DEVELOPMENT OF A CHARACTER-BASED HOLISTIC EDUCATION MODEL BASED ON THE "HUYULA" CULTURE IN INSTILLING AN ATTITUDE OF MUTUAL COOPERATION TO EARLY CHILDHOOD IN THE PROVINCE OF GORONTALO

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Article history:		Abstract:
		This research was conducted based on character education in early childhood and the "Huyu" culture, the character education used is the Character-Based Holistic Education (PHBK) model, one of the models that can develop the "Huyula" culture. The focus of this research is the development of a Character-Based Holistic Education (PHBK) model based on the "Huyula" culture in developing the mutual cooperation attitude of early childhood in Gorontalo Province. The purpose of this study is to describe the learning preparation, learning process, distinctiveness and role of the "Huyula" culture-based Character-Based Holistic Education (PHBK) model in developing children's mutual cooperation character. The thematic analysis technique and Lickona's theory were used to analyze the results of this study the researcher was conducted at Asmaul Husna Kindergarten Gorontalo City, Brilli Kids PAUD Gorontalo City and Cendrawasih Kindergarten Bone Bolango Regency for 3 months. The results of this study show how the development of a character-based holistic education (PHBK) model based on the "Huyula" culture in developing early childhood mutual cooperation attitudes. From the data findings, it is concluded that the "Huyula" culture-based on PHBK model has a role in developing mutual cooperation attitudes in early childhood. The existence of changes in a better attitude of mutual cooperation is inseparable from the existence of rules, habituation, appreciation, guidance, supervision and consistency in the application of the "Huyula" culture-based Character-Based Holistic Education (PHBK) model which has its own distinctiveness, namely by integrating the "Huyula" culture in the learning process used. The recommendations given include that the development of the Character-Based Holistic Education (PHBK) model based on the "Huyula" culture can be used as an alternative model that can develop an attitude of mutual cooperation in early childhood and other characters but the effectiveness of its success is determined by technical steps in accordance with procedures.

INTRODUCTION

Character education is not a new thing, throughout history in the world, education has had two main goals, namely to help children be intellectually intelligent and help them be better (Lickona, 2012). This is in line with Law No. 20 of 2003 concerning the National Education System in article 1 which reads, "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state." The origin of character comes from the Latin "kharakter", "kharassein", "kharax", in English: character and in Indonesian "character", Greek character, from charassein which means making sharp, making deep. (Lickona, 2022 in Amirullah Syarbini, 2012) According to Poerwadarminta, the word character means tabi'at, character, psychological traits, morals or character that distinguishes a person from others. (Thomas Lickona, 1991) Terminologically, the meaning of character has been stated by Thomas Lickona, "A reliable inner disposition to respond to situations in a morally good way. He also added, "Character so conceived has three interrelated parts; moral knowing, moral feeling, and moral behavior". According to Thomas Lickon, what is meant by good character includes knowledge

of goodness, then giving rise to commitment (intention) to goodness, and finally actually doing good. In other words, character refers to a series of knowledge (cognitives), attitudes (attitides), and motivations (motivations), as well as behaviors (behaviors) and skills (skills). Definition of "Character" Teaching According to Experts. Thomas Lickona (Citra, 2012). Parents, schools, and the environment where children are located are one of the factors that influence the formation of children's character. In addition, schools, peers, communities (including the media), religion, and biology are contributors. an American psychological figure named Alport, defines character as a determinant that a person is a person (character is personality evaluated). (Character is considered as part of the psycho-social elements related to the surrounding context.

Character education is an effort to educate children to make wise decisions and practice them in everyday life, so that they can make a positive contribution to the environment. (Megawangi, Ratna, 2001). National Education System Number 20 of 2003 in chapter II article 3: "The functions and objectives of National Education, namely: National education functions to develop abilities and shape the character and civilization of a nation that is significant in order to educate the nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens."

