Pancasila Student Profile Values Based on Local Wisdom in Hindu Elementary School

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ABSTRAK

Tantangan yang dihadapi dalam membentuk karakter generasi muda adalah meningkatnya kenalakan remaja yang dipicu oleh kurangnya perhatian dan bimbingan orang tua serta lingkungan. Penelitian ini bertujuan untuk menganalisis implementasi nilai Profil Pelajar Pancasila Berbasis Kearifan Lokal pada Sekolah Dasar Hindu. Jenis penelitian ini yaitu penelitian studi kasus. Adapun subjek penelitiannya yaitu kepala sekolah dan guru-guru di SD Saraswati Singaraja. Sekolah ini dipilih karena merupakan sekolah dasar bernuansa Hindu satu-satunya di Bali Utara. Metode pengumpulan data dilakukan dengan observasi, wawancara, dan dokumentasi. Metode analisis data dalam penelitian ini menggunakan model analisis Miles and Huberman. Hasil penelitian menunjukkan bahwa nilai Profil Pelajar Pancasila berbasis kearifan lokal yang telah diterapkan di SD Saraswati Singaraja yaitu Beriman, Bertakwa kepada Tuhan Yang Maha Esa, dan Berakhlak Mulia diwujudkan dengan pemberian materi Pendidikan Agama Hindu dan Budi Pekerti sebanyak 8JP dan pembiasaan makan bersama. Nilai Berkebhinekaan Global telah ditanamkan melalui kegiatan praktik membuat ketipat dan canang sari. Nilai Bergotong Royong telah diterapkan pemilahan sampah. Nilai Mandiri tercermin saat siswa mengerjakan secara mandiri tes atau ulangan. Nilai Bernalar Kritis ditanamkan saat mata pelajaran Pendidikan Pancasila siswa diminta mengkritisi permasalahan di lingkungan sekitar. Nilai Kreatif telah ditanamkan saat kegiatan membuat hiasan gambar tokoh-tokoh penting dari plastik-plastik pembungkus makanan yang dihias secara menarik.

ABSTRACT

The challenge faced in forming the character of the young generation is the increase in juvenile delinquency triggered by the lack of attention and guidance from parents and the environment. This study aimed at analysing the implementation of the Pancasila Student Profile values based on local wisdom in Hindu elementary schools. This research was case study research analysing the principal and teachers at Saraswati Elementary School Singaraja as the subjects of the research. This school was chosen because it was the only Hindu elementary school in North Bali. The data collection method was carried out by observation, interviews, and documentation. The data analysis method in this study was the Miles and Huberman qualitative analysis model. The results of the study indicated that the values of the Pancasila Student Profile based on local wisdom that had been implemented at Saraswati Singaraja elementary school were Faith, Devotion to God Almighty, and Noble Character. Those values were shown as the students were provided with learning materials of Hindu Religious Education and Character Education (8 lesson hours per week) as well as they were guided to have habit of eating meals together. The Global Diversity Value had been instilled through practical activities by making Ketipat and Canang Sari. The Mutual Cooperation Value had been implemented in waste sorting. The Independent Value was reflected when students work independently on tests or exams. The Critical Reasoning Value was instilled when students were asked to criticize problems in the surrounding environment in the Pancasila Education subject. The Creative Value had been instilled during the activity of making decorative pictures of important figures from attractively decorated plastic food wrappers.

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1. INTRODUCTION

Character education is one of the important pillars in the development of superior and competitive human resources, where character education is a learning process that aims to form and develop moral values, ethics, and positive attitudes in a person, so that they are able to behave in accordance with the norms that apply in society (Hayati et al., 2020; Turan & Ulutas, 2016). In Indonesia, the formation of student character is in a line with national values which is outlined through the Pancasila Student Profile. Character education is also one of the main focuses in the formation of student profiles that have Pancasila values. The Pancasila Student Profile includes values such as religiosity, mutual cooperation, diversity, and integrity that must be implemented in the education process (Fikrotussholihah, 2024; Mas'ula et al., 2024). The implementation of these values is very important to be carried out from elementary education so that students can grow into individuals with character and culture (Sakman et al., 2024; Yuliani et al., 2020). In the context of elementary schools, integrating local wisdom into learning is an effective method for instilling Pancasila values in students from an early age. Local wisdom that includes traditions, culture and social norms of society can be used as a basis for learning that is contextual and relevant to students' daily lives (Kamila et al., 2024; Parhan & Dwiputra, 2023).

