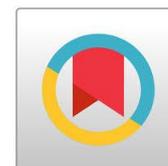


## Cultural intelligence model based on value “pintar tuntang harati” for growing peace in senior high school students in Palangka Raya City



<sup>a\*</sup> Fendahapsari Singgih Sendayu, <sup>b1</sup> Sunaryo Alidha Sunaryo

<sup>ab</sup> University of Palangka Raya, Jl. Yos Sudarso, 73111, Indonesia

### ARTICLE HISTORY

Submit:

8 January 2020

Accepted:

30 March 2020

Publish:

30 April 2020

### ABSTRACT

Cultural intelligence is built on the ability of self to cultivate awareness in accommodating cultural experiences encountered in everyday life as a counterweight of cognitive intelligence that can be applied in certain attitudes in everyday life. Cultural intelligence occurs when there is interaction among a group of individuals, both social interaction and cultural interaction. Implementation of local cultural values in the development of the educational process becomes very important in an effort to strengthen the character of the nation. The value of the culture of local wisdom about "Pintar Tuntang Harati" which contains meaning related to attitude, the person said to be a person who has good attitude, praised, intelligent, tenacious, tough, able to control his emotions, know when to talk and when silent, responsible, respectful, skilled at putting himself environmentally, humbly and peace loving. The value of culture "Pintar Tuntang Harati" is the value of cultural intelligence of ancestral heritage that is important to be empowered in fostering peace education that is able to form the character of student peace in the form of attitude and behavior that shows love, affection, mutual respect, appreciate, and friendship on himself or to someone else different from him.

### KEYWORD:

Cultural Intelligence  
Pintar Tuntang Harati  
Peace

### ABSTRAK

Kecerdasan budaya dibangun atas dasar kemampuan diri untuk menumbuhkan kesadaran dalam mengakomodasikan pengalaman-pengalaman budaya yang dihadapi dalam kehidupan sehari-hari sebagai pengimbang dari kecerdasan kognisi yang dapat diterapkan dalam sikap-sikap tertentu di kehidupan sehari-hari. Kecerdasan budaya terjadi apabila terdapat interaksi diantara sekelompok individu, baik interaksi social maupun interaksi budaya. Penerapan nilai budaya local dalam pengembangan proses pendidikan menjadi sangat penting dalam upaya memperkuat karakter bangsa. Nilai budaya kearifan local tentang “Pintar Tuntang Harati” dimana mengandung makna yang berkenaan dengan sikap, orang yang dikatakan harati adalah orang yang memiliki sikap baik, terpuji, cerdas, ulet, tangguh, mampu mengendalikan emosinya, tahu kapan berbicara dan kapan diam, jujur, bertanggung jawab, menghargai, terampil menempatkan dirinya dilingkungan, rendah hati dan cinta damai. Nilai budaya “Pintar Tuntang Harati” merupakan nilai kecerdasan budaya warisan leluhur yang penting untuk diberdayakan dalam menumbuhkan pendidikan kedamaian yang mampu membentuk karakter perdamaian siswa berupa sikap dan perilaku yang menunjukkan rasa cinta, kasih sayang, rasa saling menghormati, menghargai dan persahabatan pada dirinya sendiri maupun kepada orang lain yang berbeda dengannya.



## 1. Introduction

One important component in supporting the development of a nation is the running of the education system. One element of the education system in the school, where the school is an appropriate container to be able to instill and nurture the values of students' character. Education in school is one form of effort in helping students to be able to apply the values of characters that exist in him. School as one of the places of learning activities takes place, should be able to create a peaceful educational atmosphere to be able to support the running of an effective and quality learning process.

To get an effective learning process, good and quality not only teaches students about the understanding of science, life skills, and good attitude, but the education system in school must be able to create, develop and foster a sense of loving peace, mutual respect, able to cooperate, and have a strong sense of friendship. Students as an individual basically really crave and love peace, because in each student there is a value of the character of peace that needs to be developed both cognitively and affectively.

