

# Teacher's Strategy in Forming Global Diversity Character in the Era of Globalization in Junior High School Level Students

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## Abstract

*The research aims to find out the strategies of Pancasila Education teachers in shaping the character of global diversity in the era of globalization for students in junior high schools. This study uses a qualitative approach. Data collection was carried out by observation, interview, and documentation techniques. The results of the research show that the teacher's strategy in shaping the character of global diversity in the era of globalization for students is: (1) Through the transfer of knowledge or sharing knowledge about diversity to students; (2) Train and teach good behavior habits to students such as using good and correct Indonesian in communicating, using Eastern Indonesian culture, namely courtesy in interacting, prioritizing public interests or affairs, and always tolerant of diversity that exists in everyday life-day; (3) If there are deviations in the behavior of students related to the character of global diversity, the teacher will carry out an interpersonal communication strategy, namely face-to-face communication by calling the student concerned; (4) To respond to the progress of the globalization and digitalization era, Pancasila Education teachers equip students with correct media literacy so that they have the character of digital citizenship they can use technology properly and correctly; (5) The teacher instills values in students through internalization techniques, namely value-instilling techniques whose target reaches the stage of ownership of values that integrate into the student's personality, or up to the level of characterization or character.*

Keywords: Pancasila Education; global diversity character; globalization.

## Introduction

Globalization is a process in which one country can communicate with other countries without borders. Globalization is a term that is related to the increasing interconnectedness and dependence between nations and people throughout the world through trade, investment, travel, popular culture, and other forms of interaction so that the boundaries of a country become increasingly narrow. In many ways, globalization shares many characteristics with internationalization, so these two terms are often interchanged (Ernawam, 2017). This globalization process is happening more intensively with the rapid development of technology and existing

internet networks. Quoting data from the website databooks.katadata.id, it states that based on the survey results of the Indonesian Internet Service Providers Association (APJII), it was found that the highest percentage of internet users, namely 99.16%, was achieved by children aged 13–18 years. When using the internet, teenagers use it for communication and viewing various information presented through several social media sites. This was also explained in previous research, namely that of the 23 types of platforms offered, only 9 social media platforms were chosen by respondents. Most students use WhatsApp; the number reached 95.96% of respondents. Furthermore, 90.91% of respondents used Instagram, and 73.74% of

respondents used YouTube. Meanwhile, Facebook users were 36.36% of respondents, and Line users were 57.58% of respondents. Then followed Twitter, Telegram, LinkedIn, and Skype users (Saputra, 2019). This means that most students use social media as a communication tool (86.87%). Then, followed by searching for information Surveys (81.82%), social interactions (56.57%), entertainment or relaxation (55.56%), status updates/expressing opinions (22.22%), filling free time (45.45%), and online business (13.13%).

The high use of the internet by young people with various application features, including social media, that can be accessed easily is called the digital era. This is because information can be obtained easily through digital technology, can be disseminated widely using digital technology, and even most human activities are carried out through digital technology. Therefore, apart from having a positive impact, the digital era also has a negative impact. In the era of globalization that is occurring in Indonesia, especially among teenagers, where teenagers tend to imitate Western culture. One example is the habits of Western people, which are usually witnessed both in electronic media, print, and directly, such as how to dress and fashion, which have become the culture of our society, especially among teenagers. In general, Indonesian teenagers behave in a way that is not selective in accordance with the religious values they adhere to and the customs they have (Sita, 2013). Teenagers feel proud if they don't keep up with the times, even though it goes against the values of their religion and culture. Like the lifestyle of foreigners, namely dressing sexy and drinking alcohol for reasons of warming up the body, and so on. Even though all of this is not in accordance with the values of Pancasila and Indonesia's noble culture, And now Indonesian cultural values are increasingly being eroded due to foreign cultural influences entering Indonesia.

