

Strengthening the Character of Global Diversity Based on Integrative Morale in the Teaching Campus Program in Makassar City

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Abstract. The main problem is poor students who experience character degradation, so they need character strengthening. The aim of the research is to produce a character strengthening model based on moral integration for elementary school students in Teaching Campus activities in Makassar City. This study used mixed methods research methods. Data collection techniques used questionnaires, observation, interviews and documentation, then analyzed qualitatively and quantitatively. The research results of strengthening the character of global diversity, in the aspect of knowing and appreciating the noble culture of one's own nation and the culture of other nations, have the ability to communicate interculturally in interacting with others, and reflect or be responsible for the practice of diversity which is very good, at all stages of knowing, feeling, moral sinverbal, action, habitus and culture from various teaching campus activities such as teaching assistance by teaching students to be able to interact with all students at school despite different ethnicities, religions and social status and inviting students to think about what good things can be taken from ethnic diversity, religion and social status of students. All of these activities are integrated into intra-curricular activities, co-curricular activities, non-curricular and extra-curricular activities involving school principals, teachers (classes, subjects, counseling), students, lecturers and parents. Strengthening the character of the Pancasila Student Profile in Teaching Campus activities is carried out on an integrative basis of morals and social collaboration.

Keywords: *Moral Integrative; Global Diversity; Pancasila Student Profile; Teaching Campus; MBKM*

INTRODUCTION

The main problem of this research is character strengthening within the scope of character-based education units (Eva, 2015) which still requires strengthening from the elementary school level to tertiary education. Strengthening character as a character configuration includes exercise of the heart, exercise of feeling/intention, exercise and thought (Zuchdi et al., 2010). Strengthening character leads to instilling Pancasila values, and preventing shifts in national values (Alawiyah, 2012), all of this is in accordance

with government policies regarding strengthening the Pancasila Student Profile (Nursalam & Suardi, 2022b).

However, based on the observations of researchers, today's students still experience various violations of moral ethics and even law (Ahya, 2013), cheating (Muzhoffar, 2014), delinquency (Unayah & informa, 2015), brawls (Kadek Dedy Herawan, 2017), violence (Pulungan, 2012), low respect (Nata Abuddin, 2013), dishonesty (Kosim, 2012), hostility (Nailul Azmi, 2017), bullying (Semai, 2008), lack of social awareness (Kanji et al.,

2020a) and various cases of children, youth to adults (Suardi & Syarifuddin, 2018); (Suardi & Nursalam, 2020); (R. Nur et al., 2021); (Kanji et al., 2020b). Even criminal acts such as persecution (Julaiha, 2014), including violations at the Basic Education level (Nursalam & Suardi, 2022b); (Kanji et al., 2019c); (Nursalam & Suardi, 2022a); (Nursalam & Suardi, 2022b); (Nursalam et al., 2020); (Kanji et al., 2019b); (Suardi & Nur, 2022); (Kanji et al., 2020a), through character education can overcome all student deviations (Suardi et al., 2018).

Elementary school as a foundation for strengthening character, is not only limited to moral knowing, moral feeling, and moral action (Lickona, 1991), but must have moral sinverbal, moral habitus and moral culture not only for students but also for all elements in the school (Kanji et al., 2019a); (Kanji et al., 2020a); (Kanji et al., 2019c); (Nursalam & Suardi, 2022a); (Nursalam & Suardi, 2022b); (Kanji et al., 2019b); (R. Nur et al., 2021); (Suardi, Nursalam, et al., 2020); (Suardi & Muhajir, 2022). So that character strengthening that can be done in Teaching Campus activities in elementary schools is an integrative model that includes moral knowing, moral feeling, moral sinverbal, moral action, moral habitus and moral culture, as an integrative unit, not only carried out by students, but principals, teachers, education staff (AH. Nur et al., 2019), involving parents and the community (Jamrah, 2016), even all

stakeholders (Munjin & Priyanto, 2021). Because the community environment is one of the inhibiting factors for students to understand character (Mustakim & Salman, 2019).

In addition, character education for students in elementary schools can be carried out not only involving internal schools and parents but also involving universities in shaping student character through the "Independent Learning - Independent Campus (MBKM)" policy (Saleh, 2020), such as the Campus Teaching activity. (Suardi & Nur, 2022). This program was the brainchild of the minister of education, culture, research and technology (kemendikburistek) of the Republic of Indonesia so that students can develop according to their talents and character, as a provision for students in the future (Saleh, 2020).

