Initiation Of Pancasila Student Profile In Upper Class Cultural Diversity Of Elementary School Students

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ABSTRACT

The purpose of this study was to find out and describe the profile initiation of Pancasila students in the cultural diversity of the upper grades of elementary schools at SD N Demakan 01 Sukoharjo. This research is a qualitative research. This research was conducted at SD N Demakan 01. The determination of informants in this study used a purposive sampling technique. Informants in this study were class IV teachers at SD N Demakan 01 Mojolaban. Data collection techniques in this study are through interviews and documentation. Test its validity using source triangulation technique. Researchers present data using narrative text in the form of interactive data analysis. The results of the study show that the value of diversity or diversity is taught to participants at SD N Demakan 01 Sukoharjo, namely to get used to living in Indonesian society which has a diversity of ethnicities and cultures. Learning activities that can foster a global diversity character at SD N Demakan 01 Sukoharjo include not being picky with friends at school, associating with anyone regardless of religion, ethnicity and race, implementing tolerance, namely teachers and students during group discussions do not blame each other and justifying but respecting differences of opinion when discussing in class, respecting friends at school who are practicing prayer and fasting, studying and preserving cultures from other regions, and efforts to strengthen the climate of diversity in schools through storytelling.

1. Introduction

Education is a process of developing social skills and optimal individual development so as to provide strong relationships between individuals and society. Education has a relationship with culture because in education there is a goal, namely to hone taste, initiative and work. In reaping education will experience challenges of all time, one of which is cultural diversity. With the existence of cultural differences, it is necessary to have an attitude of tolerance and mutual respect in order to create harmony in it.

Schools become cultural centers which will later form three forms of culture starting from the realization of ideas, values, norms, regulations, and so on, then activities and actions will be formed that have a pattern as a scientific community and produce works. If the school is a cultural center, then the components of the learning culture in schools need to link students' understanding of the material being taught with the natural environment that surrounds them. Culturally responsive or culturally responsive education is a model of theoretical and

practical education that not only aims to improve student achievement, but also to help students accept and strengthen/strengthen their cultural identity (Pebriansyah, 2020). Cultural responsive education is a teaching process carried out by teachers by introducing culture to their students so that they can respect and appreciate and they can be more responsive to the existing culture. Students are taught that in this world there are diverse cultures and they must cultivate the spirit of national culture (Jayanti et al., 2021).

The diversity of students here is related to the diversity of race, ethnicity, culture, and language of each child. When in class children bring different backgrounds, skills, and educational needs. In this case a new paradigm is needed, namely multicultural education, as a process in developing attitudes and behavior, to respect the differences and cultural diversity of students or heterogeneity and to respect other cultures. (Rahmawati et al., 2021).

The cultural diversity of students in the independent curriculum was initiated through the Pancasila Student Profile Strengthening Project. The Project to Strengthen the Pancasila Student Profile (P5) is an effort to encourage the achievement of the Pancasila Student Profile by using a new paradigm through project-based learning. By implementing P5, teachers are expected to be able to accompany the student learning process to be able to grow capacity and build noble character as embodied in the Pancasila Student Profile. Pancasila students are the embodiment of Indonesian students as lifelong students who have global competence and behave in accordance with Pancasila values, with six main characteristics: faith, fear of God Almighty, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creative (Cahyaningrum & Diana, 2023; Diputera et al., 2022; Mustaring, 2023). Pancasila student profiles are the characters and abilities that are built in everyday life and are lived in each individual student through school culture, intra-curricular, co-curricular and extra-curricular learning (Jamaludin et al., 2022). Strengthening the profile of Pancasila students is important to be carried out with a special time allocation to provide opportunities for students to experience knowledge as a process of strengthening character as well as opportunities to learn from the surrounding environment (Dafitri et al., 2022).

