

Promote The Vision of “Jati Diri” (Core Identities) on Education

Yeni Rachmawati and Aan Komariah
Universitas Pendidikan Indonesia, Bandung, Indonesia

Abstract: Globalization is a social phenomenon that is inevitable in our life. The strategy and proper plan are needed to face that situation, particularly in education fields. To stand firm on global world, Indonesia as an independence country needed to the position in the worldwide world, understanding condition and situation. Then, recognizing and emphasizing the resources. Furthermore, Indonesia needed to focus on empowering the prominence and engaging with the global world. To implement that position, the concept of three “Jati Diri” (the core identity) has been offered as one strategies to reform curriculum in the global world. The three “jati diri” are “jati diri negara” (the core of national identity); “jati diri walah” (the core of local identity) and the “Jati diri individu” (the core of self-identity). Base on this concept, Indonesia as a nation can develop an education field based on the wealth and uniqueness of human beings and their own natural resources sufficiently.

Key words: Globalization, the core identity, Indonesia curriculum reform, strategy, wealth

INTRODUCTION

Recently, people life in globalization era that seems has marked a life was like “a flat world.” The human experience from everyday life is becoming standardized around the world. Globalization in general typically was described as increased economic, cultural, environmental and social interdependencies and new transnational financial and political formations arising out of the mobility of capital, labor and information with both homogenizing and differentiating tendencies throughout the world (Blackmore, 2000). Talking about the origin’s time of globalization has a different view. Some believe that globalization began in 15th century when Europeans began to map and colonize the world (Block and Cameron, 2002). As for Burbules and Torres (2000) mention that the origin of globalization is around 1971-1973 with the petroleum crisis that searching new formulation of production with less energy and labour. While some others have pointed out that globalization has become the brand new regime in the 1990s or 20 century (Block and Cameron, 2002).

However, it was obviously that globalization has reached many impacts to our everyday life (Dreher *et al.*, 2008). It has influenced social-economic such as monetary policy (Rogoff, 2006) exchange commodities and information (Kubota, 2002), government expenditure (Dreher *et al.*, 2008), gender discrimination (Black and Brainerd, 2002), cultural exchanges (Smeral, 1998), migration (Stalker, 2000), including education field (Walters, 1997; Block and Cameron, 2002).

Globalism involves a new consciousness to the world as a single place (Scott and Mardhal, 2009). On this

“single world”, there is no border one to another. The trend issues were tent to the same in the world. Especially when the Internet comes up as the big issue of globalization. What happen in western countries, suddenly seen in east countries and vice versa. Globalization has proposed better life to engaged in the trend, popular and leisure life (Hall and Du Gay, 1996). With this domination through television, entertainment and the Internet, most people tend to follow this trend. They follow the mainstream without critically to consider their position and condition.

The question is this following trend guarantee life much better for all people? Who has actually got the benefit on this worldwide condition? Some scholar has pointed out that actually this global world as a neo liberalism, neo colonialism (Burbules and Torres, 2000). The new form of global economic and cultural power actually was paradoxical: multi-national but actually still de-centered (Hall and Du Gay, 1996). Some see globalization still a hegemonic western and above all an extension of American imperialism and domination, particularly in economic and culture (Gidden cited in Block and Cameron, 2002; Hall and Du Gay, 1996).

Another side, there is a power from marginalized. Others see the process as more egalitarians and reject discussion in terms of Western dominance over ‘the rest’. (Gidden cited in Block and Cameron, 2002). Contemporary globalization theory argues that globalization comprises two entirely contradictory processes of homogenization and differentiation; there is a complex interaction between localism and globalism and that there are powerful movements of resistance against globalization processes (Scott and Mardhal, 2009).

What should we do in the global world, especially Indonesia as a developing country? This study has proposed the form of three “Jati Diri (the core identities) on curriculum as a vision on education to face globalization. The three “jati diri” are emphasized the national identity, local identity and self-identity.

