

# DEVELOPMENT OF PANCASILA STUDENT PROFILES ON MATERIAL CONTRIBUTE SUMBANG DUO BALEH IN IMPROVING SPIRITUAL INTELLIGENCE (CASE STUDY ON THE IMPLEMENTATION OF RAMADHAN ISLAMIC BOARDING SCHOOLS FOR HIGH SCHOOL/VOCATIONAL HIGH SCHOOL STUDENTS IN THE CITY OF BUKITTINGGI IN 2023)

Salim Al Hakim<sup>1</sup>

<sup>1</sup>BK Teacher at SMK Negeri 2 Bukittinggi and [salimalhalim02@gmail.com](mailto:salimalhalim02@gmail.com)

Submission : Mei 06, 2023

Revised : June 14, 2023

Accepted : June 28, 2023

Published : June 30, 2023

## Abstract

The main problem in the world of education is a problem related to the manners and habits of students who still tend to be negative because they still do not understand the local wisdom of their respective regions, such as in Minang Kabau there is the term discordant duo baleh which is a norm order wrapped in local wisdom that can develop student profiles. Pancasila, but the reality on the ground is that there are still students who don't know about contributing duo baleh to improve literacy and competence. The background of this research is the low etiquette of students in developing Pancasila Student Profiles, students on average ignore the moral message from donating duo baleh and how to answer the challenges and obstacles to developing Pancasila student profiles in the Minang area with donating duo baleh material. This research uses Library Studies and Medote qualitative descriptive case study on the implementation of Ramadhan Islamic Boarding Schools for high school/vocational school students throughout Bukittinggi City in 2023. The results show an increase in the development of the Pancasila Student Profile on the subject matter of donating duo baleh and the profile of Pancasila student students who are faithful and devoted to the One God and have noble character showing an average value of 87% can apply the Pancasila student profile.

**Keywords:** Profile, Student, Pancasila, Contribute Duo Baleh, Spiritual.

## 1. Introduction

Many young generations of students tend to be indifferent and do not care about the preservation of the nation's culture and customs in Minangkabau sumbang duo baleh, some of them do not know what sumbang duo baleh is, whether students have visited cultural and historical attractions and also do not know well the nation's cultural products, be it traditional music/songs, traditional dances, special foods, traditional games, martial arts, traditional oral arts, traditional clothing, do not even know the stories of the struggle of independence heroes from their regions.

How can they be proud and love their local culture, especially Duo Baleh, if they do not know their own culture and traditions? Therefore, it is necessary to make efforts to increase knowledge, love, and pride in regional (local) culture among the younger generation, especially high school / vocational school students, including students from both public and private schools so that they can increase the spirit of nationalism as a form of concrete action from the attitude of love, loyalty, and pride in the Indonesian homeland in developing the Pancasila student profile.

The author is interested in applying innovations in classical guidance services to carry out activities that can increase knowledge, love, and pride in regional/local culture, especially sumbang duo baleh. The innovation in question is to make efforts to acculturate a sense of love and pride in regional/local culture through Pancasila student profile development activities. This activity is also carried out by integrating the motto of adat basandi syarak, syarak basandi

kitabullah which supports efforts to strengthen the Pancasila Student Profile through relevant behavior and protective steps. This activity will henceforth be referred to as the development of the Pancasila student profile in improving religious spirituality.

The purpose of this study was to determine the efforts to develop the Pancasila Student Profile through Ramadan pesantren activities. The results of this study are expected to be a reference for counseling guidance teachers and local wisdom-based policymakers to strengthen the Pancasila Student Profile of students.

Related to the Pancasila Learner Profile itself, the Ministry of Education and Culture (Kemendikbud) through the Center for Character Strengthening (Puspeka) continues to strive to print the nation's successor by the Pancasila Learner Profile. Minister of Education and Culture Nadiem Anwar Makarim has set six indicators of the Pancasila Student Profile. The six indicators are noble, independent, critical reasoning, creative, cooperation, and global diversity. These six indicators cannot be separated from the Indonesian Education Roadmap 2020-2035, which is caused by technological, social, and environmental changes happening globally (Kearney, 2020: 3). based on various phenomena in the world of education that occur in Indonesia, both classic problems and modern problems. Classic problems that occur are social problems such as intolerance in the world of education.

