

Implementation Character Learning Model in Hotel Practice Learning Based on Minahasa Local Wisdom for Students of Tourism Department

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ABSTRACT

The purpose of the research of character learning models in the learning of hospitality practices based on local wisdom for students of the Department of Tourism is that students have attitudes and behaviors that are in harmony with the values / rules that apply and preserve and develop the noble values of local culture in order to support regional and national development especially in the field of Hospitality. The research method used in this research is a qualitative approach method. This research was conducted at Manado State Polytechnic. In this study, the primary data were obtained by researchers from the results of in-depth interviews with key informants, namely: Head of the Study Program, Heads of Laboratoris, Lecturers, employees and students. To get more in-depth data, the researchers also observed directly when the students practiced in each subject. After the data collected is analyzed using inductive techniques including data reduction, data presentation, and data verification (conclusion drawing / verification). In the practice learning process, students are provided with materials in accordance with the job sheets that have been made. As a result of observations starting from the preparation of the equipment, there are still some students who arrive late and, are not disciplined in the use of time. At the time of the group division, there were still some students who only wanted to be in groups with their close friends. The implementation of character learning based on local wisdom in the study of hospitality practices starts from the making of this local wisdom into the quality culture of universities or institutions. In this institution there are individuals as internal customers and external customers who need one another to realize the vision and mission of the university especially the institutional level. Formulation of character values based on local wisdom of Minahasa Si Tou Tu Mou Ti Mou Tou lossistiry of Tou Ente ' which means firm in principle, highly disciplined, honest, open, democratic. Tou Nga'asan which means smart, always wants to know, tries to catch the right one. Tou Sama ' which means a religious attitude, tolerant, like to help "MAPALUS".

Keywords: Quality Culture, Learning, Character Education, Hospitality Practices, Local Wisdom, Teaching Material

INTRODUCTION

Character education is essentially a lesson for life that directs individuals to have an attitude of fairness, honesty, respect for others, responsibilities and other moral behaviors that lead humans to a more dignified life. Character education as a process of instilling values is built from introducing knowing, feeling, and doing. In lecturing on the practice of hospitality, students are expected to have competencies in their fields, including: front office , housekeeping , food products and food service must also have good character, such as: spiritual care (*spiritual emotion*), intellectual thought (*intellectual development*), sports (*physical and kinesthetic*) and taste and intention (*affective and creativity*), all of which must be owned by students as provisions when

going to the world of work, namely the hotel industry which principally sells services in the form of lodging, preparing food and drink and other facilities.

Based on the description above, it is necessary to formulate the implementation of character learning models in the learning of hospitality practices based on local wisdom for students of the Department of Tourism. Implementation of the character learning model will be developed more operationally so that it is easy to implement in tertiary institutions. Thus, the learning model obtained will be very useful for determining the steps or policies related to character education in learning practices based on local wisdom in the form of steps to improve the quality of human resources in the Hospitality industry.

The issue of culture and national character is currently in the spotlight of the community. The spotlight is on various aspects of life, found in various writings in print media, interviews, dialogues, and speech titles in electronic media (Utomo, 2017: 23). This phenomenon makes the world of education improve so that character education is very important at this time and is expected to change society for the better. Alex Agboola in a journal entitled *Bring Character Education into Classroom (2012: 168)* states that educational policy must take the initiative to actualize moral education in the school system. Done together, parents, teachers, and administrators as stakeholders must join together to encourage students to realize good values in their lives, for this reason it is necessary to implement character education in schools or madrasas so that character building is not only fostered from family but also developed at school / college.

Character education is essentially a lesson for life that directs individuals to have an attitude of fairness, honesty, respect for others, responsibilities and other moral behaviors that lead humans to a more dignified life (Tilman, 2004). Character education as a process of instilling values is built from introducing (knowing), feeling, and doing. These three things are a continuous cycle, growing, and developing into a strong human being in his day. The Ministry of National Education (2010) also promotes character education with the aim of: (1) developing the potential of the heart, conscience, as human beings who have cultural values and national character, (2) developing praiseworthy habits and behavior in line with the universal values and religious traditions of the nation, (3) instilling leadership and responsibility, (4) developing the ability to be independent, creative and nationally oriented, (5) developing the school life environment as a learning environment that is safe, honest, full of creativity and friendship. Character education is a process that must be done continuously through the formation of habits behavior so that it will be engraved in the child's personality in order to make decisions.

