



## Ethnopedagogic-Based Character Education Model to Build Excellent Character of Students in Elementary Schools

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### Keywords

Ethnopedagogic,  
Excellent  
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School

### Abstract

This study seeks to provide argumentative information regarding the urgency of implementing an ethnopedagogical-based character educational model to build superior character for elementary school students, to overcome the challenges of character education in an increasingly anomalous and complex globalization era, so that character education can become meaningful and have a real impact on strengthening character superior students. This research was conducted using a qualitative approach, with the literature study method and data analysis. This research has resulted in the form of a superior character vision that leads to moral character and performance character as a representation of citizens who are inspired by the Indonesian nation and an ethnopedagogical-based character educational model that is holistic because, in addition to trying to realize inclusive character education in elementary schools, the integration of efforts to strengthen superior character as well as the preservation of local culture, also strengthened by the example of educators, with not only the concepts and practices of ethnopedagogical-based but also the preservation of local culture, through character building, becoming a civic movement that strengthens the superior character of students in elementary schools. The study results concluded that the ethnopedagogical-based character educational model is adaptive to educational challenges and character learning in the era of globalization, digitalisation, and the industrial revolution 4.0 because it accommodates visions, strategies and efforts to form superior human beings. The character is also consistently based on Pancasila so that Indonesia can reach the peak of its civilization.

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### INTRODUCTION

In elementary schools, character education is carried out pragmatically, ceremonially, and only in Citizenship Education and Religious Education. The impact of this is the difficulty of realizing students who have superior character. In fact, the superior character of students in elementary schools as young citizens needs to be strengthened and realized in a sustainable and integrated manner so that the vision of a civil society based on Pancasila and the 1945 Constitution can be realized in an inclusive manner in Indonesia. Referring to this, applying an ethnopedagogical-based character education model in elementary schools has a strong urgency because it is considered good for the development of the superior character of students adaptively and holistically. The existence of ethnopedagogy which reflects regional values and culture, still seems marginal in the curriculum in elementary schools. Finally, the application of the concept and practice of character education in elementary schools is comprehensively affected even though it has the capability to form superior character in

students, which includes performance character and moral character as a characteristic of character that must be owned by every citizen in order to become a good person, smart, wise, and skilled (Seider, et al. 2020).

Local wisdom that has capabilities is a reflection of ethnopedagogy which certainly has capabilities as a means of character education to strengthen the superior character of students at the elementary school level. Ethnopedagogy is also a means to preserve local culture as identity, national resilience, which is strategic in realizing the civilization of the Indonesian nation. In concept and practice, character education in elementary schools must be able to overcome the increasingly complex obstacles and challenges of globalization related to the quality of values, morals, and character of citizens and the nation's civilization. Thus, the presence of an ethnopedagogical-based character education model to build superior character in elementary schools is a new concept and practice in character education in elementary schools to optimize students' potential.

Basically, schools are formal education facilities, so it is strategic to realize character education for students in an innovative,

scientific, relevant, and sustainable way so that they can develop and build superior character optimally and modernly (McGrath, 2022). This is supported by the opinion of Muassomah et al. (2020) that character education innovations must be carried out consistently to be relevant to modernization and committed to Pancasila as the ideology and philosophy of the Indonesian nation. The formation of this character needs to be seen as important by all parties, especially the Tripusat Pendidikan, including schools, families and communities. The vision and substance of character education must be contained in school subjects so that they are inclusive, relevant and collaborative to strengthen the positive character of students democratically and sustainably (Rusmana, 2019). The essence is to overcome the meaningless impression of character education in elementary schools, to be more elaborative, fun, and inclusive, to shape the mentality and character of superior students based on student awareness, to view the importance of the existence of ethnopedagogical-based character education, and voluntarily strengthen superior character, which is supported by educator coaching so that it is comprehensive.

