

THE CONCEPT OF INDONESIAN CHARACTER EDUCATION: EMILE DURKHEIM'S PERSPECTIVE

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Abstract

The aim of preparing this work is to analyze in detail the concept of Indonesian character education from Emile Durkheim's perspective. In researching the concept of character education from Emile Durkheim's perspective, the initial step is to identify relevant data sources, including Durkheim's work and academic analysis of his views. Then, the researcher conducted a critical study of the selected literature, evaluating the main themes and key concepts related to character education from Durkheim's perspective. Next, through qualitative analysis, they compared Durkheim's views with contemporary understandings of character education to conclude the relevance and applicability of Durkheim's concepts in today's educational context. Durkheim's contribution to sociology was to introduce the concepts of social facts and solidarity, highlighting the importance of understanding the social forces that shape human behavior and the relationship between individuals and society in modern social dynamics. With his empirical approach, Durkheim built a fundamental foundation for the study of social interaction and community formation. Character education in Indonesia, supported by government policies and related ministries, emphasizes cultural values and virtues in developing students' hearts, minds, and bodies, as well as reason and creativity, with an emphasis on honesty, intelligence, resilience, and empathy as the main values. The main goal is to form a generation that is not only academically intelligent but also morally responsible and appreciates the diversity of society. Character education in Indonesia reflects conformity with Emile Durkheim's view of the influence of society on individual behavior through an emphasis on communal values, strengthening solidarity in society.

Keywords: Character Education; Emile Durkheim; Indonesia

INTRODUCTION

The importance of character education in the Indonesian context from Emile Durkheim's perspective cannot be doubted (Annisa et al., 2020). In the context of character education, this underlines the importance of instilling collective cultural values, norms, and beliefs as the foundation of students' character. This approach is not just about acquiring academic knowledge, but also honing moral virtues, and developing empathy, honesty, and resilience which are fundamental to social cohesion and the positive development of society. Therefore, character education is a vital foundation in preparing a generation with integrity and strong personalities for Indonesia's future.

Problems in education in Indonesia cover various aspects including lack of access to quality education, the gap between urban and rural education (Ayuningtyas,

2021), as well as the lack of adequate educational facilities and resources (Dengah, 2021). Apart from that, there are challenges in aligning the education curriculum with the changing demands of the world of work, as well as problems with the quality of educators and education personnel which vary in various regions. An evaluation system that still tends to prioritize purely cognitive aspects is also a problem, ignoring the importance of developing character and moral values which are the basis for forming individuals with integrity and making positive contributions to society.

Emile Durkheim, a French sociologist of the 19th and early 20th centuries, is known as one of the main figures in the development of modern sociological theory. Durkheim pioneered the functionalist approach to social studies, which emphasized the importance of social institutions in maintaining the stability of society. He argued that social structures have specific functions that are necessary to maintain social balance and that changes in society can be understood through the analysis of these functions. One of Durkheim's central concepts is "social solidarity," which describes social bonds and cohesion in society. He distinguished between mechanical solidarity, which occurs in traditional societies with their low division and uniformity of norms, and organic solidarity, which arises in modern societies with their high occupational specialization and complex interdependence. Durkheim also researched phenomena such as anomie, or moral instability that occurs when social norms are weakened or absent. Durkheim's thoughts and contributions played an important role in shaping the theoretical foundations of modern sociology.

Some works, for example, Muchtar, D., & Suryani, A. (2019) state that character education as intended by the Indonesian Ministry of Education and Culture (Kemendikbud) includes the introduction, appreciation, and practice of character values holistically, with an emphasis on four values: honest, intelligent, tough, and caring. This research also highlights the complexity of instilling these character values among students, which requires a careful and focused approach to prioritized values (Muchtar & Suryani, 2019). Insani, G. N., Dewi, D., & Furnamasari, Y. F. (2021) that the integration of character education into Civics learning in elementary schools can improve the development of students' attitudes and character. This proves the importance of modifying learning approaches to strengthen the role of citizenship education in shaping student character (Insani et al., 2021). Friska Fitriani Sholekah (2020) stated that the 2013 Curriculum succeeded in integrating character education into learning, with a focus on developing spiritual and social attitudes in students as an effort to prepare them to become individuals who are faithful, productive, and contribute positively to society and the country. In its implementation, this curriculum emphasizes the importance of character formation through learning across subjects and levels of education, including affective, cognitive, and psychomotor aspects (Sholekah, 2020). The aim of preparing this work is to analyze in detail the concept of Indonesian character education from Emile Durkheim's perspective.

