

Multicultural Education in Indonesia: An Alternative for National Education in Global Era

ABSTRACT

Indonesia is still in the process of building its national culture. This is not simple process, considering the fact that there are various ethnic groups with its own characteristics and dynamics. Sometimes, the process causes tensions and conflicts. Furthermore, it is made more complicated by globalization trend which is very expansive in nature. This creates cultural shift which lead to find compromise. Very often this sort intercultural friction gives negative impact. This should carefully addressed by the government by creating a clear policy so that this multi-ethnic and multicultural state has stronger foundation for its existence. One way is by developing a national education which is based on cultural plurality. This paper tries to elaborate the concept and implementation on multicultural education. Due to multicultural approach, education is required to create human resources who is democratic, understanding and respecting differences and cultural and ethnic plurality, and able to keep with the development of science and technology. In the context of teaching and learning, a teacher should have good command of his/her subject matter, good skill of teaching, and good ability to guide learners to get high achievement, in order to develop learners ability and ideal character for the glory of the nation.

Key words: Indonesia nation-state, unity in diversity, multicultural education, national education system, and unity in democracy and prosperity.

INTRODUCTION

Since its proclamation of independence on the seventeenth of August 1945, Indonesia has been a nation state which is comprised of vast diversity of ethnics and cultures. This ethnic cultures develop along with the dynamic of the history experienced by their people in various part of the country. This pluralistic and multi-ethnic culture is then bound by a sense of nationalism which turns local solidarity to national one. This transformation will lead to a new national culture which is called modern Indonesian culture.

In reality, the transformation process from traditional agricultural society to modern society is marked by pluralistic culture which is flexible and open. This condition makes the cultural dialogue very complicated and slow. Regarding this, Umar Kayam (1981:19) states that effort to make this pluralistic society

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homogenous should be avoided. From this, the idea for the need to shape a new format of education based on multiculturalism emerge.

To create this type of education, it is necessary to learn from history. Bitter lesson from history has brought ethnic groups towards the formation of nation state instead of national state. The first stresses on territorial unity with ethnic diversity and the latter on an ethnic with territorial diversity. With such understanding those ethnics people made resistance to any form of colonization. The success of this struggle become a prerequisite for the independent Indonesia which put in slogan *Bhineka Tunggal Ika*, Unity in Diversity (Simbolon, 1993:7). After six decades of independence, it deemed necessary to make a refreshment to the young generation through a type of education which is based on multicultural reality to strengthen the spirit of *Bhineka Tunggal Ika* which is beginning to be forgotten.

THE CHALLENGE OF GLOBALIZATION FOR SOCIAL LIFE

Education is a fundamental factor in the effort to improve the quality of life, besides being the determinant for better socio-economic development. Education is also seen as the strategic means of enhancing the dignity of a nation. With this crucial role of education, the government is now paying better attention to all aspects of education with the hope that education becomes the spear head of the Indonesian development. This is realized in the form of laws, increase in education budget, and other forms regulation to improve national education.

That hard work is a part of realizing the mandate on the Constitution which is the reflection of the Indonesian founding fathers. Article 2 of Chapter 31 of the Constitution, *Undang-Undang Dasar 1945*, states that every citizen is obliged to pursue the basic education and it is the government that should provide the fund for it. Meanwhile article 3 of the same Chapter states that the government provides a system of national education, which enhance the faith in God and morality within the framework of intellectually enlightening the nation, which is regulated by law.

To realize the aspiration of the Constitution, both the central, provincial and regional government gives full attention to education, so as to improve the quality of human resource as the dominant factor in the acceleration of development. The development in the field of education is supported by three pillars of Strategic Policy as set by the Ministry of National Education, namely: (1) Extending and providing equal opportunity for access toward education; (2) Improving quality, relevance, and competitiveness; and (3) Governance, accountability and public image (Depdiknas, 2008:5).

With the implementation of regional autonomy since January 2001, the provincial and regional government are also responsible for the development of education as stated in the strategic policy. This is in line with aspiration of the reform which step by step leads to wider scope of the autonomy. In the field of education, this means the decentralization of education management

(Supriadi, 2000:142). The negative impact of the policy of the regional autonomy is the tendency for local egocentrism, in the form a feeling of dislike towards people of other region, as the case in Aceh in which people from other region were expelled by force. This issue creates a term *putra daerah* which means local people. This has caused narrow mindedness which was allegedly behind the conflict in Poso, Ambon, West Kalimantan, and several other places. All these happened due to poverty, lack of understanding of ethnic, cultural and religious differences, as well as the influence global culture which aggressive and full of competition (Natsir, 2010:1).

