

Ethnic Idiom Articulation and Civic Education Material for Elementary School

Development of Cultural Citizenship Literacy

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Abstract: This article presents the design of a conceptual learning model of the Cultural Citizenship Literacy for Civic Education in school. Its main purpose is to revitalize custom and tradition as a source of value implementation in Civic Education. Assuming that culture and education must go hand in hand with the current development to face the challenges of education in the 21st century. Through semiotic analysis of the Civics content material with the classification of the Citizenship Moral Values by Hamid (2012) on the 6 ethnic idiom articulation, representing the large tribes in 6 large and small islands archipelago. This study recommends that there should be further research to test the reliability of the learning model in the school context.

1 INTRODUCTION

Cultural and ethnic diversity in a country has two dilemmatic sides, on one side it is being a socio-cultural treasure, which if it is successfully built with the communicative intercultural constructions (Tilaar, 2012, Goering, 2013) and on the other side, it can affect negatively on social cohesion and quality of political government's performance (Hlepas, 2013). The institutional performance also relates to the factors of customs such as political culture, in which there is a tradition and a path of dependence on each other. (Arikan, 2011).

Explicitly, the Cultural Citizenship constitutes a complex construction of language, metaphorical and symbolic systems which strengthen the citizens to participate and engage in broader political process (Stevenson, 2012). Such engagement views the individual as the full subject of an educated state not just legally and politically, but as well as socially and culturally (Lee, 2013). Thus, the concern of Cultural Citizenship lies in the management and development of cultural lineages through education, customs, language and belief (Miller, 2002). While the socio-political side is limited, Cultural Citizenship is a condition of togetherness and access to cultural rights constructed as a national and cultural identity, especially from the side of an immigrant (Horsti and Pellander, 2015), because cultural-based citizenship

is more acceptable than ethnicity-based citizenship especially for immigrants (Reijerse, Acker, Vanbeselaere, Phalet, and Duriez, 2012).

The importance of this study in a long period itself tries to see the issue of achieving the goal of civic education development, not only conceptual-normative, but more than that, it becomes a living reality in the form of spirit or at least as consciousness reflection both personally and collectively in a unit community. Therefore, the cultural approach is an option - not primarily intended to chant unnecessary local ethnicism. But finding the cultural spirit as the basis of collective human behavior development in the society in the name of education, which needs to borrow the root from which the pattern or system of culture was born. It is stated that all the nations in the world, with the degree of civilization and all the cultures it possesses, begins with the formation of entities and identities in ethnic units, and although each ethnic has its own character, it is not that it wraps itself to be itself only, but to be opened as being part of togetherness and progress both nationally, regionally and globally.

Previously, the culture which is made multicultural and intercultural has been introduced to education (Lentin and Titley, 2011; O'Conneide, 2012; Sandu, 2015). But the study has not yet embodied it as a practical strategy for learning, it is still in a conceptual outlook (Levinson, 2012). So, to

begin the dissection, this article is a preliminary study by doing tabulation that produced classification and verification based on the codification of basic objective content value, namely 7 Moral Values of Citizenship (Hamid, 2012). The results of the tabulation became one of the modalities that support the achievement of this study in a long period.

2 LITERATURE REVIEW

There is a complex relationship between ethnicity, culture, state and civic education in the global era. In facing this, school education acts to accommodate the diversity, how to educate students for the direction of this difference for development of constructive citizenship, respecting the other members of the community (Levinson, 2012). In relation to the present, there is also intercultural concept as a multicultural alternative used in education (Lentin and Titley, 2011; O'Connell, 2012; Sandu, 2015). Although it is acknowledged that such efforts should not be limited to the school context only (Goering, 2013), it is considered to be not sufficient enough to wrap it in the citizenship concept and its traditionally role because of the daily citizen political communication (Christina Wu, 2012), for example in social responsibility, now it can be nurtured and linked between traditional media and lifestyle development in the social media era (Abdillah, 2015). Such developmental phenomena requires sufficient literacy skills, strategically nurturing them in school, society and as well as digital realm. So, a person's literacy related to culture and citizenship can be developed.

