

Implementation of P5 Local Wisdom Theme: Life of Padang Coastal Communities by SMAN 1 Padang

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Abstract

This research aims to identify the process of implementing P5 themed on local wisdom in coastal Padang Beach, explore traditions such as rabana, pucks, and soccer, and develop learners' social competencies. In addition, the research measured the impact of P5 and provided recommendations for future program improvements. The research method is field qualitative with a descriptive approach. Data were collected through observation, interviews, and documentation. Data analysis used the Miles and Huberman model: data reduction, data presentation, and conclusion drawing. The results of this study reveal that the implementation of the Pancasila Student Profile Strengthening Project (P5) with the theme of local wisdom at SMAN 1 Padang is a learning platform that enriches students' character and cultural awareness. Through a careful preparation stage, the school formed a team of facilitators and developed a module to guide students to understand Padang's coastal culture in depth. In the implementation phase, students interacted directly with the Ulak Karang Utara community, learning the art of rabana that strengthens togetherness, as well as fishing techniques with pucks that reflect the spirit of mutual cooperation. This experience broadened students' horizons about cultural resilience, cooperation, and the importance of preserving local heritage. Evaluation is conducted through portfolios that record student and educator reflections, revealing successes in building pride in local culture as well as challenges that need to be refined, such as expanding collaboration with community institutions. Overall, the implementation of P5 not only deepens students' cultural understanding, but also reinforces the values of Pancasila in their daily lives. With the sustainability of the program and the support of various parties, this model has the potential to become an inspiration for other schools in Indonesia, integrating character education with the preservation of local culture as a foundation for strengthening national identity.

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1. INTRODUCTION

Education can be explained as a key in life which is the main foundation for overcoming challenges, encouraging innovation and opening up opportunities for human development and the progress of society as a whole (Azizah et al., 2023). The quality of society in a country is also largely determined by the level of education in that country. So there needs to be an emphasis on education, education has a very central role in bringing about positive change for individuals and society as a whole. Quality education is not only about access to classrooms but also about learning experiences that build skills, knowledge and character. In fact, there are still gaps in access to education between regions, social groups,

gender and economic communities. Furthermore, limited resources, lack of facilities and lack of qualified teachers are also the main obstacles in achieving the goal of quality education (Cholilah et al., 2023). Through this explanation, it is necessary to have a relevant curriculum in dealing with the problems described previously.

The independent curriculum is a step in educational reform designed by the ministry of education, culture, research and technology to address specific challenges related to the conditions faced in the national education system, for example the quality gap between regions, the relevance of the curriculum to the needs of the 21st century and strengthening student character through a more contextual approach (Silvia et al., 2024). The independent curriculum in schools has begun to be implemented in stages starting from 2022. As for the legal basis for the Decree of the Minister of Education, Culture, Research and Technology Number 56/M/2022 concerning guidelines for implementing the curriculum in the context of learning recovery, this decision provides guidance for educational units in implementing the independent curriculum as an effort to restore learning after the pandemic. Furthermore, Ministerial Decree Number 262/M/2022 concerning amendments to the Decree of the Minister of Education and Culture, Research and Technology Number 56/M/2022 concerning guidelines for implementing the curriculum in the context of learning recovery (Kemendikbud, Research and Technology, 2022a).

The structure of the independent curriculum for primary and secondary education levels, such as SMA/MA or equivalent, is divided into two main activities, namely extracurricular learning and the Project for Strengthening the Pancasila Student Profile (P5). The P5 project is allocated around 30% of the total learning hours (JP) per year. The implementation of the P5 Project is flexible, both in terms of content and implementation time. In terms of content, the P5 Project must refer to the achievements of the Pancasila student profile in accordance with the student's development phase, without having to be directly connected to the learning outcomes of certain subjects (Syallika et al., 2024). Meanwhile, in terms of time management, projects can be implemented by combining time allocations from various subjects. The total implementation time for each project is also not required to be the same, thus allowing for adjustments according to the needs and characteristics of students (MINISTRY OF EDUCATION, CULTURE, RISTEK, 2022b).

In the independent curriculum there is a goal, namely developing the character of students through the Pancasila Student Profile program. The character of the Pancasila Student Profile is taken from the vision of national education, namely realizing an advanced, sovereign, independent and individualized Indonesia through the realization of Pancasila students. In line with this, the Pancasila Student Profile explains that Indonesian Students are lifelong students who have competence, character and behave according to the values of Pancasila (Satria et al., 2022). Implementation of the Strengthening Pancasila Student Profile (P5) Project does not have to be tied to intra-curricular objectives or subject matter. Education units can involve the community and the world of work in designing and implementing this project. At the SD/MI, SMP/MTs, SMA/MA, SMK/MAK, and other levels, P5 requires a time allocation of 20–30% of the total lesson hours in one year. The distribution of time for each activity does not have to be uniform; one project can have a longer duration than another project. In terms of time management, project implementation can combine the allocation of learning hours from various subjects, and the total time for each project can vary according to needs (Education, 2022).