Globalization has now already swept all aspects of people's life. Globalization is seen as challenge and at the same time a process which may have many consequences. As a process, globalization happens so fast and creates many chaos. Manufacturing industry is deserted and replace by multinational manufacturing and service company which knows no territorial boundaries in their operation. This results in high rate of unemployment but at the same time also provides job opportunities. This opportunities usually demand high skilled workers and make it inaccessible for the greater part of the Indonesian people. This also creates terms *the winner* and *the loser*, which put the people of the developed world as the winner and those of the developing and the less developed as the loser (Harrison & Huntington, 2000).

In order to be winner, it necessary for Indonesia to possess science and technology. It is also necessary to state that the existence of nation in this globalization era is marked with tight competition to reach the top of science. In relation with this, K.J. Hatten and S.R. Rosenthal (2001:5) say that the mastery of science and technology is highly needed so that people can improve their creativity.

As a consequence, the government needs to make innovation in its educational system in which higher education is: (1) an integral part of national and regional development; (2) as the link between the world of science and technology and the people; (3) as an effort of analytical pattern which is oriented to future based problem solving; (4) as a form of participation in improving the quality of life and culture, science and its application, international mutual understanding and cooperation to create world peace and the welfare of mankind; and (5) as an effort in order for the people to develop all their human potency, gain mobility in getting educational experience, diversified and democratic education, learning process, using the people's resource for education and growing enthusiasm in research (Soedjatmoko, 1999:143).

In this globalization era changes happens so fast. People begin to realize the challenge of the future and this makes them provide themselves with necessary knowledge. In this regard, Indonesian people need to be sensitive toward these changes. Only with this can people try to exist. In reality, globalization demands everyone to always improve their capability in order to be able to quickly and accurately respond to challenges. Besides that, they also have to have self dignity and confidence based on strong faith in God which, in turn,

will enable them to be self reliant to make initiative and compete locally and globally (Kartodirdjo, 1991:18-19).

Basically, globalization is driven by three factors, the so called *three engines of globalization*, namely: (1) technology, (2) capital, and (3) management. They are interrelated to each other. Technology enables the transfer and expansion of capital from one place to another. Meanwhile with modern management, economic expert can prepare a strategy to cooperate in winning competition with the support of capital and technology. Sophisticated modern management will of course enable managers to run their companies effectively and efficiently (Ohmae, 1995).

In the global era, there is a shift of paradigm in the concept of national wealth. In the past, the wealth of country is seen to be related with natural resources it has. But now, the wealth of a country is determined by its human resource ability to turn the natural resource into valuable products or service which through knowledge, investment, ideas, and innovation. Many external resources which used to be profitable for a country has now disappeared due to globalization stream (Harrison & Hutington, 2000:5).

Therefore the mastery of science and technology in this global era is very crucial as a prerequisite in anticipating changes, so that a country can keep up with it. It is no wonder that every country is involved in a tight competition to reach the top of science. In relation with this, K.J. Hatten and S.R. Rosenthal (2001:5) said that the mastery of science and technology is highly needed so that people can improve their creativity, develop the technology as undeniable consequence in globalization era.

The new context in improving a country's competitiveness is the need to identify changes. This can be done though the improvement of a country's knowledge. That is why all country are enthusiastically competing to gain knowledge which include its creating, developing, and applying in order to competitively succeed? For a country or business organization mastering a new science is very important to participate in global era. Those that deserver to be the winner are those who knows how to survive and to develop an organizing capability (Hatten & Rosenthal, 2001:7).

To achieve all those, there are many ways. One of it is through education. In this regard, education should be given first priority. Education is expected to fully develop human being, its soul, body, intelligence, sensitivity, esthetics, responsibility, and spiritual value. Through education, everyone should develop their ability to think independently and critically. In this continuously changing world and which marked with social and economic innovation, education seems to be the driving force in improving the power of imagination and creativity as an expression of human freedom and personal behaviour standardization. Opportunity need to be given to the young generation to make experiment and create something new (UNESCO, 1996:94).

