Global Diversity Character Development for Students through Economic Learning

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Abstract
Associated with patterns of habituation, teachers can cultivate character through learning ethics, manners, and pronouncing words that are appropriate to the local context. One of the school's strategies can also get students used to saying the word "Good Morning" as an implementation of the 3S (smile, greeting, and greeting) policy at school. The attitude of students also did not go unnoticed. The teacher instills in students respect for elders, respect for teachers, for friends, a sense of belonging, including the habit of helping each other. For the purpose of assimilation, students from various religions are combined into study groups, so that awareness arises that they are Indonesians with one homeland and one bloodshed.

Key word: Global Diversity Character Development, Students through Economic Learning

INTRODUCTION

One of the challenges of education at this time is to create Indonesian students with Pancasila character and global perspective. To achieve these goals, schools have a role to help realize the program. This is because the school is a place to develop character through various activities in the learning process.

As it is known that the many changes that have occurred due to disruption in the fields of technology, socio-culture, and the environment have changed the lifestyle of teenagers who are considered characterless. Several cases of riots and social conflicts with religious and tennis backgrounds illustrate a denial of pluralism. Intolerance behavior in the form of acts of violence and social conflict is the impact of the lack of understanding of the importance of multicultural values in the life of a pluralistic society.

The urgency of diversity education as an effort to deradicalize and encourage tolerance in responding to differences and diversity is important to be implemented in schools. Diversity education is needed to provide knowledge and understanding of the culture, traditions, customs and cultural values of each ethnicity, religion, tribe, race, and region. In addition, to build an understanding and attitude of tolerance and respect for

differences, encourage a fair and non-discriminatory attitude towards other groups, and a willingness to cooperate among community groups in realizing social harmony.

DISCUSSION
1. Managing Diversity: Challenges and Opportunities

Franz Magnis Suseno (2005) explained that Indonesia could only be united, if the plurality which became its social reality was respected. Indonesianness is not built to eliminate the distinctive identity of all components of the nation, but so that all can become Indonesian citizens without feeling alienated. Mutual respect in each other's identity and willingness not to impose their own views on the good life on anyone are prerequisites for Indonesia's future success. Diversity will be the basic capital of development, when these differences are appreciated and developed in various forms of social cooperation to realize development goals. This means that the diversity of the Indonesian nation must be seen and managed with a multiculturalism scheme so that differences can be transformed into productive cultural capital for development. Considering the basis of multiculturalism is to explore the strength of a nation that is hidden in various cultures (Tilaar, 2004). This cultural capital should be explored and mobilized into a national power. Not only to strengthen national culture, but also so that all elements of the nation with their cultural values can contribute positively and participate actively in development in a fair and equal manner (Triguna, 2017).

Nevertheless, building multiculturalism in a pluralistic nation is not an easy matter. Given that multiculturalism and national identity have a dark base, they are vulnerable to being a source of conflict and division. Mistakes in defining national identity often lead to delegitimization and marginalization of other identities. A serious danger to multicultural societies because the diversity of values, visions of the good life, and historical interpretations can sharpen the barriers of community differences (Parekh, 2007). Closely related to that, Tilaar (2004) present three challenges of multiculturalism today, namely (1) Western hegemony in the fields of science and technology, politics, economy, social and culture through modernization discourses, especially those directed at developing countries; (2) cultural essentialization, namely exploring the essence of one's own culture that has the potential to grow xenophobic and ethnocentrism; and (3) globalization which pretends to diminish the identity and distinctive identity of each nation as political and cultural boundaries melt.

