DEVELOPING STUDENTS EMPATHY THROUGH CITIZENSHIP SOCIO-CULTURAL MOVEMENTS: A CASE STUDY IN BANDUNG

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Abstract: Empathy as one component required for good personality growth and development is very important to inculcate and nurture among learners. Through a class-room, students are able to develop required values in society. In relation to this situation, the present study aimed to analyze and re-structure argumentative information regarding the influence citizenship social-cultural movement in developing students' empathy and personality. The research applied a qualitative approach, while for the data collection, in-depth interviews, field observations and a study of documents were us used. Based on the field findings, it has been concluded that successful empathy character development program intended for any school can be pursued through continuous efforts which require an integratedly and systematically designed approach and implemented through intracurricular, co-curricular together with extracurricular activities.

Keywords: Empathy, citizenship social-cultural movement, and spiritual work camp.

INTRODUCTION

In the last several years efforts to develop national character have been pursued by both the government and the educational institutions as well as the non-government organizations. Families not being part and partial to most of these efforts there has emerged degeneration and a decay moral quality. This is evident in the existence of multiple acts of violence, riots, anarchy, self-centeredness, intolerance and moral degradation across archipelago. Under such conditions, the empathy character program is highly needed to help nurture and re-invent responsibility values among students.

In addition, through the classroom learning activities the citizenship social-cultural movement might be turned into one of the endeavors in developing the students' empathy character. In the Muthahari Plus Senior High School Bandung the citizenship social-cultural movement is manifested into the activities such as the Spiritual Work Camp, the mass circumcision, the social dedication and the fund-gathering for the poor people.

According to Budimansyah (2009) citizenship socio-cultural movement is the medium of citizens' self expression both individually and communally according to the social rights, responsibility and context. Therefore, the community and the society should provide public space for the citizens to implement the Citizenship Education. One of the citizenship education components is the citizenship socio-cultural development that coherently departs from the essence of the citizenship

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education and that flow to the efforts of developing the citizenship knowledge, characters, attitudes and skills (Winataputra, 2001). Functionally, the citizenship education has two tasks namely: (1) to review and to construct the body of knowledge; and (2) to develop the transformation of citizenship life concept, values and skills (Sapriya, 2007).

In the study, the citizenship socio-cultural movement is defined as the students' activities and active participation in an intelligent and responsible manner that has norms and values as the elements of the movement. The movement is carried out through the school community activities out of the school periods both the programmed ones and the student-designed ones in accordance with the school's culture (Zamroni, 2002). School culture might be defined as the pattern of values, norms, attitudes, rituals, myths and habits that have been formed in the school's long journey. The school culture is concepted and is manifested through the school's designing and learning activities that involve the principal, the teachers, the administrative staffs, the students and the stakeholders. Their share involvement will be the basis of understanding and solving multiple educational problems.

Character education is an education that shapes an individual's personality through education hence resulting into an individual's real character or personality, namely: being good, honest, responsible, respectful toward other people's rights (Lickona, 1992). Meanwhile, it has been said as well that the character education includes teaching the children about the humanistic fundamental values namely honesty, kindness, generosity, courage, freedom, equality and respect Sumantri, 2011).

Nowadays almost all schools have been applying the characters education and the national characters education by means of various ways and approaches. Although there have been 18 indicators of successful character development that are provided by the Centre of Curriculum Research and Development and that the schools should develop (BPPPK, 2010a), other schools would like to put high priority on other characters. For example, the Muthahari Plus Senior High School Bandung emphasizes the **empathy** character, Krida Nusantara Cadet Senior High School emphasizes the **discipline** character and the Roudlotul Mubtadin Islamic Boarding School-Vocational High School emphasizes the **independence** character. These characters might be turned into the core characters which have been expected to assist the development of the other characters. The selection of the core characters is usually adapted to the school's vision and mission.

