

Strengthening the Character of Multicultural Diversity Through the Pancasila Student Project

Harun Joko Prayitno^{1, a)}, Rossa Puspa Maharani Putri^{2, b)}

^{1,2} Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

^{a)} corresponding author : harun.prayitno@ums.ac.id

^{b)} another author : a510190265@student.ums.ac.id

Abstract. The primary objective of the Pancasila student project is to cultivate a cohort of individuals who possess the necessary attributes and competencies to embody and uphold the principles enshrined in Pancasila. Indonesian students are anticipated to possess the ability to safeguard their esteemed culture, locality, and identity, particularly within the context of global diversity. Additionally, they are encouraged to engage in open-minded interactions with diverse cultures, thereby promoting tolerance and facilitating opportunities for constructive acculturation that aligns harmoniously with the nation's original cultural framework. This research uses descriptive analytical methods with data collection techniques through observation, interviews and documentation. Validation of the data used is triangulation of sources and techniques. Data analysis uses ethnographic techniques with six stages: selecting an ethnographic project, asking questions, collecting data, recording data, analyzing data, and writing a report. The purpose of this research is to describe how SDN Sondakan 11 Surakarta as one of the driving schools, implements and realizes the profile of Pancasila students with various strategies, methods and activity patterns used by teachers. The Pancasila Student Project carried out by the driving school aims to strengthen the character of education through a pleasant experience. The Indonesian nation has a strong foundation of all time, namely Pancasila. The project is carried out by students accompanied by teachers and in collaboration with student guardians. The project is carried out using the Project Based Learning (PBL) learning model. Bhinneka Tunggal Ika contains a profile of Global Diversity which is expected to invite children to respect various beliefs and morals in the archipelago.

INTRODUCTION

Education serves as a fundamental cornerstone in the cultivation of a refined pool of skilled individuals. Education has a pivotal role in the development of a country, enabling the establishment of a sophisticated civilization characterized by a competent, innovative, and analytically astute culture. Individuals who possess enough preparation are expected to not alone possess a comprehensive understanding of the ideas but also have the ability to effectively apply them within the context of societal interactions (Mahlianurrahman, 2020). Law Number 20 of 2003 concerning the National Education System explains that "National education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty. , has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a democratic and responsible citizen." (Depdiknas, 2003). The National Education System is asked to always launch a planned, directed and sustainable reform to ensure equity in education, improve the standard and effectiveness of education administration, and equip students with the skills they need to face the difficulties demanded by changes in local, national and international society (Faiz, Parhan, & Ananda, 2022). Hence, it is essential for the state to possess high-quality facilities in order to cultivate individuals with the capacity to adapt to and drive growth across all domains of life. Moreover, these individuals should be equipped to effectively compete in the pursuit of constructing superior transformative endeavors.

Institutions that have a big contribution to realizing these ideals are schools with a curriculum as the spirit of the course of education. The education curriculum in Indonesia is always changing over time according to the needs and developments of the era. In 2022, the curriculum in Indonesia implements several curriculum options which can be used as alternative choices by educational units in the context of independent learning, schools are allowed to choose according to their school's needs, these options include the 2013 curriculum, Prototype

curriculum and independent curriculum. The presence of this new curriculum is the first step in restoring education in Indonesia which has been affected by the Covid-19 pandemic with the main aim of reducing learning loss or reduced student learning progress. Education, as a platform for cultivating a generation of high caliber, should possess the capacity to assist individuals in attaining an elevated degree of comprehension, conduct, and moral fortitude. In order to prevent the impact of cultural elements that are incongruent with the objectives of the Indonesian country, it is essential for education to effectively defend and endorse the philosophical and ideological principles of the nation (Kurniawaty & Faiz, 2022). However, it must be admitted that there is always an assumption that overshadows our education system as low-quality human resources can lead us to moral destruction as a reaction to various crises, with a focus on mitigating and preventing multidimensional crises related to handling immoral attitudes or behavior in society (Ngimadudin, 2021). Education participants are seen as having quality moral, mental, social, physical to emotional potential (Prasetya, Fahrozy, Iskandar, Abidin, & Sari, 2022).