The importance of strengthening the character of the Pancasila Student Profile emerged along with the challenges of globalization and rapid technological developments. Currently, students not only need to be academically intelligent but also have a strong character to face various social and cultural dynamics (Supriyadi et al., 2024; Vhalery, 2024). In this context, the values of Pancasila become a strong foundation for building a young generation with a nationalistic spirit and able to appreciate diversity. Without character strengthening, students risk losing their identity and the noble values that should be part of their identity as the Indonesian nation (Parwati & Suastra, 2024; Susilowati, 2021). Character building based on the Pancasila Student Profile is expected to create a generation that has social sensitivity, tolerance, and critical thinking skills. This is very important to form individuals who are able to contribute positively to society and are able to compete globally while maintaining national identity (Nurdyansyah et al., 2022; Vhalery, 2024). In addition, character-based learning also helps students to become more independent, creative, and responsible individuals in everyday life. However, the application of the Pancasila Student Profile character in learning requires strategic efforts from various parties, including teachers, schools, and the community. Integration of these values in the curriculum and teaching and learning activities is one of the keys to the success of forming a balanced student character between intellectual and moral aspects. (Harahap, 2023; Sholikah & Dwi, 2021).

The profile of Pancasila students is expected to form a young generation that is not only academically intelligent, but also has moral values. However, in the current digital era, there are obstacles in realizing good character, where children are very easily exposed to various negative influences through social media (Kuning, 2018; Susilo et al., 2022). The challenge faced in forming the character of the younger generation is the increase in juvenile delinquency triggered by a lack of attention and guidance from parents and the environment (Aini et al., 2021; Mulati, 2023). The young generation, known as the digital native generation, faces various influences from social media and technology that can influence their moral and ethical values (Triyanto, 2020; Umam, 2023). Many children are exposed to negative content on the internet, which can erode the moral values they have been taught. Based on these challenges, efforts to strengthen the character of the Pancasila Student Profile for students require various strategies in its implementation, one of which is the implementation of the values of the Pancasila Student Profile based on local wisdom in Hindu elementary schools. Learning that integrates local wisdom can increase social awareness and tolerance among students (Hafizi, 2023; Jeriyantoro et al., 2024).

In recent years, there has been an increase in the number of Hindu-based elementary schools in Bali. This phenomenon reflects the efforts of the Balinese people to maintain Hindu cultural and spiritual values in education. These schools are present as a response to the need for education that not only focuses on academic aspects, but also instills religious values and local wisdom from an early age. Through Hindu-based education, these schools play an important role in teaching students about the meaning of diversity, tolerance, and morality that are in line with the values of the Pancasila Student Profile. In Singaraja, one of them is Saraswati Elementary School Singaraja. Hindu elementary schools certainly have differences or characteristics that distinguish them from elementary schools in general. The development of the independent curriculum, especially strengthening the profile of Pancasila students was the focus of this study. Of course, strengthening the profile of Pancasila students in Hindu elementary schools will be different and have characteristics, one of which is based on local wisdom.

The results of previous research showed that local wisdom-based learning had an important role in character education in elementary schools (Hasnadi, 2023; Yusuf, 2023). Local wisdom includes cultural values, traditions and social norms that develop in society, which can be an effective means of

instilling and strengthening local values. Cultural and environmental factors are very important in shaping individual characteristics (Asror et al., 2024; Casali et al., 2024). The integration of local wisdom in learning is believed to be able to shape students' character because it provides a more contextual and meaningful learning experience (Maryani et al., 2021; Pamungkas et al., 2023). One of the reasons why local wisdom-based learning can improve character is when students learn through their own cultural context, they find it easier to understand and apply these values in their daily lives. Thus, students can become individuals who are faithful, pious, and have noble morals and have a global diversity attitude.

