

The Influence of Loving Local Culture on the Student Profile of Pancasila Global Diversity Elements

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Abstract — Technological advances that continue to advance have made many changes for the world community, especially Indonesia. Indonesia has many cultural varieties such as ethnicity, religion, race, language and culture that must be maintained, especially among young people as the generation that will become future leaders. The application of the Pancasila student profile, an element of global diversity, is one of the things that needs to be done to maintain and care for local culture so that it is not left behind by technological advances. This research aims to find out how important it is for students to instill an attitude of loving local culture towards the student profile of Pancasila, an element of global diversity. This study uses quantitative descriptive to obtain research data results using numbers. This research was conducted at SMA Negeri 15 Medan in March-June 2024. The population in this study is class X students. and the sample of this study is class X-7 which totals 36 students. Data collection in this study uses a research instrument that uses a survey method in the form of a questionnaire. The data analysis techniques in this study are data collection, statistical tests, data presentation and conclusion drawn.

Index Terms — Attitude of Loving Local Culture, Pancasila Student Profile, Elements of Global Hebineness

I. INTRODUCTION

21st century learning is learning that prepares the 21st century generation to face various global demands and challenges, where in this century technological and information advances are developing very rapidly and affecting all areas of human life, one of which is in the field of Education (*Juanta et al., 2023*). Globalization and technological developments have resulted in increasingly intensive cultural interactions around the world. In this context, many local cultures in different countries face the challenge of maintaining their traditional identities and values. Today, the world is increasingly integrated globally, where different cultures and views of life interact with each other. Therefore, education must be able to anticipate this global challenge, one of which is by forming a Pancasila Student Profile (*Irawati et al., 2022*). Culture is a guideline for living in the environment of a community group to be used as a reference in behaving or acting, so culture tends to be a color or tradition that descends in a society and is always maintained in the community environment.

In Indonesia, Pancasila is the basis of the state that describes the principles of diversity and unity in the life of the nation and state. However, with the influence of globalization continuing to increase, it is important to understand how the attitude of loving local culture can affect the understanding and practice of Pancasila values, especially among the younger generation. One of the dimensions of the Pancasila

Student Profile is the global diversity dimension, which is very important because it is the main foundation in shaping individuals who are ready to face an increasingly globally connected world (*Kemendikbudristek, 2021*). In the dimension of local diversity, it describes students who have awareness and mutual respect for the cultural diversity in Indonesia and world culture. Indonesian students maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, thus fostering a sense of mutual respect and the possibility of forming a new culture that is positive and does not contradict the nation's noble culture (*Kemendikbudristek, 2022*). The basic nature of global diversity, namely localism, the spirit of noble culture, and the preservation of Indonesian identity, the existence of openness to other cultures that increasingly develops an attitude of tolerance and does not contradict the culture of the Indonesian nation (*Widiyanti et al., 2022*).

In 2022, the Ministry of Education and Culture launched the Independent Curriculum as the Independent Learning program to improve the quality of Indonesian education. The focus of this curriculum is the development of the character of the Pancasila Student Profile and essential materials. This is also an improvement of character education that has previously been applied to the curriculum. With the Pancasila student profile, students internalize themselves as lifelong learners who master global competencies and always adhere to the values of Pancasila (*Kahfi, 2022*). The main characteristics of student profiles Indicators of students who have global diversity values are being able to recognize and appreciate national culture, in communicating with others have intercultural skills, maintaining the purity of traditions so that they are not lost to the times. Meanwhile, the indicators of the national identity crisis in students are that they have characters that are contrary to the character of the Indonesian nation, including, not religious, lying, undisciplined, not having a work ethic, lazy, dependent, absolute, racist, no curiosity about the environment, no national spirit, no love for the homeland, hands-off, and often conflicting. Global diversity reflects how Indonesian students are expected to preserve the culture and identity of their local ancestors, as well as have a very broad mindset in communicating with different cultures, in order to be able to foster mutual respect and form a new culture that is positive but does not deviate from the culture of their ancestors (*Permendikbud, 2020*). Global diversity is a form of appreciation for tolerance towards existing diversity or differences (*Istianah et al., 2021*).

The internalization policy of the Pancasila Student Profile is contained in the Regulation of the Minister of Education and Culture Number 22 of 2022 concerning the Strategic Plan of the Ministry of Education for 2020-2024, which states: "Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with Pancasila values, with six main characteristics: faith, fear of God Almighty, and have noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity". Pancasila as Indonesia's national ideology has a meaningful meaning in life, which consists of five precepts: the One Godhead, a just and civilized humanity, Indonesian unity, and a populist led by wisdom in representative deliberation and social justice for all Indonesian people.

