

Culture Diversity in the Frame of *Bhineka Tunggal Ika* for Sustainable Development in Indonesia: The Implication to Binus University

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Abstract: Culture diversity defined as cultural richness and awareness refer to the symbolic meaning, artistic dimension, and cultural values that must be maintained, preserved and developed as one of Indonesia's resources. Development in Indonesia has many opportunities, in terms of cultural capacity, and diversity as it is recognized in the orientation of SDGs. However, the abundant cultural diversity found in Indonesia must have a unifying tool as the national motto to promote tolerance for all Indonesian people. This is because sustainable development will not happen if there is no harmony between cultural diversity. Therefore, it concluded that culture diversity in the frame of *Bhineka Tunggal Ika* found that can bring harmony and solidarity among cultural diversity in Indonesia to implement the sustainable development in accordance with their respective cultural philosophy. This study implied that Binus University must promote students as agents of change to carry out the value of cultural diversity in the frame of *Bhineka Tunggal Ika* for the realization of sustainable development in Indonesia.

1 INTRODUCTION

Cultural diversity in Indonesia is something that cannot be denied. With its cultural diversity, Indonesia can be said to have advantages compared to other countries. Indonesia has a complete and varied portrait of culture. And no less important, in terms of socio-cultural and political Indonesian society has a historical fabric of the dynamics of inter-cultural interactions that were strung together long ago. Inter-cultural interaction is woven not only between different ethnic groups, but also includes the civilizations in the world.

On the other hand, cultural diversity is a challenge as well as an opportunity for the people of Indonesia. It is a challenge because if not managed and handled properly then cultural diversity will be able to encourage the emergence of competition and social disagreement. We must realize that the life of Indonesian society is very diverse in ethnicity and culture. The diversity of tribes and cultures will have a negative impact, in the form of inter-cultural conflict, if not really handled appropriately.

Furthermore, the cultural diversity of the entire nation of Indonesia is always appointed to live peacefully in a society of different tribes, nations, races, factions. We are invited to understand, to live and to live together towards the creation of unity and the united motto "*Bhineka Tunggal Ika*". Understanding diversity in togetherness is the initial attitude to guard the Unitary State of the Republic of Indonesia. Failure to understand diversity will give rise to discrimination, sectarianism, radicalism, terrorism and division within the Republic of Indonesia

On the other hand, sustainable development is a process that is carried out continuously in an area from time to time in order to achieve improvement of life and welfare, both from the material and non-material side. For the Indonesian nation, the development process is a planned activity to achieve the national goal as mandated by the Preamble to the 1945 Constitution, which is among others to promote general welfare. Welfare indicators are not only limited to the economic and materialistic aspects, but also the aspects of harmony and togetherness of national life in dignity.

In this case, various phenomena of violence that spread in many places in the territory of the Republic of Indonesia became the alarm of multidimensional crisis as a "mirror image" culture diversity faced by nations. In order to face the turmoil and the current reality happens in Indonesia that threatens the paradigm of *Bhineka Tunggal Ika*; therefore, it needs a breakthrough of thought that is able to empower people with their differences.

2 METHOD

The research method is a descriptive-qualitative research with interpretive-exploratory using a literature study. The data from the internet became the main source of information. Then, the researcher develops the existing data and information from the source by adding further information based on observations, hypotheses and idea development of existing materials. This study aims at analyzing cultural diversity in the frame of *Bhineka Tunggal Ika* for Sustainable Development in Indonesia. The research questions of this study as follows: The first, what is the theoretical bases of Culture Diversity, *Bhineka Tunggal Ika*, and Sustainable Development?; The second, what is the strength, weakness, opportunity and challenge of culture diversity in sustainable development?; The third, how significant is to build awareness of Culture Diversity in the Frame of *Bhineka Tunggal Ika* for Sustainable Development in Indonesia?; The fourth, what is the implication to Binus University?; Finally, the research found that the conceptual framework of Culture Diversity in the Frame of *Bhineka Tunggal Ika* for Sustainable Development in Indonesia and the Implication to Binus University.

