Global Diversity Character Habituation Profil Pelajar Pancasila in Islamic-Based Schools from the Perspective of Pierre Bourdieu and Clifford Geertz

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ABSTRACT: This research is based on the phenomenon of conflict with a background of differences. Indonesia, as a multicultural country that has the ideology of Pancasila and Bhinneka Tunggal Ika, in fact still often experiences discrimination, domination, and other problems that end in conflict and violence. Indonesia's cultural wealth in the form of local wisdom is now starting to be eroded due to the influence of globalization. Society began to focus on Western cultures. This research aims to describe the process of habituating the character of global diversity in the younger generation, especially students through educational institutions. Based on the theory of Pierre Bourdieu and Clifford Geertz, the researcher tries to describe the implementation of strengthening the global diversity character of the Profil Pelajar Pancasila in Islamic-based schools in the city of Surakarta. This research is research with a descriptive qualitative approach. The results of this research explain that Profil Pelajar Pancasila is a competent lifelong learner, has character, and behaves according to Pancasila's values. In connection with Pierre Bourdieu's theory, educational institutions are referred to as arenas (fields). Furthermore, global diversity includes openness and tolerance towards foreign cultural diversity while still respecting culture. This concept is by Clifford Geertz's theory that culture is a symbolic system, so cultural processes must be read, translated, and interpreted. The success of characterizing global diversity is influenced by family socialization and teacher example, both of which, according to Pierre Bourdieu, are structural actors/agents and are influenced by social heterogeneity which becomes social capital.

KEYWORDS: Profil Pelajar Pancasila, Global Diversity

I. INTRODUCTION

The development of the study of culture examines socio-political, religious, ethnic, gender, literary, and cultural issues themselves into an interrelated text. Sociocultural researchers such as Pierre Bourdieu and Clifford Geertz used this study as a criticism of scientific positivism in the modern era which upholds specialization. Bourdieu's thinking was influenced by various scientific disciplines including history, sociology, law, and criminology. Bourdieu's theory expresses "human practice" by combining actor/agent-centered theory and theory that emphasizes the structural dimensions that form society's social life or objectivism theory (Farid, 2021).

Bourdieu identified four elements forming social praxis, namely habitus, arena, symbolic violence, capital, and strategy. These four elements are epistemologically developed as tools for comprehensive analysis of socio-cultural phenomena in certain societal environments. The core of Bourdieu's thinking lies in the concepts of habitus and arena and the dialectical relationship between the two. Habitus is in the mind of the actor/agent while the arena is outside their mind (Lubis, 2014).

In connection with Bourdieu's thinking, Clifford Geertz also studied symbols. Geertz contributed many socio-cultural theories and had a major influence in changing the concept of anthropology to a concern within the framework of the meaning that humans live outside of their lives. In general, Geertz stated that humans and society are formed with certain symbols. Symbols include objects, events, qualities, actions, or everything related to conception, meaning that conception is a symbol (Geertz, 1993).

Geertz (Ramli, 2012) found that culture is closely related to symbols or emblems. It is with these symbols that humans convey thoughts, and feelings and communicate with each other. Culture does not occur with habits, but is based on a society's interpretation or interpretation of an experience. Geertz saw culture as a text so that interpretation needed to be carried out to

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capture the meaning contained in that culture. He sees culture as a network of symbolic meanings whose interpretation requires an in-depth description.

The brief review above will lead researchers to examine the basic differences between Habitus and Culture from the perspective of Pierre Bourdieu and Clifford Geertz. The concept of habitus and culture will be the basis for the author to study issues of discrimination, conflict, and violence against a background of diversity. The diversity of ethnicity, ethnicity, race, religion, language, and life values in Indonesia often results in various conflicts. The conflicts that have occurred in various regions of Indonesia show how fragile the sense of togetherness that is built to realize integration is. Indonesian society is still steeped in prejudice between groups and a low level of mutual respect or tolerance.