These three challenges create a paradox of Indonesia's diversity. Modernization which refers to the ideas of progress in the Western version encourages a pattern of development that tends to lead to the transformation of an agrarian society to a capitalist industry. Ignoring the interests of local communities in development that involves government and capitalist relations in it, is prone to triggering social conflicts. Social inequalities between regions and inequality in development worsen the harmonization of relations between the center and the regions. When people's awareness of Western hegemony grows, the reaction is often excessive. The essentialization of culture which is represented by the statement that ethnicity, culture, and religion have essential superiority values that are not inferior to the West, is indicated by an anti-Western attitude and everything that is seen as its representation, including the state. The growth of ethnonationalism and religionationalism as a new political identity 'other' from nation-state nationalism builds the imagination that a state with a uniform ethnic or religious
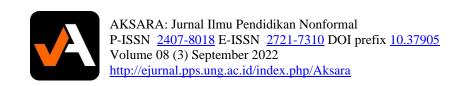
community will be better (Suaedy, dkk., 2007). This is inseparable from the influence of globalization which requires the inclusion of various ideologies, lifestyles, and cultures, through unlimited information channels (Triguna, 2017).

The description above confirms that the biggest challenge faced by the Indonesian people in managing diversity is finding the best model to construct a national identity with pleasant psychological implications. However, a national identity is still needed by a political community, such as the Indonesian nation. Not only to build national pride, but more important than that is to build a sense of affection, solidarity, and shared responsibility for the national interest. An understanding of national identity must be able to unite its members around self-understanding, give focus and energy to a sense of belonging together, build a collective self-image, cultivate relevant virtues, facilitate community reproduction and continuity between generations, maintain general loyalty, and organize moral life. and politics. In summary, national identity has an important role in fostering a sense of belonging between diverse communities (Parekh, 2007).

The diversity of the Indonesian nation is a cultural capital that must be managed so that it becomes a potential force to pick up a better future. This cultural capital will undoubtedly be developed into other productive opportunities, if the Indonesian nation is "finished" with its diversity. This means that as long as ethnic, racial, cultural, and religious differences are still considered as obstacles to interacting and building social cooperation, it will be difficult for the Indonesian people to get out of the problem, as well as close potential opportunities that can be accessed. In other words, the opportunity to make the diversity of the Indonesian nation a future strength will open, when social cohesion is successfully built on differences. With regard to that, Ritzer et, al. (2000) emphasizes the social capital aspect of social cohesion, which is a condition when a group of people is able to demonstrate the ability to collaborate and create a climate of change.

Managing diversity within the framework of social cohesion requires the breakdown of dichotomous social relations in five aspects, as follows: (1) togetherness–isolation (shared values, identity, feelings, and commitments); (2) opt-in–waiver (equal opportunity to gain access); (3) participation–not involvement (in political, economic, social, and cultural life); (4) acceptance–rejection (appreciating and tolerating differences in a pluralistic society); and (5) legitimacy-illegitimacy (the existence of institutions that act as conflict mediators in a pluralistic society) (Berger-Schmitt, 2000). From the five schemes, it can be understood that social cohesion aims to strengthen relations, interactions, and social ties inherent in social capital, by minimizing differences, injustice, and social exclusion. If these five aspects are successfully decomposed, then the development of social cohesion in a plural society will undoubtedly be realized.

A pluralistic society with a high level of social cohesiveness certainly has a great opportunity to make productive changes because in it there are various potentials that can complement each other. The Indonesian nation with its rich natural resources and ethnic, cultural, and religious diversity has great potential for this. However, this potential does not develop optimally because differences that should be a constructive social capital have instead become a source of division among the nation's children. Achievements that are not commensurate with the potential they have show the failure of the Indonesian people to take advantage of the potential for diversity as cultural and social capital, instead of economic capital.

2. Diversity Education

One of the profiles of Pancasila students is the character of global diversity. In this case, students who have a Pancasila profile with global diversity have the spirit to maintain a noble culture, locality and identity and keep an open mind in interacting with other cultures, thereby fostering mutual respect and the possibility of forming a new culture that is positive and does not conflict with noble culture nation.