The above reality is in contrast to the profile of Pancasila students, namely global diversity. The existence of a Pancasila student profile, namely global diversity, aims to create the character of the nation's children, namely Indonesian students who can maintain their noble culture, locality, and identity and remain

open-minded in interacting with other cultures, thereby fostering a sense of mutual respect and the possibility of forming a new culture that is positive and not contrary to the noble culture of the nation. Key elements of global diversity include knowing and appreciating culture, intercultural communication skills in interacting with others, and reflection and responsibility for experiences of diversity (Kemdikbud, 2020). So, Indonesian students are expected to be able to get to know global culture so that in their social lives they can interact and communicate well so that tolerance between cultures can be created, and it can even have an impact on the growth of new cultures in a better direction, which of course does not conflict with the nation's noble culture. Therefore, the gap between expectations and reality requires a strategy to improve it. If it is not immediately repaired, the morals of the nation's generation will be damaged, and anarchy will arise among young people. The relationship with the value of nationalism will be reduced because there is no feeling of love for one's own national culture or care for the community. In fact, the younger generation is the successor to the nation's future.

Education is expected to build the insight, knowledge, skills, and character needed to realize social justice, peace, and collaboration in global diversity. Based on previous research, the solution that can be taken to improve student character in the era of negative impacts of globalization and digitalization is to provide variations in the learning process and learning materials while still paying attention to the importance of including character education in them. As explained, digital learning materials are one solution to the digital learning era; however, the knowledge and skills emphasized in the materials need to be balanced with moral values that produce more humane intelligence. The Pancasila Student Profile as a character-building value program in Merdeka Belajar can be a guide for assessing the availability of moral values in materials, printed and digital. These indicators can be a basis for consideration if the material as a whole has the potential to improve students' character to become better individuals, including honesty, bravery, criticality, independence, cooperation,

tolerance, creativity, and religion (Agusprayuningtyas et al., 2022).

Based on other research, it is also stated that the way to maintain Indonesian culture so that it is not influenced by negative foreign culture is to develop a strong spirit of nationalism, for example, the spirit of loving domestic products and culture, instilling and practicing Pancasila values as well as possible, instilling and implementing religious teachings as well as possible, being selective about foreign cultures entering Indonesia, and strengthening and maintaining national identity so that it does not fade (Husinaffan & Maksum, 2016). From several solutions found in previous research, it can be seen that forming student character, as shown by the Pancasila student profile, namely global diversity, can be done with various approaches or strategies both in the school, family, and community environments that adapt to current conditions. Therefore, researchers are interested in studying the strategies of Pancasila education teachers in realizing the profile of Pancasila students (global diversity) in the era of globalization for students in junior high schools.

## **Method**

The research uses a qualitative approach to obtain in-depth data and understand the meaning behind the visible data using in-depth interview techniques, participant observation, and documentation (Sugiyono, 2013). Data was obtained through field research using triangulation (combined) data collection techniques consisting of three research locations, namely: SMP N 14 Surakarta, SMP Islam Diponegoro, and SMP N 5 Surakarta. The data sources used in this research are primary data, namely Pancasila Education Teachers, and secondary data consisting of theory and information obtained through books related to the problems studied, various documents regarding the character of global diversity, as well as complementary data related to teacher strategies and learning processes. done at school.

The research was conducted between May 17 and 22, 2023. Data collection began with determining sources who met the research criteria to obtain the required data. Before conducting interviews, observations, and documentation, researchers convey the aims

and objectives of the research and ask permission from the sources. Next, researchers and resource persons discuss the time for conducting interviews, observations, and documentation. Qualitative data analysis is inductive, namely an analysis based on the data obtained, then developed into a hypothesis (Sugiyono, 2013). In this research, the data obtained was then analyzed using the theory of qualitative data analysis according to Miles and Huberman (1984), which consists of data reduction, data presentation, and conclusion. Data reduction is carried out by summarizing the main points and various facts in the field that are considered important. The data that has been summarized is then presented in the form of a brief description and makes connections between important issues. The data presented is then analyzed so that conclusions can be drawn about certain problems.

## **Result and Discussion**

Character education is an educational system that instills values in the culture of the Indonesian nation, which includes not only aspects of knowledge (cognitive) but also attitudes and actions toward God Almighty, oneself, society, and the nation (Savitri, 2023). Citing attitude theory (Theory of Attitudes and Behavior) developed by Triandis (1971). Triandis (1971) states that behavior is determined by what people want to do (attitudes), what they think they will do (social rules), what they usually do (habits), and the behavioral consequences they anticipate. Furthermore, Triandis (1971) stated that attitudes involve cognitive components regarding beliefs, while affective attitude components have connotations of likes or dislikes (Prasetyo & Sukardi, 2013). This means that a person's attitudes and behavior (character) are related to interests, cognitive components, beliefs, and feelings of likes and dislikes. Therefore, this theory is very much supported by the research results that have been obtained.