One of Indonesia's diversity that contains potential threats to the unity of the country is religion. The study (Yunus, 2014) stated that there were several major cases of religious conflict such as the Poso case in Ambon, Sunni cases in East Java, GKI Yasmin in Bogor, and so on. A study conducted by the Institute of Peace and Islamic Studies in big cities such as Jakarta, Bogor, Depok, Tangerang, and Bekasi found that almost 50% of 993 students committed violence in the name of religion (Kurniawan, 2018). Racial conflicts also often occur in several cities in Indonesia. Surakarta, which is currently ranked in the top 10 most tolerant cities, also has a dark history of racial conflict, namely between ethnic Chinese and native Javanese in Surakarta in 1998 (Istiqomah & Widiyanto, 2020). These threats of conflict are an encouragement to build public awareness to instill a fair attitude in responding to diversity. In the context of religion, to avoid conflict and disharmony it is necessary to foster a moderate, inclusive way of religion or an open religious attitude.

Efforts to build public awareness to be fair in diversity is a process of habituation that involves all aspects of the ideology of Pancasila and Bhinneka Tunggal Ika which have become entrenched in every generation, but Indonesia must not be careless in strengthening these values amidst the influence of globalization and westernization. Indonesian society is encouraged to have global diversity competencies from an early age. Global diversity is the future of Indonesian society with an open character, able to accept and utilize global diversity, experiences, and different cultural values in the world, without losing its unique characteristics (Yumaroh & Suranto, 2024).

One of the processes of habituation to global diversity is through educational institutions, both formal, informal, and non-formal. In Indonesia, an independent curriculum is currently running, known as the independent curriculum, through a transformational approach to learning values, namely the Profil Pelajar Pancasila (Aziz & Abdulkarim, 2023). Indicators of success in forming the Pancasila student character refer to Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024. Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave according to Pancasila values, with six main characteristics, namely faith, devotion to God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creativity.

Global diversity is one of the dimensions of Profil Pelajar Pancasila as a form of effort to preserve noble culture, identity, and locality and develop an open attitude in interaction with other cultures, able to instill an attitude of tolerance and not violate the noble culture of the Indonesian nation. Global diversity is the ability to develop an attitude of tolerance for diversity and mutual respect for all existing differences (Nurgiansah, 2022). Global diversity can encourage students' life orientation not only limited to tolerance but also love of traditions and traditional culture from various regions and can create sustainability of traditions and traditional culture itself (Ghozali, 2020). Based on the above explanation, the researcher focused the study on the process of forming a globally diverse character, the Profil Pelajar Pancasila at an Islamic-based school in the city of Surakarta, namely at Madrasah Aliyah Negeri 2 Surakarta.

II. METHOD

This research uses a qualitative approach. Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and carried out in a natural setting. This research then uses descriptive research. Descriptive research is research that explains the results of problem-solving based on data presentation, analysis, and interpretation (Fadli, 2021).

We call the subjects of this research informant or people who will provide information about the data that researchers want. We obtained these informants using a purposive sampling technique with the criteria that the informants were people who understood the concept and implementation of Profil Pelajar Pancasila character learning at Madrasah Aliyah Negeri 2 Surakarta, which included the Madrasah Head, Teachers, Students, and Student Guardians. Researchers will ask for permission first before digging up information by contacting informants either via official letters or via telecommunications media.

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Data source according to (Rahmadi, 2011) is defined as an object or person where the researcher observes, reads, or asks about certain information related to the research problem. This research uses primary and secondary data. Primary data is data obtained or collected by researchers directly from the data source. Secondary data is data obtained or collected by researchers from various existing sources (researchers as second hand) (Siyoto & Sodik, 2015).

This research uses data collection methods which include interviews, observation, and documentation. The researcher chose an in-depth interview technique using intense questions and answers to obtain explanations and gather in-depth information. Observation is used to observe the learning process to strengthen the character of the Profil Pelajar Pancasila. Researchers used participatory observation techniques by being directly involved in the learning process. This research will also use data collection methods in the form of documentation to investigate written documents such as learning documents such as teaching journals, teaching modules, grade recapitulation, and technical guidelines for implementing learning to strengthen the Profil Pelajar Pancasila. Furthermore, the data collection tools used by researchers are interview guidelines, observation guidelines, and document checklists.

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing data into categories, describing it into units, synthesizing it, arranging it into patterns, and choosing what is important and what is important. what will be studied, and make conclusions so that they are easily understood by yourself and others (Sugiyono, 2017). Data analysis takes place simultaneously with the data collection process with the flow of Miles and Huberman's stages. The data obtained is written in the form of a report or detailed data, then reduced, summarized, and important things are selected. The data obtained is categorized according to the main problem and is made in matrix form, making it easier to see patterns of relationship between one data and other data. Conclusion activities are a further step from data reduction and presentation activities. At this stage, the data will be temporarily concluded and then verified (Miles & Huberman, 2014).

