



EMPOWERING STUDENTS' PANCASILA AWARENESS AND CULTURAL RESILIENCE THROUGH A LOCAL MINANGKABAU-BASED PANCASILA EDUCATION MODULE (PETATAH-PETITIH)

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Abstract

Globalization and modernization are now starting to cause concern among the public concerning the preservation of traditional cultural values in Indonesia, where one of the cultures starting to disappear among elementary school students is Petatah Petith Minangkabau. It is necessary to make efforts to preserve this culture, one of which is to develop a module based on Minangkabau local culture (Petatah-Petith). This research is development research using the 4-D model, Definition, Design, Development, and Dissemination. The sample in this study was students in IVc class at SDN 01 Lima Kaum, totaling 21 students. Data collection techniques in this study used interviews, questionnaires, and observation. As for the research results, namely the results of product validation by the three validators declared valid, namely the results of validator 1 90.78% in the very valid category, the results of validator 2 88.75% in the very valid category, and the results of validator 3 95.94% in the very valid category. The level of product practicality is also in the very practical category; namely, in the student practicality test, the score is 84.25%, and the teacher's practicality test is 95%. In addition, because the module developed integrates Minangkabau culture, the level of student cultural resilience is at 88.10%, which is a very good category after using the module. Six dimensions of the Pancasila profile emerge in students using the Minangkabau Local Culture-Based Pancasila Education Module (Petatah-Petith). It can be concluded that the development of the Minangkabau Local Culture-Based Pancasila Education Module (Petatah-Petith) can strengthen the Pancasila profile and cultural resilience of students.

Keywords: *Pancasila Profile, Student Cultural Resilience, Pancasila Education Module, Petatah-Petith*

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INTRODUCTION

Globalization and modernization are starting to raise concerns among the public regarding preserving traditional cultural values in Indonesia. The noble identity of Indonesian society has always been known for its unique cultural diversity and characteristics. However, currently, it is starting to be disturbed by foreign culture triggered by globalization and modernization, which has influenced the identity of the nation's children. Stated that one of the challenges in this era of globalization is the threat to the nation's culture and personality, which is what it is today. The modern era began when the millennium era entered, marked by the emergence of telecommunications innovations that impacted the pace of development. Developments in telecommunications and technology occupy first place in bringing about change in social conditions. (Nasution, 2017).

The challenges of globalization, which threaten cultural resilience, should be based on a solid foundation for each generation, which will become an extension of the preservation of this culture. (Ernawam, 2017). Emerging globalization is not a reason for the erosion of the noble values contained in national culture. However, on the contrary, the era of globalization should be able to be harmonized with local culture so that it becomes a unified whole in the nation's civilization. Preservation is an activity or activity that is carried out continuously, directed, and integrated to realize certain goals that reflect the existence of something permanent and eternal, dynamic, flexible, and selective. (Nahak, 2019).

The real challenge faced in cultural resilience is not the introduction of globalization but whether the Indonesian generation can filter and maintain local culture amidst the rise of globalization. Protecting culture from globalization requires the role of the entire community and all generations. The role of the millennial generation It is essential to preserve culture, including for the younger generation, who will be the nation's successor. Regional culture is a culture that encourages national culture. (Andriani et al., 2023). This requires mental readiness and knowledge of love for Indonesian culture in the identity of this nation's children.

In Indonesia, there are various cultures from many provinces. Indonesia is one of the largest countries in the world in terms of area and population. Based on the data, the Unitary State of the Republic of Indonesia (NKRI) has 1.86 million km² of land, 3.2 million km² of sea, and 17,604 islands. 237 million people inhabit it (Falah et al., 2013). West Sumatra is one of the provinces with various cultural riches. Based on statistical data from the West Sumatra Province Cultural Wealth and Diversity Analysis Report (Pendidikan, 2017), the Ministry of Education and Culture recorded 483 types of culture found in West Sumatra, including traditions, oral traditions, traditional architecture, folklore, traditional crafts, and traditional food.

