

IMPROVING SOCIAL SENSITIVITY IN SOCIETY WITH INTERNALIZATION VALUE OF MULTICULTURAL EDUCATION

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Abstract

Humans are social beings so their life will not be separated from community and social process. But the negative effects from globalization resulted in some group of people began lose their social sensitivity especially to other community that have difference of physical, ethnic and cultural. If that problems are not resolved soon it will be bad for social life because it make people move individualistic and antipathy. Therefore needed an effort to increase the return of social sensitivity in society. One effective way to implement this is through multicultural education. Internalization value of multicultural education at society can create social sensitivity to build caring and good community.

Key Words: Social sensitivity, Society, Value of multicultural education.

1. Introduction

The development of information and communications technology has provided various improvements and facilities in various aspects of human life. Through technology, a variety of the world's citizens are now able to connect quickly and can access a variety of information indefinitely. But behind all these positive effects there are various problems that if not addressed will cause people to lose essentially as a social creature and cultured. Turmudhi (Mahmud, 2003:2) describes this era are individualistic, egoistic, the nature of the contractual relationship, just based on profit and loss and exploitation are not adequate. It can be seen in the lives of today's society, where social aspects diminishing, the gap became obvious, even indifferent towards others which all of these indicators describe the start decreasing sensitivity to the social environment.

The decline in social sensitivity in people's lives would make them less likely to be sensitive to people and their surrounding social issues. Groups of middle class people to upper felt natural thing to wear things that are luxurious and sophisticated, but on the other hand the community economic middle and lower felt things were shown groups of people middle to top it is a vanity, finally arose perceptions and prejudices can lead to conflict between groups. Madani (2003:69) suggests that the more world develops, the more prostitution, criminal behavior, teen fights, brawls, abortion, drug abuse and other phenomena that deviate from moral values.

In Indonesia, during the year 2013 there has been a 92 event of conflict, then in 2014 a total of 83 conflicts, then mid-January to April 2015 were 26 events of the conflict (Kemendagri:2016). The high level of conflict in Indonesia indicate if the union as the Homeland with its motto *Unity in Diversity*, Indonesian society still holds the potential to not respect, loss of respect even tended to be selfish, materialistic and indifferent to the surrounding environment.

Such a state, we need a real effort to re-increase the sense of social sensitivity in the life of the Indonesian people. Education as one of the key changes in state can take on a major role in enhancing the sense of social sensitivity. Such efforts must be holistic, involving various aspects including formal education to learning in schools and through non-formal and informal. Driyarkaya (1980:69) said that education is the process of humanism, that teachers and students humanize themselves. So through education can return humans to the essence, namely as a social being (*zoon politicon*)

Multicultural education as one of the learning material in the world of education in Indonesia is possible to be able to contribute effectively in the process of increasing social sensitivity. Transfer and internalization of values that occur in multicultural education is expected to further provide insight to all Indonesian citizens about the nature of the differences that exist in social life so that they are able to better appreciate other people and care about the environment and its problems.

2. Theoretical Background

Social Sensitivity

Social sensitivity can be defined as the ability of human beings to be able to adjust its behavior according the views and expectations of others (Sarwono, 2013:45). People who are not able to understand and adjust to social situations will be deemed not to have social sensitivity. Literally, the term sensitivity is derived from the word sensitive which means it is easy to feel, easy to accept the stimulus, or a condition of a person who is easy to react to a situation. If it is associated with social conditions then it can be termed social sensitivity which can be interpreted as a condition of a person who is easy to react to the problems of social which seen and experienced.

In teorities, social sensitivity and social awareness will happen if their individual experiences in the past. Darley and Latene (Sarwono and Meinarno, 2009:131) suggested several factors that can affect the social sensitivity, including:

- a. Bystander. Bystanders are people who were around the scene has a very large role in influencing a person's time to decide between helping or not when faced with an emergency.
- b. Attribution. Someone will be motivated to provide help others when he assumes that the misfortunes of the victims were beyond the control of the victim. Therefore, one would be willing to donate to beggars who are disabled and elderly compared with beggars easy.
- c. Model. People are likely to be more likely to give charitable donations in the box provided at the store when previously they had seen others also contributed. For example in everyday events, many places such as restaurants or supermarkets that provide charity box and had no money in it, it is certainly meant to draw attention

pengunjung who come to these places akga want turu contribute.