However, in Hindu Elementary Schools, the implementation of these values is still not fully optimal (Darmika et al., 2022; Irawan, 2013). This gap is a major problem that requires concrete solutions. Previous studies have revealed several obstacles. For example, finding that the curriculum in Elementary Schools tended not to optimally include elements of local wisdom in the application of Pancasila values. This results in students lacking understanding of the relevant local context in their daily lives. In addition, it shows that the use of learning strategies that still do not prioritize a local culture-based approach causes the implementation of global diversity values in Hindu schools to still be normative and less contextual (Dina Amsari, 2018; Santoso et al., 2023).

The urgency of this research is further strengthened by the fact that globalization and the influence of modernity demand real efforts in maintaining local identity without ignoring the involvement of students in the global community. Education that prioritizes local wisdom is not only able to maintain local cultural identity but also enrich the values of Pancasila that are internalized by students (Shofia Rohmah et al., 2023; Tjarsono, 2013). The main focus of this study is to analyze the implementation of Pancasila Student Profile values based on local wisdom in Hindu Elementary Schools.

Various previous studies that are relevant to this research show that a local wisdom-based learning approach can form an attitude of respect for diversity, strengthen cultural identity, and foster a sense of love for the homeland (Arifin et al., 2023; Astawaa et al., 2024). This learning also encourages students to think critically and creatively in understanding and appreciating cultural diversity. In addition, by practicing local wisdom values, such as mutual cooperation and concern for others, students learn to become independent, responsible, and Pancasila-based individuals. Previous research had shown that a local wisdom-based learning approach can strengthen students' understanding of global diversity values and cultural diversity (Syuryansyah & Habibi, 2024). This is in line with the values of the Pancasila Student Profile which encourages students to appreciate differences and diversity (Asror et al., 2024). Implementation of Pancasila values through local wisdom-based learning can also increase students' active participation in learning activities and improve attitudes of religiosity and mutual cooperation (Pasek Suryawan et al., 2022; Sriartha et al., 2017). Based on the findings above, no research has been found related to the implementation of local wisdom-based learning in Hindu elementary schools. Therefore, further research is needed to discuss the characteristics of learning in Hindu elementary schools that distinguish it from elementary schools in general.

The advantage of this study is that it is able to explain how the implementation of local wisdom-based learning in Hindu elementary schools is compared to other public elementary schools in Bali. The purpose of this study is to analyze the implementation of local wisdom-based learning in Hindu elementary schools. The research is expected to produce a more contextual learning model or strategy with local culture, which can be implemented effectively in Hindu Elementary Schools. This model is expected to be able to integrate local wisdom into the curriculum, so that local values can be internalized by students.

2. METHOD

This study used a qualitative approach with a case study type of research. Case studies are identifying cases in an incident that includes individuals, cultural groups or a portrait of life (Yin, 2011). In other words, a case study is research in which researchers explore a particular phenomenon (case) in a certain time and activity (program, event, process, institution or social group) and collect detailed and in-depth information using various data collection procedures over a certain period. Case study research aims to reveal the uniqueness or distinctiveness of the characteristics contained in the case being studied. The type of case study in this research was a descriptive case study. In a descriptive case study, all conclusions will be described in the form of a description that is linked to the theory and findings (Hidayat, 2019). This research was conducted at Saraswati Singaraja Elementary School which focused on the implementation of Pancasila Student Profile Values based on local wisdom that differentiates it from elementary schools in general. In this case, researchers dealt directly with informants or respondents at the research location. The case study research flow is described by Figure 1.
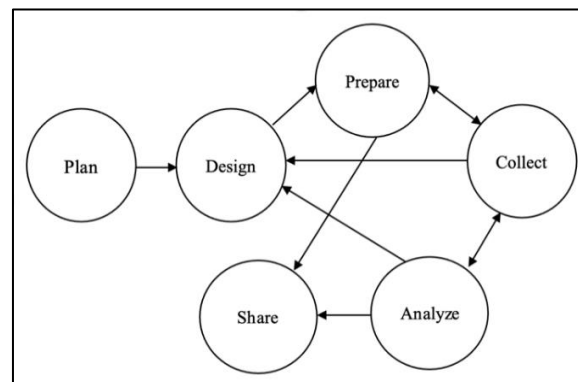
Figure 1. Case Study Research Flow (Yin, 2018)

