

Strengthening the Profile of Pancasila Students Based on Local Wisdom Through the Making of *Jumputan Batik* Fabric in Elementary School

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ABSTRACT

The independent curriculum was launched in the form of a learning design that provides opportunities for teachers to explore local wisdom content that is integrated into learning. The Pancasila student profile, with six dimensions, serves as a valuable resource for both educators and students in undertaking initiatives related to the creation of jumputan batik cloth. The objective of this research is to examine the extent to which the initiative enhances the profile of Pancasila students by using local wisdom in the production of jumputan batik fabric. The present study employed a descriptive qualitative methodology utilising a case study technique. Data collection techniques using interviews, observation and documentation. Informants for interviews in this study were the principal and 2 class teachers, and research locations at a private Islamic School in Surakarta. Data were analyzed by data reduction process, data presentation and conclusion drawing. The results of the study show that a project to strengthen the profile of Pancasila students based on local wisdom entitled making jumputan batik cloth can lead to: (1) *dimensions of Faith, Fear of God Almighty, and noble character* reflected in the activity pray before the implementation of the project. (2) *The Global Diversity Dimension* which is reflected in the activities of each group Provide input and opinion on the results of the project, (3) *cooperative dimension* reflected in joint activities in one project group, (4) *creative dimension* reflected in the creative activities of creating and producing original project works.

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1. INTRODUCTION

The student profile of Pancasila is characterised by a distinct mission that is relatively enduring, enabling it to offer consistent guidance in the face of evolving educational policies and practises. This

perspective aligns with the directive of the President of the Republic of Indonesia, as outlined in the Regulation of the Minister of Education and Culture No. 20 of 2018, which pertains to the creation of a Pancasila student profile. The Pancasila student profile is designed to align with the President's Vision and Mission of fostering a developed Indonesia that is characterised by sovereignty, independence, and a global competency while adhering to the values of Pancasila. (Muslichah, Mahardhani, Azzahra, & Ekwa, 2021).

As a guiding star, the Pancasila student profile must be understandable to stakeholders. It must be simple and easy to remember by both educators and students so that it can be lived in everyday life (Yenni Rizal, Modestus Deovany, 2022). Therefore, even though the goals of national education have been explicitly stated in the National Education System Law Number 20 of 2013, a shared vision is needed that is easily recognized and understood by all stakeholders. In addition, these educational goals also need to design teaching strategies so that they become meaningful. In order to create students who have values according to the six dimensions of the Pancasila student profile

A student who is fully awakened by the six forming dimensions is a lifelong learner who is competent, has character, and behaves according to Pancasila's ideals. The six basic elements of the Pancasila student profile—1) faith, piety to God Almighty and noble, 2) independence, 3) mutual collaboration, 4) global diversity—are straightforward and easy to recall for Indonesian educators and students. Reasoning Critically 6) Imaginative. All six dimensions must be considered together as one whole. In accordance with the illustration (Irawati, Iqbal, Hasanah, & Arifin, 2022):

