

## Cultural Values In Education Of Value Planing

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### Abstract

The purpose of this research was knowing Buton cultural values which applied in education of value planning. It used a qualitative research with an ethnography method conducted at SMAN 2 Baubau, South East Sulawesi in 2012. The data were collected by using in-depth interview techniques, documents review, and participant observation (descriptive observation, focused observation, and selected observation). The focus of observation was on cultural events and interactive behavior of informants. The informants of this research consist of principal, teachers, administrative staff of the school, school committees, students, parents, community leaders, and traditional leaders. The techniques of data analyze used Spradley's technique (domain analyzes, taxonomy, componential, and themes analyzes). The findings showed that (1) core values in the culture Buton "gau and pombala", consisting of: the value of cooperative, the value of democratic and the value of ethics, (2) cultural values of Buton "gau and pombala" applied in the preparation of education of value planning.

*Keywords:* democratic, cooperative, ethics, value application, education of value planning

### INTRODUCTION

Indonesia today is experiencing a moral crisis. Moral crisis does not just occur in adult society, but it has involved the children as well. On the news, printed or electronic, says that students fight each other frequently. College Students who used to be considered as the agents of change are having a bad image because of the anarchist demonstration they often do in this age. Beside the naughtiness, the students behavior is lower than standard. Undisciplined attitude, dishonesty, cheating culture, lack of manners and disrespect for teachers usually occurred at school. The students are stubborn, naughty, do not like knowledge, imitative behavior, manipulative, consumptive and hopeless (Mu'in, 2011: 28). This kind of behavior is not only happening in big cities such as the capital, but also in he areas such as at the Southeast Sulawesi Baubau city.

It shows that education has not been able to change the behavior of the nation's children for the better. The whole religious and moral knowledge that has been taught at school has not given a good impact to the student's behavior. The deterioration of moral dimension of student's character that occurs in the world of education may happen because of the transition era in the global world. This changing slowly is giving an impact to the fading of their identity as a people with a culture. Increasingly open information and technology is allowing someone to adopt values and customs outside the social environment that may influence the patterns of thinking and action that has been owned. This kind of frame of mind is a consequence of what was said by Rahim, "in modern society, traditional values no matter how major it is, easily threatened (2011: 24-25)".

Presumably the character crisis that occurred among students at schools today indicates there has been a shift in values, whether religious values, customs or cultural values. Whereas the state of Indonesia has been known as a civilize nation and has a variety of values. Values are rooted in indigenous of community cultural wisdom. As example is Southeast Sulawesi Buton society. It has been known and have been practicing a system of values and philosophy of life - bhinci-bhinciki kuli that teaches every human being to do the four principles (sara pataanguna), which are mutual love, mutual respect, mutual fear - scaring, and caring of other. (Turi, 2007: 139). Those cultural values should be used as a means of empowering the youth generation. Rahyono (2009: 7) said that the values of cultural wisdom are something that has been generated by the community that can be used by others as a means to educate. Refer to Colquitt et.a.l. (2009: 292), "cultural values defined as shared beliefs about desirable end states or modes of conduct in a given culture". If so, Buton cultural values should be a reference for the developing value in the schools at Buton, among others, in the City of Baubau.

In order to get cultural values give a benefit to life of the community, especially for the youth generation, it would require new efforts to make the core values remain relevant in the culture with the demands of life that exist in the present. One of the efforts to do it is taking place in formal educational institutions such as schools. As a form of practice in education form that content the relevant values with the noble values of the community. The value of education is teaching or guiding students in order to understand, realizing, experience and apply the values in everyday life (Mulyana, 2004: 119). Thereby the value of education is the values of effort into the sublime self-learners with the aim to improve the quality of moral and character.

If educational of value correlated by education of value as an awareness raising value to students, it is not a specific program, but it can take place in the overall educational process, such as extracurricular programs, school culture, or the number of subjects taught through a common subject particularly. In general subjects can be performed as recommended by Dewantara (1967: 80), that the list of public instruction should be included in to the subjects that could firming up and strengthening the nation's culture, pepping up nationality, while the resource of the learning material should be taken from religious, customs, history, art, and others that are contain lesson of its civilization in general. Therefore the value of education program should be relevant to the curriculum which it must contain moral value. According to Colgan (2003), character education programs must be relevant to the curriculum, there has to be some connection between morality and the curriculum.

