

Implementation of Local Wisdom-Based Indonesian Learning to Strengthen Pancasila Student Profiles (P5): Case Studies in Vocational High Schools

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Abstract

The importance of strengthening Pancasila values in vocational students necessitates a holistic learning approach; one such effort is to integrate Indonesian language learning with local wisdom to instil national identity in students and prepare the younger generation to face global challenges. As a result, the purpose of this research was to describe the implementation of Indonesian language learning based on local wisdom in Vocational High Schools to raise the profile of Pancasila students. This study is part of a qualitative research design using the case study method. Residents of vocational high schools in Central Java made up the research respondents. Data was gathered by interview and observation techniques, then interactively and descriptively analysed. The findings of the study revealed that school management, from the principal to the teachers, was completely dedicated to adopting the Merdeka curriculum as a pilot project by incorporating local wisdom-based Indonesian language learning processes. Even though there are some flaws, the learning process based on local wisdom that has been applied thus far appears to be functioning almost perfectly. Furthermore, students benefit from local wisdom-based learning since it is seen as an adaptive model for accommodating competencies that strengthen the student profile of Pancasila as the foundation and identity of the Indonesian nation. However, improvements and optimisation are still required to implement this Merdeka curriculum to ensure the results can be even better in assisting students in mastering subject matter, particularly the Indonesian language subject matter, and providing a foundation and knowledge of Indonesian wisdom culture.

Keywords: vocational high school, local wisdom, language learning, Pancasila student profile, Indonesian language

1. Introduction

Globalisation is defined as a process of international integration that occurs as a result of the exchange of worldviews, products, ideas, and other cultural aspects (Al-Rodhan & Stoudmann, 2006; Keiler, 2018). In the age of globalisation, the ability of the nation and state to keep up with advances in this ever-changing global world is necessary. This growth is essential not only in terms of economics and technology but also in terms of education (Mulyadi, 2019; Al-Rodhan & Stoudmann, 2006). It is apparent that future industrialization will result in a transition in the production process from labouring to manufacturing, with human labour being replaced by hard technology (Azmi & Widiaty, 2021; Boyes et al., 2018; Pendidikan et al., 2021).

To realise the functions and objectives of national education in Indonesia, practitioners and policymakers must construct a work-oriented education system. Organising and implementing vocational education is one endeavour to reach this goal (Lytvyn et al., 2020). Vocational education is one of the breakthroughs in attempts to increase workforce competency and professionalism in the face of economic globalisation, as well as to prepare students for employment (Prianto et al., 2020; Vinet & Zhedanov, 2011; Kovalchuk et al., 2022). One of the efforts made by education observers and policymakers is to develop an operational programme that will allow them to serve as intermediaries for enhancing the quality of vocational education through the execution of the Merdeka curriculum.

Aside from that, Indonesia is noted for having hundreds of tribes and cultures. Tribes in Indonesia are widely

dispersed and diverse (Purwantoro et al., 2022). In Indonesia, each ethnic group receives a unique culture. Indonesia has a rich cultural heritage due to its ethnic variety. Mubarok, who indicated that Indonesia is particularly rich in local wisdom in managing nature (Mubarok et al., 2021) supports the claim that Indonesia has a diversified culture. Local culture is owned by a group of people who are united by shared identity and qualities, such that local culture becomes a cultural inheritance. These rituals are performed by numerous nationalities and tribes, each with its unique characteristics. This tradition is carried out for carrying out rites with specific functions, in addition to religious and magical elements. Local wisdom is a feature of a region that has worth and grows from generation to generation, and it contains good values (C. Anggraini & Alfikri, 2022; Hidayati et al., 2020).

Some tribes, such as the Bulungan Tribe in North Kalimantan, still have rituals and traditions, such as the Biduk Bebandung traditional ceremony, which serves as entertainment, confirmation of traditional institutions, and a form of instruction for children (Suwito Eko et al., 2020). The Karo people also have an oral history of Cakap Lumat, which is employed in wedding ceremonies (Sudirman et al., 2020). Aside from these two traditions, many tribes in Indonesia still practise a variety of traditional rites and practices.

Various rituals and traditions are performed depending on the stage of life that the group is in. Each ethnic group member has unique qualities and goals. The purpose is also to conserve Indonesia's existing culture. The Javanese are one of the tribes that still practise different traditional rites. Through diverse customs or ceremonies, the Javanese remember various stages of life and specific events experienced by humans. Several traditions are carried out when a mother enters her pregnancy, namely; (1) Ngebor-ebori (1-4 months gestation), (2) Tingkepan or mitoni (7 months gestation), (3) Ndadung or Procotan (9 months gestation), and (4) Ndaweti (9-10 months gestation) (Abdullah et al., 2021).