- d. Personality and mood. People who have a forgiving nature will have a tendency to easily help. People who have high self-monitoring is also likely to be a helper, because by being a helper, he will be awarded the higher social. A person's emotions also play a role. Positive emotions generally help improve behavior, but if it is not clear (ambiguous) people who are not happy assumes no emergency, so unhelpful. On the negative emotions a person who is sad to have the possibility of helping the smaller ones.

Research Koestner and Franz (2000) found that personality factors also affect a person's level of social sensitivity. According to Alma (2010:209) advances in technology can impact the depletion of social sensitivity in students. Davis (2003:130) divides social sensitivity based on several aspects, namely:

- a. Perspective taking, is the tendency of individuals to take over spontaneously other person's perspective, perspective-taking ability stressed the importance of non-egocentric behavior, that behavior is not oriented on self-interest, but the interests of others. Perspective taking is high can be linked to a person's social functioning well. This capability as well as the anticipation of a person's behavior and emotional reactions of others, so that it can be built of good interpersonal relationships and respect.
- b. Fantasy, is a person's ability to transform themselves imaginatively into the feelings and actions of

imaginary characters contained in books, glass screen, the cinema or in games. This aspect, according to a study Scotland et al (in Davis, 2003) effect on emotional reactions to others.

- c. Emphatic concern, a person's orientation towards the problems faced by others include feelings of sympathy and care. Emphatic concern is a reflection of the feelings of warmth and sympathy that is closely related to sensitivity and concern for others.

Multicultural Education

Banks (2010:8) argues that multicultural education is a set of beliefs and the explanation that recognizes and assesses the importance of cultural and ethnic diversity in the form of lifestyle, social experience, personal identity, educational opportunities of individuals, groups and nations. Sleeter and Grant (2007) suggested multicultural learning is a policy in educational practice that recognizes, accepts and confirms the differences and similarities of humans is associated with religion, culture, gender, ethnic, social class.

While Liliweri (2005:15) states multicultural education is an educational strategy that utilizes the diversity of the cultural background of the learner as one of the forces shaping the multicultural attitude. Then Maslikhah (2007:47) argues terminology Multicultural education is a process of development of all human potential that respects plurality and heterogeneity as a consequence of the diversity of cultural, ethnic, tribal and flow (religion). Of the few opinions about multicultural education that has been described, it can be seen if multicultural education is a process which focuses on awareness of their differences and still respect each other and respect each other.

The purpose of multicultural education by Moeis (2006:9) include: (1) strengthen awareness of multicultural, without losing its identity, (2) improve skills in

interaction across cultures, (3) eliminate stereotypes, stigma, a sense of superiority of self or group, and the negative perception others in inter-group relationships, (4) strengthen the awareness of national and state in the context of global dynamics, (5) upholding the rule of law, (6) to improve the skill of self-transformation and social skills through stages as follows: (a) identify themselves, the environment, and related systems with patterns of thinking about the relationship between culture, (b) identify the forms of power and control that affect patterns of thinking about intercultural relations, (c) assess the effects of power and control that come to mind, attitude, and action on relations ethnic, assess which the effect is useful in inter-ethnic interaction and which should be abandoned, and (d) take transformative action (self and social) is based on an accurate assessment of the knowledge, attitudes, and behaviors that fit within the social interaction between cultures. Furthermore Farris & Cooper (1994:46) suggested if multicultural education was organized in an effort to develop the ability to learn the subject of looking at life from different perspectives of different cultures with their own culture, and a positive attitude towards different cultures, races, and ethnicities

Rational importance of multicultural education as proposed by Primawati (2013), because the strategy of education is considered to have sanctity, mainly in: (1) provide a breakthrough learning that can improve empathy and reducing prejudice the student or students so as to create a human (citizens) intercultural who is able to resolve conflicts without violence (nonviolent); (2) approaches and strategies for learning potential in promoting the process of social interaction and contains a strong affection; (3) model of multicultural learning to help teachers manage the learning process becomes more efficient and effective, especially give learners the ability to build collaborative and committed to a high value in the life of a plural-paced society; (4) contribute to the Indonesian people in the settlement and nuanced SARA managing conflicts that arise in the community by increasing empathy and reducing prejudice.

3. Method

This study is a library or study concepts in the process of basing his research and findings on the analysis of data sources in the form of text either in book form or another. According Sugiyono (2012:291) study of literature related to theoretical study and other related reference values, cultures and norms that develop in social situations studied, in addition to the study of literature is very important in doing research, this is because research will not escape from literature- Scientific literature.