The threat of the current era of globalization is a challenge faced by Indonesia in creating students with Pancasila characteristics. One of them is that students have the character of global diversity. Pancasila

values are still relevant as a reflection of the nation's identity and guidelines. Currently, many nations face challenges from the international world in the fields of education, socio-culture, economy and politics. When the people of a nation, especially students who will be the next generation, do not have a character that is in accordance with the national identity and fail to maintain it, in the future the country is easily shaken and affected by the challenges of the times (*Nurnazhiifa & Anggraeni Dewi, 2021*). Social phenomena show that now the culture of mutual cooperation, deliberation and tolerance is starting to fade among the younger generation, especially students. Then the culture of good manners, social solidarity, help, and mutual respect is fading in the midst of globalization. From this case, it proves that there is a change in mindset and lifestyle to become more westernized. The indicators include hedonism, individualistic, apathy and secularism (*Indriani, 2019*). *This event makes it clear that Indonesia is in a worrying condition and can eliminate the importance of national identity, namely Pancasila.* The students are using local culture as a source of learning. This is in line with the provisions contained in Law Number 20 of 2003 concerning the National Education System in Chapter 1 of the General Provisions article 1 paragraph 16, stating that "Community-based education is the implementation of education based on the peculiarities of religion, social, culture, aspirations, and the potential of the community as a manifestation of education from, by and for the community". Local culture is everything that is characteristic of a region, whether in the form of food, customs, dances, songs or regional ceremonies (*Pingge, 2017*). Local wisdom values need to be maintained and preserved through education for the younger generation (*Ordi, 2020*).

Love for the homeland is a national attitude and the spirit of loving the State of Indonesia that must be possessed by students. Indonesia has the advantage of cultural diversity. This advantage is a wealth owned by the State of Indonesia that must always be maintained and preserved. Students who have a globally diverse character have a better understanding of cultural, religious, and other background differences, which helps them communicate and interact positively with peers from different backgrounds (*Kurniawaty et al., 2022*). This character also helps students to appreciate the values of diversity, cultivate empathy for others, and build an inclusive attitude that is essential for solving global problems and creating a more peaceful and harmonious world in the future (*Dewi et al., 2022*). It is very necessary to instill the Pancasila Student Profile a sense of global diversity to students in order to know and appreciate culture so as not to forget cultural diversity and preserve local culture. And instilling an attitude of respect and tolerance for cultural differences. *Permendikbud Nomor 22 Tahun 2020* is the Strategic Plan of the Ministry of Education and Culture for 2020-2024 concerning the Pancasila Student Profile. Lifelong learners, competent, characterful, and behave in accordance with the values of Pancasila are the picture of Indonesian students.

In the current era, students should be able to filter various foreign views so that they are not immediately accepted raw. Unfortunately, many Indonesian students seem to have lost their character and national identity. Problems that will arise if a nation does not maintain its national identity, then there will be chaos and difficulties to achieve the same goal. The spirit of nationalism of the Indonesian nation is starting to fade, especially among the younger generation who are more understanding and shrewd in the field of technology and information in this era of increasingly advanced globalization. As a result, many

foreign cultures are easier to recognize and use as a reference without thinking about the good or bad of the existing culture of the nation's own culture. Making foreign culture an innovation is allowed, but it should not eliminate the color of Indonesian culture that is already inherent and even weaken the spirit of nationalism.

More students are now more interested in foreign cultures than their own. This is because they are afraid of being considered outdated to current trends and they consider foreign cultures to be more advanced than local cultures. If a student does not love and preserve local culture, it will have a reduced impact and even the loss of local cultures that have existed for a long time. Teachers bear a great responsibility in the successful formation of the global diversity character of students. To maximize efforts to improve the character of global diversity of students, teachers can revitalize the character education of Pancasila student profiles by integrating learning media with local wisdom in the form of imitating cultural attitudes and values (*Hadi et al., 2022*). Student learning motivation can be further improved if it is balanced with the use of media in the learning process (*Nugraheni et al., 2019*). In schools, teachers can introduce and open the widest possible space for students to get to know local environmental and socio-cultural issues to add knowledge and foster a sense of love for a variety of local cultures to students so that local culture is always preserved and not replaced by the development of external culture.