In the context of developing the moral intelligence (Borba, 2008) there are seven main virtues (The 1st Essential Virtue) that should be pursued in order to achieve high morality among the children and the seven virtues are empathy, conscience, self-control, respect, kindness, tolerance and justice. Three out of the seven main virtues are the moral core namely the empathy, the self-conscience and

the self-control. The remaining four main virtues, namely the respect, the kindness, the tolerance and the justice are complimentary to the core virtues. Empathy here, then, serves as the core of moral emotion that assists the children in understanding the feelings of other people.

The urgency of teaching the students with the empathy is that a child who learns empathy will be much more understanding and caring, and will usually be more adept at handling anger (Borba, 2008). The important factor that serves as the stimulation of improving the moral reasoning stage is the social experience which is called as the role-taking opportunities by Kohlberg (Setiono, 2009). The role-taking opportunities in the social experience means to take the other people's point of view, to be aware of the other people's thinking and feeling and to put himself or herself in the other people's position or also known as empathy. Kohlberg also stated that the bigger the member involvement in the group the bigger the opportunity to perform the empathy.

The process of characters education in the macro context occurs in the three educational pillars namely education in the family, education in the educational institution and education in the community (BPPPK, 2010b). In each of the educational pillars there will be two types of learning experiences that should be established through the two approaches namely intervention and habituation. Meanwhile, in the micro context the character education centers on the schools (the educational unit) holistically (the whole school reform) that aims to benefit and to empower all of the existing learning environments in order to initiate, to improve, to strengthen and to refine continuously the process of characters education in the educational unit (Budimansyah, 2010). Meanwhile, BPPPK (2010a) notes that in the educational units there are four pillars of national character development that should be implemented namely: 1) classroom learning activities; 2) daily activities in the form of school culture development; 3) co-curricular and/or extracurricular activities; and 4) daily activities in the house and in the society.

The socio-cultural approach is inspired by the theory of culture that has been developed by Vygotsky; the theory of culture is able to accomodate the socio-cultural revolution in the theory of learning and studying. The main focus of the sociocultural learning theory is how an individual learn under the assistance of other people in the zone of proximal development (Budiningsih, 2005). The zone of proximal development is divided into two levels namely the actual development level and the potential development level. The actual development level is apparent from an individual's capability in accomplishing the assignments or in solving the multiple problems independently (intramental aspect). On the other hand, the potential development level is apparent from an individual's capability in accomplishing the assignments or in solving the multiple problems under the guidance of adult people or under the collaboration with their more competent peers (intermental aspect).

The zone of proximal development is defined as the immature functions or capabilities that in the progress of being mature (Budiningsih, 2005). Vygotsky provides an analogy that the zone of proximal development is like an embryo, a bud or a flower that has not turned into a fruit. These buds will be riped through the interaction with the adult people or the collaboration with the more competent peers. Referring to the opinion, it might be said that the maturity of an individual might be shaped due to the strong influence from the surrounding environment.

The important role of the social environment in the learning process is also proposed by the theory of social learning (the theory of social cognitive) that has been elaborated by Bandura. In his theory, Bandura emphasizes that most of the human learning process occurs in a social environment. The results of an important study by Bandura et al. showed that people might learn the new actions only by observing the other people who perform the related actions (Schunk, 2012).

According to the theory of social learning by Bandura, the human behaviors are defined by the three-layered mutual relationship namely the behavior variables, the environment variables and the personal variables such as cognition. The mutually interacting factors might be illustrated by means of self-efficacy or self-belief regarding the capabilities of an individual to organize and to perform the necessary actions for learning or for implementing the behaviors in certain levels (schunk, 2012). According to the theory of social learing, the learning process might occur in two ways namely the enactive learning through the actual action and the vicarious learning through the observation toward the living models, the symbols and the descriptions in the electronic media.

Looking at the description that has been describe above, the researcher might state that the students' communities have very significant role in the process of characters education. In order to develop the responsibility and the compassion character, the schools might establish communities for example the community of moral compassion (Lickona, 1992). Through the communities that the schools establish the students are expected to be able to develop their social awareness in order to perform the social action. In the view of Lickona, the development of social awareness might be pursued through the service provision the learning participants perform. In relation to the social awareness development, he states that in order to learn the compassion the learning participants need to display the action of their compassion while in order to develop the learning participants' responsibility they should be givern certain responsibilities.