METHOD

To conduct research on the concept of character education from Emile Durkheim's perspective, the first step that must be taken is to conduct a comprehensive literature review. The search begins by identifying relevant data sources, such as Durkheim's works on sociology and education, as well as analyses of his views that have been made by related academics and researchers.

Once the data sources are identified, the next step is to select the most relevant and authoritative reading materials for analysis. This process involves evaluating the credibility and relevance of each source, taking into account the reliability of the information presented and its suitability to the research objectives.

After the data sources are selected, the researcher conducts a critical study of the literature. They read carefully, note down information relevant to the concept of character education from Durkheim's perspective, and consider the arguments put forward in Durkheim's works and their interpretations by other researchers.

Next, with the collected data, researchers conducted qualitative analysis. They look for main themes, key concepts, and arguments related to the concept of character education from Durkheim's perspective. This process involves summarizing, synthesizing, and forming a comprehensive understanding of Durkheim's views on character education.

Finally, the researcher carried out a comparative and critical analysis of Durkheim's views with a contemporary understanding of character education. They evaluate the relevance, applicability, and applicability of Durkheim's concepts in the current context of character education, thereby drawing conclusions that are informative and relevant to their research. Thus, through this narrative approach, research on the concept of character education from Durkheim's perspective can be carried out in a systematic and structured manner.

FINDINGS AND DISCUSSION

Understanding Emile Durkheim's Social Concept

Emile Durkheim revolutionized sociology by pioneering empirical research and introducing the concept of social facts. In his important work, "The Rule of Sociological Method (Durkheim, 2023; Muthén & Asparouhov, 2018)," Durkheim emphasized the important role of sociology in studying these social facts (Giddens, 2023; Lukes, 2019), which he defined as power (Carls, 2022) and external structures that exert coercive power on individual behavior (Wandi et al., 2021), thoughts (Prus, 2019), and emotions (Barnwell, 2018). These social facts include various elements of society such as customs, customs, laws, and ideologies, which collectively shape human behavior beyond individual control. Durkheim argued that understanding society requires

examining social facts as distinct realities, rather than reducing them to individual attributes.

At the heart of Durkheim's theory is the idea that social facts are more important than individual facts, and as such, the study of society must go beyond the analysis of individual characteristics alone. He emphasized that efforts to understand individuals only through biological (Bjerre, 2021), psychological (Bag, 2018), or personal lens would be futile. In contrast, Durkheim advocated an approach that contextualizes individuals within the framework of their society (Malczewski, 2019), emphasizing the primacy of social forces in shaping human behavior.

Durkheim categorized social facts into two main types: material and non-material. Although material social facts (Rawls, 2021), such as bureaucratic structures and legal systems, can be observed, the main focus is on non-material social facts, including cultural norms, collective consciousness, and shared representations. These non-material social facts (Umanailo, 2023), even though they exist in the mind of the individual, exert a significant influence on the dynamics of society, forcing individuals to comply with the norms and values of society.

In essence, Durkheim's work underscored the complex interactions between society and the individual, highlighting the influence of broad social facts in governing human behavior. Through his empirical approach and emphasis on social facts, Durkheim laid the foundations for modern sociology, offering deep insight into the complex dynamics of society.

Solidarity plays an important role in the dynamics between individuals and their communities (Herzog, 2018; Mishra & Rath, 2020). Emile Durkheim described two types of solidarity: mechanical and organic. Mechanical solidarity originates from a shared collective consciousness among individuals who exhibit similar normative traits and patterns. This is characterized by a high level of uniformity between individuals and minimal interdependence. This is especially seen in the distribution of labor in society, where each individual has comparable skills and expertise in certain jobs so that each person can fulfill their needs independently without depending on other people. The foundation of mechanical solidarity lies in repressive laws, where perpetrators of crimes or deviant behavior receive punishment as a reflection of the collective consciousness that they have violated. Members of such communities share similarities and uphold strong beliefs in shared morality, so that any violation of communal values will be treated seriously, and violators will be subject to severe punishment, even for minor violations of the moral code.

In his works, Emile Durkheim has made a monumental contribution to the development of sociology by introducing the concepts of social facts and solidarity in the dynamics of society. Durkheim emphasized that understanding society cannot be reduced only to individual attributes, but also requires a deep understanding of the social forces that influence human behavior. Through his empirical approach,

Durkheim underscored the importance of studying social facts as independent entities, which formed the basis for modern sociology.