III. RESULT AND DISCUSSION
Pierre Bourdieu's Concept Of Habitus

Pierre Bourdieu, whose full name is Pierre Felix Bourdieu, was born in the village of Denguin (Pyrenees Atlantiques District) on August 1, 1930. Bourdieu underwent his high school education (Lycee) in Pau as a brilliant student and was famous at his school as a rugby star. Bourdieu then moved to the Lycee Louis-le-Grand in Paris. Bourdieu attended college in the 1950s and received a diploma from the French Teachers' Institute Ecole Normale Superieure.

Bourdieu gave birth to the Theory of Agents and Structure, where his views are structuralist without losing his attention to actors/agents. The dialectical relationship between objective structures and subjective phenomena is the center of his attention. Bourdieu in the theory of agency and structure places the core of his thinking on the concepts of habitus and arena, as well as the dialectical relationship between the two. Habitus is in the mind of the actor/agent who is still conscious, while the arena is outside the mind of the actor/agent who constructs the actor's mind (Adib, 2012).

Habitus can be interpreted as an actor's tastes, habits, or tendencies that are embedded in their subconscious because of their experience in a particular cultural environment. An individual's habits are acquired through his life experiences (Ritzer & Douglas, 2004). This experience then has a certain function in the history of the social world where the habit occurs. The individual's life experience obtained from the results of this history is then internalized within him, then used to realize, feel, and understand the social world. Through these patterns, an individual produces actions and also evaluates them. Habitus also describes a series of tendencies that encourage social actors or actors to act and react in certain ways. The essence of Bourdieu's thinking about habitus is all types of cultural activities which include perception, production, and evaluation of daily life practices (Lubis, 2014).

Habitus has a dynamic nature because it experiences cultural reproduction by actors or agents so that it becomes active (Farid, 2021). Habitus has two basic concepts, namely: First, habitus animates the collective actions of social and individual actors. The actors in question are individuals who have the same role in a field and carry out similar practices or actions. Second, habitus has a role in maintaining a hierarchy that considers something natural, legitimate, and unavoidable. Habitus has principles that are the basis for actors in making choices and choosing strategies to be used in social life so that actors act reasonably. Actors/agents have feelings when acting, there is a logic to why they act, this is what is called action logic (Bourdieu, 1990).

Kleden in (Adib, 2012) draws seven important elements of habitus which include: (1) historical products, as a set of dispositions that last a long time and are acquired through repeated activities; (2) born from certain social conditions so that it becomes a structure formed by the social conditions in which it is produced; (3) this structured disposition also functions as a

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framework that gives birth and gives shape to a person's perceptions, representations and actions so that they can become structuring structures; (4) although habitus is born in certain social conditions, it can be transferred to other social conditions and is therefore transposable; (5) is pre-conscious because it is not the result of reflection or rational consideration; (6) is regular and patterned, but is not subject to certain regulations; (7) habitus can be directed towards certain goals and results of actions, but without awareness of achieving these results and also without mastering special skills to achieve them.

Clifford Geertz's Concept Of Culture

On August 23, 1926, Clifford Geertz was born, precisely in the city of San Francisco. In 1950, Geertz earned a BA from Ohio University's Antioch College in philosophy. Geertz then continued studying Anthropology at Harvard University. Geertz gave rise to the idea of the concept of culture which was written in his book entitled Interpretation of Culture. Geertz saw that culture is not only a concrete pattern of behavior but also a text whose meaning needs to be interpreted (Nasruddin, 2011).

Geertz tried to understand culture by looking at culture as a text so that interpretation needed to be carried out to capture the meaning contained in it. Culture is seen by Geertz as a network of symbolic meanings whose interpretation requires a thick description or an in-depth description. Geerts defines culture as a structured system of meanings and symbols (Kuper, 1999). This understanding means that individuals define their world, express their feelings, and provide judgments in a pattern of meaning that is transmitted historically and translated into symbolic forms. The transmission process is carried out through means by which people communicate, perpetuate, and develop their knowledge and attitudes towards life to form a collection of symbolic equipment to regulate behavior and extra somatic sources of information. Culture is a symbolic system, so cultural processes must be read, translated, and interpreted.