A sense of pride in culture should be instilled from an early age in students. Culture includes elements needed in human life, such as: language, religion, economic system, technology and art. Culture contributes to shaping human character in life (*Alfadhil et al., 2021*). The educational values contained in a cultural element are expected to foster a sense of pride in culture in students and create respect for culture. The low sense of pride in culture is one of the reasons for the emergence of negative attitudes (lack of pride) towards the Indonesian language among the younger generation (*Werdiningsih, 2018*) as a result of a lack of concern and respect for culture (*Alfadhil et al., 2021*). This condition is certainly very concerning and poses a threat to the existence of Indonesian culture, such as claims to Indonesian culture made by other countries some time ago. Another causative factor is that teachers are not able to connect discussions in learning activities with students' cultural identities (*Kerkhoff & Cloud, 2020*). Students must maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, thus fostering a sense of mutual respect. Elements of global diversity include recognizing and appreciating cultures, intercultural communication skills in interacting with others, and reflection and responsibility for diversity experiences.

To achieve a globally pluralistic Pancasila Student Profile, there are three 4keys to knowledge, appreciation of culture, intercultural communication skills in dealing with others, and reflection and responsibility to carry out the existing diversity (*Restra Kemendikbud, 2020*). By maintaining, caring, maintaining and preserving the current local culture, it is a proper thing to do so that the Indonesian nation is more advanced, with quality having high and good cultural values. And with a globally diverse character, students will be ready to become future leaders who can contribute to overcoming increasingly advanced global challenges and can promote peace and establish cooperation at the international level.

Based on the explanation presentation, it is necessary to follow up on problems that may occur in the future, which reduce the sense of love for local culture towards the student profile of Pancasila, an element of global knowledge owned by students. As well as maintaining the traditional cultural values of the Indonesian nation. Therefore, this research was made to make students know how important it is to maintain the national identity of the Indonesian nation so that it is not swallowed up by the times. Through the use of local culture in learning activities, students are expected to be able to better recognize local culture and the wisdom values contained in it, as well as ward off apathy towards local wisdom values as an impact of globalization (Syahrul, 2020). It is hoped that through this, an environment will be created that respects and respects each other, as well as encourages the growth and development of new cultures, which remain rooted in the cultural values of the nation's ancestors, without any conflict or opposition (Lubaba & Alfiansyah, 2022).

Problem Identification

Based on the background that has been described earlier, the identification of the problems used as research material is as follows:

1. The problem of the attitude of a student who is more interested in foreign culture than local culture.
2. The impact of a student who does not preserve the local culture.
3. The role of teachers to develop a sense of love for local culture towards the profile of Pancasila students

Literature Review

Pancasila Student Profile

Pancasila Student Profile in accordance with the Vision and Mission of the Ministry of Education and Culture as stated in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024: Pancasila Students are the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with Pancasila values, with six main characteristics: have faith, fear God Almighty, and have noble character, global diversity, work together, be independent, have critical reasoning, and be creative (Kemendikbud, 2024). Therefore, it is important to instill the attitude of the Pancasila student profile to students so that the values of Indonesia's national identity are not lost. And students always understand their rights and obligations as Indonesian citizens, so that they have a high sense of nationalism towards the Indonesian nation.

Key Elements of Pancasila Student Profile Values

1. Noble Character

In accordance with the first precept of Pancasila which reads "The One Godhead", the first element in this project will of course be related to how Indonesian students behave morally in relation to God Almighty *JCRS (Journal of Community Research and Service), 8(2), 2024*

as the Creator. Not only that, this element is also related to how Indonesian students understand religious teachings and beliefs and apply this understanding in their daily lives. In this element, there are 5 elements that are further divided, namely:

a. Religious Morals

Namely in the form of how Indonesian students know God's attributes and appreciate that the essence of His attributes is love and affection. These students must also realize that they are God's creatures who are entrusted to be leaders on earth, so that they have the responsibility to love and cherish themselves, fellow humans and nature, as well as carry out His commands and stay away from His prohibitions. Appreciation of these attributes of God is also the basis for the implementation of worship rituals or lifelong prayers.

b. Personal Morals

That is manifested in affection and concern for oneself. Students also realize that maintaining their well-being is important at the same time as taking care of others and caring for the surrounding environment. Actions that describe the existence of this personal character, starting from affection, care, respect, and self-respect are manifested in an attitude of integrity.

c. Morals to Humans

Namely by prioritizing equality and humanity above differences and respecting differences that exist with others. Especially when there is a conflict or debate, Indonesian students are expected to listen well to opinions that are different from their own, respect them, and analyze them critically without imposing their own opinions. Students must prioritize equality and humanity with others, so they must reject prejudice, discrimination, intolerance, and violence against fellow human beings, even more so just because of differences in race, belief, or religion.

