Promoting social values in building social interaction

by Adawiyah Pettalongi

Education

Promoting social values in building social interaction among inter-ethnic students in a multicultural senior high school in Indonesia

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Abstract

This research aims at analyzing and explains the socialization of social values in social interaction strengthen inter- ethnic learners at Senior High School (SMA) Karuna Dipa Palu, Indonesia. The method used is descriptive qualitative-phenomenological. This research aims at describe the systematic, objective and actual to the object under study. The focus of research is the socialization of social values in building a close social interaction and familiar. Sources of data obtained from informants, the leadership and the board of trustees, teachers, learners, administrator's intra-school student organization (OSIS) and parents of learners, through observation, interviews, and documentation. The results showed that; the closeness of social interaction between ethnic learners in SMA Karuna Dipa Palu is going well because based on social values, such as the value of pluralism, values diversity, democratic values, values of humanism, solidarity and tolerance values agreed upon and executed together. Social values were disseminated through learning activities in the classroom, extra-curricular activities, social and religious activities. The teachers and administrators of the council have a social role in disseminating social values.

Keywords: promoting social values, social interaction, learners ethnic

Introduction

Senior High School (SMA) Karuna Dipa is an educational institution under the caretaker Foundation Karuna Dipa ethnic Chinese and Buddhist. Even were under Karuna Dipa Foundation, and founder ethnic Chinese as well as Buddhist, but the school is open to receive students from various ethnic natives with different cultural and religious backgrounds. The policy makes the SMA Karuna Dipa have students and teachers are multi-ethnic and multi-religious even. Ethnic majority in this school are ethnic Chinese, followed by ethnic indigenous like, ethnic Kaili, Bugis / Makassar, Manado, Gorontalo, Batak, Javanese, Poso, Toraja, Ambon, Bali and Kalimantan. However, in terms of religion, the majority of whom are Christians, then followed by adherents of Islam, Buddhism, Catholicism and Hinduism. SMA Karuna Dipa located in the middle of a Muslim majority society, and often inter-ethnic conflicts and conflicts between groups.

Even Karuna Dipa SMA consists of various, ethnic and religious, but in terms of relationships and social interaction shows the interaction between ethnic groups very cohesive. They do not indicate either group polarization along ethnic or religious beliefs in the classroom when studying, as well as in conducting study groups, as well as in the task group, as well as in areas of broader social life. Each of them is from various ethnic and religious varieties that belong together and mingle with each other in completing academic tasks, and even social tasks given.

This contrasts with some of the multi-ethnic reality of social life, and religion sometimes tinged intimidation, discrimination and even conflicts both between ethnic and inter-religious. In ordinary religious life is colored by the interaction of controversy and even conflict. Interaction in the form of inter-

religious intimidation is a common and even open conflict, such as in Poso. Inter-ethnic conflict in the town of Palu also occurred between natives and non-native, mainly ethnic Chinese. Conflicts which then led to riots occurred in 1987 that led to several Chinese-owned shops vandalized and burned by the mob.

Some records also show that non-indigenous ethnic group or the most difficult position in Indonesia is ethnic Chinese community. This is due to the ethnic Chinese have a cultural and religious belief that is different from the indigenous communities in Indonesia in general [1]. Ethnic Chinese make their own environment and living exclusively based on tradition and ancestral cultural practice [2]. Chinese ethnic exclusivism which they experienced a lot of problems because of differences in orientation, customs, language, religion, economic structure as well as participation in the political [3].

In the midst of a society that is full otherness, we need a commitment from the community to jointly build relationships and social interactions closely. The closeness of social interaction in a society of different ethnic and even religious, characterized by the attitude of mutual acceptance, mutual respect and build a harmonious social relation, without intimidation, discrimination. They mingle openly without being limited by the bulkhead ethnicity and religion; they build a dynamic social relation, refrain from exclusivity, attitudes and behavior.

Determinants of the closeness of social interaction, are social values. Social values become the driving factor ideals or hopes for social life, becoming the directions of thinking, feeling and acting and guide in weighing the public's assessment, tool adhesive solidarity in the life of the group, and a bastion of protection for the stability culture or community groups [4].

Functions of social values such strategic demands further adherents to constantly socialize and internalize the social values from generation to generation. Social values must always be cultivated in the community through various media and especially through education, so that those values are maintained, and continues to grow and evolve into a human foothold in thinking, behaving and acting.

To encourage the emergence of a cohesive social interaction and avoid individuals and groups of social conflict, indispensable efforts undertaken continuous educational primary education institutions, since school is an agent of socialization values of universalism, the school also has a very noble humanistic duty [5]. The function of education in society is;(1) The function of socialization, (2) the function of the selection, training and allocation, (3) the function of innovation and social change, (4) personal and social development functions [6]. Spencer and Inkeles, also stated that the function of education in society is; (1) move the cultural values, (2) the values of teaching, (3) an increase in social mobility, (4) function of stratification, (5) the exercise of office, (6) develop, establish relationships of social relations (7) foster the spirit nationality, (8) a babysitter [7].