Peace has many meanings, one of them being that of peace as a condition of harmony, secure, mutual understanding, calm atmosphere, and the absence of violence (Webel, 2007). Advancing education and learning identical by promoting peace to the minds and hearts of students (Kartadinata, 2014). Students need to be introduced about the various knowledge and information about the development of the nation as well as acceptance of cultural values that become the identity of the Indonesian nation itself.

The acceptance and application of cultural values to students in this 21st-century era must be very important in the effort to cultivate and strengthen the nation's character values, one of which is the character of peace love. Legislation no. 20 of 2003 in article 3 states that national education serves to develop and form the character and civilization of a dignified nation in order to educate the life of the nation, aims to develop the potential of students to become human beings who believe and piety to God Almighty, noble, healthy, have knowledge, capable, creative, independent and become a democratic and responsible citizen (Usop Sidik, R., 2012).

Character education is an important element of the educational process, where the goal is a change of behavior in accordance with the values of Pancasila and the value of Bhineka Tunggal Ika. Nevertheless, the diversity of tribes, with various wisdom of local cultural values, is the strength and cultural wealth of the nation that needs to be utilized and developed in an effort to strengthen the national character education. One way to be able to apply cultural values in an effort to cultivate the character of students, especially the

character of peace love is to recognize and develop "cultural intelligence" in the learning process.

The development of cultural intelligence is to see the ability of students to understand, thinking, and behave effectively with other people who are different cultures in certain situations or circumstances. Cultural intelligence "cultural intelligence" includes four (4) important factors namely knowledge factor, strategy factor, motivational factors, and behavioral factors (Earley & Ang, 2008). Development of cultural intelligence "cultural intelligence" one of them is to be able to foster the character of peace over cultural differences owned by students.

## **2. Discussion**

### **2.1 Cultural Intelligence Based on Cultural Values "Pintar Tuntang Harati"**

The concept of cultural intelligence was first introduced by Early and Soon Ang in 2003. The beginning of the concept is present and evolved in the global business world. The globalization has increased intercultural interaction, thereby increasing the possibility of misunderstanding, tension, and cultural conflict (Ang, Dyne & Tan, 2010). Cultural intelligence is developed to see the individual's ability to understand, think, and behave effectively in situations characterized by intercultural differences (Ang, et.all., 2008). This definition of cultural intelligence is an ability that emphasizes the potential of individual knowledge in addressing differences across intercultural contexts, as well as the individual's ability to reflect mental capacity to deal with multicultural issues and be able to reflect behavioral in different cultural settings explicitly through the individual's ability to act with full comfort and peace while doing the process of cultural interaction. Cultural intelligence reflects a set of common abilities that facilitate one's effectiveness in different cultures and in multicultural environments (Ang, Soon, et al, 2015).

Livermore (2011) defines cultural intelligence as the ability to function effectively in a variety of diverse cultural contexts. According to Ang, et al. (2014), cultural intelligence is very similar to social intelligence and emotional intelligence, where social intelligence refers to the ability to understand and manage social relationships with others. Furthermore, emotional intelligence refers to the ability to understand and manage the emotions of oneself and the emotions of others. While cultural intelligence itself refers to the ability of individuals to understand, manage, and deal with the emotions of others in intercultural contexts. Cultural intelligence complements other intelligence that can explain variability in dealing with diversity in

new cultural settings. Since the value of social interaction norms varies from culture to culture, it is impossible for cognitive intelligence, emotional intelligence, or social intelligence to automatically translate effective cross-cultural adaptations and interactions (Angetal, 2008). According to Earley & Ang (2008), cultural intelligence includes 4 (four) important factors namely: knowledge, strategy, motivation and behavior.

