

P5 Activity Management Based on the Local Wisdom of the Banyumasan Community in Kindergarten

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ABSTRACT. Despite the increasing implementation of the *Projek Penguatan Profil Pelajar Pancasila* (P5) in Indonesian early childhood education, many teachers continue to struggle to design culturally meaningful project-based learning activities that effectively integrate local wisdom into the curriculum. This study addresses this gap by developing and validating a management model for P5 activities grounded in the local wisdom of the Banyumasan community. Employing a collaborative action research design with an applied research approach, the study was conducted at Tunas Bangsa Adireja Kulon Kindergarten in Central Java, Indonesia, involving one principal, three teachers, and 39 children. Data were collected through semi-structured interviews, participant observations, and document analysis, and analyzed using an interactive model of data reduction, data display, and conclusion verification. The findings reveal a three-stage management framework for implementing P5 activities grounded in local wisdom. The first stage, local wisdom planning, involves designing project modules that integrate Banyumasan cultural values, traditions, and local products into learning objectives and classroom activities. The second stage, local wisdom action, engages children in experiential learning through the exploration, production, and practice of culturally authentic local wisdom artifacts under teacher facilitation. The third stage, reflective local wisdom assessment, employs structured reflection and recall activities to evaluate children's learning experiences while reinforcing cultural identity and value internalization. The study contributes a transferable framework for managing culturally responsive project-based learning in early childhood education that may be adapted to diverse cultural contexts. By demonstrating how indigenous knowledge can be systematically integrated into project management, this research provides practical guidance for teachers and policymakers seeking to strengthen culturally sustainable education, foster children's character development, and preserve local cultural heritage.

Keywords: *Culturally Responsive Education; Early Childhood Education; Local Wisdom; Pancasila Student Profile Strengthening Project; Project-Based Learning.*

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INTRODUCTION

In the context of globalization, the field of education is affected by various changes resulting from the ever-growing development of science and technology. Those involved in education are also required to respond to these changes by developing school curricula that address global challenges (Sozon et al., 2026). The curriculum developed must be able to answer current global needs, where every nation is expected to have the ability to master innovation and technological literacy, the ability to think critically and creatively for lifelong learning, the ability to organize and

negotiate, and the ability to be economically independent (Hoque & Zheng, 2024). These abilities have become global standards that a nation must meet to become a developed nation, achieved through curriculum development practices that accommodate global changes on a national scale without ignoring local wisdom.

Education is a nation's most valuable asset. That is why every nation strives to provide the best possible educational activities to produce quality human resources. Of course, education not only produces quality human resources but also fosters cultural transformation (Asmayawati et al., 2024). This is because education serves as a medium to maintain and even develop a culture, including local culture within a society and a country (Abdul Haq et al., 2022).

The Indonesian government, through the Ministry of Education and Culture, is directing all schools in Indonesia to develop their curricula based on local wisdom from the surrounding community. Various local wisdoms can be integrated into intracurricular and co-curricular activities. In the context of the independent curriculum, these co-curricular activities are implemented through the Pancasila Student Profile Strengthening Project (P5). In this activity, six values are internalized, including: (1) Faith, piety, and noble character; (2) Global diversity; (3) cooperation; (4) Independence; (5) Critical thinking; and (6) Creativity. In the context of character education, these six profiles can serve as character values that can be developed through learning activities. From this perspective, Indonesian government policies can be implemented by teachers by designing classroom activities that accommodate P5 activities.

Basically, the Indonesian government formulates and implements various policies to improve the quality of education, which also has implications for the quality of human resources (Indrawati & Kuncoro, 2021). Basically, various policies are formulated and implemented by the Indonesian government to improve the quality of education, which also has implications for the quality of human resources (Rachman et al., 2024). It can be said that the independent curriculum and P5 are government initiatives to ensure that educational practices in Indonesia focus on building students' character so that students become Pancasilaist graduates.

At the early childhood education level, P5 is implemented through project activities that align with specific moments and the local wisdom of the community surrounding the institution. Whether realized or not, within a community's local wisdom, various educational values are inherently relevant to the values of Pancasila (Nurasiah et al., 2022). Unfortunately, not all teachers can accommodate the various local wisdoms of the surrounding community when implementing P5 activities. The obstacle is not that they are unaware of the various local wisdoms of the surrounding community, but rather methodological issues in implementing P5 based on local wisdom. Teachers at the early childhood education level also lack sufficient preparation to implement P5 activities in the independent curriculum (Igant Erisza Maudyna et al., 2023). This is understandable because, to date, there has been no government-provided guidance regarding the design of P5 based on local wisdom in early childhood education institutions. However, this should not be used as an excuse for teachers not to implement P5 based on the community's local wisdom. In essence, teachers have already implemented many local wisdom-based character-building practices. They organize project-based learning activities to introduce and cultivate local wisdom, in which they can transform children's character values. Children's activities in creating local wisdom products can also enable them to practice the character values that have been transformed by teachers (Latip et al., 2024). These efforts can actually be adopted by teachers in designing P5 activities based on local wisdom.

Based on the results of a preliminary study conducted by the author, one early childhood education institution was found capable of implementing P5 activities grounded in the local wisdom of the surrounding community, despite its limitations, including limited teacher resources, facilities, and infrastructure, and funding. This institution is the Tunas Bangsa Adirejakulon Kindergarten in Adipala District, Cilacap Regency, Central Java Province. At Tunas Bangsa Adirejakulon Kindergarten, P5 activities are based on the local wisdom of the Banyumasan community. The local

wisdom of the Banyumasan people is very interesting to study because each cultural product has a universal philosophical meaning. For example, the language used, namely Ngapak, contains a philosophical meaning of egalitarianism in social interaction. Food, such as mendoan, contains a philosophical meaning of flexibility in social life. Lenggèr and Ebeg arts contain a philosophical meaning of living in harmony with the surrounding environment. Calung music contains a philosophical meaning of discipline, creativity, and innovation. All of these philosophical meanings relate to the six values in activity P5. By conducting this research, we will obtain a description of the P5 activity design based on the local wisdom of the Banyumasan community, which other communities can also adopt to implement P5 in the independent curriculum in early childhood education institutions. Based on interviews with several teachers, it was discovered that P5 activities based on the local wisdom of the Banyumasan community at Tunas Bangsa Adirejakulon Kindergarten have not been implemented optimally. This prompted the author to collaborate with the teachers to conduct applied research on the management of P5 activities, based on the local wisdom of the Banyumasan community at Tunas Bangsa Adirejakulon Kindergarten. This study aims to implement a P5 activity management design based on the local wisdom of the Banyumasan community.