3 RESULTS AND DISCUSSION

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3.1 What Is the Theoretical Bases of Cultural Diversity, Bhineka Tunggal Ika, and Sustainable Development

3.1.1 The Theoretical Bases of Cultural Diversity

If we refer to the 2005 UNESCO convention, 2005 (Convention on the Protection and Promotion of the Diversity of Cultural Expressions) about cultural diversity, cultural diversity is defined as cultural wealth that is seen as a way in the culture of a group or society to express its expression. This is not only related to cultural diversity that is the background culture, but also the variety of ways in artistic creation, production, dissemination, distribution and appreciation, whatever the meaning and technology used. Therefore, cultural diversity can be defined as cultural richness which is seen as a way in the culture of a group or society to express its expression. The contents of cultural diversity will refer to the symbolic meaning, artistic dimension, and cultural values that lie behind it.

3.1.2 The Theoretical Bases of Bhineka Tunggal Ika

The motto "*Bhineka Tunggal Ika* or Unity in Diversity" was first revealed by Mpu Tantular, the great poet of the Majapahit kingdom who lived during the reign of King Hayamwuruk, in the XIV century (1350-1389). Motto which was then used as a principle in the life and government of the Majapahit kingdom was to anticipate the diversity of religions embraced by the Majapahit people at that time. Even though they are different in religion but they remain one in service.

In this case, *Bhineka Tunggal Ika* has a concept as the foundation of culture diversity. Culture diversity is simply the recognition of cultural pluralism. Cultural pluralism is not a given but a process of internalizing values within a community (Tilaar, 2004). Determination of *Bhineka Tunggal Ika* as Pillar of Nation and Incarnation of the unity of nation and state of Indonesia has been concluded in the PP. No. 66 of 1951, October 17, promulgated on 28 November 1951, and contained in the State Gazette no. II in 1951. The significance of *Bhineka Tunggal Ika* is that although the Indonesian nation and state are composed of various ethnic groups that have different cultures and customs and various islands of Indonesian state territory, but the whole is a unity that is the nation and state of Indonesia.

Therefore, *Bhineka Tunggal Ika* means that unity in diversity in the context of diversity does not only refer to the diversity of ethnic groups but to the cultural context for sustainable development in Indonesia

3.1.3 The Theoretical Bases of Sustainable Development

According to the Brundland Report of the United Nations 1987 sustainable development is a principled development process (land, city, business, community, etc.) "Meeting present needs without compromising future generations' needs". One of the factors that must be faced in achieving sustainable development is how to improve environmental destruction without sacrificing the need for economic development and social justice.

On the other hand, the concept of sustainable development was then popularized through the WCED report (WCED report, 1987) entitled "Our Common Future" published in 1987. This report defines Sustainable Development as a development that meets the needs of the current generation without diminishing the ability of future generations to meet their own needs.

Elliot, 2006 mentions that the challenge of sustainable development today lies in the nature and form of production, and consumption that exists in the world today. In addition, the UNESCO report on the Global Report on Culture for Sustainable Urban Development is a sustainable development formula which inclusively places culture as a central part of future development. "Culture lies at the heart of urban renewal and innovation" (UNESCO in Culture Urban Future, 2016). Perceptions in the concept of urban development (city) in a sustainable, is seen not partially off with what is called culture. With the conclusion, that imagining the future development should be juxtaposed with cultural diversity knowledge capacity.

Therefore, cultural diversity in sustainable development for Indonesia nation is imagined as the heart of urban development, in the process of integrating prosperity, justice and eliminating gaps. Promotion of cultural and creative industry, for example, becomes a strategic value for Indonesia. Cultural development in Indonesia is an opportunity to be seized, because so many heritage traditions are owned.