Character education refers to the educational approach that focuses on the cultivation of character or moral principles, namely via various school activities and the overall cultural environment. The success or failure of character-building education in educational institutions is significantly influenced by the knowledge, understanding, passion, and devotion of all school workers (Ismail, Suhana, & Zakiah, 2021). Character education, also known as values education, is referred to as such due to its focus on the significance of acts and the inherent worth they have. Character is often characterized as operational values or values that serve as motivators for conduct (Zulkarnain, 2019). Comprehensive character education encompasses the cognitive, affective, and psychomotor domains of pupils, fostering habits that enable them to comprehend and differentiate between positive and negative behaviors (cognitive domain). It also facilitates their understanding and adherence to character ideals (affective domain), which may afterward be utilized in other aspects of their lives (psychomotor domain) (U, Nisa, Arafik, & Wiarsih, 2022). Education encompasses more than the acquisition of information, as it entails a multifaceted nature. In addition to fostering intellectual growth, education plays a pivotal role in shaping an individual's character. Consequently, education not only equips individuals with proficient abilities and talents but also instills ethical values inside them (Gunawan, 2012).

The government's efforts to guarantee equitable and quality education in Indonesia are through the driving school program. Nevertheless, it is imperative to ensure that the fundamental principles and character of Pancasila are ingrained in the provision of quality education. This will enable Pancasila to persist as an ideology that is upheld and comprehended. Consequently, the student profile of the Pancasila Business School program endeavors to depict the characteristics of individuals/students in terms of their comprehension, conduct, and personality, as influenced by the Pancasila values that are currently implemented among students (Kurniawaty & Faiz, 2022). The initial focus of the implementation of the Mobilizing School program is character, together with superior resources for school principals and subject teachers, as well as increasing literacy and numeracy in student learning outcomes holistically (Sudibjo, Sari, & Lukas, 2020; Wijayanti, Jamilah, Herawati, & ..., 2022). The profile of Pancasila students is the main focus for educational development, in Minister of Education and Culture, as stated in the Minister of Education and Culture Regulation Number 20 of 2020 concerning the 2020-2024 Education and Culture Strategic Plan (Kusumah & Alawiyah, 2021).

In today's modern era, character education through the Pancasila Student Profile plays a very important role in balancing technological and human development (Kurniawaty & Faiz, 2022). The emphasis is on building character and skills in daily life to increase the profile of Pancasila students which is reflected in school culture, intracurricular and extracurricular learning, as well as a work culture that is strengthened through projects (Rahayuningsih, 2021). This is an answer to the big question about what kind of abilities we dream of growing in the education system in Indonesia. These characteristics include competence, moral integrity, and behavior in accordance with the principles of Pancasila (Ristek, 2021)

There are seven themes of the Pancasila student profile project, the themes are: 1. Sustainable Lifestyle 2. Local wisdom 3. Unity in Diversity 4. Build Your Body and Soul 5. Voice of Democracy 6. Engineering and Technology to Build the Unitary State of the Republic of Indonesia 7. Entrepreneurship. In addition, Pancasila student profile projects also contain six competencies as the main dimensions or keys to the success of Indonesia's educational goals (Juliani & Bastian, 2021). Among them; 1) have faith, fear God and have noble character; 2) independent; 3) critical reasoning; 4) creative; 5) work together; 6) global diversity (Badan Standar, Kurikulum, 2022). These six qualities complement each other and always synergize to improve the academic success of Indonesian students according to the Pancasila Student Profile (Rusnaini, Raharjo, Suryaningsih, & Noventari, 2021).

