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Developing Local Wisdom-Based Project Modules to Improve Pancasila Student Profiles

Rismawati[1*], Cut Mutia[2], Giovanni Oktavinanda[3], Refanja Rahmatillah[4]
[1-4]Universitas Teuku Umar, Indonesia
[4]The University of Melbourne, Australia

ABSTRACT

The purpose of this study is to examine the development process of a project module for *Projek Penguatan Profil Pelajar Pancasila* (P5) that integrates Aceh's local wisdom. The development focuses on three main aspects: 1) the tradition of storytelling; 2) a curated collection of engaging stories; and 3) the preservation and use of oral traditions. This research adopts a research and development approach, employing the 4-D model, which consists of four stages: defining, designing, developing, and disseminating. The study involved students and teachers from *Sekolah Penggerak* at phase B. In terms of data collection, the primary data consists of validation results of the project module by experts, while the secondary data was obtained from the trial phase. The data were analyzed using instruments measuring validity, practicality, and effectiveness to ensure the module met educational standards and addressed the intended competencies. Findings indicate that the developed module demonstrates a high level of practicality, enabling teachers to apply it easily in classroom and project-based learning contexts. Furthermore, the module proved effective in guiding teachers to facilitate activities that embody the values of Pancasila while promoting cultural appreciation among students.

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Correspondent Author:
Rismawati

Email:
rismawati@utu.ac.id

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INTRODUCTION

Character education, rooted in cultural and local wisdom, has gained global recognition as a critical approach to fostering holistic student development and aligning with sustainable educational goals that emphasize cognitive, moral, and social competencies (Arthur, 2019). In Indonesia, this approach is embodied in the national agenda to cultivate students who reflect Pancasila values, addressing the need for culturally responsive pedagogy in a diverse nation with rich regional identities, such as Aceh's Islamic and indigenous traditions (Kemendikbudristek, 2020). By integrating local wisdom, such as oral narratives and cultural practices, educational systems can enhance student engagement, character development, and contextual learning, particularly in underserved regions that face academic challenges. This global and national emphasis on character education provides a foundation for initiatives like the Sekolah Penggerak Program, which aims to transform Indonesian education through innovative and culturally relevant learning frameworks.

The Pancasila Student Profile, as defined by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek, 2021a), encapsulates competencies and character traits derived from Pancasila, Indonesia's ideological foundation, to cultivate well-rounded students who contribute to national aspirations. Emphasizing six dimensions—critical thinking, creativity, communication, collaboration, compassion, and communal responsibility—this profile aims to develop intellectually capable and socially engaged individuals (Kemendikbudristek, 2020). Sekolah Penggerak, a flagship initiative by Kemendikbudristek, promotes this vision through innovative learning paradigms, including collaborative learning, differentiation, digitalization, and data-driven approaches

(Kemendikbudristek, 2022). Launched recently, the program fosters collaboration among central and regional governments, educational institutions, and communities to advance schools by one to two levels within three years by prioritizing holistic student development (Kemendikbudristek, 2021b).

In Nagan Raya, Aceh, the Sekolah Penggerak Program operates in 12 implementing schools, emphasizing project-based learning through the Pancasila Student Profile Strengthening Project (Kemendikbudristek, 2023). This study focuses on developing a project module based on Aceh's local wisdom, specifically narrative traditions such as fairy tales and oral stories, to strengthen the Pancasila Student Profile in Phase B implementing schools. Aceh's cultural heritage, shaped by Islamic and indigenous traditions, provides a robust context for embedding local wisdom into education to enhance student curiosity and inquiry skills (Zakiyah, 2022; Rahma et al., 2020).

Preliminary observations in Nagan Raya suggest challenges in designing project modules that effectively integrate local wisdom while aligning with the Merdeka Curriculum goals, potentially undermining the objectives of the Sekolah Penggerak Program (Kemendikbudristek, 2023). Teachers struggle to create valid and practical modules, compounded by Aceh's persistent low performance in literacy and numeracy, as evidenced by educational quality reports (Kemendikbudristek, 2023). A partnership between Universitas Teuku Umar and the Nagan Raya Education Department, involving schools such as SDIT Cut Nyak Dhien and SDN 1 Jeuram, aims to address these challenges by supporting teachers in adopting the Merdeka Curriculum and implementing co-curricular projects to strengthen the Pancasila Student Profile.

