

Efforts to Realize The Profile of Pancasila Students based on the Local Culture of the Tengger Tribe in SD di Atas Awan Jarak Ijo, Malang Regency

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Abstract: Efforts to realize Pancasila Student Profiles based on the local culture of the Tengger tribe are a process of realizing students with character based on the values and culture that develop in a tribe. This study aimed to explain the phenomena that occur at SD di Atas Awan Jarak Ijo to realize the Pancasila Student Profile based on the local culture of the Tengger tribe. This study uses a qualitative approach with a type of research design through case studies. Data collection techniques were carried out through interviews, observations, and documentary studies with snowball sampling. The research showed that SD di Atas Awan Jarak Ijo Malang Regency embodies the Pancasila Student Profile based on the local cultural values of the Tengger tribe by adopting the local culture of the Tengger tribe, namely Kasada, and Karo. The school adopted Kasada and Karo's activities with a permit/dispensation strategy and went home early. Efforts to realize the Pancasila Student Profile are supported by internal driving factors, namely domicile teachers, culturally strong school members, and student awareness, and there are also external driving factors, namely support from parents, society, and technological developments. However, there are also internal inhibiting factors, namely students playing on mobile phones, and facilities, while external inhibiting factors, namely globalization, community environment, and per capita income.

Keywords: character values, local culture, Kasada and Karo, Pancasila Student

INTRODUCTION

Tengger refers to the Javanese people who tie themselves to the Tengger customs and traditions from generation to generation. The Tengger people live in areas around the mountains, namely Mount Semeru and Mount Bromo, so they can be called mountain Javanese. Setyabudi (2022) in his research explains that the existence of the Tengger people began with the Tengger people cannot be separated from the influence of Islamization in Java. The origins of the Tengger people stem from those who avoided Islamization during the Majapahit era so the Tengger people looked for the mountains as a place to live and away from the center of power. In the past, the Tengger people, according to Maksum (2015), were a Hindu-Buddhist community that rejected the Islamization that occurred on Java Island, so they stayed away from the center of Islam by running to the eastern mountainous region as a form of maintaining their cultural and religious identity. Meanwhile, other areas of Java experienced Islamization, while the people of Tengger Java managed to maintain non-Islamic traditions since the existence of the Hindu-Buddhist Majapahit.

Tengger and Islam in the recent century have created social change because Tengger and Islam have an increasingly dynamic relationship along with the strengthening of Islamic influence on Tengger culture. Setyabudi (2022) further explains that over time, Javanese Buddhist beliefs that were once claimed to be the "native religion" became a formal religion and some residents began to convert to

becoming Muslims. It is said that the spread of Islam in the village of Ngadas was spearheaded by Poniman alias Suliyanto who is a Ngadas State Elementary School teacher who comes from Wajak. His presence gradually attracted the people of Ngadas to embrace Islam and donated their land to establish a mashallah as a place of worship for Muslims in Ngadas.

With the inclusion of Islam in Jarak Ijo village, Ngadas, a variety of tolerance can be realized in the context of the response of the Muslim community to the traditions of the Tengger tribe. Muslim society is not monolithic in tolerance for the traditions of Hindu religious community groups even though their traditional practices are outside of Islam. Haryanto (2014) in his research explained that the practice of diversity tolerance is very visible in the absence of a pattern of community settlements in Ngadas village, all people live assimilate, and there is no special division based on religion. Practices in the local cultural traditions of the Tengger tribe are also known for collaborating in the preparation and process regardless of religious background. In Ngadas sub-village, the construction of mosques is also carried out by non-Muslim religious communities, as well as in the construction of monasteries and temples, it is also carried out by Muslim communities.

