Role of Parents, Schools, and Society in Building a Civic Society at SMA Negeri in Kupang

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Abstract: This research is motivated by the increasing number of deviations in society that directly or indirectly affect the characteristics of society. Therefore, it is necessary to study the civic society as a benchmark in building society. Qualitative research with phenomenology and culture method was done in State Senior High School of Kupang. Data collection techniques used were observation, interviews, and documentation. Data was obtained from informant, then processed and analyzed by using interactive model analysis. The results of this study conclude that the unformed of citizenship community in Kupang can be seen from: 1) The less optimal role of parents in building Civil Society, 2) Schools embed well the concept of society in learners but need strengthening the students' character, 3) Civil Society concept in social life is not well implemented, 4) Obstacles resulted the absence of good civil society include: the lack of character education, the nature of community dependence is so high to the government, the lack of facilities in the development of children in schools, the lack of political education and political communication, and the practice of nepotism and interests in the exercise of social justice.

1 INTRODUCTION

Civil Society is essentially a concept of the existence of an independent society and within certain limits capable of self-promotion and tends to restrict state interference into the reality created as a space of activity (Rashit in Sujatmiko 2001; 40).

Some studies have something similar like this research, that is Samsuri (2010) in his dissertation entitled "Civil Society Transformation of Ideas through Citizenship Reformation in Indonesia (Study of Citizenship Policy Development at the Elementary and Secondary Education in Reform Era)". Mayasari (2013) in a journal entitled "The Relationship between Democratic Parenting Patterns and Teens' Morality" shows that there is a negative relationship between parenting democratic pattern and adolescent morality. Sontani (2012), The Study of the Roles of Parents Instilling Family with Moral Values on Pertiwi Kindergarten of Kupang in Kelurahan Naikolan Kota Kupang, states that the roles of parents to instill moral values on the family in Kupang city has not been arranged or accommodated well from the religious, social, economic, exemplary aspect and fundamental aspect of Pancasila. Suroto (2015), The Concept of

Indonesia Civil Society in the Postmodern Period (A Critical Analysis) shows that, first, the Indonesian people have different characteristics from other countries; Second some problems have potency to obstruct as well as challenge the actualization of Indonesian civil society. Westergard (2013), Teacher Competencies and Parental Cooperation, states the need of competence development activities at various levels in schools. First, principals play important roles in this process by building collective competencies at the school level. Second, there should be cooperation between parents and teachers. Salamor (2010), the roles of family and School in the Implementation of Values Education to Establish Children Characteristics, shows that the roles of family ang school in the education of values for the character formation of children is very necessary.

From the above research and scientific works, there is a discussion of civil society transformation through citizenship reformation in Indonesia but focusing only on the development of citizenship policies, some are discussing the roles of family and school but focusing only on values education to characterize children. And there is also a discussion about parent roles in inculcating moral values in the family. Therefore, the roles of parents and schools in

building civil society are the objects obeserved in this study.

Building a civil society is not easy, it needs elements that are prerequisites for the realization of it. The fundamental elements that must be possessed, which include free public space, democracy, tolerance, pluralism, and social justice. The establishment of these elements requires a good educational environment.

Indonesia is a democracy state with its plural society, in terms of belief, culture and language. From this diversity Indonesia has a strong tradition in civil society long before this country stands. It can be seen from the gait of various religious social organizations as well as national movements in the struggle for independence and in the national principles of Indonesia, namely Pancasila as well as in the motto of Bhinneka Tunggal Ika (Unity in Diversity) that unites a so pluralistic society into one Indonesia. But now, the quality of Indonesia civil society is declining, it can be seen from Indonesia Democratic Index (IDI) 2015 announced by the Central Bureau of Statistics. For national level with scale 0-100, IDI 2015 was at 72.82. This figure shows a decline compared to IDI 2014 which reached 73.04.

The waning of the concept of civil society in Indonesia can be seen from the tendency of strengthening the pressure to adopt religious institution fatwas as a benchmark for the validity of national behavior. This phenomenon is not only found in ordinary people, but also among educated people. Although it is not legally binding, in many cases the fatwa is capable of holding state logic as in the case of prohibiting pluralism, Shi'ism and Ahmadiyya which become the basis of nation deed. It would be different if a fatwa is made for one of the policy considerations (Haq; 2013; 2).