According to Geertz, the existing building of human knowledge is not a broad collection of feelings but a structure of facts which are symbols and laws that have been given meaning. Geertz thought that human actions could be read for meaning, as when we treat written texts. The concept of culture focuses on cultural values that guide society to act in dealing with various life problems. In the end, the concept of culture is interpreted as a guide for assessing symptoms that are understood by the cultural actor. Culture does not make meaning individually but publicly when the meaning system becomes the collective property of a group of people (Geertz, 1993).

Culture has three forms, the first is an abstract idea and its place is in the minds of every citizen who supports the culture in question so that it cannot be touched or photographed. The manifestation of culture in the form of a system of ideas is also usually called a cultural value system. Second, concrete behavior can be seen and documented. Third are cultural objects that are concrete and can be touched and photographed. Culture in this concrete form is called physical culture (Syakhrani & Kamil., 2022).

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Indonesia has diverse diversity, including various ethnicities, languages, religions, cultures, and social statuses. Diversity can be an integration force that binds society, but it can be the cause of conflict between religions, cultures, races, ethnicities, and living ideologies. As a plural country, Indonesia has two important modalities in forming a multicultural character, namely democracy and local wisdom, one of which is through the implementation of strengthening the character of Profil Pelajar Pancasila in educational institutions.

Profil Pelajar Pancasila

Indonesian students are competent lifelong learners, have character, and behave according to Pancasila values. The Profil Pelajar Pancasila is designed to answer one big question, namely students with what kind of profile (competency) the Indonesian education system wants to produce. In this context, Profil Pelajar Pancasila has a competency formulation that complements the focus on achieving Graduate Competency Standards at each level of the educational unit in terms of cultivating character through Pancasila values. Profil Pelajar Pancasila's competencies pay attention to internal factors related to the identity, ideology, and ideals of the Indonesian nation, as well as external factors related to the context of life and challenges of the Indonesian nation in the 21st century which is facing the industrial revolution 4.0 (Satria, Adiprima, Wulan, & Harjatanaya, 2021).

The Profil Pelajar Pancasila has various competencies which are formulated into six key dimensions. The six are interrelated and strengthen each other so that efforts to realize a complete Profil Pelajar Pancasila require the development of all these dimensions simultaneously. The six dimensions are: 1) Faith, devotion to God Almighty, and noble character, 2) Global diversity, 3) Working together, 4) Independence, 5) Critical reasoning, and 6) Creativity. These dimensions show that Profil Pelajar Pancasila does not only focus on cognitive abilities but also attitudes and behavior by their identity as Indonesians and global citizens.

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Decree of the Director General of Islamic Education No. 3811 of 2022 concerning madrasas implementing the Independent Curriculum, it is listed that Madrasah Aliyah Negeri 2 Surakarta is one of the pilot projects Madrasah that has implemented the Independent Curriculum starting in the 2022/2023 academic year. Based on these regulations, Madrasah Aliyah Negeri 2 Surakarta has carried out the Strengthening Profil Pelajar Pancasila Project activities for 2 academic years, namely in the 2022/2023 and 2023/2024 academic years. Educational institutions, in this case, schools/madrasahs, according to Bourdieu's concept, are referred to as arenas (fields).

Implementation of the Strengthening Profil Pelajar Pancasila project activities at Madrasah Aliyah Negeri 2 Surakarta was carried out in the middle of the semester and at the end of the semester. Students must complete 3 themes this academic year, with a time allocation of 2 weeks. The themes taken refer to the Profil Pelajar Pancasila and the selection of themes is determined by the teacher. This is intended to make assessment easier. Implementation of the project is a collaboration between several subjects but with different assessments and types of projects for each subject.

The flow/stages of project implementation for each subject are as follows: 1) Determining the theme of the Profil Pelajar Pancasila project for each subject is carried out during classroom learning; 2) Each class determines the theme to be chosen accompanied by the subject teacher of each class; 3) Subject teachers coordinate with each other to determine suitable collaborators; 4) The subject group then designs a project that fits the chosen theme; 5) The subject teacher then designs the grid, materials and project assessment along with the WorkSheet.

Profil Pelajar Pancasila's project activities are carried out concerning the project-based learning model (PJBL). Steps for this project-based learning activity include: 1) Picking a topic that suits reality by determining basic questions to start the project; 2) Designing project implementation; 3) Develop a project schedule; 4) monitor students and project progress; 5) Testing Results; 6) Evaluate the experience that students have gained.