There are 3 key elements that make up the profile of Pancasila students with global diversity (Rusnaini, dkk; 2021) namely:
a. Knowing and appreciating culture
b. Inter-cultural communication skills in interacting with others
c. Reflection and responsibility for the experience of diversity

Diversity means diverse, diverse, many, diverse and so on, which leads to the many differences that exist in each life, diversity is more focused on national values, that is, there are various ethnic groups, races, religions, cultures, language and others that exist in the Indonesian state (where unity and unity are the liaison of the diversity). Global diversity is a feeling of respect for diversity. Global diversity is tolerance for differences (Susilowati & Masruroh, 2018).

Here are some learning activities that can foster global diverse characters in learning activities (Aditia, dkkl 2021) among others:
a. Not picky friends at school
b. Hang out with anyone regardless of religion, ethnicity, race and so on in the school environment
c. Apply tolerance
d. Don't interfere with other people's worship
e. Respecting friends at school who are fasting
f. Studying Saman dance, for example, also culture from other regions with the aim of preserving it
g. Watching cultural performances of the archipelago even though the show is not from your own tribe
h. Study a foreign language to explore knowledge
i. Doing student exchange abroad
j. Be open to external developments
k. Uphold local culture
l. Holding a flag ceremony every Monday
m. Respect differences of opinion
n. Prioritizing deliberation and consensus in solving problems
o. Singing songs with patriotic nuances and a sense of love for the homeland
p. Introducing a variety of unique regional potential
q. Conducting cultural exhibitions
r. Participate in cultural competitions
s. Filtering all foreign influences that enter Indonesia
t. Love domestic products
u. Join the international culture week

This Pancasila student who has a global diverse character can be successful in living his life later. Living in the era of globalization does not erase the identity of the nation, a nation that is diverse. The generation of Pancasila students with global diversity will grow into a generation that respects its culture but does not close itself off from outside influences. Think Global, Act Local.

Awareness of nationalism of a nation is always needed to overcome all the differences that exist both ethnicity, religion, culture, language, and customs. In the life of the nation, the existing diversity needs to be nurtured and maintained while still upholding the principles as one nation. In the context of education, the plurality of one's cultural background must be upheld in the administration of national education.

Learning in the diversity education process encourages teachers to design learning activities that accommodate socio-cultural, ethnic and linguistic differences, as well as economics. Diversity in a pedagogical perspective also means a learning process that emphasizes the values/character of tolerance, respect for differences, equality, democracy and unity.

Diversity education is an education that develops respect for and respect for diversity. In perspective Bikhu Parekh (2000), Diversity education is an education that is free to explore and learn from various perspectives and other cultures. This means that diversity education is needed so that every student has an awareness of the importance of social culture. The process and method of how multiculturalism as a normative doctrine came into existence and the implementation of multicultural ideas that have been carried out through political policies, in this case education policies (Parekh, 1996).
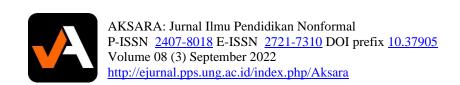
Diversity education is not only focused on mainstream social, religious and cultural groups. According to HAR Tilaar, the focus of diversity education is an attitude of caring and understanding or acknowledging other people who are different. Indifference and non-recognition are not only based on racial structures, but also multicultural education paradigms that cover the subject of injustice, poverty, oppression, and underdevelopment of minority groups in various social, economic, cultural, educational and other aspects (Tilaar, 2002).

3. Diversity Education Policy

Diversity education policies in the national education system can be studied in a number of laws and regulations. The basic policies for diversity education are: (a) Law Number 20 Year 2003; (b) The Ninth Nawa Cita Development Priority Agenda; (c) RPJPM 2015-2019; (d) Ministry of Education and Culture Strategic Plan 2015-2019.

National education based on Chapter III Article 4 of Law Number 20 of 2003 is carried out based on democratic, fair, non-discriminatory principles, upholding human rights, religious values, cultural values and pluralism. In the ninth development priority agenda (Nawa Cita) of President Joko Widodo's administration, diversity education is a policy to strengthen diversity and strengthen social restoration through policies to strengthen diversity education and create a space for dialogue between citizens.