The Pancasila student profile project activity is carried out to provide opportunities for students to "experience knowledge" as a process of strengthening character as well as an opportunity to learn from the surrounding environment. In this profile project activity, students have the opportunity to study important themes or issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic life so that students can take real action in responding to these issues. according to the stages of learning and their needs (Fadli, 2021; Fukuda et al., 2012; Mekarisce, 2020). The Pancasila student profile includes national identity, especially Indonesian culture, and the implementation or implementation of Pancasila values in everyday life (Hamzah et al., 2022). Students are given the knowledge and resources they need to become a society that can accept and take advantage of the diversity of sources, embedded cultural values, and maintain their characteristics and identity as Indonesian citizens in the future.

The intended Pancasila students are students who are able to apply character in everyday life that is directly related to what is contained in the Pancasila precepts. Because in Pancasila, one precept and the other precepts are interrelated. Where character education through the application of Pancasila on students can have an inspiration that can be applied in everyday life. In the Student Profile, Pancasila is not only applied in certain lessons. But Student Profile Pancasila is taught in all aspects contained in every subject taught at school. The importance of forming a Pancasila Student Profile is to be able to provide students with the ability to characterize according to what is contained in the Pancasila precepts (Kurniastuti, Rahmaniar, 2022).

Character education through Pancasila student profiles for teachers in elementary schools is very important to do because children are currently living in the digitalization era and even if we look at the conditions on the ground there has been an increasing decline in the character values of students. Strengthening the profile of Pancasila students becomes a unified whole in making lifelong students who are competent, have character and think according to the values contained in Pancasila. The Pancasila Student Profile owned by students has a role as a symbol of Indonesian students who have culture, character and have Pancasila values (Sulastri et al., 2022).

This diversity can give rise to different cultures (cultures) so that Indonesia is one of the largest multicultural countries in the world, so education based on the diversity of cultural elements (multicultural) can be one of the unavoidable alternative solutions. Multicultural education is education that provides equal opportunities to all children of the nation without differentiating treatment because of ethnic, cultural and religious diversity and requires the highest human respect and respect for human dignity and status regardless of their cultural background (Kemendikbudristek, 2022; Nurul Mahruzah Yulia et al., 2023). Multicultural education is not just teaching about different cultures, the cultures of various ethnic and religious groups and supporting appreciation, comfort, tolerance towards other cultures.

Initiation of the Pancasila Student Profile in cultural diversity is an entry into the Global Diversity dimension. The 6 dimensions of the Pancasila student profile are: (1) Faith, Fear of God Almighty, and Noble Morals; (2) Global Diversity; (3) Mutual Cooperation; (4) Independent; (5) Critical Reasoning; and (6) Creative. One of these dimensions is Global Diversity which is based on the motto of Our Country Indonesia, namely Bhineka Tunggal Ika. The real form is the ability of students to love differences. Culture, religion, ethnicity, race, skin color are forms of differences that students must love. Without being defined tolerance is very necessary and even a basic requirement in building a country, especially with the diversity of ethnic groups, traditions and customs as well as religions and beliefs. If this is applied, of course, it will produce a successful generation in their lives. In its application, it must also hold good communication and be able to interact with inter-cultures. The existence of an attitude of tolerance is needed in the life of both the family, society and state even in interacting within the global community. And the existence of tolerance is very important for human survival (Kahfi, 2022).

