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Perception and Appreciation of The Indonesian Plural Society Toward Cultural Diversity

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Abstract. The perception and appreciation of Indonesia's pluralistic society towards cultural diversity is inseparable from intercultural synergies based on enculturation and acculturation within the framework of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia. The purpose of this writing is to study and understand the importance of perceptions and appreciation of Indonesia's pluralistic society towards cultural diversity. This study uses a descriptive literature review by selection of information sources through books, journals as well as laws and regulations related to the problem. The results show that perceptions and appreciation of Indonesia's plural society can build a spirit of unity in cultural diversity.

Keywords. Perception, Appreciation, Indonesian Plural Society, Cultural Diversity

1. Introduction

The main task of every nation is to preserve the life of the nation. This does not mean that a nation is not only obliged to maintain integrity and sustainability against any existing threats and disturbances, but also must carry out activities that can essentially improve the quality, glory and welfare of its people. Concretely the fulfillment of this task is manifested in national development efforts covering various aspects of national life, one of which is through the development of national culture. Constitutionally, the directions and references for Indonesian culture are the 1945 Constitution of the Republic of Indonesia (UUDNRI 1945), both in its preamble and body. The Preamble concisely contains the goals or ideals of the Indonesian nation which is the main source of life and development of national culture, therefore the goals of life and development of national culture must not conflict with national ideals, instead they must support the aspirations of the nation in accordance with the preamble of the 1945 Constitution of the Republic of Indonesia which in basically comes from the values of Pancasila. The body of the 1945 Constitution of the Republic of Indonesia in article 32 paragraph (1) states "The state advances Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the people in maintaining and developing their

cultural values" in paragraph (2) states "The state respects and maintains regional languages as a wealth national culture."

Therefore, the national culture is the culture that arises as the result of the efforts of the minds of the Indonesian people as a whole. The old and original cultures that exist as cultural pinnacles in regions throughout Indonesia are counted as national culture. Cultural endeavors must lead to the progress of civilization, culture, and unity by not rejecting new materials from foreign cultures that can develop or enrich the nation's own culture, as well as elevate the degree of humanity of the Indonesian people with the slogan Bhineka Tunggal Ika as the umbrella for the development of national culture. The diversity of Indonesian culture in a pluralistic society has been expressed by many cultural experts such as C. Geertz, H. Geertz and Koentjaraningrat. Meanwhile, according to Harsya W. Bacthiar cited by Wayan Geriya,

"Indonesian culture can be identified into several cultural systems, including (a) the ethnic cultural system, namely the cultural system of ethnic groups that have a specific land of origin and territory in this archipelago; (b) the Indonesian cultural system, which is the youngest but most important system in terms of its function in integrating Indonesian society totally; (c) foreign cultural system, which is a plural foreign cultural system consisting of cultural systems that more or less influence the thoughts, attitudes and actions of some of the population spread across the Indonesian archipelago." (1995; p. 67)

With the reality of cultural diversity such as that of Indonesian society, it is a condition that on the one hand there is an opportunity for integration, but on the other hand it is very vulnerable to cultural conflicts, both hidden and open, which cause disintegration of the nation.

"These conflicts can be caused by several factors, firstly, when citizens from the two ethnic groups compete in terms of employment opportunities. Second, conflicts can also occur if one ethnic group tries to force elements from another ethnic group. Third, conflicts that have the same basis but are more fanatical in their form can occur when members of ethnic groups impose their religious concepts on citizens of other ethnic groups who have different religions. Fourth, real conflict will occur if one ethnic group tries to dominate another ethnic group politically, and fifth, latent political potential exists in relations between ethnic groups that have traditionally been hostile." (Koentjaraningrat, 1999; p. 384)

However, on the other hand, there is potential for working together or minimizing conflicts between ethnic groups or classes, if firstly, citizens from two different ethnic groups can work together socially and economically when they can each get different and complementary job opportunities. In this state of mutual need, a cooperative relationship will develop harmoniously imbued with an atmosphere of tolerance, and both of the two or more different ethnic groups can live side by side without conflict because there is a third party to neutralize relations between the various ethnic groups, in this case, the third party is a very influential figure in the life of the local community.