Collaboration between universities and schools in educating students, by involving students from various campuses and various departments or fields of knowledge to be involved together in building a generation of Indonesians with character (Suardi & Nur, 2022).

Based on the results of preliminary observations of researchers at (SD) Kartika Makassar as one of the places where the Teaching Campus Program is implemented, learning process activities in forming and

instilling character values for students are still the main priority of the school.

In this regard, the "Campus Teaching Program" activity in Makassar City must be able to provide character strengthening for students by combining moral knowing, feeling, sinverbal, action, habitus, and culture, so that elementary school students have better character, through synergy between elementary school teachers, students, lecturers, and parents to instill and strengthen the character of elementary school students in Makassar City, especially on global diversity characters.

Based on these problems, the formulation of the research problem is how to strengthen the character of global diversity based on moral integration for elementary school students in the Teaching Campus Program in Makassar City. So that the specific aim of this research is to find a model of strengthening the character of global diversity based on moral integration for elementary school students in the Teaching Campus Program in Makassar City. The urgency of research to develop a model of strengthening character education with global diversity based on moral integration (knowing, feeling, sinverbal, action, habitus, culture) for students in elementary schools is very important to study so that students have an integrative character of global diversity as a basis for taking education up to the university level high and live in community life.

RESEARCH METHODS

The research design uses mixed methods research methods, in the first stage using qualitative research methods and the second stage using quantitative methods together but with different weights. The research location or research location in Makassar City is the elementary school where the Teaching Campus program is implemented, totaling 91 schools consisting of elementary schools. The qualitative method instrument uses researchers as the main instrument assisted by observation guidelines, interview guidelines, documentation (Suardi, 2023a). While the quantitative method uses a Google form questionnaire. Informants using qualitative research methods used purposive sampling (Suardi, 2023a), which amounted to 100 informants consisting of school principals or teachers and students, while respondents to quantitative methods used simple random sampling techniques totaling 273 respondents. The data collection technique used was the distribution of closed model questionnaires, direct observation, guided interviews and documentation (Suardi, 2023a). Qualitative data analysis was carried out through the stages of data reduction, data display and drawing conclusions, while quantitative data analysis used questionnaire verification, questionnaire data tabulation and questionnaire data percentages. The validity of qualitative data uses source triangulation and method triangulation (Suardi, 2023a), while

quantitative data uses reliability tests (accuracy) and validity tests (true).

The stages of the research were carried out in three stages, namely the initial stage, the process stage and the output stage. In the early stages the researcher conducted a study of the character of students in elementary schools, studied the theory of strengthening character education, studied models of integrative moral development and observed the inculcation of character values in schools, then at the stage of the research process, the researcher collected qualitative data and quantitative data using interviews, observation, documentation and questionnaire.

Analysis of research data using qualitative data analysis and quantitative data. For qualitative through data reduction, data display and drawing conclusions (Suardi, 2023a), while for quantitative data through questionnaire verification, tabulation of questionnaire data and the percentage of questionnaire data. The data that has been analyzed is then interpreted and presented in the form of narratives, tables or diagrams. The outputs to be achieved in the research are Strengthening the character of global diversity based on moral integration for elementary school students in the Teaching Campus Program in Makassar City.

DISCUSSION

Strengthening the character of global diversity in the aspect of students knowing and

appreciating the noble culture of their own nation and the culture of other nations, students have the ability to communicate interculturally in interacting with others and students are able to reflect and be responsible for the practice of diversity, are in the very good category, at all moral stages, such as moral culture, habitus, action, sinverbal, feeling and knowing. Although from each stage indicators there are still indicators that are not optimal compared to other indicators. This is based on the results of respondents from 100 respondents consisting of teaching campus students, tutor teachers, school principals and supervisors, namely:

