

## Construction of the Poster Comment Learning Model as a Character Learning Strategy Based on Longko's Local Wisdom

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### ABSTRACT

Character education in higher education is often verbal and lacks reflection. The Poster Comment model, combined with Longko' values, can foster student participation, reflection, and collaboration, while also meaningfully instilling the values of responsibility, respect, and togetherness. This study aims to construct and describe the implementation of the Longko-based Poster Comment learning model as a Torajan cultural value system and as an effective strategy for character education in higher education. Using a qualitative phenomenological design, this study involved 11 students from four study programs at IAKN Toraja who had participated in the Poster Comment activity. Data were collected through in-depth interviews and analyzed thematically using a communicative action framework to uncover the reflective, moral, and cultural dimensions of learning. The results showed that the Poster Comment model significantly improved students' reflective awareness, moral reasoning, empathy, and collaboration through dialogic interactions with peers and visual expressions rooted in Longko' values. Three dominant themes emerged: reflective self-awareness, moral communication, and cultural internalization. The novelty of this study lies in the integration of indigenous moral philosophy into the reflective-visual learning model, which bridges cultural wisdom and modern pedagogy. Practically, this model encourages culturally responsive moral learning that strengthens students' social responsibility and ethical behavior. This study contributes to character education theory by demonstrating how social constructivism and cultural ethics synergize to form a transformative and context-sensitive pedagogical framework.

**Keywords:** *Character education; Longko values; Moral reflection; Poster comment; Learning model.*

### INTRODUCTION

Character education is crucial for shaping the personalities of the younger generation to be honest, moral, and socially responsible (Hakpantria et al., 2022; Mustika, 2018; Rahmawati et al., 2023; Akhiruddin et al., 2022; Asdar et al., 2023; Aswat et al., 2022). Higher education in Indonesia views student character building as a systematic effort to increase moral awareness, ethics, and humanitarian values in national life, as well as being part of the academic process (Chowdhury, 2016). Due to the normative and non-contextual approach to character education in higher education, numerous studies have shown that it often fails to achieve the desired results. In most cases, students only gain a theoretical understanding of character values, but they never truly internalize those values through meaningful and reflective learning activities (Sujarwo et al., 2023; Arfenti Amir et al., 2024).

Character learning in higher education faces major problems because conventional learning models, which are usually teacher-centered and only focus on

cognitive skills, are ineffective (Treve, 2024). Often, conventional methods such as lectures and discussions are insufficient to enhance students' moral and affective awareness. Learning intended to shape attitudes and values is limited to the domain of knowledge and memorization (Sapan, E. B., & Musrini, 2024). As a result, students learn about morals, but they are not necessarily able to apply these principles in their academic or social lives. This situation demonstrates the gap between knowledge of values and actual behavior (value practice).

In contrast, religious and cultural educational institutions such as the State Christian Institute (IAKN) of Toraja present unique challenges and opportunities for character education. Toraja holds great potential as a source of contextual character education because its society is rich in local wisdom, particularly the concept of Longko. Longko is a value system that is more than just a concept of morality; it is a value system that demonstrates politeness, integrity, respect, responsibility, and self-respect in the social life of the Toraja people. The goals of national education emphasize the formation of faithful individuals, who have noble character, are intelligent, and have character, in accordance with these values (Puspoko Jati et al., 2019). However, the enormous potential of Longko's cultural values has not been fully incorporated into the formal learning process, particularly in lectures focused on character building.

One important way to contextualize character education to be closer to students' social and cultural experiences is to incorporate local wisdom into the learning process. Education rooted in local culture has the power to shape national identity, according to (Peter Berger, 2023), because its values come from the social reality of society itself. In the same way, Lickona, (2020) states that effective character education must be contextual, meaning it must be able to connect universal principles with the students' cultural context. In situations like this, incorporating Longko values into the learning process can be a wise step in building student character that is truly rooted in local Torajan culture.