The mission of the six indicators is formulated to form superior human resources, lifelong learners who have global competence and behave by the values. The problem is that the substance of these six indicators needs to be studied further to know more deeply and more broadly what the goals and intentions are. Therefore, researchers are very interested in conducting research related to Pancasila Students and will conduct fundamental research related to its implications with *sumbang duo baleh* in the formation of a religious soul or religious soul.

In line with research conducted by Raharjo, et al. which states that strengthening has implications for the personal resilience of young citizens (Raharjo, et al. 2017: 175-198). Then Ade Nur Rohim's research which describes the results of research on the basic values of state defense that are relevant and can build personal resilience (Rohim, Ade Nur, 2020: 293-307), and Joniel Hendrik Salouw, et al who explained the results of his research that the role of teachers in improving student discipline character can shape students' resilience (Salouw, J. H, et al, 2020: 380-398). All of these studies cannot be separated from the study of Pancasila, in the context of the Pancasila Student Profile, the researcher examines its implications for students' resilience. to students' resilience. Thus the researcher's interest in dissecting and discussing the study of the Pancasila Student Profile with the formulation of the problem raised is how the intensification of the Pancasila student profile in the world of education, and how the implications of the Pancasila Student Profile on students' resilience, the world of education, and how the implications of the Pancasila Student Profile on the implementation of *sumbang duo baleh* as one of the local wisdom of Minang kabau culture to form religious values in the student's personality.

## 2. Method

This research uses a combination method (mixed methods). The research was conducted at the Ramadhan Islamic Boarding School in collaboration with SMA / SMK Sekota Bukittinggi, with a total of 350 respondents. Data collection was carried out using observation sheets and questionnaires prepared based on indicators of assumptions about the benefits of *sumbang duo baleh* based on theoretical studies on the advantages of learning based on *adat basandi syarak syarak basandi kitabullah* and the dimensions that characterize the Pancasila Student Profile.

These two instruments were chosen because the author considers that they are easier to use and administer.

The observation sheet was used to collect data related to several learner abilities, including: ability to understand *sumbang duduk* (sit), ability to understand *sumbang tagak* (stand), ability to understand *sumbang jalan* (walk), ability to understand *sumbang kato* (word), ability to understand *sumbang caliak* (look), ability to understand *sumbang makan* (eat), ability to understand *sumbang pakai* (wear), ability to understand *sumbang karajo* (work), ability to understand *sumbang tanyo* (ask), ability to understand *sumbang jawek* (answer), ability to understand *sumbang gaua* (slang), and ability to understand *sumbang kurenah* (style). The observation action was carried out in three activity meetings, with details of each meeting of 2 X 45 Minutes and with an interval of one week per meeting which was carried out consecutively.

There are two kinds of questionnaire instruments used, namely: process evaluation instruments and outcome evaluation instruments. The process evaluation instrument is aimed at obtaining data on the benefits related to the integration of the Pancasila Student Profile in the educational stages of the Ramadhan Islamic Boarding School. While the results evaluation instrument is aimed at collecting data on the benefits of *sumbang duo baleh* related to knowledge, love, and pride in regional culture / local wisdom of Minang kabau implementing spiritual intelligence.

The development of Pancasila student profile material about regional culture is intended to cultivate an attitude of love and pride in the wealth of local traditions / local wisdom. This program is expected to not only be a fun and challenging activity for students but will also increase their independence and ability to collaborate and cooperate. The development of the Pancasila Student Profile is also expected to be an activity that supports efforts to strengthen the Pancasila Student Profile in improving spiritual intelligence.