The implementation of diversity education, referring to the 2015-2019 RPJPM, is carried out through three strategies, namely: (a) National character and character education based on local wisdom values; (b) Increased understanding of historical values and national insight; (c) Protection, development and actualization of values and traditions in order to enrich and strengthen the cultural treasures of the nation.

Character education in the 2015-2019 Ministry of Education and Culture Strategic Plan as an effort to revolutionize the character of the Indonesian nation. Efforts to realize the goals of the nation's character revolution are carried out by developing civic education in schools to foster a national spirit, strengthen tolerance values, foster respect for socio-cultural diversity, strengthen understanding of civil and civic rights, and responsibility as good citizens. (good citizen), through the following:

a. Strengthening integrated civic education into relevant subjects, such as economic education;
b. Strengthening character education for school-age children at all levels of education to strengthen the moral values, character, and personality of students by strengthening character education that is integrated into subjects;
c. Implementation of civic education through social organizations that are oriented towards strengthening national insight among citizens in order to strengthen national identity through an understanding of the values of multiculturalism and respect for social pluralism; and
d. Involvement of the role of parents and the community in school management and the learning process, to prevent deviant behavior that is not in accordance with moral norms and values.

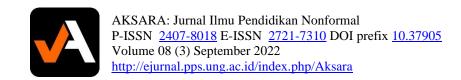## 4. Diversity Values Developed in Schools

The values of diversity developed in schools are reflected in the implementation of various intracurricular, extracurricular, and cocurricular programs and activities as well as other unstructured and unstructured activities.

Diversity values are developed in a number of forms of intracurricular activities. When taking lessons in class, the school tries to teach lessons in groups. The values of tolerance also get the attention of the school, instilled in a habit of accepting each other and not interfering with each other because of differences. Another thing that is no less important is extracurricular activities (scouts, paskibra, sports, PMR, cultural arts, religious celebrations, cultural festivals, rituals, social activities, etc.) as a forum for friendship between students.

Growing awareness of nationalism in diversity through the introduction of national symbols such as memorizing the Pancasila precepts and singing the Indonesia Raya anthem, the habit of singing the national obligatory anthem, praying at the beginning of KBM or during the flag ceremony, and assigning tasks as flag ceremony officers in turns are believed to strengthen students' sense of nationality. . The growth of fighting values is done through the introduction of heroes; people who act as real as athletes and recall historical trajectories, the place where students were born, grew up, and died.

Extracurricular activities become a positive medium in fostering diversity and the process of assimilation between children of different ethnicities. Schools can schedule religious holidays for each student. In celebration of religious holidays, the school forms an activity committee involving students of various religions/ethnicities. In addition, community service is also carried out alternately to clean places of worship and cemeteries, be it Catholic, Protestant, Buddhist, and Islamic.
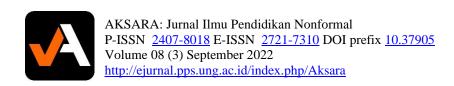
5. The Role of Teachers in Implementing Diversity Education

The figure of the teacher plays a very important role in the application of diversity education to his students. This is done by inculcating the values of multiculturalism in the interactions between students. Teachers educate students with certain patterns of habituation, such as instilling mutual respect and love for peace both as creatures of God and citizens. In doing so, the teachers also adopt a way that does not trigger social or religious conflict and provides equal opportunities for all students to express their beliefs as long as they uphold the spirit of tolerance.

Associated with patterns of habituation, teachers can cultivate character through learning ethics, manners, and pronouncing words that are appropriate to the local context. One of the school's strategies can also get students used to saying the word "Good Morning" as an implementation of the 3S (smile, greeting, and greeting) policy at school. The attitude of students also did not go unnoticed. The teacher instills in students respect for elders, respect for teachers, for friends, a sense of belonging, including the habit of helping each other. For the purpose of assimilation, students from various religions are combined into study groups, so that awareness arises that they are Indonesians with one homeland and one bloodshed.

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