METHOD

Methodologically, the study applied the qualitative design. The setting of the qualitative design was natural and within the setting there were multiple humanistic behaviors and events that occurred (Creswell, 1998). On the other hand, the

researcher selected the case study method in order to discuss in detailed the peculiar background, traits and characters of the case under investigation.

The use of the approach and the method had been based on the argumentation that the problems of empathy character development through the citizenship social-cultural movement involved the dynamic human (the learning participants) activities in a natural setting. The study then would be conducted through the following stages: orientation, exploration and member check. Then, the subjects of the study were the principal, the vice principal, the dormitory supervisor, the teachers and the learning participants.

The study was conducted in the Muthahari Plus Senior High School Bandung because the senior high school had a peculiarity in the process of character development for the learning participants. The process of character development emphasized the implementation of the characters within the daily life activities in the school, the dormitory and the community around the school. In addition, the Muthahari Plus Senior High School was very consisten in applying the governing patterns or regulations in developing the students' characters.

Within the study the data analysis would refer to the steps that had been proposed by Miles and Huberman namely: data reduction, data display and conclusion drawing/verification. The data validity test would include the credibility (internal validity) test, the transferability (external validity) test, the dependability (reliability) test and the confirmability (objectivity) test (Sugiyono, 2009).

RESULTS AND DISCUSSIONS

The Policy of Empathy Character Development

The Muthahari Plus Senior High School had developed the character education that focused on the empathy character development as the core character since its establishment. According to the Principal (DS), the Curriculum Vice Principal (DL) and the Studentship Vice Principal (RnR) the policy of character development in the Muthahari Plus Senior High School paid attention to the three curriculum namely the Ministry of National Education (government) curriculum, the Foundation (Dirasah Islamiah) curriculum and the Student (X-day) curriculum.

According to the opinions of the teachers (AS, SK and MD), the Muthahari Plus Senior High School performed several school programs that had been the implementation of the characters education programs. These programs were conducted outside the school period such as: extracurricular activities(X-Day), the social service (providing donations to the orphanages, the social houses, the Islamic boarding schools, the churches, the Buddhist temples and alike), the *kifarat* service, ending the fasting day with the homeless children, the spiritual camp (SC), the spiritual work camp (SWC) and the smuth point. The character development was also performed in the dormitory.

According to the Principal, the empathy or the **morals** was the fundamental aspect that had been developed by the Muthahari Plus Senior High School and that had been the foundation of the **intelligence** and the **creativity**. Through the empathy, the other characters such as social compassion, honesty, affection, politeness, communality and responsibility and respect toward other people might appear. In other words, empathy became the basis and might cover the other characters. DL argued that in the Muthahari Plus Senior High School the empathy character was the manifestation of the religious character that had been applied in the social life.

Based on the results of the interview with the Principal, the Vice Principals, the teachers and the students, which would be supported by the results of observation and of document review, the researcher found that there were several school programs outside the period that had been implemented routinely namely the social service (to the orphanages, the religious places, the homeless children's places), the implementation of *kifarat*, the mass circumcision and the spiritual work camp (SWC). In the study, the school programs (activities) were identified as the citizenship social-cultural movement in the schools. Through the movement, the school would like to develop the core character, namely the empathy, altogether with the derived characters such as compassion, discipline, communality, honesty, tolerance, affection and politeness (respect).

The character development principally demanded the intercomponents synergy in performing multiple activities that led to the establishment of civilized people. One of the activities that had been considered to provide contributions toward the character establishment was pursuing the citizen social-cultural development as a response toward the reality. The reality intended here was the one that displayed the increasing citizenship distortion in their behaviors based on the universal moral standards such as dishonesty, decreasing compassion toward other people, low appreciation and respect toward the elder people, individualism that shifted the communality values, decreasing appreciation toward diversity and alike.