d. Morals to Nature

Namely by realizing the importance of caring for the surrounding environment so that it will not damage or abuse the natural environment. Why should it be done? So that nature remains habitable for all living things today and future generations. Indonesian students must realize that they are one of the parts of the earth's ecosystem that influence each other. Moreover, nature is God's creation, so of course it must be loved and well maintained.

e. Civic Morals

Namely by understanding and fulfilling their rights, obligations, and roles as citizens. Indonesian students are expected to be able to place humanity, unity, interests, and the safety of the nation and state as a common interest above personal interests. Almost the same as morals to fellow humans, in this case students must also care and help others, work together, and prioritize deliberation, especially for the common good.

2. Global Networking

In accordance with the motto of the Indonesian state, namely *Bhineka Tunggal Ika* which means "*Different but still one*", in this element Indonesian students must maintain the culture of their ancestors as the identity of the nation. Because we are currently experiencing the onslaught of globalization, there is nothing wrong with students still having an open mind, especially in interacting with other cultures. It can foster a sense of mutual respect and the possibility of forming a new culture that is positive and does not contradict the noble culture of the nation. In this element, the key is to recognize and appreciate culture, intercultural communication skills in interacting with others, and reflection and responsibility for diversity.

a. Knowing and Appreciating Culture

Namely by identifying, identifying, and describing various groups based on their behavior, communication methods, and culture. In addition, we must also describe the formation of self and group identities, as well as analyze how to become a member of a social group both at the local, regional, national and global levels.

b. Intercultural Communication Ability in Interacting with Others

Namely by paying attention, understanding, accepting the existence, and appreciating the uniqueness of each existing culture. Remembering, each of these cultures is also a wealth of perspectives so that mutual understanding and empathy for others are built.

c. Reflection and Responsibility for the Experience of Diversity

Namely by reflectively utilizing the awareness and experience of diversity. This is done to avoid prejudice and stereotypes against different cultures, so that cultural differences can be harmonized and a harmonious life can be created between others. Furthermore, actively and participatively building a peaceful and inclusive society, with social justice, and oriented towards sustainable development.

3. Gotong Royong

For this one element, mutual cooperation is the main identity of the Indonesian nation and until now each is often found in several environments. This character must also be possessed by Indonesian students, namely by having the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, easily and lightly.

a. Concern

Namely by paying attention to and acting proactively to conditions or circumstances in the physical and social environment. Through this caring character, students seem to be able to feel and understand what others are feeling, understand their perspectives, and cultivate relationships with people from various cultures. Even indirectly, this character is also closely related to global diversity.

b. Collaboration

Namely by working together with other people accompanied by feelings of pleasure and showing a positive attitude towards others. In this case, students must also have good communication skills, be it communication in the form of listening to and listening to other people's ideas, conveying messages and ideas effectively, asking questions to clarify, and giving feedback critically and positively.

c. Share

Namely by giving and receiving everything that is important for personal and collective life. In addition, students must also be willing and able to live a life together that prioritizes the shared use of resources and space in the community in a healthy manner.

4. Self-sufficient

In this context, independence means that students as Indonesian students must be responsible for the learning process and outcomes.

a. Self-Awareness and Situations Faced

Namely by reflecting on his condition and the situation he is facing. It can start by understanding his emotions, strengths and limitations in himself. If you already understand these things, then students will be able to recognize and realize the need for development within themselves, in accordance with the changes and developments that occur.

b. Self-Regulation

Namely by being able to regulate their thoughts, feelings, and behaviors to achieve their learning goals.

5. Critical Reasoning

This element teaches that students must be able to objectively process information, both qualitative and quantitative. In addition, as Indonesian students, you must also build relationships between various information, analyze information, evaluate and then conclude it.

a. Obtaining and Processing Idea Information

Namely by having a sense of curiosity. Usually, it can be realized by asking relevant questions, identifying and clarifying the ideas and information obtained, and processing the information. If these things have been done, then Indonesian students can obtain information from various sources that are relevant and accurate.

b. Analyzing and Evaluating Reasoning

Namely, when carrying out decision-making activities, we as Indonesian students must use our reasoning in accordance with the principles of science and logic. Not only that, students must also analyze and evaluate the ideas and information that have been obtained.

c. Reflecting and evaluating one's own Thoughts

Namely by reflecting on the thinking itself (metacognition) and thinking about how the thinking process goes so that it comes to a conclusion.

d. Taking Results

Namely by making the right decision based on relevant information from various sources, facts and supporting data.