The implementation of this activity is accompanied by subject teachers, supervisors, and homeroom teachers while still involving parents both directly and indirectly. The school carries out monitoring regarding the project activities. The Project Theme Selection Procedure is carried out as follows: 1) Selection of one of the Profil Pelajar Pancasila project themes that will be carried out in a particular class and semester, 2) Each subject in the Subject group carries out an analysis of the suitability of the main material (based on Learning Outcomes) by project theme, 3) If most of the subjects have appropriate subject matter then the project theme can be carried out in the specified class and semester, 4) If many subjects are not suitable, you can choose another theme, 5) Subjects-subjects If appropriate, you can form groups of several subjects to develop sub-themes, 6) Each subject develops indicators to be achieved, 7) Each subject determines the results that must be achieved, and 8) Each subject designs student activity sheets.

Table 1: Project Themes for Strengthening the Profil Pelajar Pancasila for the 2023/2024 Academic Year

No	Class		P5RA Theme	Topics Developed
1	Phase (Grade X)	E	Bhinneka Tunggal Ika	The Beauty of Diversity and the Importance of Tolerance
2	Phase (Grade X)	E	Engineering and technology to build the Republic of Indonesia	Simple, Appropriate Technology Engineering
3	Phase (Grade X)	E	Local wisdom	Tracing the Cultural Heritage of Central Java
4	Phase F (Grade XI)		Build your body and soul	Mental Health of Children and Adolescents
5	Phase F (Grade XI)		Voice of Democracy	Actualization and the Role of Youth in Democracy

Source: curriculum documentation

Implementation guidelines The Profil Pelajar Pancasila Strengthening Project above becomes a guideline in learning, behaving, and behaving in global diversity that can be interpreted as culture according to Clifford Geertz's concept

Global Diversity Character

Global Diversity Character is one of the six dimensions of the Profil Pelajar Pancasila. Global diversity is a sense of respect for differences or tolerance of diversity, respecting one's culture of origin but not closing oneself off from outside cultures

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(Agustina, Nuvitalia, Listyarini, & Hanum, 2023). Global diversity also includes openness and tolerance towards foreign cultural diversity while still respecting culture. The concepts of global diversity are emphasized by the existence of four elements, namely: 1) recognizing and appreciating culture, 2) interaction between cultures, 3) reflection and responsibility for experiences of diversity, and 4) social justice (Satria, Adiprima, Wulan, & Harjatanaya, 2021).

First, knowing and appreciating culture has sub-elements, namely exploring culture and cultural identity, exploring and comparing cultural knowledge, beliefs, and practices, and fostering a sense of respect for cultural diversity. Second, intercultural communication and interaction include the subelements of intercultural communication and considering and cultivating various perspectives. Third, reflection and responsibility for the experience of diversity have subelements, namely reflection on the experience of diversity, eliminating stereotypes and prejudices, and harmonizing cultural differences. Finally, social justice has active subelements in building an inclusive, just, and sustainable society, participating in collective decision-making processes, and understanding the role of individuals in democracy. The explanation of the concepts of global diversity of character is in line with this thinking Geertz stated that culture is a symbolic system, so the cultural process must be read, translated, and interpreted.

Driving Factors For The Formation Of Global Diversity Character Profil Pelajar Pancasila

The character of global diversity is a habituation that is instilled in the family environment, school to social society. The family environment is the first group a child encounters and becomes the first medium for socialization. Research data, from interviews with six students at Madrasah Aliyah Negeri 2 Surakarta, shows that family socialization includes habituation of attitudes towards differences, behavior that respects differences, good ethics towards everyone, caring for everyone, behaving by religious norms, laws, Morality, and civility have a significant influence on the formation of a character of global diversity. Parents are family socialization actors in the formation of the global diversity of character so according to Pierre Bourdieu's theory they are structural actors/agents.

The family environment is not the only center for forming children's behavior, it is also formed in the school environment. Schools play a role in educating, educating students, and developing all aspects of behavior, including the development of sociomoral and emotional aspects. Teachers are the spearhead in the success of education in schools. The term teacher is used and imitated as a strong encouragement so that teachers can become role models for their students so that they can develop good character values. Teachers should be able to be examples, role models, examples, and reflections of true character. Teachers must have skills according to their field, broad insight to be transferred to their students, and an attitude and personality that is by the values and norms of society so that they are worthy of being role models (Sutisna, Indraswati, & Sobri, 2019).