The Citizenship Social-Cultural Movement in Developing the Empathy

After the researcher conducted a comprehensive review, multiple activities of character development wit the citizenship social-cultural movement that the Muthahari Plus Senior High School developed and that would be the focus of the review, namely the mass circumcision, the social service, the *kifarat* implementation and the Spiritual Work Camp would be displayed as follows.

The Awareness of Sharing

In the study, the mass circumcision and the social service to the orphanage, the social clubs, the homeless children places and the houses of prayer were grouped into the awareness of sharing movement.

Essentially, human beings as social creatures could not live alone; in other words, human beings needed assistance and intervention from the fellow human beings in meeting the needs. The needs in this case were not defined as the material needs but also the needs that included all supporting aspects in the human life especially the immaterial ones. Therefore, it was inevitable that inter-human beings cooperation had been the character value that should be developed in each individual as a form of empathy or of social piety.

Based on the findings, the awareness of sharing movement was considered effective in developing the empathy, the social compassion, the simpathy and the social responsibility. The awareness of sharing movement had been identified as a citizenship social-cultural movement in the school because the movement led to the social activities that directly involved the community as the objects of the activity.

The activities that were mentioned above had been managed by the school as a program that afforded the empathy character development and that strengthened the contribution of the school as a dedication tool for the community. One of the activities in the awareness of sharing movement that had been conducted annually was the social service. The social service was intended to train the students' compassion to the unlucky people and to habituate the students to share with the unlucky people voluntarily. In other words, the awareness of sharing activitieshad orientation toward the establishment of sincerity in helping the other people. Such aid provision to the community had been found once by Lickona in the results of his study toward the students of Heritage Heights Elementary School, Sweet Home, New York. These students managed the fund gathering activities for the whole year in order to supply the aid for the victims of earthquake and tornado [5].

The circumcision and the social service had been identified by the researcher as a form of volunteerism for the sake of public interest that departed from the sincerity to provide contribution toward the humanistic activities. Through the social-cultural movement, the senior high school expected that the generosity would appear among the students automatically as a form of moral efforts for the sake of liberating the people from all of their problems without the accompanion of personal interests. Analogous to the previous explanation, volunteerism also focused on aspects of helping another without material rewards (Haski and Leventhal, 2009).

If the researcher reviewed these activities in terms of philanthropy, the awareness of sharing movement was a spirit of providing contribution in the form of effort, idea, knowledge and or materials to the other people who really demanded the contribution. The substance and the orientation of the character development through the awareness of sharing movement belonged to the categorization of the character that should be taught in the school (Lickona, 1992). The researcher would like to confirm as well that in addition to the respect and the responsibility the other characters that should be taught in the school were mutual assistance and

mutual compassion as the form of responsibility or as the supporting media for responsibility. The awareness of sharing movement was categorized into the public character because the movement served as the compassion one citizen to another.

The citizenship social-cultural movement (the awareness of sharing movement) was considered to be an important movement that became the part of school policy. The inclusion of the movement into the school policy was intended to answer of the challenges encountered the Indonesian people nowadays namely the spirit of mutual cooperation, the peculiarity of Indonesian people, that had been undermined by the community members' individualism. The mutual assistance was very important to be taught in the school because this character would provide guidance in performing kindness sincerely while the empathy would assist the students not only to assist their peers but also to understand and to sense their responsibility. The importance of the citizenship social-cultural movement in the form of the awareness of sharing movement had also been confirmed in the Declaration of Aspen. In the declaration, the awareness of sharing movement had been defined as one of the character pillars that should be taught namely caring: regard for the well-being of others (Akin, 1995).

In a sociological review, such activities might encourage the development of prosocial behaviors in the community. The characteristics of prosocial behaviors included the following aspects namely: sharing, cooperating, helping, donating, dan honesty (Mussen, 1980).