Several studies are relevant to the author's research. *First*, the study by Chusorn Pornpimon et al., entitled "Strategy Challenges the Local Wisdom Applications for Sustainability in Schools." The main objective of this study is to propose an appropriate model for implementing local wisdom in elementary schools and to develop strategies to challenge local wisdom for its sustainable use in schools (Pornpimon et al., 2014). Both their research and the author's examined the application of local wisdom in educational institutions. The difference is that their research was conducted in elementary schools, whereas the author's was conducted in kindergarten. *Second*, Hidayati et al.'s research, "Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students," examines strategies for implementing local wisdom-based character education among Indonesian higher education students, focusing on the values contained in the book "*Jamuskalimasada Masyarakat Samin*." The Samin people are an Indonesian ethnic group living in the Kendeng Mountains, specifically in the cities of Blora and Bojonegoro (Hidayati et al., 2020). Both their research and the author's examine the application of local wisdom products to communities. The difference is that the author's research applied local wisdom to early childhood education, whereas the local wisdom application was conducted with university students.

Third, the research by Luh Tu Selpi Wahyuni et al., entitled "The Existence of Balinese Local Wisdom in the Independent Curriculum in Elementary Schools," aims to analyze the existence of Balinese local wisdom that is still embedded in elementary school students' learning under the Independent Curriculum (Wahyuni et al., 2023). Both their research and the author's examine the practice of local wisdom within the context of the Merdeka curriculum. The difference is that while their research examines the presence of Balinese local wisdom in the Merdeka curriculum in elementary schools, the author's study examines its application in the Merdeka curriculum in kindergarten. *Fourth*, Jaedun and Manaf (2020) conducted a study titled "Dimensions of Early Childhood Character Education Based on Multicultural and Community Local Wisdom" to determine the dimensions of early childhood character education based on multiculturalism and local wisdom. The research location was Central Java Province, specifically the former Surakarta and Kedu Residency (Jaedun & Manaf, 2020). Both their research and the author's examine local wisdom activities for early childhood. The difference is that, in their research, they studied the local wisdom of the people of Surakarta and Kedu; in the author's research, they studied the local wisdom of the people of Banyumasan. *Fifth*, the research by Syahria Anggita Sakti et al. entitled "Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta." The research was conducted to explore the potential of ethnopedagogy in revitalizing local wisdom in early childhood character education in Indonesia (Sakti et al., 2024a). Both their research and the author's examine local wisdom in early childhood. The difference is that

while their research revitalizes local wisdom to shape the character of early childhood, the author's research implements local wisdom-based P5 activities to do the same.

In this study, the author implemented local wisdom-based P5 activities to shape the character of early childhood in accordance with the 6 values of the Pancasila student profile, through three management activities: planning, implementation, and assessment. The results and novelty of this study are the formulation of a local wisdom-based P5 activity design for early childhood. Until now, there has been no theoretical description of the design of P5 activities based on local wisdom for early childhood education institutions, such as kindergartens, Raudhatul Athfal, and playgroups. The design of P5 activities based on local wisdom can also be adopted by the government as a basis for compiling guidelines for implementing P5 in Indonesia.

METHOD

Research Design

This study employed a Collaborative Action Research (CAR) design within an applied research framework to develop, implement, refine, and validate a culturally responsive management model for the *Projek Penguatan Profil Pelajar Pancasila (P5)* in early childhood education. Collaborative action research was selected because it enables researchers and practitioners to jointly identify educational problems, implement context-specific interventions, evaluate their effectiveness, and continuously improve educational practices through iterative cycles of planning, action, observation, and reflection. The applied research orientation emphasizes the production of practical solutions that can be directly implemented in educational settings rather than generating purely theoretical knowledge.

The intervention was developed based on the conceptual framework proposed by Wiyani et al. (2024), which emphasizes integrating local wisdom into the implementation of the Independent Curriculum. Building upon this framework, the present study contextualized P5 activities by incorporating the cultural values, traditions, and indigenous knowledge of the Banyumasan community to produce a transferable management model for local wisdom-based project learning.

Research Setting and Participants

The research was conducted at Tunas Bangsa Adirejakulon Kindergarten, Adipala District, Cilacap Regency, Central Java, Indonesia, between June 2024 and June 2025. The participants were selected purposively because they were directly involved in planning and implementing the P5 program. The participants included one kindergarten principal, three classroom teachers, and 39 children (21 boys and 18 girls). The principal and teachers participated as collaborative partners throughout the planning, implementation, reflection, and evaluation processes, while the children participated in the implementation of the local wisdom-based learning projects.

Research Procedures

The study was conducted through four iterative phases adapted from the collaborative action research cycle.

1. *Planning.* The researchers and teachers collaboratively designed P5 learning modules by integrating Banyumasan local wisdom into project objectives, learning activities, assessment strategies, and expected student outcomes.
2. *Action.* The developed modules were implemented in classroom learning. Children participated in experiential learning activities focused on local cultural practices, traditional products, and community values, under teacher facilitation.
3. *Observation.* Researchers and teachers jointly observed classroom implementation using structured observation guidelines, field notes, and documentation to evaluate student participation, teacher practices, and implementation fidelity.

4. *Reflection and Revision.* Findings from classroom observations were discussed collaboratively through reflective meetings and Focus Group Discussions (FGDs). The results were used to revise and validate the management model before wider dissemination.