AF research at four State Senior High Schools in four districts in 2011 found that the culture of citizenship did not flow in educational institutions. Religiosity education had not yet fully entered the spaces of convergence of civic values with religious values based on tolerance and pluralism. Civic education had not succeeded in transforming the principle of civil society into the student's cognitive and conative sphere (AF .2011; 74).

In addition, the concept of civil society in the region such as Nusa Tenggara Timur (NTT), also decreased, it can be seen from the Indonesia Democracy Index of 2014 which is only 68.81 compared to IDI 2013 of 73.29. The decline of this NTT IDI can be illustrated in Figure 1.
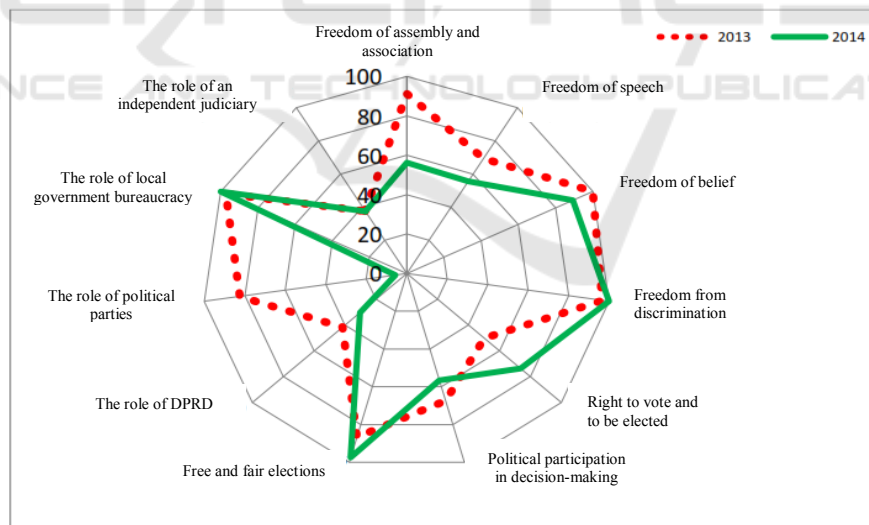

Figure 1: Development of NTT IDI Variable Index, 2013-2014.

Figure 1 shows right to vote and be voted variables were increasing from 50.26 in 2013 to 73.75 in 2014.

Particularly in Kupang City, civil society is not a new concept, because the conversation about the civil society is so popular, begun from a national seminar with a civil society theme, defined as

"citizen community or citizenship", organized by the Association of Indonesian Political Science (AIPI) at Kupang in 1995. But the concept of civil society is less well-growing; this can be seen from the sense of individualists which are symptomatic among the citizens of Kupang City. With a reason "time is money" the building of awareness among Kupang

City citizens as "*Kota Kasih*" seems so expensive to do (Raharjo, 2006; 1).

The above problems are complex civil society issues that need solutions to create an independent society and within certain limits capable of self-promotion and tend to restrict state interference into the reality that has been created as a space for its activities.

The researcher focus on the roles of parents, school and society. This study aims To find out how the roles of parents in the formation of civil society, to know how school learning contribute to the quality improvement of civil society, knowing how society performs its roles to support the formation of civil society, analysis of constraints faced by parents, schools and society in forming civil society.

2 ANALYSIS FRAMEWORK AND RESEARCH METHODS

The Citizenship Society or Civil Society is essentially a concept of the existence of an independent society and within certain limits capable of promoting itself and tending to restrict state interference into the reality that has been created as a space of activity (Rashit in Sujatmiko, 2001; 40). The components or factors which become the prerequisite for the realization of this society, according to Eisenstadt (in Gafar 2006, 180) include autonomy, Public Access to State institutions, Autonomous Public Arena, and Public Open Arena. Besides, the characteristic of civil society can also be noted from some basic elements (Ubaedillah and Rozak, 2010: 185), namely Free Public Area in the sense of free public space as a means to express the opinion of the people; Democracy which means a social politics order that is sourced and conducted by, from, and for citizens; Tolerance with the maxims of mutual respect and ability to accommodate differences; Pluralism means the true linkage of diversity in the bonds of Civilization and Social Justice in the sense of a balance and a proportionate share of rights and duties for every citizen covering all aspects of life: economics, politics, knowledge, and opportunity.

