Implementation of Local Wisdom Based Learning in Realizing Pancasila Student Profiles in Elementary Schools

Umar Seno[1*], Sabar Narimo[2], Djalal Fuadi[3], Minsih[4], Choiriyah Widyasari[5] (ID)

[1,2,3,4,5] Magister of Elementary School, Univercity of Muhammadiyah Surakarta, Surakarta, Indonesia

A B S T R A K

Pembelajaran berbasis kearifan lokal merupakan sebuah terobosan dalam dunia pendidikan dalam mewujudkan profil pelajar Pancasila. Tujuan penelitian ini untuk menganalisis implementasi pembelajaran berbasis kearifan lokal di sekolah dasar dalam rangka mewujudkan profil pelajar Pancasila. Metode dalam penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif eksploratif. Subjek dalam penelitian ini meliputi siswa dan guru pada salah satu sekolah dasar. Teknik pengumpulan data yang digunakan ialah observasi dan wawancara. Teknik analisis data meliputi reduksi, display data, dan verifikasi data. Uji keabsahan data menggunakan triangulasi teknik. Hasil penelitian menunjukkan bahwa ketercapaian pelaksanaan pembelajaran berbasis kearifan lokal pada salah satu sekolah dasar ialah ketercapaian pada pemilihan kompetensi sebesar lebih dari 90%. Pemilihan dalam perumusan Indikator sebesar kurang dari 75%. Pemilihan materi pembelajaran diatas 90%. Perumusan tujuan belajar kurang dari 75%. Pemakaian sumber belajar diatas 90%. Pemakaian media belajar diatas 90%. Penggunaan kegiatan pembelajaran diatas 85%. Pemakaian penilaian diatas 85%. Diharapkan guru lebih memperhatikan pada aspek pemilihan rumusan tujuan pembelajaran dan perumusan indikator sehingga perwujudan profil pelajar Pancasila dapat terlaksana dengan lebih proporsional dan komprehensif.

A B S T R A C T

Learning based on local wisdom is a breakthrough in the world of education in realizing the profile of Pancasila students. This study aimed to analyze the implementation of local wisdom-based learning in elementary schools to recognize the shape of Pancasila students. The method in this study uses a qualitative approach with an exploratory, descriptive design. The subjects in this study included students and teachers at an elementary school. Data collection techniques used are observation and interviews. Data analysis techniques include reduction, data display, and data verification. Test the validity of the data using technical triangulation. The results showed that the achievement of implementing local wisdom-based learning in one of the elementary schools was the achievement of competency selection of more than 90%. Choice in the formulation of indicators of less than 75%. Selection of learning materials above 90%. The formulation of learning objectives is less than 75%. Use of learning resources above 90%. Use of learning media above 90%. The use of learning activities is above 85%. Use of ratings above 85%. It is hoped that the teacher will pay more attention to selecting the formulation of learning objectives and the formulation of indicators so that the embodiment of the Pancasila student profile can be carried out more proportionally and comprehensively.

1. INTRODUCTION

The rapid development of technology encourages people to enter life in the era of social society 5.0. In this era, two aspects are focused on, namely the aspect of using digital technology to move areas of life and aspects of social awareness that produce social care in nations that will lead to the creation of world peace (Habibi & Suparman, 2020; Reyes et al., 2017). Therefore, the government through the Ministry of Education and Culture initiated a curriculum to respond to challenges and advances in digital technology, especially in facing the 5.0 era (Istiningsih & Dharma, 2021; Supriatna, 2016). Meanwhile, the

Corresponding author
E-mail addresses: umar77@gmail.com (Umar Seno)

curriculum initiated is an independent curriculum that gives students the freedom to develop all their potential according to the interests and conditions of the local community (Ramdiah et al., 2020; Wiyani, 2020). This indicates that the expected graduates must be able to accommodate the competencies needed in the world of work.

The progress of digital technology is so rapid it raises various influences on student character, as revealed that currently, Indonesia is facing a considerable challenge, namely facing a high moral crisis and a character crisis (Handayani et al., 2022; Nurasiah et al., 2022; Sofyan et al., 2019). This is evidenced by the fact that most students are used to fighting, bullying, and other negative impacts which shows that the aspects of solidarity and tolerance contained in Pancasila have lost their meaning (Arif & Wahyuni, 2017; Cahya et al., 2020; Muhammad, 2019). This was confirmed that many attitudes and acts of violence and vigilantism were carried out by students which could lead to the destruction of the nation (Jumriani et al., 2021; Ningrum & Sungkawa, 2018). The possible effort that can be made to overcome this crisis is to instill character education following Pancasila values in elementary school students because the elementary school period is a golden age for the process of building character (Sudirman, 2019; Taufik, 2020).