This is important in underlying research at SD N Demakan 01 Sukoharjo by starting the implementation of the independent curriculum in class I and class IV. It should be noted that SD N Demakan 01 Sukoharjo has the uniqueness of initiating a Pancasila student profile with the dimension of Global Diversity. The upper class at SD N Demakan 01 Sukoharjo has implemented the Pancasila student profile, namely in class IV. So far, teachers have carried out initiations starting from creating learning tools in the form of Learning Objective Flows and Teaching Modules, as well as Diagnostic Assessments and Non-Diagnostic Assessments. The diversity of teachers in class IV changes the learning domain according to an independent curriculum structure that is not thematically based but rather subject-based. Teachers also innovate more in learning on relevant projects and around students. Apart from that, this learning project is taken from the objectives in the Pancasila character which are inserted into learning with the nuances of the Pancasila Student Profile. Multicultural education is implemented starting at elementary school level, as is the case at SD N Demakan 01. Because basically, multicultural education itself is not a special subject such as Indonesian, Social Sciences, Natural Sciences, Mathematics, but is integrated into existing subjects with the addition of cultivation. multicultural values. Learning at SD N Demakan 01 can take place inside or outside the classroom. Multicultural education that is implemented from an early age will be deeply embedded in the individual. Instilling multicultural values in children, introducing them to the diversity that exists around them as early as possible. The students at SD N Demakan 01 also consist of differences in gender, area of origin, language, skin color, hair shape, and even religious differences in the environment around them. The diversity that exists in this case can be seen in the school environment. The student environment at SD N Demakan 01 which consists of a variety of different social and cultural backgrounds makes them learn multicultural values from even the simplest things. Thus, it is important to know that this research aims to find out and describe the profile of Pancasila student initiation in the Upper Class Cultural Diversity of Elementary Schools at SD N Demakan 01 Sukoharjo.

2.   Research Methods

This research is a qualitative research. Qualitative research is a means for exploring and understanding the meaning of individuals or groups ascribing to a social or human problem. The process of research involves emerging questions and procedures; collecting data in the participant setting; inductively analyzing the data, building from particulars to general themes; and making interpretations of the meaning of data. The final written report has a flexible writing structure. The main characteristics in qualitative research include focusing attention on natural conditions, direct data sources (primary/secondary), the researcher is the main instrument, data presentation can be in the form of words/images, not emphasizing in the form of numbers, prioritizing processes rather than products/results, data analysis is carried out inductively, and emphasizing the meaning behind the data observed by researchers (Mekarisce, 2020). Qualitative research aims to gain a deep understanding of human and social problems, not to describe the surface part of a reality as quantitative research does with its

positivism. Because researchers interpret how subjects get meaning from the surrounding environment, and how that meaning influences their behavior. The research was conducted in a naturalistic setting, not as a result of treatment or manipulation of the variables involved (Fadli, 2021).

Type of research use is descriptive research, which means that researchers are trying to find the elements, characteristics, characteristics of a phenomenon, Sukmadinata (2011: 73). This research was conducted at SD N DEMAKAN 01. The determination of informants in this study used a purposive sampling technique, namely the method of determining informants who had been determined deliberately according to predetermined criteria. Researchers will record, record, and observe the behavior of these informants. Thus researchers will get more accurate information (Sugiono, 2012).

The informants in this study were teachers and fourth grade students at SD N Demakan 01 Mojolaban. The reason for choosing SD N Demakan 01 is because of the different social and economic backgrounds of parents so that teachers have ways and methods to instill and shape students' characters in the character profile of Pancasila students in class. The types and sources of data are in the form of Primary data and Secondary data. Primary data was obtained directly through interviews sourced from research informants, namely class IV teachers at SD N Demakan 01 Mojolaban. Secondary data is research supporting data such as documents, activity results reports, through the words and actions of research informants and research subjects related to the initiation of Pancasila Student Profiles in the upper grades of elementary school students.

Data collection techniques in this study are through interviews and documentation. The interview technique in this study used a structured interview technique, in which the interviewer determined the problems and questions to be asked, in other words, the researcher already knew the information would be obtained and had written down the questions in the interview guide. Documentation studies are carried out by studying documents related to research problems including books that are relevant to these problems. Documentation is extracting information by utilizing, notes, archives, pictures, videos, photos and other documents, in the documentation the researcher must be able to understand the meaning implied in the document carefully and thoroughly.