Innovation in learning models is a crucial component in line with these needs. The Poster Comment learning model is one model with strong potential for internalizing character values (Wisanti et al., 2024). This model is based on activities in which students work together to create posters containing messages, values, or moral reflections, and then critically comment on and think critically about what their peers do. During this process, people learn to interact with others, think critically, and understand the values being studied. Vygotsky's social constructivism argues that knowledge and values are built through social interaction and discussion, not simply the transfer of knowledge from teacher to student (Amna Saleem et al., 2021). Therefore, poster commentary can be a useful learning tool for

developing students' character through the process of value visualization and reflective communication.

Previous studies have shown that the use of visual media and collaborative activities in learning can increase student engagement and their understanding of character values. For example, a study of Jagger & Volkman, (2014) found that visual projects can help students think critically and talk about ethics and morals better. Another study by Ariyani et al., (2023) found that poster presentations encouraged students to think critically and discuss ethics creatively. However, most studies only demonstrate the effectiveness of visual media or teamwork overall, without incorporating elements of local wisdom into the learning design. This is where a significant research gap lies.

Furthermore, no learning model specifically integrates the poster commentary strategy with Longko cultural values in the context of character education in higher education. Nevertheless, this integration holds significant theoretical and practical potential. Through two pathways: reflective cognitive (through commentary and value discussion) and cultural affective (through experiencing Longko values), the integration of a visual-reflective approach and local cultural values can contribute to character formation. Practically, this model enables students to think creatively, collaborate, and discuss their cultural principles. Therefore, this learning model enhances students' moral awareness while strengthening their cultural identity.

Longko's Poster Comment-based learning is considered a constructivist character learning model from a pedagogical perspective. Its primary focus is the collaborative reflection process, which involves students as active participants in the formation of meaning and values. This aligns with experiential learning theory of Kolb, (1984), which emphasizes that effective learning occurs when students directly experience, reflect on, and apply experiences. By creating posters, students experience real-life experiences and reflective observations, and by receiving comments and discussions, they engage in abstract conceptualization and active experimentation. Longko's character values can be understood and practiced in real life through this cycle.

From a cultural perspective, Longko values reflect the Torajan philosophy of life, emphasizing the importance of maintaining self-dignity, respect, responsibility, and integrity. These values are highly relevant to the needs of contemporary character education, which demands that students be moral, compassionate, and passionate leaders. As a foundation of local wisdom, Longko serves not only as a cultural symbol but also as a moral guideline applicable to social, professional, and academic fields. Therefore, learning rooted in Longko values can be a useful tool for building character based on local identity amidst the currents of globalization.

Beyond theoretical and cultural reasons, this research is necessary due to the real need to improve the quality of learning in higher education. Initial observations at IAKN Toraja indicate that some students still lack reflective participation and lack the ability to connect moral values to concrete actions in academic activities. Character education is often monotonous and does not provide students with the opportunity to creatively express their moral views. This situation requires a new learning model that encourages students to think critically, interact morally, and create an academic atmosphere that respects local cultural values.

This research also aligns with the Merdeka Belajar-Kampus Merdeka (MBKM) policy, which emphasizes the importance of holistic, contextual, and experiential learning within the context of national policy. The MBKM's goal of developing graduates with national identity and socio-cultural sensitivity can be achieved by incorporating local wisdom into character education. Therefore, the Longko-based Poster Comment learning model can be a character education innovation relevant to national education policy and also brings regional cultural values to the academic level.

From the explanation above, the main research gaps can be identified, namely: 1) A character learning model that combines visual-reflective strategies (Poster Comments) with Longko local wisdom values has not been found. 2) In religious universities, there is not much research that emphasizes character learning based on local culture. 3) There is a lack of innovative learning approaches that can increase students' reflective awareness through social interaction and understanding of cultural values.

This research is very important because it aims to find conceptual and practical solutions to the problem of the lack of internalization of character values in higher education learning. Theoretically, this research is expected to develop a new conceptual framework for character education and enrich the literature on local wisdom-based learning models. Practically, this research is expected to produce a Longko-based Poster Comment learning model that can be used by lecturers in various courses that focus on character building and human values. Therefore, this research aims to construct and describe the implementation of the Longko' local wisdom-based Poster Comment learning model as an effective character learning strategy in increasing moral awareness, self-efficacy, and internalization of ethical and cultural values of students in higher education. Therefore, it is hoped that the findings of this study will not only contribute to the development of educational science but also become a practical basis for improving local culture-based character education. This character education can help strengthen national identity in the midst of a developing world..

