ANALYSIS OF MOVEMENT ON GROWING "BUDI PEKERTI" (CHARACTER) BASED ON MULTICULTURALISM AT PRIMARY SCHOOLS

Andi Agusniati
STIE Amkop Makassar, Indonesia
Email: agusniatiandi@gmail.com

ABSTRACT

KEYWORDS
Budi Pekerti (Character); multiculturalism; points of conceptual action

This study aimed at exploring and identifying the points of conceptual action of the Movement on Growing the 'Budi Pekerti'(Character) based on Multiculturalism. The type of this research was Qualitative Research, with linear and sequential activities through 'Basic Research and Applied Research' method. The results of this study show: First, there are 34 points of conceptual actions successfully identified from the principles of the Movement on Growing the Budi Pekerti (Character) Base on Multiculturalism, which, practically and theoretically, need to be implemented in primary schools. Secondly, most (21 from 34) of the points of conceptual actions identified from the principles of the Movement on Growing the Budi Pekerti (Character) Base on Multiculturalism, that need to be implemented in primary schools are the points of conceptual action that have been implemented at primary schools, while a few the points of conceptual action other (13 from 34 points) are the points that have not been implemented at primary schools; Thirdly, the points of conceptual action of 'the Movement on Growing The 'Budi Pekerti' (Character) Based on Multiculturalism' which have been implemented in primary schools, are basically only implemented by the initiatives of schools, and not specifically based on multiculturalism. Fourthly, certain points of action that have not yet been implemented in primary schools are due to internal factors, that the points of conceptual action have not been programmed by the schools, and due to external factors, namely that there are no any rule or policy that obligate schools to implement them.

INTRODUCTION

In Indonesia, efforts to foster multiculturalism among its citizens are through the Indonesian socio-cultural system. According to Muttaqin (2010), the Mindset of the Indonesian Socio-Cultural System consists of several points as follows: 1). The state is based on the One True Godhead. Religious life or belief in God Almighty must be able to realize the personality of the Indonesian people who believe in God Almighty; 2). Unity State based on Pancasila and the 1945 Constitution (Syamsuddin, 2010). That the Republic of Indonesia is a union state based on Pancasila and the 1945 Constitution (Afif, 2018). This means that the administration of state life must be based on Pancasila and the 1945 Constitution in a pure and consequent manner. Thus, national development is the practice of Pancasila and in essence national development is the development of all Indonesian people in a fast-paced and sophisticated human life. 3). DPancasila emocracy: In the sovereign state of the Republic of Indonesia, based on citizenship and consultation / representation, personal or family life in society, nation and state must be able to choose representatives and leaders who can deliberate for consensus in prioritizing interests general above the interests of groups and individuals, for the implementation of social welfare for all people. Therefore, the social management system needs to be enforced, both through laws and morals. 4). Social Justice for All People: Indonesia's geographical activities, natural resources, and Indonesian population in society, nation and state must have just political, economic, social, cultural, defense, and security social

for all people. 5). Ethics: everyindividual or family in the life of society, nation and state must maintain noble humanitarian ethics and uphold the noble moral ideals of the people. This means that the freedom of each citizen to profess his own religion and worship according to his religion and belief must be guaranteed, where education and teaching are the rights of citizens who need a national education system.

The level of elementary school education for students can be viewed as a transition period from the period of play in early childhood education (late kindergarten) to the period of formal education in elementary school (Sabani, 2019). At this level, students observe and imitate the positive and negative behavior of those around them such as teachers and principals as a direct example in familiarizing order and repetition, including awarding swerta contrasting differences in various matters, especially in terms of religion, culture and ethnicity (see also Kepmendikbud No. 23 of 2015) (Octavia, 2020).

From the description above, it is clear that students in elementary schools who are the shoots of the nation, are in this transition period that muticulturalism attitudes and awareness need to be instilled. Therefore, it can be assumed that Ethics-based education at the primary education level is something significant followed by efforts to instill and foster awareness of multiculturalism of learners at the elementary school level.

Ethnic, cultural and religious diversity among students in primary schools is particularly prominent in schools located in the middle of big cities (Agustian, 2019; Zainal, 2012). These elementary schools have implemented the most actions that lead to the 7 (seven) main points of the Ethical Growth Movement in accordance with the Regulation of the Minister of Education and Culture Number: 23 of 2015.

