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Research Article

The Effectiveness of Local Culture-Based Human Values in Efforts to Strengthen Pancasila Student Profiles in Elementary Schools

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ABSTRACT

Introduction: Human values, including Truth, Virtue, Peace, Compassion, and Non-Violence, should be ingrained and educated in pupils from a young age to enhance their character in accordance with a nation's standards. The degradation of human values can be attributed to the growing prevalence of individualist views that are in line with contemporary societal norms. It is imperative to enhance and cultivate human values that are rooted in indigenous knowledge and are congruent with the characteristics of Pancasila students. The objective of this study is to conduct a detailed analysis of various methodologies employed in the integration of human values into the development of Pancasila student profiles. **Method:** A qualitative research design and descriptive approach are employed in this study. The study was carried out in a State Elementary School located in the West Selemadeg District of Tabanan Regency. The data was acquired by extensive observations of kids' learning activities and learning environments, as well as through focus group discussions (FGD) involving school principals, instructors, and parents. **Results:** The qualitative analysis of the data revealed that the inclusion of human values derived from the local culture is a pertinent pedagogical approach within the independent learning curriculum. **Conclusions:** The efficacy of this strategy in enhancing the holistic development of Pancasila pupils has been well-documented.

Keywords: *Character, Human values education, Local culture*

Introduction

In the meantime, it is noted by several groups that the preservation of society and the global community is contingent upon the reinvigoration of dedication towards a lifestyle

characterized by moral principles. According to Dewi (2019), nations that demonstrate exceptional proficiency in the domains of economics, science, and technology, while also upholding esteemed cultural principles, are poised to reap

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substantial advantages from the process of globalization. Given these circumstances, it is not surprising that a desire for humanistic ideals arises amidst the tumultuous environment characterized by violence and unpredictability. The primary challenge lies in determining the appropriate starting point. Can educational institutions continue to be relied upon as establishments that cultivate intellectual aptitude while also fostering moral development? Has there been a sincere and earnest endeavor made in that particular direction? Does the current trajectory of our education system prioritize character development as the ultimate and primary outcome of education?

According to the constitutional provision outlined in Article 28C of the 1945 Constitution of the Republic of Indonesia, the acquisition of education is recognized as a fundamental entitlement for all Indonesian individuals. This provision asserts that every citizen possesses the right to enhance their personal development by fulfilling their essential requirements, accessing educational opportunities, and utilizing scientific and technological advancements to enhance their standard of living and contribute to the betterment of society (Law - The 1945 Constitution of The Republic of Indonesia, n.d.). This research is grounded in the constitutional mandate. The primary objective of this study is to examine the discourse surrounding human values education, which serves as a framework for character education in order to address the various difficulties faced by mankind. Specifically, this research aims to explore the incorporation of human values into character education, with a particular emphasis on their integration within the context of local culture. This study aims to emphasize the significance of cultural values in the attainment of human excellence and examines the influence of human values on the learning process for the enhancement of cognitive abilities. The primary objective of this study is to motivate educators and anyone invested in the field of

education to promote and implement these virtuous principles.

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Methods

The present study employs a descriptive qualitative methodology. The issues under investigation encompass comprehensive, objective, and precise elucidations of the significance of local culture and an examination of the ideals embodied by the characters. The verbal description of data and data analysis will be provided. The research in question utilizes the documentation method as its chosen data collection approach. The present study involved the concurrent analysis of data during the process of data collection, which encompassed a systematic examination of observations and interviews conducted with the participants in order to acquire reliable and valid responses (Miles, Huberman, & Saldana, 2018). The data gathering technique employed in this study is based on established theoretical frameworks (Faiz & Soleh, 2021; Sugiyono, 2013:337). It encompasses three main stages: data reduction, data presentation, and ending data drawing/verification. The subsequent image depicts the research flow that was selected for implementation in this particular project.