Cultural literature that implies a national culture contains cultural competence, which includes attitude, practice ability, and understanding of cross cultural system (Hirsch, Kett, and Trefil, 2002; Chrisman, 2007; Polistina, 2009). Because of that, the Cultural Literacy in Civic Education which is used as an instrument of political education based on *Pancasila* as an Indonesian ideology in this republic, can meet the competence to accept differences, contribute to the social cohesion, celebrate the difference by creating a sustainable framework in life that can absorb all cultural identity in all aspects of life (Plant and Devine, 2009; Sandu, 2015). By critically assessing humanity, then, phenomena such as the friction of neoliberalism in the form of culture and education will be more comprehensive in answering and designing the basis of education (Stevenson, 2010). Thus, the development of cultural literacy, particularly in traditional-based local and

cultural history can be a strategic choice in promoting successful learning of Pancasila education and Civic through a curricular processes in school and society as supporting Community Civics (Gutiérrez and Rogoff, 2003; Hamid, 2015), because the diversity conversion that was once a potential obstacle becomes an opportunity for civic (Levinson, 2012). So this study finds its theoretical and practical moment of urgency as a solution to contribute solving multidimensional problems in the development and learning process of Civic Education in school. Especially, this classification was developed for Civic Education subject material in elementary school.

3 METHOD

In constructing the Learning Model for Cultural Citizenship Literacy based on the Archipelago local wisdom (ethnic) of the Civic Education learning in Elementary school, we used semiotic analysis on custom idiom articulation verbally and Civic Education material content in Elementary school. Therefore, the result of this article is the classification and verification in the form of material concepts formulation, which are verbally identified as the reference of local moral values into the organizing of curriculum development materials based on the basic objective value from Hamid (2015), namely, 7 Moral Values of Citizenship.

4 RESULTS AND DISCUSSION

The results of the categorization analysis of 7 Citizenship Moral Values or *Nilai Moral Kewarganegaraan* (NMK) on a number of local idiom values are in the form of *Pepatah-petitih* (Minangkabau), *Umpasa* (Dayak), *Paseng* and *Pappaseng* (Bugis), *Pabasan* and *Paribasa* (Sunda), as mentioned above, those are the values which teach behavior and attitude: (1). Modesty, Self-Awareness; (2) Patience, sincerity, Pleased, Honesty, Opened; (3) Friendliness, loyalty; (4) Well-behaved/respectful, law-abiding, Prepared, Alert, (Dedication); (5) Smart, Meticulous, Courage, Heroism; (6) Persistence, Constancy, Hard-Worker, Resilient (Reliable); and (7) Fair, Wise, Protector; which completely in its essence is the praxis of the existed civic and live in the society (Citizenship Education), especially indigenous people.

Therefore, the introduction of indigenous peoples' variety in the country, aside from being the part of the

conceptual content (material) of Civic Education learning in school curriculum processes, can be reduced to a praxis model in articulating the message of moral values through a cultural approach (Gutiérrez and Rogoff, 2003; Hamid, 2015). This is also called as "the development of cultural literacy", which conceptually and verbally has been a part of the treasure of art-language (oral literature), and in its daily life and preserved in a variety of local cultural expressions, so that its existence has a function as a custom reinforcement, and its meaning is the source of life's moral of the supporting society (Hirsch, Kett, and Trefil, 2002; Chrisman, 2007; Polistina, 2009). Because of that, it is necessary to arrange/formulate the material concept which has been verbally identified as a reference of local moral values into the organization of school curriculum development materials, namely Civic Education subject based on the applicable curriculum.