The research subjects used in this study were determined using a non-probability sampling technique, where researchers only selected certain subjects who were believed to have accurate and adequate information related to the research problem. Research subjects or also called informants are parties who can provide information related to research data. The subjects in this study were the principal as a leader and direct supervisor and teachers at Saraswati Elementary School who had implemented classroom learning and out-of-class habits based on the Pancasila Student Profile values. Saraswati Elementary School Singaraja was chosen because it is the only Hindu elementary school in Singaraja.

The researcher developed a data collection matrix to obtain an in-depth picture of the case to be studied. The data collection method was carried out by observation, interviews and documentation. Observation was carried out by observing and recording the process of implementing the Pancasila Student Profile values based on local wisdom at Saraswati Singaraja Elementary School. The interview method was carried out openly using notes with question formulations. The instruments used to measure the variables of the implementation of the Pancasila Student Profile Values based on local wisdom were interview guidelines and observation sheets. Both were arranged based on indicators contained in the instrument blue print, namely: (1) the curriculum used; (2) Time allocation for Hindu Religion subjects: (3) Hindu Religion and Character Subject Material; (4) Habits in strengthening the Pancasila Student Profile. The validity test of the instrument used in this study was content validity through measuring the question items and items in the observation guidelines by analysing and evaluating so that valid or invalid items could be identified. Invalid interview questions or observation guidelines will be dropped and not used. This content validity test used the Gregory interrater formula with 2 experts from academics/lecturers who assessed the instrument items. The results of the validity test showed that the instruments had very high validity category, therefore the instrument was ready to be used.

The data analysis method in this study used the iterative qualitative data analysis model, which continuously done through data collection, data reduction, data display, and drawing conclusions (Miles et al., 2020). Data collection is obtained through observation, interviews and related documents systematically to then be reduced by selecting and simplifying the data that has been obtained. The next stage is to present the data in the form of a brief description presented in narrative form and finally from all the data a conclusion is drawn in the form of the core of the answer to the problems in this study.

3. RESULT AND DISCUSSION

Result

Based on the results of interviews, observations, and documentation with teachers at Saraswati Elementary School Singaraja, the results obtained were that Saraswati Elementary School Singaraja was the only elementary school with a Hindu nuance in Singaraja. Saraswati Elementary School Singaraja has characteristics that distinguish it from elementary schools in general. Some of the things that distinguish it are written in Table 1.

Tabel 1. Differences Between Public Elementary School and Saraswati Elementary School Singaraja

Aspects	Public Elemntary School	Saraswati Elementary School Singaraja
Curriculum	100% National Curriculum	70% National Curriculum, 30% Hindu Religious Education and Character Education 8 JP

Aspects	Public Elemntary School	Saraswati Elementary School Singaraja
Time Allocation for Hindu Religion Subjects	4JP	8JP
Subject Material for Hindu Religion and Morals	Becoming One Unit	Divided into Tattwa, Susila, Events, History of Hindu Culture
Habits During Break Time	Students were free to buy in the canteen or brought their own food.	All students should bring food and pray together before eating
Praying Habits for Students When Coming to School	Not Required	It is required to pray at a holy place when students arrived at school