Based on the arguments previously presented, it is emphasized that research on ethnopedagogical-based character education models build the superior character of students in elementary schools containing a theoretical orientation to examine and finalize an integrative, inclusive, quality, and sustainable character education model. Moreover, not only the orientation of strengthening students' superior character, namely moral character and performance character, or cultural preservation or ethnopedagogy, as a source and vehicle for character education, but also to realize democratization, innovation, and collaboration on the concept and practice of character education in elementary schools. Furthermore, practical orientation, not only realizing the inclusiveness of character education in every subject in elementary schools, based on ethnopedagogy,

Previous research in this research is from Changwoo (2018), entitled "Conceptualization of Civic Character and Some Implications for Practitioners", emphasizes the urgency of innovation in character education to overcome the moral and character problems of young citizens, which are increasingly anomalous, then looking at quality character education is innovative, and a commitment to the

nation's personality. This substance emphasizes that the ethnopedagogical-based character education model for building superior character of students in elementary schools is a renewal, so that character education in elementary schools becomes more qualified and inclusive, to shape students so that they become intelligent and civilized young citizens.

## METHODS

This research was completed based on a quantitative approach, with the characteristics of literature studies, to examine and reflect on the ethnopedagogical-based character education model to build the superior character of students in elementary schools, namely moral character and performance character, as well as to realize an implicit orientation, namely, cultural preservation, local culture, and to implement the civic moral movement in elementary schools that strengthen the superior character of students. Substantively, the sources of this research are divided into two categories, first, scientific journals because they have qualified validity values, so they can become academic studies and reflections for researchers to complete this research; second, books and documents, as additional references, for minimize research errors, conceptually, as well as practically, so that research can produce theoretical and practical contributions, comprehensively. Based on the results of this study, the researcher seeks to change the stigma of character education in elementary schools, which is merely ceremonial, also pragmatic, meaningless, also has positive benefits, on strengthening superior character, based on ethnopedagogy or local culture to be holistic, inclusive and sustainable so that the vision of the superior character and the preservation of local culture can be realized so that it becomes social capital in realizing the civic moral movement and productive social movements that shape the superior character of elementary school students. Data analysis is based on the Miles and Huberman Technique (2014), which confirms qualitative data analysis: reduction, display, verification, or conclusion.

## RESULTS AND DISCUSSION

### Evaluation of the Measurement Model (Outer Model)

Substantively, the ethnopedagogical-based character education model includes efforts to develop a superior character for

elementary school students, which leads to performance character and moral character, so that it becomes social capital in building smart and good young citizens. The Ethnopedagogical-based character education model is an effort to realize democratization, integration and sustainability of character education in elementary schools so that it does not become merely ceremonial and pragmatic education and learning but is comprehensive and substantive based on national culture to form the superior character of elementary school students, and the implied preservation of local culture. That essence is social capital to realize the civic moral movement in elementary schools, which implements the vision of ethnopedagogical-based character education to form students with superior character so that they have a qualified moral character and performance character as representatives of intelligent and civilized citizens so that they can be involved active, in efforts to realize national progress and the general welfare in an inclusive manner. Strengthening the character of humane and skilled young citizens can be done in schools, as formal and humanitarian institutions, so that they become fully human, because they understand and apply their rights and responsibilities, consciously and voluntarily, to realize social empowerment (Lonto, 2019).

The ethnopedagogical-based character education model to build the superior character of students in elementary schools includes efforts to form the moral character of students as an integrated part of superior character because it reflects character, such as being honest, voluntary, humane, polite and courteous, tolerant, humble, religious, democratic, inclusive and just, so that they reflect mature and wise citizens because they reflect the ideology and culture of the nation. Moral character, or moral character, is an explicit competency that every young citizen must own in order to become religious, humanist and responsible, it needs to be accommodated through ethnopedagogical-based character education to build superior character because it becomes a holistic model to overcome obstacles and challenges character education which is increasingly anomalous and complex, due to globalization. Elementary school students who have a qualified moral character will certainly avoid negative behaviour, such as bullying, thuggery, lying, disrespect for educators, and throwing trash in its place,

thus emphasizing the urgency regarding the formation of a qualified moral character as social capital for life. Successful and meaningful, especially the characteristic of elementary school students is imitating, because at a young age, educators and the elementary school academic community must be able to represent qualified moral characters through their example so that they lead to quality moral character habituation. The development of the positive character of young citizens needs to be practically implemented in a formal education environment so that it is not limited to procedural education and minimal innovation. Character education needs to be inclusive and integrative so that it is not burdened with moral education as well as citizenship education (Berkowitz, 2022).