The first factor in the development of cultural intelligence that includes the ability of individuals related to the level of knowledge. Cultural intelligence concerning the dimension of knowledge refers to the extent and in the individual's understanding and knowledge of cultures and intercultural differences. According to Dyne, et al (2012) cultural intelligence in matters of knowledge refers to the structure of individual knowledge of culture, norms, practices, and conventions in different cultural settings. Culturally intelligent individuals have knowledge that includes general cultural knowledge and special cultural knowledge. Common cultural knowledge includes knowledge of the various cultures of others as well as the individual's own culture and has an understanding of the differences that exist between the two cultures. While specific cultural knowledge includes knowledge of specific patterns of contextual, contextual behavior, in which certain behaviors can have a special meaning that is appropriate to the context of the problem, and not possessed or contained in other cultures. Where the meaning is that special meaning can only apply in the context of certain problems in that culture.

One example of a form of behavior in accordance with the cultural values of "Pintar Tuntang Harati" is an attitude of tolerance, respect, and respect for others different from him. Tolerance, respect and respect that every individual in various cultural backgrounds can be done in different ways, Example of respect to others by shaking hands, kissing hands, bowing the head, even by bowing his body. Forms tolerance and respect for others by giving time to others in worship, respecting religious and cultural differences, visiting religious festivals, and appreciating individual differences of opinion. So through knowledge and also a good understanding of the different cultural values in a society will facilitate the individual in appreciating the emergence of patterns of behavior and patterns of interaction within a particular culture so that individuals are able to receive, respect and respect differences in behavior patterns and patterns of interaction between cultures one with other cultures.

The second factor in the development of cultural intelligence that includes the ability of individuals in strategy. The individual's ability to strategize involves awareness of the mind to discover and develop new ways, values, or rules in the process of social interaction. Each individual is able to develop and acquire techniques and also new rules through the analysis of the experience during the process of interaction between cultures. In addition, cultural intelligence strategy shows the individual's ability to plan and reflect an awareness of different cultures on the situation facing the individual and how the individual is able to develop a mental strategy to adapt them and solve the problems faced related to those intercultural differences. With the ability to formulate anticipation and adjustment strategies, it is expected that the individual can behave and act in accordance with the culture in which he is located, and be accepted by people from different cultures.

One example of the form of ability in accordance with the cultural values of "Pintar Tuntang Harati" is a skill to put themselves in their environment, care about the environment, discipline, love of the homeland, and responsibility. Individuals who have good cultural intelligence strategy will have a principle of life "where the earth stepped on where the sky carry on" so that individuals will always think and ask themselves about the form of behavior what is expected by the surrounding community when doing social interaction different cultural values with him. When individuals engage in social interaction with other people with different cultural backgrounds and values, there are three important and important steps in conducting cultural intelligence: (1) individuals are aware of cultural differences, (2) analyzing and think strategically in anticipation of differences in understanding of cultural values, and (3) self-reflection of actions that are or have been done when interacting socially with different cultures (Widyarini, 2014).

The third factor in the development of cultural intelligence is motivational factors. Where this motivational factor is an individual way in developing the ability to be able to direct attention, interest, and energy when involved, learn and perform functions effectively when in a situation of interaction between cultures. According to Dyne, et al (2012), motivational factors in cultural intelligence are characterized by intrinsic, extrinsic and self-confidence in the ability to make good adjustments to cross-cultural environments. One example of a form of motivational ability that matches the cultural values of "Pintar Tuntang Harati" is a clever attitude to control emotions, intelligent, independent, confident in his ability to do tasks, responsibilities

and creativity. Individuals who have a motivational attitude will feel capable and confident that he will be able to learn and make adjustments in intercultural social interaction and able to cope with various stress/stress that may arise when the individual is in a situation of intercultural social interaction. Motivational factors in cultural intelligence will be one very important factor in individual efforts to foster a sense of peace and happiness of life because without good motivation it will be very difficult for individuals to initiate and establish good and healthy intercultural social interactions. (Widyarini, 2014).

The last factor or fourth factor in cultural intelligence is behavior factors. According to Ang, et al. (2008) cultural intelligence in behavior is an individual's ability to show appropriate verbal and non-verbal communication behaviors when an individual interacts with others of different cultures. Cultural intelligence in behaving in marks with the ability of individuals to manage and manage their social behavior, so that individuals will be protected from misunderstandings, conflicts and disputes when conducting communication and interaction on different cultural values. Cultural intelligence on this factor requires individuals to be more flexible in establishing both verbal and non-verbal communication to other people with different cultures.