The project to strengthen the profile of Pancasila students contains seven themes including sustainable lifestyles, local wisdom, Bhinneka Tunggal Ika, building body and soul, the voice of democracy, technological engineering and entrepreneurship (MINISTRY OF EDUCATION AND RISTEK, 2021). This discussion discusses the theme of local cultural wisdom in looking at the lives of Padang coastal communities. This is based on

the implementation of strengthening the Pancasila student profile of students with the theme of local wisdom, in which case teachers are an important point so that in implementing P5 they are required to be actively involved in directing and evaluating students' activities. This local wisdom theme was chosen to be researched in the implementation of the Project Strengthening the Profile of Pancasila students in schools because it can be seen that nowadays there is a lot of art on the coast. Therefore, according to the provisions, it is through project activities to strengthen the profile of Pancasila students that students can be introduced to the arts that exist around them in the Padang coastal area.

The project to strengthen the profile of Pancasila students through local wisdom and culture is an important step in forming a generation with national character and insight. Koentjaraningrat revealed that culture consists of seven main elements, namely religious systems, knowledge systems, social systems, language, arts, livelihood systems and traditional technology. (Koentjaraningrat, 2015). These seven elements become a bridge to introduce Pancasila values contextually to students. Through understanding customs, local arts and mutual cooperation traditions, students not only learn to appreciate cultural heritage, but also internalize values such as tolerance, unity and social justice. By linking learning to reality to become agents of cultural preservation who are able to face global challenges without losing their identity as children of the nation.

Local wisdom is a way of life as well as knowledge and strategies that exist in life. Local wisdom on the Padang coast includes art, livelihood systems and traditional technology on the Padang coast. Art is a culture that is admired because of its usefulness and beauty (Nurfadhilah et al., 2024). Art is influenced by internal and external factors. Internal factors are influenced by the learning process, habits and experiences experienced by each individual. External factors are influenced by the environment or geographical location. These two factors influence the arts in the Padang coastal area (Koentjaraningrat, 2015).

The Padang coastal area has a rich culture that is reflected in the arts, livelihood systems and traditional technology that developed in the local community. Local art becomes a form of expression and identity for coastal communities, and livelihood systems such as fishing, processing of marine products and traditional trade become the economic support for Padang's coastal communities. Furthermore, there is traditional technology passed down from generation to generation, such as fishing equipment and boats. This shows that the preservation of these cultural elements faces challenges from modernization, environmental changes and the lack of regeneration of cultural actors. Therefore, it is important to formulate a strategy that links the preservation of coastal culture with education, one of which is through the Strengthening Pancasila Student Profile Project. Thus, this research refers to the implementation of the project to strengthen the profile of Pancasila students with the Padang coastal community which helps students understand cultural elements, namely art, livelihood systems and traditional technology systems.

2. RESEARCH METHOD

This research uses a qualitative field type with a qualitative approach. The population of this research activity is all students who take part in implementing projects of Pancasila learners, the theme of local wisdom in the lives of Padang coastal communities with a sample of class X.1 at SMAN 1 Padang. The data collection technique used was observation by making observations related to the implementation of P5 on the theme of local wisdom in the lives of Padang coastal communities, interviews with resource persons and documentation in the form of photos of P5 implementation activities. The data analysis technique used in this research is Miles and Huberman analysis with stages of data reduction, data presentation and drawing up conclusions (Miles & Huberman, 1992). Miles

and Huberman's analysis technique is a systematic analysis with the aim of investigating, understanding and interpreting qualitative data through a series of practical stages.

This research was carried out in several stages of the P5 process which included the P5 preparation stage and then determining the dimensions of the themes to be achieved in P5. Then, the P5 implementation stage contains a description of the implementation of the P5 theme of local wisdom regarding coastal communities. The next stage is the evaluation which comes from the results of observations during the P5 process starting from the initial preparation to the final stage of implementation. At this stage the aim is that the research carried out can be directed and structured from the beginning to the end of the activity.

3. RESEARCH RESULTS AND DISCUSSION (12 Pt)

3.1. Research result

This research is divided into three elements, each element focuses on the Strengthening the Profile of Pancasila Student Project activities with the theme of local wisdom related to the lives of Padang coastal communities carried out by students of SMAN 1 Padang. Through this explanation regarding the P5 stages, it is hoped that we will be able to explain how the P5 process is carried out from the beginning to the end of the activity. Furthermore, this research has a positive impact on the implementation of the project to strengthen the profile of Pancasila students that has been implemented. To make it clearer, the following are the stages of the research carried out.