The existence of Muslims in the Tengger tribe according to Hasyim, et al. (2020) has been proven to adapt and show religious flexibility with the traditions and culture of the Tengger tribe even though Muslims are still said to be a minority. Acceptance and tolerance of Muslims towards the implementation of Tengger tribal customs can strengthen the acceptance of people of other religions. The Tengger people with a variety of religions can continue to preserve their traditions and culture. During a long process of maintaining their traditions and culture, the people of the Tengger tribe pass them down from generation to generation to new generations. It is hoped that this new generation can continue to preserve the local culture of the Tengger tribe even though Western culture is incessant. The implementation of the local culture of the Tengger tribe is not only carried out in the community but also needs to be carried out in the educational environment so that the culture continues to survive and future generations apply the local cultural values of the Tengger tribe in their daily lives.

As time goes by, the whole world is experiencing developments, one of them is education. In the past, students only needed education in academic fields, such as reading, writing, and arithmetic. However, in the current era, these only include the basic things of education. To prepare students for a better future, it is not only relying on the local cultural values of the Tengger tribe but also implementing character education for students. Student character education according to Pertiwi, et al. (2021) is a way of forming characters that will be used in the next life until they live in society. Character education is currently being promoted by the government in the education system. Character education is not only encouraged in tertiary institutions, but character education has touched secondary education and basic education. Character education is implemented throughout the education system to realize the Profile of Pancasila Students following the Pancasila precepts. However, when it is viewed from the current conditions, many students lack moral values since the spread of the Covid-19 virus which caused learning activities to be diverted into online activities for approximately 2 years. Online learning activities using electronic media such as smartphones and computers can indirectly affect the character of students. The character of students will definitely decrease if they are influenced by external culture as seen from social media, so character education is a very important milestone in forming character and must be optimally promoted both online and offline, by parents, educators, and the community. Arifin & Wahyudi (2018) explained that improving the character of students can be executed by developing different types of good values in each region and school. These values are inseparable from local cultural values or local wisdom. SD Di Atas Awan Jarak Ijo, Malang Regency has a unique and different local culture, namely the local culture of the Tengger tribe.

Education and culture according to Hayudiyani, et al. (2020) are two things that cannot be separated. Schools are a means of transmitting cultural values to students because cultural values need to be conveyed to shape the way of thinking and behavior of students. The existence of the local culture of the Tengger tribe does not only act as a tradition in each region. However, this local culture must be used as support for realizing the Pancasila Student Profile, especially in the Tengger tribal area. So, the researcher wants to discuss and identify efforts to realize a Pancasila Student Profile based on the local

culture of the Tengger tribe in SD Di Atas Awan Jarak Ijo, Malang Regency.

METHODS

This study employs a qualitative approach by collecting data using descriptions that can provide an overview of efforts to realize the Profile of Pancasila Students based on the local culture of the Tengger tribe. This research uses a case study research method because it only examines a particular case in SD Atas Awan Jarak Ijo, Malang Regency which is carried out in-depth and in detail to study the circumstances, background, culture, and interactions that occur. The key informant for this research is the principal who is supported by teachers, students, and parents of students. Researchers collected data to obtain large and valid data with 3 techniques, namely interviews, observation, and documentary studies by taking samples using the snowball sampling technique. Data analysis was carried out by collecting data, condensing data, presenting data, and drawing conclusions. Furthermore, the data obtained is tested for the validity of the data by testing the credibility using triangulation, checking members, extending time, and increasing persistence as well as by conducting a transferability test.

RESULTS

Local Cultural Values of the Tengger Tribe as a Basis for Realizing a Profile of Pancasila Student in SD di Atas Awan Jarak Ijo Ngadas, Malang Regency

SD di Atas Awan Jarak Ijo applies the local cultural values of the Tengger tribe as a basis for realizing a Profile of Pancasila Student based on the local culture of the Tengger tribe because the local culture of the Tengger tribe has good cultural values that come from good reason, local cultural values that are still maintained and used today, therefore the school uses local cultural values of the Tengger tribe so that these values are preserved and used daily by students. Also, the local cultural values of the Tengger tribe are aligned with the dimensions of the Profile of Pancasila Student. The local cultural values of the Tengger tribe, namely the value of honesty, the value of patience, the value of faith, the value of sincerity, the value of hard work, the value of tolerance, the value of responsibility, the value of independence, the value of cooperation, the value of mutual help, and the value of respecting other cultures. All the local cultural values of the Tengger tribe are used by schools to develop the character development of students based on local culture in realizing the Profile of Pancasila Student. In realizing this value, there needs to be a process.