Based on this, it is clear that consciously Indonesia's cultural policies are open in nature, both for spiritual and physical cultures, both for regional and national cultures, both for indigenous cultures and for foreign cultures that come from outside. This awareness of openness is the fact that a system is the culture of a nation-state like Indonesia, which cannot be closed or shut themselves off to other cultures as long as it does not conflict with the norms that apply in Indonesia.

National Culture is directed to national development for all dimensions of the state. In developing national culture, it is necessary to cultivate the ability to develop noble and civilized regional cultural values such as preserving the appreciation of traditional arts and cultural values as well as promoting and empowering arts centers to stimulate the development of national arts

so that they are more creative and innovative, thereby fostering a sense of national pride. This is because art is one of the elements of culture. To achieve this goal various efforts are needed, including through enculturation, which means instilling knowledge about cultural values, social norms and life beliefs which are the national framework of reference.

Thus, every citizen will not only be able to play a social role in accordance with their position in society, but also actively participate in preserving and developing national culture. Whereas enculturation as acculturation is a process that is developed and internalized from cultural values in a society, enculturation is also an integral part of the process of transforming society, as in essence, development is a process of transforming society from one state to another, getting closer to the ideal social order. In this process there are two things that must be considered, namely sustainability on the one hand and dynamic changes in cultural development on the other. These two things are carried out in a balanced manner because sustainability alone will make culture static and possibly close itself to new ideas, while change alone without sustainability will result in a culture losing its identity, resulting in the opinion that society is only a cultural support.

Through cultural diversity in Indonesia's pluralistic society, bearing in mind that the Indonesian state consists of ethnic groups with their respective local-ethnic cultural systems, this autonomous cultural system is characterized by the inheritance of values that have been rooted in the society through tradition. Furthermore, in these ethnic-local communities, there is vitalization with the actualization of their unique cultural values, all the time. Within the framework of state life, ethnic-local culture often functions as a source or as a reference in new creations such as language, art, social order, and technology, which can then be displayed in cross-cultural life events. The ethnic-local cultural system generally gives a sense of rootedness to the Indonesian people, bearing in mind the diversity of cultural backgrounds that develop and master attitudes as well as patterns of people's behavior, national culture is needed as a complete and generally accepted frame of reference, to bridge cross-cultural associations. Hence, it is necessary to instill cultural values and norms that apply nationally.

2. Literature Review

2.1 Perception and Appreciation

Susan Marry McDonald on Perception: A Concept Analysis (2011), a perception involves the way one sees the world and mentioned that perception is a uniquely individualized experience which is one can only draw from what is known to oneself. Perception is a personal manifestation of how one views the world which is colored by many sociocultural elements. Markus and Kitayama (1991) concluded that people in different cultures have strikingly different perceptions of self and others. These differences can be seen when comparing two distinct cultures. The nature of the individual experience can also be influenced when two cultures meet. Perception utilizes sensory and cognitive processes to appreciate the world around us. It is a unique way of understanding phenomena by interpreting sensory information based on experience, processing information, and forming mental models. The term *perception* is a noun. The Merriam-Webster Online Thesaurus list this definition: "1. the ability to understand inner qualities or relationships; 2. the knowledge gained from the process of coming to know or understand something." In order for perception to occur, sensory awareness or cognition of the experience, personal experience and comprehension that can lead to a response must be present.

Robert Efron (1969, p.137) define perception as people primary form of cognitive contact with their world around them. It can affected by perspective which is a way of someone

seeing something. When a person reflecting their point of view, when talk about certain topic such as socio-economic, religion/faith, or in this paper, multiculturalism and pluralistic in society, there will be different outlooks on the same topic and these are termed perspectives.

A person’s cultural heritage and social situation is always of vital importance for the perception. Indonesia and the story of how the country able to get free from colonialism after centuries, how its people from variety of background and cultures located in several islands united to bringing the freedom and building the identity of Indonesia as an independent country. Governments tend to promote national identity because it paves the way for internal social unity and it also eases tensions between different ethnic groups. So, having a distinctive national identity can serve as a political card to stabilize the nation states by focusing on their unified national identity that surpasses ethnic diversity (Sherwani & Muhammad, 2020, p. 312).