### **3. Results and Discussion**

#### **3.1. Intensification of Pancasila Student Profiles**

The Pancasila Learner Profile is by the Vision and Mission of the Ministry of Education and Culture (Ministry of Education, Culture, Research, and Technology) 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, that "Pancasila learners are the embodiment of Indonesian students as lifelong learners who have global competencies and behave by the values of Pancasila, with six main characteristics: faith, devotion to God Almighty, and noble character, global diversity, cooperation, independence, critical reasoning, and creativity". Ideas related to the Pancasila Student Profile can be explored in full on the website of the Center for Character Strengthening of the Ministry of Education and Culture link following <https://cerdasberkarakter.kemdikbud.id/>. An infographic made very interesting by Puspeka related to the description of the Pancasila Student Profile itself. More specifically, the Pancasila Student Profile infographic can be accessed on the following website: [https://cerdasberkarakter.kemdikbud.go.id/?page\\_id=2817](https://cerdasberkarakter.kemdikbud.go.id/?page_id=2817).

The first indicator explains that Indonesian students have noble character about that noble morals about God Almighty, Indonesian people need to understand religious teachings and beliefs and apply them in daily life. The elements are religious morals, personal morals, morals to humans, morals to nature, and morals to the state. The second indicator describes global diversity, which

means that Indonesian students maintain, their noble culture, locality, and identity, and still have an open mind in interacting with other cultures, thus fostering mutual respect and the possibility of forming a new culture that is positive and does not conflict with the noble culture of the nation. The key elements in the global diversity indicator are recognizing and appreciating culture, intercultural communication skills in int, reacting with others, reflection, and responsibility for the experience of diversity.

The third indicator related to the Pancasila Student Profile is Gotong Royong. In this case, it is explained that the gotong royong in question is that Indonesian students can work together, namely the ability to carry out activities together voluntarily so that the activities carried out are carried out by students together willingly so that the activities carried out can run smoothly and easily. The key element in the Pancasila Student Profile with the gotong royong indicator is collaboration or cooperation between students is to collaborate or cooperate between students, cooperation in positive areas in the context of mutual assistance and cooperation. cooperation in positive areas in the context of helping each other and helping others, then care which is an important attitude that needs to be possessed to be able to drive cooperation behavior, then cooperation behavior, and the last is sharing, an attitude that needs to be practiced because sharing is a noble attitude that needs to be practiced because sharing is a noble attitude that can realize the cooperation indicator in this Pancasila Student Profile.

The fourth indicator is independence, what is meant by independent in this Pancasila student profile is Indonesian students who are responsible for a process and also the results of their learning. The key elements of this independent profile are awareness of the self and the situation at hand, and self-regulation. The fifth indicator of the Pancasila Student Profile is critical reasoning. The critical reasoning referred to in this case is students who can objectively process both qualitative and quantitative information, build links between various information, analyze information evaluate and then conclude. the key elements are obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes, and making decisions.

Finally, the sixth indicator of the Pancasila Learner Profile is creativity. Creative referred to in this Pancasila Learner Profile is a learner who can modify and produce something original, meaningful, useful, and impactful, with the key elements of producing original ideas and producing original works and actions as well. Originality in this creative indicator is very important where the behavior of duplicating or imitating others without being accompanied by a responsible attitude in everyday life can become a negative and even harmful behavior, for example recognizing other people's work as their own.

### **3.2. Sumbang Duo Baleh as a Philosophy of Life in Minangkabau**

The meaning of sumbang is anything that is wrong and violates customary rules, especially the norms of modesty in the Minang domain. Every woman is a bundo kanduang candidate. Her hands will be inherited and passed on to the family's pusako property. In addition, women will be the first madrasah for their children. So the manners and values of women must be maintained.

Sumbang Duo Baleh is an unwritten rule in Minang custom that contains manners and values. It contains twelve provisions and prohibitions that must be obeyed by every Minang woman. Violating this rule will result in a penalty of shame, not only to herself but also to her mamak and family.