The school's process of developing the local cultural values of the Tengger tribe is carried out by introduction. The school introduces the local cultural values of the Tengger tribe which must be used in daily life so that students understand between good and bad values. Then, it applies the local cultural values of the Tengger tribe. Application is carried out every day by all teachers and students during class hours and outside of class hours. With daily application, it is hoped that the local cultural values of the Tengger tribe will be embedded in every student's soul and become a habit.

Forms of Activities to Realize Profile of Pancasila Student Based on Local Culture of the Tengger Tribe in SD di Atas Awan Jarak Ijo, Malang Regency

There are 2 forms of local cultural activities of the Tengger tribe that are adopted by schools, namely Kasada and Karo. From these local cultural activities, the dimensions of the Profile of Pancasila Student can be realized, namely (1) having faith, piety to God Almighty, and having a noble character, namely by praying as gratitude for the blessings that God has given; (2) global diversity, in which students meet tourists who can add insight that there are many languages and cultures in the world; (3) independent, namely students prepare their luggage that must be brought and use their own money or goods as offerings; (4) mutual help, namely students participating in cleaning the environment and equipment that will be used for local cultural activities of the Tengger tribe; (5) creative, namely documenting activities to be immortalized and shared on social media so that other people know their culture; and (6) critical reasoning, namely students understand the cultural history of the Tengger tribe and its traditions.

SD Di Atas Awan Jarak Ijo in realizing the Profile of Pancasila Student is also carried out with existing activities at school. Forms of activities at school to develop the character of students, namely (1) reading Short Quranic Surahs every Friday, is an activity that is carried out every Friday at 07.30-08.30 WIB. All students gather in class 1 to read Short Quranic Surahs together and come forward one by one to memorize one of the short letters; (2) the midday prayer in congregation, which is an activity that is carried out every day at the Jajar Ijo sub-village mosque; and (3) Clean Saturday, which is an activity to clean up the classroom and school environment which is carried out by all students and teachers. Also, this activity is carried out once a month.

Strategy to Realize a Profile of Pancasila Student Based on Local Culture of the Tengger Tribe in SD di Atas Awan Jarak Ijo, Malang Regency

Schools in realizing Profile of Pancasila Student based on the local culture of the Tenggerese tribe are carried out with a strategy, namely liberating students for permission not present at school because they participate in local cultural activities and students who still attend are given tasks that are not too heavy and go home early/go home early. When there is a celebration of local cultural activities of the Tengger tribe (Kasada and Karo) the teacher is also involved. Teacher involvement, namely participating in local cultural activities and staying in touch with several students' homes and community leaders. This is done both by local teachers and immigrant teachers who come from outside the Tengger tribe.

Driving Factors Realizing Profile of Pancasila Student Based on Local Culture of the Tengger Tribe in SD di Atas Awan Jarak Ijo, Malang Regency

There are several internal driving factors in realizing the Profile of Pancasila Student based on the local culture of the Tenggerese tribe, namely (1) domicile teachers, the majority of teachers at SD Di Atas Awan Jaro Malang Regency are Tenggerese people, so they really understand the local culture of the Tenggerese, because they have been Tenggerese since childhood; (2) school residents are still sticking to the local culture of the Tengger tribe, namely teachers and students are still in a thick culture because both teachers and students still follow/believe in the local culture of the Tengger tribe; and (2) student awareness, students already have awareness without having to be ordered to carry out their responsibilities, because they have applied local cultural values of the Tengger tribe since childhood.