Furthermore, the ethnopedagogical-based character education model for building the superior character of students in elementary schools, of course, also accommodates efforts to form student performance character because it becomes an integrated part of the superior character so that the practice of citizen participation and skills becomes more comprehensive. On the basis of performance character or performance, the character reflects intelligent, skilled and competitive citizens because it leads to characters such as discipline, innovation, collaboration, adaptability, high work ethic, communication, and qualified public speaking, to compete in this era of modernization based on national identity. This substance emphasizes the importance of performance character as an explicit character, which represents modern citizens, so it needs to be accommodated through ethnopedagogical, modern and inclusive-based character education concepts and practices because without an explicit orientation forming performance character, of course, efforts in building superior character of school students fundamentals, will never be realized, especially in the era of globalization, not only good citizens are needed, but also smart and skilled. The concept and practice of character education need to consistently innovate to be relevant to the needs and obstacles in the era of globalization. Character education innovations need to accommodate inclusivity, participation, contextual, scientific and civilized learning so that it strengthens the character of citizens, and is holistic because it is integrated into strengthening citizen skills (Harrison, 2022).

This substance emphasizes the importance of forming the superior character

of students because it reflects the moral character and performance characteristics as the qualifications of young citizens who are aspired by the nation-state; the formation of this superior character can be realized through an ethnopedagogical-based character education model in elementary holistic and inclusive. The superior character of students includes mastery of aspects of knowledge, attitudes as well as qualified skills so that they become young adults who understand and apply their rights and obligations in a committed and consistent manner, especially integrated with ethnopedagogic studies, which accommodate the preservation and introduction of local culture to students. The ethnopedagogical-based character education model for building the superior character of students in elementary schools is the latest concept and practice to address moral and character problems that arise as a result of the reality of globalization, which is increasingly anomalous and complex because, in that model, character and ethnopedagogical education become integrated, so that character education accommodates national culture, which is embodied in moral character and performance character, so that it has the qualifications of a modern citizen, and preserves local culture. The concept of character education in elementary schools needs to consistently innovate in modernization and digitalization so that it is relevant to the characteristics of the younger generation. However, it requires a commitment based on national identity and culture to make character education more comprehensive and innovative (Salma et al., 2022).

The existence of character education in elementary schools needs to be a strategic solution in overcoming the moral decadence of the younger generation because it has the potential to damage national identity and regional culture, as well as the social sensitivity of the younger generation so that it becomes a threat to Indonesia's sustainability, the substance makes, concepts and practices must be comprehensive, integrative, inclusive and scientific. This characteristic seeks to be represented through an ethnopedagogical-based character education model to build superior character of students in elementary schools, in addition to realizing inclusivity and integration in the concepts and practices of ethnopedagogical-based character education or local culture because the essence of a superior character is

explicitly having awareness and responsibility. morality to preserve the nation's culture. Moral decadence is a serious problem that threatens the civility and unity of the Indonesian nation, so it must be addressed in a preventive, humane and sustainable manner through moral education as well as character education, which is inclusive, relevant and of high quality because the essence of character education is to humanize humans (Listari, 2021). This problem further emphasizes the importance of innovation in character education to form elementary school students who have superior character and then become citizens who contribute positively to realizing a civic society, or Indonesian democratic society, based on the values of Pancasila and the 1945 Constitution.