Moral	Stages	A	B	C	%
Knowing	Moral Awareness	89	98	91	92.66
	Knowing moral values	89	98	90	92.33
	Taking a point of view	88	98	91	92.33
	Moral Reasoning	88	97	90	91.66
	Decision-making	88	97	90	91.66
	Knowledge about yourself	88	97	90	91.66
Feeling	Conscience	88	98	91	92.33
	Pride	88	98	91	92.33
	Empathy	87	97	90	91.33
	Loving good things	88	97	90	91.66
	Self control	87	97	90	91.33
	Modesty	87	97	90	91.33
Action sinverbal	Selection	88	97	89	91.33
	Use	88	97	89	91.33
	Revision	87	97	88	90.66
	Competence	87	97	89	91
	Desire	87	98	89	91.33
	Habit	87	97	88	90.66
Habitus	Habitus	87	97	89	91
	Dissemination				
	Acceptance of habitus	87	97	89	91
	Collective habit	87	97	88	90.66
	Cultural moral system	87	96	89	90.66
	Cultural moral norms	86	96	89	90.33
Culture	Civilization	86	96	89	90.33
					3
	%	87.45	97.12	89.54	90.33

Information:

A = Students know and appreciate the noble culture of their own nation and the culture of other nations

B = Students have the ability to communicate interculturally in interacting with others

C = Students are able to reflect and be responsible for the practice of diversity

Based on table 1 the character of global diversity in the aspect of students knowing and appreciating the noble culture of their own nation and the culture of other nations is 87.45%, students have the ability to communicate interculturally in interacting with others 97.12%, students are able to reflect and be responsible for practicing diversity 96.66%. All stages are in the very frequent category even though the aspect of students being able to reflect and be responsible for the practice of diversity is low compared to other aspects although they are still in the same category of all aspects of all integrative moral stages starting from the moral knowing stage with a percentage of 92.05%, the moral stage feeling 91.71%, moral sinverbal stage with a percentage of 91.10%, moral action stage with a percentage of 90.99%, moral habitus stage 90.88% and moral culture stage 90.44%. This shows the increasingly strong character of global diversity because there are efforts made in teaching campus activities.

The effort that is most often practiced is teaching students to have the ability to communicate interculturally in interacting with others even though it is only 8% different from the aspect of students knowing and

appreciating the noble culture of their own nation and the culture of other nations and 10% of students know and appreciate the noble culture of their own nation and other nation's culture. Meanwhile, in the integrative moral stage, most students are at the moral knowledge stage and the least at the moral culture stage, because moral knowledge is more easily formed in students personally, while moral culture requires all elements of the school to be involved in shaping the school culture so that it is still more difficult than other stages (Kanji et al., 2020a); (R. Nur et al., 2021); (Rahmat et al., 2021).

Campus teaching activities in the independent learning program - Independent Campus (MBKM) have instilled the character of Global Diversity through moral culture, habitus, action, sinverbal, feeling and knowing (Kanji et al., 2020a); (Kanji et al., 2019c); (Kanji et al., 2019b), to students in elementary schools through:

1. Teaching assistance activities in learning teach students to respect their own culture and the culture of others in learning arts and culture, Social Studies and Civics. The goal is for students to know and appreciate the noble culture of their own nation and the culture of other nations
2. Teaching assistance activities in learning teach students to be able to interact with all students at school even though they have different ethnicities, religions and social status. The goal is that students have the

ability to communicate interculturally in interacting with others

3. Teaching assistance activities in learning invite students to think about what good things can be taken from the diversity of ethnicity, religion and social status of students. The goal is for students to be able to reflect and be responsible for the practice of diversity.

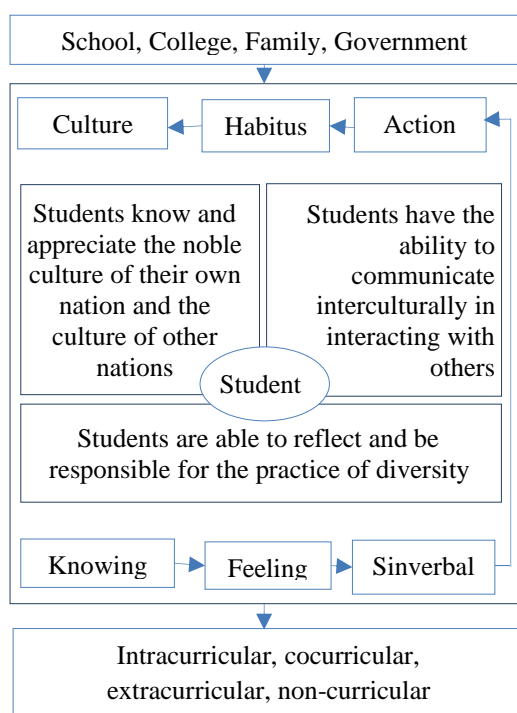


Figure 2. The global diversity character strengthening model in the Teaching Campus program