#### **a. Sumbang Duduak (Sumbang when Sitting)**

Custom dictates that the most appropriate way for women to sit is on their knees. They cannot cross-legged like men, lift their legs or squat. Even sitting in a chair must be sideways and close to the thighs. When riding on a bicycle, women are not allowed to straddle, they must be sideways.

b. Sumbang Tagak (Sumbang when Standing)

Even when standing, women are regulated to stand politely, not ruffling their waists. It is forbidden to stand on the stairs or in front of the door. It is forbidden to stand on the side of the road if no one is expected, and of course, it is forbidden to stand alone with non-mahram.

c. Sumbang Bajalan (Sumbang when Walking)

Bajalan si ganjua lalai, pado pai suruik nan labiah Alu tataruang broken tigo, samuik dipijak indak mati When walking, women must be friends, must not be hasty but must remain careful. It is likened to an ant being stepped on and not even dying. That is how careful she is.

d. Sumbang Bakato (Sumbang in Words)

Speaking should be polite and purposeful, one should understand kato nan ampek. He must know who he is talking to. It is forbidden to interrupt other people's conversations or to speak with too much excitement.

e. Sumbang Mancaliak (Sumbang in seeing)

Women who are already gadih (girls) are forbidden to stare at men who are not their muhrim, they must lower and keep their gaze. When there are guests, as much as possible not to look at the clock too often. Because it is considered to be subtly driving away guests.

f. Sumbang Makan (donation when eating)

Eating in moderation, eating slowly. Do not eat while standing or walking. As much as possible do not talk while eating unless it is very important. Do not make noise while eating or the term 'rang awake is called "mancapak".

g. Sumbang Bapakaian (Sumbang in Dress)

Clothes should be polite, clean, and neat. Do not wear clothes that are sparse and tight, let alone print the curves of the body. Wear clothes that fit each function, clothes to the market are certainly different from prayer clothes.

h. Sumbang Karajo (donation when working)

Ideally, women's work should be light and easy. Rough and heavy work should be left to men or asked for help from available men.

i. Sumbang Tanyo (Contribution in Asking Questions)

In asking questions, first, listen to the other person's explanation, then ask politely. The meaning of polite is not to test or demean other people.

j. Sumbang Jawek (Sumbang in Answering)

Likewise, when asked a question, answer as necessary and appropriate. Don't answer so casually that people have to ask again and again because they are more confused. Answer only what is necessary, and do not answer what is not necessary.

k. Sumbang Bagaua (Sumbang in Socializing)



An adult Minang woman's socialization must be maintained. She should not hang out too closely with non-muhrims, let alone walk together. In addition, it will look discordant if adult women hang out with small children, let alone join their games.

1. Sumbang Kurenah (Sumbang in behavior)

In daily behavior, you must be able to maintain the feelings of others. Do not speak in whispers, cover your nose in crowds, laugh out loud, and the like. Keep your tongue away from things that will offend many people.

### 3.3. Relevance of spiritual intelligence with Sumbang duo baleh

Firdaus (2019) spiritual intelligence is intelligence that acts as a foundation needed to function intellectual intelligence (IQ) and emotional intelligence (EQ) effectively, even spiritual intelligence (SQ) is the highest in a person. Spiritual intelligence or in other terms called Spiritual Quotient (SQ) is the term for the third intelligence after Intelligence Quotient (IQ) and Emotional Quotient (EQ). It is called the third intelligence because chronologically this intelligence term appeared later after the previous two intelligences. Even the presence of SQ matches the popularity of IQ and EQ.

But before further discussing spiritual intelligence, it is better to first explain the definition, both in terms of language and in terms of terms. In terms of language, the word intelligence means intelligent, while spiritual means something related to or of a psychological nature (spiritual, inner). So in language spiritual intelligence can be interpreted as intelligence relating to the spiritual and inner in this case includes concern for fellow humans, other creatures, and the surrounding nature based on belief in the existence of God Almighty. While in terms of terms, it will be presented through several opinions of the figures, including:

a. Zohar and Ian Marshall

Intelligence to face and solve problems of meaning and value places human behavior and life in a broader and richer context of meaning; judging that one's actions or way of life are more meaningful than others.

b. Ari Ginanjar

Spiritual intelligence is a reflection of the pillars of faith that must be believed by everyone who claims to be Muslim. Human nature can be found in the encounter and communication between humans and Allah SWT.

c. Munif Chatib

Spiritual intelligence is part of existentialist intelligence, according to him, this intelligence is a human preparation in the face of death. So this intelligence has a divine dimension that has the principle of seeking self-existence in life. The nature of this intelligence is always looking for connections between the need to learn with the ability and create awareness of life after death. This condition is a manifestation of existentialist intelligence.

d. Toto Tasmara

Spiritual intelligence is a person's ability to listen to his conscience both good and bad and a sense of morality in the way he places himself in relationships.