Embodying the above Characteristics or elements, the participations of various parties, including parents, schools, and society are necessary. Parents' roles include Faith, Moral, Physical, Intellectual, Psychic, Social and Sexual Education (Abdullah Nasih Ulwan in Hadzuka, 2014; 2). The roles of the school include developing intelligence, providing knowledge, specialization, efficiency, socialization, conservation, culture transmission and skill enrichment (Suwarno in Hayati 2013). The roles of society are giving education to the society, both curricular and non-curricular education and professional development, improving society welfare, developing talents and interests and instilling and improving the moral and spiritual values of the society (Ihsan, 2010). If the roles can be properly implemented it is not impossible to create a civil society.

To Analyze the above issues, this research using qualitative approach with phenomenology and culture method, in which researcher wants to see how parents and schools transform their cultural values to their children and how society develops society itself. The research was conducted at SMA Negeri in Kupang. Subjects interviewed included selected students' parents based on level of education, students' achievement, student delinquency, school principal, deputy head of the curriculum section, PPKn teachers, religious teachers, scouting counselors, religious leaders and *Rukun Warga* (RW). Techniques of collecting data are observation, interview, and documentation which tested its validity with source triangulation method. The data obtained were further processed and analyzed using interactive model analysis.

3 DISCUSSION

3.1 The Roles of Parents in Building Civil Society

Civil society is a society that cannot be created instantly, people who have the characteristics such as autonomous/ free public territory, democratic, tolerant, pluralism and social justice (Ubaedillah and Rozak.2010: 128) can then be categorized as a Civil Society. It takes the roles of various parties to build.

To achieve those criteria, Adi Suryadi Culla (Hadzuka 2014) concretely defines civil society as various networks and social groupings covering household or family.

From the statement above, parents as one of the elements forming civil society, has been running its roles by forming children's spirituality and morality characters, which includes preaching to God Almighty, honesty, discipline, politeness, and responsibility. Almost all of them have been well taught by parents, although there are some other things like honesty and discipline that need to be strengthened. In building a civil society, forming

spiritual and moral character of the children are not enough, it requires the basic elements that must be met to form the characteristics of civic society which include autonomy, democracy, tolerance, pluralism and social justice (Ubaedillah and Rozak, 2010: 128) which comprehensively can be described as follows:

First in terms of autonomy; autonomy itself means a self-reliant society where they have the same position to perform social and political transactions. Related to this issue, parents have played their part by teaching their children to be independent either intentionally or unintentionally, such as doing house works that include cooking, washing, sweeping, ironing, and doing school works. On the other hand, children are now very communicative and daring to appear publicly. However, those are not enough to build a civil society. Parents often forget that children are not always dependent on them, they should teach how children can be financially independent, does not mean to teach children to do business but to inculcate entrepreneurial spirit from an early age.

Second, democracy, it embraces the concept of, by and for the people. In terms of the parents' roles in building democracy many parents are adherents of parents, by parents and for children. Parents do not provide opportunities for children to express their opinions, what they want and what they need. Parents are more authoritarian in taking family decisions. In the concept of building a democratic society, parents should be able to provide their children opportunities and support, adopt the concepts of children, by children and for children.

Third, tolerance, the concept of tolerance is how in society there is mutual respect and appreciation. The role of the parents in this section has been well executed. It is demonstrated by the recognition of parents, who say that they teach how to respect and honor those who are different in religion, ethnic and race. This teaching is well received by their children, their children congratulate their friends during their respective religious festivals is the evidence.

Fourth, pluralism, the concept of pluralism is about difference that has good manners. The roles of parents in this part have been well implemented, because parents are aware that in this life everyone has differences, in terms of ethnic, religion, and race. Parents always teach their children to always appreciate and respect people, they teach how to speak to older people, how to be polite, and how to appreciate and respect the beliefs of others.

Fifth, Social Justice, this concept means that rights and obligations must be shared in a proportionate balance. The role of parents in this case has been done as the recognition of parents who say that they do not distinguish between adopted children and biological children; they also always give the same pocket money to all children, if they buy clothes then they will buy it to all the children and if there is a cake or food should be shared equally. But the practice of justice here is not proportional; parents are more adheres to the concept of commutative justice where something is considered fair if divided equally. This is what makes the sense of justice in children is just as equal in sense and proportion.