One example of the form of intelligent behavior in the cultural intelligence that is in accordance with the cultural values of " Pintar Tuntang Harati " is the attitude to know when to talk and when silence, curiosity, peace and friendly or communicative love. The behavior of behavioral culture is a determining factor in establishing a social interaction relationship with other people of different values and cultures. The ability of individuals to choose a word when communicating, body language and facial expressions are crucial to the success of the interaction process between cultures and between individuals. Mental ability (knowledge and strategy), as well as motivational impulses, is not enough to make the individual effective and culturally intelligent. However, mental ability and motivational impulse must be accompanied by the ability to behave or act really well in the form of verbal and non-verbal behavior (Widyarini, 2014).

## 2.2 The Value of Culture “Pintar Tuntang Harati”

Cultural values in the Dayak community, Central Kalimantan are sourced from Kaharingan's trust. Kaharingan name comes from the word "Haring" which means there by itself (Usop, 2012). Basically, this belief in Kaharingan trusts all things and creatures that possess Gana (spirit), and there is only one God, the Ranying Hatala of

Heaven which creates all the contents of the universe as stated in Balian's speech: *I Nyaho hai mampari jettungkupa, Kilat panjang mampa nyaho hairuang* (which means thunder / grand voice will open its power, long lightning move space) (Usop, 2012).

The origin of the creation of man and the universe depicted the Dayak community with the symbol of the Batang Garing (Tree of Life) in which there is a Tingang bird (Enggang) as a symbol of the world's top ruler and Tambun (Dragon) as a symbol of the ruler of the underworld. Both symbols are used as the life philosophy of Dayaks, Central Kalimantan. Where the symbol of Garing Cage is understood by the Dayak community as the balance of human relationships with nature, the balance of human relationships and the balance of human relationships with the Creator (Usop, 2012).

To form a comprehensive, dignified and prosperous Central Kalimantan society, it requires good academic culture and quality that can be applied in improving the character education of students in Central Kalimantan. The academic culture that is applied in character education in schools is based on the cultural values of the Dayak people, Central Kalimantan, with various considerations, namely (1) the dynamics of individual life which can not be separated from their interaction with other society as the forming of individual character, and the dynamics of community life is also influenced by the existence of individuals who are critical of the problems facing the community. (2) conceptually, cultural values have ideas or ideas as a source of knowledge related to character education, cultural values as a guideline for human interaction with fellow human beings, human relationships with the universe, and human relationships with the Creator, and has a concrete existence in the daily life of Dayak people, Central Kalimantan through traditional ceremonies.

**Table 1. Major Cultural Values of Dayak Communities, Central Kalimantan**

BatangGaring symbol as the life philosophy of Dayak people, Central Kalimantan	Balance human relationships with fellow human beings, human relationships with the universe, and human relationships with the Creator
The cultural value contained in the Philosophy of Batang Garing is divided into 5 (five) cultural values of Dayak people life, Central Kalimantan	
Cultural Value of Huma Betang	1. A multicultural society that respects differences 2. Honesty

	<ul style="list-style-type: none"> <li>3. Togetherness / tolerance</li> <li>4. Independence</li> </ul>
Value of Isen Mulang	<ul style="list-style-type: none"> <li>1. Abstain backward</li> <li>2. Reliability</li> <li>3. Orientation to achievement/success</li> </ul>
Value of Pintar Tuntang Harati	<ul style="list-style-type: none"> <li>1. Intelligence</li> <li>2. Ductile</li> <li>3. Able to control emotions</li> <li>4. Skilled</li> <li>5. Responsible</li> <li>6. Hard worker</li> <li>7. Respect to differences</li> <li>8. Tolerance</li> <li>9. Able to work together</li> <li>10. Discipline</li> <li>11. Care for the Environment</li> <li>12. Peaceful love</li> <li>13. Friendly</li> </ul>
Value of Belom Bahadat	<ul style="list-style-type: none"> <li>1. Manners/courtesy</li> <li>2. Respect and not harass</li> <li>3. Maintain the environment and care for the preservation of the environment</li> </ul>
Value of Penyang Hinje Simpei Paturung Humba Tamburak	Maintaining harmony, security and social interaction in intercultural communities