Based on Table 1, several things can be seen that differentiate SD Saraswati Singaraja which has a Hindu nuance from elementary schools in general. For public elementary schools, 100% of the national curriculum was used, which was adjusted to the policy of the Ministry of Education. Meanwhile, SD Saraswati Singaraja used 70% of the national curriculum, while 30% was Hindu religious education and character education. This is also reflected in the allocation of time for learning Hindu Religious Education and Character Education in the lesson schedule, which was 4JP in public elementary schools consisting of 3 JP learning and 1 JP practice. Meanwhile, at SD Saraswati Singaraja, 8JP Hindu religious subjects were allocated every week. The implementation of 8 JP every week, namely Hindu religious subjects were given on Monday (2JP), Tuesday (2JP), Wednesday (2JP), and Thursday (2JP). Meanwhile, the Pancasila Student Profile Strengthening Project was carried out on Friday following the national curriculum.

For the aspect of Hindu religious subject matter in elementary schools, it was generally a single unit. While at Saraswati Elementary School Singaraja, it was divided into 4 parts. On monday the students would be given the learning material that studies *Tattwa*. On Tuesday they would be given the learning material that studies *Susila*. On Wednesday the students would be given the learning material that studies *Acara.* Meanwhile, on Thursday the students would be given the learning material that studies Hindu Cultural History. The material about Tattwa taught to students at Saraswati Elementary School Singaraja was knowledge about the truth or basis of life. For example, knowing God or Hyang Widhi Wasa and its manifestations according to local wisdom. While the material about *Susila* is related to ethics or character formation of students that is adjusted to Balinese local wisdom based on Hindu literature. The ethics taught were good ways of thinking (*Manacika*), saying good things (*Wacika*), and doing good things (*Kayika*). The material about *Acara* was related to the practice of implementing religious teachings such as reciting the Tri Sandya mantra, practicing making Ketipat, practicing making Canang Sari, and so on. The material about Hindu Cultural History taught about the heritage and culture that existed during the Hindu kingdom era, introducing the figures of the Mahabharata, Ramayana, and so on.

In terms of student habituation during break time, for elementary schools in general students are free to shop at the school canteen or bring provisions. However, for Saraswati Singaraja Elementary School, students are asked to bring provisions from home, then during break time students gather to eat together, then pray before eating. These activities can be seen on Figure 2.

Figure 2. Documentation of Eating Together During Break Time and Praying Together Before Eating

Based on the Figure 2, the habit of eating together and praying before eating during recess became a character education for students, which was in accordance with the values of the Pancasila Student Profile. In addition, the habit that was also instilled in Saraswati Singaraja Elementary School was praying in a holy place in the school when they first arrived at school. While in schools in general, students

are not required. In addition to praying in a holy place, the habit that is also applied is carrying out Tri Sandya together in the morning before learning began and in the afternoon at 12.00. On Thursdays, the clothes worn by students were Balinese traditional clothes, namely kebaya for women and safari clothes for men. In addition, other habits taught to students were picking up trash around the classroom or classroom yard before learning begins. This aimed to accustom students to love the surrounding environment. Based on these differences, we can see the implementation of the Pancasila Student Profile values that had been applied both in intracurricular learning and out-of-class habits. Here are some of the Pancasila student profile values that had been applied, namely as follows.

Faith, devotion to God Almighty, and noble character. These values had been seen in their implementation both in intracurricular learning and in habituation activities outside the classroom. In intracurricular activities in the classroom, these values were applied, namely by studying the values of Divinity in the Hindu Religious Education and Character Education subjects every Monday-Thursday with a total of 8 JP per week. The material on Divinity was also specifically emphasized in the Tattwa material obtained every Monday. In addition to intracurricular learning, the application of the values of Faith, devotion to God Almighty, and Noble Character were also applied through habituation outside the classroom. Some of these habits were the habit of praying together before eating together during recess. In addition, the first manifestation of the Pancasila Student Profile value was shown by praying activities in the school yard when they first arrive, as well as carrying out Tri Sandya in the morning before learning begins and in the afternoon at 12.00 WITA. In the Susila material, students were taught to be ethical or behave well in thoughts (Manacika), words (Wacika), and actions (Kayika). This was a form of instilling noble morals in students.