Preparation Stages

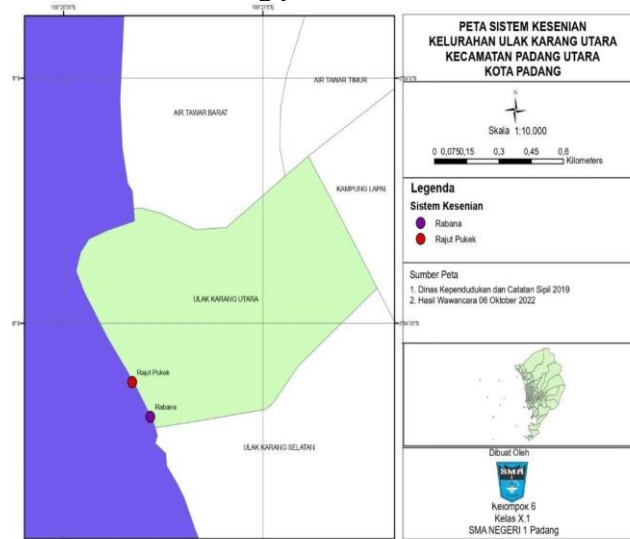
At this stage there are several things that need to be implemented before carrying out the Strengthening Pancasila Student Profile Project activities, including;

- 1) Determine the coordinator from educators who have related experience criteria management P5 project by the head of the education unit. Coordinator Those appointed are then asked to provide direction to the facilitator team regarding the equipment that needs to be prepared. followed by the formation of a project facilitator to strengthen the profile of Pancasila students by the leadership of the education unit. The division of roles and responsibilities in processing P5 can be started by preparing a planning system until P5 evaluation in educational units involves several other components to facilitate the process of running P5 in the form of providing academic and emotional support. Furthermore, it is also supported by equipment, for example modules designed by each facilitator team that supports the P5 implementation process because it contains the talents, interests and facilities needed to be able to carry out P5.
- 2) The next stage is identifying the readiness of the education unit in implementing P5 with the theme of local wisdom about Padang coastal communities.
- 3) Determining the dimensions and themes of P5. This research is based on interviews with the P5 coordinator. Then the P5 project theme is determined according to the school level and the dimensions taken. At the high school level, one of them is determined to use the theme of local wisdom for class X which is then presented in the form of a project to the Padang coastal community.
- 4) Designing time allocation in implementing P5
- 5) Develop a P5 module which includes a module profile, objectives, activities and assessment.

Implementation Level

In the implementation stage, students go directly to the research location to obtain clear and accurate data from Padang coastal communities. The research area is North Ulak Karang which is located in North Padang District, Padang City, West Sumatra Province, Indonesia. In the first area to obtain data regarding the rabana

musical instrument, the informant was Mrs. Lola Oktiva. Then in the second area, students get information about knitting *pucks* with the informant, namely Pak Buyung.



Picture. 1
Mapping of the North Ulak Karang Region

Based on interview information from sources, it is that the people around North Ulak Karang usually play musical instruments which are played by the surrounding community or are called *asjil taklim*. It was established a long time ago but disappeared and then reappeared in the last 4 years. This art was pioneered by the group of women from the *Majlis Taklim*. The implementation of art creates positive interactions in people's lives so that it can be passed onto the next generation. The community also always supports the arts. In general, Rabana art involves all of society, but only a few people participate in its preservation. The existence of art also has an influence on the surrounding community because it provides entertainment that attracts people's interest through art *and* has a positive and good influence on the social life of the Padang coastal community.

Padang coastal communities rely on the sea as their main source of livelihood. Most of the residents' work as fishermen who go to sea using traditional boats, utilizing local wisdom in reading the weather and sea currents to catch fish. They also process marine products into economically valuable products, for example salted fish, crackers and shrimp paste which are then sold in local and foreign markets. This activity is not only a source of livelihood but can create strong social bonds through the spirit of mutual cooperation in activities such as towing boats, repairing nets and holding traditional rituals as an expression of gratitude for abundant marine products. This livelihood system reflects the resilience and empowerment of coastal communities in maintaining traditions, while adapting to the challenges of the times for the sustainability of their lives.

Padang coastal communities have a unique system of traditional equipment and technology in fishing activities, one of which is the use of fish *books* and boats. *This* is a large net that is spread into the sea using a small boat, usually at a distance of 100 to 200 meters from the shoreline. After the net is spread, the fishermen work together to pull it back to shore. This activity involves the collaboration of between 10 and 30 people so that it reflects the spirit of mutual cooperation in society. The data found shows that there were people who first pioneered its use *book*, Mr. Buyuang. He works as a fisherman and craftsman. Meanwhile, in the community environment, institutions

around Ulak Karang do not facilitate these *Books*. Besides *books*, the traditional boats used are often equipped with simple engines, thus showing an adaptation of local technology that is efficient and appropriate to local water conditions. Combination in use and these traditional boats not only reflect local wisdom in the use of marine resources, but also strengthen social and cultural ties among Padang coastal communities.