In formal education such as schools, the effort to a certain extent has been done since 1947 which contains curriculum of education of character which it coherent with the education value. It is relate with character education policy which announced in 2010, the implementation internalized in all school activities. The education of character or value is a fundamental value of the nation's character, has a mission to develop the basic dispositions that should be owned by the students. Two basic values that should be taught by the school are appreciation (respect) and responsibility, while the values of the other virtues can be developed according to the conditions and needs of the school (Zubaedi, 2011: 72). Furthermore, according to Zubaedi (2011: 73), basically the development of the value came from the nation view of live, religion, culture, and values that are formulated in national education. Thus, by passing this policy, the school is expected to play a role to provide guidance to students not only in terms of cognitive, affective, but they can be educated to become a complete human being who has emotional intelligence, social, intellectual, and spiritual, thereby the behavior always suitable with their cultural values.

Although the government has set a policy about the education of value at schools through character education policy, announced in 2010, but in reality the implementation of character education/ grades at school can not be implemented till today as expected. In fact most people assume that the education of value has failed to be implemented at schools. This failure is considered by some people as one of the reason of the increasing number of juvenile delinquency in Indonesia today. There are several causes of education of values at schools can not be run optimally. One of it has caused by the imbalance of school programs. Programs in the school is more focused on intellectual development or aspects of cognition solely rather than the development of learners attitudes and behavior. The practice of teaching is more tend to knowledge instructions in order to achieve academic achievement, and ignoring character issues. Though, teaching values should be as important as knowledge. As stated by Tiffany Gray (2009: 1), "teaching character should be just as important as teaching academics. Society will continue to be in a state of chaos until character is taught at schools again. In this way education can be used as a way to Significantly Decrease overtaking society from moral decay. Teaching is a reflection of the morality of society, so education is inevitably caught up in the moral debate". Education of value seems to be a necessity at school because education can minimize the crummy behavior and negative consequences that affect students. The children who are accustomed to behave well, then their behavior in the community would be good.

Based on the noble goal of education of value and all the problems that have been outlined above, the planning of school programs which related to the education of values program in subjects and personal development/ extracurricular needs to be designed and formulated by the school.

In addition, the thing that needs an attention is the education of value planning is not only compiling a program, but also inculcating value to the planners. As proposed by Zainal and Sujak (2011: 32), the cultivation of character values in planning for school is not only a program plan for school, but the inculcating of character values to its own planners/ school personnel. Deservedly it's becoming an essential task for the principal in doing a program planning that should be done in good ways, so are school programs need to contain good values.

Those good values include both the noble values that suitable with the culture of Indonesian people, both the noble values of the nation's cultural and spiritual, while the value which coming from other culture of other countries should be selected according to the cultural roots of the nation. Samani and Hariyanto (2011: 59) stated that the value of the original Indonesian education that can be extracted from a variety of traditions and culture in Indonesia, the teaching of the various religions that exist in Indonesia as well as the practice of leadership that has been applied in long time in Indonesia.

Research on local cultural values that are being used as a source of reference values developed and became the school culture, have been studied and researched several people, including Ekosusilo study (2003) which found that that the universal elements of the culture can shape the cultural value system of the organization schools in three primary schools excel in Malang. Turi study (2006) found that the local culture affect the implementation of school-based management (principal leadership, decision-making patterns, school management, school discipline culture). Similarly with Viadero opinion (2007), many studies of character education programs can have a positive effect on academic and social development.

The study has proved that the values of the local culture giving positive influence in shaping the culture of the school. In connection with it, there must be a synergy relationship between parents, communities and schools. As

example schools could involve parents, community, students, teachers, employees in the process of formulating a plan activity of school especially with regard to local programs. According Banghart and Trull (1973: 97), "stated that "educational planning must be participatory planning that provides socially integrated educational experiences".

School planning by involving all school personnel and the community is needed at this time; especially education in Indonesia in this day is facing internal and external challenges. A planning that is being done by involving groups is more innovative which means it would be more responsive in solving problems that occur. Educational institutions require planning could really guarantee the sustainability of education itself.