According to Drike (2016), character education as a value-based education must be embedded with a focus and the content of education it self and the assence of value – based education in relation to how we teach it, character refers to a series of attitudes, behaviours, inotivations and skills. Character is merital or character and personality (Wibowo Gunawan, 2016).

According to Oda IB (2017) that building character in adults needs to use effective strategies, namely: 1) not much teaching by counseling, 2) but real action by giving examples of collaboration, 3) continuous mentoring, 4) perceived results, 5) using a local cultural wisdom approach.

Local Wisdom

Local wisdom, consisting of two words, namely wisdom local. So local wisdom is a local idea that is wise, full of wisdom, good value, which is embedded and followed by its community members. Local wisdom in a foreign language is often conceived of as local policy, local knowledge or local intelligence genius). Local wisdom can also be interpreted as a thought about life. This thinking is based on clear reason, good reason, and contains positive things. Local wisdom can be translated as the work of reason, deep feeling, character, mannerisms, and suggestions for human glory. Mastery of local wisdom will carry their souls to be more virtuous (Yuliati, 2013).

Wisdom of Minahasa Culture

The Minahasa ethnic itself has a local culture that has been passed down from generation to generation by its predecessor, the culture of *Si Tou Timou Tumou Tou*, that can be translated as *humans live to revive other humans*. Man exists not only for himself, but also for others in a sense, to build other people as well. *Si Tou Tumou Tou* is a *Mapalus* social attitude which helps one another and is a humane human action with a social attitude to help each other (mutual cooperation) various in things. Feelings to be together in life people will avoid the attitude of individualism or being selfish. (Sondakh 2012: 13) Furthermore, Sondakh said that Si Timou Tou's local wisdom had an ideal view of the Minahasa people in three groups, namely: 1) Tou Ente, 2) Tou Nga'asan, 3) Tou sama.

The local wisdom development approach can be used as a strategy for developing performance as follows:

1. Improve performance by cultivating ' *Tou Ente*'. *Tou ente* culture has a hard-working nature that is a passionate and earnest effort.
2. in overcoming various problems. Do not back down and despair if you encounter obstacles, but keep the spirit of completing the task as well. Then encourage someone to act creatively that is always generating new ideas that are different from other people's ideas about the phenomenon that is being faced.
3. Improve performance by cultivating ' *Tou Nga'asan*'. *Tou Nga'asan* culture is a culture that must be developed in terms of intelligence and skills. This Culture has a sense of always being curious.
4. Improve performance by cultivating ' *Tou the Sama*'. *Tou sama* culture encourages someone to have a good character. A person's success is not only determined by the knowledge and level of education he has. Attitudes and behaviors in carrying out their duties are very important.

RESEARCH METHOOD

The research method used in this researcher is a qualitative approach method. This research was conducted at Manado State Polytechnic. In this study, the primary data were obtained by researchers from the results of in-depth interviews with key informants, namely: Heads of the Study Program, Head of Laboratorics, Lectures, employees and students. To get more in-depth data the researchers also observed directly when the students practiced in each subject. After the collected data is analyzed using inductive techniques including data reduction, data display, and verification of data (conclusion drawing / verification) (Bogdan and Biklen, 1998).

RESULTS AND DISCUSSION

Research result

In the practice learning process students are provided with material in accordance with the job sheet that has been made. Observations start from the preparation of equipment and how that there are still some students who come late and are not disciplined in the use of time. At the time of the division of groups there were still some students who only wanted to group with their friends. Value of 15,95 means being late to follow the practice but for those who have arrived on time are still given an opportunity to follow the previous practice on material use of machines in the public area. The students got a value of 14,9 with good categories.

The test of Food Processing III (*Food Products III*) in the fourth semester, students to focus on learning character based on Minahasa local wisdom for which data are summarized from various interviews with several sources, and primary data obtained from the literature. From the results of processed data that have been done on 3 classes consisting of 26 people in class IVA and 31 people in class IV B. Assessment criteria for 5 categories consist of 1) Honest, 2) Democratic, 3) Disciplined, 4) Like to work together, 5) Tolerant, each is given the highest weight of 20 so as to produce a total score of 100. The results of the diagram above show the average value of students in the Food Processing III is 15. This value states that the average student in the Food Processing III course for these 5 categories get very good grades. The results of the analysis above explain that in the course of Food Processing practice III for their honest categories during the activities starting from the preparation phase of the material, students are given material by lecturers on the topics to be practiced, and students are divided into several groups. In the preparation process, each group makes a recipe that will be processed after which students prepare the equipment and materials to be processed, then students will process it according to what has been milked. From observations of 5 categories of local wisdom that are expected to be applied by students, there are categories that have not been done well, especially in the Discipline category. There are students who still come late to laboratory in the category is also working together, from the observations of this category has not gone well, because there are students who only open the cell phone, there are those who

walk during practice activities. This is evidenced by the average value of 15 out of the total value of 20. Even though this value falls into the very good category.