There are several external driving factors, namely (1) parental support, for example, parents guiding and educating children when children are at home. As well as, supporting programs made by schools and being involved in terms of material and energy; (2) community support, such as the community helping the school in terms of materials and manpower when the school was carrying out construction because SD di Atas Awan Jarak Ijo Malang Regency is the only school in the village. Thus, they have a sense of belonging to the school; and (3) technological developments, which can be used by teachers to provide examples of good behavior to students.

Inhibiting Factors Realizing a Profile of Pancasila Student Based on Local Culture of the Tengger Tribe in SD di Atas Awan Jarak Ijo, Malang Regency

Every implementation of a strategy certainly does not only have supporting factors but also inhibiting factors in making it happen. Inhibiting factors are all things that are considered to hinder realizing the goal. The inhibiting factors experienced by SD Di Atas Awan Jarak Ijo Malang Regency in developing character values based on the local culture of the Tengger tribe are divided into two, namely internal inhibiting factors and external inhibiting factors. As for the internal inhibiting factors, namely (1) students play on smartphones more often than socialize with the surrounding environment. They rarely socialize with their surroundings, even their parents. Also, it tends to make them lazy. In this case, the solution used is to provide counseling and emphasis on children regarding the use of mobile phones and parents also limit the use of children's mobile phones; and (2) limited infrastructure owned by schools. This makes learning activities less than optimal and results in less optimal schools in realizing the Profile of Pancasila Students. The solution taken by the school is to include children in other schools or associations that have supporting facilities.

The external inhibiting factors encountered, namely (1) the flow of globalization, are feared to shift

the local culture of the Tengger tribe to Western culture. This is very easy to happen because the sites on the gadget cannot be filtered. The solution is to check student gadgets; (2) the bad influence of the community environment. Not all environments have a good influence on students. However, there is an environment that has a bad influence and makes the character of students less good. Some solutions are carried out, namely by controlling the playing environment of students; and (3) per capita income, the people of the Tengger tribe are the highest income in Malang Regency so this affects the way people think about the importance of education. From these obstacles, the solution is to provide educational insights to students and the community shop of the Jarak Ijo village.

The results of the research regarding efforts to realize Profile of Pancasila Student based on the local culture of the Tengger tribe in SD Di Atas Awan Jarak Ijo Malang Regency is presented in Figure 1.

