others.

Modern civilization has produced a dream to create a new society with a new morality of hope to realize a modern society of an independent and prosperous. However, until the end of the 20th century, despite the birth of voluntary organizations and independent citizens (such as NGO, mass organizations and political organizations), the human civilization in the world still characterized many of cruelty to humans and the environment. So the welfare of human achievement is not solely lie in the creation of a balanced relationship between the individual and society, but more fundamental is the existence of morality (character) has to be inculcated in individuals in developing modern human civilization.

Voice demands a new morality has actually been talked by the French Revolution which is phenomenal, namely: "Liberte, egalite, fraternite". But until now it seems only a "freedom" that is growing rapidly, while the "equality" is still far behind. This is mainly due to moral "brotherhood" no significant progress in modern civilization. Thus was the case in our society in the reform era. All walks of life demanding freedom, while the spirit of brotherhood as the nation worse off and consequently equality and justice difficult to achieve. Even freedom is implemented without ethics based on moral and character to-Indonesiaan, the substance of which is the "brotherhood" as a new moral attitude. Morality (character) is expected to underlie a new social order and produce a harmonious social relations between individuals and society, even among citizens in the state and nation.

Social institutions regulate how should we live? and "how we think about how we live?". But what happened in the life of society, social institutions that govern how we live, it runs less harmonious, and not according to what we really want (ideal values). So the ideal values are stored only in our cultural treasures, and do not effectively regulate the behavior of individuals in society. In modern civilization there should be a balance between rights self-oriented and social reliabilities (which is oriented to the right people). This thought is very relevant to correct for the phenomenon that occurs in Indonesian society since the colonial era to the Orde Baru government has always abused his rights by the government. The emergence of the reform era, shaping public attitudes that want to escape from government control, so tend to claim their rights (which often violate the rights of others), with no offset obligation to respect the public interest.

Building a culture and character of the Indonesian is a business process to provide citizens to be more independent position in society, fostering a democratic ethos that not only emphasizes individual rights and the rule of law, but especially emphasizing the improvement of cultural and civic character of

relations among fellow citizens when society, the cultivation of values and norms, and familiar harmony that can foster concern for fellow citizens.

Role of Social Studies Education

Social Studies (IPS) is one of the core subjects in elementary school (SD) which have been entered on the Curriculum in 1975, essentially aims to learning social sciences at the student level of basic education. Social sciences (history, geography, sociology, anthropology, economics, politics, law, psychology of mass) is the source or root development of materials and learning materials in elementary social studies. In a study in elementary social studies, one source of learning is the nation's cultural sociology and anthropology, and political governance that aims to foster the culture and character of students in accordance with the expectations of the nation and state. Social studies subjects have a reliable role as a vehicle to foster the culture and character of students so that the character would become a citizen of Indonesia. In order for the culture and character of elementary school students can be developed according to expectations of nation and state, social studies lesson needs to be packaged in order to attract and able to promote the culture and character of students effectively and efficiently which in turn can be relied upon to be a civilized citizen and character to Indonesian.

According to the KTSP (2006), subjects in elementary social studies intended that learners have the following capabilities:

1. Familiar with concepts related to community life and the environment.
2. Have the basic ability to think logically and critically, curiosity, inquiry, problem solving, and skills in social life.
3. Have the commitment and awareness of social values and humanitarian
4. Having the ability to communicate, cooperate and compete in a pluralistic society, locally, nationally and globally.

In the development context and character of the nation's cultural, social studies subjects have a relevant role to nurture citizens in building the nation's character. Students are the younger generation successor to the nation, so it needs to be educated and nurtured in order to become citizens who understand and have awareness of the rights and obligations. The government of course crave the younger generation to become good citizens and be able to participate in public life and his country. Governments concerned to create a democratic society, characterized and cultured Indonesia.

Atmosphere of constitutional democracy is an effective medium to foster the nation's character. Social studies subjects concerned to maintain the continuity of constitutional democracy. Ethos is the attitude that democracy can

not be inherited, but need learning and practiced in everyday life. Democracy not "machine that will function by itself", but must always be consciously reproduced from one generation to the next generation for the existence and survival of a nation and country. Democracy is maintained by a citizen who has the knowledge, skills and character needed. Without a true commitment of citizens to democratic values and fundamental principles, it is free and open society, could not have been possible.

Learning in elementary social studies could be developed into an effective vehicle to instill an understanding of learning materials, students' attitudes and skills for the cultured and characterized Indonesia. Setting the class in learning social studies is necessary to create an atmosphere conducive and productive to provide learning experiences to students through interactive both proactively and in the process of learning in the classroom and outside the classroom so as to give a meaningful learning experience (meaningful learning) to develop students' character. Implementation of extra-curricular activities as a vehicle-pedagogical sociology to get "hands-on experience" can also be packaged into an effective means to make a significant contribution in the balance between control theory and practice of cultivation of values, culture and character of students in a democratic society .

Of course planting and cultural values means the nation is not without obstacles. Fostering students' character to match the expectations and produce a totality of learning outcomes that reflect the achievement of a comprehensive review of the dimensions of cognitive, affective, and psychomotor coherent, needs to struggle a resilient and sustainable. In addition to internal constraints faced in the process learning in the classroom, social studies education also face external constraints and demands of criticism from various walks of life associated with the growing spirit of democracy with all the access. Criticism and demands of society are very reasonable, because morality and character of students getting low. Thus the need to respond to these criticisms and accommodated in proportion as the character of the nation's responsibility to foster a shared responsibility of government, teachers and communities.

Other external constraints of education in Indonesia is faced with various problems and rapidly evolving global situation, whether charged or uncharged positive influence negatively impact or influence as opposed to the personality of the Indonesian nation. Sure would be a challenge for learning social studies in elementary schools in the future to be more professional role in fostering the culture and character of students as the nation's next generation of Indonesia.

Conclusion

Role of Education in establishing a culture of social studies and character of the nation, the more urgent due to the decline of values, morality and character of the nation. Subjects as social studies curricular programs in institutions of formal education, serve as a vehicle of culture and character of the nation's investment in students as young people. Preparation and debriefing students in accordance with the potential to become good citizens and intelligent (smart and good citizen). This reasoning is based on the assumption that in order to educate children to become intelligent and a good citizen should be a conscious and planned in a learning process so that they are actively developing the potential for him to have the spiritual strength of religious, self-control, personality, intelligence, noble character, and skills needed him, community, nation and state.

Social Studies education as a socio-cultural movement that acts as a vehicle for self-actualization of citizens either individually or in groups in accordance with the rights, obligations, and socio-cultural context, through active participation intelligently and responsibly. Citizenship related to society, because in addition to the concept historically grown along with the development of human identity politics as social beings, also caused by the effort to realize good social attitudes and expected by strength the values and norms in society. Because of the built in socio-cultural movement that social institutions are value system and norms, the society and community in this regard need to provide public space for citizens to culture and character. Socio-cultural study of the phenomenon of development of society at present shows that the root of many social problems this nation's culture and character associated with the problem of family, harmony, awareness, independence, and democracy. The process of coaching culture and national character (socio-cultural development) involving social institutions and elements of value systems and norms developed in the community.

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