Singh, 2019 (in Thomas Lickona) Stated that character education is any intentional approach taken by school personnel, often in collaboration with parents and community members, to help children and youth become caring, principled, and responsible. Character-Based Holistic Education (PHBK) is an education model that develops all aspects of educated participants by emphasizing the character of students. as well as all human dimensions, not only academic abilities, but also physical, emotional, spiritual, creativity and other aspects of multiple intelligences in a holistic and balanced manner by emphasizing the character of students (Zanki & Oktaviana, 2022). Megawangi et al., (2011: 5) defined that the character-based holistic curriculum is prepared based on the spirit of KTSP and implemented with the Student Active Learning approach, Integrated Learning, Developmentally Appropriate Practice, Contextual Learning, Collaborate Learning, and Multiple Intelligences, all of which can create an effective and enjoyable learning atmosphere, and can develop all aspects of the human dimension holistically (Issn & Issn, 2022). Yunus, 2014 (in Mohammad, 2005:320). "Huyula" culture is a form of deliberation in terms of formulating policies that will become the basis for implementing development for the sake of common interests. "Huyula" can also be referred to as Gorontalo's local character that has been passed down from generation to generation.

Character-based Holistic Education (CBHE) has a Developmentally Appropire Practise (DAP) learning model. Megawangi, Ratna, 2016 in Katz, L.G (1988) The Developmentally Appropire Practise (DAP) learning system is to treat children as whole individuals (the whole child) which involves 4 components, namely: Knowledge, skills, Dsipositions, and feelings. Instilling an attitude of mutual cooperation in early childhood can be implemented with the development of the Character-Based Holistic Education (PHBK) model of "Huyula" culture through playing block activities to make buildings together, collage a picture together, clean up the game after playing together. This is in line with Lickona, 1992 emphasizing the importance of 3 components of good character (Componen of good character), namely moral knowing or knowledge about morals, moral feeling or feelings about morals, and moral action or moral deeds. (Megawangi, Ratna.2016). Developmentally Appropriate Practice (DAP) developed in America by an institution called the National Association for the Education of young Children (NAEYC), and then adapted in learning programs in America. Especially in Indonesia, kindergarten/early childhood programs also use the concepts developed by DAP and adapted to the curriculum in Indonesia and in a form that suits the needs in Indonesia, one of which is the Indonesia Heritage Foundation (IHF). IHF has made a new pilot to create a character education that uses the DAP learning model. The strategy is to train children to know, love, want, and practice goodness by using the methods of discussing, telling stories, practicing all the time, singing, and playing.

1. Through Storytelling

Nurlaili (in kak Bimo, 2011) This method is very effective in influencing children's souls. This storytelling method is effective in instilling the character values of "Huyula" to children, because stories are generally more memorable than pure advice so that in general stories are recorded much stronger in human memory. Storytelling can foster children's sense of empathy, especially storybooks about characters who have character will provide good role models for children.

2. Through Discussion

After reading storybooks or telling stories the teacher can invite children to discuss the "Huyula" culture by asking open-ended questions. Discussion or question and answer can build attachment between children and teachers (Diamond & McCartney, 2022).

3. Doing or practicing

By doing or getting used to children "practicing the culture of "Huyula" in every learning activity repeatedly, children will get used to doing good and happy with goodness. (Lickona, 2022)

4. Through Singing

Permatsari et al., 2019 (in Suryaningsih (2015: 132) stated that singing is an affirmative or reinforcement of character values that have been conveyed through storytelling activities. Singing learning activities according to the character of mutual cooperation or "Huyula" with the song title "take jackfruit seeds we plant together" in early childhood is an activity that must be present in every learning activity.

METHODOLOGY OF RESEARCH

This research was conducted by applying the R&D (Research and Development) method, which is a method used for product development or for improving existing products so that they can be accounted for. Information in the form of data obtained by research and development is carried out to obtain or develop learning devices (Sugiyono, 2013). This research was conducted in three kindergartens, namely Asmaul Husna Kindergarten, Brilli Kids PAUD Gorontalo City and Cendrawasih Kindergarten Bone Bolango Regency in Gorontalo Province The development model carried out is Sugiyono's development model (2013) with five stages of development. The following development stages were carried out:

1. Potential and Problem Stage

Potential and problems were identified through interviews with three kindergarten teachers in three schools, namely Asmaul Husna Kindergarten, Brilli Kids PAUD Gorontalo City and Cendrawasih Kindergarten Bone Bolango Regency in Gorontalo Province. This activity has the aim of knowing the potential and problems related to the module so that it can meet the learning needs of children in learning activities. From the interview, it was found that teachers have used the PHBK model to introduce children to the character of gotong royong but it has not been integrated with Gorontalo culture, namely "Huyula" Culture.