Positive cultural value of the local community is very important to be applied in any school activities, such as the planning activities of education of values. Positive values of culture could be referred by the principal to build a culture of collaboration at schools through policy and local programs are planned and agreed. Principals could adopt cultural values in managing the school, so the school management that accommodates the cultural values of the local community could provide guidance on good behavior at school or school management students.

Based on the above explanation, the goal of this research is to examine: (1) core values in the culture Buton "gau and pombala" and (2) the application of cultural values Buton "gau and pombala" in the preparation planning of educational value at SMAN 2 Baubau.

## **METHOD**

The used method in this study is a qualitative method and the type of the study is ethnographic because it aims to determine the cultural events and the interaction of natural behaviors whose have been observed in this research. Data is information which inform of words or sentences and activities or actions of the people who became informants, as well as the atmosphere at SMAN 2 Baubau related to cultural values Buton "gau and pombala" which applied in the preparation of education of values. Data and information collected by in-depth interviews with informants, participant observation, and documentation. The research steps has developed from the line of Spradley thought (1997: 181), namely: first, do the grand tour of observation to get an overview of the context of the research and secondly, analyze initial findings and determine the focus of the study; Third, do a mini tour of observation to explore the deep meaning of focus that has been chosen; fourth, perform data analysis, fifth, summed up the results of research and write it into the report. When analyze the data, researcher used the analyze method that has recommended by Spradley (1997: 139-262), namely: (1) domain analysis, (2) taxonomic analysis, (3) componential analysis, and (4) analysis of the theme. The examination of the validity of data was using several criteria, namely: (1) validity, (2) transferability, (3) dependably, and (4) conformability.