FORMULAZING THREE “JATI DIRI” IDENTITIES OF INDONESIA

The national recognizing and position would have a big influence on the educational field in Indonesia. From religion values and the philosophical point of view, we can say that there is connected between public wealthiest with the individual development or vice versa. The concept of self as individual within the community is a core of human life and becomes a central of policy and country development. The concept self here is not talking about selfness or being the snob and arrogant or become self-almighty and ignoring other people. In this study, the self-concept nearby is connecting with religion and God as the creator of human being. This influenced from Islamic wisdom that said, “man arafa nafsahu faqad arafa rabbahu (anyone who knows their self then they will know their God)”. This understanding is very crucial. The problem of exalting themselves and becoming individualism and over cross the boundary is not part of this concept. From this foundation (knowing the self, local and national) developing country will begin. Each part of three is becoming importance. Individual support the local then the local has been improvement state automatically and vice versa. The self, local and national position will support each other shown in Fig. 1.

This recognizing and national positions, local and individual has created the three circle “Jati diri” or identity. These three position are basic foundation to develop the country on global age in harmony. Not only pay attention to national development then ignoring individual attainment and the wealth of natural resources and local conditions. But also, fasilitating individual existence that connecting to the local will arse national development. Certainly, this concept need the independent and the true freedom as a nation. Without couregement as a nation, we can not support our society and place their wealthiness as priority, we just a follower and sink on the mainstream.

Due to importance of three recognising, it will implemented and coloring the education field as national pillar. The young generation must be guiding to understand the three “jti diri” as basic identity as human being and a civil society as follow:

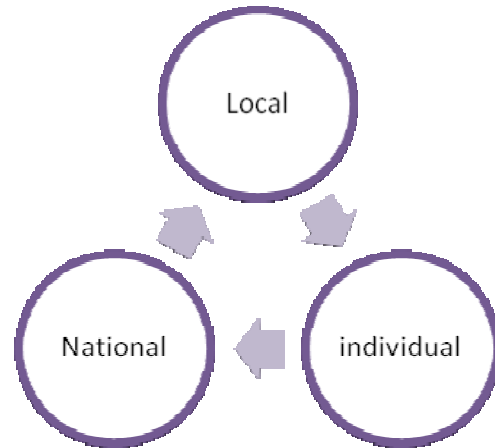


Fig. 1: The interplay relationship of three primer position

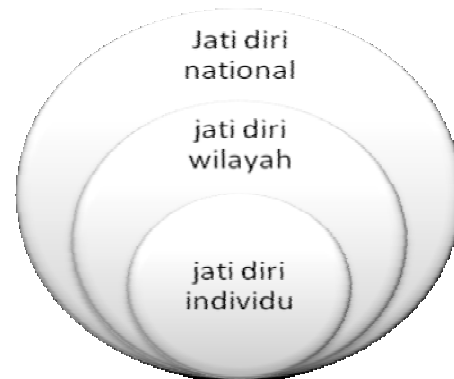


Fig. 2: The Three “Jati Diri” as basic identity (national Identity, local identity and individual identity

- Jati diri individu (individual identity)
- Jati diri wilayah (local or regional identity)
- Jati diri national (national identity)

We use the term of “jati diri” it is refer to bahasa Indonesia and has spesific meaning that could be different with other language. Talking about “jati diri” is little bit close to “identity” shown in Fig. 2. The term of identity is an effort trying to discover “the authetic” and “original” the content of the identity (Grossberg, 1996). it close to “jati diri” but not only authentic and original but also more deeply, purely and essensiality. Jati diri is refer to the core of original identity (KBBI, 2014).

In this concept, the three “jati diri” created from Islamic values that was universal, perennial and strong with philosophy. This concept originaly was connecting to the goal of creation the human being. Actually, this concept was build on human investigating to answer question of “Why our God created us?” and “for what

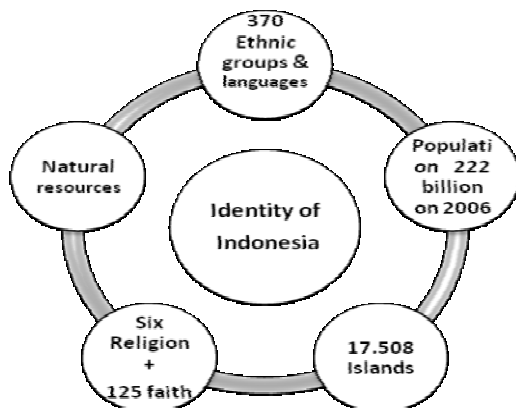


Fig. 3: The core of national identity

specific purposes, God send the human in this world?”. This study is only one part of the whole concept of “The Three Jati Diri”. We would like to brief explanation in term of Indonesia condition and pursuing Indonesia to reform the education field base on this concept (Fig. 3).