However, the current generation has a low knowledge of local Minangkabau culture and

weak resistance to preserving it; for example, today's children are more familiar with various types of contemporary mass media applications and the latest games than the culture around them. One of the causes of the low level of student knowledge and resilience towards local Minangkabau culture is the excessive use of digital technology, such as social media TikTok, YouTube, Instagram, online games, and several other platforms. According to Wulandari, the problem of declining interest in elementary school students in Indonesian culture is due to the use of gadgets or technology that are only used for Playing games for a long time without being able to take advantage of existing technology to find out and learn about their culture. (Wulandari et al., 2023). Apart from that, globalization and modernization are also factors causing students' low knowledge of their own culture, making them more inclined to follow the latest trends rather than finding out and studying their own local culture. (Tranggono et al., 2023).

Based on this, it is necessary to take action to maintain local culture among students and regenerate the culture in West Sumatra so that it does not disappear. One thing that can be done is to provide education about local culture through classroom learning with a system of integrating material and values contained in the culture. Then, social media will be used to introduce the local culture of West Sumatra to the world so that its sustainability is maintained and support from various parties is needed to preserve the culture of West Sumatra itself.

Of the many types and varieties of culture in West Sumatra, several cultures contain moral messages that serve as a way of life for the Minang people, such as Petatah-Petith. According to (Prasasti & Anggraini, 2020) Petatah-Petith is the same as the proverbs that serve as a guide to life for the Minangkabau people because they have a moral message. This opinion is supported by (Edwar Djamaris, 2002) Who states that Petatah-Petith are sentences that contain deep, broad, subtle, precise, and figurative meanings, which play an important role in the lives of the Minangkabau people; this is because the petatah-petith are used as guidelines and a guide to life that contains traditional values and also contains the values of Islamic teachings. This is certainly very good for all Minangkabau people to know, especially at the elementary school level, with the aim of moral defense through the message in the Petith Petith, which was formed from an early age.

However, there are still many students at the elementary school level who do not know these sayings. Based on data found through interviews conducted in class IV in several elementary schools in Tanah Datar Regency, namely SDN 001 Lima Kaum District, SD 07 Sungai Jambu Pariangan District, SDN 01 Gurun Sungai Tarab District, SDN 03 Rangkat Rangkat District, MIN 1 Tanah Datar, Sungai Tarab District, only 20% know Petatah-Petith and the rest have never heard of it and do not know it at all, as per the attached data and interview guide.

Based on this, efforts need to be made to preserve the local Petatah-Petith culture in

the world of education. Considering that the meaning contained in Petetah-Petitih is aligned and connected to the Pancasila Education subject, it is possible to integrate or develop one of the teaching materials based on local Minangkabau culture, such as learning modules. (Febraningsih et al., 2022). Teaching module The independent curriculum replaces the RPP, which has a varied format and includes learning materials/content, learning methods, interpretation, and evaluation techniques prepared systematically and impressively to achieve the expected success indicators. (Maulida, 2022). The same opinion was expressed by Endang, who stated that teaching modules are learning tools or learning designs that are based on a curriculum that is applied to achieve competency standards that have been established. (Siloto, 2023).

A module can be developed by integrating it with various aspects of other sciences, such as integrating the module with one of the Minangkabau cultures, petite petitih. Petatah-petition is Minangkabau oral literature that contains sentences or expressions with deep, broad, subtle meanings and figurative sentences or a parable with a certain meaning or intent. (Elizar, 2021; Fahmi et al., 2023). According to Mega Petith, it can represent the Minang people's lifestyle concept, which is attached to their identity. Concepts This life has been guarded and passed down from generation to generation. From these concepts, we can see the life goals Minang people want to achieve (Zuriyati dan Siti Gomo Attas, 2021).

For example, when students learn about the formulation of Pancasila, which was prepared based on mutual agreement or deliberation, the teacher can add to the explanation to the students by reading adamant statements that are in line with the deliberation, "bulk wanting dek kalupak, bulk aia dek pambuluah" this means that every policy and final decision is taken from a deliberation process and collective agreement by applicable laws and customs. From this example, the pattern of integration of the Petith Petith into Pancasila Education subjects is clearly illustrated, where Miang's Petith Petith contains strong moral values and is very in line with the Pancasila Education subject itself.

The urgency of this initiative stems from the declining interest among the younger generation in traditional cultural forms, such as Minangkabau Silek, which are rich in local wisdom but are not well-documented or integrated into modern education systems (Maryelliwati et al., 2019). There is a risk of cultural erosion if these traditional values are not actively preserved and promoted, especially in the face of globalization and the rapid spread of information through social media, which can dilute local cultures (Siregar et al., 2019).