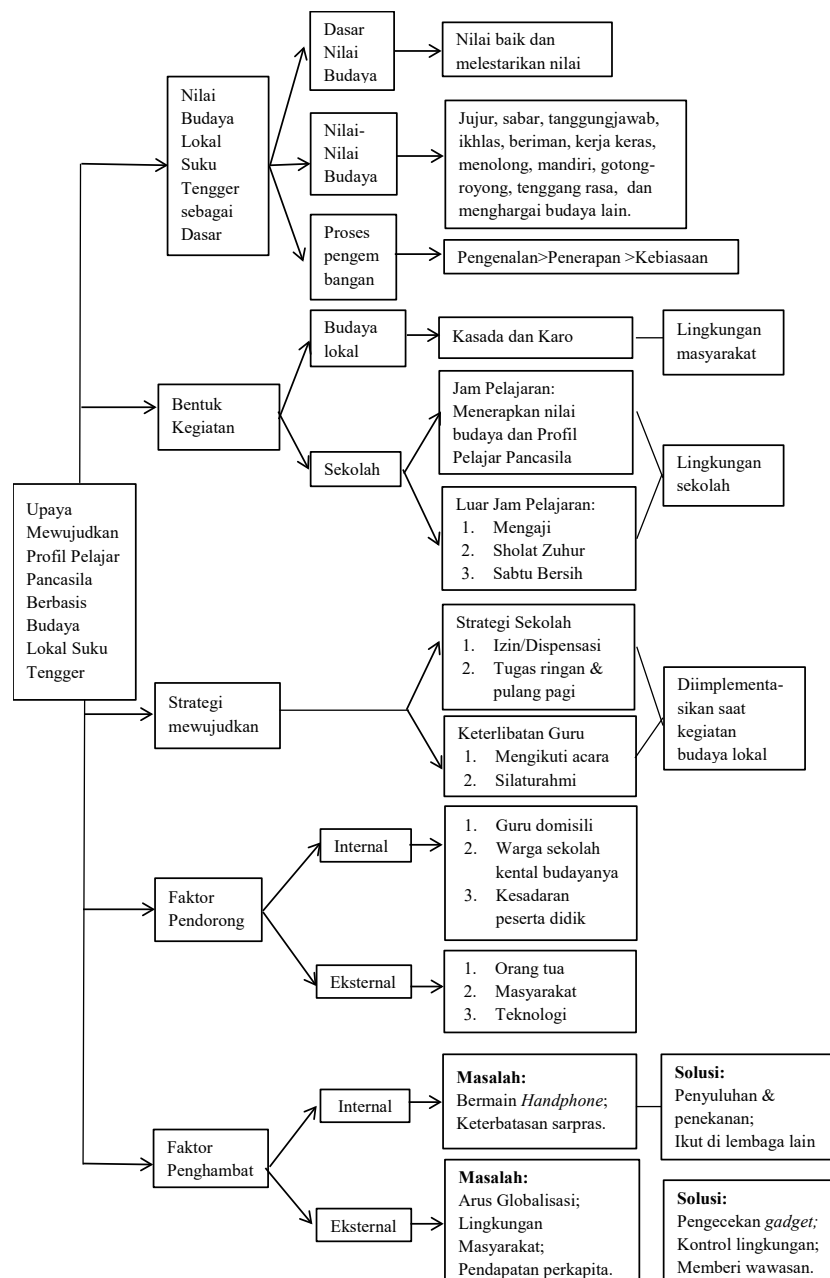


Figure 1. Overall Findings Chart

DISCUSSION

Local Cultural Values of the Tengger Tribe as a Basis for Realizing Profile of Pancasila Student in SD Di Atas Awan Jarak Ijo, Malang Regency

The local cultural values of the Tengger tribe, apart from being used as a basis for living life, are also used as a basis for realizing a Profile of Pancasila Student based on the local culture of the Tengger tribe, because the local culture of the Tengger tribe has good cultural values that come from good reason. This is following the opinion of Nugraha & Hasanah (2021) which states that the culture formed by the local community based on cultural values in certain tribes will affect the order of life of the people. Also, these cultural values can be adopted by communities or institutions with specific goals.

In addition, the local cultural values of the Tengger tribe are values that are still maintained and used today which are in harmony with the dimensions of the Profile of Pancasila Student. This is following the opinion of Hutama (2016) which states that cultural values possessed by certain communities through the education process in schools will become values that are internalized and internalized by each individual as a citizen. Culture and education have a mutually beneficial relationship because culture can continue to be preserved by passing on cultural values through education, while culture-based education becomes awareness for the community to learn throughout and be able to cope with changing times. This is also in line with the opinion of Juharyanto (2017) that culture and education have a close relationship in the sense that both of them have good values that can be realized in each student. According to Putri, et al. (2022) explain that in the local cultural wisdom of the Tengger tribe, there are 3 main values, namely the value of obedience (*setuhu*), the value of cooperation (*sayan*), and the value of honesty (*prasaja*). Also, besides these 3 main values, other values must be possessed, namely patience, togetherness, and harmony. These values can be obtained from local cultural activities or the implementation of cultural traditions.

Efforts to realize these values need to go through a process. The school's process of developing the local cultural values of the Tengger tribe is carried out by prior introduction. The school introduces the local cultural values of the Tengger tribe which must be used in daily life so that students understand between good and bad values. Then, the school implements the local cultural values of the Tengger tribe during and outside of class hours so that it becomes a habit. Fahrilyani, et al. (2019) explained that integrating character values into daily activities can make a habitual behavior. This is following the opinion of Sumarsono (2015) that educators and students can develop all their potential of students by providing educational practices both through the learning process and self-development programs that aim to strengthen self-awareness regarding personal abilities. According to Lestari, et al (2021) strengthening character through classroom learning can be done with preliminary, core, and closing activities that have been designed by the teacher so that students can carry out predetermined character values.