6. Creative

Not only in art lessons that require creativity. Currently, this character must be applied in daily life so that it becomes part of the elements of the Indonesian Student Profile. In this context, creative is defined as the ability to modify and produce something original, meaningful, useful, and impactful for the things concerned.

a. Generating Original Ideas

Namely by trying to produce ideas that are formed from the simplest things, such as the expression of thoughts and/or feelings, to complex ideas. After that, the idea must be able to be applied into new ideas according to the context to overcome problems and emerge various alternative solutions.

b. Producing Works and Actions That Are Oisnil

Namely by producing works that are driven by their interest and liking for something. This effort is also related to the emotions that students feel, to consider how it affects the surrounding environment.

Elements of Global Hebineness

There are 6 (six) characteristics in the Pancasila student profile, one of which is global diversity, namely that Indonesian students can maintain their noble culture. The attitude of maintaining a noble culture can be based on a sense of ownership of cultural locality, and respect for differences. By respecting and having an open nature, it is hoped to foster an attitude of unity and unity in the diversity of Indonesian culture (Istaqbalul Fitriya, 2022).

According to Nurgiansah (2022), global diversity is a sense of tolerance for tribal or linguistic plurality and mutual respect for differences. In this case, the reality is that it is not easy to build a sense of tolerance in daily life as stated by Armawinda et al. (2022).

Quoting from the book *Independent Curriculum Design for the Industrial Revolution Era 4.0 and Society 5.0*, Zaki Mubarak (2022), the key elements in global diversity in the Pancasila Student Profile are as follows:

1. Recognize and appreciate [culture](#).
2. Intercultural communication skills in interacting with others.
3. Reflection and responsibility for the practice of diversity.
4. Social justice.

The development of the global diversity dimension in students can be carried out through various activities, namely:

1. Students participate in student exchange activities or hold internship programs to foreign companies or abroad.
2. Students read more books to broaden their knowledge of cultures, both local and world.
3. Students participate in teaching and learning activities that include material on cultural diversity.

Through these activities, students will have the characteristics of being open and respectful of differences, able to communicate effectively, and contribute to creating a peaceful and prosperous world environment, and be ready to face challenges.

Culture

Culture comes from the Sanskrit word "buddayah", which is the plural form of buddhi, which means mind or intellect. Thus, culture means things related to reason. The anthropologist who formulated the definition of culture systematically and scientifically is Taylor, who wrote in his book: "Primitive Culture", that culture is a complex whole, which contains science, beliefs, art, morals, laws, customs, and other abilities, as well as habits acquired by humans as members of society (*Ranjabar, 2006*). *Kalangie (1994)* stated that culture is a cognitive system, that is, a system consisting of knowledge, beliefs, and values that are in the minds of individual members of society. Indonesia has a very large variety of cultures and must always be preserved, for example local culture.

Local Culture

The definition of local culture includes the common habits and values embraced by certain communities. The meaning of local culture is often associated with ethnic culture. The concept of ethnicity itself is often equated with the concept of ethnic groups. Ethnic groups should be seen as a special group. The specificity of ethnic groups is obtained through generations and through intercultural interaction. Local culture or in this case the culture of this ethnic group becomes an identity of individuals or community groups. The characteristics that have become an identity are inherent throughout his life along with his life (*Tedi Sutardi, 2007*).

According to *J.W. Ajawaila*, local culture is the cultural characteristic of a local community group. However, it is not easy to formulate or define the concept of local culture.

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Globalization

Etymologically, globalization comes from the English language, namely globalize which means universal or comprehensive and the suffix -ization which in the word globalization means a global process. The meaning of globalization is a process of a global (information, thought, lifestyle, and technology). Globalization is a process of social order that is unconstitutional and knows no territorial boundaries. In essence, globalization is a process of ideas that are raised and offered to be followed by other nations that eventually reach a point of mutual agreement and become a common guideline for nations around the world (Salim, 2014). According to Efendi, Y., & Sa'diyah, H. (2020) in the life of the nation in Indonesia, Pancasila plays a role as a filter for technological developments.

In Indonesia, globalization through information technology has been regulated in Law No. 19 of 2016 concerning Information and Electronic Transactions (ITE), namely freedom of expression of thought and freedom of opinion as well as the right to obtain information through the use and utilization of information and communication technology aimed at advancing public welfare, and educating the nation's life as well as providing a sense of security, justice, and legal certainty for users and system operators electronic.