Further, K. Ohmae (1990: 195) states that every responsible government will prepare its people to face the global era with strong readiness. The possible

way is through education which enable as many people as possible to gain as much knowledge as possible. With this knowledge and information will make it ready for any nation to compete in the global era.

Therefore education is not only used to deepen knowledge but also to enhance critical mind and creativity. This is very important because the challenge of the future demand such kind of capability. We often find ourselves in a situation in which we have to give several quick responses at a time to one challenge (Sudjatmoko, 1999: 87).

To achieve success in education in this global era, UNESCO (United Nations for Economic, Social, and Cultural Organization) set a foundation on which all countries, including Indonesia, can base their education system. In its exposition entitled *Learning: Treasure Within*, UNESCO (1996:85-89) sets the *Four Pillars of Education* as the education basis in the global era. They are: (1) *Learning to know*, which means that learning is not only studying a subject matter, but, more important, also know they way to understand and communicate it; (2) *Learning to do*, which means learning to grow the spirit of creativity, productivity, resilience, having competence, and readiness in facing the always changing world; (3) *Learning to be*, which means learning to develop self potency which include self sufficiency, reasoning and imagining, ability, esthetic awareness, discipline, and responsibility; and (4) *Learning to live together*, having an understanding to live in balance harmony, both nationally and internationally, respecting spiritual value and pluralism. To realize these targets, there needs to be an education which process people who have the attitude of togetherness.

THEORETICAL REVIEW ON MULTICULTURAL EDUCATION

Theoretically, the process of integrating ethnic groups into a nation take a long time. After a certain stages, they assimilate each other to develop at the next stages. This process repeats again and again, and in the end a sense of being a nation is form in a state. This, of course, needs time and special condition. At the earlier stages, the aspiration of multi-ethnic and multicultural is formed through the assimilation of a minor group to the dominant one. In the next stage, various ethnic groups assimilating themselves in this newly formed group, and then a nation society is formed. This type of process is termed *the melting pot theory* (Watson, 2004:15).

The melting pot theory was initially introduced by J. Hektor, an American immigrant from Normandi. In his theory, he stresses the uniting of cultures and the melting of origin culture, so that all American immigrants only have one new culture, the American culture, inspire of the fact that this monoculture is dominated by the culture of *the White Anglo Saxon Protestant* (WASP) as the culture of European white (Rosyada, 2010:1).

This theory is well known in the United States as a reflection of the country's formation process, which is not only multi-ethnic but also multi-races in nature, of becoming a strong nation. Immigrant came to America to get a better life

in politics, economy, and religion. They have struggled since they left their home country until now, when ethnic and racial plurality is accepted. Every ethnic have showed their fighting spirit in dealing with hard times. Every group could overcome many difficulties and this is an indication that they could grow into strong society, having strong confidence in themselves and their dignity (Sowel, 1989:8).

In the process of ethnic integration into the nation of America, philosophy of life gradually formed. The process of becoming a nation takes very long time. There were ethnic prejudices but through collective wisdom all these could be overcome. There also appeared a strong will to form a new cultural identity, namely *the American cultural identity* which is multi-ethnic and multi-racial in nature. In American society, ethnic group such as the British, German, Irish, Jews, Italian, Niger, Japanese, Chinese, and Indian also contributed towards the growth of American culture (Sowel, 1989:8).

When the ethnic composition became more diversified, the theory of melting pot no longer applied, and another theory was used namely *theory of salad bowl* made widely known by Horace Kallen. This theory did not melt the origin cultures, instead culture outside that of WASP was accommodated and each of them contributed to build the American culture as the national culture. The prerequisite of this multicultural interaction was the free room for expression. This then give birth to the theory of *Cultural Pluralism*, which divides the room for expression into two. They are: (1) the public space for all ethnic groups to expression their socio-political participation. In this context they become one homogenous group in the American cultural order; and (2) the private space in which each ethnic group can express their culture (Rosyada, 2010:1-2).

These theories were developed to strengthen the American culture in building their unity and citizenship. But in 1960s, there were parts of American society who felt that their civil right had not been fully guaranteed. This had encouraged thoughts that all groups in the American society could live conveniently, safely, and peacefully with their rights guaranteed. The *Black America*, Latin American immigrant, and other minority groups needed a new way which in line with the new demand, because the existing ones are no longer suitable. For this purpose, they developed *theory of multiculturalism*, which stressed respect towards minority rights in their ethnicity, religions, races, and or skin colour. Principally, multiculturalism is the final concept to build the strength of a nation by respecting their civil rights, especially those of minority groups. This attitude can improve their participation in building a nation. Basically, they become big because of the greatness of the nation of which they are proud (Rosyada, 2010:2).