From some of the opinions of the figures above, it can be concluded that spiritual intelligence is the perfect ability of a person in compromising his mind and culture to examine

matters relating to divinity, so that with his ability he can go through life with meaning, including in terms of overcoming life's problems.

In Islam, children are prepared for their growth and development so that when they grow up, they can be a comfort to the heart, a pious member of society, and most importantly, beneficial to the one body of Muslims. For this reason, according to Nasih 'Ulwān, children must be equipped with knowledge, instilled with ethics, and honed in their spiritual strength. According to him, spiritual education is the process of caring for children in terms of their muraqabah to Allah. That is by making the child feel that Allah forever hears his whispers and conversations, sees his every move, and knows whatever is secret and whispered. If this happens, the child will also have the feeling that Allah knows what is happening in the sky and on Earth.

This is something that is rarely possessed by children in modern times, children today are more intellectually honed than spiritually. So children often lack belief in supernatural things, including the existence of the almighty creator.

Spiritual intelligence in a child is something that must exist because fitrah must be formed from an early age. Fitrah will increasingly lead to holiness when it is in an Islamic environment. The sanctity of this fitrah makes a person different from others, and this level of sanctity also makes a difference in a person's spiritual intelligence.

In addition to Muraqabah, spiritual intelligence also means a person's ability in khusyu', piety, and 'ubudiyah to Allah, the Lord of the universe, by opening the child's vision to the majesty of Allah universally, small or large problems, inanimate or living objects, plants and animals and so on are millions of amazing creations of Allah. Therefore, the heart will face all of this with reverence for the majesty of Allah. The human soul seeks to face all this with a feeling of piety towards Allah and worship of Him. Even at that time, he gets pleasure, obedience, and the delicacy of worshipping Allah the Lord of the universe.

Mujahadah is also part of spiritual intelligence, meaning that someone is said to have spiritual intelligence when they can do mujahadah in terms of psychology, spirit, and da'wah. What is meant by bermujahadah in terms of psychology here is jihad against the lust of the devil. The toughest enemy in human life is the devil, therefore someone who has spiritual intelligence will not fall for the seduction of the devil, this can be seen from the practice of his life, which keeps him away from useless passions.

Meanwhile, what is meant by spiritual mujahadah is the seriousness of purifying the soul, so that it is filled with divine light. From an early age, the tongue and heart should always be adorned with the beauty of the Quran. The soul will be stiff if it is filled with verses and songs - hedonistic and vulgar songs. A rigid heart will certainly not be able to harmonize the mind and intellect, and vice versa.

Spiritual intelligence also requires mujahadah dakwah, meaning the ability to use reason and culture to attract people to this noble religion. Spreading amar ma'ruf and nahi mungkar characterizes the mujahadah da'wah. Methods of Improving Children's Spiritual Intelligence According to Nasih 'Ulwān There are several methods that can be an alternative, especially for parents in terms of improving children's spiritual intelligence, namely: 1. Binding children with worship, 2. Binding children with the Qur'an al-Karim 3. Binding children with the Houses of Allah 4. Binding children with dhikr to Allah 5. Binding children with Sunnat practices 6. Binding children with a sense of muraqabah Muraqabah means feeling always watched by the almighty creator. The culmination of the bonds mentioned above is muraqabah. Children who are accustomed to being aware of being watched by Allah in their lives, actually have high spiritual

intelligence, especially in self-control. If self-control is not present in a person then he will lose his way and be easily swayed. The Western theory considers that self-control is obtained through a process of psychological engineering. However, in Islam, a person gets self-control through his closeness to Allah SWT. A child who has auraqabah Patsi will always be honest, and will not take other people's goods, because he feels that he is always watched by Allah Swt.

### 3.4. Development of Pancasila student profile materials and sumbang duo baleh to improve raso jo pareso

The activity of integrating the Pancasila student profile with sumbang duo baleh is a magnet in itself because it combines two dimensions of Indonesian local wisdom that are not owned by other countries in the world so that this development concept becomes an innovation in strengthening character in line with national education goals.