Pancasila Education Subjects are subjects contained in the independent curriculum, one of whose scope is maintaining the resilience of the Republic of Indonesia, and preserving culture is one of the actions to preserve the Republic of Indonesia because culture and the Republic of Indonesia are inseparable units. (Maulana Aditia & Dewi Anggraeni, 2022). Another side of the independent curriculum, especially in the Pancasila Education subject, is

the dimension of strengthening the Pancasila profile, namely 1) Having faith, being devoted to God Almighty and having noble morals; 2) Independent; 3) Working together; 4) Global diversity; 5) Critical reasoning; 6) Creative. The Pancasila Student Profile is rooted in the vision and mission of the Ministry of Education, Culture, Research, and Technology as stated in the Ministerial Regulation Education and Culture No. 22 of 2020 concerning Departmental Strategic Plans Education and Culture 2020-2024, if "Pancasila Students are the embodiment of Indonesian students as lifelong learners who have competence global and behave by the values of Pancasila (Santika & Dafit, 2023). This Pancasila student profile also aims to provide character and competencies that are expected to be obtained and strengthen students' noble Pancasila values (Multazam & Setiasih, 2023). According to (Hamzah et al., 2022), The Pancasila student profile is expected to produce graduates who demonstrate the characteristics and ability to strengthen the noble values of Pancasila in students. Apart from affecting students' cultural resilience, this module is also expected to bring out the attitudes stated in the Pancasila Student Profile.

Integrating Pancasila values with local cultural elements like Minangkabau traditions can enhance students' understanding of national identity and cultural resilience, fostering a sense of pride and belonging (Maryeliwati et al., 2019; Sjioen et al., 2020). Such educational modules can also serve as a tool for cultural tourism, potentially boosting local economies by attracting interest in traditional arts and practices.

This is a strong basis for researchers to develop modules on Pancasila Education subjects based on local Minangkabau culture (Petatah-Petith) because previously, the modules that were available and developed by previous researchers did not yet integrate and highlight these petatah-petith in the learning process. Especially in the form of learning modules, this becomes a novelty that not only imparts knowledge in the cognitive field to students but also becomes a forum for preserving culture and instilling other character values, as stated in the Pancasila Student Profile, which was explained previously.

METHODS

The type of research used is research and development with a 4-D model. Research and development methods are used to produce and assess a product's effectiveness. (Sugiyono, 2018). Sample to produce products in the form of teaching materials, then test their feasibility through the effectiveness and practicality of the product to determine the level of growth in students' knowledge.

The research design used in this research was developed according to Thiagarajani's 4-D Model (Four D Models). This consists of 4 phases, namely 1) *Define*, to determine and define initial requirements before the product is designed. 2) *Design*, at this stage, is carried out by

arranging the material, choosing the format, and making a prototype; 3) *Development* is carrying out the module creation stage and validation with experts in their respective fields, namely three validators, one validator is a cultural expert from Minangkabau, Validator 2 is a Pancasila and Citizenship Education lecturer and Validator 3 is a fourth-grade elementary school teacher. The final stage 4) *Dissemination*, namely carrying out the process of publishing the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih) so that it can be disseminated widely to elementary schools and MI.

The research design can be seen in the image below:

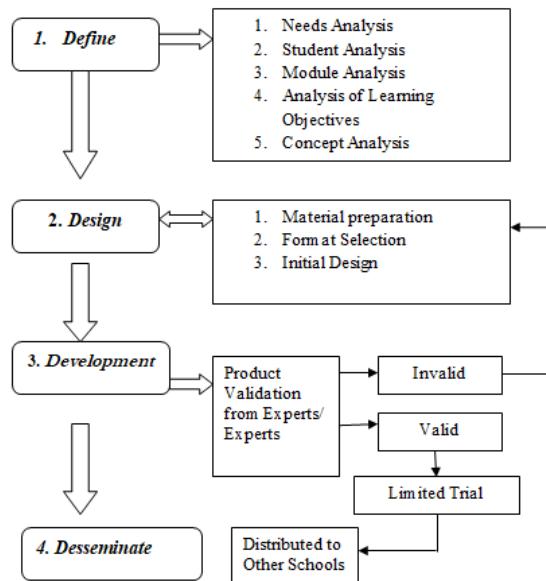


Figure 1: Research Design

Quantitative data is processed by formulating numbers, and quantitative data is obtained from validator assessment questionnaire scores and teacher and student assessments. As for qualitative data, namely data in the form of descriptions in sentence form. This qualitative data is in the form of validator criticism and suggestions for the product being developed and descriptions of the implementation of product trials, student responses, teacher responses, observations, and interviews. The data collection techniques used interviews, questionnaires, and observation.