Education became the foundation for the development and cultivation of sociological social values that develop in society. Education is positioned as an institution that can raise our children to have good manners, instilling positive values in the society, education is the foundation for the development of traditional values and social life of the community [8]. Education is the transmission of culture, of values where the school teaches a variety of core values of society from generation to generation [9].

Socialization process allows the community members are aware of social values through the interaction of individuals and through the learning process. Socialization is a learning process, through the socialization of individuals learning to become members of society, in which the process not solely teaches social behavior patterns to the individual, but also the individual to develop his or her maturation process [10]. Socialization is a process of learning the role, status and values required for participation (participation) in social institutions [11].

The position of education in a changing society is closely related to the function of education as an agent of change. Education is a process of knowledge transfer; education can also be interpreted as a value investment process to individuals [12]. Education serves to convey, forward or transmit culture, including the social values from generation to generation [13].

Through a public education process is to implement the transmission of power in the cultural values and knowledge and customs. The role of education is very strategic to develop social capital in society through the transmission of culture by instilling cultural values that have been there and adapted to the demands of the rapidly changing times [14]. Social capital can grow and develop properly if all the individuals in a society have positive values associated with the life of society and the nation. Moral values, religion, and culture are into a very solid basis for the development of social capital.

The above description shows that the institution has a strategic function in the process of socialization of social values, social values so that they can be used as social capital in building social relationships closely. In this context, this study is intended to examine the process of socialization of social values through educational institutions in an effort to strengthen inter-ethnic social interaction in SMA Karuna Dipa Palu.

Methodology

The research is a qualitative research [30]. Qualitative used as the object studied in a natural setting that can be analyzed inductively and researchers as a key instrument, and more concerned with meaning, as well as using a phenomenological approach which can explain, interpret human thought and action [15]. The primary data source is (a) the trustee, (b) educator (c) learners. Secondary data sources (a) laws and regulations (b) records / documents on social interaction [16].

Data collection techniques (a) participant observation, (b) interview, (c) document tracking. Data were analyzed with the technique, (a) data reduction, (b) presentation of data, (c) verification and conclusion [17]. Checking the validity of the data is done in a way; Data's triangulation, member checking, and checking with peers through discussion [18].

Results and discussion

The reality of social life in SMA Karuna Dipa characterized by multi otherness, the difference is not only in the context of ethnic, but also of the differences in physical characteristics and body shape, skin color, religion and cultural differences, differences in a socio-economic background of the family. With the condition of each of the distinctness of their daily social interaction, both in learning situations, as well as in other social situations. They are aware that, in reality, there is a difference and the distinction of being a dynamic factor in social interaction.

Respect for differences, and then to understand and realize the positive meaning of otherness, as well as glue the difference in the spirit of unity showed that learners in SMA Karuna Dipa greatly appreciated the values of pluralism and diversity values. Value pluralism is a portion of the social values that give high appreciation of the difference at once addressing the differences positively. Their positive attitudes towards the differences are basic values to build a harmonious social interaction. Value Diversity necessitates the recognition of the reality of otherness, but they have the same strong spirit to be always foster unity.

Data various observations and interviews also indicate that learners and teachers of different ethnic and religious SMA Karuna Dipa build relationships and social interaction is based on democratic values. This is indicated by the habit of giving equal treatment to all learners of different ethnicities and religions. Build the habit of deliberation to reach a consensus decision. Build social relationships with a fair manner without discrimination. Building a shared responsibility on any given task, Tenpa differentiating social status, ethnicity and religion. Learners and teachers of different ethnic SMA Karuna Dipa, is

aware of the dignity of every human being, however, the human condition. They acknowledge, accept and respect the dignity of every human being, and therefore, humans should be treated on the basis of the dignity of humanity. This shows the values of humanism are used as the basis to build inter-ethnic social interaction.

Values of solidarity and tolerance, also coloring of social interaction between ethnic groups in SMA Karuna Dipa. Learners and teachers to build relationships and social interaction of the spirit of togetherness and mutual help in conducting a series of day-to-day activities of religious and social activities of religious. It shows the attitude of caring and empathy in helping friends who are grieving regardless of ethnicity and religion. They showed the attitude and behavior of mutual respect and respect for the religious beliefs of each learner of different, ethnic and religious. Teachers and schools provide an opportunity for each student to learn and live the teachings of religion and worship in accordance with their respective belief's learners.