(source: Sidik R. Usop, et al., 2012)

Harati is a word derived from the Dayak Ngaju Language in Central Kalimantan. This word is often synonymous with the word “smart” so that it becomes a compound sentence "Pintar tuntang harati" which means smart, intelligent, virtuous, and quick/responsive. Narang (2012), states that harati is concerned with attitude. The person who is a good person is a person who has a good attitude / praiseworthy, good at controlling his emotions, know when to talk and when silent, fully aware of himself, skilled in placing themselves in the environment, responsible, humble, character, and have soft skill. Harati can be interpreted a comprehensive intelligence (intelligent intelligence, intelligent emotion, intelligent social, and spiritual intelligent). Where in

referring the concept of a smart human that *pintar tuntang harati* in the philosophy of Dayak philosophy, especially the Dayak community in Central Kalimantan. Human "*pintar tuntang harati*" is a comprehensive intelligent human being, not only cognitively intelligent, but also alive to maintain harmony with God, relationship with fellow human beings, and relationships with nature.

### 2.3 Peace Education

Growing the value of character in students, especially the character of peace needed an educational pattern that is also able to emphasize the concept of peace itself. According to Fountain (1999) states that UNICEF defines peace education as a process of promoting the knowledge, skills, attitudes, and values necessary to bring about behavioral change that will enable children, youth and adults to (a) prevent conflict and violence, both blatantly and structurally, (b) to resolve the conflict peacefully, and (c) to create conditions conducive to peace, whether on interpersonal, intrapersonal, intergroup, national or international level.

Furthermore, the education of peace according to Laing (Misra, 2013, Kartadinata, et al, 2015) is a conscious and planned effort that responds to various kinds of conflicts and violence whether private, local, national or international, which conscious effort is an effort to create peaceful, safe and just in a sustainable way. Peace education is one of the modern schools of education that developed at this time, where teachers are expected to be able to apply the process of peace education, as well as teaching nonviolent skills and fostering a peaceful attitude. With peace education will be able to cultivate and cultivate the knowledge, skills, attitudes, and values understood by the students so as to change the mindset, attitude and behavior that is not peaceful or associated with violence into attitudes and behaviours that love peace. Peace education strives to transform and build awareness and understanding of students, develop self-awareness and social actions that enable people to live peacefully, create non-violent conditions and systems, feel justice, caring and other values (Castro & Galace, 2010).

### 3. Conclusion

The above discussion provides the meaning that through peace education the process of learning and education helps educators in facilitating and teaching students to be able to change attitudes and behaviors that can create conflict, so that students can interpret the moral and cultural values, knowledge, skills and behavior to be able to live peacefully with

others around him. By developing a model of cultural intelligence based on Dayak cultural values "Pintar Tuntang Harati" is expected to foster attitudes of peace in high school students in Palangkaraya City. The higher the students' cultural intelligence, it is expected that the students will be easier and more effective in starting, living, receiving and enjoying the values of peace in the process of social interaction among their cultures through polite behavior, friendly and consistently appreciate and exercise value.