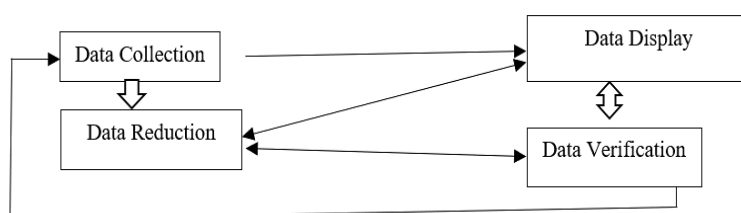


Figure 1. Flow of Data Analysis (Sugiyono, 2013)

Result and Discussion

A character can be understood as a composite of several elements, including their psychological features, morals, and manners, which serve to differentiate one individual from another. Based on the research conducted by Megawangi Elmubarok (2009), it is recommended that students be instructed in the acquisition of nine fundamental character traits. These traits include: (1) Devotion to God and adherence to truth (demonstrating love for Allah, cultivating trust, exhibiting reverence, and fostering loyalty); (2) Embracing responsibility, discipline, and independence (exercising accountability, striving for excellence, fostering self-reliance, maintaining discipline, and promoting orderliness); (3) Cultivating trustworthiness (displaying reliability and honesty); (4) Demonstrating respect and courtesy (exhibiting respect, practicing courtesy, and adhering to obedience); (5) Nurturing compassion, care, and cooperation (cultivating love, compassion, care, empathy, generosity, moderation, and cooperation); (6) The individual exhibits qualities such as confidence, assertiveness, creativity, resourcefulness, courage, determination, and enthusiasm. (7) They prioritize justice, fairness, mercy, and leadership. (8) Additionally, they demonstrate kindness, friendliness, humility, and modesty. (9) Furthermore, they possess a strong inclination towards tolerance, flexibility, peacefulness, and unity. Additionally, the formulation of the nation's character values for elementary schools was carried out by the Ministry of National Education, as stated by Rachmadyanti (2017).

a) Religious is the attitude and behavior of obedience in carrying out the teachings of the religion they adhere to, tolerant of the implementation of other religious worship, and living in harmony with adherents of other religions.

- b) Honest is a behavior that shows himself as a person who can be trusted, consistent with words and actions according to conscience.
- c) Tolerance is an attitude and action that respects differences in religion, ethnicity, race, attitudes, or opinions between themselves and others.
- d) Discipline is an action that shows compliance, orderliness with the applicable rules and regulations.
- e) Hard work is behavior that shows genuine effort in facing and overcoming various learning obstacles, assignments, or others seriously and never giving up.
- f) Creative is the ability to think, feel, and pattern of action that can produce something new and innovative.
- g) Independent is the attitude and behavior in acting that does not depend on other people to solve a problem or task.
- h) Democratic is a way of thinking, behaving, and acting by placing the same rights and obligations between himself and others.
- i) Curiosity is an attitude and action that shows an effort to discover more about something seen, heard, and learned.
- j) The national spirit is a way of thinking, acting, and perspective that prioritizes the interests of the nation and state above personal and group interests.
- k) Love for the motherland is a way of thinking, behaving, and acting showing high loyalty to the nation and state.
- l) Appreciating achievement is an attitude and behavior that encourages him to acknowledge the success of others or himself sincerely.
- m) Friendly/communicative act reflects or shows pleasure in talking, working, or associating with others.

- n) Love peace is an attitude of behavior, words, or deeds that make other people feel happy and peaceful.
- o) Like to read is an attitude or habit of taking the time to read books useful in his life, either for his benefit or for others.
- p) Caring for the environment is an attitude of behavior and action to maintain, preserve and improve the environment.
- q) Social care is attitudes and actions that always pay attention to the interests of others in life and life.
- r) Responsibility is the attitude and behavior of a person shown in carrying out duties by applicable rules.

According to Ayudhya (2003), genuine character education entails the integration and coherence of cognitive faculties (mind), affective capacities (heart), and behavioral manifestations (hands). This implies that the thoughts formulated by the cognitive faculties should undergo scrutiny by the moral compass or ethical judgment, and afterwards be translated into tangible behaviors. The alignment of ideas, words, and actions holds significance within the cultural framework of Balinese Hinduism, referred to as Tri Kaya Parisudha (Istri Agung & Suta, 2020). Tri Kaya Parisudha constitutes a fundamental aspect of ethical instruction within the Hindu religious tradition. Tradition as something is often 'glorified' by humans and their lives because of its sacred value and meaning. Of course, traditions must be understood to see whether they are in line with human values and are right on target (Pangalila, Loho, & Tanase, 2022).