The implementation of this program is carried out in the form of a project which gives students the opportunity to investigate, assess, analyze, synthesize and interpret information to achieve various forms of learning outcomes. At the same time changing the appearance of learning in the classroom which initially seemed standard to look

and feel more modern. Students will carry out investigations to apply knowledge to produce products (Wijayanti et al., 2022). In project activities aimed at improving the character and profile of Pancasila students, it is hoped that they can produce superior Indonesian Human Resources (Ismail et al., 2021). The following is a statement of the aim of holding co-curricular activities in the form of a Pancasila student profile project, namely: "Indonesian students are lifelong students who are competent, have character and behave in accordance with Pancasila values". Democratic attitudes and the ability to become Indonesian citizens with a democratic spirit and extraordinary productivity in welcoming the 21st century are the basis for the existence of this statement (Ristek, 2021). It is believed that Indonesian students will be able to contribute to global and sustainable development in the 21st century by having a strong character in eradicating various problems.

SDN Sondakan 11 Surakarta is one of those chosen to be the driving school in the city of Surakarta. As a booster, SDN Sondakan 11 Surakarta is also implementing a project to strengthen the profile of Pancasila students, with the theme chosen in implementing the project for the 2022/2023 semester 1 academic year, namely Bhinneka Tunggal Ika. This theme was chosen because in the midst of current technological advances, the Pancasila student project is expected to give birth to a generation that shows the character and abilities or skills needed and can be obtained in line with the noble values of Pancasila. Especially in the character of global diversity, Indonesian students are expected to be able to maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, thereby developing tolerance with the nation's original culture. In line with the motto Bhinneka Tunggal Ika, this project invites students to increase their sense of empathy, sympathy, and respect for the various kinds of diversity that exist in Indonesia, ranging from religion, culture, ethnicity to race. Based on the description above, the author is interested in explaining how SDN Sondakan 11 Surakarta, as one of the driving schools, implements and realizes the Pancasila student profile with various strategies, methods and activity patterns implemented by teachers.

METHOD

The present study employs a qualitative descriptive research approach. The primary objectives of qualitative research are to facilitate exposure to experiences and foster the formation of robust ideas grounded in empirical evidence. This study just presents or characterizes the observed phenomena, including both natural and manmade occurrences. The text delineates the nature of the subject matter, including various actions, attributes, and associations, as well as resemblances and disparities with respect to other occurrences (Rubiyanto, 2013). This study uses an analytical descriptive approach. This technique uses researchers as the main instrument for researching the state of natural objects (Sugiyono, 2018). It is also useful for describing research objects in the form of written words and utterances that only describe what exists or happens in certain circumstances and presents the results in the form of a survey report in the form of a narrative document (Abdullah, Maimunah, & Roza, 2021; Sugiyono, 2018). To be able to obtain data for this research, researchers must go directly to the field. When collecting data, researchers strive to build good relationships with sources and ensure that the validity of the data sources taken can be guaranteed.

Therefore, the researcher used descriptive research to obtain complete information about the implementation of the Pancasila student project at SDN Sondakan 11 Surakarta, while the object studied was strengthening multicultural character through the Pancasila student project. The researcher used several methodologies, which included the involvement of participants, namely class teachers and students in the second and fifth grades. These methodologies comprised interviews, observations, and documentation, serving as means to gather data. For documentation, researchers took several pictures related to the program being implemented. Validation of the data used is triangulation of sources and techniques. Researchers use interviews and observations to verify the veracity of reliable information and to get a comprehensive picture of that information. The process of data analysis employs an ethnographic methodology to delineate individuals and examine how their actions, whether as part of a collective, are shaped by the cultural or subcultural milieu in which they reside and engage (Drapper, 2015). The objective of this study is to provide a description of the cultural attributes shown by individuals or groups who belong to a certain cultural community (Hanurawan, 2016). All human knowledge that is used to explain experience and the influence of behavior is called culture, and anthropology is a branch of science that openly and implicitly discusses culture (Spradley, 2016). It is carried out in six stages: selecting an ethnographic project, submitting questions, collecting data, recording data, analyzing data, and writing reports.

RESULTS AND DISCUSSION

The Pancasila Student Project carried out by the driving school aims to strengthen the character of education through a pleasant experience. The Indonesian nation has a strong foundation of all time, namely Pancasila. It's like a hidden situation. Only peril is excavated in order to obtain clarity that Pancasila always lives in every soul of Indonesian citizens. Naturally, the soul of every Indonesian nation grows values that develop and expand, deepening whether what is instilled grows flourishing or barren. With the implementation of Pancasila student profile activities, it is hoped that elementary school students can develop character values so that good deeds can be formed and are inherent in students.