RECOGNIZING “JATI DIRI NATIONAL” (THE CORE OF NATIONAL IDENTITY)

Human resources: Indonesia has huge population is around 222 million people in 2006. Therefore, Indonesia becomes the world’s fourth most populous nation after China, India and the US. The government need to maintain these human resources. If it is not doing well, these big human resources would become a burden and a problem of unemployment.

We need to know people characteristic, talent and potential. On this understanding, we will know how to maintain, support and facilitate them on the right place. From the reference, Indonesia’s person was known as a person who loved mutual assistance or gotong royong (Bowen, 1986), creative and religious people. These general profiles are the identity that should not be overlooked. These characteristics are quite different with people from western country that more individualist and independent. So, the consequence is difference. For instance, the competitive arrangement probably is not dealt with Indonesian characteristic. The educationist should be aware of this potential characteristic.

Natural resources: Indonesia is a country with a huge number of natural resources that sufficient for thousands years, said Chen-Ching Li, Professor Shih Hsin University, Taiwan on his speech. If we identified the natural resources of Indonesia, we can see that Indonesia is looked like a warehouse treasure, many precious things

that we can find in this country. Not only mining products but also the plant such as fruits that we can enjoy it for all years available in abundance. However, these natural resources did not maintain in a good way and not make people wealthy. There are many problems of miss management and corruption. The government should be pay attention about this. Here are the natural resources were found in Indonesia (Amalee, 2007).

The mining product: Indonesia has a lot of mining product. This mining was spreading all over country from Sabang until Merauke. For examples gold-silver in java, Aceh, Sumatra and Kalimantan. Diamonds in Kalimantan. Petroleum in Java, sumatera, Kalimantan and Papua. iron ore in Java and kalimantan. Coal in Java and sulawesi. Asphalt in Buton Island and soon)

Farm and plantation: Sumatra Island is the most famous in producing coffee, rubber, paddy, pepper, clove. Java Island was populer with sugarcane tobacco, rubber and coffee. The island of Borneo is a producer of rubber, rattan, pepper and rice. Sulawesi Island producer of corn cane, coffee. Halmahera island is sago producer and the island of Papua is producer sago and potato.

Flora and fauna species: Indonesia also has a distinctive flora and fauna which is unique and special species such as a giant flower “*rafflesia*”, Sumatera tigers, Java rhinoceros orang utan kalimantan, bird of paradise “*Cendrawasih*” of papua, anoa and komodo (dragons). Indonesia is a paradise for biologist, botanist, ecologist, zoologists, horticulturist. Indonesia could be a centre for natural research.

Medicinal plants: Indonesia is also has variety in medicinal plants. The society was accustomed to dispensing of traditional medicine from various plants. Some examples of medicinal plants such as turmeric, ginger, cloves, bitter, betel, kencur, cat whiskers, lemon grass, cumin, beluntas leaves, celery, onion,

Cultural resources (370 ethnic and tribe): Furthermore, beside have the beautiful nature and abundant natural resources, Indonesia also has a diversity of art and culture that is very special and unique. It has 100 year old and have foundation as a big society in ancient time. Some examples of the diversity of art and culture which are.

The artifacts: Artifacts is a cultural form in the form of mateial or objects. There are so many artifact in Indonesia

such as big temple (Borobudur, Prambanan, Mendut in Java) asmat sculptures, Bali and Jepara carving, ceramics (Klaten, Plered), ikat (Sundanese and Flores), batik (Garut, Cirebon, Yogya, Solo, Pekalongan, Papua and Kalimantan).

Dance: Indonesia has a lot of variety dances from around country. Every tribe has own dancing, on 370 tribe, each of tribe has numbers of dances. It will be a huge number. Some examples of dance in Indonesia as follow Pendet dance, Kecak and Legong from Bali. From Java there are Serimpi, Reog Ponorogo. The dance from West Java are Kijang dance, Anggarani, Kandaga, Jaipongan and Topeng dance. The dance of Northern Sumatra are Muli-muli and a dance from West Sumatra is Piring dance and Putri dance.

Wayang (traditional puppet): Indonesia have three kinds of wayang; namely Wayang orang (people as a puppet), Wayang golek (three dimension puppet made by wood) from West Java and wayang kulit (two dimension puppet made by leather) from East Java.