Data Collection

Data were collected using multiple qualitative techniques to ensure methodological rigor. *Semi-structured interviews* were conducted with the principal and teachers to explore their experiences, challenges, and perceptions regarding the design and implementation of local wisdom-based P5 activities. *Participant observations* were carried out throughout the implementation process to document teacher practices, children's engagement, classroom interactions, and the implementation of each management stage. Observation data were recorded in detailed field notes. *Document analysis* included lesson plans, P5 modules, students' project products, reflective journals, photographs, meeting minutes, and video recordings produced during the intervention. To strengthen collaborative reflection, Focus Group Discussions (FGDs) involving researchers, teachers, the principal, and early childhood curriculum experts were conducted at the end of each action cycle to evaluate implementation outcomes and refine the developed management model.

Trustworthiness

The credibility of the findings was ensured through methodological triangulation, data source triangulation, member checking, and peer debriefing. Triangulation was achieved by comparing findings across interviews, classroom observations, documents, and FGDs. Member checking was conducted by allowing participants to review interview summaries and preliminary interpretations. Peer debriefing with early childhood curriculum experts provided additional validation of the emerging findings and the developed management model. An audit trail documenting each research stage was maintained to enhance the dependability and confirmability of the study.

Data Analysis

Data analysis was conducted concurrently with data collection using the interactive analysis model proposed by Miles, Huberman, and Saldaña (2018). The analysis consisted of four interconnected stages: data condensation, data display, conclusion drawing, and verification. During data condensation, interview transcripts, observation records, and documentary evidence were coded and categorized according to the research objectives. Similar codes were grouped into broader categories representing planning, implementation, assessment, and reflection processes. Data were subsequently organized through matrices and narrative displays to facilitate pattern identification and comparison across participants. Finally, conclusions were generated through continuous verification, involving repeated comparison of evidence from multiple data sources and collaborative interpretation among researchers and participants until thematic consistency was achieved.

Research Ethics

Ethical approval for the study was obtained from the institutional research authority before data collection commenced. The kindergarten management also granted permission. Written informed consent was obtained from the principal, teachers, and parents or legal guardians of participating children. All participants were informed of the study objectives, voluntary participation, confidentiality procedures, and their right to withdraw from the study at any stage without consequences.

Research Timeline

The study was conducted over twelve months (June 2024–June 2025). The activities included: (1) development of the preliminary local wisdom-based P5 management model (June–July 2024); (2) collaborative preparation of P5 modules by teachers (August–November 2024); (3) collaborative revision of the model (December 2024); (4) classroom implementation of the revised model

(January–April 2025); (5) validation through FGDs and expert review (May 2025); and (6) dissemination of the validated management model (June 2025).

Table 1: Timeline of Research

Months	Activities
June-July 2024	Formulation of P5 activity design based on the local wisdom of the Banyumasan community
August-November 2024	Formulation of P5 activity design based on local wisdom of the Banyumasan community by teachers at Tunas Bangsa Adirejakulon Adipala Cilacap Kindergarten
December 2024	Revision of the P5 activity design based on the local wisdom of the Banyumasan community by the research team, with stakeholders, in a collaborative manner.
January-April 2025	Implementation of revised P5 activity design based on the local wisdom of the Banyumasan community
May 2025	Validation of the P5 activity design based on the local wisdom of the Banyumasan community by the research team, with stakeholders, in a collaborative manner
June 2025	Dissemination of P5 activity designs based on the local wisdom of the Banyumasan community

RESULT AND DISCUSSION

Result

P5 Activity Planning Based on Local Wisdom of the Banyumasan Community

In the planning of P5 activities based on the local wisdom of the Banyumasan community, a project activity was designed for the topic "My Home and Environment" with the subtopic "local products of the Banyumasan community." This subtopic was given to children for 1 week, from Monday, July 21, 2025, to Friday, July 25, 2025, for a total of 900 minutes (180 minutes x 5 days). During the interview, the teacher stated, *"The integration of Banyumasan local wisdom material is carried out through the formulation of topics and subtopics. We ensure that the formulated subtopics include the use of the term 'local products' of the Banyumasan community. Once this is done, learning materials based on these local Banyumasan products will be developed. Based on the subtopics and learning materials that have been determined, a teaching module is created that describes the planning aspects of P5 activities based on Banyumasan local wisdom."* (R. Riani, personal communication, April 9 2025).

The planning of P5 activities based on the local wisdom of the Banyumasan community was designed using a teaching module developed by researchers, the principal, and teachers at Tunas Bangsa Adirejakulon Adipala Kindergarten, Cilacap Regency, Central Java Province, with the subtopic "local products of the Banyumasan community." Based on this subtopic, the objectives of this project include:

Table 2: Learning Purpose

Learning Outcome	Dimension of P5	Competences
Religious values and morals	Have faith, piety, and noble character	1. Pray before and after studying 2. Practice religious rituals 3. Help friends 4. Apologize when you make a mistake 5. Comply with applicable norms and rules
Identity	Global diversity	Share with others without regard to SARA differences
Identity	Cooperation	1. Conduct collaborative play activities 2. Conduct project-based play activities
Identity	Independent	1. Putting on and taking off shoes independently 2. Wearing uniforms according to the schedule 3. Completing assignments within the deadline
Literacy and Steam Basics	Critical reasoning	1. Read the beginning 2. Write the beginning 3. Ask politely

Literacy and Steam Basics	Creative	4. Do not interrupt when your friend is speaking 1. Creating artwork based on ideas and concepts 2. Making play equipment from used materials 3. Using play equipment from used materials for group play 4. Making play equipment from natural materials 5. Using nature-based play equipment for group play 6. Playing together

(Source: Research Documentation)

During an interview, the principal stated, *"There must be clear learning objectives to be achieved in implementing P5 activities based on the local wisdom of the Banyumasan community. Essentially, these objectives are described in terms of the skills children will achieve through P5 activities. All of these skills will lead children to develop the six profiles of Pancasila learners."* (S. Suparti, personal communication, April 12 2025). Based on the learning outcomes, P5 dimensions, and the above abilities, a P5 activity plan based on the local wisdom of the Banyumasan community was designed as follows:

First, the tools and learning materials needed are for making traditional foods, traditional snacks, and handicrafts of the Banyumasan community, as well as an LCD projector and a laptop. Based on interviews with teachers, it was discovered that: *"We collaborate with students' parents to provide ingredients for making traditional Banyumasan dishes. This parental involvement is crucial for communicating the importance of our institution's P5 activities, grounded in the local wisdom of the Banyumasan community. This outreach is crucial so that parents understand that their children's activities are not just activities but have a purpose."* (R. Riani, personal communication, April 9 2025)

Second, in learning experiences, children are introduced to their surroundings through the exploration of traditional markets, traditional Banyumasan foods, traditional Banyumasan snacks, and local handicrafts of the Banyumasan community. These learning experiences will be obtained by carrying out the following activities: (1) Identifying local Banyumasan community products according to the children's interests; (2) Making local Banyumasan community products; (3) Telling experiences related to local Banyumasan community products; (4) Visiting traditional markets; (5) Enjoying the results of local Banyumasan community products that have been made together; (6) Creating works in the form of writing and pictures of local Banyumasan products. The local wisdom products of the Banyumasan community were identified as traditional foods. The teacher explained: *"One of the local wisdom products of the Banyumasan community that should be prioritized for introduction to early childhood is traditional Banyumasan food. These foods are preservative-free and made with natural ingredients. Of course, they are very safe for children. Nowadays, children are often served ready-to-eat foods that contain preservatives, and this is certainly not good for their health if consumed consistently."* (R. Riani, personal communication, April 9 2025)

After the children are introduced to several traditional Banyumasan foods, they will be shown how to make them using digital learning materials, including laptops and YouTube videos. The videos are expected to help the children recount the process. This is intended to equip them to explain some of the local wisdom products of the Banyumasan people. Finally, the children will be taken to a traditional market to enjoy some traditional Banyumasan foods. This hands-on learning experience is expected to position them as active learners. Based on interviews with teachers, it was discovered that: *"The learning experiences we have compiled are then used as learning scenarios described in the teaching module for P5 activities based on the local wisdom of the Banyumasan community. That is why we systematically organize our learning experiences to create structured learning scenarios that enable systematic P5 activities. Systematizing learning experiences also has implications for the effective and efficient implementation of learning activities, ensuring that our actions lead to the achievement of our goals."* (R. Riani, personal communication, April 9 2025)

Based on interviews with the principal, we also learned that: *"We give teachers complete freedom to develop lesson plans in the form of teaching modules. This freedom allows unlimited creativity and innovation in*

implementing P5 activities grounded in the local wisdom of the Banyumasan community. After they develop their teaching modules, I, as the leader and supervisor, will review them and provide feedback if any student learning experiences are not aligned with the objectives." (S. Suparti, personal communication, April 12 2025). Based on the research results, four P5 activity planning activities based on the local wisdom of the Banyumasan community can be described through the following image:

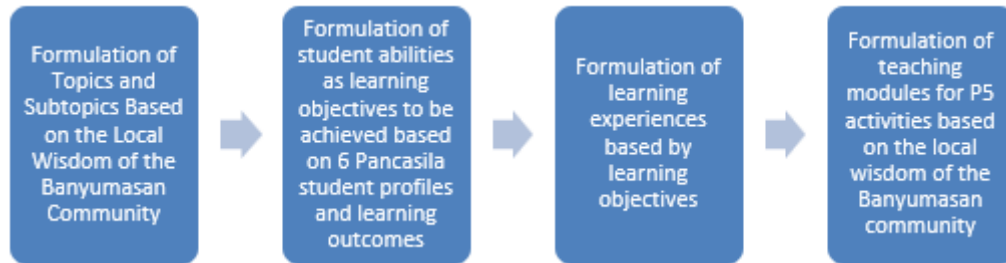


Figure 1: Stages in Planning P5 Activities Based on Local Wisdom of the Banyumasan Community

Implementation of P5 Activities Based on Local Wisdom of the Banyumasan Community

Based on the six predetermined learning experiences, the P5 project activities were carried out for the children as follows:

First, conducting a question-and-answer session on children's low interest in using Banyumasan community products. This activity was carried out on the first day. The teacher explained: *"I begin the lesson in the P5 activity by asking the students some stimulating questions. The students do not come to class with empty heads. They already have prior knowledge, including knowledge about various Banyumasan local wisdom products. I ask these stimulating questions to stimulate them to express their knowledge about Banyumasan local wisdom. To facilitate these stimulating questions, I show videos related to Banyumasan local wisdom products."* (I. Astuti, personal communication, April 21 2025).

Based on the observation results, it can be seen that before the question-and-answer activity, the teacher showed a video about local products from the Banyumasan community. Then the teacher showed facts from the video that showed children had little interest in using Banyumasan community products. After that, the teacher explained the reasons to the children. The questions given to the children were simple questions, such as: (1) Who knows what the picture is? (2) Who has seen the picture? (3) Who has eaten the food in the video? (4) Who has made toys like the ones in the video? The children's ability to answer the questions above describes their knowledge of local Banyumasan community products. When they answer, they recall the knowledge they have, which makes this activity a medium for developing critical reasoning skills in children. Children answer them personally, and the teacher provides reinforcement and clarification of their answers. After that, the teacher explained that children who had never eaten traditional food needed to try it and even make it themselves.

During recess, the author asked several children about the question-and-answer session they had participated in. One child stated: *"I can answer the teacher's questions because I have eaten getuk like the one you showed me."* (E. A. Pratama, personal communication, March 11 2025). Another child explained that the question-and-answer session was a very enjoyable experience because they could compete to answer the teacher's questions. He stated: *"It was really fun when the teacher asked us questions. I recognized the picture you showed me. It was a picture of mendoan. I have eaten mendoan before, and it was delicious."* (N. G. Ndruru, personal communication, March 11 2025). Teachers' provocative questions can stimulate critical reasoning skills. Critical thinking is a fundamental skill children must possess to become creative individuals. Early childhood children possess strong imaginations and fantasies, which support critical reasoning and creativity.