In Indonesia, people has been aware of their plurality. Indonesia, which is comprised of various ethnics, cultures, and religions, was established by common pursuit, namely to create a just, prosperous, and welfare society. This common pursuit the disappeared, being swept by monoculture politic during the era of Old and New Order. The period of Guided Democracy during

Soekarno regime (1959-1965) made it impossible for the expression of local, culturally-based creativities (Feith, 1999). This was made worse in the Suharto era (1966-1998) in which *Bhineka Tunggal Ika* was only an empty slogan. Effort to restore to previous condition never bore fruit in the reality of social order (Ricklefs, 2004).

When the tie which curbed democracy disappeared after the reform movement, and gave way to the expression of multiculturalism based ideas which then enter the field of education. It should have been that before entering the practical reality, the theory of multiculturalism should have been formulated by the experts in social and political scientists. Through this stage, the ideal concept with clear scope and boundaries as well as the appropriate model of multicultural education. At least we would not be made confused by the theory of melting pot, salad bowl, and others. Actually, Indonesia pay good attention to multi ethnic education which has been common platform in designing a type of learning based on *Bhineka Tunggal Ika* (Azra, 2003:19).

Actually, there is significant difference between the multicultural and *Bhineka Tunggal Ika* education. In multicultural education, learners are encouraged to give mutual respect on the basis of their place of origin. While multicultural education as applied the United States or Australia belongs to *critical multiculturalism*, and that practiced in Indonesia with *Bhineka Tunggal Ika* approach a *soft multiculturalism* (Watson, 2004:20).

The characteristics of critical multiculturalism is that it put each ethnic group face to face so that they can express their ideas, view or disagreement, to put it, in other words, there is cultural dialogue among them. This way, they will be open and serious in the dialogue. This starts from childhood until they are grown up. They will gradually understand each other and can respect each other's position (Watson, 2004:20-21).

In *Bhineka Tunggal Ika* based education, there is not any open dialog among ethnic, cultural, and religious groups. The education which is often applied is in the form of parade of traditional songs, dances, costumes as often staged in *Taman Mini Indonesia Indah*, the mini Indonesia park, TV broadcast, and the celebration of national days at schools and offices. Sometimes, it is also practiced in the teaching of Civic lesson in which teacher explain the difference among customs in Indonesia. This type of multicultural education is not effective in creating critical attitude and understanding. Soft multiculturalism can only inform us about the variation, number of choices of customs, religions, culture, ethnics, and so on. It cannot enhance the awareness towards the interest of values and faith in life and the pride of a community (Watson, 2004: 20-21). To achieve the ideal model, multicultural education has to be implemented more critically.

It must acknowledge that multiculturalism is still deemed as a threat for Indonesia. The tragic incidents which are caused by religious, cultural, racial, and ethnic difference still happen in several parts of Indonesia. This shows that diversity can still trigger political conflict in the form of violence, attacks,

destruction, burning, torture, kidnapping, and intimidation. This, actually, is the social product called *habitus*. *Habitus* is often defined as a conditioning associated with the existence of a social class, namely the ruling dominant class. Conditioning is often done through mass media and education (Kurniawan, 2010:1).

Based on this reality, an effort needs to be taken so that multiculturalism does not become something which harm the existence of a nation. It needs a constructive conditioning through education. There needs to be an educational policy which is based on critical multiculturalism.

MULTICULTURALISM AS A NEW DEMAND FOR INDONESIA

At present, Indonesia is threatened by disintegration. This is indicated by anarchic and destructive behaviour in several part of it. It is alleged that one of the cause is that people tend to forget the spirit of the nation as reflected in the slogan *Bhineka Tunggal Ika*. Something needs to be done to prepare a better future for this country. This can be realized if the future leaders, who are now young generation, have good integrity. Old saying goes the youth is the nation flower. This means that the youth is fully responsible for the survival of their country. For this, they need to prepare themselves so that when time comes they have been physically, intellectually, and morally prepared. As their provision, they have to have strong faith in God, good knowledge and technology which is obtained from good quality education. They also should be morally good in accordance with the nation cultural and moral values.