Forms of Activities to Realize the Profile of Pancasila Student Based on Local Culture of the Tengger Tribe in SD Di Atas Awan Jarak Ijo, Malang Regency

The forms of local cultural activities of the Tengger tribe adopted by schools are 2 activities, namely (1) *Kasada*, carried out at Bromo Tengger Semeru on the 14th day of the *Kasada* month which is calculated by the Tengger calendar and carried out by bringing offerings. The offerings were thrown into the Bromo crater as a form of gratitude for the good fortune that God has given so far. Also, *Kasada* is carried out simultaneously by the entire Tengger tribe community; (2) *Karo*, carried out in their respective hamlets and carried out by bringing food to springs and fields, or known as "*Sadranan/ Nyadran*". The food is given a prayer and left to be eaten by the animals as a feeling of mutual giving to other living things. Then, there are also entertainment programs, namely the spectacle of *Jaran Joget* and *Tayup*. This is following the theory of Astina, et al. (2021) which explains that *Kasada* is attended by all Tengger people with Hindu and non-Hindu religious communities which are held between the 14th, 15th, and 16th of *Kasada* month according to the Tengger calendar during the full moon.

This activity is intended as a spiritual respect and purification of nature to be given prosperity. In

the Kasada activity, there are offering activities carried out in the Bromo Crater/often referred to as the “Pelabuhan” crater. Offerings at Bromo Crater are made by throwing offerings which include Banten (arrangements of flowers and leaves), Ongkek (fruit and cake), agriculture, and animal husbandry. One day before Kasada, the community gathered to clean up the activity site. Furthermore, Astina, et al. (2021) describes Karo’s activities. Karo is held on the sixth day of the full moon in the month of Karo/second month. Karo is a traditional event whose implementation takes quite a long time because there are a series of events, such as Ping Pitu, Tayub, procession, and Sadranan which are carried out over graves to pray for ancestors and family spirits. Gunawan & Benty (2017) explained that learning by involving the surrounding environment in which there are certain values will affect and change the behavior of students.

The character development of students at SD Di atas Awan Jarak Ijo Malang Regency certainly does not only emphasize activities in the community environment, but schools also emphasize in schools with various forms of activities. Forms of activities at school to develop the character of students, namely (1) reading short Alquran surrahs every Friday, (2) congregational noon prayers, and (3) clean Saturdays. As well as the school also applies habits that are following the values that exist in the Tengger tribe to form a generation with character. This is following the opinion of Budiman, et al. (2022) which explains that character development in schools is carried out to prepare the younger generation who can face development in a competitive and character era. Furthermore, Permendikbud No. 23 of 2015 concerning reading non-lesson books explains that reading other than lessons can also foster students’ love of reading. So, the activity of reading short letters can foster a religious attitude and a love to read.

Strategy to Realize a Profile of Pancasila Student Based on Local Culture of the Tengger Tribe in SD Di Atas Awan Jarak Ijo, Malang Regency

SD Di Atas Awan Jarak Ijo Malang regency in realizing the Profile of Pancasila Student based on the local culture of the Tengger tribe was carried out with a strategy. The one strategy applied is permitting students for absent from school because they participate in local cultural activities and students who still attend are given tasks that are not too heavy and go home early/go home early. This has been well considered and is not detrimental to one another, in the sense that for the Tengger people not following local culture will be seen as lacking respect and not preserving culture, while schools are also the most important thing for survival. So the licensing strategy can give students the freedom to choose to follow the local culture or attend school first and then follow the local culture since the local culture of the Tengger tribe is a sacred and hereditary activity. This is related to the 1945 Constitution of the Republic of Indonesia Article 18B paragraph 2 which reads “The state is obliged to recognize and respect customary law community units and their traditional rights as long as they exist and are in harmony with community development and the principles of the Unitary State of the Republic of Indonesia which have been regulated in the Law”. Also, following the 1945 Constitution of the Republic of Indonesia Article 32 paragraph 1 which reads “The state is obliged to advance national cultures in world civilization by providing freedom for all people to maintain and develop their cultural values”.