For students in this era of globalization, they must continue to learn about technological advances so that they do not fall behind by the development of the times that continue to advance. Along with the development of technology in this era of globalization, there are many positive and negative impacts. In a positive impact, it is very necessary for every country for the progress of each nation and country in order to create progress and excellence for its citizens. And in the negative impact, one of them is the emergence of an individualism attitude that is more self-centered than the environment, and can even eliminate one of the local cultures such as mutual cooperation. This is what needs to be always watched out for for the Indonesian state.

II. METHOD

Research Design

The research design used in this study is a survey method. According to *Sugiyono (2014)*, the survey method is used to obtain data from certain natural populations, but researchers collect data by distributing questionnaires where researchers do not provide treatment like in experiments. In this study, a questionnaire was used to obtain the results of the study on the influence of attitudes to love local culture on the profile of Pancasila students, a global element of diversity.

Population and Sample

The population in this study is all students in class X of SMA Negeri 15 Medan which totals 396 students. Academic year 2023/2024.

The sample in this study was taken from 1 (One) class of students, namely class X-7 which totaled 36 students. Class selection is carried out by non-probability sampling.

Data Test Analysis Techniques

The data analysis techniques used in obtaining the results of this research data are:

1. Validity

Validity is a measure that shows the level of validity of a data or the correctness of an instrument. *Azwar (1987)* stated that validity comes from the word *validity* which means the extent of the accuracy and precision of a measuring instrument (test) in performing its measurement function.

The results of the validity test of the content of the research instrument on the influence of the attitude of loving local culture on the profile of Pancasila students in the global element of diversity, the researcher asked for help from Mr. Kasdim Lumbanbatu, S.Pd., M.Si as a validator. As a result of the validity of the content given to him, this research instrument was declared valid and could be used as an instrument in this study.

2. Descriptive Static

Hasan (2001) explained: Descriptive statistics or deductive statistics is part of statistics to learn how to collect data and present data so that young people understand it. Descriptive statistics are only related to describing or providing information about a data or situation or phenomenon.

Suryoatmono (2004) stated: Descriptive statistics is statistics that use data on a group to explain or draw conclusions about that group only 1. Location Size: mode, mean, median, etc 2. Size of Variability: variance, standard deviation, range, etc 3. Shape Size: skewness, kurtosis, box plot.

3. Hypothesis Test

Statistical Hypothesis: a process to determine whether or not conjectures about the value of a population's parameters/characteristics are strongly supported by sample data. Flow in hypothesis testing: DATA (QUANTITATIVE)→HYPOTHESIS→TESTING→DECISION RULE→DECISION→CONCLUSION. In statistics, there are 2 types of hypotheses:

- a. Hypothesis zero (H_0), in the form of a statement of the absence of differences in population characteristics/parameters (always marked with a = sign)
- b. The alternative hypothesis (H_1), in the form of a statement that is contrary to H_0 .

4. Normality Test

According to *Ghozali (2016)*, the normality test is carried out to test whether in a regression model, an independent variable and a dependent variable or both have a normal or abnormal distribution. If a variable is not distributed normally, the results of the statistical test will decrease. The normality test is used to find out whether the data obtained is normally distributed or not. The basis for decision-making is that if the value of $L_{cal} > L_{table}$ then H_0 is rejected, and if the value of $L_{cal} < L_{table}$ then H_0 is accepted (*Murwani, 2001:20*). Statistical hypothesis used:

H0 : normally distributed sample

H1 : abnormally distributed data samples.

However, if the distribution of data of a study that reveals students' abilities is known to be abnormal, it does not mean that the research must be stopped because there are still non-parametric statistical facilities that can be used if the data is not distributed normally. There are several ways that can be done in the analysis of data normality, namely Liliefors, kolmogorof-smirnov, chi square, and so on (Nuryati, Tutut, Endang, M.Budiantara 2017).

5. Homogeneity Test

The homogeneity test is a statistical test procedure intended to show that two or more groups of sample data come from populations that have the same variation. In regression analysis, the required analysis requirement is that the regression error for each grouping based on its bound variable has the same variance. So it can be said that the test. The calculation of homogeneity tests can be carried out in various ways and methods, some of which are quite popular and often used, including: Harley, Cochran, Levene and Barlett tests (Nuryati, Tutut, Endang, M. Budiantara 2017).

6. Uji T-Test

The average test of one sample is intended to test whether the median value or average of the population is μ equal to a certain value of μ_0 , as opposed to the alternative hypothesis that the median value or average value of the μ population is not equal to μ_0 . The test of one sample in principle wants to test whether a particular value (given as a comparison) is significantly different or not with the average of a sample. A certain value here is generally a parameter value to measure a population (Nuryati, Tutut, Endang, M. Budiantara (2017).