In minang kabau, we know the term sumbang duo baleh which can increase Raso jo parts so that students who understand the essence of sumbang duo baleh Pancasila student profile, these students have a level of excellence, namely spiritual intelligence wrapped in cultural nuances that become the literacy of the nation and the strength of the State in the context of adat basandi syarak basandi kitabullah education.

The term Pancasila Learner Profile in this paper refers to the type of project carried out by students in the classical service across counseling classes. Sumbang duo baleh is a local wisdom of Minang Kabau that needs to be preserved. This development term is also intended as an invitation sentence to cultivate a sense of love for their respective regions through the cultural variety of sumbang duo baleh as a shield and compass for education in the Minang region.

**Table 1.** Variety Development Results

<b>The material of Sumbang Duo Baleh</b>	
<b>Variety Development Results of Material of Sumbang Duo Baleh</b>	
1. <b>Variety Development of</b>	sumbang duduak (sit)
2. <b>Variety Development of</b>	sumbang tagak (stand)
3. <b>Variety Development of</b>	sumbang jalan
4. <b>Variety Development of</b>	sumbang kato (word)
5. <b>Variety Development of</b>	sumbang caliak (look),
6. <b>Variety Development of</b>	sumbang makan
7. <b>Variety Development of</b>	sumbang pakai
8. <b>Variety Development of</b>	sumbang karajo (work),
9. <b>Variety Development of</b>	sumbang tanyo (ask)
10. <b>Variety Development of</b>	sumbang jawek (answer
11. <b>Variety Development of</b>	sumbang gaua (interaction)
12. <b>Variety Development of</b>	sumbang kurenah (style).



### *Variety of Works*

1. Work display
2. Picture
3. Poster

After the project results are completed, then the students are allowed to be able to publish the results of their group projects to their respective social media accounts. This self-publication step is carried out to provide a wider space for the work to be seen and appreciated more. Directly the post has the potential to influence others to create works that have the same concept or theme, namely photos or posters that display the pride of art and culture of their respective regions. This project is carried out with the main stages on the theoretical basis of project-based learning itself. In general, the main stages of the project development of Pancasila student profile material are shown in Table 2 :

**Table 2.** Key Stages of Development Project Implementation

Activity Description
<i>First Meeting (2 X 45 Minutes)</i>
1. <i>Determination of basic questions (project assignment)</i>
2. <i>Designing project planning</i>
3. <i>Developing project schedule</i>
<i>Second Meeting (2 X 45 Minutes)</i>
4. <i>Monitoring students and project implementation</i>
5. <i>Project completion</i>
<i>Third Meeting (2 X 45 Minutes)</i>
6. <i>Testing, assessing the process and results of the project (presentation)</i>
7. <i>Publication of project results</i>

The implementation of classical guidance services on the project of developing Pancasila student profile material is not only intended to increase knowledge, love, and pride in regional/local culture but also intended to be an activity that can facilitate students in realizing and strengthening the Pancasila Student Profile in increasing spiritual intelligence. In the Project adat basandi syarak, syarak basandi kitabullah, the integration of concepts that support the realization of the Pancasila Student Profile is also carried out, both through the main stages and complementary stages of the project. The form of integration in question is seen in Table 3 :

**Table 3.** Form of Integration of Pancasila Student Profile Concept

Activity Key	Features/Dimensions of PPP
Greetings and prayers	Believing, fearing God & having noble character
Speak and behave well	Have faith, fear God and have noble character
Singing other regional songs	Global diversity
Project determination, group form	Mutual cooperation, independence
Project design, division of tasks	Mutual cooperation, independence, critical reasoning
Implementation and completion of the project	Mutual cooperation, independence, creativity
Presentation of project results	Mutual cooperation, independence, creativity
Evaluation of project process and results	Critical reasoning

Reflection on the project	Critical reasoning
---------------------------	--------------------

Based on observations during project implementation, it can be concluded that the Pancasila Student Profile development project is an activity that can increase knowledge, love, and pride in regional/local culture. This project is also an activity that can facilitate the realization of behaviors that are the main characteristics of the Pancasila Student Profile. These positive behaviors are seen in the service process, starting from the beginning of the activity until the service ends. The description of the observation results is illustrated in Table 4 :