Furthermore, the teacher’s involvement is very important in adopting the local culture of the Tengger tribe in schools. In this case, the teacher’s involvement, namely by participating in local cultural activities and visiting several students’ homes and community leaders. This is following the theory of Hutagalung & Ramadan (2022) which explains that Indonesia is a multicultural country that has various tribes and traditions. With this diversity, education teaches different cultural differences so each individual needs to have an awareness of the importance of tolerance and respect for other people’s ethnicity, culture, ethnicity, and religion. Therefore, according to Tadege, et al. (2022) realizing moral values will help each individual to understand themselves by having a sense of empathy, concern for others, responsibility, and solidarity. Thus, there needs to be mutual respect, respect, and pride among people from different backgrounds.

Driving Factors Realizing Profile of Pancasila Student Based on Local Culture of the Tengger Tribe in SD Di Atas Awan Jarak Ijo, Malang Regency

Internal driving factors are everything from within the school that can support the achievement of a goal. The internal motivating factor for realizing the Profile of Pancasila Student based on local Tenggerese culture is domicile teachers who understand the local Tenggerese culture because they have been Tenggerese since childhood. This is following the opinion of Amanan, et al. (2022) that people's understanding of the culture they have can determine their identity from good cultural values and can introduce their culture to other people who don't know it. Not only that, school residents who are still strong with the local culture of the Tengger tribe are an internal driving factor because it makes it easier for teachers to develop cultural values. This is related to the opinion of Putri, et al. (2022) that students who have a cultural basis that is still maintained both in the family and society will make it easier for them to develop a personality that is following their cultural values. Other internal driving factors are also the awareness of the students themselves. Students already have awareness without having to be ordered to do or carry out their responsibilities. This is following what was revealed by Rahmad & Kibtiyah (2022) that character education prioritizes raising the awareness of each student by cultivating character so that the positive character in him can last a long time and can compete with life's struggles.

Besides, there are external driving factors, namely parental support which is carried out by guiding and educating children when children are at home and, parents support programs made by schools and are involved in material and labor terms. This is following the opinion of Sumarsono, et al. (2019) that parents have great potential to assist schools in developing all activity programs that can be carried out by actively involving parents. In addition, at SD Atas Awan Jarak ijp, Malang Regency, the community is very supportive of developing the school by helping the school in terms of materials and personnel. This is following the opinion of Nur, et al. (2022) that community support is very important for growing quality schools because the community's role is an important pillar in education. Wiyono & Nurabadi (2017) also explained that community participation in programs carried out by schools can improve quality, sense of belonging, sense of responsibility, and level of dedication. In addition, technological developments because teachers can provide examples of good behavior to students through videos. This is following the opinion of Wijayanto, et al. (2022) that increasingly developing technology can be used by educators or students in the educational process and become a solution to educational problems by utilizing existing platforms.

Inhibiting Factors Realizing a Profile of Pancasila Student Based on Local Culture of the Tengger Tribe in SD Di Atas Awan Jarak Ijo, Malang Regency

The internal inhibiting factor in the effort to realize the Profile of Pancasila students based on local culture in SD Di Atas Awan Jarak Ijo Malang Regency is that students often choose to play on smartphones rather than socialize with society. These barriers make students rarely socialize with the surrounding environment and tend to make them lazy. However, this obstacle can be handled by counseling and emphasizing children regarding the use of mobile phones and parents limiting their use. In addition to these problems, the limited school infrastructure is also an external inhibiting factor because the infrastructure at SD Atas Awan Jarak Ijo is still very low, especially in sports activities, resulting in less optimal schools in realizing the Profile of Pancasila Student. However, schools have a solution, which is to involve students in other schools or associations that have supporting facilities. Lack of facilities and infrastructure according to Rachmawati, et al. (2018) can indeed hinder the formation of student character. This problem is following the opinion of Yulis (2022) that the lack of facilities and infrastructure can affect teacher performance in the learning process and of course, it will also affect students' cognitive, affective, and psychomotor aspects.