Activities for implementing the Pancasila Student Project at SDN Sondakan 11 Surakarta begin at the beginning of the semester and take place every week on every Friday for one semester. Projects are carried out by students accompanied by teachers and in collaboration with student parents. The project was carried out in school classrooms, and field trip visits using the Project Based Learning (PBL) learning approach. PBL trains students to solve problems independently by utilizing the surrounding environment through projects or real work (Dewi, Garminah, & Pudjawan, 2013; Handayani et al., 2019). A fully integrated learning approach based on project activities will help students to be more enthusiastic and motivated to participate in learning, which will increase the growth of the learning process (Ali, Rachman, Anjani, & Prasetyo, 2022).

Based on the results of a joint decision at the start of the theme selection, SDN Sondakan 11 Surakarta took the theme Bhinneka Tunggal Ika as the main concept of the project. The Bhinneka Tunggal Ika project encompasses a Global Diversity profile that aims to foster children's engagement in polite discussions pertaining to their surroundings. This study aims to analyze the perspectives of many faiths and philosophical frameworks about global concerns, including but not limited to poverty, environmental degradation, and other pertinent topics. This analysis aims to critically examine the prevalent unfavorable perceptions attributed to certain religious groups and their potential effect on the likelihood of violence and conflict. It emphasizes the importance of reflection in this assessment. One crucial aspect is in the ability to identify and foster a culture centered on peace and non-violence, which individuals must actively embrace. Additionally, it is essential to acknowledge and appreciate the wide array of religious groups and beliefs present within the Indonesian context.

The details of project implementation activities are as follows:

1. Readiness identification

In implementing the Pancasila student project, schools prepare themselves in planning, preparation and implementation. Starting from selecting the initial theme, compiling modules, as well as outlining the flow of activities and implementation actions. Considering that SDN Sondakan 11 is one of the referrals driving schools in the city of Surakarta, teachers are ready early for this program. Teachers already understand what the program concept is like, can determine themes, determine elements and sub-elements and prepare activity plans for one semester. Up to the stage of implementation or action, schools and teachers also have good cooperation with parents of students.

2. Implementation Flow

a. Early stage

In the initial stage, the school agrees on a theme that will be implemented. Then, prepare a project module containing plans and explanations regarding the implementation of the actions to be carried out. For the 2022/2023 academic year semester I, SDN Sondakan 11 Surakarta takes the theme Bhinneka Tunggal Ika "Harmonization of My School Culture" with the theme mapping for each grade level as follows:

Class I: Traditional Games

Class II: Regional Songs

Class IV: Traditional Dance

Class V: Traditional Food

In the early stages, after the theme has been determined and the modules have been arranged in such a way, in the learning process later students will study diversity in Indonesia according to the mapping of themes for each class level. This implementation process is divided into three stages, namely the introduction stage, the understanding stage, and the final stage (celebration). Every week the activities are supervised directly by the teacher assisted by the student's parents. The initial stage is the stage where students are given material or knowledge about diversity in Indonesia. This stage is carried out in class for approximately two months. In the first week, students are introduced to the concept of Bhinneka Tunggal Ika, so that the diversity that exists in the archipelago is related to everyday life. Students are invited to dig deeper into the various kinds of diversity in Indonesia, starting from ethnicity, race, religion, language, culture and so on. Then, the teacher began to focus on delivering material that referred to the theme at each class level. Students began to be asked to independently

search for as much information as possible regarding the types of traditional games, types of folk songs, types of traditional dances and types of traditional food.