RESULTS AND DISCUSSION

This research uses stages from the Thiagarajani 4-D Model (Four-D Models). This consists of 4 phases, namely (*Define*) carrying out a needs analysis to become the basis for diagnosing alternative solutions to the problems, namely developing a Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih). This needs analysis stage was

carried out using interview sheets to obtain data. There were no modules based on local culture in elementary or MI schools in Tanah Datar Regency, so teachers did not yet have teaching materials that contained the instillation of this local culture. (*Design*) this stage is carried out by arranging the material, choosing the format, and making a prototype (*Development*). It carries out the module creation stage and validation with experts in their respective fields, namely three validators: 1 validator is a cultural expert from Minangkabau, two validators are Education lecturers Pancasila and Citizenship, and Validator 3 is a fourth-grade elementary school teacher. The final stage of (*Dissemination*) is carrying out the process of publishing the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petith) so that it can be disseminated widely to elementary schools and MI in Tanah Datar Regency.

The results of this research are the development of a Pancasila Education Learning Module Based on the Local Culture of Minangkabau Petatah-Petith in the Pancasila Education Subject for Grade IV Elementary School. As for the appearance, the module is as follows:



Figure 2: Cover view of the Culture-Based Pancasila Education Module

Minangkabau local (Petatah-Petith)



Ir. Soekarno (1 Juni 1945)

Di hadapan sidang BUPPK, Ir. Soekarno menyampaikan lima asas pancasila yang termasuk dalam disusulnya dan dilakukan dengan seiring dengan disusulnya lima asas yang dijelaskan dalam pidatonya sebagai bentuk dasar negara Indonesia. Adapun rumusan dasar negara tersebut adalah sebagai berikut:

- (1) Nasionalisme atau Kebangsaan Indonesia,
- (2) Internasionalisme atau Perikemanusiaan,
- (3) Mufakat atau Demokrasi,
- (4) Kesejahteraan sosial,
- (5) Ketuhanan yang berkebudayaan.

Ir. Soekarno menggatakan bahwa saran dari salah seorang ahli bahasa, lima asas itu disusulkan agar dibersama-sama dengan istilah "Pancasila" sebagai dasar negara tersebut disebut lima asas yang sifatnya tidak lengkap. Selanjutnya, belum menganggapkan usulan bahwa lima sila tersebut dapat diperbaiki lagi menjadi Tri Sila yang rumusannya:

- (1) Sosio Nasionalisme, yaitu Nasionalisme dan Internasionalisme,
- (2) Sosio Demokrasi, yaitu Demokrasi dengan Kesejahteraan Rakyat,
- (3) Ketuhanan Yang Maha Esa

Kemudian Ir. Soekarno menyampaikan ketintisan bahwa lima sila tersebut masih dapat diperbaiki menjadi Eka Sila atau satu sila yang intinya adalah "gotong-royong".

Gambar 1.4 Dalam sidang BUPPK, Ir. Soekarno menyampaikan rumusannya lima asas pancasila yang termasuk dalam disusulnya dan dilakukan dengan seiring dengan disusulnya lima asas yang dijelaskan dalam pidatonya sebagai bentuk dasar negara Indonesia. Sumber: annigra.id (2020)

Perumusan Pancasila dilaksanakan dengan menggunakan sistem musyawarah, dari musyawarah tersebut diambil kesepakatan akhir sebagai keputusan bersama, dalam petatah Petith budaya Minangkabau musyawarah dan mufakat juga dianjurkan:



AYO BAPANTUN

Bulek jantuang dek kalupak, bulek aia dek pambulauh

Maknanya: Setiap kebijakan dan hasil akhir yang ditarik dari kegiatan musyawarah, harus sejalan dengan hukum, adat dan istiadat yang berlaku, tidak boleh menyimpang dan melanggar ketentuan yang ada.