The ethnopedagogical-based character education model for building the superior character of students in elementary schools is an innovation in character education and learning because it seeks to integrate character education and ethnopedagogy as social capital and concrete steps in realizing young citizens who have superior character. Substantively superior character reflects mastery of moral character and performance character that is capable, including responsibility and volunteerism in preserving local culture, so it is relevant to the needs and challenges of strengthening morals and character in an increasingly anomalous and complex globalization era. Realizing the vision of an advanced nation-state will never be realized if it is not accompanied by strengthening the character of citizens (civic character). These efforts must be accommodated in the educational curriculum, government policies, and the sociocultural life of society (Hartono et al., 2018). In the context of civic character, it is certainly relevant to the superior character of elementary school students because they have similarities in forming the positive character of citizens. However, superior character explicitly includes moral character and performance character.

Based on the argumentative information above, it certainly emphasizes the urgency of character education innovation to build positive character based on Pancasila values and the 1945 Constitution as ideology, philosophical basis, legal basis, and a representation of the great culture of the Indonesian nation. The ethnopedagogical-based character education model for building the superior character of elementary school students is an innovation in concepts and practices in character education, due to its

integrative, inclusive, and holistic nature, with logical rationalization, that is, in addition to containing the orientation of strengthening students' superior character, it also preserves local culture, as a civic virtue practice. Character education needs to consistently transform into modernization and digitalization to foster the character of students so that they become intelligent and civilized citizens, so the practice should not be limited to theoretical but also practical, based on the example of educators and contextual learning, to develop empiricism of students (Jeynes, 2019). This substance emphasizes that the ethnopedagogical-based character education model to build the superior character of students becomes a new vision, strategy, and effort in building superior character of elementary school students because it represents moral character as well as performance character, also explicitly includes efforts to preserve local culture, as identity, resilience as well as Indonesia's national strength, so that it is holistic, inclusive, integrative and sustainable.

Basically, the ethnopedagogical-based character education model to build superior character of students seeks to realize the concept as well as the practice of character education that is inclusive, integrative, and holistic because it is not limited to realizing efforts to strengthen moral character and performance character, but also preserving local culture, which has religious, humanist, and empowered values, for the excellence of the character of elementary school students. Preservation efforts are through the socialization and habituation of local culture, in a broad sense, so that it is not limited to art but to all aspects of work, creativity, as well as human initiative, including manners so that it is very helpful in realizing the superior character orientation of students. The concept and practice of character education in Indonesia need to include the nation's culture and local wisdom so that there are no imbalances in the vision in the form of citizens who are aspired by the state, with concrete steps in the form of education policies and the national curriculum (Muhtarom, 2020). This substance emphasizes the realization of character education in elementary schools and should not only be focused on Religious Education is also Citizenship Education, but it must also be the responsibility of the task, all subjects in elementary school because science is actually consistent in

transforming goodness, truth, justice and prosperity, it is necessary to view that science as an integrated part of character education.

The existence of local culture is, of course, seen as important in the ethnopedagogical-based character education model to build superior character in students because education and culture cannot be separated, so they must collaborate, in realizing a vision that is based on education as well as character learning, that is, humanizing humans. This substance makes the concept and practice of character education need to be integrative because it is not limited to embodying superior character but also preserving local culture, as Indonesia's national identity, especially young citizens, who have nationalist, socially sensitive, and humanist characteristics, of course, will also consciously voluntary in preserving local culture, which is not limited to traditions, arts and local wisdom, but also manners. Character education and culture are integrated with nature, so not only is the concept of character education based on national culture, but also character education must be able to form citizens who have the character to preserve the nation's culture in a committed and consistent manner (Fadli, 2021). Integration of character education with ethnopedagogic, in an ethnopedagogical-based character education model to build superior character of students, of course, accommodates the concept and practice of character education based on national culture and contains environmental preservation through strengthening the superior character of students because they have a moral character and performance character, qualified. They can implement their rights and responsibilities in quality, as well as sustainable manner.