The Bersih Desa ceremony is one of the Javanese traditions that has persisted to this day. Bersih Desa is a routine activity that has been passed down from generation to generation with a specific goal. The ritual is a religious expression in Javanese culture. From an anthropological standpoint, clean village rituals are part of a religious or belief system; Bersih Desa rituals are a type of cosmological awareness distinct from the concept of religion, something revealed by God to the prophets and their followers, as well as to humans in general (Yazdani, 2020).

According to the facts on the ground, one of the Vocational High Schools in Central Java is a school that follows a Merdeka curriculum. In the future, this school will serve as a model and centre for other Vocational High Schools looking to improve their quality and performance. The implementation of the Operational Curriculum undoubtedly alters the paradigm of ordinary learning. It is started with the teacher's role, moving on to students' roles in learning activities, and the scope of distinct competencies when compared to other curricula. Based on preliminary findings, it was also determined that learning Indonesian in Vocational High Schools was less appealing to students. The majority of students prefer vocational subjects to literacy and numeracy subjects (Widiyono & Millati, 2021). Students are finding it increasingly difficult to participate in learning given the existing curriculum, notably the Merdeka curriculum with the implementation of the Pancasila Student Profile Strengthening Project (P5). Some teachers believe that implementing P5 is more challenging because they must create specific projects or products based on the available themes.

Some teachers in schools use a Merdeka curriculum to allow students to be more creative and free when generating a project or product. This Merdeka Curriculum Era can be used as an innovation for teachers to promote student literacy since various themes can be applied to students in P5. The theme of local wisdom is one of these. Knowing this in the field, researchers used the local wisdom of the Bersih Desa Julungan as the application of P5 in the Merdeka curriculum era.

The above description and brief explanation demonstrate that one of the local wisdom can be used to learn Indonesian, which is less attractive to Vocational High school students. Several factors make it vital to integrate local wisdom in learning Indonesian including the expectation that it will improve the ability or output of the learning itself and that students will be adept both conceptually and practically in learning Indonesian. The shift in curricular methods has put schools, teachers, and students in vastly diverse learning environments.

1.1 Research Objectives

Referring to the significance of integrating local wisdom as an important aspect of learning Indonesian in vocational high schools, which has yet to be implemented as a foundation for enhancing the Pancasila student profile project (P5). Besides, it is intended that educators would be able to use Indonesian language instruction based on local wisdom, particularly as a means of optimising the project's attainment of the Pancasila student profile (P5) in vocational high schools. As a result, the purpose of this study is to describe and analyse vocational high school

teachers' comprehension of the application of Indonesian-based learning, as well as to characterise the implementation of Bersih Desa as a local wisdom-based learning in Indonesian language subjects at Vocational High Schools (SMK).

2. Literature Review

2.1 *Traditional Ceremonies and Local Wisdom in Indonesia*

Local wisdom is derived from two words: wisdom and local. Local wisdom can be defined as wise, full of wisdom, and of good value local values that are embedded and followed by people of the community, as well as local wisdom contained in cultural goods associated with five cultural activities (Yuliatin et al., 2021; Kardana et al., 2022).

The traditional ceremony is a tradition that has been passed down from generation to generation. This is based on the statement that tradition can be defined as the transmission of knowledge, statements, practises, beliefs, legends, customs, and local information from generation to generation, particularly through word of mouth or practise, or something passed down that has long been established, or inherited ways of thinking or acting (Fransiska, 2021).

The implementation of a traditional ceremony has significance in the lives of the supporting community. The numerous uba-rampe utilised in the implementation of a traditional ritual usually symbolise the ideas suggested in the ceremony. Symbolism encompasses all sorts of religious or commemorative rites performed by humans (Kusuma et al., 2018). Symbolic actions in a traditional ritual are inextricably linked to people's lives. The annual implementation of traditional traditions is considered as communication with God to request safety in life.

The Javanese people always perform ceremonies in their life, and there are numerous sorts of rituals that the Javanese typically perform (Arwita & Hasibuan, 2022), namely: Ceremonies related to the circle of human life since they are still in their mother's womb, birth, childhood, youth, adulthood until death. These ceremonies are also related to daily life activities in earning a living, especially for fishermen, farmers and traders. Ceremonies associated with habitation, such as the inauguration of a residential house or the move-in of a family. The implementation of rituals throughout the human life cycle is related to the human understanding that at each new stage of life, they will enter a new environment and receive a new status. As a result, the supporting community performs a ceremony because it is thought to include elements that repel harm.