3.2 The Strength, Weakness, Opportunity and Challenge of Culture Diversity for Sustainable Development in Indonesia

3.2.1 The Strength of Cultural Diversity in Sustainable Development

Cultural values embedded within Indonesian society are a tremendous strength and need to be well utilized, among others: (1) Indonesia's cultural diversity is highly variable, unique and complete because it is influenced by the natural state with different geographical conditions, flora and fauna between the western part of Indonesia, Central and East. (2) the uniqueness and distinctiveness of local culture ranging from kinship system, social ethics, traditional clothing, traditional house, traditional dance, traditional musical instruments, traditional weapons, language and dialect, instruments and songs, knowledge of medicine and culinary knowledge. is something that attracts the views of other nations who want to learn, try, enjoy and even have local cultural results in Indonesia. (4) The work of culture in the form of objects such as woven, batik, carving, wicker and others sought by the tourists as a souvenir. One of Indonesia's cultural works of batik is increasingly known to the world in line with advances in information technology. Since the inauguration of batik as world heritage by the United Nations in 2009, the impact of batik production increased so as to affect the absorption of manpower and welfare of the community. Thus batik becomes a means of solidarity of unity and unity among the tribes in Indonesia, because batik craft not only belongs to the tribe of Java but also other tribes in Indonesia. (5) Other cultural works in the form of building art, dance, literature, music and other cultural diversity can create foreign exchange as one of the strengths in tourism as well as employment opportunities for the people of Indonesia.

3.2.2 Weakness of Cultural Diversity in Sustainable Development

Inadequate understanding and limited intercultural communication triggered conflict with ethnic, religious and racial backgrounds. Even diversity is used by provocateurs as a means of provoking problems. The process of relationships between different tribes and classes has the potential for hidden sources of conflict. According to (Koentjaraningrat, 1997) there are at least 5 kinds of triggers of conflict that is: (a) if the citizens of two

tribes each compete in obtaining the same livelihood field of life; (b) if a citizen of one tribe tries to impose its cultural elements on other ethnic citizens; (c) if the citizens of one tribe impose their religious concepts on the citizens of other tribes; (d) if one ethnic group tries to dominate another tribe politically; (e) in the relationship between indigenous tribal peoples.

3.2.3 Opportunity of Cultural Diversity in Sustainable Development

Indonesia's cultural diversity is the following opportunities: (1) unifying among ethnic and tribal groups united by past experience in the face of invaders; (2) is a force for a pluralistic nation to exist. This requires communication and interaction that can make members of the Indonesian people work together and have a correct understanding of the different cultural elements. As a means of communication and interaction language is needed to adhesive among members of the community. Indonesian becomes an opportunity to build and develop a diverse culture of tribes in togetherness and unity. The use of the Indonesian language as a means of communication between tribes does not mean to eliminate the local language, but easier for someone to know and respond to the environment better, and generate awareness continuous connections continuously. This is expected to revive local ethnic and cultural Indonesian nation.

3.2.4 Challenge of Cultural Diversity in Sustainable Development.

The consequences of the broad nationalist conception, Indonesia must also be able to anticipate the threat posed by globalization. The wider stream of globalization, in its penetration, and in high caliber, each country faces not only the potential for pluralism explosions from within, but also the pressure of diversity from the outside. Entering the beginning of the new millennium, there are rapid, guaranteed, and fundamental changes in the social and community life and society. In this case, the things that need to be done are: (1) the sincere willingness of all ethnic groups in Indonesia to be heterogeneous in nature, to move towards a pattern of interpersonal social relationships that are tolerant and willing to accept the facts to coexist peacefully with each other with differences the inherent distinction of each social and political being. (2) it is necessary to be able to accommodate differences and diversity in a single bond based on the principles of human rights and democracy to realize the greatness of Indonesian culture.

3.3 The Significance of Building Awareness of Culture Diversity in the Frame of Bhineka Tunggal Ika for Sustainable Development in Indonesia

Bhinneka Tunggal Ika should be the foundation for an environment where people of different ethnicities, cultures and religious backgrounds can come together, challenge each other's ideas, learn new perspectives, be enriched, grow as individuals, and eventually come to understand that their differences are their strength; that diversity in Indonesia can be the essence of its excellence. It is also the unifying tool of the nation. For that we must really understand its meaning. Unity in diversity has a very important meaning. Unity in diversity must be understood by every citizen in order to realize the following: (1). A harmonious, harmonious and balanced life; (2). Interrelationship is more intimate; (3). Differences are not the source of the problem; and (4). Development goes well.