The ethnopedagogical-based character education model for building superior character of elementary school students is certainly holistic because in addition to realizing inclusiveness in education and character learning in elementary schools, which are not only focused on subjects of Religious Education and Citizenship Education, as well as integration of efforts to strengthen superior character and preservation of local culture, is also strengthened by the example of educators so that it is holistic. Substantively, the practice of character education and learning in elementary schools must be accompanied by exemplary educators so as not to cause inequality or anomalies, which make students apathetic towards character education,

especially if what is oriented is superior character, in the form of moral character and performance character, of course, it is increasingly needed teacher's exemplary. Exemplary educators must accompany the implementation of character education because, in the practice of character education, students will examine and reflect on the behaviour of their educators as an objective assessment. The alignment of theory with the character education practices of educators, of course, will further the success of character education goals (Sutisna et al., 2019). Holistic character education will overcome the problem of character education, which is merely ceremonial, meaningless, and has no real impact on strengthening the superior character of students, the reality of competition which is increasingly open in the era of modernization, digitalization, as well as the industrial revolution 4.0, must be a logical rationalization in strengthening the role of character education, so that elementary school students, as young citizens, can optimally develop their potential, so that they become winners and contribute positively to efforts to realize Indonesian civil society.

These characteristics make the learning approach to an ethnopedagogical-based character education model to build superior character of elementary school students more is democratic, exhilarating, as well as participatory because it focuses on students as learning subjects, thus reflecting modern, scientific character education and learning. Substantively, learning in the modern era must make students, as the main sources or actors of learning, so that they are active, innovative and participatory, so that students are able to examine, reflect, also develop learning materials and practices, especially ethnopedagogical-based character education, so that are substantive, as well as comprehensive, must make students the centre of their learning. The concept and practice of character education that is modern, humane, permanent and participatory must make students the subject of learning so that they consciously also voluntarily apply the theory and study of character education in their daily lives, making the role of the educator more of a mentor as well as a facilitator (Yusnita & Muqowim, 2020). Student-centred learning does not automatically eliminate the role or involvement of educators, because, in modern and inclusive character education, its role is more as a guide, mediator, as well

as a facilitator who provides knowledge as well as a holistic example to students, so that the vision of forming a superior character for students, can be realized efficiently, effectively and sustainably.

Ethnopedagogy studies on ethnopedagogical-based character education models to build superior character for elementary school students provide views on the importance of the existence of character education in Indonesia based on national culture and the urgency of preserving local culture, through character education practices so that it is integrative, inclusive, and holistic. Moreover, national culture is the identity, strength, and national resilience of the Indonesian people, represented by the values of Pancasila and the 1945 Constitution, the concept and practice of character education in the era of modernization, digitalization, and the industrial revolution 4.0. does not automatically eliminate the content of Indonesian national culture, which is embodied through regional or local culture; the concept of character education that is modern and based on national culture will further facilitate efforts to realize the superior character of elementary school students. Character education innovation needs to be committed to the accommodation of national culture as a strategic source of character education so that it is more comprehensive in forming competent citizens because, in addition to reflecting skills, it also reflects positive character (Zuriah & Sunaryo, 2018). This substance emphasizes the ethnopedagogical-based character education model to build superior character for elementary school students, is holistic in nature, and is relevant to the challenges and obstacles regarding character strengthening in an increasingly anomalous and complex globalization era, because apart from being committed to national culture, for the benefit of education, as ethnopedagogic practices, are also consistent in forming moral character and performance character, which explicitly include the preservation of local culture, through citizen volunteerism, for the advancement and civility of the Indonesian nation.