This is supported by the actualization of the independent curriculum which specifically emphasizes the emphasis on schools that must be able to form the profile of Pancasila students (Rudiawan & Asmaroini, 2022; Utami et al., 2022). Thus, it can be understood that in the future schools will produce graduates not only with knowledge and competence but also how the character based on the national personality must remain superior. The importance of character building following Pancasila values is expressed that character education is very important in aspects of life because intelligent humans without good character will not be able to achieve happiness in this world and the hereafter (Hartini et al., 2017; Widana, 2020). In addition, the cultivation of Pancasila student profiles has become the basis that must be realized as a benchmark for the success of developing superior human resources based on Indonesian national identity based on noble morals following the guidance in Pancasila values (Anggraini & Kusniarti, 2017; Zuriah & Sunaryo, 2022).

The Pancasila student profile is a profile of graduates who are expected to be able to demonstrate student character through Pancasila values (Buchory et al., 2017; Sudaryanti et al., 2015). In the Pancasila Student profile, the competencies and characters to be studied are contained in six key dimensions, namely faith, piety to God Almighty, and noble character; global diversity; work together; independent; critical reasoning; creative (Fahrurrozi et al., 2021; Juneman et al., 2012). Thus, the character education that is carried out in the mission of the current independent curriculum is how to strengthen character education that must be able to be integrated into all school activities. The school is a small community environment that reflects the cultural values of the local community (Kurniawaty et al., 2022; Meinarno & Mashoedi, 2016). Therefore, it is appropriate how the actualization of national character values can be reflected in the daily life of the school environment. Furthermore, the cultural values of the school are very closely related to the values of local wisdom (Indriyani & Sulaiman, 2020; Rudiawan & Cahyono, 2022). In other words, schools are a reflection of local community values so character education and local wisdom values cannot be separated. Therefore, in practice the teacher must be able to integrate local wisdom values in the context of forming student character in each subject matter.

Along with the urgency of forming Pancasila student profiles through local wisdom-based learning, of course there is still polemic in the implementation process. This is reflected in the results of research that various obstacles arise related to the implementation of local wisdom-based learning as an effort to build student character (Maretta, 2016; Sofyan et al., 2019). This result is confirmed by research that many teachers complain about the lack of motivation from school principals and the community environment to facilitate the implementation of local wisdom-based learning, besides that teachers also complain that the implementation time is not optimal (Ismail et al., 2021; Ngurah et al., 2022). Another polemic was expressed that students also complained about the indiscipline in the process of implementing this program, one of which was that the books provided were not varied (Erviana & Faisal, 2022; Lubis et al., 2022). Thus, supervision is needed from the school, community, and family to actively ensure the sustainability of local wisdom-based learning. Thus, an analysis must be carried out regarding the scope of implementation of local wisdom-based learning in realizing the Pancasila student profile. This analysis can provide information about the shortcomings of schools in implementing local wisdom-based learning programs at the elementary school level. This is reinforced by research that analyzing the achievement of schools in implementing local wisdom-based learning can provide an overview of the problems of achieving character education in schools (Santika, 2022; Widana, 2020).

Analysis of the implementation of local wisdom-based learning has been carried out by several researchers indicating that the implementation of local wisdom-based learning is also influenced by the form of school, factors inhibiting and supporting factors originating from within and outside the school

and the efforts made to overcome them (Mery et al., 2022; Toharudin et al., 2021; Uge et al., 2019). From this description, it is not studied regarding the planning, implementation, and evaluation carried out by schools in implementing local wisdom-based learning. Thus, it is impossible to find accurate information regarding the embodiment of Pancasila student profiles through local wisdom-based learning if an implementation analysis of local wisdom-based learning is not carried out in schools is not carried out so this is considered urgent and needs to be investigated. Therefore, the purpose of this study was to analyze how the implementation of local wisdom-based learning in realizing the profile of Pancasila students in one of the schools in Wonogiri Regency. So that with this research, it is hoped that there will be accountability to the community and the public about how the profile of Pancasila students is formed through learning based on local wisdom in elementary schools.