This study aimed at exploring and identifing the points of conceptual action of the Movement on Growing the 'Budi Pekerti' (Character) Based on Multiculturalism, which, both practical and theoretical, needed to be implemented in primary schools, and also at identifing which points of conceptual action that had been implemented and which points had not yet been implemented at primary schools, then how the points of conceptual action that had been applied at primary schools were implemented, as well as what factors cause some certain points of conceptual actions had not yet been implemented at primary schools.

RESEARCH METHOD

This study departs from the topic: 'Multiculturalism-based Ethics Growth in Elementary Schools', which begins with the exploration stage (excavation) and identification of action items, and then into the case study stage which emphasizes the study of the application of the identified conceptual action points implemented in the schools studied (Sugiyono, 2019). With these considerations, research is linear and sequential through the method of 'Basic Research and Applied Research'. ('Basic Research and Applied Research') is a method of inquiry that assumes that scientific knowledge can be discovered through a series of linear and sequential stages. Basic research, and continued with applied research. Iused inquiry methods "naturalistic". That is an inquiry method that departs from the assumption that scientific activities are natural ("as is"), and avoids "regulated" research The focus of the research is an investigation of the implementation of these coceptual action points in the elementary schools studied) leading elementary schools in Makassar City. Research uses to gather in-depth perceptions and descriptions of targeted populations, places, andevents, these—Direct Observation, In-depth Interviews and Focus Groups (Creswell & Creswell, 2017).

RESULTS AND DISCUSSION

A series of research activities, namely a discussion of the results of the discussion from the Focus Group Discussion activities at the Basic Research stage, which focuses on discussions that aim to find and identify conceptual actions, namely those that both theoretically and practically need to be implemented in elementary schools. in the form of 7 (seven) points of the Multiculturalism-based Moral Development Movement in elementary schools. First, a discussion on exploring conceptual action points to Grow Multiculturalism-Based Moral and Spiritual Values; Second, discussion of exploring Conceptual Action Points to Grow National and Diversity Values Based on Multiculturalism; Third, discussion of exploring Conceptual Action Points to build Positive Interaction between Students and Teachers and Parents, based on Multiculturalism; Fourth, a discussion of exploring conceptual action points to build positive interactions between students based on multiculturalism; Fifth, discussion of exploring conceptual action points to take care of oneself and the school environment based on multiculturalism; Sixth, the discussion in the framework of exploring conceptual action points to cultivate the potential of students as a whole, based on multiculturalism; and Seventh, exploration of conceptual action points to be able to involve parents and the community, based on multiculturalism.

Conceptual Actions to Cultivate Moral and Spiritual Values Based on Multiculturalism:
Moral and Spiritual Values Based on Multiculturalism, resulting in 5 (five) points of conceptual action, as follows:

1) Hold Local Wisdom Day on certain days, where students are asked to describe their respective ABE (Religion, culture and, ethnicity) in rotation
2) Commemorating religious holidays in schools, where all students of other faiths are involved in assisting in the preparation of the activity.
3) Create a local content curriculum that contains material on the diversity of local wisdom of each region that is congruent (appropriate / harmonious) with moral / spiritual values and awareness of multiculturalism
4) Identify the diversity of ABE (Religious, Cultural and Ethnic) students in schools for database in order to formulate programs, more appropriate actions for the growth of multiculturalism-based ethics in schools. As well as integrating ABE into the subjects of Religion, Social Studies, PPKn
5) Holding a story day that specifically tells the stories of prophets, and other religious figures, such as the story of mahabrata, or the story of Siddharta Gautama.

The results of the theoretical analysis show that some of the points mentioned above are in accordance with the view of Horace Kellin (1979) that attitudes towards cultural pluralism or multicultural are attitudes or principles of "respecting different levels of difference within the boundaries of national unity (Levey, 2011).

Items of Action to Foster National Values and Diversity Based on Multiculturalism, theme 2 (two) consists of 6 (six) points of conceptual actionl, as follows:

1) Complement the school with standing banners / "talking boards" or other display media containing discourses on national unity in diversity, such as: "Diversity is a blessing", or "Bhineka Tunggal Ika is us", or "United we are firm divorced we collapse", etc.
2) Label classrooms with names of national heroes from different regions
3) Singing Indonesia Raya songs and national compulsory songs and regional songs in every learning process as motivation or encouragement for learning, before or after the learning process. (The code relates to the nobility of ethics and the sense of nationalism/ multiculturalism).

4) Carry out regularly flag ceremonies, as well as national holiday ceremonies by inserting themes containing noble ethics and diversity, for example: "By commemorating the youth pledge day let us level the noble ethics of our nation in diversity".

