Abstract: This study is based on some facts that: (1) many schools in Indonesia have not been utilizing the contribution of culture and social interaction in teaching and learning, (2) cultural introduction to children is still top-down, and (3) Indonesia is a multicultural nation with a large geographic and demographic circumstances which is required to live in a more democratic situation. Therefore, it is necessary to have cultural engineering in school so that school may become an effective place of transforming cultural values in Indonesia. The focus of his study is a multiethnic circumstance in Kendari city which is occupied by Bugis, Buton, Muna, and Tolaki ethnic groups. Each of these ethnic groups has their own basic goodness potency which can be engineered for the purpose of teaching and learning in school.

Key-Word: cultural engineering, multiethnic, basic goodness, Kendari city, teaching and learning, character education.

1 Introduction

The diversity of cultures in Indonesia can be potential in education, but at the same
time can be a potential conflict. Such diversity can enrich the culture and become valuable capital to develop Indonesia. However, this cultural diversity are potentially and be fertile ground for conflict and jealously. News in the local media over the last three years in Indonesia has indicated the seeds of inter-ethnic conflict. This is also indicated a loss national character which had been cemented in many cultures in Indonesia.

This has been suggested by Huntington (2003: ix) “that the source of conflict in future is no longer a question of ideology or economics, but the issues surrounding culture.” One of the cities which has a diversity of ethnic is Kendari. Therefore, it is necessary to anticipate Huntington’s prediction.

To anticipate this, it is expected that school can be an effective medium of transforming cultural values that are the pillars of national cultures as a means of national unity. This cultural transformation can be done through the infiltration of cultural elements into the teaching and learning in schools.

The issue of character is also a hot issue in Indonesia which needs to look for alternatives solution because there is an indication that students experienced a loss character as stated by Lickona (1992:12-22 ). This is indicated by (1) an increase in violence among adolescents, (2) unsupported dishonesty, (3) fanatic attitude, (4) low respect, (5) lack of moral, (6) bad language, (7) self-destructive, (8) lack of responsibility, (9) the declining work ethic, and (10) mutual suspicion.

2 Problem Formulation

In general, this study aims to identify:

1. Today, school stakeholders in Indonesia have not been utilizing the contribution of culture and social interaction in teaching and learning. Yet according to Ivan Ivic (http://www.ibe.unesco.org.p3) teaching and learning based on cultural and social interaction will spur the development of mental functions quite well so it will have a positive impact on the perception, memory, and children’s thought.

2. Currently in Indonesia, there is a subject that is expected can introduce culture to children, however it is still top-down frame. Therefore, it seems not effective to develope local wisdom which is own by Indonesian people. In addition, the local wisdom also affects the development of social emotional, cognitive, children’s physic is less optimal.

3. Indonesia is a multicultural nation with a large geographic and demographic circumstances which is required to live in a more democratic society. This should be integrated in teaching and learning in school. In specific, this study investigates: (1) how is the multicultural citizenship in Kendari city?, (2) How is the multiple intelegence on the ethnic groups in Kendari city? (3) What is the urgency of cultural engineering in teaching and learning?

These problem statements are examined through saikan research and development model as suggested by Borg & Gall which is combined with limited action research.

3 Problem Solution

3.1 Multicultural Citizenship in Kendari

There are four large ethnic groups in this study, Bugis, Buton, Muna, and Tolaki. Bugis culture is considered as the oldest culture compare to others in Kendari. This is indicated by oral tradition which is generally mentioned that their historical evidence are from Bugis ethnic. That is why the Bugis still tend firmly rooted and still holding strong on the life values espoused as a way of life for generations, even though they are far from their ancestral lands. The Bugis ancestral has determined the philosophy of siri’ na pacc. This philosophy has been cemented and become a way of life of the Bugis where ever they live. Every Bugis generations must have the courage, unyielding face the challenge of life. That is why every person who claims to be the Bugis has an orientation that is able to face any kind of challenge (Moein, 1990: 12).

Siri’ is a concept and philosophy of legal awareness in Bugis society which is considered sacred. So sacred word, so that if someone loses his siri’ or, it no longer means s/he lives as a
human being. In fact, there is a Bugis adice which reads: siri’mi Narituo (because shame we live). For the Bugis people, there is no purpose or reason for living higher than keeping Siri’, and if they are offended or embarrassed (Nipakasiri’) they prefer to die with fights to recover their Siri’ than live without Siri’.

While pacce is a philosophy value that can be viewed as a sense of solidarity (collectivity), sympathy and empathy that underlies the collective life of the Bugis. This can be seen when there is a relative or a neighbor or a lady in Bugis community members who receive a disaster, then necessarily the other relatives or neighbors who happily helped to alleviate the burden, as for the whole community, they are actually affected collectively. According to Pelras (2006:32), philosophy of siri’ na pace is an attitude that becomes a buffer for the sustainability of the Bugis lives (Pelras, 2006:32).

The Muna society has similar philosophy of hansu-hansuru wuto sumano kono hansuru livu; hansu-hansuru livu sumano kono hansuru adhati; hansu-hansuru adhati sumano kono hansuru agama. This means that: let the bodies rot away as long as the country remained; let the devastated country, but customs should remain upright and the body may be crushed, the country may oscillate, but religion still be enforced.

The philosophy of Buton society has four elements namely soil, fire, water, and air. According to Niampe (2007), this philosophy means that if the soil, water, fire and air are polluted – meaning it pollutes or hurts the feelings of the hearts of others. As human being, the Buton people should be able to maintain the sanctity in their interactions in a community or national lives. Sanctity in this context relates to the philosophy of the five sanctities and characters. In practice the philosophy known as: Pobinci-binciki kuli (mutual pinch the skin), Poangka-angkataka (mutual understanding), Pomaamaasiaka (mutual loving), Popia-piara (mutual serving), and Pomae-maeka (mutual fear of scaring).