The music and sound art tool: We will find a number of traditional musical instrument in Indonesia of which there are angklung, kecapi (traditional harp), suling (quite similar with flute), calung and pupuh in West Java. We have a set musical instrument of gamelan from Java, Central Java and Bali. Each of gamelan is different and has its own characteristics. In addition, there is also a musical instrument Tetabuhan Kanda of Sulawesi.

Language: According Amalee (2007) Indonesia have 370 tribes so almost every tribe in Indonesia has its own language, means there are 370 languages anyway.

Traditional cloth: Indonesian traditional clothes were varied, there are baju bodo (Sulawesi), songket, kebaya Sunda (West Java), traditional cloth Aceh Besar (Nanggroe Aceh Darussalam), surjan and kebaya (Yogyakarta), iban (Central Kalimantan).

Traditional house: House architecture also varied, each has a name and meaning. Some of the houses that we know of them are rumah gadang (Minangkabau), rumah Bapan (Betawi), rumah tongkonan (Toraja), joglo (Central Java), rumah tradisional Bali, rumah Dayak, rumah tradisional Aceh, rumah uma (Mentawai), rumah ruma or jabu (Hobo), rumah betang (central Kalimantan).

Customs: Every tribe in Indonesia has its own customs, some examples of traditional ceremonies are often used as tourism such "Sekaten" to commemorate the birth of

Prophet Muhammad (Yogyakarta), monah-Ndau ceremony, performed when the season arrives (Tolaki Southeast Sulawesi), Bedouin community ceremony before planting rice and the Bali funeral ceremony called "ngaben".

The diversity of food: Almost every tribe has its own characteristic food for examples pempek (Palembang), gudeg (Yogya), Tahu Sumedang, peuyeum Bandung, colenak and dodol Garut (West Java), rendang and Balado (West Sumatra), ketan lemak (Jambi), bread crocodile (Betawi), Sate (Padang, Java), Soto (Bandung, Betawi), Rujak and Lotek (Bandung), Ayam Betutu (Bali).

Traditional games: Almost all regions have a traditional game. Some examples are games gatrik, ucing benang, congklak, galah asin, sorodot gaplok, beklen, loncat tinggi, sondah, bebentengan (West Java), the game gibbon (South Sumatra), the game pindah bintang (East Kalimantan) or even game-Makkah Makkah (Aceh).

THE MARITIME STATE AND THE LARGEST ARCHIPELAGIC

Indonesia is the world's largest archipelago state which has 17,508 islands and 81 km coastlines and a maritime country. Indonesia territorial sea area was 3 million km² and economic exclusive zone were 3 million km². Since 13th-17th century, Indonesia is a maritime nation, which became one of the trade centres in the world. Furthermore, Soekarno as the first president emphasized that to be a strong and prosperous nation, Indonesia has become a maritime nation.

Unfortunately for a long time, this maritime in Indonesia is untouched and not managed properly. The government is more priorities and concentration to develop a land. However, since 1999, on Abdurrahman Wahid period as the fourth President, Indonesia has the Ministry of a Marine Affairs to maintain these resources..

Kusumoprojo has considered there are four elements of marine resources that could be the basis of developing maritime power; the location, the function, the natural resources and social and cultural community life. Consider about the location; it was emphasized how to maintain the nine gate international voyage. Talking about the function, the maritime as a liaison with the outside, transportation routes and national defense; the natural maritime resources including mineral, mining, the potential of sea wave energy, fisheries, coastal and small island; maintain social and community life in the maritime area such as settlement of fishermen, marine tourism.

Religion: According to official statement of Ministry of Religious Affairs of the Republic of Indonesia, it stated that Indonesia is a religious nation. This is reflected in daily life, in the documents of state, on the philosophy of Pancasila, 1945 Constitution, on the ministry development plan (Repelita) books and on the speeches of state. It stated that philosophically, socio-political and historical, religious is deep and rooted in the way of life Indonesia people.

According to Ministry Of Culture And Tourism Indonesia has 125 faiths with six religions are acknowledged and approved by state, namely Islam (88%), Catholic and Protestant (8%), Hindus (2%), Budha (1%) and konhuchu (1%) (CIA cited in Albert *et al.*, 2005). In this plural religions, the society can live in harmony.