Through these activities the students were habituated to perform their empathy by providing aids both the material ones and the immaterial ones such as sharing their gifts to the orphan, the elder people or the visually impaired people in Wiyataguna. The willingness to share would only appear if the students had empathy or social compassion so that empathy would be the core character. This part was different than the perspective of Lickona (1992) that social compassion or empathy had been the manifestation of the responsibility. However, on the other hand the results of the study found similarity to those of Lickona namely that in order to develop the social compassion the school might design a service program that the learning participants should conduct as he had said that in order to learning about performing compassion the learning participants should perform their act of compassion.

The Implementation of *Kifarat*

An interesting finding in the Muthahari Plus Senior High School was the existence of *kifarat* namely a redeeming penalty for the students who had committed mistakes under certain points. The *kifarat* served as the realization of the consistency on the regulation enforcement which had been found in the students' chronicle book known as the Smuth Point. Generally within the schools the students who committed low-level violation toward the regulations would be given physical penalty or warning. However, in the Muthahari Senior High School the students were obliged

to perform the social service by serving the orphanages or the social houses. The second activity was also categorized as the citizenship social-cultural movement because the students who committed mistakes were obliged to perform good deeds by serving the orphanages or the social houses. The second activity also served as an effort of habituation for the students in terms of performing empathy or of performing good deeds to other people. Thereby, the provision of penalty in the form of social service would be effective to improve the students' compassion and empathy toward the other people.

The effectiveness of *kifarat* for improving the students' compassion and empathy might be seen from the students' response and attitude that had been shaped after the provision of the penalty such as the service to the social houses or the orphanages. Due to the penalty, the students had high empathy although they might be upset at the beginning of the penalty. The response and the attitude were apparent from the students' willingness to visit the social houses although their terms of service had been over. Even one of the students from the Muthahari Plus Senior High School started liking the children after she finished her *kifarat* in one of the orphanages whereas she used to the children a lot. Such condition proved that characters referred to the positive habit and had been turned into the social responsibility, the moral commitment and the self-discipline (Purwasasmita, 2010)]. Precisely the overall condition had been called by Akin et al. as Responsibility: acknowledgment and performance of duties to other and self (Akin, 1995).

Thereby, the schools should develop the students' commitment regarding the empathy through the following approaches: 1) learning by doing, that developed the three aspects of characters namely understanding, feeling and performing; and 2) ongoing, firsthand experience in face-to-face helping relationship. The experience of helping other people personally might be an irreplaceable experience (Lickona, 1992).

Kifarat had been an example of learning by doing experience in institutionalizing the empathy (compassion) values toward the other people. Through the implementation of *kifarat* the students understood the urgency of social compassion and then they were demanded to feel and to perform the empathy. Such activity was also found in the results of a study by Lickona toward the students of Westwood St. Cloud Elementary School. In his study here, Lickona found that the students developed one-to-one relationship with the elder people to entertain the patients of depression (Lickona, 1992).

The objective of the *kifarat* social service was to habituate the learning participants to display empathy and to perform good deeds toward other people. Dewey argued that characters served as interpenetration of habits' and the effect of consequences of actions upon such habits (Althof, 2006). In this case, the researcher might understood that the new life regulations in the new environment indeed

demanded self-adaptation. In relation to the statement, there was a concept known as habituation in which the teachers would deliberately perform manipulation in order to create the patterns of new habits which they believe would create and bring the behavioral improvement in accordance with the expectation.

A Spiritual Work Camp

It was frequently explained that character development had not only been concentrated to understanding the good values but also to the implementation of characterized activities in the daily life. In relation to the statement, the Spiritual Work Camp was one of the citizenship social-cultural movement that had orientation toward the growth and the development of character values within the students especially the empathy. The specific character that the Muthahari Plus Senior High School Developed was the empathy especially the compassion toward the unlucky people; the orientation toward the empathy differentiated the Muthahari Plus Senior High School from the other senior high schools.