2. METHOD

This study uses a qualitative approach with a descriptive exploratory design, in which the writer explores a social problem or phenomenon and develops a specific understanding of the phenomenon. The subjects were students and teachers at an elementary school in Wonogiri Regency. The data collection techniques used are observation and interviews. Observations were made by the author to obtain information about the implementation of local wisdom-based learning that had been carried out by the teacher, while interviews were conducted to confirm the implementation that had been prepared by the teacher. The data analysis technique uses analysis based on Miles and Huberman which consists of data reduction, data presentation, and data verification. The achievement categories of implementation of local wisdom-based learning are presented in Table 1.

Table 1. The category of Achievement

Percentage of Achievement	Category	Description
80 < PP ≤ 100	High	Achievement
0 < PP ≤ 79	Low	Not achievement

(Lubis et al., 2022)

In data reduction, the writer summarizes, chooses the main things, focuses on the important things, looks for themes and patterns to provide a clearer picture, and makes it easier for the writer to carry out further data collection, and look for it when needed. After the data is reduced, the next step is to display the data. Presentation of data can be done in the form of tables, and descriptions in the form of words or text are narrative so that the data is organized and arranged in a relationship pattern so that it can be easily understood. The data verification presented is still temporary, and will change if strong evidence is not found to support the next data collection stage. The validity of the data and research findings is done by the triangulation technique.

3. RESULT AND DISCUSSION

Result

Based on the results of the research analysis that has been carried out, the authors obtained some data that was collected to produce findings related to the implementation of local wisdom-based learning in one of the elementary schools in Wonogiri Regency. First, competency Selection. Compatibility of KI with local wisdom-based learning concepts is 80% (Achieved). Compatibility of KD with local wisdom-based learning concepts is 85% (Achieved). Alignment with with KD is 72% (Not achieved) and Alignment with local wisdom values is 67% (Not achieved). Second, Selection of Learning Materials. Alignment with KD is 90% (Achieved). Alignment with the concept of local wisdom is 93% (Achieved) and Alignment with time allocation is 87% (Achieved). Third, formulation of learning objectives. Alignment with KD is 71% (Not achieved) and Alignment with the embodiment of the Pancasila student profile is 68% (Not achieved).

Fourth, Use of learning resources. Alignment with KI and KD is 90% (Achieved). Alignment with the embodiment of the Pancasila student profile is 93% (Achieved). Fifth, Use of learning media. Alignment with learning materials is 90% (Achieved) and Alignment with the embodiment of the student profile Pancasila 93% (Achieved). Sixth, learning activities. Presenting preliminary, core and final activities clearly is 90% (Achieved). Alignment with local wisdom-based learning steps is 86% (Achieved). Alignment with the time allocation used is 89% (Achieved). Seventh, selection of assessments. Alignment

with authentic assessment is 84% (Achieved). Alignment with authentic assessment instruments is 87% (Achieved).

Based on data analysis, it can be understood that the results of the analysis of the achievement of implementing local wisdom-based learning in one of the elementary schools in Wonogiri Regency mostly show some achievements in implementing this local wisdom-based learning. However, several aspects were successfully collected and analyzed indicating that there were still deficiencies in the alignment of local wisdom values in the formulation of learning objectives and the formulation of indicators. The aspects analyzed include parts of the completeness of competency selection, formulation of indicators, selection of learning materials, formulation of learning objectives, use of learning methods, use of learning resources, use of learning media, learning activities, and selection of assessments. The examples of activities in the teaching materials in Figure 1.
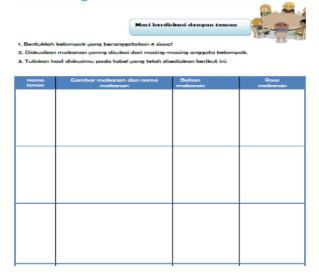

Figure 1. Teaching Materials Based on Local Wisdom

In the aspect of selecting the selected competencies, it shows that the KI and KD that have been prepared are by the concept of learning local wisdom with a percentage of more than 80%, which means that alignment between the selection of KI and KD with the concept of learning based on local wisdom has been achieved. Furthermore, for the aspect of the formulation of indicators compiled related to alignment with basic competencies, a percentage of 72% is obtained, which shows that several indicators are not following basic competencies, while for conformity with the concept of learning based on local wisdom, a percentage of 67% is obtained, this shows the alignment between the indicators formulated with the concept of local wisdom has not been achieved. The results of the analysis regarding coverage in aspects of competency selection and the formulation of indicators are reinforced by interviews with BW that this achievement has been based on the concept of learning local wisdom. The BW informant said that "in carrying out local wisdom-based learning, of course, you must first pay attention to the core competencies and basic competencies that are determined, after that the characteristics of students must also be understood because each school has different students, but to formulate indicators is indeed quite difficult because in formulating we should pay attention to the existing basic and core competencies.