2. Data Collection Stage

Data is obtained by collecting literature review related to learning theory, Character-Based Holistic Education (PHBK) theory obtained from various sources, namely from character education books (Megawangi, Ratna. 2016), theories related to the "Huyula" culture that is familiar to Gorontalo people.

3. Product Design Stage

This stage begins with developing a PHBK module that has been implemented, the author provides several interesting learning videos to add children's insight into the "Huyula" culture in the learning process and storybooks related to "Huyula".

4. Design Validation Stage

Validation of this design, there are several assessments, namely validation by material experts (Lecturers from Gorontalo State University), knowing the shortcomings of the product design developed. This study used a questionnaire as a data collection technique. Namely media and material validation questionnaires. This research also uses data analysis, namely quantitative descriptive analysis techniques and qualitative descriptive, which means that the data obtained through this research, namely qualitative data, is analysed using quantitative data, in the form of numbers and explained in the form of words. The instrument used in this study is a questionnaire with a Likert scale. This Likert scale is used as a measuring tool for attitudes, perceptions, and opinions about social phenomena (Sugiyono, 2013).

Table 2. Scoring rules

Category	Score
SB (Very Good)	5
B (Good)	4
C (Enough)	3
K (Less)	2
SK (Very Lack):	1

(Sugiyono, 2013)

Then the score is determined by the following formula:

$$\frac{\text{Score obtained}}{\text{Total Score}} \quad X \quad 100\%$$

The results of the media validation score and material validation are then determined by the average value and then converted into an assessment statement to determine the validity of the product with the following scale: Table 2. Module Validity Scale

Score	Category
0-20%	Very Less Valid
21%-40%	Less Valid
41%-60%	Moderately Valid
61%-80%	Valid
81%-100%	Very Valid

(Sugiyono, 2013)

5. Design Improvement Stage

This stage is done by improving the module in accordance with the suggestions given by the expert. The purpose of this design improvement is to minimize the shortcomings of the product developed so as to produce the final product, namely the character learning module "Gotong-royong based on "Huyula" Culture" and micro play that can be used by children playing micro roles.

FINDING AND DISCUSSION

The "Huyula" culture-based PHBK learning module is the result of this development research. This research was conducted to measure the level of validity of the learning modules that have been developed. The following are the results of media and material validation based on validators:
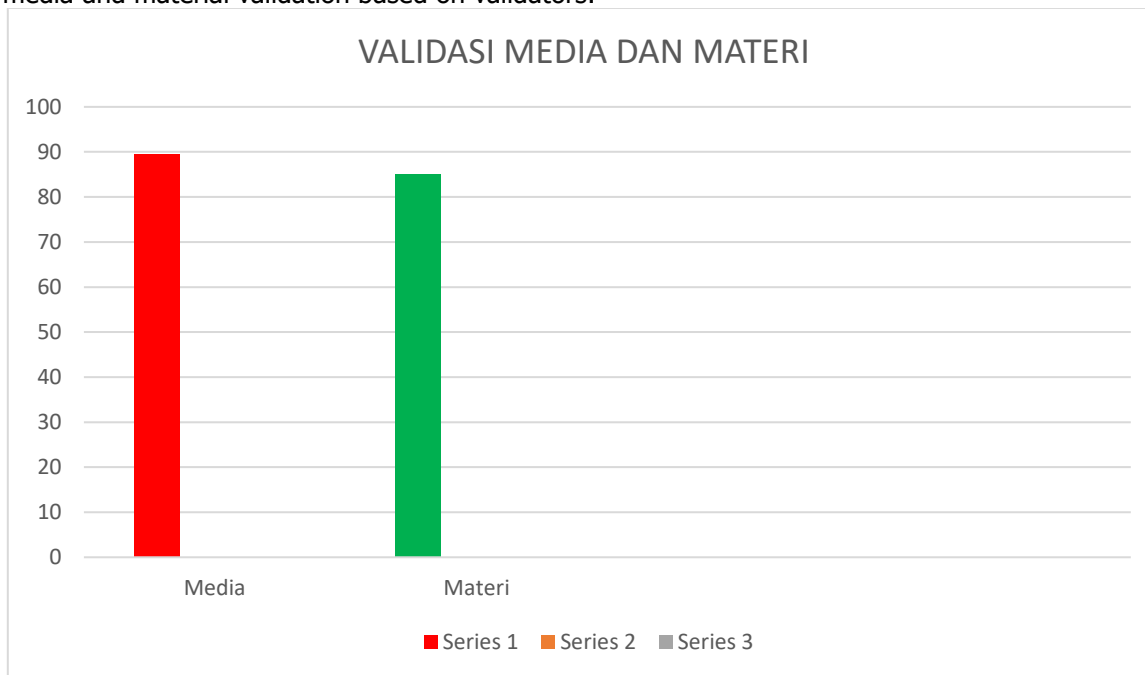