Unity is known as one of Indonesia identity and its culture. Clifford Geertz on *The Interpretation of Culture* (1974) seeing a culture as a result of defining, not only people behaviour or the law of cause and effect, its not only a tradition carried from generation to generation but a culture is how the society view, feels, and thinks about something around them. The plurality of Indonesia society is a double edge of blade, it is a good thing but carry the consequences and risk that differences could resulting on conflicts. In order to prevent and minimalized the worse to come its important to convey an understanding of each other point of view or feelings to loosen the tension of opposing positions which also shows a respect for the other’s comprehension of a situation or response to it. The goal is the conveyance of the conflict partner’s position or emotions so well that parties are convinced that there is a shared understanding (Runde & Flanagan, 2007).

Appreciation has been one of the main factors to creating and maintaining social bonds and in well-being. Appreciation has been defined as “acknowledging the value and meaning of something -an event, a person, a behaviour, an object- and feeling a positive emotional connection to it” (Adler & Fagley on Fagley, 2018). Living in Indonesia, a multicultural country and the plurality of society indicated by social differentiation in the form of ethnic, social, cultural, religious, customs, appreciation is needed for the sake to living in unity in order to prevent the conflict that might arise upon the diversity of cultures within the society.

The definition gets further with Adler and Fagley cited by Halle (2015) outlined eight aspects of appreciation,

Table 1. Eight Aspect of Appreciation.

Aspect	Brief description	Example
“Have” Focus	A focus on the positive tangible and intangible assets	I reflect on how fortunate despite the plurality of Indonesia society, they focused around the community and believe in the concept of mutual assistance (<i>gotong royong</i>).
Awe	A feeling of awe and connection to nature and life itself	I was awestruck by the natural beauty of Raja Ampat
Ritual	Performing regular behaviours to foster gratitude/appreciation	I use personal or religious rituals to remind myself to be thankful for things
Present Moment	Focusing on the positive aspects in a given moment	Enjoy my life living in between variety of cultures.

Self/social comparison	Positive feelings arising from appreciation that life was/could be worse	When I see Indonesia have been years living in diversity, I realize how lucky I am
Gratitude	Performing regular behaviours to express gratitude	I try to be helpful and friendly and understand each other and saying “thank you” after receiving help to indicate my appreciation
Loss/Adversity Triggered	Appreciation stemming from the knowledge that nothing is permanent in life	Thinking about the existing culture in Indonesia might get affected even worse eradicated by modernized remind me to respect and appreciated each one to the fullest
Interpersonal	Noticing and valuing relationships one has with others	I reflect on how important the culture I was born with living side by side with others in between differences and similarities.

Adapted from Fagley on Halley cited by Halle (2015).

Seeing this, the implementation of eight aspects of appreciation on the pluralistic of Indonesia society will be effective once it is implanted through proper education of multiculturalism, which is an understanding and perspective that emphasizes interaction by considering the situation of each culture that an entity has equal rights. Therefore, appreciation is so important in diversity of cultural understanding that difference is inevitable fact which is then valued and respected in the same degree so that it does not consider the cultural elements possessed more valuable than other people’s cultural elements.

2.2 The Plurality of Indonesia Society

“Unity in Diversity” *Bhineka Tunggal Ika* is known as Indonesia’s motto in Indonesian which is acted as glued together the island nation with the heritage rich of cultures and languages differ across the islands. Describing Indonesia as a diverse and plural nation suit its situation as it is an archipelagic country with roughly 6000 inhabited islands and according to population census conducted in 2020 there was 270,2 million people and predicted to continue to grow which projected in 2035 will reach 305 million people.

The plurality of Indonesia comes from variety of ethnic group, Javanese 49.65%, Sundanese 15.41%, Malay 3.45%, Madurese 3.37%, Batak 3.02%. Minangkabau 2.72%, Betawi 2.51%, Bugis 2.49%, Banten 2.05%, Banjar 1.74%. This shows that differences in mindset and culture of each region is inevitable. The traditional leaders in each region also have the nature and ego to prioritize their customs and ignore any customs in other areas. This shows that there are different perspectives on Indonesia. Without the will to accept and appreciate diversity, it is difficult to realize national unity and integrity.

Bhineka Tunggal Ika is the national motto that is listed and is part of the symbol of the Indonesian state, namely Garuda Pancasila which carried the state ideology’s Five Key Principles (Pancasila). The national motto acted as the shaper of character and identity becomes a pluralistic binder of the thoughts of the founders of the nation who really understand that Indonesia needs a binding element and a common identity. Pride as a great nation with a strong identity makes all Indonesian citizens, spread throughout the archipelago to always fight, and

defend the existence of Indonesia. The strength that comes from this pride becomes the strength for the defense of the state and nation (Farouq, et al, 2022).