In the selection aspect of the selected learning material, the percentage is above 90%, which means that the alignment between learning materials and basic competencies and local wisdom-based learning concepts has been achieved. Meanwhile, the learning objectives section is formulated to get a percentage below 75%, this shows that several learning objectives are not aligned with the basic competencies and the embodiment of Pancasila student profiles. Then in the aspect of using media and learning resources, the percentage is above 90%, which means that the selected media and learning resources can realize the profile of Pancasila students. The results of the analysis of achievement in the aspects of objectives, materials, media, and learning resources were strengthened by interviews with BW that the coverage of learning materials, media, and learning resources met the criteria for learning based on local wisdom. The BR informant revealed that "The use of learning materials is usually aligned with the concept of local wisdom in Wonogiri Regency, such as dance, or traditional clothing so that it can condition students to realize the Pancasila student profile.

In the selection of learning activities, the percentage is above 85%, which means that the learning activities which include preliminary, core, and final activities are aligned with the concept of learning based on local wisdom and can realize the Pancasila student profile. Thus, more than 80 %, for the

evaluation carried out in local wisdom-based learning is aligned with authentic assessments and authentic assessment instruments which include knowledge, attitudes, and skills. The results of the analysis of the coverage of aspects of learning activities and this assessment were strengthened by interviews with BW that the coverage of learning activities and assessment techniques met the criteria for learning based on local wisdom. Informant BR revealed that "In learning activities mothers are used to implementing learning that integrates local wisdom in Wonogiri Regency by discussing solving the problems given, then presenting the results of the discussions and concluding together so that this can form a profile of Pancasila students".

Discussion

The local wisdom of Wonogiri Regency used in this lesson is related to the diversity of Wonogiri traditional food, traditional engklek games, diversity of historic places in Wonogiri Regency, and the dance diversity of Wonogiri Regency. This is to the research that local wisdom has the meaning of all the characteristics of an area which includes aspects of culture, economy, ecology as well as information and communication technology, and others (Suryana & Hijriani, 2022; Toharudin et al., 2021). Thus, local wisdom can include artistic creations, agricultural products, culture, traditions, services, natural resources, human resources, services, and others which become the superior potential of certain areas.

The procedure for implementing local wisdom-based learning includes the preparation of local wisdom-based thematic learning and implementing local wisdom-based thematic learning. The results of the analysis show that for the stage of formulating indicators and formulating learning objectives several aspects have not been achieved, so it is necessary for the teacher because it is very necessary for the learning process in schools that apply the local wisdom approach. Local excellence-based education is education that is held after fulfilling the aspects contained in the national education standards and enriched with regional competitive and/or comparative advantages (Fadli, 2020; Hetarion et al., 2020). The preparatory stage for thematic learning based on local wisdom is carried out by compiling lesson plans, making teaching materials, and preparing learning media. RPP is structured as a translation of ideas that can later be realized in the learning process. Teaching materials are made to make it easier for teachers to deliver thematic learning materials based on local wisdom to students (Mas'ud et al., 2018; Suzuki et al., 2020). Meanwhile, learning media is used as a tool to make it easier for students to understand thematic learning materials based on local wisdom (Matsun et al., 2019; Wardani & Mundilarto, 2021).

The implementation of local wisdom-based learning is developed by teachers based on the syllabus and adapted to the conditions of the educational unit, student characteristics, and local wisdom in the Wonogiri Regency area. Learning that has been designed aims to be able to encourage the active participation of students (Andriana et al., 2017; Dwianto et al., 2017). The learning process that has been designed is student-centered, so it is expected to motivate and increase a sense of cooperation, creativity, global diversity, independence, and enthusiasm for student learning. In other words, designed learning can encourage students to be more independent in learning. In addition, designed learning can develop a culture of reading and write for students (Agbenyegah & Dlamini, 2019; Çolak, 2015). Local wisdom-based learning includes providing positive feedback, reinforcement, enrichment, and remedial. So that learning is structured by considering the application of information and communication technology in an integrated, systematic, and conditional manner. Learning is structured by taking into account the interrelationships of KI, KD, learning materials, learning activities, assessment, and learning resources as a whole (Kaso et al., 2021; Sofyan et al., 2019). Teaching materials are arranged according to the themes, KD sub-themes, and indicators used in the local wisdom-based learning process. Therefore, teaching materials are prepared based on the local wisdom of Wonogiri Regency which is adjusted to the themes, sub-themes, and indicators. Teaching materials are structured to make it easier for students to understand learning materials based on local wisdom (Malinda et al., 2021; Ramdan, 2020). With the teaching materials, students are expected to be more independent in the learning process based on local wisdom.