After students become familiar with the types of diversity that exist in the archipelago, students are given an explanation by the teacher regarding the forms of diversity in each theme, and project groups are formed according to the names of the major islands in Indonesia. This is to make it easier for teachers to map areas and more easily monitor student work. After that, each group was introduced to various kinds of diversity according to the theme at the class level. Only then was each group asked to choose one type of traditional game that was most popular for class I, one type of folk song that was most popular for class II, one type of traditional dance that was most popular for class IV, and one type of traditional food that was most popular for class V. After that, they were asked to find as much information as possible regarding the chosen theme and summarize it in a notebook. Detailed information is written as follows:

Class I: Write down one type of traditional game chosen, the area of origin, the tools to play, and how to play.

Class II: Write down a regional song, the area of origin, song lyrics and the meaning of the song

Class IV : Write down a regional dance, the origin of the area, and the meaning of the dance

Class V: Write down one kind of regional food, the origin of the region, and how it is made.

Then the teacher takes turns playing the video shows with the aim that students have an idea about examples of traditional games, examples of folk songs, examples of traditional dances and how to make traditional food. Video was chosen as a medium to encourage higher order thinking skills and the ability to describe information, very useful for teachers to convey information (Munadi, 2013; Nesita, Janah, Sulasmono, & Widyanti, 2019; Prastowo, 2013). During the process of showing the video, the teacher also provides understanding and affirmation to students that students must be able to carry out the chosen project.

In the second stage or understanding, students are invited to understand the process of cultural diversity. In class I, students are asked to bring the traditional game tools they have chosen, then they are taught how to play and practice the traditional games they have chosen, for example *dakon*, *cublak-cublaksuweng*, *jengklek*, *anggrang*, and so on. In class II students are asked to practice singing folk songs with the right tone and intonation. In class IV, students are asked to learn traditional dance movements assisted by teachers and dance trainers, and in class V, students are asked to bring various traditional regional foods and then asked to taste them and learn how to make them. Each activity is anticipated to provide students with a strong understanding in carrying out each process, understanding the meaning and philosophy contained in each element of Indonesian culture.

Apart from deepening the project through the elements contained in each theme, students are also invited to dissect it from a religious perspective and physical education is related to daily activities. This is where the participation of religious teachers and physical education can be seen. Religious teachers teach diversity through propositions and the word of God which are related to the human form itself which is a creature created by God and must establish good relationships according to what is taught in each religion. In the context of health education, the sports teacher examines the benefits of traditional games in comparison to gadget-based activities. Specifically, in classes I and IV, the teacher elucidates how traditional games promote physical and mental agility, enhance motor skills, stimulate emotional development, and increase active learning time. The primary objective of this initiative is to promote student engagement and collaboration among peers, while also cultivating essential cultural virtues that are strongly ingrained throughout Indonesian society, including but not limited to independence, honesty, cooperation, and mutual respect. Numerous youngsters additionally assert that their creative abilities expand as a consequence of using their cognitive faculties to resolve various challenges (Lestarinigrum & Yulianto, 2016; Mulyana & L, 2019; Nugraheni, Nugrahanta, & Kurniastuti, 2021; Prastowo, 2018; Saputra & Ekawati, 2017).

Similarly, within the context of grade V education, students are encouraged to engage in the analysis of caloric content, nutritional composition, and fat content of various traditional foods within their knowledge. In this manner, students acquire knowledge not only about the preparation and consumption of food but also get an understanding of appropriate portion sizes and the nutritional advantages it offers to the human body. This is particularly relevant since many conventional food items are derived from natural sources and do not use synthetic preservatives or chemical additives.

b. Final Stage

At this stage, students practice directly and explain about diversity in Indonesia through celebrations or festivals. At this stage students are required to be creative, critical and independent. Students are also required to be able to work together with their group friends. This is consistent with the concept of project-based learning which is emphasized on students. During the implementation, class I students will perform traditional games as well as children's play songs, class II will sing regional songs packaged in the form of a musical drama together with class IV who will perform traditional dances, and class V will present how to make traditional food.

The data presented in Table 1 represents the findings from an observational study conducted at SDN Sondakan 11 Surakarta. The study focused on a character-strengthening project centered around the theme of Bhinneka Tunggal Ika, which encompasses four key elements: recognition and appreciation of culture, communication, and interaction between cultures, reflection on responsibility towards experiences of diversity, and promotion of social justice. The sample for this study consisted of 28 students from class V C.