In addition, the concept of solidarity, divided into mechanical and organic, provides deep insight into the relationship between the individual and society. Mechanical solidarity emphasizes uniformity and adherence to shared norms, while organic solidarity highlights greater interdependence between individuals in complex societies. Thus, Durkheim's contribution to sociology not only provides a deep understanding of the dynamics of society but also provides an important foundation for modern sociological approaches in understanding interactions between individuals and their communities.

Emile Durkheim, through the concepts of social facts and solidarity, has paved the way for a deeper understanding of social dynamics in society. By emphasizing the importance of studying independent entities such as social facts, Durkheim highlighted that human behavior is influenced not only by individual attributes but also by broader social forces. In addition, the concept of solidarity, with its distinction between mechanical and organic solidarity, provides insight into different types of relationships between individuals and society, enriching the understanding of how shared norms and social dependencies shape human behavior.

With his monumental contributions, Durkheim has provided the basis for the development of modern sociology, leading social scientists to view society from a more holistic point of view. An understanding of social facts and solidarity not only helps in analyzing the structure and behavior of society but also provides valuable insight into the importance of interactions between individuals and their communities. Thus, Durkheim's contributions not only provided a strong theoretical foundation for social studies but also inspired a more holistic approach to understanding the complexities of social life.

The Concept of Character Education

The concept of character education has deep historical roots and has been ingrained in human society long before formal educational institutions such as schools emerged. Even in the preschool period, parents use various methods to instill values and virtues in their children by applicable cultural norms. In essence, the term "character education" consists of two different elements: "education" and "character". To fully understand its essence, it is important to dissect each term one by one to prevent ambiguity in interpretation. Education, as explained by Abudin Nata, covers a spectrum of meanings in Arabic, including nurturing (Saputra, 2021), educating (Kambali et al., 2019), teaching, purifying the soul (Subagiya, 2020), and reminding individuals of goodness (Umam, 2020).

On the other hand, the character represents a character (Anam & Sakiyati, 2019), morals (Tsoraya et al., 2023), or individual personality (Paramita & Isbanah, 2018),

which develops through the internalization of various virtues, forming perspectives, thoughts, attitudes, and behavior. These virtues include values, morals, and norms such as honesty, courage, reliability, and respect for others.

As a result, character education emerged as a systematic approach to instilling cultural values and virtues (Baginda, 2018), combining cognitive knowledge (Amaruddin et al., 2020), emotional sentiments (Djihadah, 2020), and self-directed behavioral actions, society, and God. The Indonesian government proactively formulates policies aimed at encouraging the development of national character. The National Policy for National Character Development for the 2010-2025 period emphasizes the integration of four main components, namely heart development, mind development, physical development, and mind and creativity development (Slamet, 2019). Cultivation of the heart is related to emotions, attitudes, and beliefs; mind development involves critical and creative reasoning in seeking and utilizing knowledge; Physical training includes activities that prioritize sportsmanship, while the cultivation of feelings and creativity is manifested in the form of concern, insight, and innovation.

The core values contained in the Pancasila principles can be described as follows (Amalia & Najicha, 2023; Antari & De Liska, 2020; Istianah et al., 2021): (1) Ethical attributes that originate from emotional development include faith and piety, honesty, integrity, justice, discipline, obedience to rules, accountability, empathy, willingness to take risks, resilience, readiness to sacrifice, and patriotic spirit. (2) Intellectual virtues obtained from mental development include intelligence, critical thinking, creativity, innovation, curiosity, productivity, emphasis on science and technology, and reflective thinking. (3) Physical and kinesthetic characteristics that arise from physical activities include cleanliness and health, sportsmanship, toughness, skill, endurance, friendliness, cooperation, determination, competitiveness, cheerfulness, and perseverance. (4) Moral and spiritual values originating from emotional and intellectual refinement (Purwantoro et al., 2023), including a sense of humanity, mutual respect, cooperation, community spirit, friendliness, respect, tolerance, nationalism, compassion, awareness global, prioritizing community welfare, patriotism, pride in native languages and products, dynamism, diligence, and a strong work ethic. Regarding these character attributes, the Ministry of Education and Culture (formerly the Ministry of National Education) has identified four main values, namely honesty, intelligence, resilience, and empathy, as the main pillars of character development for students in educational institutions. Thus, many character values can be cultivated and integrated into the educational curriculum. However, instilling all these values is a daunting task, requiring prioritization of specific virtues for student development. The Directorate of Junior High School Development under the Indonesian Ministry of Education and Culture has formulated main character values

filtered from competency standards (Ministerial Regulation No. 23 of 2006) and core values developed by the Indonesian Ministry of Education's Curriculum Center.