## **RESULTS AND DISCUSSION**

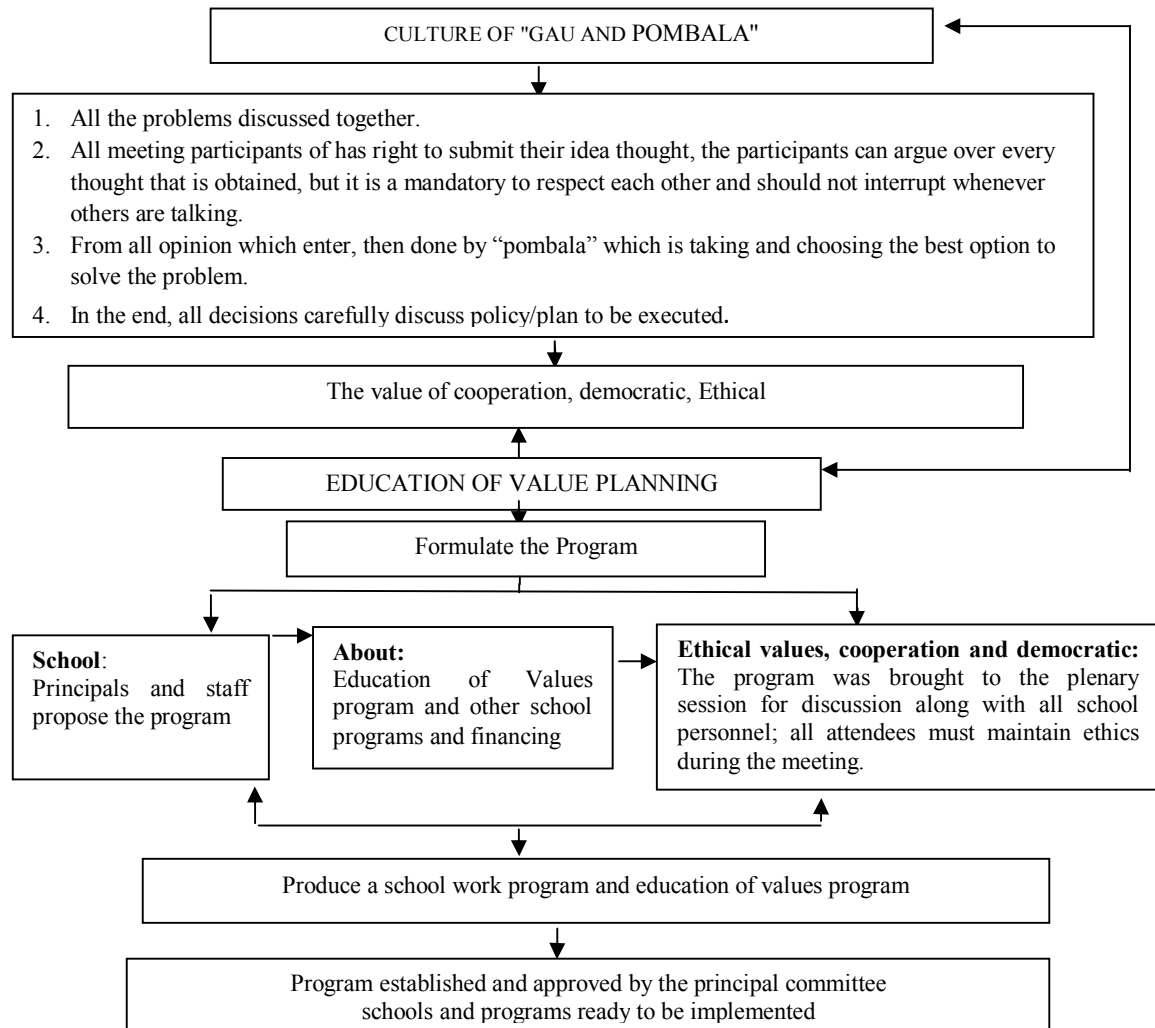
### **RESULTS**

Refer to the research result, the finding of the research are following: first, the main values of the culture Buton "gau and pombala" is containing of democratic value, ethical, and cooperation. Democratic values can be seen in the process of making a policy/ planning programs that would be implemented which has been discussed previously through "gau and pombala". Gau is a tactic or a way in a form of deep discussion before imperial policies been executed. Pombala is taking and choosing some opinions in order to get the best decision. Thus, the conclusion is gau and pombala culture is the culture of deliberation and consensus. Because deliberation as "gau" is a way of formulating policy/planning to argue, give an opportunity to all participants who attended the meeting to express their opinions, ideas, and thoughts in order to find the best decision. Consensus is the best decision of a problem to be discussed is being done by sorting and selecting the best.

Furthermore, ethical values could be seen in some of the few rules that applied in the implementation of the "gau". This rule must be obeyed by all workshop participants who attended the meeting. Aso-aso (rules) that must be obeyed in deliberation is related to oni te bantanga (in speech-language). Fellow participants must respect and accept other opinions, by respecting each person to speak, do not justified or interrupt each other when another participant is speaking. Participants were given the opportunity to speak must use polite words and if they do not agree with other people should be presented with words that do not offend others. As for the leadership that is required to comply with ethics to accommodate all of opinions or ideas from participants at the meeting, then they discuss it together.

The value of cooperation in this culture "gau and pombala" appears on every policy or plan that has been done with teamwork, from formulation till its stipulating. Each person was given opportunity to speak both sultan and member sara sultan who present. The group involvement group is very useful to consider in making the best decision.

**Picture 1.** Chronology of cultural values "Gau and Pombala" in Education of Value Planning at SMAN 2 Baubau.



The second finding, cultural values "gau and pombala" applied in preparation of planning education of value. Cultural cooperative values "gau and pombala" can be found in educational planning process where the principal did the planning with teamwork. Teamwork can be seen when designing programs by involving school personnel, and relevant stakeholders (school committee/ parents and the community). Principals use the group to dig information while discussing the solution of problems that school face. Diverse knowledge and experience which being owned by the group are expected to contribute a solution for the problems that school face. Alternatives which formulated to solve the problem will accelerate the process of formulating a strategy and planning.

Democratic values in the culture "gau and pombala" applied to the decision-making process in setting school programs through a process of negotiation and subordinate input. Education of values program is a part of the school program, so that at school planning process, the principal prior to discuss it openly and democratically with all related elements either school personnel (teachers, students) or the relevant stakeholders (parents/ school committee and society). The principal invited school's personnel to design and formulate a program, then the design of the program that has been made would be presented at school activities planning and the school budget planning which was attended by all elements. Principal as the chairperson received any input/opinions, furthermore he accommodates all opinions, discuss its, sort and select the opinion that entries, then set a plan by deliberation and consensus. Overall the school program activities planning conducted at the beginning of each new school year which the foundation refers to the school's vision.