In interpreting data, researchers used a method of analysis description. The first process of data collection carefully, systematically and consistently. Data were collected and analyzed, in the selection and subsequent combined be concluded using deductive analysis of common problems and then drawn a conclusion that has to be special.

4. Result and Discussion

Indonesia is one of the largest multicultural countries in the world, it can be seen from the socio-cultural and geographical so diverse and extensive. Indonesia consists of various tribes that each tribe has a culture of their respective regions. Diversity is recognized or not can cause a variety of problems as faced by Indonesia at this time are: political hostility, separatism, social inequality, inter-ethnic clashes and war, these things are real negative form of their multiculturalism. Violence between civilians groups and between ethnic group shows how vulnerable the sense of unity in the Indonesian nation, how the strong sense of prejudice between groups and how low sense of understanding between groups in society.

The emergence of the negative effects of the increasing multiculturalism as the swift currents of globalization, the negative effects of globalization is the weakening role of the state in regulating its citizens. Communities in the present era are particularly vulnerable to being provoked mainly through social media, people have started to lose a sense of caring, empathy and sympathy for the social environment and tend to be materialistic in living her life. According to AW

Pratiknya (Mahfud,2011:109), some of the trends of development of society on a global era are as follows:

1. Functional society, the society of each of its citizens in a social activity only happened because of their specific purpose or function. This means that relationships between people will be colored by motives of interest (functional) which usually connotes 'physical-material'. The things that are beyond it by itself enough attention being paid reasonable.
2. Technological society, the society that all the affairs and activities should be done according to the technique each which tend to be raw. The pattern of life that technological consequences of value, the dominant considerations of efficiency, productivity and the like, which generally describe the characteristics materialistic.
3. The scientific community, namely respect for human society in more colored by how much it is worth the rational objective, provable (can be proved empirically and scientific principles in the other). In this kind of society in science and technology the longer it will show an increasingly important role.
4. Open society, is a society that all their life governed by a system in place. The dynamics of life is set by the system, not governed by the people. And the system is not just local, national or regional but global nature.
5. Transedentalisation religion, is a society who put religion merely as an individual problem. God was no

longer given the authority to regulate the dynamics of nature and life. Religion as aside from the social dynamics of the community.

6. Paced society values, namely the development of the cultural values of society resulting from the modernization itself. Some of these trends include secularism, materialism, individualism, hedonism and so forth.

Pluralism tribes Indonesia is often proud of, but many people do not realize that plurality also holds the potential conflicts that can threaten the life of the nation. Therefore it is very important to instill the values of multicultural since its inception in Indonesian society through multicultural education, so that each community can appreciate the diversity that is alive and thriving in the country of Indonesia. Studies on multicultural initially more emphasis on efforts to fight and give the rights of minorities are viewed as equivalent to the majority in the educational process, because it is the study of multicultural more likely on the activities that occur in the world of education are associated with the issue of race, ethnic, cultural, religious, gender, and social class that felt there was discrimination then of that is known for multicultural education.

Multicultural education can be defined as education for or about the diversity of cultures in response to demographic and cultural changes in a specific community. Multicultural education is a response to the development of the diversity of the population, as demanded equal rights for each group. Calarry Sada (2004:85) by quoting Sleeter and Grant explained that multicultural education has four meanings (models), namely: (1) teaching about cultural diversity an approach to the assimilation of cultural, (2) teaching about the different approaches in the governance of social relations, (3) instruction to promote pluralism regardless of social strata in

society, and (4) teaching about the reflection of diversity to increase pluralism and equality.

Aspect of education both multicultural education and other education to be able to create a society that is educated and uneducated, through the process of learning in education will be a transfer, planting and civilizing values either as proposed Tilaar (2004:83) that in a society, which really is good for society, it is usually cultivated in member communities through learning. A good education is not going to create a society that only glorifies social prestige as a result of the wealth and prosperity that happened or inherited, a good education is also able to eliminate fanaticism redundant because there is awareness if all persons are equal, despite race, ethnicity or economic level is different and value investment process awareness among fellow can take place smoothly.

According Hanum (2005) through multicultural education learners are able to accept differences, criticism, and have a sense of empathy, tolerance for others regardless of class, status, gender, and academic skills. So through multicultural education is expected to Indonesian citizens consisting of various customs and ethnic groups can have high social sensitivity in bermasyarakatnya life and keep them together in a unity as a nation.