Considering the wide diversity of local cultures that can be appointed, and as a whole each of them has rights and urgency which is as valuable as the nation's cultural treasure, in the interests of this limited study, sampling model can be done as an example experiment in 2 models, those are: 1). The Model of Tolerance-Diversity Reinforcement (Bhinneka Tunggal Ika) contains of material on the development of moral-value concept which refers to multi-cultural local with the minimum standard of 3-

5 cultures / local languages combined as the *Pelangi Nusantara* mosaic; 2) The Model of the National Identity Reinforcement, which is done with the development of mono-cultural local within the scope of the location of the school. With the set of those 2 models, all moral value references are formulated into the 7 criteria which can be reduced to two essential demands of the model: (1). In accordance with the urgency of the partial values of diversity-tolerance development (Bhinneka Tunggal Ika) which can be introduced including the values that represent the coexistence of the receiving behavior and attitude (to Give) as the form of the self-greatness/nobleness contained in NMK-1 : humble, self-awareness; NMK-2: patient, sincere, pleasure, honest, opened; NMK-3: friendly, loyal; and NMK-4: well-behaved/respectful, law-abiding, prepared, alert; and (2). In accordance with the urgency of the nation's identity development, partial values that can be introduced including values that represent the ability to give (to take) the coexistence of the self-awakening power contained in NMK-5: smart, meticulous, brave, heroic; NMK-6: persist, steady, hard-worker, sturdy; and NMK-7: fair, wise, protect. For further explanation, the design prototype of curricular material development into 2 options of the model can be mapped as follows:

The Description of Citizenship Moral Value				
Indigenous People Tradition		Substance in School Curriculum Material		
Code	Indicators	Lower Class (III)	Upper Class (IV V)	
NMK-1	humble, self-awareness	<ul style="list-style-type: none"> ▪ Picture definition of National symbol "Garuda Pancasila" ▪ Definition of characters diversity in daily life ▪ Definition of unit in diversity in surrounding 	<ul style="list-style-type: none"> ▪ Definition of the relationship among the symbols of Pancasila principles in daily life ▪ The diversity of religious people in society ▪ The diversity form of custom, social and culture in Indonesia which is attached in a unity 	<ul style="list-style-type: none"> ▪ Pancasila values in daily life ▪ The diversity of cultural social society ▪ The benefit of unity to build life harmony
NMK-2	patient, sincere, pleasure, honest, opened			
NMK-3	friendly, loyal			
NMK-4	well-behaved/respectful, law-abiding, prepared, alert			

Figure 1: Model 1: The development of cultural literacy of diversity-tolerance concept.

Figure 1 above is the first model designed based on specific considerations regarding the Tolerance and Diversity theme circulated by NMK 1 to NMK 4, which is then continued on a second development model which includes NMK 5 to NMK 8 tabulated in

Figure 2 integration of models and materials of Civic Education encountered content convergence which was facilitated beforehand through the Citizenship Moral Value analysis on cultural values and morals in the existed archipelago traditions.

The Development of Citizenship Moral Value Content				
Indigenous People Tradition		Material Substance in School Curriculum		
Code	Description	Lower Class	Upper Class	
		(III)	(IV)	(V)
NMK-5	Smart, meticulous, brave, heroic	<ul style="list-style-type: none"> Picture definition of National Symbol "Garuda Pancasila" Obligations and rights as a family and school member 	<ul style="list-style-type: none"> The definition of the relationship among Pancasila principles in daily life Implementation of obligation and rights as society member in daily life. 	<ul style="list-style-type: none"> Pancasila values in daily life The implementation of obligations and rights as society member in daily life
NMK-6	persist, steady, hard-worker, sturdy			
NMK-7	Fair, wise, protector			

Figure 2: Model 2: The development of cultural literacy of nation's identity concept.

Indigenous people tradition whose value finds relevance to the substance of Civic Education material in school, will also be presented in contextual local custom form. All educational devices in the school play a role in bringing the familiar atmosphere with the habit or customs of the place students come from (Lentin and Titley, 2011; O'Conneide, 2012; Sandu, 2015). Thus, civilizing does not mean entirely new, but it comes from what they have and know. Starting from that point, education has relevance as the identity and culture facilitation of citizens.

5 CONCLUSIONS

From this study, regarding the Conceptual Development of the Citizenship Cultural Literacy Model on a limited sampling of 6 ethnic groups representing large tribes in the 6 major and small archipelago islands, surely, it needs to be proceed in a tryout of gradually implementation model, in order to produce scientifically responsibly generalization.

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