Historically, Hindu can be treated from the 5th century AD with the establishment of the Hindu kingdom such as Kutai in Kalimantan, Tarumanagara kingdom in West Java and Purnawarman kingdom in Central Java. In the 8th century, Buddhism became one of the religion that influence of Srivijaya empire vast enough to Sri Lanka, Thailand and India. Borobudur temple was built as a symbol of the triumph of Buddhism. Furthermore, Islam come to Indonesia at the seventh century through Arab traders. Now a day, Islam becoming the largest religion in Indonesia. At the 17th century, christian come to Indonesia (Goh, 2005).

Pancasila and Bhineka Tunggal Ika: At the beginning of rising Indonesian independence in 1945, Indonesian People realized that Indonesia is very diverse and multi-ethnic. Indigenous people of varied ethnic who have lived for thousands years in the Indonesian archipelago, have felt the same need that wants independence from Dutch colonial. Further, some of the youths from different ethnic were congregated, united and sworn to defend the homeland which is called The Republic Indonesia. Nationalism of Indonesian was emerged as a common bond against colonialism. From this, union was born the state symbol “Bhineka Tunggal Ika” (means unity and diversity). This slogan is very aware of the nation identity which is born from the diversity of ethnicity, religion, language, culture and customs. This philosophy is quoted from Sutasoma Book. It was the ancient book from 14th century of Javanese heritage.

However, according to Khisbiyah “dictum of national unity (Bhineka Tunggal Ika or unity in diversity) occupies only cognitive awareness of societies and lip service to the leaders. It is not yet implemented a social in the daily lives of societies”.

This phenomenon requires serious attention. Noble values in the philosophy of “Bhineka Tunggal Ika” must be maintained and implemented in Indonesian societies. Indonesia requires an educational system that implements acceptance of diversity to maintain harmony in society. This was basically in line with the spirit of the Legislation on National Education System. One of the dictums of UUSPN 2003 specifies that the national education put one principle: “that education held in a democratic and fair and not discriminatory to uphold human rights, religious and cultural values and diversity of the nation” (Aly, 2005). Recent day, people of Indonesia’s necessity to find the right formula to maintain national integration. The symbol and spirit of “Bhineka Tunggal Ika or Unity and Diversity” is not enough. Indonesian must preserve the first goals of the nation to be “unity and diversity”. So multicultural in Indonesia become truly multiculturalism society. While Pancasila means five Pilar nation; believe in God, justice and civilization of humanity, unity of Indonesia, democracy led by the inner wisdom of deliberations of justice, social justice for all Indonesian people.

Regarding to Althusser (1970) there is no productivity without support from the elements of the productivity itself. Any kind of the productivity can’t determine by “top down” decision; it must be built from the bottom. So that inspire how to implement “Bhineka Tunggal Ika” in the whole nation. That is not constructed from the top but should be starting from the bottom with supporting from all elements.

Finally, what we would like to say that Indonesia’s must stand the position on the global world as Independent country. Indonesia should be Independent and freedom to maintain the resources that they have. The national economic policy should be a gate for regional profitable wealth. As the consequences, the government need to recognize, maintenance orchestrating and facilities all the local products.

THE CONCEPT OF “JATI DIRI WILAYAH” (THE CORE OF LOCAL IDENTITY)

“Jati diri wilayah” means the core of local identity that content the pure and originality region condition and situation. It was including characteristic of geographic, natural resources or climate, culture and tradition, social life and religion. We can say that localized is a hallmark of this area.

Indonesia has a variety in geographic. It covered the lowlands, highlands, coastal beach, mountains, valleys, forests, fields or in the mining areas. Vygotsy said that environment surrounding us is very important in human life.

The educational approaching that providing service, which considers the geographic and demographic

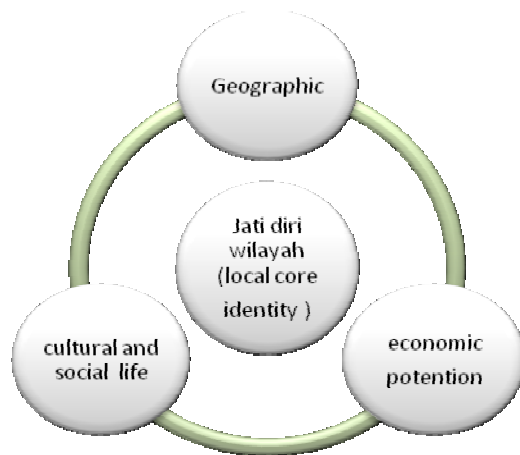


Fig. 4: Empowering local contend

advantage is what can realize real education. The education is managed according to the needs of local communities.