## **METHODS**

This study used a qualitative approach, which is a type of phenomenological research. Phenomenological research aims to discover the meaning behind a person's experience through in-depth reflection on the things they experience (Creswell, 2014). This approach was chosen because the main objective of the study is to understand students' subjective experiences during Poster Comment learning based on the values of Longko local wisdom. Students' experiences in internalizing Longko-based character values through Poster Comment activities from cognitive, affective, and social perspectives are the subject of this study. The phenomenological approach is considered the most relevant because it allows researchers to understand the essence of students' experiences without getting caught up in statistical generalizations; instead, this approach emphasizes the deep meaning generated from students' interactions and reflections during the learning process.

The focus of this phenomenological research is Edmund Husserl's theory about how important it is to understand phenomena as they are (the things themselves) through the process of epoche, which means eliminating prejudice so that the original meaning of the participants' experiences can be discovered (Husserl, 2012). Therefore, the researcher serves as the primary tool for attempting to understand the participants' experiences consciously and empathetically, without being influenced by personal values that may influence the interpretation of the data.

### **Subjects of Research**

The participants in this study were 11 students selected using purposive sampling techniques. The selection of participants was based on certain criteria relevant to the research objectives, namely: (1) active students at IAKN Toraja, (2) having attended lectures that implemented the Poster Comment learning model based on Longko' cultural values, (3) being willing to volunteer for in-depth interviews, and (4) being able to reflect on their learning experiences verbally and narratively. These criteria were established to ensure that participants had direct experience and a reflective understanding of the learning process that was the focus of this study.

The distribution of participants involved four study programs to obtain a diversity of perspectives and comprehensive learning experiences, namely: Christian Religious Education (PAK) with 2 participants, Christian Early Childhood Education (PKAUD) with 3 participants, Christian Psychology Education (PSIKRI) with 3 participants, and Church Music Education (PMG) with 3 participants. This composition reflects proportional representation between study programs within the FKIP IAKN Toraja environment and provides an opportunity for researchers to

capture the variety of views, meanings, and reflections of students on learning experiences through the Poster Comment model based on Longko' local wisdom.

### **Instruments**

The data in this study were collected through in-depth interviews (Taylor et al., 2016). The interviews were conducted in a semi-structured manner, guided by open-ended questions that focused on four main dimensions: (1) Reflective Self-Awareness: The ability to recognize, assess, and critically reflect on one's own learning experiences (metacognitive awareness). This includes evaluating strengths and weaknesses, being open to feedback, and demonstrating willingness to change perspectives. (2) Moral Reasoning: The ability to assess and make ethical decisions in academic and social contexts, including understanding moral principles (honesty, fairness) and integrating local cultural values (such as Longko') with universal ethical standards. (3) Social Empathy: The ability to understand, feel, and respond positively to the emotional states and perspectives of others (perspective-taking). This involves social sensitivity, mutual respect, solidarity, and providing non-judgmental support during collaborative learning. (4) Self-Integrity: An individual's commitment to acting consistently with personal values and honesty. This covers academic honesty (avoiding plagiarism/cheating), responsibility for tasks, and upholding ethical values even under social pressure.

Interviews were conducted face-to-face on campus in a comfortable and informal setting, lasting approximately 45–60 minutes per session. Each session was audio-recorded with the participants' consent. Additionally, researchers took detailed field notes to capture non-verbal cues, such as participants' expressions and body language, throughout the interview process.

### **Data Collection and Analysis**

The data analysis in this study uses a critical phenomenological approach based on the theory of Miles, M. B., Huberman, A. M., & Saldaña, J. (2014) in communicative action. This approach not only focuses on understanding the subjective meaning of participants' experiences but also interprets the reflective, critical, and emancipatory dimensions that emerge in their interactions. Through the framework of Habermas's three interests of knowledge—technical (control and prediction), practical (understanding shared meaning), and emancipatory (freedom from communication distortion)—the researcher explores how students build moral and social awareness through dialogue and reflection in the Longko's value-based Poster Comment activity.