Schools also experience external obstacles that come from outside of the school. The main external obstacle is the flow of globalization because it is feared that it can shift the local culture of the Tengger tribe to western culture which is very easy to happen because sites on smartphones cannot be filtered. As a result, the teachers check students' smartphones one by one when they are asked to bring smartphones. This is following what was disclosed by Julianty, et al. (2022) that globalization can have a negative

impact on national identity. The negative influence of globalization can shift local culture which should be maintained and preserved. Then, another problem is the bad influence of the environment, the bad influence of the community environment can provide examples of behavior and speech that should not be accepted by students. This problem is also included in the school's external barriers. This is following the opinion of Hs, et al. (2022) that the community environment can affect the personality of students, a community environment that has a bad impact will also make students' personalities bad and not follow norms.

Besides that, by looking at the environmental conditions of the Jarak Ijo village which is known for its success with its agricultural products. This can be an external inhibiting factor because the high per capita income of citizens can affect the way people think about the importance of education. In Jarak Ijo village, the majority of the community's education is low, but the community could live a prosperous life with their agricultural products. This is following the opinion of Kusumaningrum, et al. (2019) that people with a low appreciation of education can cause students not to continue their studies and consider formal education to be no more important than religious education. The educational environment according to Triwiyanto (2014) contributes to better human development. These external barriers have been attempted by providing educational insights to the students and the community of Jarak Ijo village with the expectation that they will understand each other and that education can influence success and the way people think. This is following the opinion of Purnomo, et al. (2020) that improving the quality of human resources with education is important, so that people can increase productivity and income earned, then it will reduce poverty in Indonesia.

CONCLUSIONS AND SUGGESTIONS

Conclusions

Based on the discussion that has been presented above, conclusions can be drawn, namely (1) SD Di Atas Awan Jarak Ijo Malang Regency embodies the Profile of Pancasila Student based on local cultural values of the Tengger tribe with a process of developing character through value recognition, value application, and becoming habits; (2) activities based on the local culture of the Tengger tribe, namely Kasada, and Karo. In addition, at school, the forms of activities outside of school hours are in the form of reciting the Quran, noon prayers in congregation, and clean Saturdays while during class hours the form of applying local cultural values of the Tengger tribe and Profile of Pancasila Student; (3) Schools adopt local cultural activities of the Tenggerese tribe with a permit/dispensation strategy and go home early. Meanwhile, teacher involvement is by participating in local cultural activities of the Tengger tribe and friendship; (4) the internal driving factors for realizing the Pancasila Student are domicile teachers, school members are thick with their culture, and student awareness while external driving factors for the development of character values are parental support, community support, and technological developments; (5) the internal inhibiting factors in realizing the Profile of Pancasila Student are students often playing cellphones, limited facilities, and infrastructure while the external inhibiting factors from the development of character values are the flow of globalization, community environment, and per capita income.

Suggestions

Regarding the discussion that has been described before, there are suggestions for (1) the principal of SD Di Atas Awan Jarak Ijo Malang Regency to use the study as a reference to adopt other forms of activity; (2) Elementary School teachers of SD Di Atas Awan Jarak Ijo Malang Regency to use the study as a reference in realizing the Profile of Pancasila Student ; (3) Students of the Department of Educational Administration can use the study as reference material when taking courses and writing their thesis; and (4) other researchers to utilize the results of this research as data collection in compiling papers, articles, and other written works as well as being used as research references.

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