Based on this description, the problem of perception and appreciation of the Indonesian plural society for cultural diversity is very important to know and discuss, considering that it forms the basis of social, national and state life based on Pancasila and the 1945 Constitution of the Republic of Indonesia. The problem in this paper is "how is the perception and appreciation of the Indonesian plural society towards cultural diversity?". The purpose of writing is to study and know the importance of the perception and appreciation the Indonesian plural society towards cultural diversity.

3. Research Method

The study conducted used in this research is qualitative with literature reviews from both primary sources like books, electronic journals, as well as secondary sources from laws and regulations. The study is analysed theoretically to produce thoughts, ideas, notions, and solutions to problems that arranged in writing systematically and based on scientific principles. The writing is presented in the form of a description.

4. Result and Discussion

Various developments in globalization, both directly and indirectly, can influence public discourse which has an impact on the behavior and attitudes of the community itself. As Gudykunst and Kim said "that cultural diversity is necessary for a community to exist, to pay attention to several principles that can be accounted for, including: have commitment in the sense of togetherness among individuals in advancing the community, be careful in the sense think about what is done and said, accept it unconditionally as it is, care about ourselves and others means avoiding communication that can lead to conflict and be open to existing ideas, be understanding in the sense of seeking common sense with common sense, act ethically based on moral ethics and act peace by not committing violence and cheating, trying to maintain a harmonious atmosphere" (Stewart L. Tubbs – Sylvia Moss, Human Communication, Rosda, 2000, p. 261.). This opinion is one of the solutions in appreciating Indonesia's plural society with its cultural diversity so that intercultural exchange can indirectly lead to cultural homogenization, namely a tendency for cultures that develop mutually to be more similar or closer to one culture to another. , such as the existence of cultural contacts from various innovative creations that can be expressed through cultural values in the form of symbols or movements reflected in the form of art, customs and traditions which can basically influence people's behavior towards their environment, because humans and culture are a unity. Insperable and dynamic.

The presence of national culture, both as an idea and as something that has been realized, is expected to be able to unite the diversity of ethnic groups and their cultures. Even though there is an assessment that negative ethnic stereotypes will hinder social interaction in the life of a pluralistic society, it can eventually hinder the process of national integration. Efforts to understand cultural diversity in a pluralistic Indonesian society have the pretension of expressing various forms of social interaction, occurring among ethnic groups whose cultures differ from each other. By studying the patterns of social interaction, it will provide knowledge about social processes, so that the dynamic aspects of certain societies and cultures are known. Besides that, it is necessary to study ethnicity which is often associated with the problem of the degree of conformity of members of a particular ethnic group, to accept these norms in a process of social interaction.

Various aspects related to relations between ethnic groups, as stated by anthropologists Mitcheel (1956), Epstein (1958) Gluckman (1961), and Barth (1969) cited by Hari Poerwanto said that "in the study of ethnicity it is often associated with different backgrounds culture of a certain collective, especially those referring to the fundamental aspects that are primordial sentiments. (2000, p. 128.) Based on this opinion there is a tendency that everyone will identify himself with a certain ethnicity, while on the other hand it identifies that a person's behavior is related to his ethnic background. In the life of Indonesia's pluralistic society, subjective images of other ethnic groups often emerge which are referred to as ethnic stereotypes. "On the other hand, it is also said that prejudice and stereotypes are related to each other both logically and psychologically because these two things exist in all races, ethnicities, beliefs, occupations and nationalities." (Martin, JG, and C.W. Franklin, *Minority Group Relations*, Publishing Company, Ohio, 1973.).

Stereotypes are essentially a rigid mentality of imagination, namely in the form of giving negative judgments aimed at out-groups while giving positive assessments to fellow in-groups. So stereotypes against rigid out-groups cause strong prejudice, therefore prejudice is considered as a further development of stereotypes. Stereotype is a belief about already firmly ingrained belief in individuals that foster prejudice. In the context of Intercultural communication, stereotypes also vary in several dimensions, including directional dimensions: responses are positive or negative; dimensions of intensity: how far a person believes in the stereotypes they believe; dimensions of accuracy: how true a stereotype is to the reality that is commonly encountered; dimensions of content: special characteristics applied to certain groups (Mufid 2010). Although stereotypes are generally negative stereotypes, they also have a function, including: describing a group condition; providing and forming an image to the group; help someone from a group to start behaving towards other groups; Through a particular stereotype we can assess the condition of a group (Mufid 2010). Seeing that the emergence of stereotypes in a person is as a result of the influence of a certain perception and serves to convince oneself, this function is partly due to the occurrence of relations between two different groups. Such as racial (physical) differences between segments of the population whose portions are not the same in a geographical or social area which can cause difficulties, therefore efforts are made to bring up something that can become a common interest and loyalty, in this context through national culture as a frame of reference.