TABLE 1. Flow of Development of Elements of Recognizing and Appreciating Culture

No	Sub Element	Description	F	Yes (%)	F	No (%)
1	Explore culture and cultural identity	Identify and describe the cultural diversity around it; as well as explain the role of culture and language in shaping his identity.	26	92,86%	2	7,14%
2	Explore and compare cultural knowledge, beliefs and practices	Describe and compare the knowledge, beliefs, and practices of various cultural groups.	26	92,86%	2	7,14%
3	Foster a sense of respect for cultural diversity	Identify the opportunities and challenges that arise from the diversity of cultures in Indonesia.	25	89,29%	3	10,71%

Based on observations of the implementation of the Pancasila student project at Sondakan 11 Elementary School, the majority of students already know and appreciate Indonesian culture well. This awareness does not develop naturally from birth. Increasing awareness among everyone needs to be socialized or introduced further. The role of education is to fulfill its intended purpose. The acquisition of knowledge and skills via education plays a crucial role in the cultivation of one's character and the fostering of independence (Abiyuna & Sapriya, 2018). As can be seen from the table above, as many as 26 students have studied culture and cultural identity because they can recognize and describe the cultural diversity around them, especially the diversity of traditional foods typical of each region in Indonesia; and explain the role of culture and language in shaping his identity. This sub-element is carried out at the initial stage (introduction) where students are invited to dig deeper into various kinds of diversity in Indonesia starting from ethnicity, race, religion, language, culture and so on. At least, raise awareness that this country is a Multicultural Nation State. Students are introduced to sharing various types of typical Indonesian dishes that they have never known about, solely to enrich their knowledge. This kind of awareness is a strong foundation for a child to reach thinking maturity. To increase understanding of the diversity of this nation, it is necessary to learn about democracy, tolerance, harmony and equality through each educational socialization process. Because our nation is so big and different and not everything can be generalized, however, we are still one Indonesia (Latifah, Dewi, & Furnamasari, 2022; Pitaloka, Dimiyati, & Purwanta, 2021). By trying to explore and compare cultural knowledge, beliefs, and practices even though there are still 2 students who have not been able to do so because respect for cultural diversity is still lacking. This can be seen from the fact that there are 3 students who have not been able to recognize the opportunities and challenges that arise from cultural diversity in Indonesia.

Diversity in Indonesia creates a beautiful collaboration between cultures and religions that are united under the motto "Bhinneka Tunggal Ika". In Indonesia, diversity is wealth, but there is a condition: tolerance. It is a constructive approach to diversity that can further serve as a formidable defense against the adversities of globalization (Digdoyo, 2018; Supriyanto & Wahyudi, 2017). Social dynamics further reinforces that nothing is eternal except change itself, while Indonesia, plural, is always developing (Sodik, 2020). Mutual respect is very important to maintain peace in this nation because this will in turn lead to various problems, especially in terms of tolerance for one another (H.A.R, 1999). Education has an important role in fostering a culture of tolerance among school children, especially those aged 6 to 12 years, and is responsible for all situations involving students in the classroom, especially instances of intolerance that need to be eradicated from children's daily routines.

TABLE 2. Flow of Development of Communication Elements and Intercultural Interaction

No	Sub Element	Description	F	Yes (%)	F	No (%)
1	Communicate between cultures	Understanding the similarities and differences in ways of communicating both within and between cultural groups.	24	85,71%	4	14,29%
2	Consider and cultivate multiple perspectives	Comparing various perspectives to understand everyday problems. Estimate and describe the situation of communities that are different from themselves into their own situation in local and regional contexts	24	85,71%	4	14,29%