III. RESULT AND DISCUSSION

1. Description of Research Results

This research has been carried out in class X of SMA Negeri 15 Medan for the 2023/2024 academic year. The population in this study is class X which totals 396 students. The sample of this study is students from classes X-7 consisting of 36 students who are randomly conducted. This study uses a quantitative descriptive method. The results of this study will be described with numbers and words in writing. Having an attitude of loving local culture is one of the factors that can affect the success of this study which is measured by this research questionnaire.

In this study, the researcher first made a questionnaire in the form of a questionnaire. After that, the researcher distributed a questionnaire to the students to get the results of the research data. The research was conducted in one meeting which ranged from 120 minutes which was divided into two (2) sessions. The first session was an opening and explanation of the instructions for preparing the questionnaire. And

the second session, students filled out a questionnaire and it was closed. The table below shows the average results of the data calculation of all research questionnaires.

Table 1. Respondents' Answer Results

<i>It</i>	<i>Class</i>	<i>Answer Percentage</i>				<i>Sum</i>	<i>Average</i>
		SS	S	CS	TS		
1	7	67,60%	29,70%	2,97%	0,00%	100,27%	40,11%
2	7	18,90%	67,60%	13,50%	0%	100,00%	40,00%
3	7	5,40%	29,70%	54,10%	10,80%	100,00%	40,00%
4	7	8,10%	21,60%	29,70%	40,50%	99,90%	39,96%
5	7	29,70%	51,40%	16,20%	2,70%	100,00%	40,00%
6	7	27,00%	48,60%	24,30%	0%	99,90%	39,96%
7	7	2,70%	10,80%	16,20%	70,30%	100,00%	40,00%
8	7	32,40%	54,10%	13,50%	0%	100,00%	40,00%
9	7	5,40%	18,90%	40,50%	35,10%	99,90%	39,96%
10	7	5,40%	18,90%	10,80%	64,90%	100,00%	40,00%
11	7	27%	62,20%	10,80%	0%	100,00%	40,00%
12	7	13,50%	13,50%	8,10%	64,90%	100,00%	40,00%
13	7	29,70%	56,80%	13,50%	0%	100,00%	40,00%
14	7	10,80%	32,40%	43,20%	13,50%	99,90%	39,96%
15	7	37,80%	45,90%	13,50%	2,70%	99,90%	39,96%
16	7	37,80%	48,60%	13,50%	0%	99,90%	39,96%
17	7	3%	8,10%	10,80%	78%	100,00%	40,00%
18	7	8%	5,40%	13,50%	73%	100,00%	40,00%
19	7	10,80%	16,20%	8,10%	64,90%	100,00%	40,00%
20	7	75,70%	21,60%	2,70%	0%	100,00%	40,00%
<i>Average</i>		22,83%	33,10%	17,97%	26,09%		

Source: Research Data Processed by the Author, 2024

2. Data Hypothesis Test

The results of the research questionnaire data on the influence of attitudes to love local culture on the profile of Pancasila students in grades X-4 of SMA Negeri 15 Medan. The following is a hypothesis testing of research data using the T test used to test the hypothesis and compare the mean on the research hypothesis. The T test was carried out with *the SPSS 25 for windows* application with a significance value of 0.05. After data processing, the output results are presented in table 2, as follows:

Table 2. Test Results t

One-Sample Statistics			
N	Mean	Std. Deviation	Std. Error Mean
One-Sample Test			
Test Value = 6.48			

	t	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
X	55.458	35	.000	58.381	56.24	60.52

Based on the output results of the t-test in table 4.2, showing a significance result of $0.000 < 0.05$, H_0 is rejected. Thus, it can be interpreted that there is an influence of loving local culture on students. In the table, a count of 55,458 was obtained, which means that there is an influence on the attitude of loving local culture towards the profile of Pancasila students. So it can be concluded that the students have an attitude of loving the local culture that exists in them.

3. Data Normality Test

The normality test on the data obtained from the results of the X-4 class questionnaire was tested with *kolmogorov-smirnov* through the *SPSS 25 For windows* program with a significance level of 0.05. After data processing, the display of the output results can be seen in table 3, which:

Table 3. Test of Data Normality of Research Questionnaire Results

		Unstandardized Residual
N		18
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	6.26027154
Most Extreme Differences	Absolute	.091
	Positive	.090
	Negative	-.091
Test Statistic		.091
Asymp. Sig. (2-tailed)		.200 ^c

a. Test distribution is Normal.
b. Calculated from data.
c. Lilliefors Significance Correction.
d. This is a lower bound of the true significance.