Second, identify and count the products of the Banyumasan community that are of interest and not of interest to today's children. After the teacher conducts a question-and-answer session with the children about Banyumasan community products, the next step (still on the first day) is to identify the Banyumasan community products of interest to the children based on the results of the question-and-answer session. Then the teacher shows pictures of the Banyumasan community products that interest the children. After that, the teacher guides the children to count them. After counting, the teacher then shows pictures of Banyumasan community products that the children are not interested in. After that, the teacher guides the children to count them. This allows children to learn about numerical literacy, as well as the local wisdom of the Banyumasan community.

Interviews with children revealed that the Banyumasan product they enjoy most is food. Their favorite is mendoan (traditional Indonesian mendoan). One child, during an interview, stated: *"Mendoan is my favorite food. It tastes delicious, and I usually eat it with rice. My mother is good at making mendoan."* (E. A. Pratama, personal communication, March 11 2025). Furthermore, interviews with children revealed that the Banyumasan product they dislike is the traditional drink jamu (traditional herbal drink). One child stated during an interview, *"I do not like jamu (traditional Indonesian jamu), it is bitter."* (N. G. Ndruru, personal communication, March 11 2025). Essentially, in the activity of identifying children's interests in Banyumasan community products, children are encouraged to think critically. Of course, children who are interested in a Banyumasan community product have reasons for their interest. Conversely, children who are not interested also have reasons for not being interested. Thus, this activity has developed children's critical reasoning skills. During the interview, the teacher revealed: *"The children actually already know various local products from the Banyumasan community. It turns out their favorite food is mendoan. Each child has a reason for liking mendoan. However, the product they dislike is herbal medicine, and they have their reasons for not liking it. They even shared those reasons with me."* (I. Astuti, personal communication, April 21 2025)

Third, they imitated writing related to local Banyumas products. Still on the first day, after the children counted the number of pictures of Banyumasan products (both those they liked and those they didn't), the teacher wrote down the names of the pictures. This was done again on the first day. After writing them down, the teacher guided the children in naming the letters in the names of the pictures of Banyumasan products. Then, with the teacher's guidance, the children imitated the writing on the pictures of Banyumasan products in their notebooks. This helped the children learn about early reading literacy.

Furthermore, the children's ability to imitate writing certainly involves their thinking activities, which has given them the ability to reason critically. During an interview, a teacher revealed: *"We also utilize the P5 activities based on the local wisdom of the Banyumasan community to organize early reading and numeracy literacy activities. This is done to meet parents' demands. In addition to learning about the community's culture, the children also learn about letters and numbers. They can become familiar with them."* (R. Riani, personal communication, April 9 2025). Early childhood literacy and numerical literacy skills provide them with the necessary tools for cognitive exploration, particularly when engaging with various forms of knowledge expressed in written and numerical forms. Children often encounter this when learning to read short, illustrated storybooks.

Fourth, drawing and coloring several Banyumasan community products. On the second day, the teacher introduced Banyumasan community toys to the children. This was done by showing a video that directly presented the Banyumasan community's toys to the children. Then, the teacher presented a poster containing Banyumasan community toys. In addition, the teacher also gave the children a sheet of paper containing a picture of a Banyumasan community toy. Then, the teacher gave the children the task of drawing it in a drawing book and coloring it according to their ideas. The teacher gave the children the freedom to draw as many Banyumasan community toys as possible. This enables children to be creative and think critically as they develop their creativity. During an interview, a teacher revealed: *"We give the children freedom to create and work with others. With that freedom, their imaginations can flourish. They come up with ideas for drawing and coloring products of*

Banyumasan's local wisdom in the form of pictures. The children also feel challenged when given the freedom to create." (I. Astuti, personal communication, April 21 2025)

Fifth, counting several Banyumasan community products. Still on the second day, after the children drew toys made by the Banyumasan community, the teacher asked them to count how many drawings they had made. After successfully counting, the children were directed to write down the resulting number. Based on this number, the teacher then guided the children to write the sound of the number. For example, the number 4 is written e-m-p-a-t, the number 6 is written e-n-a-m, and 8 is written d-e-l-a-p-a-n. While introducing numbers, they also introduced letters. This enables children to develop numerical and early reading literacy skills. So, introducing local wisdom products from the Banyumasan community can also be used to develop numerical and early reading literacy skills in early childhood. In addition, children's knowledge of various Banyumasan community products has brought their learning activities into the dimension of global diversity. The principal stated, *"We must accommodate the aspirations of parents, one of which is that they want their children to be able to read, write, and do arithmetic. These three skills are essential for their children to continue their studies at the elementary school level. Therefore, we utilize P5 activities based on the local wisdom of the Banyumasan community to guide the children in reading, writing, and arithmetic."* (S. Suparti, personal communication, April 12 2025). During the observation, one student stated, *"I can write e-m-p-a-t and e-n-a-m, but it takes a long time to finish. I have to write slowly."* (N. G. Ndruru, personal communication, March 11 2025).

Sixth, create a product of the local wisdom of the Banyumasan community. On the third day, the teacher guided the children in making a product based on Banyumasan local wisdom. The product they made was "Sawut Singkong." Making "Sawut Singkong" in groups has taught the children the meaning of cooperation, enabling them to practice it in their work; in other words, they can carry it out. Then, at the beginning of the "Sawut Singkong" making activity, the teacher explained the rules of the game and asked the children to follow them. In addition, the children in this activity were required to communicate with their friends and teacher in Banyumasan. This not only made the children aware of one of the Banyumasan's local wisdom products but also helped them learn the local language of the Banyumasan community. This knowledge enables the children to achieve the dimension of global diversity. After they served the cooked "Sawut Singkong," they then tidied up their own cooking utensils. This was done to train the children in responsibility and independence. Children's ability to be independent and responsible for themselves and their tasks empowers them to be disciplined in their lives. Discipline and independence are two fundamental characteristics that young children must possess to complete their daily tasks, both within the family and at school.