The characteristics of local wisdom can be tangible or intangible (Muhammad et al., 2022). Tangible forms of local wisdom include (1) textual, which includes value systems, processes, or specific provisions that have been preserved in writing forms, such as books or historical reading books that already have written culture in them, and (2) buildings, traditional buildings are manifestations of local wisdom that continue to exist today, such as traditional houses, temples, inscriptions, and (3) objects of cultural heritage. The intangible local wisdom can take the form of counsel conveyed verbally or orally, guidance that can be found in songs that embody traditional teaching values. Local wisdom has six dimensions (Ife, 2016), as follows; (1) dimensions of local knowledge, (2) dimensions of local values, (3) dimensions of local skills, (4) dimensions of local resources, (5) dimensions of local decision making, (6) dimensions of local group solidarity (Muhammad et al., 2022).

According to some of the descriptions above, oral traditions such as rhymes, proverbs, and regional poetry have a lot of potential for teaching language skills. Students can learn about language patterns, the use of regionally unique terms, and how to communicate their feelings and thoughts in literary form through this study. This possibility also fosters a better knowledge of Indonesia's cultural diversity and a sense of national pride. Not only that, but local cultural practises and traditions can be blended into studying Indonesian to teach specific language components, such as the use of terminology, phrases, and expressions connected to local community daily activities. This integration can encourage students to better comprehend the cultural context in which they use Indonesian, thus improving their language competency.

Learning Indonesian at Vocational High Schools can become more exciting, relevant, and capable of developing students' holistic understanding of language and culture by optimising the potential of this local wisdom and cultural tradition.

2.2 *The Project to Strengthen the Pancasila Student Profile (P5) through the Merdeka Curriculum at Vocational High Schools*

Indeed, vocational education is different from regular education or other types of education because this vocational education has several characteristics, including 1) oriented toward individual performance in the workplace; 2) Specific justification for real needs in the field; 3) Curriculum focus on psychomotor, affective, and cognitive aspects;

4) The benchmark for success is not only limited to schools; 5) Sensitivity to workplace developments; 6) Requires adequate facilities and infrastructure; and 7) Learning environment support. It is certainly affected by the basis of reference for implementing learning, in this case, the implemented curriculum (Mahmod Eyadat, 2023; Sunawardhani & Casmudi, 2022).

The curriculum is commonly known as one of the aspects that influence the success of learning in an educational institution. The curriculum emphasizes processes or experiences starting from the assumption that students are born with the potential to think, act, solve problems, and learn and develop independently (Sudira, 2012). Meanwhile, operational learning uses the Education Unit Operational Curriculum to implement the Center of Excellence Vocational High School Program. It is explained in the Guidelines for the Implementation of the Center for Excellence Vocational High School Program that the Education Unit Operational curriculum employed in education units for learning is developed and managed by the education unit, referring to the basic framework and curriculum structure for the Center for Excellence Vocational School Program established by the Government (Wibowo et al., 2022; Sunawardhani & Casmudi, 2022). Components of the Education Unit Operational Curriculum that are developed and employed in educational units consist of the characteristics of the education unit, vision, mission, objectives, learning organizers, lesson plans, and evaluation assistance and professional development (Fatah et al., 2022; Pendidikan et al., 2021).

The Pancasila student profile is an ideal profile that is expected to develop and be realised in Indonesian students with the assistance of all parties through six competencies as essential dimensions. Because the six competencies are interconnected and mutually reinforcing, these six dimensions must grow in tandem to realise the whole Pancasila student profile. Faith, piety to God Almighty, and noble character; worldwide diversity; collaboration; independence; critical and creative reasoning (Saphira, 2022)(Rusnaini et al., 2021). According to the Merdeka curriculum, the Ministry of Education and Culture will promote student character education through various strategies centred on efforts to realise Pancasila Students (D. L. Anggraini et al., 2022).

One of the initiatives is the presentation of a project that enhances the profile of Pancasila students. This reinforcement project is an interdisciplinary learning project that uses an innovative learning strategy to monitor and think of solutions to problems in the surrounding environment (Ören, 2019). The implementation of the applicable curriculum will reveal the correct education policy since "the curriculum is the heart of education" and determines the continuation of education (Ahern et al., 2012). The Merdeka learning curriculum is a policy that can address educational problems in the field, such as teachers who spend their time on administrative matters, resulting in less time to educate and develop their competencies, and students who are required to learn actual learning material from them who are not interested and are not necessary for its future (Durmus & Dağlı, 2017; D. L. Anggraini et al., 2022). However, as we all know, if the government wants to pass new policies and replace old policies, in this case, the school curriculum, they cannot be applied simultaneously throughout Indonesia at the same time but must be implemented evenly.