With this morality, they can become good leader. This will be the prerequisite for a clean and effective government. This needs an externalization of their country's history as a good foundation for the process of character building. Through multicultural education, the spirit of sacrifice for the sake the country and unity can grow which is needed for the country's integrity.

Experiences have proven that a country's integrity needs the combination of three elements, namely: (1) *the will to unite*, according to Ernest Renan; (2) *solidarity*, according to Otto Bouer; (3) *the oneness between people and land*, according to Bung Karno. In reality, the tie between Indonesian people with their land tend to go to its low level in hard times (Wiriaatmadja, 2002). When faced with *Bhineka Tunggal Ika*, they regard it as the source of strength. The two things seem to be contradictory. Nationalism requires things which might be difficult to fulfill. *First*, every group needs to identify and process their cultural strength. *Second*, the strength of each ethnic group needs to be given equal opportunity. *Third*, the mapping of the problem through which the various form of strength will combine and form a resultant force which is much greater the sum of its number (Simbolon, 1993:7).

A nation which is built on diversity like Indonesia will emerge as single unity. If a group is given privilege, the various capability will turn to difference in rank. Meanwhile, the equal opportunity will become discrimination. With this coordination of strength will disappear as a result of conflict of capability.

This will bring the country which is based on diversity to ethnic hostility which aims at destructing each other. The nation state will fall and replaced with national state (Simbolon, 1993:8).

To avoid the bad impact of the current trend of the Indonesian society, there needs to be the creation of education which is based on multiculturalism. As we know that education is a conscious planned effort to create a learning atmosphere so that learner can develop their potency. This enables learners to have religious spiritual power, self control, personality, intelligence, good morality, and skills for themselves, their surroundings and country. Multicultural education is defined as a process of developing an attitude and behaviour of someone or group as part of making human being grow through teaching, training, process, activity, and through ways of educating and respecting plurality and heterogeneity (Suparsa, 2010:1).

Education which is oriented to multiculturalism should be able to give understanding about the existence of pluralistic society which needs ties in the form of intercultural communication which bound by one civilization. Of course, this tie must be built on the foundation of universal humanity, which is transferred to people for them to find possession of purpose and sustainability. Universal values can be institutionalized within society to build a noble culture, so that safe, orderly, effective, and dignified society. To understand multicultural education, there must be an understanding of cultural characteristic and cultural territory. The understanding of cultural characteristic includes culture as something which is general and at the same specific. Besides that, culture something which can be learned, as a symbol, as a common belonging, as individual attribute, culture as a model, and culture as something which adaptive nature (Suparsa, 2010:1).

Cultural territory can mean: (1) Sub culture, a difference of cultural characteristic within a groups of society; (2) National culture, which the various experience, nature, and values of people within a state; and (3) International culture, which is formed from cultural tradition which expands beyond the country's boundary through the process of diffusion, namely the process of the combining of two or more cultures through several modes such as migration, marriage, mass media, or even film (Suparsa, 2010:2).

In this global era, education which based on multiculturalism is a good alternative. Because education is to humanize human being, there must be a certain step to maintain vision and mission of multicultural education. In this regard, I Made Suparsa (2010:2) states that we should: (1) improve the efficiency and effectiveness of education management; (2) create institution so that provincial and regional governments have greater involvement in education; (3) encourage public participation, including the NGOs and business as the partner of the government in the development and organization of education; (4) provide facilities which enable learners to grow and develop healthily, dynamically, creatively, and productively; (5) create an proactive and flexible educational system; (6) create a learning atmosphere which can encourage

learners to be creative, innovative, and have the interest and spirit of studying; (7) implant on the learners the love of science, technology, and arts since their early age; (8) implant the fighting spirit, professionalism, and the need to be better; (9) develop on the learners the attitude of having sense of economy, carefulness, perseverance, and discipline; and (10) grow on the learners good morality as a reflection of faith to God.

To understand better about multicultural education, it is necessary to be stated here about the ideology which is used as the basis of education. Educational ideology is the ideal value which has to be implemented in whole activities of education. One of ideology which can be the basis of education is the ideology of *circularism*. *Circularism* is an educational ideology which focus its attention to the equal relationship between man and nature, man and man, man and God, and man and his own being. This ideology demands the accurate treatment of everything on the basis of their rights.