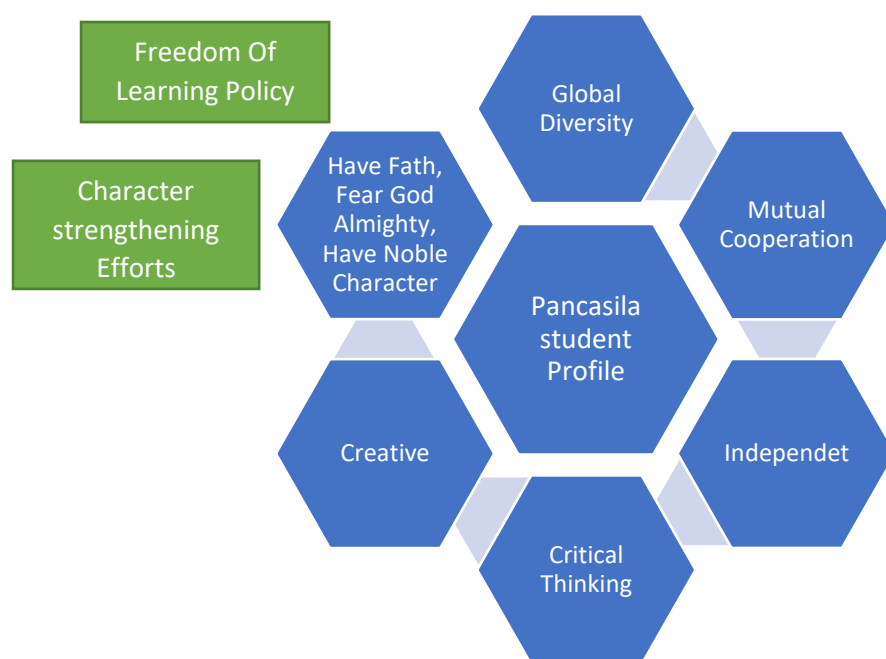


Figure 1. Six Dimensions of the Pancasila Student Profile (Puspeka, 2021)

In the illustration above, we can see that the view of learning activities in the independent curriculum is based on strengthening the profile of Pancasila students to shape the character of students according to local wisdom values that are in line with Pancasila. Strengthening the Pancasila student profile is a character value that is built in accordance with the Indonesian character in everyday life which is instilled in students through the basic education level that is integrated into school culture, intra-curricular and extra-curricular as well as co-curricular learning in accordance with the local wisdom of ea (Susilawati et al., 2022).

The researcher's view on strengthening the profile of Pancasila students in the learning process activities in class is not only limited to the context of knowledge that must be possessed but how values can be embedded in every activity of student life every day will be better if it is directed at efforts to

realize students who have the ability to think critical, students who have comprehensive abilities, and have pride with identity towards the values of local wisdom. This is in accordance with research conducted by (Dhia & Safitri, 2022), that the purpose of education is not only to equip students with knowledge but how to be able to understand and actualize the values of national character in their lives, so that they are able to encourage them to become students with good morals and as successors of the nation who can maintain the values of their local wisdom.

The values of local wisdom actually have proven power, and this is evidenced by the establishment of harmonization in the socio-cultural life of the community, both related to human relations. Fellow creatures, with nature and with God (Pingge, 2017). Problems arise when relations between humans are so open, as is the reality these days, with global life and contact with the outside world and shifts in value systems that occur. The implication is the erosion of Indonesian character. The morality of local norms among students becomes the main discourse in the world of education. Ideological trends and lifestyles of the outside world have influenced and threatened the shifting of local wisdom values that exist in students' lives (Iswatiningsih, 2019)

Related to the above, a number of recent facts show that many local wisdom values have been abandoned and are not understood by today's students (Pulo et al., 2016). The phenomenon that occurs and is very easy to find and feel is the occurrence of moral degradation among students with reference to research conducted by KPAI showing some concrete evidence that there are still cases involving children as actors in the context of child protection related to the world of education, data received by KPAI for 2022 alone there are 226 cases of physical, psychological violence including abuse of children.

In this reality, with conditions that continue to be sustainable, it will threaten the loss of identity, locality, and character of Indonesian students. Therefore, the world of education needs to intervene directly to reconstruct local wisdom values in the latest aspects that are integrated in the learning process (Jaelani, 2020). In order to achieve the overarching objective of the Pancasila student profile, it is imperative to cultivate highly skilled individuals who possess global competencies and exhibit behaviours aligned with local wisdom values. The direct benefits of incorporating local wisdom values into education are evident through the internalisation process experienced by pupils. This aligns with the findings of a study conducted by Naisbit (Zamzami, Nurhayati, Sofiyulloh, & Salimi, 2016), which suggests that education rooted in local wisdom can yield competent generations that embody dignity, uphold cultural values, actively contribute to the development of national character, contribute to the formation of national identity, and engage in the preservation of national culture.