However implement multicultural education is not easy, many obstacles that must be resolved in order for the purpose of multicultural education can be achieved which would create tolerance in the diversity that exists. Obstacles include: ethnic diversity, excessive fanaticism, social class differences are striking and the appearance of the spirit of regionalism which beat the spirit of nationalism. Moreover, we can see that not all learners even community care and awareness to issues of social and political, and therefore should educators can actively provide incentives to students and the community can have high social sensitivity especially in the era globalization and social change is so rapid as it is today.

In order for these conditions can be done so in the learning process needs to be started to be introduced in the form of concepts, norms, principles, values and social issues close to students' lives. Social sensitivity in reality does not present itself of the individual or of the environment, social sensitivity emerged due to the experience of the past that becomes a habit. Therefore, efforts should be made by educators is to clarify the experiences of students and develop it in the classroom through a reconstruction by involving students in social activities and learning processes. Consistent with that view, Banks (1993:12) suggests four approaches that integrate multicultural educational materials into the curriculum and learning in school that when examined relevant to be implemented in Indonesia, where it will support the process of formation of social sensitivity on the learner.

1. Contribution approach (the contributions approach). This level is the most common and most widely used in the phase pertamadari ethnic revival movement. Character is to include the hero / heroine of tribes / ethnic and cultural objects into the appropriate subjects. This is what has been already done in Indonesia.
2. Approach additives (additive approach). At this stage, the addition of material, concepts, themes, perspectives of the curriculum without changing the structure, purpose and characteristics base. This additive approach often d lengkapi with books, modules or areas of discussion to the curriculum without substantive change. Additive approach is actually an early phase in implementing multicultural education, because it has not touched the primary curriculum.
3. Approach transformation, transformation approach substantially different from the contribution approach and additives. Transformation approach to change the basic assumptions of the curriculum and foster the basic

competencies of students in view concepts, issues, themes and problems from multiple perspectives and viewpoints ethnicity. Perspective centered on the main flow that may be described in the subject matter. Students b by looking from another perspective. Banks (1993) refer to this as multiple acculturation process, so that mutual mengharg ai, togetherness and love for others can be felt through the learning experience. Acculturation conception of double (multiple acculturation conception) of a society and culture that the country leads to the perspective view of ethnic events, literature, music, art, more knowledge as an integral part of that form of culture in general. The dominant cultural groups simply seen as part of an overall larger culture.

4. Approach to social action includes all the elements of the transformation approach, but it does add components that require students to make action related to concepts, issues, or issues that are studied in the unit. The purpose uama of learning and this approach is to educate students doing social criticism and teach decision-making skills to strengthen students and membentu k they get political education, school help students become reflective social critics and participants were trained in social change. Students acquire the knowledge, values and skills they need to berpartisispasi in social change so that the ethnic groups, races and factions neglected and victimized can participate fully in society.

Ethnic diversity in Indonesia may be more cause the seeds of conflict if coupled with the migration of immigrants who have attributes socio-culturally very different from the local population that has long been settled, especially when the

immigrants began to become owners in the economic aspects of the area. Azyumardi Azra in *Nationalism and Cultural Resilience in Indonesia* (2011) suggested that, adoption of autonomy and decentralization since 2004 which tends to emphasize "the spirit of regionalism" is not uncommon to have implications on the occurrence of inter-ethnic conflict and violence in a particular locality.

Local communities tend to have narrow fanaticism and consider a local group is the most correct and most have a right to grow and develop in that area and other groups are prohibited from growing and developing in the area. When that happens then arises stereotypes and prejudices in social life, then society will tend to indifferent and insensitive to other ethnic groups who are outside of its ethnic groups. If this is neglected and not treated properly, then gradually will lose the essence of social life for individuals and groups in the community who are already losing their social sensitivity. Therefore, it is important to start now and start from the most basic level to instill the values of multiculturalism through multicultural education, so as to increase the return sense of social sensitivity in people's lives.

5. Conclusion and Remark

The diversity of Indonesia is an advantage that can be utilized to realize a developed country and be able to compete in the International association. However, the weak awareness of multiculturalism found in Indonesia can also cause a variety of problems, the behavior of the people who lack respect the opinions of others, individualistic, lack of social solidarity, to the start fading social sensitivity, and the erosion of tolerance in the society and the nation is the accumulation of these weaknesses.

Therefore it is very important to instill the values of multicultural since its inception in Indonesian society through multicultural education, so that each community can realize and appreciate multiculturalism in their life and thrive in the country of Indonesia. So as to restore the essence of human as a social being who has a high social sensitivity in society's life.

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