The Merdeka Curriculum, which replaces the 2013 curriculum, organizes learning into intra-curricular, extra-curricular, and co-curricular components, with the Pancasila Student Profile Strengthening Project serving as a key co-curricular activity (Kemendikbudristek, 2022). This project seeks to foster holistic student development by integrating local wisdom, aligning with national goals of nurturing cognitively and emotionally intelligent individuals (Lapsley & Narvaez, 2007). In Aceh, where cultural identity is deeply rooted in Islamic and indigenous narrative traditions, a project module based on these elements offers a unique opportunity to enhance student engagement and character development (Marlinah, 2019).

Recent studies highlight the effectiveness of incorporating local wisdom into project-based learning to support the Pancasila Student Profile within Indonesia's Sekolah Penggerak Program. For instance, Sukirno et al. (2023) investigated character education based on local wisdom, finding that culturally contextualized activities significantly enhanced students' cooperation and critical thinking—key dimensions of the Pancasila Student Profile—in Indonesian primary schools. Similarly, Hikamah et al. (2024) explored a project module utilizing local plants (*Hylocereus* sp.) to foster creativity and communal responsibility, reporting significant improvements in student engagement and character development in the Pancasila Student Profile Strengthening Project, also known as Proyek Penguatan Profil Pelajar Pancasila (P5). Additionally, Rusnaini et al. (2023) developed and validated a P5-based science module for primary schools, demonstrating its validity and practicality in promoting competencies through local cultural themes. These findings highlight the potential of localized project-based approaches to advance educational outcomes. However, they primarily address broader Indonesian contexts, leaving a critical need for research tailored to Aceh's unique Islamic and indigenous narrative traditions, such as oral storytelling, in the implementation of Phase B of schools.

Despite national guidelines promoting the integration of local wisdom into the Merdeka Curriculum to achieve the Pancasila Student Profile (Kemendikbudristek, 2022), empirical research on developing and evaluating project modules tailored to Aceh's narrative traditions for Phase B implementing schools in Nagan Raya remains limited. Existing studies focus on broader curriculum implementations or other regional contexts (Oktavia et al., 2023; Yuliyanto & Indartono, 2020),

neglecting Aceh's unique Islamic and indigenous context, where low literacy and numeracy rates highlight the need for culturally relevant interventions (Kemendikbudristek, 2023). This study addresses this gap by designing and testing a valid, practical, and effective project module to enhance the Pancasila Student Profile and educational outcomes in Nagan Raya.

This study holds theoretical and practical significance. Theoretically, it advances the understanding of integrating local wisdom into the Merdeka Curriculum to foster character development aligned with the Pancasila Student Profile (Apiola & Tedre, 2013). Practically, it enhances teachers' capacity to implement project modules, increases student motivation through culturally relevant content, and improves literacy and character outcomes in Nagan Raya schools (Mohammed, 2018). The hypothesis posits that a project module based on Aceh's local wisdom will effectively strengthen the Pancasila Student Profile in Phase B of schools in Nagan Raya, as opposed to the null hypothesis that it will not (Arikunto, 2010).

METHOD

This study is classified as research and development (R&D) employing a 4-dimensional model. Sugiyono (2012) outlines the four steps of the 4-D model as follows: defining, designing, developing, and disseminating. Among all the elementary schools implementing the Sekolah Penggerak program in Nagan Raya Regency, two schools were selected using a purposive sampling technique. The participants consisted of students and teachers from Phase B Sekolah Penggerak, specifically the school that is currently implementing the Pancasila student profile project programme at Sekolah Penggerak. The research incorporates both primary and secondary data sources. The primary data consists of the validation findings of project modules provided by validators, as well as the results of practicality and effectiveness tests. The trial involved the acquisition of secondary data.

In this experiment, data was collected in the following manner: 1) observations were made on the implementation of the Pancasila student profile in strengthening project module including witnessing the module's usage, administering instructor response questionnaires, and assessing student learning results; 2) the teacher's feedback on the module was recorded; and 3) student learning outcomes were assessed based on the profile strengthening dimension aspect. The study employed a one-group pretest-posttest design approach to examine the impact of Pancasila students on the cultural heritage of Aceh, with an explicit focus on fairy tales, folk stories, and oral traditions (Sugiyono, 2012).

The data was analyzed using a combined qualitative and quantitative approach. Data were analyzed for all aspects presented in table form using a Likert scale, with values ranging from 1 to 4. The average value was then calculated. Then, the results are categorized by validity as Not Valid (1.00-1.99), Less Valid (2.00-2.99), Valid (3.00-3.49), and Highly Valid (3.50-4.00). The data gathering instruments involved a validation instrument, a practicality instrument, and an effectiveness instrument. The validation instrument is used to measure the validity of the questionnaire as a measuring tool and to validate the project module design, thereby strengthening the profile of Pancasila students. Data validation can help avoid constructing logical and rational conjectures (Fernández-Gómez et al., 2020). There were three expert validators in this validity process, involving two Sekolah Penggerak facilitators and one media practitioner.

Then, the practicality instrument is used to collect practicality data from the project module for strengthening the Pancasila student profile. This instrument consists of: 1) an observation sheet for the use of the project module for strengthening the Pancasila student profile; and 2) a teacher response questionnaire. Observations on the use of the Pancasila student profile strengthening project module were conducted using a Likert scale with the following conditions: Not Good (0-25), Fairly Good (26-50), Good (51-75), and Very Good (76-100). Meanwhile, the questionnaire was filled out

using the following alternative answers: 1 = Strongly disagree, 2 = Disagree, 3 = Agree, and 4 = Strongly agree. Thence, the practicality category for the project module strengthens the profile of Pancasila students based on the final grades obtained following the interval as Impractical (0-54), Less Impractical (55-59), Quite Practical (60-74), Practical (75-84), and Highly Practical (85-100).

Last, it is an effective instrument. The project module's efficacy in enhancing the profile of Pancasila students was determined by an evaluation sheet administered during the trial. The assessment tool employed was a rubric designed to evaluate the level of student engagement and active involvement throughout the learning process, utilizing the project module. The data obtained from completing the assessment rubric were analyzed using experimental treatment calculations. The objective of this research is to create a project module that utilizes local Acehnese wisdom to enhance the profile of Pancasila students. The experimental design employed was a one-group pretest-post-test design. The experimental design involves a single group that measures the dependent variable before and after applying a project module based on local wisdom to enhance the profile of Pancasila students. There are no comparison groups in this study. The purpose of this test was to assess the enhancement of Pancasila students' profile among phase B students in Nagan Raya district.

RESULTS AND DISCUSSION

The researcher has created a project module that utilizes Aceh's local wisdom to enhance the execution of the Project for Strengthening the Profile of Pancasila Students at Phase B Sekolah Penggerak in Nagan Raya Regency. The research is conducted in collaboration with SDN 1 Jueuram and SD IT Cut Nyak Dhien schools. Prior to testing, the module underwent validation by a team of professionals proficient in graphic design, language features, and material content. The research found that the module was used as a co-curricular learning medium. To determine the level of practicality of developing the project module as a product developed in this research, the following is the product validation data, based on content suitability, language, presentation, graphics, and the overall average score. According to all experts involved, the results of their validation regarding the eligibility of content, language features, layout, design, and graphics are as shown in Table 1.

Table 1. Validation results

N.	Assessed aspects	Score	Category
1.	Content feasibility	3.75	Highly Valid
2.	Language feature	4.00	Highly Valid
3.	Layout	3.69	Highly Valid
4.	Design and graphics	3.60	Highly Valid
Average		3.76	Highly Valid

According to Table 1, it can be inferred that the development of project modules incorporating Aceh's local wisdom has been successful in enhancing the project's implementation to promote the values of Pancasila among students at Phase B Sekolah Penggerak. These modules have been effectively developed and can serve as valuable educational materials for students during the implementation of projects that are based on local wisdom. This is evident from the overall validation rating, which is 3.76 (highly valid). The average validity of the overall content feasibility aspect is 3.75, which falls within the extremely valid group. Therefore, it can be stated that the development of project modules based on local Acehnese wisdom aims to enhance the project's implementation and strengthen the profile of Pancasila students at Phase B Sekolah Penggerak. These modules have been designed to align with children's development, address their needs, and provide meaningful substance

and benefits in the learning process. The language aspect is evaluated during the validation stage of generating project modules that are based on local Acehnese wisdom. This evaluation aims to enhance the implementation of the project and bolster the profile of Pancasila students at Phase B Sekolah Penggerak.

The language features validation is highly reliable, as evidenced by an average score of 4.00. Therefore, it can be concluded that the language used in creating project modules, which are based on local Acehnese wisdom, aims to enhance the project's implementation and bolster the profile of Pancasila students at Phase B Sekolah Penggerak. Moreover, it adheres to the proper and accurate rules of the Indonesian language. In addition, the validation findings for the layout element indicate that the average validator awarded a score of 3.69, indicating a high level of validity for the project module under development. The layout is capable of generating motivation, is visually appealing, and contains comprehensive information. Regarding the final assessment element, it is evaluated based on the visual representation. The graphic aspect has an overall validity score of 3.60, placing it in the highly valid category. Therefore, it can be inferred that the creation of a project module centered on Acehnese wisdom, designed to enhance the project's implementation and bolster the profile of Pancasila students at Phase B Sekolah Penggerak, has been meticulously designed to possess a visually appealing and captivating appearance.

The next step after validating the development of the Acehnese local wisdom-based project module, aimed at improving the project's implementation and strengthening the profile of Pancasila students at Phase B Sekolah Penggerak, is to revise the input and suggestions from the validator. The revised media is then tested to determine the practicality and effectiveness of the learning media developed. The trial was carried out on phase B students at the Sekolah Penggerak in Nagan Raya Regency.

According to the analysis of the teacher response questionnaire, the average respondent's assessment of the project module fell into the very practical category, with a score of 90. Thus, it can be concluded that the project module developed is very practical in terms of presentation and use in the learning process. Then, based on data from observations of the use of the project module, observations show that during the learning process students show interest in the projects presented by the teacher, students always look active and enthusiastic in answering and trying to utilize the project module in every step of the activity. Some students initially seemed stiff in their use, but with the teacher's direction and guidance the students were automatically able to use the project module. With easy use, teachers and students can enjoy the co-curricular learning process well by using project modules based on local Acehnese wisdom.

Research data obtained from the results of trials on the use of project modules on Phase B elementary school students were obtained through pre-test and post-test results. The pre-test and post-test were carried out in the form of understanding and strengthening character according to the elements and sub-elements designed in the development of the project module based on local Acehnese wisdom. The test was given before and after the entire project was implemented as a trial for the project module based on local Acehnese wisdom. The test questions are adjusted to the project objectives, specifically with elements and sub-elements that have been determined since the beginning of the project development. To measure the profile of Pancasila students in Phase B, the pre-test and post-test result data are presented in Table 2.

Table 2. Pre-test and post-test results

Student	Learning Outcome		
	Pre-test	**Post-test**	**Gain (d)**
AF	10	8	-2
AY	10	9	-1
ARU	10	11	+1
AK	8	11	+3
AA	10	12	+2
FA	9	10	+1
NA	9	11	+2
HF	6	4	-2
MA	14	15	+1
MAL	10	13	+3
MAT	10	12	+2
MI	12	11	-1
MZ	7	9	+2
RF	12	16	+4
Sum		∑d=15	

From the result, students AF, AY, and HF all experienced a decrease in their learning outcomes, with negative gains of -2, -1, and -2, respectively. This indicates that the learning intervention had an adverse effect on their knowledge or skills. Possible reasons for this could include a mismatch between their prior knowledge and the intervention's content, a lack of engagement, or other external factors affecting their learning. Despite the negative gain, the positive gain also took place. Students ARU, AK, AA, FA, NA, MA, MAL, MAT, MZ, and RF all demonstrated positive gains in their learning outcomes. This suggests that the intervention had a beneficial impact on their knowledge or skills. However, the magnitude of improvement varies among these students, with some showing modest gains and others showing more substantial improvements. In addition, there is also found mixed outcomes as shown by student MI. Student MI had a negative gain (-1), indicating a slight decrease in their knowledge or skills after the intervention. This result is interesting and may require further investigation to understand why this student's learning outcome declined. The sum of the gains (∑d) across all students is 15, indicating an overall positive change in learning outcomes because of the intervention. This suggests that, on average, the learning module had a positive impact on the group of students in the study.

To prove the hypothesis posed earlier in this article, the next step is to find the mean of the test differences as follows, and it was obtained the value of 1.07. Based on these calculations, it can be calculated that the t value is 2.14. Based on the steps that have been completed above, then testing the hypothesis using the right-tailed test with a significant level of α=0.05 and df=n-1=14-1=13, then the t distribution list with $t_{(0.95)(13)}$ so it is obtained $t_{(0,95)(13)}$= 1.77 because t_{count}>t_{tabe}, which is 2.14> 1.77. Therefore, the study hypothesis, Ha, is confirmed, indicating that the use of project modules rooted in local Acehnese wisdom effectively enhances the profile of Pancasila students in phase B of Nagan Raya area. The discussion section of this research paper aims to provide a comprehensive analysis of the key findings, implications, and significance of developing a project module based on local Aceh wisdom to improve the Pancasila Student Profile Strengthening Project implementation. The research explores the integration of local wisdom into an educational context and assesses its impact on the Pancasila Student Profile Strengthening Project.