Another advantage is that applied learning involves project-based learning, which is more relevant and participatory, and gives students a wide range of chances to explore. As a result, the Merdeka learning curriculum is predicted to be a solution for enhancing human resource quality in Indonesia (Widiyono & Millati, 2021). This programme is intended to assist each school in developing generations of lifelong learners with the characteristics of Pancasila students. According to the viewpoint, "the concept of Merdeka or independent learning can then be accepted given the vision and mission of Indonesian Education in the future for the creation of quality human beings who can compete in various fields of life" (Aminah et al., 2022)). The Merdeka curriculum expects that students can develop according to their potential and abilities because, with the Merdeka curriculum, they get critical, quality, expressive, applicative, varied and progressive learning.

3. Method

3.1 Research Design

This research is a type of qualitative study that is designed to make analysing the topics/problems highlighted easier (Matthew B. Miles, 1994). It is believed that this kind of research, using a case study model, will be able to analyse phenomena in depth in the context of everyday continuity in the learning process (Patel & Patel, 2019). According to the case study research model, research can be conducted in a variety of ways, such as interviewing sources for data, making observations, or tracing and searching for secondary data in the form of supporting documents as other factors required in this research variable (Salim, 2019).

3.2 Research Sample

This study focuses on the implementation of Indonesian language learning based on local wisdom in Vocational High Schools that employ the Merdeka curriculum. Purposive sampling was used to select the samples for this study (Anggito & Setiawan, 2018). Thus, the sample in this study was one school principal, one vice principal for curriculum, three Indonesian language teachers, and 34 students as objects in observation activities during the implementation of learning.

3.3 Data Collection Tools and Instruments

This study collected data through non-test methods such as observation and interviews (Salim, 2019). Semi-structured in-depth interviews were performed to collect data. Respondents were asked about the current learning process, particularly studying Indonesian; learning support facilities; teachers' comprehension of the Merdeka curriculum and Julungan local wisdom; and student excitement for the project-based learning model during this interview. The interview instrument lattice used in this study is listed below.

Table 1. Lattice of Interview

No.	Aspect	Indicator
1.	Teachers' understanding	<ul style="list-style-type: none"> • Mastery of Learning Strategies in the Merdeka Curriculum • Learning Management • Ability to Integrate Local Wisdom in Classroom Learning Syntax • Teacher's Understanding of <i>Julungan</i> and <i>Bersih Desa</i> as Local Wisdom • Use of Learning Evaluation Tools
2.	Students' activities in the learning implementation	<ul style="list-style-type: none"> • Student Readiness • Student interest • Student Participation • Learning Outcomes Obtained by Students

Adapted from Bulkani et al. (2022), Muhammad et al. (2022)

Observation techniques concentrate on data collected through classroom learning activities. This technique is supposed to provide an accurate description of the project-based learning method used in classroom learning activities. The observation sheet lattice is provided as follows.

Table 2. The Lattice of Observation Sheet

No.	Aspect	Indicator
1.	Opening	<ul style="list-style-type: none"> • Motivation • Praying • Delivering learning objectives
2.	Implementation	<ul style="list-style-type: none"> • Material apperception • Ability to explain the material • Make use of the media • Class management
3.	Closing	<ul style="list-style-type: none"> • Summary • Feedback

Adapted from Ormancı & Çepni (2020), Ambarsari et al. (2021)

The data collected through various data collection techniques was then validated. In short, to validate the data of this study, a triangulation technique was used. Although there are several triangulation techniques, this study used triangulation of data sources (Patel & Patel, 2019). The following is an example of the data source triangulation method used.

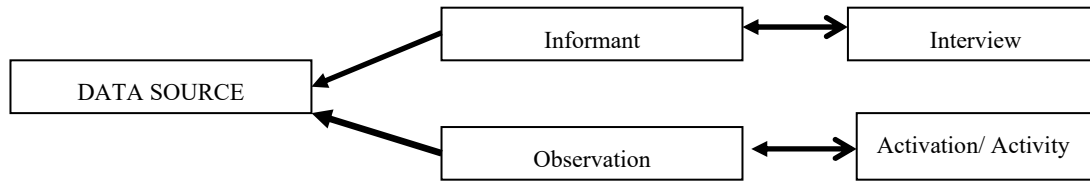


Figure 1. Triangulation of Data Sources

3.4 Data Analysis

This study analyzed descriptively (Fraenkel et al., 2012), the data collected through interactive analysis techniques referring to Miles & Huberman (Miles et al., 2016) (Fadli, 2021). This is not in conflict with the research's objective of describing and analysing data on teachers' comprehension of the Centre of Excellence curriculum and project-based learning methodologies in vocational high schools. Miles Huberman's interactive data analysis procedures include reduction, presentation, deriving conclusions, and verification (Miles et al., 2016). The figure below illustrates the technical process of data analysis.