Bearing in mind the cultural diversity in the plurality of Indonesian society is not a threat, but as a potential to foster a sense of togetherness and solidarity between ethnic groups. "It was also said that there are several aspects contained in prejudice, including anxiety, frustration, authoritarianism, rigidity, alienation, old-fashioned, conventional and related to position." (Blalock, HM, *Toward a Theory of Minority Group Relations*, New York, 1967, p. 2) These various constraints are inherent in the structure of society, because understanding needs to be linked to various background matters such as education, employment, trust and vertical mobility or horizontally a person. On the other hand, prejudice can also be caused by discrimination from groups or societies that dominate. Baron and Byrne (2004, p. 213) define prejudice as an attitude (usually negative) towards members of a particular group, solely based on their membership in that group. Prejudice is a phenomenon that can only be found in social life. It is impossible for someone to be prejudiced if they have never experienced social contact with other individuals. Prejudice has a heuristic function (shortcut), which is to directly assess something without processing it in detail in our minds (cognition). The point is that we do not waste too much time and energy on something we already know the impact of (Sarwono, 2006, p. 129). The problem is, very often people are overly prejudiced so that the person is no longer

rational and ends up making the wrong decision.

From the various descriptions above, it can lead to various attitudes that exist in society in making cultural contacts, including:

a. The attitude of society to fully accept, namely the mental attitude that views the need to include all external influences without choosing and sorting and without distinguishing which ones are useful or not, so that openness like this will result in the loss of national identity and personality, as a result of acculturation that is adoptive.

b. The attitude of the community is self-closing, namely rejecting various influences from outside, on the grounds that it is not in accordance with the values passed down by their ancestors. This closedness will result in a nation or society not developing and being static so that it results in an attitude of anti-change, even though the change may be positive, this tends to lead to fanaticism and feudalism in the community or the nation concerned.

c. The attitude of society to accept selectively, namely an attitude that opens itself to or from outside influences, by first selecting and sorting based on benefits for the life of society and the nation, as long as it does not contradict personality values.

This attitude does not merely accept foreign culture as a whole but rather modifies and integrates positive values in accordance with personality values as the basic structure that has been owned, in this case acculturation occurs that is adaptive and dynamic, so that culture can develop according to the dynamics of society. Bearing in mind that culture as a system that encompasses the life of its supporting community and is a factor that forms the basis of human behaviour, both in relation to the physical and socio-cultural environment, because after all the quality of a physical environment or social environment, is basically a reflection of the quality of social life of the community supporting a culture.

Based on these conditions, a strategy is needed to achieve the basic objectives of fostering and developing culture, namely: strengthening the appreciation of national cultural values so that they are able to face the nation's future, marked by increasingly sophisticated developments in Science, Technology and Arts (IPTEKSEN), and the strengthening of economic governance in global information flows. Furthermore, the strengthening of the nation's awareness of its identity is marked by the inheritance of noble values, historical awareness, creativity, and creativity. Therefore, in consolidating the personality to create a strong identity, in order to maintain oneself as a developed nation, it is necessary to have the ability to absorb modern science and technology values while remaining grounded in the nation's own cultural values. Fundamentally, enculturation "aims at developing persons into competent members of a culture including identity, language, rituals, and values" (Schonpflug & Bilz, 2009 p. 213). According to Herskovits enculturation is a process for a person both consciously and unconsciously, studying the entire culture of society. Its traditionally occurs through interactions (e.g., home conversations, school play), observations (e.g., watching food being prepared, attending religious services), and coaching (e.g., social conventions) of and by youth who are physically embedded in their heritage culture, that is, living in the country of their family's origin (Berry, 2014, p. 521).

The achievement of these goals is inseparable from the role of education in a broad sense as a vehicle for enculturation activities, including the following matters:

a. Intensification of the role of culture as forming national identity.