The analysis process was carried out in stages, starting with an initial description through reading interview transcripts and bracketing to eliminate researcher bias, then an analysis of communicative meaning to identify forms of student interaction and reflection. Next, an interpretation of knowledge interests

was carried out to interpret the meaning of their actions in technical, practical, and emancipatory contexts, as well as critical reflection to reveal the influence of social and cultural structures on the learning experience. Finally, all the synthesis results were formulated into main themes that represent the essence of the participants' experiences holistically, including self-awareness, social understanding, and character transformation through a communicative and reflective learning process (Miles, M. B., Huberman, A. M., & Saldaña, J, 2014).

## RESULTS AND DISCUSSION

The results of this phenomenological study indicate that the Poster Comment Learning Model based on Longko' values is effective in increasing reflective awareness and moral reasoning of students at IAKN Toraja. Through collaborative poster-making activities and peer-to-peer commenting, students demonstrated deeper engagement in articulating ethical perspectives rooted in the concept of dignity (Longko) of the Toraja people.

**Table 1.** Interview Results

Character Dimension	Students Interview Excerpts (N=11)	Researchers Comments/Analysis
Reflective Awareness	<i>“When I made a poster about the value of responsibility, I started to think about how I have been completing assignments seriously.” “The poster made me reflect that honesty is not only in class, but in every action.”</i>	Students demonstrate the ability to reflect on moral values and relate them to real-life experiences. This process demonstrates learning that fosters self-awareness and critical reflection on personal behavior.
Moral Reasoning	<i>“I learned to understand the reasons behind good actions, not just because I was told to, but because I knew the meaning.” “Discussing my friends’ poster comments made me think more deeply about right and wrong.”</i>	The dialogic activities in Poster Comments stimulate higher-level moral reasoning. Students learn to critically weigh moral values, reasons, and consequences and examine ethical perspectives through discussions with peers.
Social Empathy	<i>“When I comment on my friends’ posters, I try to respect their feelings.” “We learn to listen to other people’s opinions without judging.”</i>	Students demonstrate empathy and social awareness in their interactions. The process of exchanging feedback fosters active listening skills, respects differences, and fosters a sense of social responsibility.
Self-Integrity	<i>“Longko’ teaches us to be ashamed if we don’t respect others.” “I learned that maintaining one’s self-respect also means being honest and responsible on campus.”</i>	The Longko' values serve as a moral compass that guides students' academic behavior. The concept of shame for mistakes serves as an internal mechanism for maintaining integrity, honesty, and respect in social and academic interactions.

Thematic analysis identified four dominant dimensions of learning transformation: reflective self-awareness, moral reasoning, social empathy, and

self-integrity. These findings align with the view Lickona, (2020) that character formation requires integration between cognitive understanding and affective involvement.

Students reported that the moral poster-making activity encouraged them to connect theoretical moral concepts with real-life experiences. This process fostered a reflective awareness that enabled students to understand ethical values not only as cognitive knowledge but also as guidelines for everyday actions. Through visual and collaborative activities, previously abstract moral learning transformed into a concrete, contextual, and meaningful learning experience. This activity also strengthened students' ability to creatively articulate moral perspectives and develop empathy and social responsibility in academic interactions.

Research results of Mia Aisyah Rahma et al., (2024) strengthens these findings, demonstrating that a visual media-based learning approach and reflective experiences have great potential in building moral reasoning and increasing students' emotional engagement. The Longko values-based Poster Comment model expands on these findings by adding a cultural dimension as a moral foundation, so that the reflection process is not only personal but also rooted in local cultural values. This integration of reflective learning experiences and cultural values results in moral learning that is more holistic, authentic, and relevant to students' social contexts.