Furthermore, history proves that culture in Indonesia is able to live side by side, complement each other, or run in parallel. For example, the kingdom or royal culture that stands in parallel with the hunting culture is gathering certain groups of people. In the present context, we can find out how the culture of urban society can run parallel with rural or rural culture, even with the culture of hunting gatherings that live far away.

In this case, the solid diversity of Indonesia and the strength of the glue of our nation's unity can only be achieved by maturing a frame of diversity that integrates all aspects of the values, knowledge and skills of human life in a multicultural Indonesian society. These intercultural relations can be interwoven in the frame of "*Bhinneka Tunggal Ika* or Unity in Diversity", where we can mean that the context of diversity does not only refer to the diversity of ethnic groups but to the cultural context for sustainable development in Indonesia.

3.4 What is the Implication to Binus University?

The increasing number of Binus University students coupled with the diversity of ethnicity, ethnicity and religion in Indonesia will certainly create a diverse environment. This will certainly be challenging in how a student can interact with friends who have different ethnic, ethnic, and religious backgrounds than themselves. However, this will not be a serious

problem as long as the students can always cling to the state slogan that reads "Bhineka Tunggal Ika or Unity in Diversity" which means different but one.

In Campus life it is expected that the term of majority and minority can be avoided because students are considered as intellectuals who do not judge people only from culture, ethnic, and religious backgrounds. However, there are still many students who act in the name of their group and then credit other students who are not part of their group. A simple example is by mocking the accent speaking of others who are affected by their regional language.

To prevent these things, it is necessary to reinvent the spirit of *Bhineka Tunggal Ika* in the minds of each student. For this reason, Binus University can make activities outside the classroom that encourage a student forum to explore and give their opinions a culture diversity, *Bhineka Tunggal Ika* and sustainable development. This aims to open the eyes of students to be able to see from the perspective of other cultures so as to avoid misunderstanding or prejudice on each student.

Therefore, Binus University students must be able to spread the value of *Bhineka Tunggal Ika* among groups. This is inseparable from the role of students as agents of change in sustainable development who must be able to bring messages of solidarity in the community and strengthen relations or brotherhood among Indonesian citizens. Therefore, students must be promoters to carry out the value of cultural diversity in the frame of *Bhineka Tunggal Ika* for the realization of sustainable development in Indonesia.

3.5 Research Finding

From all the above explanations it is found that the conceptual framework of this research finding as follows:

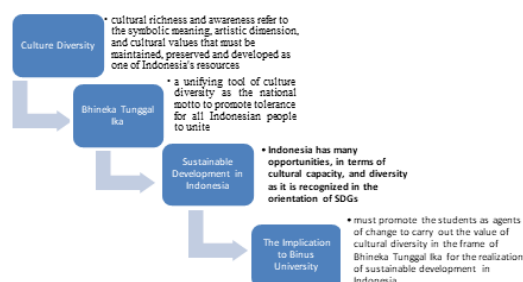


Figure 1. Conceptual Framework of Culture Diversity in the Frame of *Bhineka Tunggal Ika* for Sustainable Development in Indonesia and the Implication to University.

4 CONCLUSIONS

The study concluded that culture diversity defined as cultural richness and awareness refer to the symbolic meaning, artistic dimension, and cultural values that must be maintained, preserved and developed as one of Indonesia's resources. Development in Indonesia has many opportunities, in terms of cultural capacity, and diversity as it is recognized in the orientation of SDGs. However, the abundant cultural diversity found in Indonesia must have a unifying tool as the national motto to promote tolerance for all Indonesian people. This is because sustainable development will not happen if there is no harmony between cultural diversity. Therefore, it concluded that culture diversity in the frame of *Bhineka Tunggal Ika* found that can bring harmony and solidarity among cultural diversity in Indonesia to implement the sustainable development in accordance with their respective cultural philosophy. This study implied that Binus University must promote students as agents of change to carry out the value of cultural diversity in the frame of *Bhineka Tunggal Ika* for the realization of sustainable development in Indonesia.

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