National identity is determined by cultural identity and is supported by cultural awareness. The nation's cultural identity is marked by cultural values and patterns of various cultural expressions typical of the nation concerned. National identity is also supported by a sense of independence and roots, because we have a shared past history, and all of its problems

are different from the history of other nations. Awareness of the nation's history leads to a sense of unity due to having a shared history providing the foundation for shared ideals, to achieve a future that is a continuation of the past and is prepared for the present and the future. Cultural awareness, which is supported by historical awareness, can be strengthened if the results of historical studies and cultural studies in various aspects are disseminated effectively. Collaboration with education and information personnel is expected to assist these efforts. Besides that, the results of the study which are considered to be able to increase understanding and have an identity need to be disseminated, through the mass media, both print and electronic, which will indirectly enlighten the wider community.

b. Motivates creativity

The effort to uphold creativity is one of the nation's cultural values. With this value, it is hoped that the Indonesian people will be able to compete with other nations. Creativity is needed in various activities, both social and artistic activities. Art activities in general are relatively easy to understand by the general public, so they can be used strategically to develop a general atmosphere characterized by high appreciation of creative and innovative abilities. Another way that needs to be taken to strengthen creative values as a national cultural value is to intensify the dissemination of the results of discussions, seminars on creative works produced by Indonesian citizens, and to train people's creative abilities both through formal education in schools and informal education in the community; for example, through writing competitions, speech competitions, as well as sports and music competitions.

c. Diversity ethics.

One aspect of the nation's culture that needs attention is the pluralistic nature of society. In this regard, in education it is necessary to foster unity towards diversity, which means respecting and appreciating the existence of diversity in life, but still bound to the unity of the nation. Understand and realize that within the body of the Indonesian nation that is one and the same, even though there are ways of life, ways of socializing, ways of speaking and ways of acting that are different, from one region to another and different from one descendant to another. In order to create a closeness, broader and deeper insights and awareness are needed, this can be disseminated through the three pillars of education (family, school and community), because education is a prerequisite for the realization of ethical behaviour.

d. Ethics and Independence.

It is said that ethical values and independence need to be instilled from an early age, namely in preschool children. If parents succeed in instilling moral education, including personality, discipline, and exemplary education from an early age, then the formation of the child's personality at the next level of education will be easier. Based on this, education in the family greatly determines the attitude and personality of the child so that it is inseparable from the role of parents.

It is hoped that from the various ways pursued through these activities, the people of the nation will have a mental attitude, based on the values of sensitivity and responsiveness to the changes that occur in the development process. Readiness and resilience in dealing with these changes, the value system encourages technological processes, and the value system is conducive to the application of technology, in various aspects of life, as well as the religious value system and the noble values of the nation's culture are able to counteract the negative impacts of globalization. All of this can be used as a reference in the development of Human

Resources (HR) as an educational process that is carried out consciously and planned. Through curriculum planning enriched with cultural content until the teaching and learning process is organized and developed towards fostering cultural competencies. It can be more clearly illustrated that in the teaching and learning process of a particular subject or course, the teacher or lecturer is not only focused on the substance of the knowledge (transfer of knowledge), but also on the aspects of the methodology (transfer of methodology), as well as on the aspect of value (transfer of values).

The methodological and value aspects are a vehicle for the development of students' cultural competence through the teaching and learning process. Therefore, education plays an important role in the enculturation process, which is essentially the process of empowerment in the field of education, which is a holistic approach that includes empowering Human Resources (HR), teaching and learning systems for educational institutions or institutions with all their supporting facilities and infrastructure.

Based on this, civilizing education is defined as a teaching and learning process which is a planned and systematic effort carried out on an ongoing basis both for individuals and collectively, in order to develop the power or potential and abilities contained within themselves and groups, so that society is able to carry out social transformation. This effort takes place as an ongoing process in accordance with the principle of lifelong education. In the life of the community, it needs to be conditioned as a place where each member through their daily activities learns and teaches one another. It is hoped that there will be a process of interaction in the form of dialogue and communication of information among members of the community to encourage one another to achieve the fulfilment of life's needs. "Enculturation can be used as a basis for acculturation activities. Because acculturation is a process that occurs when a group of people who support a culture, come into contact with completely foreign cultural elements, in a long enough distance are adapted by the group concerned into their culture. (Sidi Gazalba, Cultural Anthropology, Crescent Star, 1979, p. 149.) This generally takes place due to long contact between the people who adapt and the groups that support the foreign culture. It is also said that acculturation is a process of cultural interaction, in which one culture is able to receive inputs from other cultures, is able to process them, and through this is able to enrich, promote and strengthen that culture.