**Table 4.** Profile Development Project Observation Results

Observation Results / BK Teacher Notes
1. Discussion/ brainstorming skills: Learners are active in brainstorming / discussion activities, discussions run smoothly.
2. Ability to conduct group leader election (consensus): Learners are able to choose a group leader democratically and responsibly..
3. Ability to share tasks and responsibilities : Learners are able to share tasks and responsibilities independently.
4. Ability to find and collect tools/equipment: Learners are able to work together to share tasks in finding equipment.
5. Ability to complete the project: Learners are able to collaborate to complete the project.
6. Presentation skills (showcase) : Learners are able to make presentations or post work via social media.

Based on the process evaluation, it is evident that the sumbang duo baleh material development project can train various behaviors that are by the main characteristics (dimensions) of the Pancasila student profile, including polite and good behavior (noble character), mutual respect (tolerance of differences), cooperation (collaboration), sense of responsibility (independence), train critical reasoning in decision making and creative attitude in producing work. The processed results of the process evaluation instrument on the Pancasila and sumbang duo baleh student profile project are presented in Table 5 :

**Table 5.** Recapitulation of Classical Guidance Process Evaluation Instrument Results

Statements	SS	S	RR	TS	STS
1. PPSD project to train polite and good behavior (noble character)	96%	4%	-	-	-
2. PPSD project trains respect (tolerance of differences)	90%	10%	-	-	-
3. PPSD projects train the attitude of working together (collaboration)	96%	4%	-	-	-
4. PPSD projects train a sense of responsibility (independence)	94%	6%	-	-	-
5. PPSD projects train critical reasoning (decision making)	98%	2%	-	-	-
6. PPSD project trains creative attitude (creating work)	92%	8%	-	-	-

Based on the evaluation of service results, it is known that the PPSD project can provide knowledge to students about regional (local) culture, provide skills on how to love regional/local culture, and also increase students' pride in regional/local culture. The results of the service evaluation instrument in general are illustrated in Table 6 :

**Table 6.** Recapitulation of Classical Guidance Outcome Evaluation Instrument Results

Statement	SS	S	RR	TS	STS
-----------	----	---	----	----	-----

The PPSD project gave me knowledge about regional culture (Sumbang duo baleh)	98%	2%	-	-	-
The PPSDD project provided me with skills on how to love regional culture (Sumbang duo baleh)	94%	6%	-	-	-
The PPSD project increased my pride in regional culture (Sumbang duo baleh)	96%	4%	-	-	-
PPSD project to improve Spritual intelligence literacy	99%	1%	-	-	-

In general, it can be said that the application of classical guidance services through the PPSDD project can have a positive influence on students because it can not only be an activity that accommodates efforts to strengthen the Pancasila Student Profile. But it can also increase knowledge, love, and pride in regional/local culture. PPSD projects can also facilitate students to produce a variety of arts and works by their diverse interests and abilities. Proyek PPSD can be used as one of the alternative service topics that can be chosen in classical guidance services, especially for schools that need to make efforts to strengthen the Pancasila Learner Profile among students and schools that are oriented to increase students' love for their local culture and increase spiritual intelligence.

#### 4. Conclusion

The application of classical guidance services through PPSD projects can be an activity that accommodates efforts to strengthen the Pancasila Student Profile, especially sumbang duo baleh. The application of classical guidance services through PPSD projects can increase knowledge, love, and pride in regional/local culture. ABCD projects can also facilitate learners to produce a variety of arts and work to their diverse interests and abilities.

The PPSD project can be an alternative for counseling guidance teachers to strengthen the Pancasila Student Profile for students and can be an option for cultivating a love for regional/local culture, especially at the SMA / SMK / Equivalent level. As for students at the elementary and junior high school levels, development and adaptation can be carried out according to their conditions and level of competence.

