

## **DEVELOPING AND STRENGTHENING REGIONAL CULTURE TO FACE AFTA 2015**

Dr. Dra. Suciati, S.H., M.Hum<sup>1</sup>  
Abdul Halim, S.Pd., S.H, M.Hum<sup>2</sup>

1. *Regular lecturer of Civic Education Department and the Faculty of Law, Kanjuruhan University of Malang*
2. *Head of Civic Education Department, Kanjuruhan University of Malang*

### **Abstract**

The existence of a nation is now being challenged in globalization era, Indonesia as a big nation should be able to demonstrate its distinctive identity in international world. Based on socio-philosophic, socio-historic and socio-juridical perspectives, our national education refers to the essence of humans' life which is focused on integrating how close is the relationship among education, knowledge, religion and culture that surrounds it. This is perceived as a form of education with holistic-humanistic-religious character that agrees with the philosophical values of our nation's identity. Unfortunately, the practices of domination and hegemony of national education which tend to ignore holistic-humanistic-religious values are controlled by the ideology of capitalistic market which prioritizes materialistic rationalism.

Civic education in its socio-cultural mission prioritizes every citizen of Indonesia to truly become a part of those who actively participate in an effort devoted to solving the nation's societal problems in every dimension of time and place either formally or informally. The concept of pluralism and diversity should be coupled with multicultural approach in an effort to strengthen Indonesia's identity to welcome AFTA 2015.

To face Asean Free Trade Area (AFTA) 2015, multicultural concept needs to be developed and internalized in the process of transforming societal values. As a result, we will be competing with other nations in a healthy and honored competition without leaving Indonesian culture behind.

**Key Words:** development, regional culture

### **Introduction**

Sustainable development is achieved through the interconnection among nature, socio-economy and culture. However, it should be realized that there are some limits on the use of non-renewable natural resources which result in the need of technological development orientation and institutional changes consistent with future needs. In the context of today's national development, on the other hand, the society is confronted with today's challenges, the quite fundamental and spectacular changes and development of culture. That includes someone's orientation, lifestyle and technological devices being used.

Every cultured nation has its own view of life. When facing problems, subjective perception will get in line with the nature and will look for a harmonic form in the society through syncretistic efforts. Besides that, there is a participative attitude in which the doers try emotionally to solve life problems through symbols and rituals. A disaster can be considered as the anger of nature to the people and can be solved through symbolic rituals which naturally see

and regain harmony in cosmos. That kind of attitude can raise awareness towards the environment and keep away unlawful actions against the nature by destructing and polluting. What is needed now is something humanistic that shows and respects humans in the middle of nature as conquerors who objectively cultivate and manage the nature and environment.

Because of that, Indonesians should be aware of their identity which becomes a part of nature as humans and is a potential of which growth is influenced by its environment to be character and that character will base the way of thinking, attitudes and humans' actions. That is our duty will be to protect the environment which can influence the nation's identity for a better character without leaving regional culture behind in welcoming AFTA 2015.

### **The system of Regional Culture**

An anthropologist, Talcott Parsons said that culture is a whole system of ways and aspects of giving meaning to behaviors, utterances, rituals as well as other actions by a number of people who act between one another. (Harsya W. Bachtiar editor Afian, 1980:66) The smallest element of that system which is named cultural system is a symbol which has a meaning for those who use it. Technology is not considered as a part of that cultural system but knowledge about technology, which is represented through symbols, is.

Culture as a system has a close relationship with the society which is formed by actions among people who interact. The system of national culture which centers around the values of the Five Principles (Pancasila) is patterns which give distinctive nature and form in the governmental bureaucracy of the Republic of Indonesia. Various problems have been tackled and handled as national resilience problems which should be discussed first in meetings, seminars and scientific forums.

Indonesia as a nation that bears multiculturalism which is stipulated in the slogan *Bhinneka Tunggal Ika* surely has governmental bureaucratic members from various regions, each of whom brings with them their own cultures bestowed by their ancestors. Because the bureaucratic members were raised in their respective cultural settings where they are from, sometimes their thinking is affected by their regional culture, which is manifested in their way of thinking and acting when doing their service. Meanwhile, C. W. Vroom states that patrimonial bureaucracy and rational bureaucracy are supposed to be contrasted with each other because they can coexist with each other in Indonesian bureaucracy. BintoroTjokroamidjojo (1984:77)

In essence, Indonesian culture is a lifestyle of all Indonesians which is, from their own regions, passed down to them by their ancestors. With utilization of continual development approach, the overall development of all Indonesians is all interactional processes that can keep moving on our own strength (self-sustaining process) based on consciousness and needs of the society in frame of the philosophy of the Five Principles (Pancasila).