Integrating local cultural elements such as rabana art, fishermen's livelihoods, as well as traditional equipment and technology systems such as *books* and boats into the Pancasila Student Profile Strengthening Project can provide significant benefits for students. This approach allows students to understand and appreciate local wisdom and helps in preserving the culture of their area. Learning based on local wisdom can increase students' learning motivation, because the material presented is more relevant to their daily lives. Thus, the integration of local culture into P5 not only enriches the learning experience, but can shape students' character that is rooted in the nation's noble values, in line with national education goals.

Evaluation Stage

This stage is an important stage to carry out so that deficiencies can be identified in the planning and implementation of P5 on the theme of local wisdom. Evaluation of the implementation of P5 with the theme of local artistic wisdom in Padang coastal communities can be done by creating a portfolio that includes the active role of students in reflecting on the P5 learning that has been implemented. This portfolio functions as a tool for regular reflection by educators and can realize student development because it contains ideas from students related to the implementation of P5 with the theme of local wisdom regarding the arts of Padang coastal communities that have been implemented.

3.2. Discussion

The implementation of the Project for Strengthening the Profile of Pancasila Students (P5) with the theme of local wisdom at SMAN 1 Padang is a reflection of educational efforts that are rooted in local culture. This project is not only a learning medium, but also a means of community empowerment through preserving Padang coastal traditions. The integration of local culture in the curriculum through P5 opens up space for students to develop a holistic understanding of their social environment. In the preparation stage, the school showed strong commitment by forming a team of facilitators who played an important role in designing the flow of P5 implementation. Determining the theme of local wisdom shows awareness of the importance of maintaining cultural values, such as rabana art and traditional fishing techniques. The modules are structured as a guide that directs students to understand cultural dimensions in a structured manner. When entering the implementation stage, direct involvement of students with the North Ulak Karang community becomes the core of the learning process. Through interviews and observations, students witnessed how rabana art strengthens social interaction, becoming a forum for togetherness, even though the number of conservationists is limited.

Likewise, the activities of fishermen who practice mutual cooperation when using pukek to catch fish show how local wisdom is the foundation for the resilience of coastal communities. This process enriches students' insight into cultural resilience in facing the challenges of the times. They not only collect data, but also absorb values such as solidarity, cooperation and gratitude towards nature. By understanding the creative process and hard work of the community, students develop empathy and pride in their regional culture. The evaluation stage is a moment of critical reflection. Compiling a portfolio allows students and educators to evaluate successes and

challenges that arise during the implementation of P5. Through this reflection, the need was discovered to expand community participation and strengthen local institutional support for program sustainability. Overall, the implementation of P5 with the theme of local wisdom succeeded in creating a learning space that brings Pancasila values to life. This project not only enriches students' cultural understanding, but also strengthens their character as students who value national heritage. By continuing and strengthening collaboration with the community, P5 has the potential to become a community-based education model that is relevant and inspiring for other schools in Indonesia.

4. CONCLUSION

The Strengthening Pancasila Student Profile Project (P5) is an implementation of an independent curriculum which aims to shape student character according to Pancasila values. P5 is designed to develop student competencies in critical, creative thinking, mutual cooperation and caring for the environment through contextual learning that is relevant to everyday life. This project involves various activities that hone collaboration, communication and problem-solving skills through themes such as local wisdom, entrepreneurship and environmental sustainability. Implementing P5 involves collaboration between teachers, students and the community, creating a more dynamic and meaningful learning space. Teachers act as facilitators who guide students in exploring real issues, while students are encouraged to actively participate, develop initiative, and hone leadership. This project is often realized in the form of an exhibition of work, social action, or innovation based on community needs.

Through regular evaluations, schools can measure the project's impact on student character development and the effectiveness of learning strategies. Reflection is an important part of improving the implementation of P5 in the future. Challenges such as limited resources and time often arise, but can be overcome with solid cooperation between education stakeholders. Overall, P5 has a positive impact in building the profile of students who are faithful, have noble character, reason critically, are independent, and are able to contribute to society. With good management and a spirit of collaboration, P5 becomes a strong foundation for creating the next generation who is ready to face the challenges of the times.

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The author realizes that this work still has many limitations. Therefore, suggestions and constructive criticism are highly expected for future improvements. We hope that this work can provide benefits for the development of science, especially in anthropological studies, and become useful reference material for readers.

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