5) Installing posters describing biographies of national heroes from various regions in Indonesia, accompanied by photographs or images that are used as a discourse on multiculturalism and as a source of learning.

In accordance with the theoretical view of Horace Kellen (1997), cultural pluralism (or multiculturalism) must begin by respecting different levels of difference within the boundaries of national unity (Budiono, 2021).

Action Points to Build Positive Interactions between Students and Teachers and Parents, Based on Multiculturalism (Theme 3), consisting of 5 (five) conceptual action items, as follows:

1) Forming a "class group" oriented towards the 'nobleness of Indonesian ethics in diversity', in addition to facilitating communication and coordination between teachers and parents of students related to efforts to foster ethics and a sense of multiculturalism.

2) Create a "family day" or "familly day" activity in the framework of a "nutrition day" where each student is asked to bring various types of food from the region according to their origin and exchange food.

3) Hold meetings involving parents of students and relevant community elements, in order to socialize any program that will be implemented by the school, related to efforts to cultivate ethics based on multiculturalism.

4) Celebrating national days such as "Mother's Day" and "Teacher's Day", as a momentum to exchange among students, teachers and parents of students (traditional clothes, folk songs, etc., according to their respective regional origins.

5) Create a "family day" or "familly day" activity themed "Religious, Cultural, and Ethnic Diversity"), by inviting parents or experts (from the community) who have expertise to become resource persons, who can describe various uniqueness of local customs and wisdom in various regions / different ethnicities.

This point is in line with Horace Kellen's (1997) theory of "appreciating different degrees of difference within the boundaries of national unity".

Conceptual Action Points to Build Positive Interactions between Students based on Multiculturalism (Theme 4), consisting of 5 (five) conceptual action items, as follows:

1) Conduct "Language Diversity Day", where on that day students and teachers are allowed to use vocabulary, words, simple sentences from various regional language diversity, and also with guessing games or playing "word cards" using simple sentences from various regional languages.

2) Conducting "peer teaching" / "peer tutoring" as an extra-curricular activity with the subject of "learning about ABE (Religion, Culture and Ethnicity) diversity in Indonesia, without questioning the conflict".

3) Reprimanding and coaching students who discriminate against other students who are ABE (Religious, Cultural and Ethnic) minorities in the classroom or at school.

4) Considering gender balance, in addition to religious, cultural and ethnic balance, in the distribution of tasks to students in every learning activity in the classroom and outside the classroom. .

5) Involving students with different religions, to actively participate in preparing for the commemoration of religious holidays, even though it is not mandatory to attend worship activities in the event.

The results of the theoretical analysis show, in line with the view of James A. Bank (1993), that in education based on multiculturalism students need to be taught to think critically by providing adequate knowledge and skills and have a high commitment to participate in democratic actions.

Conceptual Action Points to Care for Themselves and the Environment' School, based on Multiculturalism (Theme 5), consists of 4 (four) conceptual action items, as follows:

1) Createa school garden containing typical plants from various regions in Indonesia, by labeling the local name and origin of the plant.
2) Conduct routine checks related to the health of students in self-care such as examination of nails, teeth, hair, and neatness in dressing,
3) Caring for the school environment by getting used to throwing garbage in its place, sorting garbage, hygiene picket schedules, planting plants or trees that are characteristic of various regions.
4) Presenting on displays (standing banners, posters or wall paintings whose content uses simple sentences and is understood by students.

This point is in line with the advice of James A. Banks (1993) that students need to be made aware that in receiving knowledge there are various interpretations according to their respective interests

Conceptual Action Points to Grow the Potential of Students as a whole, based on Multiculturalism (Theme 6), consisting of 6 (six) conceptual action items, as follows:

1) Facilitate students to develop their interests and talents & potentials in understanding other cultures, for example by inviting dance instructors and voice arts instructors (singing) from various regions in Indonesia.
2) Train, guide, and compete in debate activities with the theme of ethical growth behavior and awareness of multiculturalism, in order to grow their potential in developing talents / ability to discuss / debate. .
3) Fostering, developing the interests and talents of students, in the field of art based on diversity, through "Art Week" or "Saturday Talents" activities, which showcase the diversity of art from various regions.
4) Conducting drawing activities, to cultivate one's potential (talent) in drawing, with the theme ABE (Religion, Culture and Ethnicity), for example drawing and describing the results of drawings of houses of worship of various religions, and traditional houses / customs of various regions in Indonesia. .
5) Provide a container such as "Papan Mading (Wall Magazine)", which once a month or every few months, students are allowed to paste various works typical of the region on a scheduled basis according to a certain theme.
6) Integrate traditional sports teaching from different regions, such as "football"; "pencak silat" from various regions in Indonesia, etc. into bid lessons. sports studies.