#### References

- Andika Syahputra. (2022). *Upaya Penguatan Profil Pelajar Pancasila Melalui Proyek "Ayo Budayakan Cinta Daerahmu"*.
- Ary Ginanjar. (2001). *ESQ (Emotional Spiritual Quotient)*. Jakarta: Arga.
- Danah Zohar dan Ian Marshall. (2007). *SQ; Kecerdasan Spiritual*. Bandung: Mizan.
- Dendy Sugono (Pimpinan Redaksi). *Kamus Besar Bahasa Indonesia (KBBI)*. (Jakarta: Pusat Bahasa, 2008), h. 279 dan 1503.
- Kearney. (2020). *Dalam Peta Jalan Pendidikan Indonesia 2020-2035, Kementerian Pendidikan dan Kebudayaan*, Mei, 2020. Kementerian Pendidikan dan Kebudayaan, 2020, Sekolah Penggerak dan Profil Pelajar Pancasila, Diakses di link<<https://sekolah.penggerak.kemdikbud.go.id/>>.
- Latif, Yudi. (2018). *Wawasan Pancasila: Bintang Penuntun untuk Pembudayaan*. Jakarta: Mizan.

- Munif Chatib. (2012). *Sekolah Anak Anak Juara Berbasis Pendidikan Jamak dan Pendidikan Berkeadilan*. Bandung: Kaifa.
- Negara Muda. (*Studi Tentang Peran Pemuda HMP PPKn Demokratia pada Dusun Binaan Mutiara Ilmu di Jebres*, Surakarta, Jawa Tengah)”, dalam Jurnal.
- Pusat Penguatan Karakter. 2020. *Infografis Profil Pelajar Pancasila*, diakses di <website: <https://cerdasberkarakter.kemdikbud.go.id/>>.gentaandalas.com/mengenal-sumbang-duo-baleh-kode-etik-dalam-kebudayaan-minangkabau/ diakses : Selasa 16 Mei 2023.
- Pusat Penguatan Karakter. 2020. *Capaian Satu Tahun Kolaborasi dengan Tokoh Penggerak dalam Menwujudkan Profil Pelajar Pancasila*. Jakarta: Puspeka.
- Raharjo, Armaidy Armawi, Djoko Soerjo. 2017 “*Penguatan Civic Literacy Dalam Pembentukan Warga Negara Yang Baik (Good Citizen) Dan Implikasinya Terhadap Ketahanan Pribadi Warga*.”
- Riska Shannia. (2020). *Kekhasan Penokohan Mandeh dalam Novel Limpapeh Karya A.R Rizal (Sebuah Kajian Semiotika)*, Diskursus: Jurnal Pendidikan Bahasa Indonesia Vol. 3, No. 2, Agustus 2020, pp. 185-196 p-ISSN: 2615-4935 e-ISSN: 2615-4943.
- Rusnaini. (2021). *Intensifikasi Profil Pelajar Pancasila dan Implikasinya Terhadap Ketahanan Pribadi Siswa*. <https://journal.ugm.ac.id/jkn/article/view/67613/33082>.
- Salouw, Joniel Hendrik, Suharno, Rostin Talapessy. (2020). “*Peran Guru Dalam Meningkatkan Karakter Disiplin Untuk Menwujudkan Ketahanan Pribadi Siswa Melalui Pembelajaran PPKn (Studi Kasus Di SMA 1 Wonoreli Maluku Barat Daya)*”, dalam Jurnal Ketahanan Nasional, Vol 26 No. 3, Desember2020hh.380-398.
- Sri Langgeng Ratnasari, Supardi, Herni Widiyah Nasrul. (2020). *Kecerdasan Intelektual, Kecerdasan Emosional, Kecerdasan Spiritual, Dan Kecerdasan Linguistik Terhadap Kinerja Karyawan JABA* (September 2020) Journal of Applied Business Administration <https://jurnal.polibatam.ac.id>.
- Sylvia Alena Seruni. (2019). *Sumbang Duo Baleh cara adat minang kabau menjaga kehormatan*, <https://www.sumatrazone.co.id/2019/04/sumbang-duo-baleh-cara-adat-minangkabau.html>.
- Toto Tasmara. (2001). *Kecerdasan Rubiah (Transdental Intelegensi: Membentuk Kepribadian yang Bertanggung Jawab, Professional dan Berakhlak)*. Jakarta: Gema Insani Press.