Global Diversity. The second value of the Pancasila Student Profile was implemented through activities carried out during learning, one of which was in the Event material, students were asked to practice making Canang Sari, Ketipat, and other activities that showed the preservation of Balinese culture. This was a form of fostering global diversity values in students. In addition, the use of traditional kebaya clothing for women and safari for men every Thursday was also an implementation of the Global Diversity value in students.

Mutual Cooperation. The value of mutual cooperation which was one of the values of the Pancasila Student Profile had been implemented through the activity of collecting garbage before learning begins. This activity was carried out together by students to maintain the cleanliness of the classroom environment and the environment outside the classroom. By working together to clean the environment, the work became lighter and could be completed quickly. Not only during habituation outside the classroom, but learning activities in the classroom had also taught students to discuss in groups, thus showing the implementation of instilling the value of mutual cooperation in students. During the implementation of the Pancasila Student Profile Strengthening Project every Friday, the activities that had been carried out were sorting organic and non-organic waste. This activity was carried out together as a manifestation of the value of mutual cooperation, thus fostering a sense of togetherness in students.

These three values of the Pancasila Student Profile had been specifically instilled in Saraswati Singaraja Elementary School. Meanwhile, the other three values of the Pancasila Student Profile were also applied in Saraswati Singaraja Elementary School with the same habits as elementary schools in general. For example, the value of Mandri was seen when students work on tests or exams independently. Then the value of Critical Reasoning was seen during classroom learning, for example during Pancasila Education learning at Saraswati Singaraja Elementary School, the teacher invited students to discuss problems in the surrounding environment and then students provided critical opinions about the problems. In addition, the Creative value in the Pancasila Student Profile could be seen from the implementation of the Pancasila Student Profile Strengthening Project which was carried out every Friday at Saraswati Singaraja Elementary School. One of the activities that had been running was in addition to sorting waste, also utilizing waste into creative crafts. It can be seen on Figure 3.

Figure 3. Documentation of Student Work from Used Plastic Wrappers

Based on Figure 3, students were taught to stick unused plastic food wrappers on photos of important figures such as the President and Vice President, Heroes, Education Figures, and other figures. The colorful plastic food wrappers were cut into several parts, then arranged or pasted following the available picture pattern. Then the students' work is pasted in the classroom as a form of appreciation from the teacher.

Discussion

Based on the research results, it was obtained that Saraswati Elementary School Singaraja used a combination of 70% national curriculum and 30% Hindu religious education and Character Education. This was different from public elementary schools which fully used the national curriculum. The 30% of implementation of Hindu religious education was reflected by the time allocation provided in the instructional activities of the studetns. Meanwhile, the Pancasila Student Profile Strengthening Project was carried out on Fridays following the national curriculum. The purpose of implementing 30% of the Hindu religious curriculum was for making the students to be able to develop their positive characters from their early age. It was done by making the students to have habit of behaving good at the school as well as outside the school. It was also implemented by encouraging the students to love the environment. This is in line with Lickona's opinion who stated that character education should be included in the curriculum to develop students' morals (Brilianti, 2023; Kurniawan & Nida Fitriyani, 2023). The approach of Saraswati Elementary School Singaraja was in accordance with this principle, because the integration of Hindu Religious Education and Character Education in the curriculum encouraged students to understand the values of divinity and ethics based on Balinese Hindu culture. The allocation of time for Hindu Religious Education and Character Education lessons at Saraswati Elementary School Singaraja which reaches 8 JP per week showed the importance of Religious Education in shaping students' character. According to Mulyasa, sufficient time in learning is very important to achieve the desired competencies, especially related to character formation and the development of moral values (Daeng Pawero, 2018; Suciati et al., 2023). The results of this study were also in line with the results of research conducted by other study stated that in order to form a child's character, a hidden curriculum is needed as an addition to the process of introducing children to religious and moral values (Inawati, 2017). Hidden curriculum is a form of providing examples or activities that can improve understanding and add to children's experience of positive attitudes that are useful for developing their morality.