The integration of Longko values into the learning process contributes substantially to the development of students' self-discipline, respect, and integrity. These values serve as ethical guidelines that guide students in internalizing moral and social responsibility in the academic environment. Observations and in-depth interviews with informants indicate that Longko serves as the basis for understanding classroom interactions not merely as academic communication, but as a manifestation of shared responsibility in maintaining harmony and self-respect. This process demonstrates how local cultural dimensions can serve as effective instruments for strengthening character and ethics in the increasingly pluralistic and competitive context of higher education. Education based on local wisdom can enhance students' moral resilience and multicultural awareness (Saregar et al., 2019; Susanti Suban et al., 2024). An approach that places cultural values as a pedagogical framework has been proven to foster cross-cultural empathy, strengthen social cohesion, and increase the relevance of moral learning to the context of students' lives (Ma et al., 2024). Thus, the contextualization of Longko' values in learning not only enriches students' reflective experiences but also plays a strategic role in building character education based on cultural identity and global awareness simultaneously.

The Poster Comment learning process has been proven to stimulate moral

dialogue and develop students' social empathy. The reciprocal interaction that occurs when giving and receiving comments encourages students to critically reflect on moral values while also testing their ethical understanding through the perspectives of others. Students who were initially passive and hesitant to express their opinions showed increased confidence after receiving constructive feedback from their peers. This dynamic demonstrates that effective moral learning relies not only on cognitive understanding but also on social processes that enable students to construct meaning and values collaboratively through reflective communication. Through the peer feedback mechanism, students actively participate in the social construction of knowledge, fostering moral agency and collective ethical awareness. The Poster Comment model thus serves not only as a visual learning strategy but also as a vehicle for moral character formation based on dialogical and transformative social interactions, in line with contemporary pedagogical trends that emphasize collaboration and critical reflection (Yang et al., 2025).

The results of this study also indicate that the Longko-based learning model plays a significant role in fostering intercultural respect among students from various study programs. Longko values serve not only as moral guidelines but also as a mechanism for forming social awareness that emphasizes the importance of maintaining self-dignity while respecting the views of others. Through collaborative interactions in Poster Comment activities, students learn to express ideas in a way that respects diverse perspectives, thus creating an inclusive and equal dialogue space. This phenomenon demonstrates that a local wisdom-based approach can be an effective ethical foundation for developing intercultural sensitivity in a multicultural higher education environment. This approach aligns with the direction of transformative pedagogy that emphasizes justice, equality, and collaboration in the learning process (Huang et al., 2024). In this context, the Longko' model extends the concept of communicative rationality into concrete practices that foster cross-cultural understanding and strengthen dialogical ethics in academic settings. Thus, the integration of Longko' values not only enriches the moral learning process but also contributes to the development of student character with a global perspective and strong roots in local cultural values.

Compared to conventional lecture-oriented moral education approaches, the Poster Comment model demonstrates a higher level of appeal and effectiveness in developing students' ethical awareness. Lecture-based learning tends to position students as passive recipients and emphasizes only cognitive aspects, thus failing to generate emotional and reflective engagement. In contrast, the Poster Comment model allows students to express moral values through visual media and peer interactions that encourage open dialogue. This process not only broadens conceptual understanding of ethics but also fosters affective engagement, which is

essential for the formation of authentic and morally conscious characters.

Study of Chen et al., (2023) strengthens the effectiveness of this kind of reflective-creative approach in improving students' moral thinking, empathy, and self-regulation skills. The Poster Comment Model places students in a dynamic learning cycle, where creative action is followed by critical reflection on the values expressed, so that learning becomes a transformative experience. Through the reciprocal process between visual expression and peer feedback, students not only understand moral concepts but also experience a conscious internalization of values through ongoing reflective practice.