### **National culture as national strength**

Value system, character and the philosophic life of the Five Principles (Pancasila) are the identity and true self of Indonesia in the nation's life as a whole. Keeping up with conservative concept of tradition which glorifies the majesty of culture with humans as predominant subjects whose quality of humanity has been raised, spiritualism as the base of discussion for deliberation is fundamental. That fundamental reference is not in form of materials but abstract ideas which are later formalized to be moralistic norms, ethics and finally aesthetics. Then, cultured

individuals create products, which are complete, trustworthy and established and later can be the base of a civilization, in all dimensions of life. (Radar PancaDahana, Kompas 13 Nov. 2014)

On the other hand, to guarantee the existence of character and identity of the nation and to develop it to achieve national goals and dreams, national resilience is needed. Specific configurations of Indonesia like pluralism, geography and historical experience of the past on disintegration and monetary crisis are the triggers of a new thinking which is national resilience. National resilience is a dynamic condition which is the integration of the condition of each aspect of a nation's life. (GBHN 1978). In its essence, national resilience is the ability and strength of a nation to ensure its continual existence towards the prosperity of the nation.

Economic growth has to be focused on the establishment of national economic system that is based on the Five Principles (Pancasila) and the 1945 constitution which were assembled to bring into reality economic democracy which has the following characteristics. (Moeljarto T. 1996:167). a) The economy is arranged by integral efforts based on familial principles; b) The branches of production that are important for the nation and fundamental for the life of the people are controlled by the nation; c) Land, water and the resources in them are controlled by the nation and are used for the prosperity of the people; d) The source of national wealth and finance is used for the people's prosperity, with the supervision to the policy being in the hand of the house of representatives; e) Regional economic is developed proportionally in a well balance way with other regions in a national economic unity by exploiting regional potential and regional participation optimally to realize national resilience; f) People have the freedom to select their desired job and have the right for job and proper living for humanity; g) Personal ownership is acknowledged and the use of it should not be against the people's interest; h) Initiative potentials and creativity of every person is fully developed in specific boundaries that will not corrupt the public's interest.

In maintaining economic democracy based on the Five Principles (Pancasila), it should be kept away from anything that can arouse exploitation to other humans and nations which in the history of Indonesia, have caused and kept the weaknesses of structural economy and Indonesia's position in the world's economy. Unhealthy competition, the concentration of economic power to one group as well as all various kinds of monopoly practices which go against the people and is against the ideal social justice should be avoided. The process of conglomeration which happened during the Pelita and in the end of PJP1 has caused the structure of the industrial world tend to be dominated by some big businesses which control the majority of the productive assets and high output segment. On the other hand, the small businesses, which are the sources of the people's living, own just a little part of the productive assets, low output segment and far from being proportional.

To overcome the social gap between the upper class and those who are under poverty line, there have been development policies that are partial to the people's economy by increasing their access to productive assets like land, information, technological skills, and capital. Yet economic democracy cannot be achieved without political democracy and vice versa as stipulated in the preamble of 1945 constitution.

### **Political Development Policies In The Perspective of The Five Principles of Pancasila**

The Five Principles (Pancasila) is an open ideology that allows flexibility in interpretation so that it can be more responsive to the ever-changing conditions and situations. On one side, it maintains the existence of fundamental values while on the other side it gives

...to develop numerous instrumental values to face challenges. Thus, dynamic in the implementation of the Five Principles (Pancasila) should always be carried out by referring to these fundamental values.

The understanding about those fundamental values of the Five Principles (Pancasila) is not enough by analyzing written constitution but it is also important to contemplate the internal condition that triggers a problem. Notonegoro says that the five principles (Pancasila), socio-politically manifests national consensus that is achieved through discussion and deliberation that will produce political masterpiece for Indonesia, is a result of deep internal musing and careful scrutiny. (Moeljarto T, 1996: 201) The dynamics that happen in the process of formulating of the Five Principles (Pancasila) as the national basis cannot be separated from historical events that preceded it especially the National Awakening in 1908 and the Youth Pledge in 1928 which gave remarkable nudge in the context of the Five Principles (Pancasila).

The main ideas in the preamble of 1945 constitution are strong fundamental values produced through discussion and deliberation from the founding fathers in the context of the Five Principles (Pancasila) as an open ideology. Implicitly, those main ideas are appropriate with the existence of pluralism in Indonesia so that the Five Principles (Pancasila) as the nation's ideology can transcend pluralism in all dimensions. With the realization of the ideological concept and structural concept that have reflected the values of the Five Principles, they do not directly become the concept of politic culture and politic interaction dreamed of by the people according to the democracy of the Five Principle (Pancasila).

Democracy based on the Five Principles is democracy drawn from the principles of togetherness, brotherhood, and unity in nationalism in the context of a united nation. This should be achieved by giving chance to social groups to express themselves while enhancing the maturity of nationalism that has bind the homogeneous society to be a strong nation state, Indonesia.

## Conclusion

Based on the explanation given above, it can be concluded that political development policies in the era of development relate more to the development of politic culture rather than institutional matters. It is needed to revitalize nationalism in context of democracy and development. Therefore, political development policies should be able to create a politic culture which root from fundamental values of the Five Principles (Pancasila) as the national identity of Indonesia in facing global challenges especially Asean Free Trade Area 2015.

*Suciati is a regular lecturer of Civic Education Department and the Faculty of Law, Kanjuruhan University of Malang*

*Abdul Halim is the head of Civic Education Department, Kanjuruhan University of Malang*