Furthermore, the data that has been collected will be tested for validity using the source triangulation technique in order to check and compare the degree of trustworthiness of the information obtained from informants who have been interviewed and those observed by researchers in the field. Then, the researcher carried out data reduction in the selection process, centralization and simplification of raw data that emerged from field notes. Furthermore, the researcher presents the data using narrative text that can be understood by the reader. Finally, researchers verify and draw conclusions from the results of the study by Miles and Huberman (1992). The interactive analysis can be described as follows.
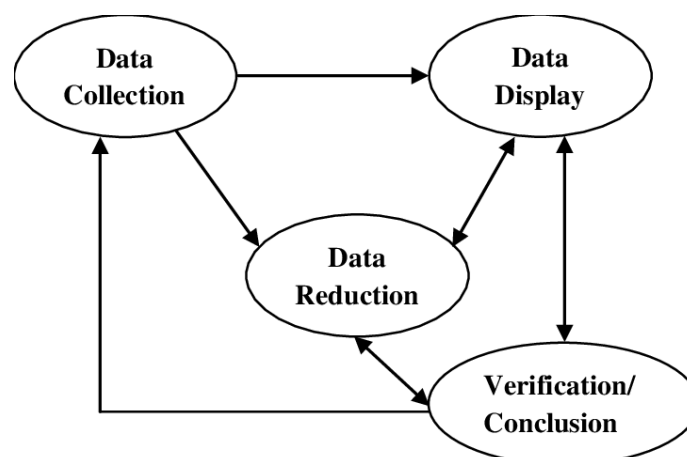

Figure 1. Stages and Flow of Interactive Model Data Analysis Techniques (Redrawn from Miles & Huberman, 1992).

3.   Results And Discussion

School culture 6 dimensions of the Pancasila Student Profile are integrated into the school climate, policies, patterns of interaction and communication, and the norms that apply in schools. One of the profiles of Pancasila Students is the character of global diversity. In this case, students who have a Pancasila profile with global diversity have a passion for maintaining noble culture, locality and identity and remain open-minded in interacting with other cultures, so as to foster a sense of mutual respect and the possibility of forming a new culture that is positive and does not conflict with noble culture. nation. One of the concepts and values of diversity or diversity that needs to be taught to participants at SD N Demakan 01 Sukoharjo is to get used to living in Indonesian society which has a diversity of ethnicities and cultures. It is important for every individual to understand and interpret the differences in regional values in the country. This is also in accordance with the recommendation and commitment of the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) regarding programs to prevent the three great sins of education, namely sexual violence, bullying and intolerance.

There are 3 key elements that form the profile of Pancasila students with global diversity, namely: (1) Knowing and appreciating culture, (2) Intercultural communication skills in interacting with others, (3) Selection and responsibility for the experience of diversity. Diversity means various, various, many, varied, and so on, which leads to the many differences that exist in each life, diversity is more focused on national values, namely the diversity in ethnicity, race, religion, culture , language, etc. that exist in the Indonesian state (where unity and oneness are the liaison of this diversity). Global diversity is a feeling of respect for diversity. Global diversity is tolerance for differences.

Following are some of the learning activities in the Pancasila student profile that can foster a global diversity character at SD N Demakan 01 Sukoharjo: **First**, not picky friends at school. In this case the teacher gives messages to students to get along with friends in class or outside the class regardless of differences in parents' social and economic background.

Second, get along with anyone regardless of religion, ethnicity, race and so on in the school environment. This can be seen from that in class IV there are students who are of a religion other than Muslim, namely 1 Christian.

Third, implementing tolerance, namely teachers and students during group discussions do not blame and justify each other but respect differences of opinion when discussing or arguing in front of the class. SD N Demakan 01 Sukoharjo applies a Pancasila student profile with a diversity dimension in classroom learning activities, the teacher modifies (settings) learning by integrating subjects related to the condition of students who have different ethnic, cultural, racial, religious and ethnic diversity. During the lesson, it was seen that one another looked very enthusiastic and helped each other in working on the questions given by the teacher. Another task given by the teacher is in the form of group discussions. Inter-social, cultural and religious interactions at SDN Demakan 01 in the classroom take place with full tolerance and cooperation in doing the work and all this is done because of their awareness of their duties and responsibilities as the class teacher.