Local wisdom is also shown by the philosophy embraced by Tolaki community in their social interaction. The philosophy of Tolaki culture poured in a term or a parable. Among others: O’sara (1) culture obedient and faithful to the decision of traditional institutions), (2) Kohanu culture (the culture of shame), a shame culture, (3) Merou culture (understanding manners and social order), (4) "samaturu" "medulu ronga mepokoo'aso” culture (a unified culture, a mutual helping), (5) “taa ehe timua-tuay” culture (a proud culture of the dignity and identity as Tolaki people). However, in its development, Tolaki culture is interfered by other ethnic culture existing in Kendari.

3.2 Multiple Intelegence on Etnicity in Kendari

The Bugis cultural view laden with emotional social aspects visible from ten aspects of culture that embraced for generations. The culture is a real learning for the development of emotional social intelligence. Similarly, the Muna ethnic group which has its own way to develop social emotional behavior through verbal literature. The Buton ethnic oriented on Islam fanatics. The Tolaki ethnic group whose culture many glamorize patience and friendship, which is sometimes considered irrational in the modern world.

3.2.1 Cultural Engineering in Kendari City

Referring to the concept of multicultural citizenship, Kymicka (1955:10-11) found that all ethnic groups in Kendari (Bugis, Muna, Buton, dan Tolaki) are considered as monoethnic and monoculture as the Japanese. However, the existence of acculturation is likely to lead a multicultural polyethnic.

The focus of this study is the diversity of cultures in Kendari covering four ethnic groups which have experienced cultural engineering of both by naturally and engineering. For example, the version of folklore that shows similarities among the four ethnic groups. Similarly, mixing folk games have taken place, either in the form of games, tools used, and the process of the game. All
these have shown the cultural engineering so there has been a very intense assimilation of ethnic mobility occurs in Kendari. Cultural engineering is possible to be implemented into the cultural based learning strategy, it is the creation of learning environments and designing learning experiences that integrates culture as part of the learning process. Learning and cultural based cultivation of character is based on the recognition of culture as a fundamental part of education, the learning should also be designed into four areas: (1) learning about culture, (2) learn with culture, (3) learning through culture, and (4) learning culture.

Learning about the culture has placed culture as a field of science. Learning the culture occurs when the culture was introduced to the students as a means or method for studying a particular subject. Learning through the culture is a strategy that provides students the opportunity to demonstrate achievement of understanding or meaning created in a variety of subjects through the embodiment of culture. Learning culture is a form of culture that embodies the real day-to-day behavior of students.

3.3 Urgency of Cultural Engineering in Teaching and Learning

The concept developed in this study is the cultural aspects embraced by every ethnic group describes the behavior of a society. Therefore, aspects of culture filled with such wisdom need to be manifested in learning at school. For example, in the case of local content, learning cultural arts and skills, including character education also aims to make cultured and civilized human (Badara, 2015).

The local wisdom meant is a wisdom or noble values contained in the richness of the local culture in the form of traditions, proverbs and motto of life. When all these are achieved, the goal of Indonesian education will be gained. This what Francis Fukuyama, Lawrence Harrison, Robert Kaplan, Seymour Martin Lipest, Robert Putnam, Thomas Sowell, Samuel P. Huntington suggest that “the success of a country is determined by the extent to which a country has a culture that is conducive to progress” (Lawrence, E. Harrison, 2000: xiv).

Based on the discussion above, the cultural engineering in Indonesia is urgently required because until now Indonesian culture still tends to be debated and to look for patterns. This is important because the cultural values of a nation will be a potential source of creativity that will make all the ethnic groups in Indonesia can manifest itself in one piece in this autonomy era.

Therefroe, it is needed a leap to pursue the progress due to the neglect of local wisdom that has been overlooked in schools. For example, the importance of local wisdom is developed to strengthen education so far that is developed by the Indonesian government.

This study find out the importance of local wisdom in the development of students intelegence: (1) the traditional games of sodokoro can increase the earlier students’ linguistic competence (2) the traditional game of sodokoro is not only increase children linguistic competence but also their motoric. (3) the esessment shows that classical achievement is 85%. While individual achievement on the second circle only three students has not achieve the target indicator that has been determined by Badara (2014, 85-92).

The research action conducted in this study shows that children who simulated with cultural based learning demonstrates how good communication between them, as well as the teachers. The students can communicate in a polite manner, a friendly face expression and good body language. In addition, students attitude performed with love to God and all God’s creations, caring, respect, tolerance, self confidence, and discipline. Such behavior would be similar to what is aspired by the goal of character education is religious, honest, tolerance, discipline, work hard, creative, independent, democratic, national spirit, loving homeland, appreciating achievements, friendship, loving peace, joy of reading, caring environmental, social care, and responsibility.

Meanwhile, in academic learning will take place a conducive learning atmosphere indicated by the results of the children portfolio.
Another prominent behavior with multicultural culture-based learning is the great curiosity of children by showing the uniqueness of each child.

4 Conclusion
1. Findings multicultural framework through culture engineering is required in the field of education in order to update the curriculum in Indonesia.
2. Potential basic goodness in Bugis, Muna, Buton, and Tolaki cultures are very necessary to find the zone of proximal development to build a young generation in Indonesia.
3. Learning on the basis of learning about culture, learning with the culture, learning through culture, and learning culture must be carried out so that learners can embody culture in their daily behaviors.

References: