

Implementation of the project to strengthen the profile of pancasila students (p5) based on local wisdom in primary schools

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Abstract: The Pancasila student profile has six basic principles which refer to Pancasila values. One of the themes implemented for the project to strengthen the Pancasila student profile is the theme of local wisdom, where the implementation aims to enable students to increase and develop potential based on local wisdom values to support their achievement. Pancasila Student Profile. The method used in this research process is descriptive qualitative with stages of observation methods in schools, conducting interviews with homeroom teachers and school principals, as well as documentation to fulfil data completeness. The data instruments are a list of questions on the questionnaire and interview sheet. With this research, it is hoped that schools can implement projects to strengthen the profile of Pancasila students to the maximum.

Keywords: *Project to strengthen the profile of Pancasila students; local wisdom; elementary school.*

Introduction

The world of education is dynamic, always changing with the aim of keeping up with the times which continue to progress. In the world of education, the curriculum is a reference or benchmark when carrying out the learning process in accordance with the educational objectives (Safitri, Fathurohman, 2023). Changes and improvements in the world of education include various components (Oktaviani, 2023). One of them is the curriculum tool which is always undergoing changes and improvements. The Merdeka Curriculum is used as an improvement which can be said to be a refinement of the previous curriculum, namely the 2013 Curriculum (Setiawan, n.d.). In implementing this curriculum, teaching practices are student-centred and the Pancasila Student Profile is used as the basis for content standards, process development standards, learning outcomes and assessments (Setiawan, n.d.). The Pancasila Student Profile hopes that graduates will be born with characteristic and skilled criteria and the abilities needed in the achievement process in strengthening the noble values of Pancasila in that person (Hamzah, M.R., Mujiwati Y., 2022). It is hoped that this can be achieved through project-based learning activities.

The Pancasila student profile is the main goal carried out by education developers, in this case the Ministry of Education and Culture, as stated in the Minister of Education and Culture Regulation Number 20 of 2020 concerning the Strategic Plan for Education and Culture for 2020-2024 (Kusumah, W. Alawiyah, 2021). The manifestation of lifelong learning is also a form of creating students who have quality, not only focused on intellectual (cognitive) abilities, but also have global competition who have qualified competence, have

good character, and have good character in accordance with values of Pancasila (Kemdikbudristek, 2022). The existence of a Pancasila student profile is one of the efforts to be able to lead individuals/students to reach a level of understanding, behavior, character that is based on Pancasila values so that Pancasila remains upright and becomes an ideology that is understood and implemented by students today (Kurniawaty et al., 2022). The Pancasila student profile has 6 basic elements that refer to Pancasila values. These dimensions are: faith, devotion to God Almighty and noble character, mutual cooperation, independence, creativity, critical reasoning and global diversity (Satria, R., Adiprima, P., Harjatanaya, 2022). The project on the Pancasila student profile is a series of activities carried out by students that include high concepts of creativity and innovation to achieve learning goals. This is done by determining topics that are challenging and sustainable so that it will produce products that are in accordance with the chosen theme. At the elementary school level there are 5 themes contained in the project including (1) Bhinneka Tunggal Ika; (2) Local Wisdom; (3) Sustainable Lifestyle; (4) Entrepreneurship; (5) Engineering and Technology to Build the Republic of Indonesia (Irawati, D., Hasanah, A., Arifin, 2022).

One of the themes implemented for the project is the theme of local wisdom, where the implementation aims to enable students to improve and develop potential based on local wisdom values so as to support the achievement of the Pancasila Student Profile. The increasingly rapid development of the world accompanied by emerging influences currently requires facilities or media that are provided through the implementation of local wisdom values that are instilled in the school environment (Benedhikta, Kikky., Ewid, 2020). Indonesian students are expected to be able to preserve culture, maintain locality and identity, and must have an open mindset when interacting with other cultures, with the hope of creating positive cultures and not causing disputes with the nation's noble culture (Majir., 2020). Pancasila has values that can support the sustainability of local wisdom for the Indonesian state (Umami, N.N., Winarno., Ariana, 2020).

Within the framework of an independent curriculum in elementary schools, a project is a learning model that has a series of activities to achieve learning objectives by examining a challenging theme. Projects are designed to be as interesting as possible so that students can carry out examinations (investigations), carry out problem solving, and make decisions. In carrying out the project, students work within a predetermined and scheduled time frame to produce a product. Referring to the project guidelines for strengthening the Pancasila student profile that have been prepared by the Indonesian government, there are four main principles that must be considered in implementing P5, namely holistic, contextual, student-centered, and exploratory. Holistic means seeing the whole and whole, not separately. Contextual has a relationship with efforts based on learning process activities on students' real experiences encountered in everyday life. Student-centeredness is closely related to the design of the learning process which will trigger students to become learning subjects who actively manage their learning process independently, including having the opportunity to choose and propose profile project topics according to their interests. The explorative principle is related to the spirit and potential to open up a wide space for the process of personal self-development in a structured or unstructured way.

For elementary school level, there are six themes that can be used as project themes (Satria, R., Adiprima, P., Harjatanaya, 2022), namely: (a) Local wisdom; This first theme is related to how students are encouraged to develop a sense of curiosity and have inquiry skills to explore the culture and local wisdom of the community around the area where they live, as well as their development; (b) Engineering and Technology; In this theme, students are continuously trained to collaborate in training the ability to think critically, creatively, innovatively, and the ability to think critically to have the ability to engineer and build technological products/tools that will make it easier for them to carry out activities in everyday life; (c) Entrepreneurship; With this theme, students are trained to be able to identify economic potential at the local/regional level and the problems that exist in developing the potential they encounter, as well as its connection to environmental, social and welfare aspects in society; (d) Bhinneka Tunggal Ika; This theme will direct students to an introduction to the learning process to create good communication between the diversity of religious groups and beliefs held by Indonesian society as well as the teaching values they adhere to.; (e) Sustainable Lifestyle; This theme motivates students to understand more about the impact of human activities, both short and long term, on the sustainability of life in their environment and globally; (f) Wake up your body and soul; In this theme, students are invited to become more aware and have the ability to maintain physical and mental health for themselves and those around them.

P5 activities have a special flow which in practice must be optimal to support the successful implementation of P5. The following is a brief description of the implementation/implementation flow of the project to strengthen the profile of Pancasila students at the elementary school level (Satria, R., Adiprima, P., Harjatanaya, 2022).

The first stage, P5 planning; At this stage, there are at least 6 stages which are modified according to the needs, situation and conditions of the target educational unit. The six stages include: managing the time and dimensions of the Pancasila student profile; forming a project facilitation team; identify the level of school readiness; selection of project themes; determining the specific topic of the project; designing project modules; Second stage, implementation; The educational unit carries out project activities in accordance with the plans and designs contained in the project module, either jointly within the scope of the educational unit, or carried out in a group according to the class phase. Third stage, Evaluation, Reporting and Follow-up; Education units together carry out a final assessment of the entire series of project activities and carry out reflections and jointly design follow-up planning stages after the project is completed.

Local wisdom can refer to the meaning of creative spirit, perceived depth, character, temperament, and advice for human glory (Nurasiah et al., 2022). Another meaning of local wisdom is as philosophy and science, apart from that, another meaning is as a life strategy in the form of activities that will be carried out by local/regional communities to answer various problems and issues in their daily life needs (Fajarini, 2014). Local wisdom is also interpreted as local wisdom (local policy), local knowledge (local knowledge) or local genius (local intelligence). Another meaning of local wisdom is also the ability possessed by a person to

adapt, organize and create influences from nature and other cultures as an engine for driving change and creating Indonesian cultural diversity.

Some of the characteristics of local wisdom are as follows: (a) As a mixture of good knowledge that will guide and direct individuals regarding the norms, ethics and moral values that exist in society; (b) Local wisdom teaches and educates individuals to love nature more; (c) Local wisdom has the form of values, ethics, norms, customs, beliefs and special rules. Apart from characteristics, local wisdom also has the following characteristics: (a) Having the ability to survive amidst very strong external cultural attacks; (b) Having the power to provide something to meet the needs of cultural elements that come from outside; (c) Has the power to integrate cultural elements from outside into native Indonesian culture; (d) Has the power to control and provide guidance on cultural developments in the region.

Local wisdom has the meaning of philosophy and science, apart from that, another meaning is as a life strategy in the form of activities that will be carried out by local/regional communities to answer various problems and issues in their daily life needs (Fajarini, 2014). Local wisdom is also interpreted as local wisdom (local policy), local knowledge (local knowledge) or local genius (local intelligence). Another meaning of local wisdom is also the ability possessed by a person to adapt, organize and create influences from nature and other cultures as an engine for driving change and creating Indonesian cultural diversity.

Some characteristics of local wisdom are as follows: (a) As a blend of good knowledge that will guide and direct individuals regarding the norms, ethics and moral values that exist in society; (b) Local wisdom teaches and educates individuals to love nature more; (c) Local wisdom takes the form of values, ethics, norms, customs, beliefs and special rules. Apart from characteristics, local wisdom also has the following characteristics: (a) Having the ability to survive amidst the onslaught of very strong external culture; (b) Having the power to provide something to meet the needs of cultural elements that come from outside; (c) Having the power to integrate cultural elements originating from outside into native Indonesian culture; (d) Has the power to control and provide guidance on cultural developments in the region.

Method

This research uses a qualitative descriptive method. (Sugiyono, 2018) explains that qualitative research methods are research methods that are based on the philosophy of positivism. This basis is used to research the condition of natural objects, where the researcher is the key instrument. The instruments/tools that will be used by researchers consist of two types, namely interview guides related to the implementation/implementation stages of the project to strengthen the Pancasila student profile and deepening teachers' understanding of the Pancasila student profile. The data analysis model used in this research refers to the Miles and Huberman data analysis model, namely through the stages of data collection, data reduction, data presentation, and drawing conclusions (Sugiyono, 2020). After the researcher obtains data from the field, the researcher will then carry out data reduction by summarizing, organizing and sorting data that is not related to the research topic. Furthermore, the data is presented in narrative form in accordance with the

organization that has been made so that the information presented is easy for readers to understand. In the final stage, conclusions are drawn from the research that has been analyzed according to the research topic.

Results and Discussion

From the results of research conducted using 3 research instruments, it was found that there were differences from several previous studies, which explored similar themes. In previous research, linearity was seen between the level of teacher understanding of the Independent Curriculum and the implementation of P5. In general, teachers do not have a good understanding of the implementation of P5 in the Independent Curriculum. However, in this study, from the three research instruments used, it is clear that teachers already have a good understanding of the implementation of P5 elements of local wisdom. The results of the field research that has been carried out can be seen from each research instrument in the following description.

Questionnaire

In digging and finding data in the field, the first thing researchers do is distribute research questionnaires to respondents. Questionnaire sheets were given to teachers in 3 elementary schools where the research was carried out with a total of 10 questions with 2 categories, statements 1-5 to explore the level of teacher understanding regarding the implementation of P5 in the Independent Curriculum and statements 6-10 to explore the implementation of P5 elements of wisdom. local at school. These two things became the focus of deepening the statement items in the questionnaire to find a general picture of the stages of implementing P5 elements of local wisdom in the three research schools. In the questionnaire sheet, the respondent's answers are determined through Likert scale calculations; strongly agree (SS), agree (S), disagree (TS), strongly disagree (STS). Questionnaires were given to 9 representative teachers from the 3 research schools.

Questionnaire Results

Respondents' answers to the questionnaire given will be presented in the form of the following table;

Table 1. Percentage of P5 Understanding in the Independent Curriculum

No	Statement	SS	S	TS	STS
1	I understand the objectives of the Independent Curriculum	77,77%	22,22%	0%	0%
2	I understand the purpose of implementing P5	77,77%	22,22%	0%	0%
3	I implement P5 at school	55,55%	33,33%	11,11%	0%
4	The application of P5 is easy to implement for students	55,55%	22,22%	22,22%	0%
5	In implementing P5, students are easy to collaborate with	55,55%	22,22%	22,22%	0%

Statements 1-3 explore teachers' personal understanding regarding the Independent Curriculum, while questions 4 and 5 explore the form of implementation of P5 in the Independent Curriculum in their respective assigned schools. From each of these answers, it was found that the level of teacher understanding of the Independent Curriculum was good, but its implementation in schools was still not optimal. From the results of distributing

questionnaires for statements no. 1-3, it was found that the percentage of respondents' answers to the level of teacher understanding of the Independent Curriculum reached 77.77%. This shows that the teachers have a good understanding of the Merdeka Curriculum that has been used in schools, meanwhile statements number 4 and 5 in exploring the implementation of P5 in the Merdeka Curriculum in schools, from the results of the questionnaire it was found that teachers had quite difficulty implementing P5 in schools, which is proven with the percentage of answers to implementing P5 in schools still found to be 22.22% who answered disagree. This shows that the level of teacher understanding of the Independent Curriculum is not directly proportional to its implementation in schools.

Table 2. Percentage of Understanding P5 Elements of Local Wisdom

No	Statement	SS	S	TS	STS
6	The implementation of P5 elements of local wisdom has been implemented in schools	66,66%	33,33%	0%	0%
7	I can easily implement P5 elements of local wisdom	66,66%	33,33%	0%	0%
8	Students are easily invited to innovate on P5 elements of local wisdom	55,55%	22,22%	22,22%	0%
9	The application of P5 elements of local wisdom makes students increasingly aware of regional uniqueness	55,55%	44,44%	0%	0%
10	The implementation of P5 elements of local wisdom was successfully implemented with students	66,66%	22,22%	11,11%	0%

Statements no. 6-10 on the questionnaire focused on efforts to deepen the implementation of P5 in elementary schools and the benefits that students have received during the implementation of P5. For question number 6 focused on the implementation of P5 elements of local wisdom in schools, the respondents' answers show that teachers in elementary schools have a good understanding of the implementation of P5 elements of local wisdom, this is shown by the percentage of answers of 66.66% in the strongly agree interval, and amounting to 33.33% is in the agree interval. Questions 7-9 specifically explore the stages of implementation of the P5 elements of local wisdom that have been carried out by the teacher. From the answers given, it shows that the teacher has implemented the P5 elements of local wisdom quite well, as evidenced by the average percentage reaching 60% in the strongly agree interval. and 30% in the interval agree. For statement number 10, it is focused on exploring the success of implementing P5 elements of local wisdom among students. From the respondents' answers, it shows that the implementation of P5 elements of local wisdom has been implemented quite well, this is proven by 66.66% of the answers being in the strongly agree interval, and 22.22% in the interval agreed, while 11.11% answered disagree.

Observations And Interviews

To find out the depth of respondents' answers to the questionnaire, the next stage is interviews with resource persons and conducting field observations. This process is carried out to deepen the level of understanding and implementation of P5 elements of local wisdom.

The observation stage was carried out 3 times throughout May 2024, divided into 2 observations held at SDN 09 Rangkang and 1 observation held at SDS Amkur Bengkayang.

During field observations, researchers found that the implementation of P5 elements of local wisdom had been gradually implemented in the learning process, but the practice was still not comprehensive. During observations at SDN 09 Rangkang and SDS Amkur, class IV teachers and class V teachers had implemented P5 elements of local wisdom in the learning process, but in practice it was still not fully implemented. The learning process in class by applying P5 elements of local wisdom went quite well, but at the contextualization stage there were problems, for example in the process of selecting hats or materials to be used in P5. The selection of topics or material that is quite selective is to make it easier for students when they want to carry out the next stage of P5 elements of local wisdom, namely the local wisdom demonstration stage.

At the interview stage with class IV and class V teachers at SDN 09 Rangkang, respondents stated that the implementation of P5 elements of local wisdom had been implemented well in the learning process, as well as in practice, students had understood the learning objectives so it was easy to carry out actions (demonstrations). . The existence of P5 elements of local wisdom helps students to learn and become more familiar with regional culture in particular, and national culture in general. Meanwhile, an interview with a class V teacher at SDS Amkur Bengkayang stated the same thing that the school had implemented P5 elements of local wisdom well. In the process of implementing P5, it is not difficult to apply to class V students at SDS Amkur, because they have already implemented P5 elements of local wisdom in class IV, making it easier for teachers to implement it. Students are very enthusiastic about implementing P5 elements of local wisdom because they gain new knowledge and knowledge about the surrounding culture.

Conclusion

From the results of field research data using 3 instruments that have been used by researchers, it shows that there is linearity in respondents' answers from one instrument stage to the next. This is proven by the results of the following instruments; The results of the questionnaire distribution for the level of teacher understanding of the Independent Curriculum reached 77.77%, this shows that teacher understanding is good. 55.55% of respondents answered that the implementation of P5 in the Merdeka Curriculum in schools was good, 22.22% of respondents answered that it had not been implemented well. As many as 66.66% of respondents showed that teachers in elementary schools had a good understanding of the implementation of P5 elements of local wisdom. Meanwhile, 60% of teachers have implemented the P5 elements of local wisdom quite well. Furthermore, the success of implementing P5 elements of local wisdom among students has been implemented well, this is proven by the respondent's answer of 66.66%. Apart from that, from the results of observations and interviews it was found that teachers had implemented the P5 elements of local wisdom quite well, but sometimes experienced small obstacles in selecting topics or materials to be used in this project.

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