Fourth, respect friends at school who are praying and fasting. If there are friends who are going to perform the noon prayer at school, it is not permissible to disturb or delay the service.

Fifth, studying culture from other regions with the aim of preserving it. The teacher explains the material, one of which is introducing regional specialties and other regional languages/dialects. As we know in Yogya special food, Rendang from Padang, Empek-empek from Palembang, Egg crust from Jakarta, and Papeda from Papua.

Sixth, besides that, in an effort to strengthen the climate of diversity in schools, one of the communication media that is considered effective enough to assist students in learning is the method of

telling through stories. Moreover, in the era of digital technology, it is easier to do storytelling, including through social media that can be accessed by a wide audience. This is in accordance with the statement of the class IV teacher that:

"With a combination of speech when telling a story, children can be active in learning to gain knowledge and understanding. Besides that, in a story, it will bring out the character values contained therein. So it will educate children for other diversity "

Therefore, efforts to build a climate of diversity at SD N Demakan 01 Sukoharjo also require collaboration and cooperation as well as appropriate methods so that students can easily understand and learn about diversity in a fun way. So the teacher's role is to motivate them to be able to interpret in everyday life with awareness and a sense of tolerance.

"We, grade IV teachers, motivate our students to tell stories, then we get used to telling stories every day by opening story angles or creating story areas that are interesting for children. I don't know if it's a story about what food they eat for breakfast? Their language at home with their parents? Their hobby? What do they play at school? Favorite and least favorite subject?, After school what do they do? And others. Those who are around their children are not reluctant/easy to tell without getting confused about the sentences and words conveyed," said a Class IV teacher at SD N Demakan 01 Sukoharjo.

Because basically every human being has different characteristics. Just as students are subjects who come from families with certain natural and socio-cultural environmental backgrounds. Therefore, students will have certain characteristics that are different as a result of the influence of the environment in which they are raised or educated. In educational practice, educators need to pay attention to and treat students in their environmental and socio-cultural context. The third characteristic of elementary school age children is that children like to socialize with their friends so they like to work in groups. From association with peer groups, children learn important aspects of the socialization process, such as: learning to comply with group rules, learning to be loyal to friends, learning not to depend on being accepted in the environment, learning to accept responsibility, learning to compete with others in a healthy manner (sportsmanship), learn sports and carry the implication that teachers must design learning models that allow children to work or study in groups, as well as learn justice and democracy (Meriyati, 2015).

Based on the interviews with the teachers above, when the teacher has to get to know the characteristics of students, in this case by knowing the characteristics of students helps the teacher in leading them to pursue the desired goals. Furthermore, the teacher must be able to understand the character of students. Understanding the character of students requires sincerity and the involvement of the teacher's heart and mind so that he can understand his character properly and correctly. The desired goal of understanding the initial characteristics of students is to condition what must be taught, how to condition students to learn according to their respective characteristics.

These characteristics have an impact on the habituation that children will make when they live later. Through the independent curriculum, the Ministry of Education and Culture hopes for the implementation of the Pancasila student profile to make the Pancasila student profile a culture and habituation all the time in everyday life. The realization of this hope can be carried out with students who are able to understand, understand, and are able to apply the profile of Pancasila students both in the realm of schooling, the realm of work, and in their daily lives (Komang et al., 2022; Wijayanti & Muthali, 2023). The realization that can be achieved for the State of Indonesia in the future is a productive culture, a culture that is more open and a culture of embracing one another and improving oneself. The application of this Pancasila student profile must also be applied to educators. Because educators are the main role models for students. To create an effective Pancasila student profile, students must apply a lot of questions, a lot of trying (Kahfi, 2022).