Based on the results of the research that has been carried out, teachers' strategies for forming global diversity in students start with transferring knowledge or sharing knowledge. which is carried out during the learning process and outside learning hours. During learning hours, knowledge transfer is carried

out by providing learning material to students to then discuss together. In the knowledge transfer process that occurs in teaching and learning activities, there are methods used to attract students' attention (Yuliyanti & Wasisto, 2021). Therefore, the provision of this material is not carried out haphazardly by the teacher. Because learning aims to form a character with global diversity, the learning material provided by the teacher is related to diversity, which consists of a diversity of ethnicity, religion, race, between groups, and including culture. Several Pancasila education teachers said that to form a character with global diversity, the main material given to students is all the diversity that exists within the country. Meanwhile, knowledge about foreign cultures is only a small topic of discussion during the problem-solving process. Knowledge about diversity must be implanted through simple things, first so that students can easily understand it. After students understand diversity in life every day, they will easily recognize more diversity later. Knowledge, moreover, was formerly given. Because knowledge is one of the factors that influences the formation of a person's attitudes, Based on experience and research, if someone has good knowledge, they will also have good behavior (Donohudan Boyolali Health Vocational School, 2016).

Before providing material, the teacher first creates learning material by developing teaching modules. So that the material given to students has a high value in the sense that the material is very important to provide, teachers develop a minimum of two learning modules for one learning outcome. The module developed is then analyzed and studied by the teacher to find contradictions in the two modules. Materially available contradictions can be seen from existing mutual information (Basri et al., 2021). If contradictions are found, it is necessary to look for meaning and conclusions so that the material given to students is mature and mastered by the teacher. However, for learning to be more effective, teachers must create learning media. Therefore, the core points of the learning material contained in the teaching module need to be made into power points to make it easier for teachers to deliver the material. Apart from that, it was also stated that to facilitate students' various learning styles,

starting with audio, visual, and audio-visual, at the beginning of learning, the teacher used video as a learning medium. The aim of using learning videos at the beginning of learning is to attract students' attention and make them feel enthusiastic about participating in learning activities.

Second, the teacher's strategy is carried out by building good habits in students. As Aristotle's opinions and research previously stated, the character is closely related to "habits," or habits that are continuously practiced in everyday life (Hendayani, 2019). The habits in question are given by teachers to students and are related to preserving local culture and traditional values that are regarded by Pancasila as the identity of the Indonesian nation. Efforts to train students' behavioral habits are carried out while in the school environment. For example, in communicating, students are required to use good and correct Indonesian. Using Indonesian properly and correctly is considered very important to train students because, in the current era, many young people are more proud to use other languages that are considered slang, such as English, Korean, and so on. Therefore, training students in good and correct Indonesian language habits is the same as teachers forming a nationalistic character. Apart from that, when interacting with teachers and fellow students, students must use Eastern Indonesian values and culture, namely politeness. Manners are part of character education; character education is an effort carried out consciously and planned to educate and empower students' potential to build their character (Anak, 2021). In interacting, students are also trained to always prioritize common affairs and uphold tolerance for existing diversity. This is because students are far from individualism, which only cares about themselves. So that later, they can interact with the diversity that exists in Indonesia and globally.

Third, if students make serious mistakes, the teacher will communicate interpersonally. The interpersonal communication strategy implemented by civics teachers is face-to-face communication by calling the student concerned (Ikhsan & Amri, 2018). Efforts to build character through learning and habituation are also in accordance with research that states that holistic character

education in educational units can be implemented in three strategies: (a) integrated into the learning process through the development of syllabi and lesson plans; (b) changes in school culture through the habituation of positive activities (habitation), both in the form of routine and incidental activities; (c) self-development activities through strengthening counseling and career guidance activities as well as through extracurricular activities and local content (Dianna Ratnawati, Bayu Rahmat Setiadi, 2015).