From the description of the basic elements of the establishment of civil society characteristics above, it can be noticed that parents have been well educated in tolerance and pluralism, but they have not been able to educate children for autonomy, democracy and social justice. This is confirmed by the results of Mayasari Feri's research (2013: 267) which showed that there was a negative relationship between parents' democratic parenting and adolescent morality; and Sontani's research (2012) which states the role of parents in instilling moral values in the family has not been arranged or accommodated well from the economic, exemplary and the foundations of Pancasila aspects. Also because parents have limited relationships with the children space because they are too busy to earn money to secure the future of their children (Gaurav Sachar, 2015, 50).

3.2 The Roles of School in Improving the Quality of Civil Society

Just as parents, school also has important roles in building a civil society. School is the second place after parents in educating children.

To support the building of civil society characteristics based on the roles of school which include developing mind intelligence and providing knowledge, specialization, efficiency, socialization and conservation as well as transcription of Culture, Cultivation of Skills (Suwarno in Hayati 2013: 161), school have instilled spiritual attitudes and social attitudes . According to the interviews, observations and documentations, character education in this school has not been run maximally and there are teachers who do not want to record bad behavior of the students, so their characters are less strengthening. Those spiritual attitudes and social attitudes include:

3.2.1 Be cautious of God Almighty

In this case the school has been trying to instill this value in accordance with the vision, mission and objectives of the school through the subjects of Religious Education, PPKn, and Faith Coaching conducted every Saturday. This education needs to be sharpened because based on the observations; it is found that almost half of the students, while praying they do not implement it solemnly.

3.2.2 Be Honest

In terms of honesty, school has taught it well, but there are still shortcomings in the honesty in doing the task or exam, based on observations some students were cheating during tasks or exams.

3.2.3 Be Discipline

Discipline is very important to success. The school has been trying to instill this discipline, but based on the results of interviews, discipline in this school has decreased in its quality and necessary to have reinforcement of rules; it can be seen from the admission of informant which claims that students were often late for school or entered the class at the break. This issue is also supported by the results of the observation that finds the students are less disciplined in terms of on time returning; and it is also reinforced by the documentation that shows most of the violations made by students were being absent, not doing assignments and skipping.

3.2.4 Be Responsible

In this case, the school has tried to instill it well, it can be seen from the informant's acknowledgment stating that students were responsible for the task assigned to them but some were not. Moreover, the results of observations and documentations inform that the students were still less responsible, this can be seen from their intensity to avoid obligations and tasks given.

From the characteristics have been taught above, building a civil society means not merely instilling students' spiritual and moral character, but it requires some basic elements that must be met to form the characteristics of civil society, which includes Autonomy, Democracy, tolerance, pluralism and social justice (Ubaedillah and Rozak . 2010: 128) which comprehensively are described as follows:

3.2.5 Autonomy

Autonomy means people can be independent and have the same position in conducting social and political transactions. In this case, the school has done well in planting this to its students, which can be seen from the observations showing that students choose independent and communicative characteristic. This is also supported by interview results stating that they educate the students to have soft skills by familiarizing them in front of the class, and educating them to become leaders.

3.2.6 Democracy

In terms of democracy, this school has built up well as seen from the practice of democracy such as the determination of the board of student organization of the school (OSIS) done by way of deliberation and election. Also in decision-making meetings or determination of school finance through deliberation and in the implementation of the school is very transparent. In addition, schools should instill a sense of democracy in the classroom because the result of the observation found that nearly 40% of students confessed that the decision-making in the class was not through the process of deliberation and agreement.

3.2.7 Tolerance

Tolerance at school has been well done. This can be seen from the results of interviews that demonstrate the efforts of schools to instill characteristics of appreciation and respect other, the school also always celebrates religious feast with the cooperation of all parties and provides a place for every religion in worshiping. This is also supported by the observation results that states so.

3.2.8 Pluralism

The sense of pluralism in this school is very high. This is seen from students coming from many different backgrounds, including religion, ethnicity and race. From those many differences, the school has cultivated good manners. It can be viewed from the results of interviews and observations showing that the school community has built relationship, harmony, cooperation, and helping others well.