The term Tri Kaya Parisudha may be traced back to its etymological origins. Specifically, the word "Tri" denotes the number three, "Kaya" refers to attitude, and "Parisudha" conveys the concept of being noble or pure. The three noble attitudes that are being referenced are Manacika Parisudha, which pertains to cultivating virtuous thoughts, Wacika Parisudha, which pertains to engaging in virtuous discourse, and Kayika Parisudha, which pertains to performing virtuous actions. Ethical teachings serve as a guiding framework for cultivating three virtuous attitudes, namely compassion, respect, and forgiveness, within the

context of family life. The purpose of these attitudes is to foster harmonious relationships and prevent the occurrence of violence. The alignment with the characteristics of Pancasila students is evident, as they possess a clear vision of cultivating high-caliber and self-reliant individuals. In the present context, it is noteworthy that human values are comprised of a set of five fundamental pillars, namely Truth, Virtue, Peace, Compassion, and Non-Violence. The purpose behind the identification of these five values is not solely to perplex or disregard other values, such as discipline, honesty, correctness, and several others. Nevertheless, these principles are encompassed within the five fundamental human values, which are universally regarded as the epitome of virtuous human values as applied to many world faiths (Ayudhya, 2003). The existence of Pancasila reflects the unique characteristics of Indonesia as a multicultural nation, which must be able to absorb and transform all elements of the nation into a strong, permanent foundation and a dynamic guideline. These five principles (sila) are seen as the crystallization of the nation's core values and ideals, as idealized by the existing "ideological trilogy": religious ideology, nationalist ideology, and socialist ideology (Latif, 2018).

One instance where precision is encompassed is through the concept of Virtue (Dharma), as it pertains to the correct course of action. Democratic principles encompass the principle of Non-Violence, commonly referred to as Ahimsa, whereas the concept of tranquility encompasses the notion of Peace, sometimes denoted as Shanti. The set of five universal values proposed by Jumsai are commonly known as the character of human values. These values serve as the fundamental principles that underpin human existence and are deemed essential to be imparted inside educational institutions. Education should aim to cultivate the following five ideals in all individuals. The rationale for this is straightforward, as the aforementioned five values exhibit a strong interconnectedness with an individual's holistic personal growth. Apart from that, a nation is identified by the quality of its human resources so that wisdom in thinking and acting is needed from educational circles, especially how the country's basic values are implemented in the

classroom learning process (Mustakim & Salman, 2019). The outcome of the educational process entails the cultivation of the human character, thereby embodying the aforementioned five noble qualities.

Therefore, a careful consideration of the five pillars of human values reveals their significant relevance to the aforementioned character characteristics. Some ethical values have a high degree of unity among societal groups that are usually generalized (Tubadji, 2020). Each ethnic group has its own local wisdom. So far, a basic understanding of local culture as a modern development for improving coordinated and competent educational services (Mustakim & Hasan, 2020). The integration of these human values into educational materials has the potential to exert a beneficial influence on the cultivation of student character. There exist a number of fundamental concepts for acquiring Human Values in a comprehensive manner, which are outlined as follows:

- a) Human values are an inherent component of all academic disciplines and everyday endeavors within educational and domestic settings. Human values have a fundamental role in the existence of individuals.
- b) The unity of the five human ideals, namely Truth, Virtue, Peace, Compassion, and Non-Violence, is indivisible and cannot be disentangled. In the event that a single value is absent, the remaining values become void. For instance, in the absence of love and compassion, individuals prioritize self-interest over the well-being of others, resulting in the erosion of their moral character. The absence of love can prevent an individual from experiencing a sense of tranquility. In the absence of serenity, the elevation of awareness to a superconscious state becomes unattainable, resulting in the erosion of the significance attributed to truth. The presence of violence is contingent upon the absence of peace, compassion, truth, and virtue.
- c) The cultivation of human values is not a matter of instruction, but rather a process that originates inside within students. The process of an individual's change is not solely reliant on the act of teaching. Nevertheless, the attainment of this objective

can be accomplished through fostering self-awareness and self-realization, wherein the student's values originate from their own sources.