Through acculturation a culture accepts elements of foreign culture into itself, so that there are two kinds of expropriation of these elements, namely by adoption and by adaptation. The first takes raw, unaltered, as it is in a giving culture (unsuccessful acculturation). Second, adjusting the foreign elements to the soul or cultural environment of the recipient (acculturation that goes well), where the recipient community is active in the process because the foreign elements can be integrated into their own culture, and each cultural element is born by a way of thinking to become a soul or the personality of the culture in question. In this regard, the nature of culture indicates the existence of a dynamic culture, because the supporting community lives in full openness. Where living with an open atmosphere means that quite a lot of social contacts occur with various communities. Social contacts encourage social communication, from social communication will encourage the emergence of social interaction. Intensive social interactions will become the foundation for acculturation, from this process a new form of culture will emerge.

When there is social interaction there is a cultural diffusion (spreading) in this process there will be attraction between one cultural element and another cultural element, this needs to be watched out for because it contains vulnerabilities. If one cultural element is very weak, as

a result of the disappearance of the culture in question, to anticipate this it is necessary to have strong resistance from the original culture by adapting and being dynamic to its environment.

As an example, it can be illustrated that Balinese culture is classified as a dynamic culture by exhibiting its flexible and elastic nature. This flexible and elastic nature is a general trait of Indonesian culture, namely the willingness to accept foreign culture selectively, to enrich one's own cultural repertoire and to develop according to one's own views, without conflicting with the identity of the nation. The flexible and elastic nature of Balinese culture, in addition to referring to the flexible and elastic nature of Indonesian culture, but also thanks to the radiance of Hinduism animates Balinese culture. Hinduism is a flexible religion, realistic and permeating life very deeply. The flexibility of Hinduism can be seen in its very broad future-oriented teachings which are stated in the *adagium desa kala patera* (place, time and situation) which is carried out in the form: *kanista, madya, utama* (small, medium, large). Hinduism has a realistic goal, because its teachings aim to create a prosperous world life (*Jagadhita*) which is eternal prosperity and eternal happiness which is called moksha which is abstract welfare. That is why the teachings of Hindu religion cover Hindus in depth in Bali and are radiated into their ideas, behaviours and works, so that they are realized in a Balinese culture. With the radiance of all aspects of Balinese life by the Hindu religion they embrace, all activities of the Balinese people are oriented towards religion, culture and customs. Therefore, the Balinese people are called a socio-religious society.

The process of acculturation is inseparable from the movement of change in nature and the times through culture, because humans produce civilization as a vehicle and tool that supports the process of actualization and existence, where civilization develops, changes continuously. Seeing the development of the world today, the quality and strength of culture can be determined and supported by strong economic civilization, technology and knowledge as its carrying capacity. Economy, technology, and knowledge are global civilizations which greatly determine the development of the nation and state. Because without mastering an advanced economy, without mastering advanced technology and without mastering advances in knowledge, the cultural struggle cannot be actualized effectively in the dynamics of global society, in other words without mastering the economy, technology and science as a civilization, the struggle for a culture will become meaninglessly paralyzed. This should be a concern for all components of the nation, so that people's power can be built as the basis for the strength of the nation and state.

The struggle and development of culture must be manifested both in the economic system, political system, socio-cultural system as well as defense and security system by way of the actualization and reactualization of national, humanity and cultural values which are continuously and contextually effective in the movement of changes in nature and times, both regarding the nature, form and content or rhythm, as the basis for realizing cultural resilience which is the strength of the nation. To neutralize between the needs and demands of people's lives in a broad sense, it is necessary to have a general frame of reference. In this case Pancasila can be affirmed, as the cultural principle of Indonesian society. As a cultural principle, Pancasila embodies and contains the Indonesian national culture. ions grow and develop. Apart from that, we also recognize Pancasila as the basis or foundation for development guidelines and at the same time as the goal of Indonesia's national cultural aspirations.