3.2.9 Social Justice

In terms of building justice, the school has done well, it can be seen from the results of interviews

stating that in the assessment, the teachers provide fair values to the students, the school also provides assistance to students with special needs and to students whose parents are not able to provide half pay tuition policy. The school committees and schools are also trying to provide scholarships to them. But there are couples of informants who say there is an injustice that occurs in schools in the form of division of tasks. There is a differentiation of task depend on the financial strength of the students' parents.

From the description of the essential elements of the formation of the characteristics of the civil society above, the school has educated and practiced well so that students have autonomous, democratic, tolerance, plurality and social justice characters. However, the school needs to affirm in terms of spiritual and moral education, such as cautious to God Almighty, discipline, honest and responsible. In line with the insufficient of character education in SMS Negeri in Kupang, AF states Religiosity education has not fully reach out into the convergence spaces of civic values with religious values based on tolerance and pluralism. Citizenship education has not succeeded in transforming the principles of citizenship into the student's cognitive and conative sphere (AF. 2011.74).

3.3 The Roles of Communities in Supporting the Establishment of Civil Society

The establishment of civil society based on the role of the society, which includes Providing education, Improving society welfare, Developing talents and interests and Inculcating and improving the moral and spiritual values of society members (Ihsan 2011. 59), begins with the cultivation of moral values and spiritual values by religious teachings, Sunday school conducted on Sunday and Wednesday; catechism teachings, strengthening of faith and morals are also echoed in worshipping sessions.

Spiritual and moral values of the society, according to most of the society leaders, are good, but in some parts need special attention; as there are often riots among the members of society and they like to drink liquor a lot, there are also some society leaders who says that spiritual and moral values have become something unimportant in their life.

The establishment/ cultivation of the spiritual and moral values of society members is the first step in building a civil society. Furthermore, the basic elements that must be met to form the characteristics of civil society which includes Autonomy,

Democracy, tolerance, pluralism and social justice (Ubaedillah and Rozak, 2010: 128) which can be comprehensively described as follows:

3.3.1 Autonomy

Autonomy means people can be independent and have the same position in conducting social and political transactions. In the implementation, society leaders have facilitated them to be independent in terms of social and political transactions by providing support in the form of facilities and assistance, such as stalls of selling, business capital, working facilities such as boats completed with fishing equipment; in the field of politics, society leaders provide reinforcement for people are willing to participate freely in politics in the form of registering the public, giving the widest opportunity to the public to argue freely. However, the establishment of autonomous society is not fully actualized. The reason behind this is because there are some people who get support do not take care of the facilities they got, if the equipment is broken they directly sell it; people tends to be ignorance in politics. This happens because they think life from the past until now remains the same.

3.3.2 Democracy

Democracy is also taught to the society, how to appreciate the differences in democracy, to choose what kind of leaders. Furthermore, the society leaders also try to invite the society to use their suffrage. According to them democracy in Kupang City is still 40% running, the democracy sticker is already there but the sticker is attached to the wrong body, this is due to insufficient of political education from the political parties, if any, it is limited only on the regeneration in preparation for the election. Political communication is also still lacking because it is done only at the time of the election. Multiple ID cards, dead and underage voters, and opportunistic attitudes make the leaders do not want to hear/ see their mistakes submitted by the society members.

3.3.3 Tolerance

In term of level of Tolerance in society, more than half of the public figures say good, this can be seen from the existence of the pulpit exchange between the Catholic church and the Protestant church, the cooperation between Christians and Moslems in maintaining security during religious festivals, their

principle is "your religion is for you, for me is my own", the cooperation between citizens to help people who get calamities such as death, by neglecting their ethnic, religion and race.

There are some public figures say that this tolerance is just camouflage, people just do not want to make a riot, so they choose to be silence and do nothing but in their heart there is still dislike feeling.

3.3.4 Pluralism

This concept of pluralism is about the difference that has the goodness of manners. In the city of Kupang, diversity is huge, encompassing religious, ethnic and racial diversity. Although the diversity is great, according to society leaders they always build good manners to the society members to always respect each other.