So, according to I Made Suparsa (2010:3), multicultural education: (1) acknowledges the importance of positioning, the put anything in the right place, based on the value of fairness and balance; (2) views that mapping is very necessary to achieve results as planned. Mapping end up in diversity, and plurality; and (3) is an education which shape the true identity of someone, which try to create uniformity in his whole aspects of his being. It tries to elicit the learner potency, maintaining their true identity.

To achieve the desired result, multicultural education needs teacher with certain qualifications. Aldridge (in Rosyada, 2010:10) said that a multiculturalist teacher: (1) has to be able create a clean, quiet, and convenience classroom; (2) has to provide students with opportunity to access all learning material; (3) needs to use cooperative learning through discussion in small groups, debate, or role playing; (4) needs to be able to make learners able to relate new information with the old one for them to understand what they learn; (5) needs to encourage learners to do their assignments through the intensive study of new things intensively; and (6) needs to have progress note for all learning activities and for all learners, individual assignment, which enables him to make portfolio assessment.

The standard of competence in education which is based on multiculturalism is to create citizen who can live in harmony with other citizen regardless of their religion, races, language and culture, respecting their rights, providing opportunity to all groups to develop their culture, and able to develop cooperation for the glory of his country. From this standard, the basic competence can be derived to become a citizen who namely: (1) can accept difference in ethnicity, religion, language, and culture in society; (2) can cooperate within the context of multi-ethnic, multi-culture, and multi-religion for the development of the country's economy and strength; (3) can respect the right of others regardless of their ethnic, religion, language, and culture in all aspect of life; (4) can provide equal opportunity for other citizen to express their ideas and aspiration in government institution, both in legislative and

executive bodies; and (5) can develop fair attitude towards all other citizen regardless of their ethnicity, religion, language, and culture.

From the five basic competences, there is any contradiction with legal norm or ethic in the teaching of Islam, or other religious thought, as expressed by clerics. Even now, those thought have been adopted as the national values which have to be used for consideration in developing behaviour or discretion in their social life (Rosyada, 2010:6).

There is, of course, the weaknesses of multicultural education. This is due to the fact that the shaping the national culture is still in the transition stage. On the other hand, the Indonesian people faces a new challenge which is more complex and has much wider scale, namely the expansion of global culture which is marked by sophistication in economy, technology, and communication network (Ohmae, 1995:3). With it can be seen that there is massive and comprehensive cultural interaction which can undermine the growing ethnically based national culture. The aggressive nature of this global culture is often felt as new form of imperialism and avoidable threat to the nation. Reaction to this global culture is the tendency for emotional *primordialism* through isolation and other form aggressive resistance.

According to I Made Suparsa (2010:7-8), the problem of multicultural education has something to do with the process, function, and product: (1) the function and goal of education is regarded not to attach to the organizer and organization; (2) the principle of multicultural education does not uphold democracy, justice, and human rights; and (3) evaluation in multicultural education, as part of national quality control, is often used for political purposes.

To overcome this, it is necessary to develop an ideal model of multicultural education, so that the young generation can develop and live in harmony in the midst of diverse culture, both ethnic and global. The multicultural education is based on the goal of national education, as reflected in the Law Number 20 Year 2003 on the National Education System which states: "*Education is held in democratic, fair, and indiscriminative manner, upholding human rights, religious, and cultural values, and plurality*" (Depdiknas, 2003). By eliminating several weakness, it is expected that multicultural education can develop learners to have desired characters.

CONCLUSION AND RECOMMENDATION

Indonesia is facing two big challenges, *the first* being the problems of integrating the cultural, religious, and ethnic diversity; and *the second* the intrusion of expansive global culture. Indonesia needs to seriously address these two problems to maintain its existence as a nation. This is a crucial task for the education world.