Theoretically in line with the view of Martin J. Beck Matustik (1998), that the new enlightenment of multiculturalism in the future must begin with the fostering of local multiculturalism

Conceptual Action Points to be able to Involve Old People, and Society, based on Multiculturalism (Theme 7), consisting of 4 (four) conceptual action items, as follows:

1) Holding cultural competitions involving parents of students with the theme of culture and local wisdom, and aimed at rewarding or rewarding certain cultures.

2) Parents or the community, who have the ability, are invited to be resource persons or coaches in extracurricular activities, such as skills in playing traditional musical instruments, singing songs including folk songs, dancing, including traditional dances, as well as role-playing skills, or other forms of skills.

3) Create an "artist or culturalist enter school" program to train, accompany and introduce various Indonesian cultural arts (involving artists from art studios, campus artists, culturalists.

4) Conducting friendship festivals between classes, displaying various cultures, dances, and others by inviting parents and community elements.

It is theoretically in line with the view of Martin J. Beck Matustik (1998), that the enlightenment of multiculturalism is new in the future. Number of conceptual action items of the Multiculturalism-Based Ethics Movement

The conceptual action items that have been / have been implemented in the superior elementary schools studied are: 21 (thirty-eight) action items out of 34 (thirty-four) action items identified, while conceptual action items that have not been implemented in the three excellent elementary schools studied, found as many as 13 (thirteen) action items.

CONCLUSION

Based on the results of study, the conclusion of study are; (1) most of the conceptual action items identified, have been implemented in primary schools, and a small part have not been implemented, (2) the conceptual action points of the 'Multiculturalism-based Ethics Growth Movement' that have been implemented in elementary schools, are basically carried out only on the initiative of the school, and (3) certain action points of the 'Multiculturalism-based Ethics Growth Movement' that have not been implemented in elementary schools are, basically, due to internal factors, namely that these conceptual action items have not been programmed to be implemented by the school, and due to external factors, namely the absence of rules or policies on the part of policy makers that require schools toimplement them.

REFERENCES

Akhsin, N. H., (2011). *Sensus Penduduk 2010*. ISBN 9789790644175. Jakarta: Badan Pusat Statistik.

Andersen, M.L. & Taylor, H. F. (2006). *Sociology: Understanding a Diverse Society*. ISBN 0-534-61716-6. New York: Wadworth.

Afif, Z. (2018). Pembentukan Peraturan Perundang-Undangan Berdasarkan Pancasila Dan Undang-Undang Dasar Negara Kesatuan Republik Indonesia. *Jurnal Dialog*, *7*(1).

Agustian, M. (2019). *Pendidikan Multikultural*. Penerbit Unika Atma Jaya Jakarta.

Baidhawy, Z., 2003*, Agama dan Pluralitas Budaya Lokal*, Univesitas Muhammadiyah: Surakarta.

Baron & Byrne. (2004). *Psikologi Sosial*, Jakarta: Erlangga, 2004. Hal. 52-3

Boyce, C. & Neale, P. (2006). "Conducting In-Depth Interviews: A Guide for Designing and Conducting In-Depth Interviews for Evaluation Input". *Monitoring and Evaluation – 2* , Pathfinder International Tool Series.

Budiono, B. (2021). Urgensi Pendidikan Multikultural Dalam Pengembangan Nasionalisme Indonesia. *Jurnal Civic Hukum*, *6*(1).

Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.

Levey, G. B. (2011). Multicultural integration in political theory. *This Vol*.

Octavia, S. A. (2020). *Motivasi belajar dalam perkembangan remaja*. Deepublish.

Sabani, F. (2019). Perkembangan anak-anak selama masa sekolah dasar (6–7 tahun). *Didaktika: Jurnal Kependidikan*, *8*(2), 89–100.

Sugiyono. (2019). *Metode Penelitian*. CV Alfabeta.

Syamsuddin, A. (2010). *Sistem sosial budaya Indonesia*.

Zainal, A. (2012). Pendidikan Multikultural-Religius Untuk Mewujudkan Karakter Peserta Didik Yang Humanis Religius. *Jurnal Pendidikan Islam*, *I*(1).