AYO BAPANTUN

Elok kato dalam mupakaik, buruuk kato dilua mupakaik

Maknanya: Keputusan yang dilahirkan secara bersama jauh lebih baik dan dapat dilaksanakan dibandingkan dengan keputusan yang lahir di luar mufakat.

Figure 3: Display of the contents of the Culture-Based Pancasila Education Module Minangkabau local (Petatah-Petith)

The results of this research are as follows:

1. Level of Validity of the Pancasila Education Module Based on Minangkabau local culture (Petatah-Petith) in Education subjects

The validity test is carried out by a competent person or an expert in the field of learning media and Pancasila Education learning materials and is selected based on his field of expertise, namely the Pancasila and Citizenship Education lecturer at Mahmud Yunus Batusangkar State Islamic University with the initials MS or called validator I, then from the Minangkabau cultural aspect Petatah Petith was taken from cultural figures who understand about petatah petith with the initials KL, as validator two and media aspects for grade 4 elementary school with the initials S as validator 3.

The results of the recapitulation of the three validators for the Pancasila Education Module based on local Minangkabau culture (Petatah-Petith) in the Pancasila Education subject for class IV MI/SD can be seen in the following table:

Table 1. Recapitulation of Validation Results of the Pancasila Education Module Based on Minangkabau Local Culture (Petatah-Petitih) in Class IV Elementary School Pancasila Education Subjects

No	Validated Aspects	Score	Score	Score
		Validator 1	Validator 2	Validator 3
1	Content Component Aspects	90,63	87,5	93,75
2	Aspects of Construct Components	87,5	87,5	100
3	Aspects of Linguistic Components	95	85	95
4	Graphic Component Aspects	90	95	95
Total Score Average		90,78	88,75	95,94
Kategori		Very Valid	Very Valid	Very Valid

Source: Processed primary data

Based on Table 1, it can be seen that the validation results of the three validators are very valid. In contrast, the results of validator 1, Mr. MS, on the content component aspect obtained a result of 90.63%; on the construct component aspect, the result obtained was 87.5%; in the linguistic component aspect, the result was 95%. In the graphic component aspect, the result was 90%, so overall, the result was 90.78% in the **Very Valid** category.

As for the results of validator 2, Mr. KL, in the content component aspect, the result was 87.5%; in the construct component aspect, the result was 87.5%; in the linguistic component aspect, the result was 85%; and in the graphic component aspect, the result was 95% so that Overall results obtained were 88.75% in the **Very Valid** category.

As for the results of validator 3, Mrs. S, on the content component aspect, the result was 93.75%; on the construct component aspect, the result was 100%; on the linguistic component aspect, the result was 95%; and on the graphic component aspect, the result was 95% so that overall the result was 95—94% in the **Very Valid** category.

2. Practicality of the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih)
 - a. Student Practicality Results

The results of the practicality test are given to students after the learning process using the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih). The results of the student practicality test are as follows:

Table 2. Results of the Practicality of the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih) Based on

Student Response

No	Statement	Total	Max Score	%	Categories
1	Ease of Use	336	400	84	Very Practical
2	Attractiveness	268	320	83.75	Very Practical
3	Benefit	544	640	85	Very Practical
Average		382.7	453.3	84.25	Very Practical

Based on Table 2, the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih) obtained results, namely, in the ease of material aspect, a percentage score of 84% was obtained in the very valid category, in the attractiveness aspect, the percentage score was 83.75% in the very practical category and in The benefit aspect of getting a percentage score of 85% is in the very practical category. Judging from the overall results, getting an average score of 84.25 is classified as **Very Practical**.

b. Teacher Practicality Results

Besides conducting practicalities with students, researchers also asked for practicality assessments from class IV C teachers at SDN 01 Lima Kaum. The results of teacher practicality are presented in the following table:

Table 3. Results of the Practicality of the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih) Based on Teacher Responses

No	Statement	Total	Max Score	%	Categories
1	Contents	12	12	100	Very Practical
2	Construction	12	12	100	Very Practical
3	Limitations	17	20	85	Very Practical
Average		13.67	14.67	95	Very Practical

Based on Table 3, the assessment percentage obtained was 95% and included in the Very Practical category. Several aspects are assessed. Namely, the content aspect gets a score of 100% in the very practical category, the construction aspect gets 100% in the very practical category, and the statement of limitations gets a score of 85% in the **very practical** category.