Some methods that can be used by teachers in introducing environmental identity in the world of education in learning based on local wisdom are (a) assigning students to write essays about the city's tourism potential (b) teaching how to draw a typical Javanese limasan house and *joglo* (c) introducing shapes -geometric shapes (c) introducing geometric shapes through the shape of the roofs of traditional houses (d) telling stories, including pictures, photos, dolls, musical accompaniment, miniatures of traditional houses (Sunaryo, Zuriah, & Kusniarti, 2017). Sunaryo further explained that the introduction of local identity which is used as content in learning, requires creativity from the teacher to explore the potentials that exist in the environment around students so that the learning process becomes meaningful and student-centered.

This is in accordance with research conducted by Saphira (2022) related to *integrating local wisdom-based learning to prepare the Pancasila student*. From this study, it was concluded that the teacher's obstacles in integrating local wisdom based on learning to realize the Pancasila student profile are teachers have not been able to explore local wisdom content too far because there is still a lack of teacher understanding of the utilization of local wisdom values based on the context of the material in learning (Rusnaini, Raharjo, Suryaningsih, & Noventari, 2021) related to "Intensification of Pancasila Students and Its Implications for Character. The utilisation of the Pancasila student profile indicator serves as a means to assess the extent to which Indonesian students align with the values inherent in Pancasila. The Pancasila student profile encompasses traits that are aligned with Pancasila principles, hence

fostering personal resilience among students and shielding them from external cultural influences that may contradict the values upheld by Pancasila.

Strengthening the profile of Pancasila students based on local wisdom which is internalized in the learning process aims to provide personal resilience to students. So that students maintain the values of local wisdom that are internalized in their lives. Therefore, this research will explore further how the local wisdom of making *jumputan batik* cloth is used as a project to strengthen the profile of Pancasila students by analyzing the steps taken by teachers in co-curricular activities in the form of *jumputan batik* cloth projects in terms of management functions, namely in the process of planning implementation and also evaluation to realize the dimensions of Pancasila student profiles for students in elementary schools.

2. METHODS

This research is located at SD Muhammadiyah 1 Surakarta by taking the concept of a qualitative approach. This approach aims to find out how the project operationally strengthens the profile of Pancasila students based on local wisdom through the project of making *jumputan batik* cloth at Muhammadiyah 1 Surakarta Elementary School both with Observation, Interview and Documentation Techniques. Qualitative research can observe certain events that are seen by research subjects empirically including behavior, perceptions, motivations and actions. Observations are described in the form of words and language in a special context by utilizing natural methods that are not manipulated by circumstances and conditions.

The subjects of this study were the school principal and two homeroom teachers for class IV SD Muhammadiyah 1 Surakarta through intensive, detailed and in-depth observation, interviews and documentation to find out the project to strengthen the profile of Pancasila students based on local wisdom through a project of making *jumputan batik* cloth. Data analysis on the results of observations, documentation and interviews from the answers of the principal and class teacher took place at the time of collection and after. Because some of the results of the analysis were not satisfactory, the researcher conducted interviews again to gain credibility. Data analysis is carried out intensively and continuously until the data is complete and saturated, or similar answers. This is obtained through the *processreduction* (data reduction), *datadisplay* (data presentation), *research validity* (research validity) and *data conclusion drawing/verification (conclusion)*. The data collected became the basis for preparing a project to strengthen the profile of Pancasila students based on local wisdom.

3. FINDINGS AND DISCUSSION

Project planning for strengthening the profile of Pancasila students based on local wisdom refers to the achievement of basic competencies and is further detailed in the learning objectives, including procedures, learning syntax and the last activity in the pattern of assessment activities for each profile to be achieved.