Figure 1. Product Validation Results

Media Validation Results

Figure 1 shows that based on the validator's assessment, the media validation received a score of 89.4% with a very valid category. Media validation is based on three aspects, namely aspects of media appearance, media convenience and media benefits. In this aspect of media display, the validator has given a very good score because the cover on the module already represents the contents of the module as a whole, for the background color of this learning module using white with additional blue so that it has a good contrast with dark text (black). This is in line with the opinion. Priambudi (2018) that the color template used must be contrasting, which means that the color difference in the background and writing must be contrasting which aims to make it easier for students to read and understand learning. Contrast also means making a difference between elements in the module. For the use of letters in this module, it is not excessive, namely using the Comic Sans font, which can give a relaxed and not rigid impression. According to Priambudi (2018) Font or typeface is one of the important factors that make the message or material in the module can be easily conveyed to children. For images and videos on the module can be seen and played clearly, images on micro play can also clarify the concepts learned, this is in line with the opinion of Hasanah and Nulhakim (2015) that learning images must be able to clarify the concepts presented and have a communicative role in their appearance. According to Priambudi (2018) in making the module must also be able to choose images that are in accordance with the theme raised, thus it will facilitate the delivery of good learning to children. The suggestions from the validator regarding this aspect of the media display are that the cover should include the compiler's name, and the image contrast needs to be clarified. In the aspect of media convenience, the validator gave a very good score because the media can be used (Flipbuilder, 2020). According to Daryanto (2013) modules and micro play media should have User Friendly characteristics, namely characteristics that mean friendly to users. All information or instructions submitted must be able to help users, for example, modules use simple, understandable language, and use common language. In how to use the learning module, it should be conveyed clearly so that children can follow all the learning processes in the module. The advice given by the validator is that it is necessary to pay attention to the instructions for use, especially the micro play media is safe for children and can be used for a long time. In the aspect of the benefits of this media, most validators gave very good scores. Because micro play media is interesting for children, and can also be used independently. Based on the characteristics of the module, namely self-instruction, which means that children can operate the module independently and do not need the help of other parties (Daryanto, 2013).

Material Validation Results

Figure 1 shows that based on the validator's assessment, the material validation received a score of 86.9% with a very valid category. In this validation, there are several aspects including aspects of presentation, content, and language. In this presentation aspect, the validator has given a good score, because it is seen from the material that is coherent, and the presentation of the overall appearance is also good. The advice given is regarding the consistency of the systematics of this module needs to be improved. This presentation aspect is in accordance with the opinion of the Ministry of National Education (2010), namely teaching materials should be arranged systematically, starting from simple to difficult so that children can learn gradually. Judging from the content aspect, most validators have given good scores, because this module already has Core Competencies and Basic Competencies, indicators, learning materials and evaluations. This is in line with the meaning of the module itself, which is teaching material that is designed in a

complete manner in which it contains a lesson in which there are learning objectives, material, and evaluation and is arranged and organized so that it can help achieve learning objectives (Pratiwi and Martiana, 2017). All information or instructions conveyed must be able to help users, for example using simple, understandable language, and using common language. In how to use the learning module, it should be conveyed clearly so that educators can convey learning to children in accordance with the learning process in the module (Daryanto, 2013).

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