Strengthening the Pancasila Student Profile requires implementation not only on theoretical aspects but also on practical aspects at school (Zakso et al., 2022). Practically strengthening the character of Global Diversity in the Teaching Campus program at Makassar City Elementary School based on integrative morals has been carried out from

the highest level of moral culture, habitus, action, sinverbal, feeling to the lowest level, namely knowing (R. Nur et al., 2021); (Rahmat et al., 2021); (Kanji et al., 2020a); (Kanji et al., 2019b). Although strengthening character through integrative morals has been used (Kanji et al., 2019c) in social studies learning, (R. Nur et al., 2021) to overcome violations of character values, (Suardi et al., 2022); (Rahmat et al., 2021). on the character of global diversity.

Research (Zakso et al., 2022) found that the practice of character education in schools has a positive effect on strengthening the Pancasila Student Profile, especially the Character of Global Diversity. Strengthening the character of global diversity based on moral culture, habitus, action, sinverbal, feeling and knowing can be carried out in various activities such as intra-curricular activities, co-curricular activities, non-curricular and extracurricular activities (Suardi, Agustang, et al., 2020). Programs of intracurricular and extracurricular activities that are well programmed, integrated, integrated and institutionalized can strengthen character education (Ruyadi, 2010). Character strengthening can be carried out by school principals (Dike et al., 2021), class teachers, subject teachers, guidance and counseling teachers (Abdul Rosyid, 2020) with a social collaboration system (Suardi, Agustang, et al., 2020) with lecturers, students and parents of

students in teaching campus activities (Suardi & Nur, 2022) as part of the MBKM program.

Although in various research results on strengthening the Pancasila Student Profile, it can be done in various ways besides strengthening integrative morals in various teaching campus activities such as research (Chotijah et al., 2022) through the development of interactive digital teaching materials for students. Research (Nurihayanti, 2021) through driving teachers who are one of the agents of change and driving the learning teacher community to encourage students to develop according to their talents. Research (Yayang & Sudigdo, 2022) through tales that hint at plurality and diversity. Research (Luluk Elyana, 2021) through a driving school program. Research (Suhendi et al., 2021) through student character survey instruments and research (Abdillah, 2021) through civics education textbooks. However, there are no research results related to strengthening the Pancasila Student Profile on the character dimension of Global Diversity by using integrative moral culture, moral habitus, moral action, moral sinverbal, moral feeling and moral knowing (Suardi & Nur, 2022), so the results of this study have a significant contribution specifically on one dimension aspect of the Pancasila Student Profile, namely the character of global diversity.

Almost the same as research on the global diversity character of elementary school students, many are carried out by various

researchers, such as through short stories with the backdrop of the Covid-19 pandemic (Sufanti et al., 2022), through the learning media Arfedo (Rizkyani & Wulandari, 2022), through student books about the Diversity of Ethnic Nations in My Country (Nabila & Wulandari, 2022). However, these various studies have not produced research results that form the character of global diversity through integrative morals in teaching campus activities, even though both of them study global diversity, previous researchers also did not specifically explain global diversity in various aspects according to the aspects that exist in the character. profile of Pancasila students, so that the results of this study have a specific contribution to the character of global diversity. Although only a few have studied specifically the character of global diversity, in various studies it has been studied in general, such as including the character of global diversity as part of the Indonesian nation's motto (Fitriyah et al., 2022), as a character that is constructed in teaching campus activities (Suardi & Nur, 2022), as part of the Pancasila Student Profile (Juliani & Bastian, 2021), as an innovation that supports independent learning (Aditia et al., 2021). This shows the importance of the results of this research to support government policies in constructing the character of global diversity of students throughout Indonesia.

CONCLUSION

Campus teaching activities in intra-curricular activities, co-curricular activities, non-curricular and extra-curricular activities in elementary schools in Makassar City involving school principals, teachers (classes, subjects, counseling guidance), students, lecturers and parents, have been able to foster and provide reinforcement to the character of the Pancasila Student Profile on the dimensions of global diversity through integrative moral knowing, feeling, sinverbal, action, habitus and culture. Acknowledgments to the Directorate General of Higher Education, Research and Technology, Ministry of Education, Culture, Research and Technology, which has provided financial support through the Scientific Research Program research grant and motivational support in completing the publication of research results. The author has no personal conflict of interest in the interpretation of research results.

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