Based on the data from the observations of researchers on project activities to strengthen the profile of Pancasila students the implementation was internalized for class IV Muhammadiyah 1 Surakarta Elementary School students carried out in co-curricular activities with the chosen theme, namely local wisdom entitled the project of making *jumputan batik* cloth. The steps compiled by the homeroom teacher of class IV in implementing the project for making *jumputan batik* cloth are shown in Table 1 below:

Table 1. Project implementation steps

Identification	Information
Stage Planing	<ol style="list-style-type: none"> 1. The teacher determines the time and place for the project to make <i>jumputan batik</i> cloth 2. The teacher determines the theme of the project to be carried out 3. The teacher determines the project for making <i>jumputan batik</i> cloth, which is included in the theme of local wisdom 4. Determining the dimensions of the Pancasila student profile 5. Develop a Pancasila student profile project module 6. Students are asked to find out and explore the theme of the project for making <i>batik jumputan</i> cloth
Stage Implementation	<ol style="list-style-type: none"> 1. The school prepares materials for the jumputan 2. Batik fabric-making project. The teachers forms a project for making <i>jumputan batik</i> fabric. 3. The teacher asks the student to pray before working on a project for making <i>jumputan</i> 4. Batik cloth learners proces materials and design projects for making <i>jumputan batik</i> 5. Performing a work title for projects for making <i>jumputan batik</i> fabrics
Evaluation Stage	<ol style="list-style-type: none"> 1. The teacher gives an assesment of the results of the <i>jumputan</i> 2. Batik fabric project the school appreciates the project made by the students 3. The teachers evaluate the challenges and ablates to the project

The table presented above outlines the procedural steps involved in the implementation of a project aimed at producing *jumputan batik* cloth. The homeroom teacher designed this project for Class IV at SD Muhammadiyah 1 Surakarta, and it adheres to the guidelines provided by the Ministry of Education and Research and Technology for the Pancasila Student Profile Strengthening Project. These guidelines have been appropriately modified to suit the specific conditions and circumstances of the school. In the following section, we will elucidate the findings derived from the observations, interviews, and documentation conducted by researchers regarding the execution of the project aimed at producing *jumputan batik* cloth. This project aims to encompass diverse aspects of the Pancasila student profile among students.

3.1 *Have Faith, Fear of God Almighty, and have a noble character*

The first aspect of the Pancasila student profile is faith, piety to God Almighty, and noble character. The first dimension is a value that everyone must possess, the lack of implementation of the value of this dimension can raise various problems related to our lives. Our lack of understanding in this dimension also causes conflict, anxiety, and anxiety to overtake everyone. The following are the findings that were found by researchers when researchers made direct observations on project activities

to strengthen Pancasila Student Profiles carried out by fourth-grade students at SD Muhammadiyah 1 Surakarta.

a. Pray before starting a project to make *jumputan batik* cloth.

Data (1) is a form of integration from strengthening the profile of Pancasila students in the aspects of faith, piety to God Almighty, and noble character. In data (1) the dimensions of the Pancasila student profile are found in the steps of implementing the *jumputan batik* cloth project. The aspect that indicates that data (1) is included in the form of strengthening the profile of Pancasila students with local wisdom lies in the word *pray*. Praying is an activity or aspect that indicates a religious character in accordance with the first profile in the Pancasila student profile dimension.

The results of the observation data carried out by the researcher show that students are enthusiastic about participating in the project for making *jumputan batik* cloth. Before starting learning the homeroom teacher for class IV asks one student to lead a prayer first before starting learning, this step is done so that students can receive knowledge by good. This is in accordance with what was conveyed by (Hermanto, Japar, & Utomo, 2019), the activity of praying before starting learning will foster religious character in students, at the same time, students will be well watered by the knowledge taught by the teacher with the help of the Almighty.

b. Choosing a project for making *jumputan batik* cloth

Data (2) is part of a form of strengthening the profile of Pancasila students on aspects of noble character. In data (2) this is included in the project planning determined by the teacher during project implementation. By choosing a theme charged with maintaining local wisdom titled making batik *jumputan* cloth, the teacher has maintained morals towards nature by utilizing the local wisdom values around him as a project to strengthen the profile of Pancasila students. The activities in implementing the project to strengthen the profile of Pancasila students for making *jumputan batik* cloth are shown in Figure 2 below:



Figure 2. Making Jumputan Batik Cloth

Based on the explanation of data (1) and data (2) above, it is strengthened by the results of documentation conducted by researchers that strengthening the profile of Pancasila students with local wisdom can embody the dimensions of Faith, piety to the one and only God, and noble character. The elements of noble moral values will be explained below:

- 1) Religious morals: Recognizing the attributes of God and realizing that the essence of His attributes is love and affection
- 2) Personal Morals: Realizing that taking care of and caring for oneself is important to do together with taking care of and caring for other people and the surrounding environment
- 3) Morals to humans: Prioritizing equality and humanity over differences and respecting the differences that exist with others

- 4) Morals towards nature: Recognizing the importance of caring for the surrounding environment so that it does not damage or misuse the natural environment, so that nature remains livable for all living things now and for future generations

Instilling religious character in students can be developed through activities based on religious values, such as carrying out worship practices in a timely manner. In the context of religious devotion, the concept of piety is used to the worship of the divine being, God. To cultivate a virtuous character, one can employ the practise of habituation through engaging in activities that involve reciting prayers at the commencement and conclusion of project endeavours. The integration of local wisdom values into the learning process serves to enhance one's knowledge, while also ensuring that this knowledge remains contextualised and culturally sensitive. According to a study conducted by Dhia and Safitri (2022), the process of internally reintegrating local wisdom values through educational means can be regarded as a return to the fundamental principles of regional cultural values, which encompass deeply rooted religious beliefs within our society. This is an effort to build national identity and a kind of filtering of other cultural influences. Local wisdom values can filter new values contrary to national identity and maintain harmonious human relations with God, humans with nature and each other (Zakso, Agung, Sofyatiningrum, & Capnary, 2022).

3.2 Global Diversity

Global diversity is a feeling of mutual respect regarding diversity and also a sense of tolerance regarding a difference. It can be said that this dimension indicates being able to accept a difference without feeling judged or judging others.

The teacher asked each group of students to carry out a project for making jumputan batik cloth (data 3).

In carrying out the work on the project for making *jumputan batik* cloth, each group provides input on the results of projects made by other groups. This is done so that each group can make improvements in every project made. Data (3) *global diversity*, where each group of students provides input and opinions on projects made by other groups of students, so that these groups of students improve their projects.

The degree of work done by students in making *Jumputan batik* cloth is shown in Figure 3 below:



Figure 3. Degree Of Work on Making *Jumputan* Cloth

Based on the explanation of data (3) above, it is strengthened by documentation (3) carried out by researchers indicating a strengthening of the profile of Pancasila students from the global diversity dimension due to mutual respect between groups of students by providing input to other groups doing work titles. The following are elements of global diversity values:

It can be seen that students provide input to each other among their friends to improve the process of working on the project for making *jumputan batik* cloth. The implementation is divided into groups randomly between male and female students, not separated in groups so that there is a similarity value between them. This was conveyed by informant 2 homeroom teacher of grade IV, when the researcher interviewed him for making *jumputan batik* cloth during the project.

Researcher : "How did the teacher form a project group for making *jumputan batik* cloth?"
N.V. : "We ask each child to form each group, each group is mixed between women and men. We do this to instill the values of justice and equality in them".