Habit's learners build close social interaction and familiar with the role of social actors in the schools, administrator's intra-school student organization (OSIS). All teachers in the high school Karuna Dipa, always contribute to socialize and remind the students that the closeness of social interaction must be built on understanding, mutual acceptance and mutual respect for differences. Since the beginning with the school principal and teachers provide insight to new learners that they are entered in the school multi-ethnic and multi-religious, and therefore, learners should have a set of values that allow learners are able to build social relationships in the middle of distinctness. Principals and teachers always promote the importance of respect for diversity as a basis for building social cohesion interaction. Socialization is *done* either before or in the process of learning, both in formal and informal meetings, and in the religious social activities.

Teachers also try to always run the normative role, namely to build a shared commitment both to fellow teachers and to all students to abide by the agreed rules, which should not be intimidated, discrimination just because of different ethnicity, culture and religion. Enforcing the rules not to affect each other in terms of their religious beliefs. Enforce rules for mutual respect among ethnic and religious, and emphasize and familiarize learners work together inter-ethnic.

Teachers also play a role to always appear as a good example for the learners. Teachers always give a good example by word and deed about how to build a multi-ethnic cohesion of social interaction and religious harmony. Teachers showed the attitude and behavior of mutual good blend between ethnic and inter-religious, in the form of classroom learning activities, extra-curricular activities, camp, sports, and cooperation in social and religious activities.

On the other hand, students are involved in the management of intra-school student organization (OSIS), indicating the participation within the organization. OSIS showed its function as a container assembled and container activities that involve all the officers and members of various, ethnic and religious. Giving the same role and function through the mechanism

within the organization, the board of the organization is not determined by the board of trustees, but elected democratically by all members. The council officials could run the organization well; the members are treated fairly and without discrimination. Almost all the programs realized, indicate the existence of communication and social interaction is good.

OSIS also performs the role of peer participation, through OSIS activities to promote the spirit of brotherhood, facilitate each member to perform religious deepening in accordance with their respective beliefs. Peer participation to prevent and resolve conflicts among members OSIS, with tightened relations through religious activities, and social.

The findings show that social interaction between ethnic cohesion is largely determined by social values embraced by individuals who are involved in relationships and social interactions. Rated be driving at the same guidelines that direct the behavior. Value not only has a social function, but also as the basis of the person's motivation, value is an abstract reality that became the driving force or principles that become important in life [19]. Value pluralism, diversity, democracy, humanity, solidarity and tolerance, an extremely urgent value in building social relationships among multicultural society [20]. Such values provide a framework to improve multicultural understanding, to build an intimate social interaction between the multi-ethnic societies [21].

The values that form the basis for building social interaction, should always be disseminated in a systematic, programmatic, integrated air-sustainability through multicultural education can take place in a formal education setting, non- formal and informal [22]. Formal education or school is not just a place to send in pursuit of certain skills, but schools teach values and attitudes [23]. In the perspective of the functional theory of education serves to meet the needs of society, and the most important is the function of socialization of values and norms and skills so that learners can function in society [24]. Schools are idealized to perform many important functions in modern society. This includes the value of socialization, social integration, social placement, and social and cultural innovations [25]. Socialization process can be carried out either in the classroom, and outside the classroom, in both curricular activities as well as in extra-curricular activities.

Holder's important roles in socialization in educational institutions are teachers, other education personnel and peers. Teachers not only serve as a figure which taught social values to students, but teachers also have a role to become role models for students to think, behave and act. Teachers are at the forefront of a humanitarian process, with always transmit and transform various scheduie's cultures that respects human and humanitarian through formal education [26]. Teachers have a role to transmit knowledge about cultural groups, to learn about race, gender, and social class dynamically, through the interaction of social construction; education through educators can encourage learners to build cultural knowledge [27]. Teacher role is to evaluate how well children perform a particular task or how much skill they have [28], as well as serve to enforce the norms and rules for the continuation of relationships and social interaction that is familiar and close [29].

Other social actors who contribute to the socialization value are peer in this regard is the learners who gathered in intra-school student organization committee (OSIS). Peers who are involved within the management organization can be mutually given effect in an interactive process, can be mutually reinforcing behavior. Peer groups can provide social benefits, praise, prestige, and attention, to the individual to do things that are positive. Socialization through peer groups is informal and direct; peer groups have forced power to the members to the group [9]. The role of participation and the participation of peer organizations can foster positive behaviors to peers, to jointly learn, understand and practice the social values that can be the basis for the continuity of close social interaction among different ethnic communities within the context of multicultural life.

Conclusion

Social interaction between ethnic cohesion in SMA Karuna Dipa, is determined by the knowledge, understanding, and the ability of the student to apply social values in the process of social relationships of different, ethnic and cultural. Understanding and observance of learners towards social values is determined by a process of socialization in educational institutions both through classroom learning, as well as in extra-curricular activities, as well as religious social activities. The socialization process is largely determined by the role of socialization, the role of a normative and exemplary role performed by the teachers and organizations of the role and the role of peer participation is done is done by the management within the organization through intra-school student organization.

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