One of the central findings of this research is the successful integration of local Aceh wisdom into the project module. The inclusion of local wisdom in educational programs is a commendable approach, as it respects the cultural and historical heritage of the Aceh region. Local wisdom and cultural values do have impact on students' integrity (Uyun et al., 2024). The positive outcomes in this regard signify the effectiveness of this strategy in creating a meaningful and relevant educational experience. Besides, the research demonstrates that the use of local Aceh wisdom significantly improves the implementation of the Pancasila Student Profile Strengthening Project. The project aims to foster ethical and moral values, citizenship, and character development among students. The integration of local cultural principles embedded in educational content not only preserves cultural identity but also nurtures the social skills of students (Ahmar & Azzajjad, 2025). The connection between local wisdom and the project's goals enhances the program's effectiveness in instilling values associated with Pancasila.

The research findings reveal that students exhibit a higher level of engagement when local wisdom is integrated into the project module. This increased engagement can be attributed to the cultural relevance of the content (Rasidi, 2025). The discovery that students are more engaged when local wisdom is incorporated into the project module underscores the importance of cultural relevance in education. When the content of a learning module resonates with a student's cultural background, it creates a powerful connection between their identity and their educational experience. This connection is rooted in the familiarity of the content, as it reflects the cultural heritage and values of their community. When students recognize the connection between their heritage and their education, it fosters a sense of ownership and pride in their cultural identity (UNESCO, 2017). Consequently, students are more motivated to participate actively in the project, leading to a more successful implementation.

The integration of local wisdom not only improves engagement but also contributes to enhanced learning and knowledge retention (Tressyalina et al., 2023). When educational content is connected to a student's cultural context, it becomes more relatable and memorable. This results in a deeper understanding of the values and principles associated with Pancasila. The students are more likely to internalize these values, and the chances of long-term retention and application are significantly higher (Hairida & Junanto, 2018). An important aspect of the discussion centres on the sustainability and community involvement in the project (Ramdani et al., 2021). The research indicates that the incorporation of local Aceh wisdom not only improves the immediate implementation of the project but also lays the foundation for long-term sustainability. This is achieved through the active involvement of the local community and stakeholders who have a vested interest in preserving their cultural heritage. The research highlights the potential for intergenerational knowledge transfer and community support during the value integration (Yu, 2021), which can ensure the continued success of the Pancasila Student Profile Strengthening Project.

While the integration of local wisdom has shown numerous benefits, it is essential to acknowledge the challenges faced during the implementation of the project module. One challenge is ensuring that local wisdom aligns with the project's core objectives and values. Not all aspects of local wisdom may be compatible with the goals of Pancasila, and careful selection and adaptation of content are necessary to strike a balance. Another challenge is the need for teacher training and support to effectively deliver the module. Teachers must be equipped with the knowledge and skills required to integrate local wisdom into their teaching methods (Triyanto & Handayani, 2020). Professional development and ongoing support are essential to address this challenge successfully (Munadzir, 2021). Ethical considerations are paramount when implementing a project that incorporates local wisdom. The research emphasizes the importance of respecting the cultural significance of Aceh

wisdom, obtaining proper consent from local communities, and ensuring that the integration is carried out in a manner that preserves the authenticity and integrity of the knowledge.

CONCLUSION

The research conducted on the project aimed at enhancing the profile of Pancasila students at phase B Sekolah Penggerak has proven to be efficacious in augmenting the profile of Pancasila students. The results of trials on the use of project modules, conducted through initial and final tests, demonstrate that the project module based on local Acehnese wisdom is effective in enhancing the profile of Pancasila students in Phase B elementary schools. This research contributes to the broader conversation about the importance of preserving and integrating local wisdom into educational programs, particularly when these programs aim to instill values and character in students. The success of this project may serve as a model for similar initiatives in Aceh and other regions, offering a blueprint for the harmonious integration of cultural heritage and educational goals.

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