Innovation and adaptation of character education in the era of globalization, accommodated in an ethnopedagogical-based character education model to build superior character for elementary school students, because it is inclusive, involving all subjects in elementary schools, holistic by unifying the concept of character education which is progressive and conservative, then

integrative, that is, ethnopedagogical-based character education content, and character education to preserve national culture. The substance is to realize the superior character of elementary school students because they reflect the aspirations of citizens aspired by the nation-state. After all, it contains a moral character and a performance character. Implementing an ethnopedagogical-based character education model needs to be substantive and comprehensive so that it is meaningful and has a real impact on the progress of elementary school students. Holistic educational orientation needs to strengthen citizens' character as intelligent and moral beings to bring progress to their country. Adapting character education to modernization, and the challenges of globalization is a strategy for realizing a transformative education that is also relevant to empowering and shaping the positive character of citizens (Shields, 2011). This substance emphasizes the ethnopedagogical-based character education model to build superior character for elementary school students; besides being adaptive to educational needs as well as a character learning in the modernization era, it is also consistent with Pancasila-based, as an ideology, philosophical basis, legal basis, as well as a representation of the nation's culture, so that Indonesia reach the pinnacle of civilization.

Based on the argumentative information above, it certainly emphasizes that the ethnopedagogical-based character education model for building superior character of elementary school students can realise inclusive, integrative and holistic concepts and practices of character education and learning ability to realize the superior character of elementary school students. Substantively, this model guarantees the practice of character education based on national culture, or ethnopedagogic, so that it is consistent with Pancasila and the 1945 Constitution; even though innovation and adaptation of character education are being implemented, it also includes efforts to preserve local culture or ethnopedagogic, through the socially sensitive and nationalist character of the participants' students so that this model is seen as capable of overcoming challenges and obstacles to character education in the era of globalization, which is increasingly anomalous and complex. Character education needs to be holistic, to overcome the moral decadence of the younger generation and solve character

problems that arise as a result of globalization, so character education must have an inclusive, participatory, as well as scientific concept so that the potential of the younger generation as intelligent and moral human beings can develop optimally. (Sarkadi, 2019). The ethnopedagogical-based character education model to build superior character for elementary school students mandates students as learning subjects because it contains student-centred learning principles so that students can examine, reflect, and develop superior character as a representative of the citizens they aspire to by the Indonesian nation because it contains a moral character and performance character so that it becomes a civic movement in schools that strengthens the superior character of students.

The concept and practice of character education in elementary schools must be able to overcome the challenges and obstacles of globalization, which are increasingly anomalous and complex, because they are related to the quality of values, morals and character of young citizens, as well as a national civilization, so the ethnopedagogical-based character education model is to build the superior character of the participants. Students in elementary schools is a new concept and practice in character education in elementary schools to optimize students' potential optimally, inclusively and sustainably. Superior character includes efforts to form, first, the moral character of students, such as honest, voluntary, humane, polite and courteous, tolerant, humble, religious, democratic, inclusive, and fair, then includes efforts to form, second, performance characteristics, such as smart, skilled and competitive country, because it leads to characters, such as discipline, innovative, collaborative, adaptive, has a high work ethic, is communicative, and has good public speaking, so that it represents the superior character of elementary school students.

The ethnopedagogical-based character education model to build superior character for elementary school students is, of course, holistic because, in addition to trying to realize inclusiveness in education and character learning in elementary schools, it is not only focused on the subjects of Religious Education and Citizenship Education, as well as the integration of character strengthening efforts. Excellence and preservation of local culture, also strengthened by the example of educators, so that it is holistic, especially not only the concept and practice of character education based on ethnopedagogic or national culture but also the preservation of

local culture, as an ethnopedagogic practice through character education, to become a civic movement that strengthens superior character elementary school students. This substance emphasizes the ethnopedagogical-based character education model to build superior character for elementary school students, in addition to being adaptive to the needs and challenges of education as well as character learning in the era of globalization, digitalization, as well as the industrial revolution 4.0, because it contains visions, strategies and efforts to build superior character for students which leads to a moral character and performance character, is also consistently based on Pancasila, as an ideology, a philosophical basis, a legal basis, as well as a representation of the nation's culture, so that Indonesia can reach the peak of its civilization.

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