Seventh, eating Banyumasan food together. The final activity on the third day was eating Banyumasan food together. Under the teacher's guidance, the children ate "Sawut Singkong" (Sawut Cassava) together. They not only ate but also shared. They shared "Sawut Singkong" with their friends, their teachers, and their parents. This learning experience instilled in the children a caring attitude towards others. After the meal, the teacher asked the children to tidy up their eating utensils, clean them, and then return them to their storage areas. This fostered a sense of responsibility and independence in the children.

Eighth, visit the traditional market. On the fourth day, the teacher invited the children to visit the traditional market. However, before going to the traditional market, the teacher explained the rules that the children must obey during the activity. The hope is that the children will not only become obedient individuals but also individuals who can act with discipline. In this activity, the teacher asked the children to wear traditional Banyumasan clothing when visiting the traditional market. The children's compliance with the rules and the teacher's advice has fostered a disciplined character. After arriving at the traditional market, the teachers then posed provocative questions to the children as a way to observe the stalls selling Banyumasan products. The questions were as follows: (1) What are the children in the market? (2) What kind of snacks are sold in the market?

(3) What other foods are sold in the market? (4) What is the first thing we talk about when we want to buy? (5) What do we say to buyers after we buy? The ability to answer these five questions demonstrates that the child can reason critically. Afterward, the teacher took the child to a traditional market and showed them around the stalls selling local products from the Banyumasan community.

While observing, the teacher guided the children to conduct a question-and-answer session with sellers from the Banyumasan community. The questions given by the children to the sellers included: (1) What is this called? (2) What is it made of? (3) How is it made? (4) How much does it cost? In addition, the teacher also explained to the children about the etiquette of buying and selling. This was done so that the children understand that there are ethical elements in the buying and selling process, ensuring it is not carried out carelessly. There are ethical considerations that children must pay attention to when buying something, especially if the seller is an older person. Then the teacher invited the children who were interested to buy local wisdom products from the Banyumasan community at traditional kiosks/markets. When the children asked questions and then bought them, their critical reasoning was evident.



Figure 2: Early childhood children buy traditional Banyumasan food at the traditional market

Assessment of P5 Activities Based on Local Wisdom of the Banyumasan Community

Assessment of the P5 activity based on the local wisdom of the Banyumasan community was conducted through a reflection activity. In this reflection activity, the teacher asked the children to describe their experiences after visiting a traditional market. The principal stated, *"There has been a collaboration between our institution and the traditional market management for the benefit of providing education for our children. We consider the traditional market to be an excellent learning resource for the children when we want to introduce them to various products of local wisdom from the Banyumasan community."* (S. Suparti, personal communication, April 12 2025). Teachers play a key role in implementing reflection activities. They serve as learning evaluators, measuring the achievement of the objectives of the P5 activities based on the local wisdom of the Banyumasan community. The teacher stated: *"Currently, the only assessment used to measure children's success in participating in P5 activities based on Banyumasan local wisdom is through reflection activities. In these reflection activities, we engage in dialogue with the children to stimulate their feelings regarding their experiences in learning about, understanding, and even creating products from Banyumasan local wisdom."* (I. Astuti, personal communication, April 21 2025)

When the author observed the reflection activities, it was clear that the children felt comfortable engaging in dialogue with the teacher. The teacher engaged in dialogue using the local language of the Banyumasan people, called Ngapak. Ngapak is characterized by its egalitarian nature, which does not discriminate between individuals. This makes the children feel valued by the teacher, and they are willing to answer the teacher's questions in their own, more childlike

language. An interview with one child revealed that the children enjoyed learning directly about Banyumasan local wisdom at the traditional market. She said: *"I really enjoy going to the market to buy snacks. There is mendoan (fried rice cake), getuk (fried cassava), boiled sweet potato, cassava, and corn. Everything is delicious. The market is busy, and I can play around."* (H. Zeline, personal communication, March 11 2025).

The teacher guided the children in describing their experiences after visiting the traditional market. The teachers asked the children to recount their experiences using the local language of the Banyumasan community. The assessment activity included a recall process by the children. This process strengthened the children's critical thinking skills. Based on the observations, it can be seen that children's critical thinking skills are demonstrated by their ability to answer teachers' questions and to tell stories about their experiences with local wisdom products of the Banyumasan community, which they found in traditional markets.

After the children shared their experiences, the teacher posed questions based on them. This was done using the local Banyumasan language. The teacher also invited other children to ask their peers who had shared their experiences questions. Children's ability to engage in question-and-answer activities reflects their critical reasoning. The teacher listened intently to each child's question and answer so that the other children would also take the question-and-answer session seriously, which teaches children to respect the speaker. One child revealed: *"I am not afraid to tell my friends stories after coming from the market. My friends also enjoy hearing my stories. I also enjoy listening to my friends' stories. Their stories are as exciting as mine."* (H. Zeline, personal communication, March 11 2025).

At the end of the assessment, the teacher noted the key words the children frequently used. The teacher then invited the children to create mini-books using folded paper, glue, and pictures. The children selected pictures that represented their experiences and wrote one or two sentences. This was done to strengthen the children's early literacy skills in reading and writing. The teacher then provided the children with advice and messages about the importance of preserving the local culture of the Banyumasan people. The teacher delivered these messages and advice to the children in the local Banyumasan language, often called "Ngapak". Based on the description above, the assessment process for P5 activities based on the local wisdom of the Banyumasan community is carried out through the following steps:

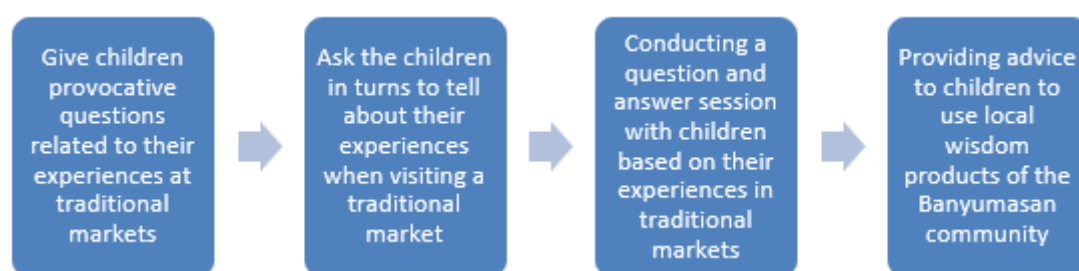


Figure 4: Stages in the assessment activities of P5 activities based on the local wisdom of the Banyumasan community