Based on the results in table 2, it can be seen that communication and interaction between cultures is generally good. However, this aspect still needs to be improved because there are still 4 students who are unable to appreciate and understand the similarities and differences in ways of communicating both within and between cultural groups. This is because some students still have difficulty combining various perspectives to understand everyday problems. Indonesia's cultural diversity is a source of cultural wealth for the country as well as a sensitive potential that facilitates the occurrence of conflict polarization in Indonesian society. The lack of tolerance in Indonesian society, which leads to racial and ethnic strife, is largely responsible for the tensions that exist there (Purwati, Darisman, & Faiz, 2022). Learning about diverse cultures and respecting those who have different ideas, views, and perspectives can help children become more accepting of others (Khairiah & Walid, 2020). The principle of equality can naturally lead to educational situations and conditions with a broad perspective. Apart from that, there are still 4 students who have not been able to describe the situation of a community that is different from their own in their own situation in the local and regional context. This response is understandable because students may feel they are not used to the differences because they do not fully know other local cultures. However, considering the tendency of conflict in Indonesia in the past, tolerance must still be upheld and maintained. The issue of tolerance is very sensitive in cultures and countries like Indonesia. The cultivation of tolerance in children necessitates the imparting of certain values and behaviors. These include recognizing and accepting differences as a natural aspect of human existence, demonstrating respect towards adults, displaying a willingness to engage with individuals from diverse backgrounds and belief systems, asserting oneself when confronted with situations that are deemed unacceptable, refraining from engaging in bullying behaviors, and maintaining a positive attitude when confronted with existing diversity (Pitaloka et al., 2021; Soraya, 2013)

TABLE 3. Development Flow of Reflection and Responsibility Elements of Diversity Experience

No	Sub Element	Description	F	Yes (%)	F	No (%)
1	Reflection on the experience of diversity.	Explain what has been learned from interactions and experiences with himself in various environments.	24	85,71%	4	14,29%
2	Eliminate stereotypes and prejudice	Confirming and clarifying stereotypes and prejudices they have about the people or groups around them in order to gain a better understanding and identify their influence on individuals and groups in their environment	22	78,57%	6	21,43%
3	Harmonizing cultural differences	Looking for meeting points of diverse cultural values to solve common problems	22	78,57%	6	21,43%

In the implementation of the Pancasila Student Project at SDN Sondakan 11, although in general, class V C students have been able to explore culture and develop an attitude of tolerance towards the surrounding culture. Understanding the diversity of students has been built from within, the nature or character of religious acceptance is psychologically adopted from the social environment. They consider it a positive experience and face differences without difficulty. Students realize that they were born into a diverse world and live and interact in it. However, in practice there are still 4 students who have difficulty reflecting or communicating their experiences. It happens due to students do not fully understand the moral values that can be learned from their interactions and experiences in various environments. Indonesia continues to face two significant sociocultural problems in the current global era: the first is the integration of cultural, religious and ethnic diversity; the second is the expansion of global cultural flows. The maintenance of human life's continuity and security relies on the establishment of fair social interactions that are rooted in mutual respect (Lorantina, Ilmiyana, & Annajih, 2017; Sukardi & Subandowo, 2014; Suliantoro & Runggandini, 2018)

This is also influenced by the development of stereotypes about a culture that is owned by a person or group of people. It can be seen that as many as 6 students are still influenced and believe in stereotypes or prejudice against a culture in their environment. This clearly indicates that class V C students have not been able to fully harmonize cultural differences, as seen from the 6 students who have difficulty finding solutions to problems related to cultural stereotypes around them. It is very important for students to have a thorough understanding of Indonesia's diversity; We must realize that differences between one tribe and another in terms of traditions, language and customs, as well as differences in terms of religion, are national assets that must be respected and protected (Mardawani, 2016). Hence, diversity and multiculturalism are important ideals that serve as benchmarks for determining acceptable and unacceptable conduct within a thriving community (Purba & Suryo, 2017). The cultivation of respect for socio-cultural variations within educational institutions fosters societal harmony, hence mitigating instances of prejudice and inter-ethnic strife (Abubakar, 2020).