Key elements of global diversity include knowing and appreciating culture, intercultural communication skills in interacting with others, and reflection on and responsibility for the experience of diversity (Kharunissa et al., 2023; Rosmalah et al., 2022). School culture is a set of values related to behavior, traditions, daily policies, and

symbols that are practiced by the principal, teachers, employees, students and the community around the school. School culture is a characteristic of the character and image of the school in the outside community. Many things that can be done aim to improve the quality of education by building a positive school culture capable of creating a good moral atmosphere with a conducive atmosphere so that it will have an impact on the quality of education in schools (Adnyana, 2022).

In an educational process at school, of course the teacher has an important role in learning activities. The teacher is the key to implementing cultural education for students so that they can encourage students to achieve success. The material conveyed by the teacher, the teacher's personality, and the strategies used when teaching greatly affect the teaching and learning process, which is assumed that students have a variety of differences such as religious, ethnic, cultural, linguistic backgrounds, and so on (Munadlir, 2016).

In an effort to create the nation's next generation with character, teachers need understand and embed in more depth regarding character education will be given to students. To optimize character education in Indonesia, the government has presented the Independent Curriculum and its programs education that focuses on the character of students, Project namely Strengthening Profiles Pancasila students (P5). This P5 program is one means to achieve this Various targets in scoring students' character values, especially character in accordance with the values of the Pancasila Student Profile (Pribadi et al., 2023).

The Pancasila student profile is one of the mandates of the President of the Republic Indonesia as stated in Minister of Education and Culture Regulation No. 20 of 2018 concerning determining the profile of Pancasila students. In his direction and vision, he said that "the national education system must prioritize divine values, have strong character and noble morals, and excel in innovation and technology". The things behind the formation of the Pancasila student profile are character educators who are starting to be eroded by time and increasingly forgotten. In this character education, Pancasila students are realized who become the profile of the Indonesian nation in the national and international realm. Directions for where we are heading towards our educational goals are also called the Pancasila student profile. It is important to know the direction first so that you know what educators want for their students when they leave the educational institution. Superior human resources is the ultimate goal of the Pancasila student profile. A student is declared superior if he applies lifelong learning with global competence and behaves in accordance with Pancasila values. The basic characteristics of the Pancasila Student Profile are: Faith, Devotion to God Almighty and Noble Character, Diversity (Kahfi, 2022).

4.   Conclusion

The results of the study stated that learning activities in the profile of Pancasila students could foster a global diversity of characters at SD N Demakan 01 Sukoharjo, namely: First, not being picky with friends at school. In this case the teacher gives messages to students to get along with friends in class or outside the class regardless of differences in parents' social and economic background. Second, get along with anyone regardless of religion, ethnicity, race and so on in the school environment. This can be seen from that in class IV there are students who are of a religion other than Muslim, namely 1 Christian. Third, implementing tolerance, namely teachers and students. The teacher modifies (setting) learning by integrating subjects related to the circumstances of students who have different ethnic, cultural, racial, religious and ethnic diversity. Inter-social, cultural and religious interactions at SDN Demakan 01 in the classroom take place with full tolerance and cooperation in doing the work and all this is done because of their awareness of their duties and responsibilities as the class teacher. Fourth, respect friends at school who are praying and fasting. If there are friends who are going to perform the noon prayer at school, it is not permissible to disturb or delay the service. Fifth, studying culture from other regions with the aim of preserving it. Sixth, besides that, in an effort to strengthen the climate of diversity in schools, one of the communication media that is considered effective enough to assist students in learning is the method of telling through stories. Therefore, the teacher has an important role in learning activities. The teacher is the key to implementing cultural education for students so that they can encourage students to achieve success. The material conveyed by the teacher, the teacher's personality, and the strategies used when teaching greatly affect the teaching and learning process, which is assumed that students have a variety of differences such as religious, ethnic, cultural, and linguistic backgrounds.

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