Discussion

Based on the author's applied research, the concept of the stages of P5 activities grounded in local community wisdom can be formulated. The three stages are: *First*, the stage of knowing the local wisdom. In implementing the independent curriculum, character values are internalized from the 6 dimensions of the Pancasila student profile. These six dimensions include: (1) Faith and piety; (2) Global diversity; (3) cooperation; (4) Independence; (5) Creativity; (6) Critical reasoning. The implementation of activity-based projects in early childhood can serve as a medium to instill the above character values (Ilmaa et al., 2024). One project for children is to create local products from the Banyumasan community. By making these products, children will not only develop the ability

to create products of local wisdom but also gain knowledge of the values contained in them. To ensure this, it is necessary to design P5 activities based on the local wisdom of the community in PAUD institutions. The initial stage in this design is the "knowing the local wisdom" stage. At this stage, children learn to recognize various products of local wisdom from their community (learning to know). This knowledge is important because it is the foundation children need to perform a job or activity (Jing et al., 2023).

In the "knowing the local wisdom" stage, children are taught about various products of local wisdom within their community. This knowledge can be provided through direct or indirect media. Direct media is a form of learning that teachers can present directly to children. For example, teachers might introduce regional specialties, play equipment, and clothing. Indirect media, on the other hand, is a form of learning in which teachers present information to children through printed or digital media, such as posters and videos, accessible through information and communication technology.

The use of information and communication technology as a learning medium to introduce local wisdom products to the community in this disruptive era is highly strategic. Utilizing information and communication technology to introduce various products of local wisdom and involve children in their use can foster children's digital literacy competencies (Polizzi, 2025). Of course, the use of direct and indirect media must be accompanied by appropriate learning methods. Methods that can be used alongside media at the "knowing the local wisdom" stage include interactive lectures, question-and-answer sessions, describing pictures, reading guides, read-alongs, and inquiries. These methods are active-learning approaches that position children as active learners. It can be said that the use of active learning methods at the "knowing the local wisdom" stage is related to the implementation of the Merdeka curriculum (Lutfhy Aria Yudiarta, 2025).

Interactive lectures and Q&A can be used to raise stimulating questions, which can be incorporated into apperception activities in the implementation of the independent curriculum (Nolan & Roberts, 2024). Providing provocative questions is necessary to rebuild children's knowledge regarding their community's local wisdom products. This is based on the belief that children already possess knowledge about various local wisdom products. This assumption is found in the constructivist learning paradigm (Khalili, 2025). Even before children begin learning, they may already possess knowledge about various problems related to their community's local wisdom. The teacher's task is to rebuild this knowledge and then reconstruct it so that children have a complete body of knowledge to solve these problems. This assumption is reflected in the social reconstruction learning paradigm (Kang et al., 2024).

The describing picture method can also be used to foster and develop children's curiosity about various products of local wisdom presented in image form. This method is appropriate for early childhood learning because children are in a sensitive period when their curiosity is rapidly developing. Using the describing picture method, children can also be guided to draw, color, and even count the various objects they draw, thereby developing their numerical literacy skills. Furthermore, giving children the freedom to create while drawing and coloring can foster their creative abilities (the creative dimension). Meanwhile, the reading guide and read-along methods can be used to provide knowledge about various products of local wisdom through teacher reading activities and children's listening activities. The hope is that children will be interested in the reading material and in learning to read and write early (Annika & Johanna, 2025). This way, children's reading and writing literacy skills can develop.

Furthermore, the use of the inquiry method encourages children to actively seek and discover knowledge about various products of local wisdom within their communities. The inquiry method encourages children to actively engage in learning, fostering independence in learning (the independent dimension). The use of the inquiry method also encourages active thinking, fostering critical reasoning skills (the critical reasoning dimension) (De Jong et al., 2024). The "knowing the

local wisdom" stage can be implemented by teachers and children in the first and second meetings of the week for one subtopic. To ensure this stage is truly effective and efficient, it is necessary to prepare learning media that convey material on the introduction of local wisdom products. To maximize the use of these learning media, teachers must choose learning methods that align with the media they use.

Second, the "acting the local wisdom" stage. The second stage in implementing the P5 activity design based on local wisdom is the "acting on the local wisdom" stage. At this stage, after children are taught about various local wisdom products from their community, teachers invite them to make them. These cultural products of local wisdom can include food, drinks, toys, clothing, and more. Teachers can provide several alternative activities to motivate children to make local wisdom products from their community, for example: (1) Inviting children to visit places where local wisdom products are made; (2) Inviting children to visit places where local wisdom products are marketed; (3) Inviting children to visit places used for performing arts and culture; (4) Presenting figures who can create local wisdom products. From the perspective of culturally responsive pedagogy, a teacher's view of local wisdom will significantly shape their concern for their community's local wisdom. With this caring attitude, they can internalize their community's local wisdom into learning activities and view education as a medium for cultural transformation, including the highly strategic local wisdom of the community. They have a strong motivation to realize education that can preserve local wisdom products. With this motivation, they will position themselves as role models for children in preserving local wisdom. The hope is that children will be motivated to at least use local wisdom products, if they are not yet able to make them (Gbormittah et al., 2025).

After the children are motivated to create products reflecting their community's local wisdom, the teacher guides them in making them. The steps taken include: (1) The teacher mentions the tools and materials needed to make a product of local wisdom of the community; (2) The teacher asks the children to provide the tools and materials to make a product of local wisdom of the community; (3) The teacher explains the rules that the children must obey in making a product of local wisdom of the community; (4) The teacher divides the children into several groups so that the children will work together when making a product of local wisdom of the community so that the children can learn to work together; (5) The teacher guides the children to make a product of local wisdom of the community cooperatively so that the children can learn to work together; (6) The teacher guides the children to serve/eat/show off/market a product of local wisdom of the community; (7) The teacher asks the children to share/distribute the products of local wisdom of the community that they have made. (8) The teacher instructs the children to tidy up their own tools and leftover materials so they can be independent.