The ethics of cultural values "gau and pombala" contained the rules that must be adhered to by the participants. At the time of deliberation in setting planning, each meeting members are obliged to respect the opinion and should not be interrupted when speaking attendees. This is because every opinion filed by each person will be discussed along with how to argue, sorting and selecting well-regarded opinion and decide what's best. If all has been agreed, then the value of educational programs and other school programs set by the principal, and approved by the school committee and ready to be implemented. The findings of this study can be seen in the following figure.

## **DISCUSSION**

Core values in the culture of consultation "gau and pombala", which is applied in the preparation of education of value; include (1) the value of cooperation (2) democratic value, and (3) ethic value.

First, the value of cooperation in culture "gau and pombala" applied to the preparation of education of value program planning at SMAN 2 Baubau. Cooperation is working together to achieve a common goal (Samani and Hariyanto, 2011: 104). Form of cooperation in cultural values "gau and pombala" applied in the planning of education of value programs at SMAN 2 Baubau are implemented with teamwork consisting of school personnel (teachers, students and employees) and relevant stakeholders (parents and school committees). Each plan can not be separated from the decision making process. Environmental demands and requires a school principal to make decisions quickly. Involvement of people with the information, skills, and experience needed to be addressing the problems and issues faced by the school immediately. According to Daft (2010: 228), "for people, throughout the organization to be in in decisivolved on making and have the information, skills, and freedom they need to respond immediately to problems and questions".

Cooperation established among school stakeholders is absolutely necessary in developing school programs those are learner-centered. The success of the school program planning is more determined by the willingness and sincerity in contributing groups, information and thoughts of the individual work. According to Robbins (2006: 356), team working group produced a greater level of performance than the sum of each individual input. Groups interact to share information and make decisions to help the organization in accordance authority and responsibility.

Group gives alternatives choice that carry a small risk of principal on such conflict or dissatisfaction over the decision, so the decision has set a high value for the benefit of individuals, schools and community organizations. Thus, school personnel and the public are required to work as a cohesive team in order to achieve goals that have agreed on school programs planning, one of which education of values education program.

Educational planning should incorporate educational thinking with experience of social interaction. Therefore, in formulating education programs planning, schools should involve the community. According Banghart and Trull (1973: 97), "educational planning must be participatory planning that provides socially integrated educational experiences".

Second, the culture of democratic values "gau and pombala"; each value of education programs and other school programs are designed and specified by deliberation and consensus. Democratic interpreted as a way of thinking, being, and acting the same rights and obligations judging him and others. (Zubaedi, 2011: 75). Democratic values in the culture "gau pombala" refer to decide planning at SMAN 2 Baubau are discussed carefully beforehand any issues, then discuss with each arguing to get the best decision. Debate all interests can be accommodated. In a debate no one feels lost or won, because all disagreements will be sought the agreement. Each participant should have the same rights and obligations. His right is having a chance to give opinion; his obligation is to accept other's opinion. According to Daft (2010: 230), "an important key to better decision making is to encourage a rigorous debate".

The debate arises because in a democracy gives the opportunity to others to believe and accept the idea that other people are diverse. And often cause of conflict as a result of fierce debate. A good manager recognizes the conflict is build based on diverse of thinking by focusing on a problem, causing an idea become clear, trigger creative thinking, create an understanding of the problem and creating alternatives solution, as well as improving the quality of the solution." Good managers recognize that constructive conflict based on divergent points of view can bring a problem into focus, clarify people's ideas, stimulate creative thinking, create a broader understanding of issues and alternatives, and improve decision quality" (Daft: 2010: 230).

Educational of values planning formulated by the principal and other stakeholders, who are mostly coming from Buton culture was based on experience (intuitive), negotiation and compromise with subordinates to get a good decision that was agreed by many parties. According to Robbins (2006: 197), the cultural background of a decision maker give a great influence to the completion problem, the depth of analysis, the level of importance issues which considered logic and rational, a way to decide whether the problem is solved by the autocratic manager or collectively in groups .