The process of implementing local wisdom-based learning which was carried out in one of the elementary schools in Wonogiri Regency was based on a plan that had been prepared by the teacher beforehand. In addition, the thematic learning process is carried out using teaching materials and media that are following the local wisdom of Wonogiri Regency. The learning process based on local wisdom in this study was carried out in collaboration with the class VI teacher, Mr. BS. The learning process based on local wisdom is carried out for 8 meetings, where the learning process is carried out with group discussions. The characteristics of implementing local wisdom-based learning are selected and determined by the teacher who combines several competencies from several subjects, which emphasizes the active involvement of students, the teacher seeks to stimulate student interest, and contains local

wisdom such as community traditions or customs (Maretta, 2016; Rahmawati et al., 2021). As for local wisdom-based learning materials, namely theme 7 The Beauty of Togetherness, with sub-theme 3 Gratitude for Diversity where learning is carried out from 1 to 6. The results of the analysis show that the process of implementing learning activities has been achieved with a percentage above 75%, which means preliminary activities, core activities, and closing activities are carried out by local wisdom-based learning standards. The following describes description of the learning implementation process which includes preliminary activities, core activities, and closing activities.

Preliminary activities begin with the teacher greeting, checking student attendance, and preparing students for learning. Then carry out appreciative activities by asking questions to students regarding the material that has been taught previously. Then followed the teacher explained the learning objectives, namely "Children, the purpose of this lesson is that you will be able to explain the basics of the Srandil dance moves, perform a series of Srandil dance moves, and explain the diversity of dance culture in Wonogiri Regency in writing and orally. " In the main activity, students are formed into 6 groups called home groups, after which each group is asked to count from 1 to 4. After counting, students are asked to gather according to the numbers. This group is called the expert group, in which each expert group will be responsible for the material discussed. Each group of experts was asked to learn each dance that had been determined, group 1 was an expert on Srandil dance, group 2 was an expert on Wonogiren dance, group 3 was an expert on Cats dance, and group 4 was an expert on Kethek Ogleng dance. After discussing with the expert group, each student returns to the original group and then explains the dance according to their expertise to the members of the original group.

In this closing activity, reflection is carried out, concluding the material that has been studied, and closing with greetings. During the reflection activity, the teacher asks students what they have not understood and what students have understood. While in the concluding activities, students and teachers provide conclusions related to the various dance names in Wonogiri Regency and the body movements of the Srandil dance. In the closing activity, the teacher also gives evaluation questions to students. The purpose of giving evaluation questions to students is so that the teacher knows how far the learning objectives can be achieved (Kaso et al., 2021; Sofyan et al., 2019). Through an analysis of the achievement of implementation of local wisdom-based learning in realizing a Pancasila student profile at one of the elementary schools in Wonogiri Regency, it is hoped that in the future it will be able to improve the process of forming a Pancasila student profile through local wisdom-based learning so as to be able to realize a character education program. From a series of research processes that have been carried out, there are several limitations that come close, so that it becomes a factor that must be considered again for further prospective researchers for the sake of the perfection of the research to be carried out, because the implementation of this research certainly has limitations that must be addressed. The limitations felt by the author include: the implementation of observations was carried out in one of the elementary schools with the criteria of having applied local wisdom as a learning approach, whereas for more general research it could be done with a wider range of subjects; In the interview process, sometimes there were still some students who did not provide an overview of the impact of local wisdom-based learning, so it had to be clarified again about the impact felt by these students.

4. CONCLUSION

Based on the results and discussion, it can be concluded that the achievement of implementing local wisdom-based learning in one of the elementary schools in Wonogiri Regency includes the selection of competencies, the selection of learning materials, the use of learning resources, the use of learning media, the use of learning activities and the use of assessments have met the provisions of the applicable curriculum, while for the selection of the formulation of indicators, and the formulation of learning objectives have not been achieved in fulfilling the applicable provisions. From these results it can be seen that not all learning processes have been carried out, so it is suggested to further researchers that there is a need for a review regarding the depth of objectives and indicators formulated in the implementation of local wisdom-based learning in realizing the Pancasila student profile.

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