3.3.5 Social justice

Social justice is important, because with good social justice, then the welfare of society will be guaranteed. In terms of people's welfare, society leaders such as RWs help by registering poor people and make proposals to the government so that they can be assisted, as the results, according to the RW, they received many assistances such as *raskin*, cash transfers, community economic empowerment funds (PEM), scholarships, and home surgery. In the coastal areas, people get assistance in the form of cooperative shop, stalls of selling, and ships and fishing equipment.

On the other hand, in improving the welfare, the religious leaders through their places of worship, give zakat to the poor people per year, give the congregation development fund in the form of interest-free loans to the sellers of vegetables, deaconesses to widows, widowers and orphans, in practice become a problem in term of social justice according to some society leaders. It can be seen that there is still collusion and nepotism practice.

From the description of the basic elements of the formation of civil society characteristics above, it can be seen that the society has invested tolerance and pluralism well but the main elements of autonomy, democracy and social justice have not been implemented properly so that the development of civil society is not complete yet. This is also supported by Suroto (2015, 664) who states, Firstly. Characteristics of Indonesian society include: (1) Pluralistic / diversity, (2) mutual understanding between fellow members of society, (3) high tolerance and (4) have moral sanctions. Second. The

obstacles as well as challenges in realizing Indonesia's civil society model are: (a) the development of "the poor" and people judge themselves as the poor, (b) NGOs and political parties appear like mushrooms growing in the rainy season, allowing various "unclearities" c) the press is growing rapidly and increasingly sophisticated but rather the "pessimism" of society happening, (d) the intellectuals are increasing but tend to be power oriented , (e) lack of confident to compete and always feel inferior. This is strengthened by the results of Fajar's research (2010: 1) which states the implementation of the role of political parties is not accompanied by the implementation of political party function as a good Instrument of Political Education.

3.4 Constraints in Building a Civil Society

Building a civil society is not easy, it can be seen from the various obstacles faced by parents, schools and society to build it. These constraints can be seen as follows: a) Unmaximized Character education implementation by schools leads to the creation of children who are less pious to the God Almighty, dishonest, undisciplined, and irresponsible and love peace. b) Parents do not educate children to be financially independent so that in future the children will tend to depend on the state. c) Lack of facilities support from schools interfere the development of children. d) There are still people who think that the current tolerance is camouflage tolerance. Lack of habitation to the children to perform consensus deliberation. Lack of public political communication and education. g) Parents tend to teach commutative justice to children. h) The existence of nepotism practices and interests in the implementation of social justice.

Associated with obstacles above, AS. Hikam (in Ubaedillah and Rozak, 2010) states, the characteristics of Civil Society in Indonesia is still very dependent on the state so it is always in a subordinate position, especially for those who are in the lower social strata.

The next obstacle is seen from the Indonesian society which is very pluralistic or more properly called society with a very high level of social fragmentation, whether it comes from economic problems, socio-cultural, ethnicity, and politics. They are all things that hinder the growth and development of civil society, or at least slow down its development (Gafar 2006, 187).

4 CONCLUSION

Based on the results of the study, it is concluded that, parents have not run its roles optimally, seen it from the basic elements of civil society formation. Indeed, in the criteria of tolerance and pluralism have been taught well but the criteria of democracy are not taught well which results the absence of optimal civil society, parents still tend to use the concept of parents, by parents and for children. In terms of autonomy and social justice, parents partially teach the children about them, it is seen in terms of justice they use more commutative justice than distributive justice; and for autonomy, parents have not taught their children to be financially independent. Unlike the parents, the schools have performed its roles well in building a civil society, it is seen from the basic elements of civil society formation. Schools only need to optimize in instilling character education in the form of cautious to God, honest, discipline and responsible. Associated with parents and schools, the roles of society in building civil society are still lacking. Indeed, in terms of tolerance and pluralism is very good. The lack of civil society establishment is due to Autonomy, Democracy and social justice are not working properly. This is caused by the lack of self-sufficiency of the society in the self-development results so much depends on the government's assistance; the lack of political communication and education; and many practices of nepotism and interest in society. The lack of good civil society establishment due to constraints, such as inadequate character education, the high public dependence on government, the lack of facilities in the development of children in schools, the lack of political education and political communication as well as the practice of nepotism and interests in implementation of social justice.

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