From the data from the interviews conducted by the researchers above, it can be concluded that the implementation of the project to strengthen the profile of Pancasila students gave many impressions that instilled the strengthening of Pancasila student profiles on students it remains only to see how the parents of students at home are able to follow up on what is done by the school so that character strengthening is carried out in a coordinated manner. continuous. This is in accordance with research conducted by (Fajar Rahayuningsih, 2021), that strengthening character must be collaboration between three educational centres such as KH Ahmad Dahlan's idea, there is a collaboration between schools, parents of students and also the community. In order to build a strong Pancasila student profile and be able to face global challenges in accordance with the elements of global diversity values below, (Puspeka, 2021) :

- 1) Knowing and Appreciating Culture: recognizing, identifying, and describing various kinds of groups based on their behavior, ways of communication, and culture, as well as describing the formation of their own and group identities, also analyzing how to become members of social groups at the local, regional, national and global levels.
- 2) Intercultural communication skills in interacting with others: paying attention, understanding, accepting existence, and appreciating the uniqueness of each culture as a rich perspective so that mutual understanding and empathy for others is built

Implementation of projects based on local wisdom can refresh students' minds so they can understand the diversity and uniqueness of Indonesian culture, one of which is by making *jumputan batik* cloth as a concrete manifestation of implementing the project to strengthen the profile of Pancasila students. This is in line with Suyadi's thinking (Chotijah, Fuadi, Prastiwi, & Rahmawati, 2022) that the next generation of this nation must have love and pride in the values of local wisdom, this is a concrete manifestation of citizens who have sense of love for their homeland so that they do not easily accept offers from other nations that are detrimental to their own nation.

3.3 Mutual Cooperation

Mutual cooperation is an attitude that is required to respect each other, the existence of a collaboration in solving a problem that is done by communicating and providing assistance to those in need. Indicators of the dimensions of mutual cooperation are reflected in the activities of helping each other solidarity among people, respecting group cooperation, being committed to decisions that have been agreed upon, deliberating to reach a consensus, anti-discrimination and having the nature of volunteers.

Data (4) Students were asked by the teacher to form a project group for making *jumputan batik* cloth. During a series of project activities, students work together to carry out activities together, voluntarily sharing project-making equipment and caring for each other so that the activities can run smoothly and easily and the project can be completed as desired. This raises the values of the Pancasila student profile dimensions of mutual cooperation among students.

The dimensions of mutual cooperation in the series of activities carried out by students in making *jumputan batik* projects are shown in excerpts from interviews (1) between researchers and respondents (1) below:

- Researcher : "How is the series of project activities for making *jumputan* cloth in bringing out the dimension of mutual cooperation?"
- H.S : "Students were so enthusiastic about participating in every stage of the project implementation, starting with us forming groups for each project they had made preparations to carry out the project of making *jumputan batik* cloth. Of course, this is what we hope for where cooperation and collaboration between children can give meaning to every series of projects that will be carried out".

In a series of project activities for making *jumputan batik* cloth based on local wisdom to strengthen the profile of Pancasila students, the results of the interview data (1) above show that there is cooperation between students with the ability to carry out activities together by voluntarily sharing project-making equipment and caring for each other so that the activities carried out can run smoothly and lightly. This raises the values of the Pancasila student profile dimensions of *mutual cooperation* among students.

The elements of mutual cooperation values are as follows:

- 1) Collaboration. Working together with others is accompanied by feeling happy to be with others and showing a positive attitude towards others.
- 2) Concern. Paying attention to and acting positively towards social, physical conditions or environment.
- 3) Share. Give and receive everything that is important for personal and collective life, and be willing and able to live a life together that promotes the shared use of resources and space in society in a healthy manner.

Therefore, a series of project activities carried out by schools to preserve local wisdom values that are integrated in learning by respecting regional cultural diversity in accordance with the strategic plan carried out by the Ministry of Education to realize the Pancasila student profile. Integration of the profile dimensions of Pancasila students with local wisdom is needed by students in order to be able to change their character behaviour so that they can do good things in accordance with existing local wisdom values. Integrating the dimensions of the Pancasila student profile in learning is an effort to be able to instill noble values in elementary school-age children (Yayang & Sudigdo, 2022). The values of local wisdom that are explored, polished, packaged, maintained and implemented properly can serve as an alternative way of life for students (Adhani, Panta, & Sitanggang, 2022). Good life guidelines will produce students who have a mutual cooperation dimension by teaching students to have empathy for others and be able to understand other people's emotions. The application of the value of *gotong royong* from an early age will make students habituated to everyday life in the environment where they live and even in their workplace later (Kahfi, 2022)

3.4 Creative

A creative is a character who tries to produce something new related to a topic. Creative attitudes relate to the power of thought and also the imagination of students to make or produce something in the learning process. Students with creative characters are able to reconstruct and create something that is authentic, has meaning, is useful and has influence on others.