- d) In reality, there exists a complex web of interconnectedness among various phenomena. Hence, an effective learning experience entails the utilization of an integrated method. In the course of our daily existence, it is evident that a singular value does not persist throughout the entirety of the day. For instance, it is observed that virtue cannot exist in isolation, but rather, it is evident that the five human values are interconnected and coexist simultaneously. Hence, the act of imparting a singular human value to an individual at a specific moment is deemed erroneous.
- e) Learning Human Values in an integrated manner facilitates the development of problem-solving skills from several viewpoints through the provision of diverse and interconnected experiences for pupils.
- f) According to Dhaval (2019), the integration of learning human values offers teachers and students a broader perspective, hence enhancing the learning experience and increasing its level of engagement.

Hence, the incorporation of human values within the curricular framework of independent learning proves to be highly efficacious in endeavors aimed at enhancing the character of Pancasila students. Furthermore, the curriculum places significant emphasis on the development of attitudes, particularly in relation to character formation. There are multiple approaches to incorporating human values into academic subjects. These approaches include: highlighting the existing values within the subject matter; directly integrating human values as an integral component of the subject; employing parables and drawing comparisons to relatable experiences in students' lives; transforming negative aspects into positive ones; facilitating value expression through discussion and brainstorming; utilizing storytelling to convey values; engaging in role-playing activities; recounting the life stories of influential individuals; employing songs and music to integrate values; utilizing drama to depict events

that embody values; and implementing various activities such as service projects, field trips, and extracurricular clubs or groups to promote human values (Ayudhya, 2003). In the context of Indonesia, the integration of human values can be achieved by the careful consideration and incorporation of local cultural elements. According to Anwar et al. (2020), local cultural factors in the educational process have a positive correlation with the attitudes and behavioral patterns of residents in their environment. The local culture of the town in which the school is situated is characterized by a prevalent religion and belief system that is widely embraced by its members. Meanwhile, preparing material related to values, norms and ethics is important. Integrating it with classroom learning is expected to be able to strive to develop, direct and guide students to become human beings with character that in accordance with Pancasila as the nation's ideology (Mustakim & Hasan, 2020). In its practical implementation, this approach exhibits a

heightened vibrancy and encapsulates the fundamental principles of the religious doctrines embraced by the prevailing local populace.

The incorporation of human values invariably encompasses elements of values and social skills that are pedagogically unfeasible to effectively impart through lecture-based methods and conventional transfer-based methodologies employed by educators thus far. Furthermore, within the context of education that incorporates human values, it is imperative for teachers to effectively facilitate the maximization of students' potential (Astawa, Lasmawan, Dantes, & Suarni, 2018). This is particularly crucial in cultivating a comprehensive service-oriented mindset, which cannot be fully transmitted from the teacher's mind to the student's mind. Therefore, it is essential for teachers to design instructional strategies that effectively support the maximization of students' potential, resulting in more meaningful learning outcomes.



I



II

Figure 2. Reinforcement and instilling Pancasila Values in SD 2 Bantas (I) and SD 1 Megati students, Tabanan (II)

The development of learning materials in primary schools, particularly those that incorporate human values, can be enhanced by the utilization of local wisdom present within the community. According to the findings derived from observations and interviews conducted with researchers at SDN 1 Megati, it was elucidated that the educators at the institution has the capability to design educational activities or assignments for their pupils by drawing upon the indigenous knowledge and customs

prevalent within the neighboring community. Observation activities combined with assignments pertaining to reporting observation data can be used to apply activities derived from local wisdom. Currently, local culture-based educational practices in formal and non-formal educational institutions are considered to be still not optimal. Local cultural and language material is often considered as additional material, so it receives less attention from educators. This condition is quite worrying because it can

reduce students' level of appreciation for local culture which results in the loss of their local and national identity (Rusydiyah & Rohman, 2020). Furthermore, in cases where conducting observational activities or field research is not feasible, the instructor may opt to furnish students with relevant readings or texts pertaining to local wisdom, supplemented by media images and videos, thereby enabling students to effectively articulate their understanding of local wisdom.