Every community within a nation must have a local advantage in their respective regions. The localized advantage of each region is different from other regions. Local advantages can be achieved from geography, natural resources, human resources, history, tradition and culture, language, crops, creation of art, social services, information and communication technology, ecology and others. Basically, the regional advantages possessed of an area can be empowering the society and increase the income or increase revenue.

Actually talking about empowering local content has been discussing in several researchers in Indonesia (Budiyanto *et al.*, 2012; Natadjaja, 2005. However, we need to emphasize it and consistent in that perspective. On this study, we would like to offer three group of jati diri wilayah shown in Fig. 4.

Geographic: Geographic is referred to the characteristic of the particular region or a natural feature of a place for example's mountain, rivers, hollow, hill, coastal marine or other.

People in Indonesia live in variety geographic condition. For instance, kampung nelayan is a community that live in coastal marine. Sundanese people in West Java they live in highland, coastal marine or a farm.

The potention of regional economic growth: The potention of economic growth, it could be rising f rom mining product, crops, animal husbandary, fishery, artistic creativity, culturaly perform or product, cullinary, services, human resources or any others.

For examples, Garut city in West Java was popular with farming a lamb and sheep oranges and "dodol Garut" (traditional food). The economic of Gorontalo was

increasing with the corn farm. Dompu has eminence in farming, animal husbandry such as goat, cow, horse. At Bima, they have the eminence of local marine and farming. Sumbawa has mining product and animal husbandry. Lombok has farming and tourism.

The local culture and social life: Lensky described that cultural communities are those whose members are united by ties of a communal cultural tradition such as racial and ethnic groups and religion in addition, Scott and Mardhal (2009) replenish with self-sufficiency, kinship, familiar life-styles and various intensive types of social interaction.

In this part what we have in cultural community is a crutial part that need recognizing and develop in the education system. It covered racial, indigenous, religion, lifestyle, kinship, language, manners, culture and tradition, daily activities, art, local creativity. For examples in Indonesia, we have a lot of racial and language, batik, variety dance, musical instrument, traditional ceremony and others that connecting with localized area. What we would like to say in this part is the education cannot be separated from the culture and community where education it occurs. It always related to community development and empowerment (Suharto, 2005). Actually, Indonesia has legislation which is noticed to local content in curriculum. It was stated on legislation of System National Education Article 37. So, it was need maintained in a hard work.

"JATI DIRI INDIVIDU" OR THE CORE OF SELF IDENTITY

Knowing individual identity, we start first to discuss about what is the human in per su. What is the philosophy that we believe to see this human. According to our believe; base on Greek Philosopher, religion and our local wisdom, the human has three part of dimension; body, soul and spirit.

In line with that statement, Plato (Adlin, 2006), identified three entities of a human; soma, psyché and daimón. Soma is a physical aspect of human, corporeal composite (material) who has a passion (carnal) such as passion of the material, sensuality, sexuality. The soma was not immortal; the existing soma is after psyche created. In addition, the psyche is a live entity that existed independently separated from soma. Psyche is the real human beings and immortal; it has existed long before the soma and still life when the soma died. The Psyche should become the resource for all the best and all kindness. The Psyché is not composite and incorporeal (immaterial) but it's embedded within (confined by or bound to) soma. Beside psyche and soma, there is one