These fundamental values are considered crucial for educational progress. Among them are religiosity, honesty, intelligence, resilience, democracy, compassion, independence, logical, critical, creative, and innovative thinking, courage, action orientation, leadership, perseverance, responsibility, healthy lifestyle, discipline, self-confidence, desire, knowledge, love of knowledge, awareness of personal and community rights and obligations, compliance with social norms, respect for other people's achievements, good manners, nationalism, and respect for diversity. Educators are urged to carefully select specific character traits from these twenty-four core values to instill among students, aligning them with the subject matter. Additionally, teachers can seamlessly integrate character education into teaching methods to encourage students' moral and ethical growth.

The concept of character education in Indonesia has deep historical roots, reflecting long efforts to instill values and virtues in individuals since pre-school. National policy, which is strengthened by the Ministry of Education and Culture, views character education as a systematic approach to fostering cultural values and virtues, which combines cognitive, emotional, and behavioral aspects, with an emphasis on developing the heart, mind, body, as well as reason and creativity. Meanwhile, core values such as honesty, intelligence, resilience, and empathy are identified as the main pillars of student character development, although instilling all these values requires prioritization and care in selecting certain character traits to be instilled among students.

The Concept of Character Education in Indonesia

The concept of character education in Indonesia viewed through the lens of Emile Durkheim's sociological perspective, underscores a profound alignment with Durkheim's theory, which accentuates the impact of societal influences on individual conduct. Durkheim's notion of social facts posits that human behavior is not solely shaped by individual attributes but is profoundly molded by broader collective forces within society. Similarly, character education in Indonesia acknowledges the significant role of shared cultural values, norms, and beliefs in molding the character of students.

This alignment manifests in the recognition of the differing forms of solidarity within society, as delineated by Durkheim. Mechanical solidarity, rooted in collective consciousness and shared norms, finds promotion in character education through the emphasis on communal values such as integrity, perseverance, and empathy. Conversely, organic solidarity, predicated on interdependence and the diverse expertise present in society, is also emphasized in character development, which

includes fostering qualities like cooperation, respect, and awareness of social responsibility.

The concept of character education in Indonesia embodies Durkheim's vision of understanding the pivotal role of societal factors in shaping individual behavior. By reinforcing cultural values, shared morality, and social norms, character education endeavors to nurture citizens capable of contributing to social harmony and national development. Through the integration of communal values into formal education, Indonesia aims to fortify solidarity and mutual respect within society, aligning with Durkheim's idealism regarding the influential role of social forces in shaping human conduct.

In practical terms, this translates into curriculum frameworks that incorporate not only academic subjects but also ethical teachings and community service initiatives. Schools serve as hubs for instilling moral values and fostering a sense of belonging and responsibility to the wider community. Moreover, teacher training programs emphasize the importance of educators embodying these values themselves, serving as role models for their students.

Ultimately, the goal of character education in Indonesia, informed by Durkheim's sociological insights, is to cultivate individuals who not only excel academically but also possess the ethical foundation and civic-mindedness necessary for active participation in society's betterment. Through this holistic approach, Indonesia aspires to foster a generation of citizens who embody the principles of solidarity, mutual respect, and social responsibility espoused by Durkheim.

CONCLUSION

Emile Durkheim changed the sociological paradigm by introducing the concepts of social facts and solidarity, emphasizing that society cannot be reduced to individuals alone. His approach highlights the importance of understanding independent and complex social entities. The concept of mechanical solidarity emphasizes normative uniformity, while organic solidarity highlights the interdependence between individuals in modern society. His contributions laid an important foundation for modern sociological approaches to understanding interactions between individuals and communities. The concept of character education in Indonesia is rooted in history and society, where values and virtues are instilled from pre-school. The Ministry of Education and Culture directs character education as a systematic approach that combines cognitive, emotional, and behavioral aspects, with an emphasis on developing the heart, mind, and body, as well as reason and creativity. Identifying core values such as honesty, intelligence, resilience, and empathy is the main focus in developing students' character, although they need to be prioritized and chosen carefully. This approach not only aims to create

students who are academically intelligent, but also morally responsible, and respect the diversity and diversity of society. Character education in Indonesia, by Emile Durkheim's views, recognizes the influence of society on individual behavior through the concept of social facts. The emphasis on communal values such as honesty and empathy reflects mechanical solidarity, while cooperation and awareness of social responsibility reflect organic solidarity. Through character education, Indonesia seeks to strengthen solidarity and mutual respect in society, in line with Durkheim's vision of the importance of social forces in shaping human behavior.

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