The teacher's example includes the example of respecting other people's opinions, respecting other people's work, respecting other people's physical differences, respecting other people's different origins, believing in human equality, behaving fairly towards anyone, behaving in a way that does not discriminate against others, behaving without favoritism, and can listen to suggestions from others. The results of observations on several teachers who were facilitators of the Strengthening Profil Pelajar Pancasila Project activities found that they were able to convey ideas without affiliating or overly idealizing someone's religious beliefs. On the theme of the Bhinneka Tunggal Ika project, several teachers were seen facilitating students to raise the topic of religious moderation in the city of Surakarta, then on the theme of local wisdom, students were facilitated to get to know various cultures in Indonesia, especially in Central Java Province. The example given by teachers in the school environment shows that structural actors/agents have a big influence in shaping individual behavior. This is very much in line with Pierre Bourdieu's agentic and structural theory.

The family and school environment are very important in forming a child's character, but the social environment of society is also no less important. Society acts as a place for developing students' self-potential so they must provide support for student activities in efforts to self-actualize in character formation. The diversity or heterogeneity of social relationships certainly contributes to the influence on the formation of children's character. Heterogeneity is a horizontal grouping based on differences in ethnicity, race, and religion and based on differences in work and family structure (Saragih, Tabrani, Putri, Yohan, & Ivanna, 2023). The heterogeneity of social interactions encourages increased cooperation in various fields, both social, economic, and cultural. Diverse people living together can be good neighbors and will learn to respect differences (Gultom, Gandarum, & Ischak, 2015).

Madrasah Aliyah Negeri 2 Surakarta students are grouped into students living in dormitories, boarding houses, and with family or parents. Based on the results of interviews with three students who each live in different residences, show that students who live in dormitories and boarding houses have high social heterogeneity. The conclusion is that students who have

social heterogeneity will have social capital that influences the improvement of the character of global diversity. This is demonstrated by students' ability to be willing to know the culture, respect culture, interact with other cultures, be able to reflect and be responsible for experiences of diversity and be able to behave fairly. Students who have a very high level of global diversity character show behavior including socializing in environments that are diverse intellectually/intelligently, morally, habitually/culturally, physically, religiously, economically, ethnically, and linguistically.

Social heterogeneity is social capital in the formation of a globally diverse character. This is relevant to Pierre Bourdieu's thinking regarding social capital theory. Pierre Bourdieu (1986) defines social capital as the totality of both actual and potential resources associated with the ownership of a permanent network of institutional relationships based on mutual acquaintance and mutual recognition. An individual can gain support from collectively owned capital by becoming a member of a group. The amount of social capital that a member of a group has depends on the quantity and quality of the network of relationships he can create, as well as how large the volume of economic, cultural, and social capital is owned by each person in his network of relationships (Bourdieu, 1990).

IV. CONCLUSION

Pierre Bourdieu's habitus can be interpreted as an actor's tastes, habits, or tendencies that are embedded in their subconscious because of their experience in a particular cultural environment. Habitus is different from culture. According to Clifford Geertz's concept, culture is a guide for assessing symptoms that are understood by the cultural actor. Culture does not make meaning individually but publicly when the meaning system becomes the collective property of a group of people.

The concept of habitus Bourdieu and culture Geertz became the basis for researchers' analysis of the habituation of global diversity in the Profil Pelajar Pancasila. Indonesian students are competent lifelong learners, have character, and behave according to Pancasila values. Profil Pelajar Pancasila has various competencies which are formulated into six key dimensions, namely: 1) Faith, devotion to God Almighty, and noble character, 2) Global diversity, 3) Working together, 4) Independence, 5) Critical Reasoning, and 6) Creative. One of the dimensions of Profil Pelajar Pancasila is global diversity, namely a sense of respect for differences or tolerance in diversity, respecting one's culture of origin but not closing oneself off from outside cultures. Educational institutions, namely schools/madrasahs, according to Bourdieu's concept, are referred to as arenas (fields), whereas globally diverse character concepts are relevant to thinking Clifford Geertz stated that culture is a symbolic system, so the cultural process must be read, translated and interpreted.

Factors driving the habituation of globally diverse characters include family socialization, teacher example at school, and social heterogeneity in society. Parents and teachers become structural agents/actors who have a big influence in shaping individual behaviors in Pierre Bourdieu's theory. Heterogeneity Association is social capital in the formation of a character of global diversity.

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