The test results of Housekeeping 3 course meal (*food service 3*) show that the students of fourth semester focus on learning the characters based on Minahasa local wisdom whose data are summarized from various interviews with several sources, and obtained the primary data from the literature are set to 5 categories for local Minahasa wisdom. From the results of the processed data that have been carried out on 2 classes consisting of students number of 26 people, class IVB the number of students is 31 people.

Results of the Formulation of Character Learning Model in Minahasa Local Wisdom-Based Hospitality Practice Learning for Tourism Department Students

From the results of core courses (*core*) practice hospitality *food service*, *food product*, *front office*, *housekeeping* has been done related to learning the characters on learning the practice of hospitality based on local wisdom Minahasa, it needs to be made an integrated model of the entire academic community in Higher Education, to

support the implementation of learning. Below is a model that can be used as a standard for implementation.

In the results that have been carried out in the initial research, there is still a revision after several trials to get the character learning model.

On learning hospitality practices based on local language types of Minahasa for Tourism majors' students can be described as below:

The implementation of character learning based on local wisdom in hospitality practice learning starts from the making of this local wisdom into the quality culture of universities or institutions. In this institution there are individuals as internal customers and external customers who need each other to realize the vision and mission of the university especially the institutional level. Formulation of character values based on local wisdom Minahasa Si Tou Tu Mou Ti Mou Tou which consists of Tou Ente ' which means firm in principle, highly disciplined, honest, open, democratic. Tou Nga'asan which means smart, always wants to know, tries to catch the right one. Tou Sama ' which means a religious attitude, tolerant, like to help "MAPALUS". To be more in-depth local wisdom can shape the character of the Department of Tourism Hospitality Study Program students should be included in the values of wisdom in teaching materials and modules because textbooks and modules are handbooks used by lecturers or teachers and students or students contain subject matter of a certain subjects or subjects. By embedding this wisdom value in teaching materials, the process of inculcating these character values will be carried out in an integrated manner because it is included in the teaching materials used in each learning process. This process does not stop at the learning process but it is hoped that these values can be applied when students go to the industry as a place for students to do Field Work Practices (PKL) and when students are made casual *daily workers* (*Casual Workers*) the industries where they are located. For the director and all teaching staff and administrative staff when the value of local wisdom is made into the culture of the quality of the institution, it will become a Director, the Center for Educators and will become a model (*role*). So that students will make the Educational Staff and Teachers as role models and attitudes and behaviors students are equal to the character values of universities / institutions that are firm in principle, highly disciplined, honest, open, democratic, intelligent, always curious, trying to express the right, religious attitude, tolerant, helpful, in addition to the values that exist in Pancasila and the 1945 Constitution.

After researching the character learning model in the learning of hospitality practices based on local Minahasa wisdom for Tourism and Tourism students , the implementation process is not only focused on the department of tourism or study programs, but the institutional level also plays a role in implementing this model because there are students in the university. , parents, directors and educators, and education personnel as parents when on campus, are all integrated in the process of implementing character learning models based on Minahasa local wisdom. Strong character in principle, highly disciplined, honest, open, democratic which in local Minahasa wisdom is called " *Tou Ente*" and Smart, always wanting to know, trying to express the truth " *Tou Nga'asan*" also religious, tolerant, like attitude help " MAPALUS " and become the culture of higher education and all that is integrated in this system will be a model (*role*) in all activities. However, in the process of implementing the learning model of local wisdom-based hospitality practices, it must be included in the curriculum and become teaching material for students to make local wisdom-based characters truly implemented in the learning process of theory and practice.

CONCLUSION

1. From the results of the analysis of practical learning achievements for *food service, food product, housekeeping, front office* subjects of 5 Minahasa local wisdom criteria such as: honest, democratic, disciplined, cooperative, tolerant. The result is good but still needs to be improved because there are still some students who do not apply these criteria to the actual on different subjects.
2. The model of character learning in hospitality learning practices based on local Minahasa wisdom for students of the Department of Tourism can be implemented by making these values a culture of quality in Higher Education / Institutions, and parents, Directors, Educators and Education staff are examples to implement character learning models for College students.
3. The values of character based on Minahasa local wisdom must be included in teaching materials and modules that are elaborated on practical courses.

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