The distribution of Hindu Religious Education and Character Education subject matters at Saraswati Elementary School Singaraja into Tattwa, Susila, Events, and Hindu Cultural History provided students with a deeper understanding of religious and cultural teachings. In the context of character education, moral education must be based on the context of local culture and values (Nucci et al., 2021; Putri et al., 2020). This implementation provides students with a comprehensive understanding of moral values, ethics, and religious traditions held in Bali. Tattwa material covering knowledge of God, Susila teaching ethics, and ceremonies involving religious practices serve as a means to internalize the values of the Pancasila Student Profile. Cultural education theory supports this approach, emphasizing the importance of teaching students to appreciate culture and tradition as part of character building (Darmalaksana, 2021; Nugraha & Hasanah, 2021).

The habits of students at Saraswati Elementary School Singaraja, such as bringing supplies, eating together, praying, praying when arriving at school, and implementing Tri Sandya, show consistent efforts in instilling Pancasila values. These habits are in line with Vygotsky's constructivist learning theory which states that effective learning occurs when students interact with their environment and through social practices. These habits help students understand and internalize religious and cultural values directly, not just through theory.

Saraswati Singaraja Elementary School had successfully implemented several values of the Pancasila Student Profile, such as: 1) Faith, Devotion to God Almighty, and Noble Morals. Through religious learning and the habit of praying before eating, students are instilled with spiritual and ethical values. Character education that focuses on the formation of moral and religious values is important in creating a generation with noble morals (Ningsih, 2015). 2) Global Diversity, activities of making Canang Sari and wearing Balinese traditional clothes teach students to love and preserve local culture. This is supported by the theory of multicultural education by Banks which states that education must respect and integrate local culture and traditions in learning (Indrapangastuti, 2014). 3) Working together. Collecting trash and group learning in class train students to work together and appreciate shared efforts. Working together is an important aspect of character education according to Ki Hajar Dewantara, who stated that education should teach students to live harmoniously in society. This is in line with the results of Wijayanti's research that character education is not a new concept, Ki Hadjar Dewantara has designed character education for a long time through its principles and teaching can be implemented for toddlers,

children, and adolescents to adults. Learning working together and collaborative rules can help children develop social skills such as cooperation, empathy, and communication that are needed in various aspects of life (Barton et al., 2022; Vaportzis et al., 2017).

Creative activities, such as utilizing waste into crafts, show efforts to develop student creativity, in line with the theory of progressive education by John Dewey which emphasizes the importance of practical activities in education. John Dewey illustrates that schools are miniatures of society. In the sense that every student who studies at school will be prepared to live in society. Schools and society should be able to interact in order to shape the character of students who are more sensitive in viewing social phenomena and are not involved in academic matters (Al Shammari, 2021; Kamaruddin, 2012; Supriatna, 2021). In addition, discussion on environmental issues in class develops students' critical thinking skills In accordance with Piaget's view of cognitive development through interaction with the environment. A person grows as he interacts with the environment/ others. For example, the way of parenting to children which are done through two processes, namely organization and adaptation. The adjustment process is carried out by an individual because he wants to achieve a state of equilibrium (balance), namely a state of balance between his cognitive structure and his experience in the environment. Thus, a person's cognition develops not because he receives knowledge from outside passively but the person actively constructs his knowledge (Nainggolan & Daeli, 2021; Yu et al., 2022). According to Piaget, learning with peers or adults will help their cognitive development. It is because, without togetherness, cognitive will develop with an egocentric nature. However, with togetherness, children's cognitive development will be more diverse. By utilizing real experiences, a person's cognitive development will be better than just using language to communicate (Juwantara, 2019; Khotimah & Agustini, 2023).

The results of this study indicate that Saraswati Singaraja Elementary School effectively implements local wisdom-based character education. Local culture-based character education is important in the context of globalization to form a generation that has a strong cultural identity and local values, so that it is able to face global challenges (Amin, 2018; Kim et al., 2021). Overall, the efforts of Saraswati Singaraja Elementary School in integrating the values of the Pancasila Student Profile through the curriculum, habits, and activities based on local wisdom showed the relevance and importance of a holistic educational approach. This can be an example for other schools in implementing character education that is in accordance with the cultural context and local values.