One example of local culture adopted in learning is the subak system. The selection of local wisdom is relevant to research locations where socio-cultural life is colored by rice field activities that apply the subak system. This subak system represents Balinese culture based on agriculture, especially wetland agriculture, namely rice. In subak reflects the culture of cooperation, environmental preservation, knowledge of seasons, wind, and pest control. Subak is governed by a traditional leader called Pekaseh, who usually works as a farmer. Subak is one of the manifestations of Tri Hita Karana, namely the Balinese Hindu philosophy of maintaining a balance between humans and each other (pawongan), humans and nature (palemahan), and humans and the Creator (parhyangan) (Padet & Krishna, 2018). Several studies conducted by experts state that the subak irrigation system reflects Tri Hita Karana. This philosophy is firmly attached to Bali, which teaches that humans can live happily, safely, peacefully, and spiritually. Because of this, the United Nations Educational, Scientific and Cultural Organization, UNESCO, at its meeting in Saint Petersburg, Russia, on 20 June 2012, designated Subak as a world cultural heritage.

The Tri Hita Karana culture encompasses the notion of harmony, serving as a source of inspiration and enlightenment for our everyday existence. This cultural framework imparts wisdom on multiple dimensions, including our vertical relationship with the divine and the natural world, as well as our horizontal interactions with fellow human beings. It encourages the cultivation of fraternal affection among individuals, irrespective of their diverse backgrounds, fostering a sense of unity and equality. The educational ideals discussed in this context

align closely with the qualities attributed to the national character, as outlined in the Pancasila student profile (Direktorat Sekolah Dasar, 2021). The values of Pancasila reflect the daily behavior of Indonesian people, which can be clearly reflected in the Pancasila principles (Sa'diyah & Dewi, 2022). The veracity of this statement was further corroborated by the village leader present at the research location. The village leader, along with teachers and elementary school students, engaged in educational endeavors beyond the confines of the classroom. Through character education, students are required to be able to develop and use the knowledge they have individually, learn and internalize and personalize their ideals as well as noble morals and morals in order to express themselves in their daily behavior (Mustakim & Hasan, 2020). These activities involved direct involvement in agricultural practices, specifically rice farming. The tasks undertaken encompassed various stages of the farming process, including plowing, tractor operation, rice planting, and paddy harvesting. Parents also express their support for this activity due to their belief that it plays a crucial role in the preservation of cultural legacy. This heritage is not only of significant cultural value, but also serves as the economic foundation for individuals' livelihoods. The village leader, school principal, educators, and parents collaborate with the youngsters to engage in rice field activities joyfully and light heartedly, inadvertently remaining unaware of the conclusion of those activities. The event concluded with a communal meal enjoyed on the periphery of the rice fields, featuring modest culinary offerings.

Instilling Pancasila values is the foundation for forming students' character. Teachers as educators can implement the instilling of Pancasila values with various efforts during learning, such as giving examples to students of things that reflect Pancasila values, training disciplinary attitudes, students are trained to diligently worship, students are also trained to cultivate a smile, greeting and greetings (Haq, Rahmawan, Al-haq, Akbar, & Saddhono, 2023). Preserving local culture will strengthen a nation's identity, because culture is a symbol of a nation's identity and character. One way to

strengthen it is through education. So, education is required to actively carry out the function of socialization and internalization of cultural values to build social order and balance. In this case, education and culture have a bond of interaction and interrelationship that supports and complements each other (Rusydiyah & Rohman, 2020). This is inseparable from Pancasila as the basis for the state having a vital role in facing various crises, especially moral crises. So that later children will be able to develop behavior and ethics that have noble character in accordance with state expectations.

Conclusion

The incorporation of Human Values, including Truth, Virtue, Peace, Compassion, and Non-Violence, into the educational curriculum at the elementary school level holds significance in shaping the character values of a nation. The integration of human values or character can be achieved through implicit incorporation within educational materials or through integration into activities within the learning process. The incorporation of human values rooted in local culture represents a pedagogical strategy that holds significance within the framework of an independent learning curriculum. This method holds great potential in enhancing the overall development of students who embody the principles of Pancasila.

Incorporating human values or character development into educational practices necessitates careful consideration of the unique attributes and qualities of the learners involved. The success of the learning process is contingent upon various factors, including the qualities of pupils and the right development of child psychology.

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as catalysts for the progress and development of Indonesian society.

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