The results of practicality tests carried out on students and teachers show that the responses of students and teachers obtained very practical results.

3. Level of Student Cultural Resilience in Local Minangkabau Culture

Research carried out through the development of the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petith) is an effort to preserve Minangkabau culture for students through the learning process. This makes the module developed a place to introduce culture to students and maintain the resilience of that culture so that it is not lost by the times. Students' cultural resilience was measured after using the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petith). The students' level of cultural resilience can be seen in the following table:

Table 4. Recapitulation of Student Cultural Resilience Questionnaire Results

No	Statement	Score	Percentage
1	Statement 1	76	90.48%
2	Statement 2	72	85.71%
3	Statement 3	74	88.10%
4	Statement 4	77	91.67%
5	Statement 5	74	88.10%
6	Statement 6	73	86.90%
7	Statement 7	78	92.86%
8	Statement 8	74	88.10%
9	Statement 9	75	89.29%
10	Statement 10	71	84.52%
11	Statement 11	74	88.10%
12	Statement 12	70	83.33%
13	Statement 13	74	88.10%
14	Statement 14	72	85.71%
15	Statement 15	76	90.48%
Total		1110	88.10%

Based on Table 4, the overall level of student cultural resilience is 88.10%; this shows that the level of cultural resilience of students in the IVC class at SDN 01 Lima Kaum as

the research sample after using the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih) is at in the Very Good category.

4. Dimensions of the Pancasila student profile that emerge in students using the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih)

The use of the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih) in the schools used as research samples not only looks at the level of students' cultural resilience but researchers tries to see the dimensions of the Pancasila profile that emerge through the use of this module. This dimension is measured through observer observations during learning. The dimensions of the Pancasila profile in the independent curriculum are dimension 1: faith, devotion to God, and noble character; dimension 2: global diversity; dimension 3: working together; dimension 4: independence; dimension 5: critical reasoning; dimension 6: creativity. The recapitulation of the results of observations made on the emergence of the Pancasila profile dimensions in class IV students at SDN 01 Lima Kaum is as follows:

Table 5. Recapitulation of Observation Results of Pancasila Profile Dimensions Using the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih)

No	Dimensions	Appearance in Students	It does not appear in the Students
1	Have faith, have faith in God Almighty, and have a noble character	20 Students	1 Student
2	Global Diversity	19 Students	2 Students
3	Worked together	21 Students	0 Students
4	Independent	18 Students	3 Students
5	Critical reasoning	15 Students	6 Students
6	Creative	16 Students	5 Students

Table 5 shows that the dimensions of the Pancasila profile appear in class IVC at SDN 01 Lima Kaum, totaling 21 people. In dimension 1, faith, devotion to God Almighty, and noble character they appeared in 20 students, while one was not visible. Dimension 2: Global diversity appeared in 19 students, while two students were not visible; dimension 3: Working together appeared in 21 students, while 0 students were not visible; dimension 4: independent dimension appeared in 18 students, while three students were not visible,

dimension 5: critical reasoning appeared in 15 students, while six students were not visible and dimension 6: creative appeared in 16 students, while five students were not visible.

CONCLUSION

This research has given birth to a product in the form of a Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih) for class IV SD/MI, which has gone through several stages of research using the 4D model. The results of product validation by the three validators stated that they were valid. Namely, the results of validator 1 were 90.78% in the very valid category, the results of validator 2 were 88.75% in the very valid category, and the results of validator 3 were 95.94% in the very valid category. The level of product practicality is also in the very practical category; namely, in the student practicality test, the figure was 84.25%, and in the teacher practicality test, the figure was 95%. Apart from that, because the module developed integrates Minangkabau culture, the level of student cultural resilience is at 88.10%, which is a very good category after using the module. Moreover, six dimensions of the Pancasila profile emerge in students using the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih). It can be concluded that the development of the Pancasila Education Module Based on Local Minangkabau Culture (Petatah-Petitih) can strengthen the Pancasila profile and cultural resilience of students.

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