## References

- Ang, Soon., Dyne, Linn Van., and Tan, Mei Ling., (2011). *Cultural Intelligence in The Cambridge Handbook of Intelligence*. Pp 582-602, Edited by Robert J Sternberg & Scoot Barry Kaufman, Cambridge University Press, online publication.
- Ang, Soon., and Dyne, Linn Van., (2008). *Conceptualization of Cultural Inteligence: Definition, Distinctiveness and Nomological Network, dalam Handbook of Cultural Intelligence: Theory, Measurement and Applications*, pp. 3-15, Edited by Soon Ang, Limm Van Dyne, M.E. Sharpe.Inc.
- Ang, Soon., Rockstuhl, Thomas., and Tan, Mei Ling., (2014). *Cultural Intelligence and Competencies., Manuscript for International Encyclopedia of Social & Behavioral Sciences* (2 Ed). Downloaded from [http://soonang.com/wp-content/uploads/2012/04/Ng\\_VAn-Dyne-Ang-2012-CQ-review-reflections.pdf](http://soonang.com/wp-content/uploads/2012/04/Ng_VAn-Dyne-Ang-2012-CQ-review-reflections.pdf).
- Castro, L.N., &Galace, J.N. (2010). *Peace Education: A Pathwayto to a Culture of Peace*. Philippines; Center for Peace Education, Miriam College.
- Dyne, Linn Van, et. Al, (2012). *Sub-Demention of the Four Factor Model of Cultural Intelligence: Expanding the Conceptualization and Measurement of Cultural Intelligence, in Social and Psychology*. Blackwell Publishing.
- Fountain, S. (1999). *Peace Education in UNICEF*. New York: United NationsChildren's Fund Programme Publications.
- Gardner, Howard., (2006). *Multiple Intelligences New Horizons*. New York: Basic Books.
- Kartadinata, S. (2014). *Pendidikan untuk kedamaian dan pendidikan kedamaian*.Bandung; UPI Press.
- Kartadinata, S. (2015). *Pendidikan Kedamaian*. Bandung: Remaja Rosdakarya.
- Livermore, David., (2011). *The Cultral Intelligence Differences, Special Ebook Edition: Master the One Skill You Can't Do Without in Today's Global Economy*. American Management Association.
- Misra, L and Contributors. (2013). *Education for Peace*. Newcastle Upon Tyne: Cambridge Scholars Publishing. Accessed 9th April 2017, from :[http:// www.cambridgescholars.com /download/sample/58615](http://www.cambridgescholars.com/download/sample/58615).
- Narang, Agustin Teras. (2012). *Wawasan Budaya Dayak bagi Kelestarian Alam dan Pembangunan Karakter Manusia*. Paper presented at International Seminar of *Local Wisdom to Save The Earthin* Yogyakarta, October 10,2012.
- Ng, Kok-Yee., Dyne, Linn Van., Ang, Soon., (2012). *Cultural Intelligence: A Review, Reflections, and Recommendations for Future Research, Conducting Multintional Ressearch: Applying Organizational Psychology in the Workplace*, pp 29-58., Washington, C. American Psyvhological Association.

- Narang, Agustin Teras. (2010). *Kalteng Harati*, presented *HarianTabengan*, July 1, 2010.
- Narang, Agustin Teras. 2010, *Kalteng Harati*, Presentation of Governor of Central Kalimantan, Palangka Raya: Bappeda Kalteng.
- Sudaryat N.A., Kartadinata, S., Ilfiandra. (2016). *Perspektif Peserta Didik tentang Kedamaian dan Resolusi Konflik di Sekolah*. *PEDAGOGIA: Journal of Educational Sciences*, 14 (2), page. 343-355.
- Usop, S.R. (2010). *Budaya Betang dalam Prespektif In-tegrasi Sosial*. Bulletin of Tunjung Nyaho Palangka Raya University.
- Usop, S.R. (2011). *Menyalamat Petak Danum. Refleksi Terhadap Konflik Etnis di Sampit*. Surabaya: Jengala PustakaIlmu.
- Usop, S.R, Uras Tantulo, dkk. (2012). *Budaya Betang Implementasi Pendidikan Karakter di Universitas Palangka Raya*. Bulletin of Tunjung Nyaho Palangka Raya University.
- Webel, C. (2007). *Toward a philosophy and metapsychology of peace. Handbook of peace and conflict*.
- Widyarini., (2014). *Empat Faktor Kecerdasan Budaya untuk Meningkatkan Keerampilan Interpersonal*. (online), (<http://www.bppk.kemenkeu.go.id/publikasi/artikel/168-artikel-pengembangan-sdm/20131-empat-faktor-kecerdasan-budaya-untuk-meningkatkan-keterampilan-interpersonal>). Accessed on November 20,2017.