Fourth, the teacher's strategy for shaping students' character is through the formation of digital citizenship character and a values instillation approach. As Collier's (2019) opinion and research previously state, digital citizenship is a way of making critical thinking and ethical choices about content that is published, viewed, written, and communicated to and from digital media, as well as its impact on oneself, others, and society (Roza, 2020). In the current era of globalization and digitalization, it is very important for someone to have the character of digital citizenship so that they can utilize technology properly and correctly. So, through Pancasila Education, teachers will equip students with the character of digital citizenship by training them to be good at media literacy. In Indonesia, a diversity approach that includes aspects of media literacy has not yet become part of the learning curriculum (Juliswara, 2017). Therefore, Pancasila education teachers must be creative and innovative in teaching good media literacy so that young people are not easily sparked by negative opinions about diversity in Indonesia. Fifth, namely the value instillation approach. The values instillation approach (Inculcation Approach) is an approach that emphasizes instilling social values in students (Shodiq, 2017). The approach is carried out by the teacher being a good role model for students and the teacher always providing explanations to students about what is good and what is not good.

This method is also called the internalization technique. The internalization technique is a method of planting marks with target students and aims to form characteristics or characters in the personality of students. The process of internalizing socio-cultural values through learning activities itself is

divided into three stages, namely: 1) transformation, 2) transaction, and 3) trans-internalization (Nindhika & Sodiq, 2018). The stages in the value internalization process are (1) the value transformation stage, at which the teacher only transfers good and bad values to students, which is purely oral communication; and (2) the value transaction stage, namely between students and teachers at the two-way communication or interaction between them. If the interaction is still one-way at the transformation stage, namely, the teacher is active, then in this transaction both the teacher and students are active. Interaction at this stage is still physical, not mental. At this stage, the teacher not only informs students about good and bad values but also enforces and provides examples of actual practice and asks students to respond by accepting and living these values. (3) Trans-internalization stage Stage This is far more than a transaction. At this stage, This teacher's appearance at the front of the class is not his image, but rather his mental state (personality). Vice versa, students and the teacher responded not only with action or appearance but also with mental attitude and personality. With this, you can say that in trans-internalization, the exchange of two respective personalities is active.

The transinternalization process ranges from simple to complex, namely: (1) listening (acceptance), namely activities where students are willing to accept stimulation in the form of new values that develop in their emotions; (2) responding, namely the student's willingness to respond to the values received and reaching a stage of satisfaction in responding to these values; (3) assessing, which is a continuation of the activity of responding to values, allows students to give new meaning to values that emerge from value standards that are considered correct; (4) Organization of values, namely students organize and formulate a value system that is considered to be true in their own personality behavior, so that they have a unique value system; (5) Characteristic values (by values or value-complex representations), namely the habit of believing in true values and organizing them in individual behavior so that these values become character (personality).

## Conclusion

Based on the explanation that has been presented in the results and discussion section, the following conclusions can be drawn: The teacher's strategy for forming a globally diverse character in the era of globalization among students is: (1) through knowledge transfer or sharing knowledge about diversity with students; (2) train and teach good behavioral habits to students, such as using good and correct Indonesian in communicating, using eastern Indonesian culture, namely politeness in interactions, prioritizing public interests or affairs, and always being tolerant of the diversity that exists in everyday life. -day; (3) If there is a deviation in student behavior related to the character of global diversity, the teacher will carry out an interpersonal communication strategy, namely face-to-face communication, by calling the student concerned; (4) To respond to the progress of the era of globalization and digitalization, Pancasila Education teachers equip students with the correct media literacy so that they have the character of digital citizenship and can use technology well and correctly. (5) Teachers instill values in students through internalization techniques, namely value instillation techniques whose target is to reach the stage of possessing values that are integrated into the student's personality, or to the level of characterization or character. The suggestion for forming a globally diverse character in the era of globalization in students is that teachers can carry out learning with a critical thinking approach regarding the meaning of global diversity. This aims to ensure that students know that being able to apply the character of global diversity means being able to interact with people globally from different cultural backgrounds, but students do not immediately adopt that culture. Apart from that, teachers can also carry out learning using a problem-based learning model, which will later be able to discuss issues related to the character of children with global diversity, which is influenced by current globalization and digitalization. Teachers can explain in detail the culture and lifestyle of foreigners, which is currently a trending topic and is being followed by many young people. This explanation aims to

provide knowledge to students or *share knowledge* that even though it looks like slang, it is not the culture of Indonesian society because it is not in accordance with Pancasila values.

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