Through this affirmation, it means that national culture must be fostered and developed on the basis of Pancasila norms and directed at actualizing values that still reflect the personality of Pancasila. Seeing that its actualization cannot be the same and instead it must develop according to the times. The basic values remain, but the instrumental values need to be

developed so that Pancasila is not outdated. Openness as one of the main characteristics possessed by Pancasila also allows for the interaction of Indonesian culture with foreign cultures. In this interaction there is absorption of foreign cultural elements which are absorbed to enrich national culture. Therefore, a filter is needed so that the selection of cultural elements can take place correctly, thus elements that can damage or are not in accordance with the noble values contained in Pancasila will be filtered out and not accepted. Because Pancasila is a guideline in selecting and evaluating foreign culture.

Through the process of developing the Indonesian nation with a diversity of ethnic groups with a cultural background, it has become national life, which today is marked by the existence of state unity, national unity and language unity, in which Pancasila is the basis of the state and the nation's outlook on life. Pancasila is a container for the contents and goals of national culture in the sense that the Indonesian culture that occurs is the culture of Pancasila, which can be broadly described as:

- a. This culture has noble moral ideals and high ethics in accordance with its personality based on Belief in One Almighty God.
- b. It must face universal human values and uphold justice and follow world civilization.
- c. The culture that is developed, whether originating from regional culture or foreign culture, must be able to maintain and strengthen the unity and integrity of Indonesia so as to prevent disintegration.
- d. Indonesian culture must develop towards recognizing democratic values. Just as democracy recognizes differences, cultural diversity that grows must be recognized as a nation's wealth and should be pushed forward. It is hoped that local cultures can develop and contribute to shaping national culture as a framework as well as the "foundation of the teacher" of national life in unity and unity.
- e. In the end, this culture must be able to prosper the entire Indonesian nation based on social justice, not only in the physical sense but also spiritually.

In the development of culture according to the explanation of the 1945 Constitution of the Republic of Indonesia in Article 32 paragraphs (1) and (2) aimed at improving culture, it must lead to the advancement of courtesy, culture and unity, in other words that the culture that will be developed by the Indonesian people must always be to enhance the degree of humanity of the Indonesian nation. The various processes that occur in enculturation and acculturation will influence cultural insights as a perspective for fostering and developing Indonesian culture in accordance with national identity. Because cultural insight is an integral part that cannot be separated from human life, containing morals, ethics, mental attitudes, and life values. These values for the Indonesian people are based on and imbued with the philosophy of Pancasila. In developing Indonesian culture, it can be used as a basis for the Indonesian people to increase their creative power by selecting external cultures that can influence National Resilience.

5. Conclusion

Given that basically humans create their culture or social environment as an adaptation to their physical and biological environment. Habits, practices and traditions to continue to live and develop are inherited by a certain society, in turn the group or race is not aware of where the heritage of this wisdom comes from. Subsequent generations are conditioned to accept truths about life around them, certain taboos and values are determined in many ways, people receive explanations about acceptable behavior to live in society, cultures will influence and be influenced by every phase of human activity. Individuals are highly inclined to accept and

believe what their culture tells them to be, regardless of the validity of the objective inputs and implants, cultures tend to ignore or reject what conflicts with their beliefs.

Through socio-cultural development, all forms of cultural tenacity and resilience in a broad sense can be created as elements of cultural resilience. This is becoming increasingly difficult and complex challenges as a result of waves of external changes that can affect conditions and the environment which will bring even force institutional changes. If this change cannot be anticipated, it will affect the attitude and character of the community concerned, so that it requires the ability to master new civilizations without sacrificing national culture. It was also emphasized that in order to anticipate negative influences from the development of Indonesian culture, it is very necessary to have capabilities that can be realized with human qualities, basically reflecting discipline, professionalism, and resilience. In this process where basic values are the essence of culture that can shape and influence the orientation, appreciation, perception of patterns and behavior of a nation in social life in a tenacious and resilient way to face various challenges both from within and from outside.

With the development of diverse Indonesian culture in Indonesian society, through various efforts that have been made, either directly or indirectly, it can influence the awareness of the nation's people about the importance of cultural insights in building, strengthening and enriching cultural identity by expanding the participation of the nation's community in various cultural activities, both formal and informal, increasing international cooperation in the field of culture, and increasing the awareness of the nation's people about the importance of mastering science and technology (IPTEK) because this cannot be separated from culture as a result of the creativity of the nation's people.

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