By looking at the pattern of decision-making tends to emphasize the choices satisfying subordinates, who previously made compromise beforehand, and decisions are made based on experience, then the decision by using "gau and pombala" way is a combined approach to bounded rationality and political models.

Robbins (2006: 186-187) said that the model of bounded rationality is based on two concepts that play role in decision-making that is limited rational and satisfying. Rational limited is seeing the limitations of human beings to think rationally. Satisfying means more emphasis on decision-making satisfying choices for their members, problem solving necessities without capturing complexity and all the alternatives that are considered important. Meanwhile, according to McGrew, political approach is a model of decision-making that is being done through a process of negotiation and collective bargaining which guided by the rules of the organization (Salusu, 2006: 67-68).

If seen from the behavior and school principals in taking decision in this case the principal is using the behavior decision-making style. Robbins (2006: 194 ) said that the style of behavior in making decisions encourage a leader to have a big attention to the people in the organization, paying attention to the customer satisfaction and other suggestions openly and try to avoid conflict. According to Daft (2010: 226-227), "people with a behavioral style usually are concerned with the personal development of others and the make decisions that may help others achieve their goals."

Third, the ethical value in gau pombala culture found at the rules that must be obeyed by all meeting participants and budgets RKS SMAN 2 Baubau. Ethical values related to moral and decency (De Vos: 2002: 4). Ethical values that agreed and subsequently enforced by the principal, has a goal for fellow attendees can appreciate each other. Fellow members of the meeting should not interrupt each other when other is speaking, using polite words to present their views. Meanwhile, principal as the leader of the meeting shall be given wide opportunity to each component school to argue, express complaints, ideas, and thoughts. A leader in the decision-making process uses the values that obtained from his youth life that is the fundamental knowledge that can be used as a guideline for a person when faced in a situation when a choice must be made. According to Ivancevich et. Al. (2008: 392 ), values can be thought of as the guidelines and beliefs that a person uses when confronted with a situation in which a choice must be made values are acquired early in life and are a basic (often taken-for-granted) part of an individual's thoughts.

Those rules in the meeting that has been agreed should not be violated because it is such a social decency prevailing in the society. Ethics provides guidance on what should be done and what is prohibited or done as well as moral values to be followed by a manager and member of the organization. In relation to the education of value planning, ethics is important for ethical decision making. Ethical decision is a decision that refers to the ethical rules, principles, and standards, norms that have become standard in the organization or society. According Salusu (2006: 77), ethical decision is a worthy decision that accountable for decisions based on ethical rules, principles, standards, norms or community standard in organization. In making an ethical decisions, a leader must avoid a feeling for not violate other's right, such as the right on right process (each individual has the right to speak without bias and is entitled to fair treatment), and the right to freedom of speech. (Daft, 2010: 148). Refer to the description given, the preparation of educational planning of cultural values adopted "gau and pombala" contains values that educate which is teaches every citizen democracy at schools in order to learn good ways, namely respect everyone regardless of status/ position, giving respect to others by respecting differences of opinion and politely-spoken in his opinion, and can work with other people.

Teaching democracy as early as possible to students and other school personnel is very important, given the current practice of democracy is getting excessive and tends to anarchy. The cultivation of democratic values in the process of planning educational programs as well as the value of this research is a form of implementation of the National Education Law No. 14 of 2003 Article 3 which stated that the national education develop skills and character as well as a dignified nation's civilization in order to achieve the life of the nation, aimed at developing the potential students to become man faithful and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent and a democratic citizen and responsible. .

## **CONCLUSION**

According to the description that has been presented, it can be concluded that the main values of the culture Buton "gau and pombala, containing democratic values, cooperation and ethical. The third value in culture "gau and pombala" has been applied in the preparation of education of value planning. Educational programs planning that reflect the value of culture is not just formulated. However the actualization of education of value program at schools is more important to overcome the nation's crisis of character. Schools must build the future of children through the moral wisdom of the best, either in the past or future. Educational programs should be able to strengthening the understanding of ethical concepts and really promote the moral development of students.

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