The Spiritual Work Camp movement was a program that had been implemented outside the school period. This activity had been considered as one of the school's prominent program in developing the empathy character within the students. in the Spiritual Work Camp, the students were obliged to join and stay with the poor people. Through the activity, the students are shaped into the personalities who had been able to perform their empathy toward the life that the poor people had. As a result, the students might appreciate and the life and might not discriminate the social and the economic aspect.

In this activity, the students were also taught to pattern of simple life and the students were expected that after the activity had been ended they would be able to apply the pattern into their life. Thereby, the practical and operational life values that should be taught by the schools from one period to another might change in accordance with the national philosophy, the age demand and the social condition of the related community. The values that had been considered important in the human life lately should be categorized into the values that related to the self, the values that related to the other people and the values that related to the deity (Kesuma, 2012).

The orientation of Spiritual Work Camp movement was actually similar to that of the Awareness of Sharing movement, namely as a form of service provision to the community. Such effort used to be proposed by Boyer; Boyer designed a program of community service in the form of bold headline submission that demanded all of the senior high school students at that time complement the community service in order to add the school credits (Lickona, 1992).

Referring to the perspective, the researcher might confirm that the Spiritual Work Camp program had been one of the alternatives for providing the community service. In other words, in order to understand multiple professions among the

community there should be persistence, patience, thoroughness and intelligence so that the social solidarity in the form of empathy or social compassion might grow.

Through the Spiritual Work Camp, the students empathy or social compassion and responsibility would be trained and would be shaped because the students were obliged to live for three days and two nights among the poor people and to help the families in whom they stayed to perform their daily jobs. If the family where they stayed sold *petai cina* or Chinese parkia speciosa (Md), they should assist the family in selling the items throughout the village. Through the activity as well the students were shaped into personalities that would be able to perform their empathy toward the life that the poor people experience. As a result, the students would appreciate the life and would not turn the social and the economic aspect as the means of marginalization.

Instead of feeling reluctant in staying with the families of the poor people, the students of Muthahari Senior High School were pleasant to stay with these families and they sincerely conducted the activity as the manifestation of empathy (social compassion) and as part of citizenship responsibility. Thereby, the schools should design programs and activities for improving the social compassion through the service provision. The reason was that the students should perform their act of compassion if they would like to learn about the compassion. In addition, in order to develop the students' sense of responsibility the students should be given certain responsibility (Lickona, 1992).

In the Spiritual Work Camp, there were communal activities in addition to the individual activities and the communal activities were such as the social service in the school and in the community. In this context, Kohlberg confirmed that the bigger the member involvement in the group activity was the bigger the opportunity to perform the empathy would be (Setiono, 2009) the capability of performing empathy was a capability to understand the mind, the feeling and the experience of other people by filling their position without having to replace the self identity, the personal attitude and the control of emotional reaction toward the emotional experience of other people (Setyawan, 2010). Thereby, the researcher might state that empathy was a character that had not been derived or had not been innate but, instead, empathy was a character that had been shaped by means of habituation (Althof, 2006).

CONCLUSION

The policy on the development empathy character development in the Muthahari Plus Senior High School has been designed into the intracurricular, the co-curricular, the extracurricular (X-Day) and the other activities and these activities are specially programmed for the developing the students' characters (moral). The empathy by means of social compassion toward the weak people has been turned into the core

character that the Muthahari Plus Senior High School develops. The empathy in the Muthahari Senior High School is understood as the manifestation of religious moral and is made as the basis in developing the students' intelligence and creativity.

The awareness of sharing (mass circumcision and social service), the implementation of *kifarat* and the spiritual work camp have been the citizenship social-cultural movement that the Muthahari Plus Senior High School conducts. The citizenship social-cultural movement has been very effective in training and in developing the students' empathy character. Through the intervention and the habituation in the Spiritual Work Camp, the mass circumcision, the social service and the implementation of *kifarat*, the students with their characters are shaped into personalities who should be able to perform empathy toward the life of the poor people. As a result, the students will be able to appreciate the life of other peopleand will not turn the social and the economic aspect into the life marginalization tool.

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