To motivate and encourage children to create a product of local wisdom, the teacher can ask them to wear traditional clothing from their own community, or from other places, and to communicate during the activity in the local language of the other community. The teacher can use this to introduce the diversity of traditional clothing from local communities and of local languages to the children, thereby touching on the global diversity dimension in P5. It can be said that in this second phase, the project to strengthen the Pancasila student profile (P5) based on local wisdom is truly being implemented. Children should indeed learn by doing (Skulmowski, 2024). This allows them to truly understand and comprehend the community's local wisdom and create a product from it. The teacher and children can implement this second stage in the third and fourth meetings of the week. The goal is to provide children with experiential learning experiences. The concept of experiential learning is appropriate for early childhood education when teachers seek to transform the values or products of their community's local wisdom. This is because children will more easily grasp the message of wisdom within their community's local wisdom by being directly involved in the production and use processes (Sakti et al., 2024b).

Third, the stage of reflecting on local wisdom. This stage is a reflection stage, where the teacher invites children to share their experiences in making and consuming a product of the community's local wisdom. The teacher then asks the children to engage in question-and-answer sessions or discussions related to their experiences. This stage can be conducted in the fifth meeting of the week. In the stage of reflecting on local wisdom, the teacher becomes a loyal listener to the children. The storytelling and question-and-answer sessions can take place while enjoying traditional food, or can be conducted in the local language. This fosters a sense of kinship and mutual respect, and the children can acquire new vocabulary from the local language they already speak. Whether we admit it or not, in urban areas, children tend to use Indonesian when socializing rather than their local language (Setyawan, 2019).

After the teacher listened to the children's stories and asked questions, the teacher then provided clarification. This clarification was given in the following forms: (1) Giving assignments that could be used to measure the achievement of learning outcomes in children; (2) Conducting an assessment of children's abilities in making local wisdom products from the community; (3) Providing verbal reinforcement as a form of reward for children's success in learning. Then the teacher asked children who had not received a reward to imitate; (4) Providing advice to children so that they would not be reluctant to use or consume local wisdom products from their community, and even so that children would not object to making other local wisdom products. The ending was to teach children to care for local wisdom products from their community (learning to care). Based on the description above, a local wisdom-based learning project concept can be produced with the following concept map:

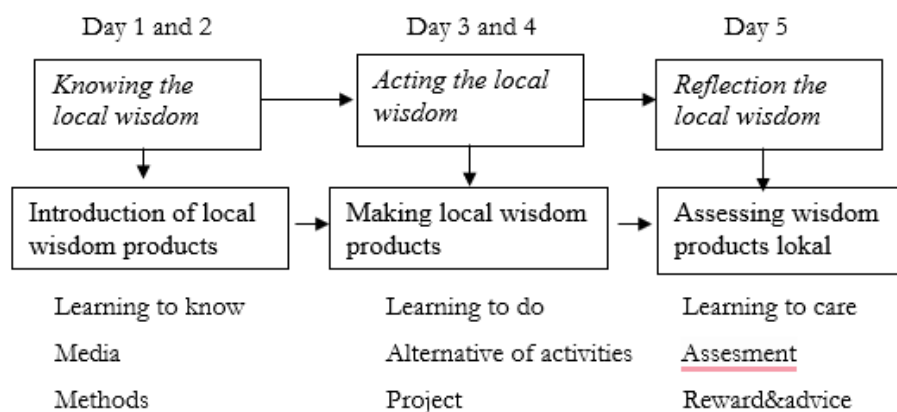


Figure 3: Research Result of Applied Research

Local wisdom-based learning projects can be implemented over a week or five days. There are three stages to the project—first, the introduction to local wisdom products. The goal is to provide children with knowledge related to various local wisdom products from their community (learning to know). Teachers can use observation, documentation, simulation, and other methods, along with video media, educational games, and other tools, to introduce local wisdom products to children. This effort can be carried out on the first and second days. Second, the children's creation of local wisdom products. Children create these products through a project that provides alternative activities for them to participate in, both in and out of the classroom. These out-of-class activities can include visits to local wisdom production sites. The goal is to provide children with experience in making various local wisdom products from their community (learning to do). This stage is carried out on the third and fourth days.

The assessment of the children's local wisdom products. At this stage, teachers not only assess students but also reflect, providing rewards and advice to encourage children to care for their community's local wisdom. This awareness will encourage children to use and even create

products from their local wisdom (learning to care). This stage is implemented on the fifth day. These three stages can be implemented not only by early childhood education institutions in Indonesia but also by other institutions. This is because the concept of a local wisdom-based learning project is general. Furthermore, all communities around the world possess various local wisdom products that must be preserved for future generations through education.

CONCLUSION

This study demonstrates that integrating the local wisdom of the Banyumasan community into the management of the *Projek Penguatan Profil Pelajar Pancasila (P5)* provides a culturally responsive approach to character education in early childhood settings. The findings validate a three-stage management framework comprising local wisdom planning, local wisdom action, and reflective local wisdom assessment, which systematically guides teachers in designing, implementing, and evaluating project-based learning grounded in indigenous cultural values. Beyond its practical contribution, the study advances the theoretical understanding of culturally responsive curriculum management by positioning local wisdom as a foundational framework for project-based learning rather than merely as contextual learning content. Although developed within the Banyumasan cultural context, the proposed framework is adaptable to other regions and countries seeking to integrate local cultural heritage into early childhood education. Nevertheless, the study was conducted in a single educational setting with a limited number of participants and focused primarily on the implementation process rather than long-term learning outcomes. Future research should therefore validate the framework across diverse cultural contexts, employ longitudinal or mixed-methods designs, and develop comprehensive assessment models to examine the sustained impact of local wisdom-based project learning on children's character development, cultural identity, and holistic competencies.

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