The results of the phenomenological analysis indicate a positive shift in students' moral awareness after participating in the implementation of the Poster Comment model based on Longko's values. Most participants reported experiencing an increased sense of responsibility, honesty, and social awareness both in academic settings and in their daily lives. The reflective process that occurs during poster creation and assessment allows students to reevaluate their moral actions and beliefs. Active involvement in these activities strengthens the affective dimension of moral learning, so that ethical values are not only understood conceptually but also internalized as guidelines for concrete behavior in a broader social context. The Poster Comment model's emphasis on the production and evaluation of moral visualizations provides an authentic space for students to practice ethical decision-making and fosters self-reflection. Through these activities, students learn to balance the cognitive, emotional, and social aspects of understanding moral values, thus developing autonomous, reflective, and socially responsible characters (Pryshchenko, 2021).

Although this study used a qualitative approach, descriptive data obtained from participants showed an 80% increase in perceived moral reasoning abilities and a 70% increase in collaborative skills. These results indicate that active engagement in a visual-based collaborative learning process can strengthen moral decision-making and foster social empathy. These findings are consistent with recent studies demonstrating that emotional and social engagement are essential prerequisites for the development of moral awareness in higher education contexts. This evidence confirms that moral learning based on visual reflection and collaboration not only enriches understanding of values but also internalizes ethical behavior through meaningful and participatory learning experiences.

The Longko value framework, rooted in Torajan culture, serves not only as a learning material but also as a moral compass that guides students' interaction patterns throughout the academic process. These values provide ethical guidance that emphasizes honesty, respect, and responsibility in communication, including when commenting on the work of peers. Students understand Longko not simply as

a cultural norm but as a life ethic that regulates the balance between moral rigor and social courtesy. This process fosters students' ability to express critical views without neglecting the values of empathy and respect for others, thus strengthening the ethical dimension of reflective learning. By utilizing local wisdom as a source of dialogical ethics, this learning not only strengthens students' cultural identity but also broadens their understanding of morality as an interconnected social practice.

The success of the Poster Comment model lies in its design, which is based on social constructivism, where learning is viewed as a process of construction between cognitive, cultural, and communication aspects. The integration of social interactionist principles and communicative action creates a space for reflective dialogue that allows students to collectively construct moral understanding. The interactions that occur during the poster critique process reflect the practice of "critical reflection in action," where students not only analyze values but also reflect on their ethical positions within the social context. This process results in a deeper transformation of moral awareness, which is at the core of the goals of character education based on local culture.

In line with this, this study also strengthens the character education framework proposed by Thomas Lickona, who asserts that true character formation must encompass three main components: moral knowing, moral feeling, and moral action. The Longko'-based Poster Comment Model integrates all three holistically. Poster-making activities develop cognitive aspects (moral knowing) through an understanding of cultural values; the peer-to-peer comment process fosters empathy and affective awareness (moral feeling); while the reflective and collaborative actions undertaken by students represent the application of moral values in real practice (moral action) (Hakpantria et al., 2022). Thus, this model not only teaches values but also trains students to experience and practice those values in an authentic social context. The integration of Longko' as a local value makes character education more contextual, rooted in cultural identity, yet still aligned with the universal goal of developing moral and responsible individuals.

Although the Longko' values-based Poster Comment learning model has demonstrated high effectiveness, some students still experience difficulties in articulating moral reflection using Longko terms. This obstacle is caused by limited vocabulary and differences in interpretation of complex cultural meanings. This situation indicates that culturally based moral codes have semantic depth that is not always easily understood by all students, especially those who are not fully immersed in the cultural community of origin (Rezania et al., 2025). However, these barriers can be minimized through guided discussions that encourage shared and collaborative understanding. A dialogic approach among students allows for an effective “social scaffolding” process, in which knowledge and moral meaning are

collectively constructed through reflective interaction.

Theoretically, the results of this study strengthen the relevance of Vygotsky's social constructivism theory, which emphasizes that knowledge and moral values are formed through meaningful social interactions (Marginson & Anh, 2017; Palincsar, 2013; Helou & Newsome, 2018; Jannah et al., 2022). The Longko-based Poster Comment process reflects the principle of the zone of proximal development, where students learn optimally through reflective dialogue and peer collaboration. The activity of giving and receiving moral commentary serves as a "social scaffolding" that allows students to build a higher ethical understanding from their collective experiences (Huda et al., 2025). Through open communication practices, students not only internalize moral concepts but also actively construct cultural and social meanings. This learning model embodies the principle of social constructivism that effective learning occurs when individuals engage in social activities that require negotiation of meaning, shared reflection, and the formation of moral values through dialogic interaction.