TABLE 4. Flow of Development of Social Justice Elements

No	Sub Element	Description	F	Yes (%)	F	No (%)
1	Actively building an inclusive, just and sustainable society	Comparing several actions and practices to improve the school environment that are inclusive, fair and sustainable, with considering its long-term impact on humans, nature and society	26	92,86%	2	7,14%
2	Participate in the shared decision-making process	Participate in determining mutually agreed criteria for making choices and decisions for the common good	28	100%	0	0%
3	Understand the role of the individual in democracy	Understand the concept of rights and obligations, and their implications for behavior. Use this concept to explain the behavior of yourself and those around you	26	92,86%	2	7,14%

In the implementation of the Pancasila student project at Sondakan 11 Elementary School, as a whole the students of class 5 C have actively participated in making decisions for the common interest through deliberation and consensus in accordance with the culture of Indonesian citizens who uphold democracy. 26 of the 28 children in class 5 C were involved in electing class leaders, which means they understood their role as individuals in democracy. This shows that a democratic educational approach provides equal opportunities to all individuals involved and allows them to openly express, hear, and accept the points of view of others expressed in educational activities at school by teachers, students, and other interested parties (Khuzaimah & Farid, 2022; Zahrawati B, 2018; Zahrawati & J.F, 2017)

However, class V C students are still unable to fully participate in the practice of improving the school environment that is inclusive, just and sustainable, taking into account the long-term impact on humans, nature

and society. This is because there are still 4 students who do not fully understand their rights and obligations as school citizens and Indonesian citizens so they cannot behave properly in society. The scarcity of constitutional knowledge in Indonesia is said to be the result of people's ignorance of their constitutional rights. It is believed that teaching students about their constitutional rights is beneficial, especially for younger children. This privilege exists because children interact and learn in class every day. Determination of rights and obligations is a related process that can be communicated using direct learning methods. so that children may be able to use it in everyday life (Prasetya & Waspo, 2019; Pratiwi, 2019; Soemarsono & Mansyur, 2002)

Implementation of the Pancasila Student Project at SDN Sondakan 11 is considered important as part of building an intelligent generation so they can compete in the future. It is through the spirit of Pancasila that students are expected to always instill and apply the noble, sacred values of Pancasila. These results are in line with research conducted by Suharli (2018) that although efforts are being made, the cultural resilience of this nation is not yet strong enough. The nation's cultural flexibility is still inadequate due to value conflicts, identity problems and fierce competition. Furthermore, the country is seen as struggling to manage diversity. Cultural intelligence is one of the competencies that must be prioritized in education to meet the future needs of the Indonesian nation and state. It is hoped that teachers acquire "socio-cultural awareness", which guides their interactions with students in the context of knowledge that helps show how their socio-cultural background mediates these relationships. Cultural intelligence encourages a form of education in which each student contributes to their own culture in their own unique ways and capacities. As a result, students become more confident in their own talents, no one is put down because they act differently, and they actively participate in learning. There is expansion. The process of interpersonal and institutional interaction in a multicultural workplace is complicated by the complexity of cultural diversity in society. In the future the industrial revolution will have a major influence. The complexity of this diversity must be addressed through a process of building the capacity of educational institutions, with teachers and schools as the main pillars in developing students' cultural intelligence.

Through this project, students are trained to be sensitive to the various diversity in Indonesia in all aspects of life. This is also in line with research Alifia, Salma, Arifin, dkk (2021) Education that fosters environmental awareness in children is education that is built on cultural diversity. The culture-based learning model is a type of educational approach where quality of life and skills are associated based on culture and regional capacity. To preserve the culture of each place, media is used that is based on that culture. Students undoubtedly have values that they inherit from their families and society. A skilled teacher must be able to incorporate cultural values into the learning process. The linkages between the three educational centers, apart from the educational institutions themselves, are the most important factors in character building. School culture, classroom culture, and family culture are the three pillars of education.

CONCLUSION

The conclusion from the research above is that strengthening the character of Global Diversity in class V C at SDN Sondakan 11 Surakarta is good. Both students and teachers seemed ready to carry out the project and were actively involved in every activity. The project-based learning model that is implemented is actually able to strengthen students' knowledge and also increase students' understanding of the character of the Pancasila student profile, especially Bhinneka Tunggal Ika in social life.

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