Through multicultural approach, education is required to create human resources who is democratic, understanding and respecting differences and cultural and ethnic plurality, and able to keep with the development of science

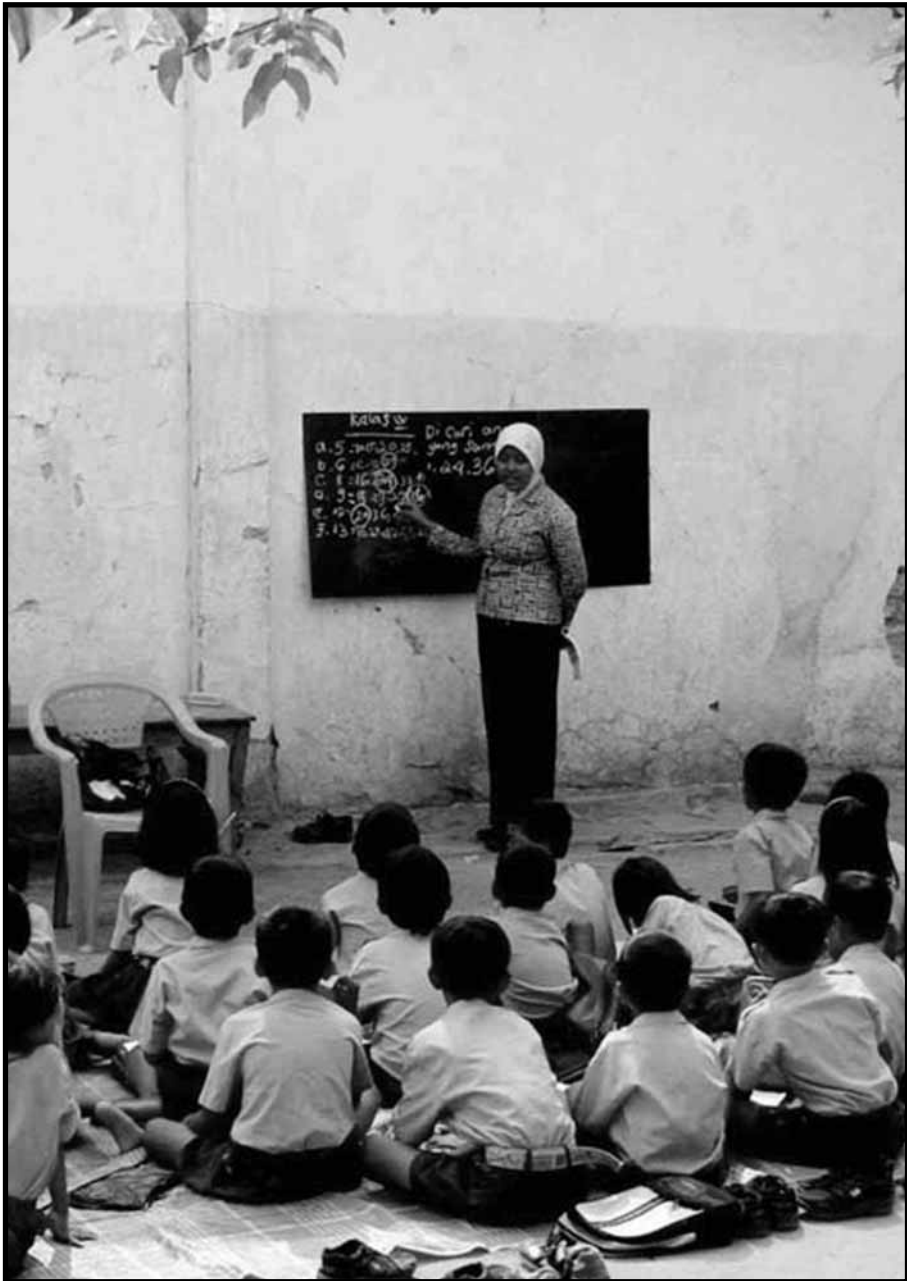
and technology. This is in line with the spirit of Law Number 20 Year 2003 on the National Education System which states that education is an effort to achieve the goal of national development to develop ability and character as well as dignified national civilization.

To achieve the goal, an educational policy needs to be designed to face the challenge which comes from within and outside the country. This needs qualified personnel to run the educational organization. Teacher as part of school organization has the obligation to do a series of duties according to their function. As a manager of learning, a teacher has to provide service to the learners, especially in the learning activities which should be in line with national education. A teacher should have good command of his/her subject matter, good skill of teaching, and good ability to guide learners to get high achievement, in order to develop learners ability and ideal character for the glory of the nation.

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Teacher as part of school organization has the obligation to do a series of duties according to their function. As a manager of learning, a teacher has to provide service to the learners, especially in the learning activities which should be in line with national education.