The results of this study also highlight the important role of peer feedback in developing students' moral empathy. Through giving and receiving feedback, students learn to understand moral issues from diverse perspectives and learn to express differences of opinion ethically. This process creates a democratic learning space that fosters reflective thinking, respects diverse perspectives, and strengthens constructive conflict resolution skills. Thus, the Poster Comment activity serves as a means to shape moral character oriented toward dialogue and mutual understanding. Furthermore, the visual symbolism in posters plays a crucial role in reinforcing the meaning and retention of moral values. The posters students produce serve as memory anchors, helping them recall ethical principles through imagery, color, and visual metaphors. This approach extends the concept of moral literacy to visual literacy, where symbolic representations are used to deepen ethical understanding and experience (Coşkun & Eker, 2018). Therefore, the Poster Comment method can be seen as a form of pedagogical innovation that combines cognitive, affective, and aesthetic dimensions in moral learning.

From a practical perspective, lecturers at IAKN Toraja reported significant increases in student participation, creativity, and depth of reflection during the learning process. This activity provided a space for students to express ideas independently while interacting in a supportive atmosphere. Learning that emphasizes autonomy, connectedness, and collaboration has been shown to increase students' intrinsic motivation to learn and reflect on moral values. However, the effectiveness of this type of reflective learning requires consistent guidance. Without ongoing guidance and facilitation, the Poster Comment activity has the potential to lose its reflective depth and become merely a visual assignment.

Therefore, future implementation of this model should be balanced with structured reflection sessions, discussion guides, and clear assessment rubrics to assess the development of students' moral reasoning. This approach will ensure that moral learning does not stop at the level of expression but continues through the process of internalization and transformation of values.

It should be emphasized that the Poster Comment learning model based on Longko's values has proven effective in fostering moral awareness, strengthening reflective dialogue, and enriching students' cultural identity. The synergy between visual, reflective, and cultural components makes this model an innovative and relevant pedagogical alternative in the context of Indonesian higher education. Supported by various empirical studies, these findings confirm that contextual, participatory, and dialogical moral learning is the most effective approach to developing resilient, cultured, and globally-minded characters.

This study's limitations lie in the relatively limited number of participants, namely 11 students from a single institution, so the results cannot be generalized to other higher education contexts. Furthermore, data were collected through subjective in-depth interviews, so interpretation of the findings relies heavily on the reflections of both participants and the researcher. This study also failed to measure the long-term impact of implementing the Longko' values-based Poster Comment model on student character development outside of lectures. Therefore, further research using a mixed methods approach and a wider participant population is recommended to strengthen the validity and replicability of the results.

## **CONCLUSION**

This study confirms that the Poster Comment learning model based on Longko values is an effective pedagogical innovation in shaping students' moral character through a combination of reflection, collaboration, and internalization of local cultural values. The findings indicate that this model is able to increase students' reflective awareness, moral reasoning, social empathy, and self-integrity through a constructive dialogical process. The integration of Longko's values not only functions as learning content but also as an ethical framework that guides academic interactions based on respect, honesty, and social responsibility. From the perspective of Vygotsky's social constructivism theory, this learning emphasizes the importance of peer interaction as a "social scaffolding" for the formation of higher moral awareness. Meanwhile, when viewed from the Lickona character education framework, this model successfully integrates the three main dimensions of moral knowing, moral feeling, and moral action in a complete manner, so that moral values are not only understood but also internalized and practiced. By combining reflective, visual, and cultural approaches, this model not only enriches the theory of local

culture-based character education but also provides a practical contribution to the development of contextual, participatory, and character-oriented moral learning in Indonesian higher education. Future researchers are advised to expand the study by involving more participants from various universities to obtain stronger generalizability. Furthermore, further research could explore the effectiveness of the Longko' values-based Poster Comment model through a quantitative or longitudinal approach to assess its long-term impact on student character development.

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