Table 3., From the output results of the research questionnaire, shows the Asymp value. Sig. (2-tailed) has a value of $0.200 > 0.05$ which means that the research data is normally distributed. Thus, the dependent variable and the independent variable have a normal distribution. Good data is data that has a normal or near-normal distribution.

4. Data Homogeneity Test

The data homogeneity test is used to find out whether the sample is homogeneous or not. Data from the questionnaire results of the research on the influence of attitudes to love local culture on the profile of Pancasila students, a global element of diversity using the levene test. The levene test was carried out with the *SPSS 25 For windows* application with a significance value of 0.05. After data processing, the output of the homogeneity test presented in Table 4 can be obtained.

Table 4. Data Homogeneity Test of Research Questionnaire Results

		Levene Statistic	df1	DF2	Sig.
X	Based on Mean	.019	1	34	.891
	Based on Median	.015	1	34	.905
	Based on Median and with adjusted df	.015	1	33.851	.905
	Based on trimmed mean	.010	1	34	.921

ANOVA

X	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	20.250	1	20.250	.500	.484
Within Groups	1376.056	34	40.472		
Total	1396.306	35			

Based on the output results of the variance homogeneity test using the Levene test in table 4. It shows the result of a significance value of 0.921 and the value > 0.05 so that it can be concluded that the population being studied is similar or homogeneous.

Based on the results of the research that has been carried out using the questionnaire method in the form of a questionnaire, the results of the conclusion on the hypothesis test using the T test, the significance result is $0.000 < 0.05$ so that the results H_0 are rejected and accepted at a level of 5% which means that it has an influence and attitude of loving local culture in students who will continue to be maintained in the era of globalization which continues to advance in the future. The average score of the questionnaire results of all students was the highest of 33.10%, where many students chose yes answers. It can be concluded that the students agree to continue to maintain cultural values and maintain the unity of Indonesia so that it is not influenced by foreign cultures. H_1

The attitude of loving the local culture will make the students know how important it is to maintain cultural values and will not make the students outdated. and by loving local culture, it is hoped that students will always be mindful and be able to filter out useless things that can affect Indonesian culture. In addition to the role of students to have an attitude of loving local culture, teachers also play an important role in introducing local cultural diversity and how important it is to maintain and preserve that cultural diversity, so that students know the diversity of national culture.

There are many influences of loving local culture, such as the constant development of local culture, the more preserving local culture, the students can get to know their own country well and have a sense of pride in everything in the Indonesian state. This awareness will make students continue to develop a sense of nationalism for all Indonesian people based on Pancasila.

Based on the description described above, it can be seen that having an attitude of loving local culture is the main thing that must be done to maintain this nation. (Lubaba & Alfiansyah, 2022) stated that it is

hoped that through this, an environment of mutual respect and respect will be created, as well as encourage the growth and development of new cultures, which remain rooted in the cultural values of the nation's ancestors, without any conflicts or contradictions (Lubaba & Alfiansyah, 2022).

IV. CONCLUSION

Based on the results of the research and discussion, the following conclusions can be obtained:

1. There was an influence and attitude of loving local culture on the students of grades X-7 of SMA Negeri 15 Medan with the acceptance of the hypothesis and its rejection of the significance value of $0.000 < 0.05$. It can be stated that the students have a love for the local Indonesian culture. $H_1 H_0$
2. There is an influence and attitude of loving local culture on the students of grades X-7 of SMA Negeri 15 Medan with the average result of the questionnaire with the highest score of 33.10% on the yes answer. With that, it is stated that the students have a love for the local culture of Indonesia.
3. There is an attitude of loving local culture towards the students of grades X-7 of SMA Negeri 15 Medan. The attitude of loving local culture is important to continue to be maintained and developed in a young generation who will be the successor of the Indonesian nation.

Suggestion

Based on the conclusions that have been submitted, in accordance with the results of the research obtained, some suggestions can be submitted as follows:

1. To continue to maintain an attitude of loving global culture that continues to advance in a way that students must learn and expand their insight and understanding of local cultural diversity, one example is by introducing local arts and crafts to foreign countries and by supporting local products.
2. In the surrounding environment such as schools, teachers must continue to provide education about students so that shivas always remember about the local cultural diversity that must be maintained.
3. Continuing to learn about local history and traditions is a form of pride and love for the local culture. So with that, the attitude of love for local culture will not disappear

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