Data (5) Making *jumputan batik* cloth can bring out a *creative* to students by creating and creating *jumputan batik* making by producing original works that can be meaningful, useful and have an impact on students by having the ability to solve problems during project implementation of *jumputan batik* cloth. Below are the results of the interview data (2) of the researcher and respondent (II) related to the emergence of creative dimensions for students in making *jumputan batik* cloth:

- Researcher : "What kind of project activity process strengthens the creative dimensions of students?"

P.I : "Making jumputan batik cloth projects involves investigations, problem solving and decision making jointly carried out by students to complete jumputan batik cloth projects".

The elements of the *creative* are students who are able to modify and produce something meaningful, useful and impactful, as explained below:

- 1) Generate original ideas. Produce ideas that are formed from the simplest things, such as expressions of thoughts and/or feelings, to complex ideas and then apply new ideas according to the context to solve problems and bring up various alternative solutions
- 2) Producing original works and actions: producing works that are driven by interest and liking for something, the emotions that he feels. Until considering the impact on the surrounding environment.

The ability to think creatively will result in effective learning or further develop the high reasoning power that students use to solve problems in projects (Pentury, 2017). Developing students' creative potential through jumputan-strengthening projects can produce superior learning in students. Therefore the integration of local wisdom values in project activities to strengthen the profile of Pancasila students is developed demanding a context that leads to creative, innovative, democratic and contextual learning concepts.

The integration of local wisdom values in the learning process encompasses various stages, namely orientation, exploration, invention and actualization, presentation, and evaluation. This integration aims to achieve the realisation of the Pancasila student profile, which consists of six aspects (Saphira, 2022). The incorporation of local wisdom values into education can yield proficient and esteemed pupils, while also serving as a reflection of national cultural values. This approach plays a significant role in creating the character of the nation, contributing to the establishment of a national identity, and actively participating in the preservation of national culture. The assertion regarding the significance of incorporating local wisdom-based learning aligns with the educational objective of preserving cultural heritage. This assertion is substantiated by a study conducted by Daryanto in (Shufa, 2018), which suggests that the introduction and cultivation of cultural values among students through education can enable them to become proud successors and contribute to the development of the nation's culture.

The making of jumputan batik cloth which has gone through various series of activities needs to end with something that is no less meaningful. In this case there are at least two activities carried out by the teacher. the first is that the teacher evaluates the results of the project for making jumputan batik cloth guided by the project objectives to be achieved by looking at a series of activities starting from planning and implementation. Both schools give appreciation to students by giving *rewards* to increase motivation to students.

4. CONCLUSION

The enhancement of Pancasila students' profile can be achieved through project activities involving the creation of jumputan batik cloth. This process encompasses planning, implementation, and evaluation, with the active participation of students' parents. By engaging in joint prayers prior to commencing the project activities, students can demonstrate their commitment to faith and devotion to God. Furthermore, the dimension of global diversity can be fostered through collaborative student activities, promoting mutual respect and cooperation. The creative dimension is also emphasised, as students are encouraged to produce original and practical works. In this case, students are tasked with creating jumputan batik cloth and are expected to collaborate with their peers to complete three project tasks. The present study is constrained by its inability to delve deeper into the local knowledge values inherent in the activities of the jumputan batik cloth project, as well as the theoretical frameworks that underpin them. Future research should aim to address these limits by building upon the current study's research constraints.

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