Elementary school students have a high level of curiosity and a strong grasp of everything given by the teacher, thus it is very easy to instill the character values of the Pancasila Student Profile in the learning process which are not only applied in everyday life but also for their future. The instillation of character values in the Pancasila Student Profile aims to instill a Pancasilaistic personality that can complement students' professional attitudes, not only being able to realize the expected graduates but also forming an ethical, moral and behavioral identity in accordance with the character values that are built (Narimo & Sanusi, 2020; Rosad, 2019). The implementation of character values through various active activities and habits certainly supports the educational goals in the National Curriculum and the school's vision and mission. Previous research stated that the effort to create the Pancasila Student Profile is supported by the involvement of all parties (Nurhayati, 2022). The synergy between the principal, teachers, education personnel and parents and the community becomes one force creating a strong foundation for the formation of student character.

Based on the discussion, it can be generalized that by implementing the values of the Pancasila student profile based on local wisdom, it can shape the character of elementary school students to be better. The instillation of these character values should begin at elementary school age, to prepare students so that they can be applied in society. The presence of Saraswati Elementary School Singaraja as the only Hindu elementary school in Singaraja is a role model for other public elementary schools to include the values of the Pancasila student profile based on local wisdom in learning to form student habits, so that students who have character and are able to preserve local culture are created.

The instillation of Pancasila student profile values at Saraswati Elementary School Singaraja provides an important meaning for the instillation of character education based on local wisdom at the elementary school level. With the existence of Hindu elementary schools, character education becomes more intense and more meaningful to elementary school students, but still refers to the curriculum set by the government. This finding has a positive impact related to the establishment of Hindu elementary schools in Singaraja. It is hoped that Hindu elementary schools will continue to develop in Singaraja, so that more elementary school students will receive character education based on local wisdom. Not only Hindu elementary schools, but it is also hoped that it can have an impact on other public or private elementary schools to emphasize character education based on local wisdom in schools. The implications of the results of this study can be utilized by educators in the school environment in accustoming students to carry out positive activities in order to form character values that are in accordance with the Pancasila

Student Profile Values based on local wisdom in each region. The habituation at Saraswati Elementary School Singaraja can also be a role model for other public schools in emphasizing character education and delivering material concepts in depth.

4. CONCLUSION

Based on the results of the research and discussion, it can be concluded that Saraswati Singaraja Elementary School was a Hindu-themed elementary school that had implemented the Pancasila Student Profile values based on Balinese local wisdom. The implementation of the Pancasila Student Profile values based on local wisdom at Saraswati Singaraja Elementary School, namely the values of Faith, Devotion to God Almighty, and Noble Morals, were delivered by providing Hindu religious education and worker ethics material as much as 8 JP per week with the division of Tattwa (Truth and Divinity), Susila (Ethics), Acara (Practice), and Hindu Cultural History. While habits outside the classroom were reflected in the activity of eating together during recess which begins with praying together. Praying at the school when arriving at school, and implementing Tri Sandya in the morning before starting learning and in the afternoon at 12.00 WITA. The Value of Global Diversity had been instilled at Saraswati Singaraja Elementary School through learning activities in the Event material, namely the practice of making Ketipat, Canang Sari, and other activities that demonstrate the preservation of Balinese culture. The value of Mutual Cooperation had been implemented during the habit of collecting garbage before learning begins and the sorting of organic and non-organic waste during the Pancasila Student Profile Strengthening Project. The Independent Value was reflected when students independently work on tests or exams given by the teacher. The Critical Reasoning Value was instilled during classroom learning such as in the Pancasila Education subject, students were asked to criticize problems in the surrounding environment related to the material. The Creative Value had been instilled during the Pancasila Student Profile Strengthening Project activity, namely making decorative pictures of important figures from attractively decorated plastic food wrappers.

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