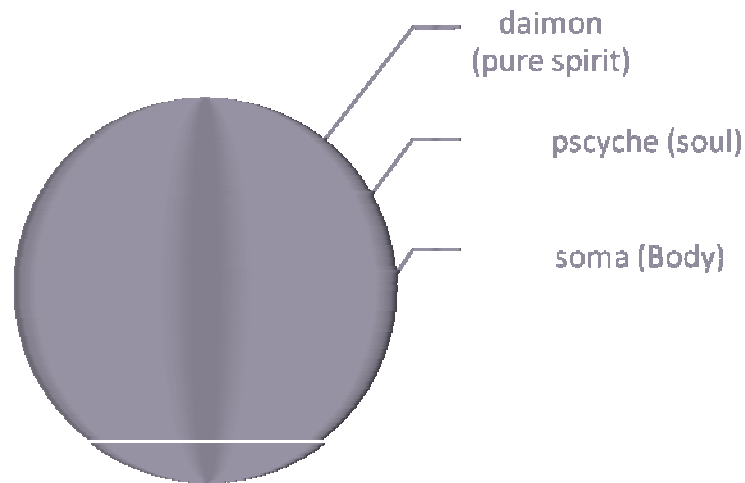


Fig. 5: Human dimension

more entity part of human that is out of concern of discussion, that is daimón. In Apologia, daimón or daimonion often translated as daemon or demon it's referring to directive or the inner sound as spirit that's whispering to Socrates. Sometimes using the term of Daimón replacing by theos; it is referring to a kind of angel creation. This perspective also establishing on religion, particularly Islamic view shown in Fig. 5.

Dewantara explained that human has dimension of body and soul as consequently, both of them need facilitate to grow through. Furthermore, he has emphasized that we have to fulfill the children's needs in developing their body and soul. Education must be able to provide these basic needs. Now a days, people only give the food for the body and forgot to serve the soul. What is soul need is spirituality and connecting to the goodness and God.

What is the goal as a person in this life? The high achievement of human beings is "knowing yourself". In philosophy of Islam stated that "whoever knows himself/herself, certainly will know his or her God". In Greek philosophy to understand the self is the central that is clearly seen in Socrates lecturing.

The human as individual, each one has an own goal as destiny since it was created. It has stated in Socrates. He had a teleological view that a human had a precise purpose or function. That man has been created for a specific purpose and function and is also a human task to find and implement the right. Humans, according to Socrates has a "real self" that must be found by himself. There is an unimaginary happiness in the success of reaching the perfection that will be self-evident. If people know who he is, he would be to know how best to do.

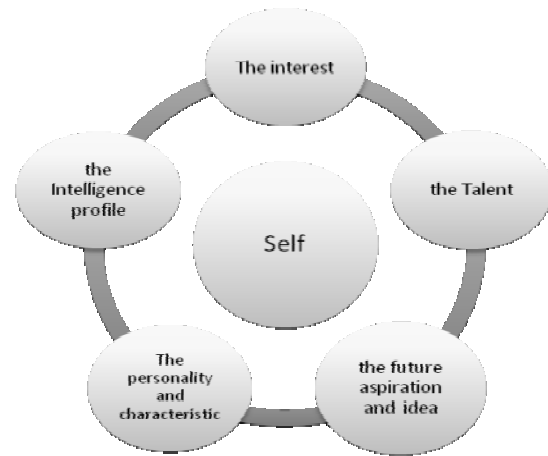


Fig. 6: Self understanding

Knowing the self is central for a human to live this life. It is something important to face any kinds of world situation. When individual, steady and stable in his or her own self-understanding, he will not be confusing to do something, research or decide. Actually, the education has adopted this idea for a long time. The goal of guidance and counseling services in the school is "guide the student to understand the self, understand the environment and make a plan for future life". However, it is still separated with the academically approach and learning activity in the school. The issue of "understanding the self" still separated from academic approach, coaching the talent, emphasized the goal. So, the concept of "understanding the self" is not a whole knowledge that connecting each other. So, maintain the self and regulate the self-becoming different with content, strategic and evaluation in the school. It should be hand on hand on implementation in the education (Fig. 6).



Fig. 7: Foundation and goal of education

What is the human duty in this life?

Self actualization base on understanding the self:

“Knowing the self” as a basic of self-actualization has been becoming guidance to maintain this life. According to Maslow “self-actualization” is the highest reaching of a human shown in Fig. 7. Every child is genius as Gardner said. So, the student must be facilitated to express themselves as an individual. They have interest, the way of thinking and style of learning.

CONCLUSSION

Globalization is a social phenomenon that is inevitable in our life. The Strategy and proper attitude are needed to be implemented. Thus, Indonesia as a developing nation can still be achieved and developed as an independent nation and not dominated by any other countries. Recognizing and consistent to develop the three “Jati diri” of identity could be one of the alternative ways to stand still on the position. The three “jati diri” means are “jati diri negara” or the core of national identity; “jati diri wilayah” or the core of local identity; and the “Jati diri individual” or the core of self.

Base on this concept, Indonesia could build national development as an independent state during the era of globalization. A country is not belonged to an individual or a handful ruler but the welfare of all society is a goal that needs to be achieved sufficiently.

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