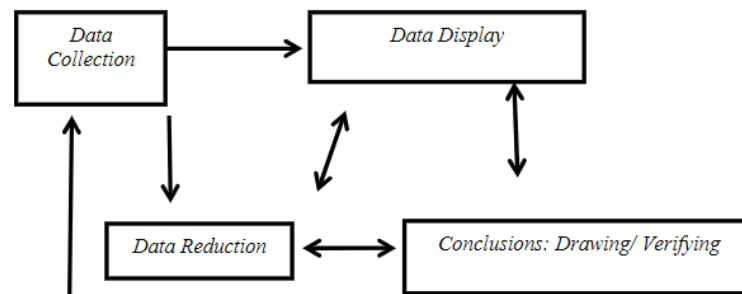


Figure 2. Interactive Data Analysis Techniques

4. Results

4.1 Implementation of the Merdeka Curriculum in Vocational High Schools

As is well known, the Merdeka curriculum is currently being implemented in several schools. As a curriculum that was recently formed by the National Education team, this curriculum is considered to be one of the foundations that can be used by schools to overcome learning loss, which has been an issue in education since the COVID-19 pandemic - 19 some time ago. The findings of the research will be discussed in this section based on data acquired through unstructured interviews with a variety of data sources, including school principals, vice principals for curriculum concerns, and Indonesian language teachers in vocational high schools.

First, starting with the opinion expressed by the principal as the education manager at the secondary level, stating that the implementation of the Merdeka curriculum in schools is of course the responsibility of all school members, not just the principal. Therefore, high commitment and optimal preparation are needed both in terms of human resources and facilities so that the implementation of the curriculum can be carried out optimally. As stated in the excerpt of the interview with informant I:

"It is impossible to deny that one of the successes of establishing a curriculum is the sense of responsibility that school members, in this case, teachers and principals and their employees, have. These components must be committed. The Merdeka curriculum will be implemented optimally if all school members have high integrity and dedication to applying it in everyday learning." (Principal)

"One importance in this curriculum is improving the profile of Pancasila students (P5); it is believed that in addition to mastering cognitive ability, the students would also have a sense of nationalism as included in the P5. The objective is that through implementing this curriculum, outstanding human resources would be created who are prepared to handle global challenges." (Principal)

Meanwhile, the implementation of the Merdeka curriculum which has been ongoing has also received full support from the school. As previously mentioned, the school community has committed to implementing this curriculum to create superior human resources and be able to compete globally. This is then supported by training and mentoring

activities for educators to be able to manage learning, one of which is through training on local wisdom-based learning models. This, of course, assumes that during the learning process, P5 may be optimised by integrating local expertise with the material that is taught, so that the noble values of nationalism are not destroyed in the face of cultural invasions from without. Another form of commitment is to partner with vocational tertiary institutions to share experiences in managing ICT-based learning as a means of giving graduates digital literacy provisions. This is, of obviously, stated in excerpts from the interview with informant 2.

"Strengthening human resources in the context of implementing the Merdeka curriculum has been carried out through intensive training and mentoring to realise project-based management and learning and be able to instil local culture or wisdom in students, as a reflection of the achievement of strengthening P5." In addition to organising learning that is aimed at developing competency by the needs of the business and industrial worlds, it is believed that this curriculum will teach nationalism through the Pancasila values" (Curriculum Vice Principal)

In terms of policy, it can be seen that schools have been very supportive and devoted to optimising the Merdeka curriculum implementation in vocational high schools (SMK). Besides, the majority of the teachers are fully committed to ensuring the successful implementation of this curriculum. In practice, teachers must be able to create andragogic and project-based learning materials, as well as make subject matter adaptations by incorporating local wisdom into materials and new learning materials.

Furthermore, it appears that numerous teachers attended seminars organised by the government through the Teacher Mobilisation programme, as well as other workshops. Some teachers who attended the workshop and outreach efforts for the Merdeka curriculum implementation appear to be more prepared than others who did not. Teachers, as we know, will serve as mentors, instructors, and coaches during the implementation of the Merdeka curriculum, which is supported by information technology in the learning process, making it easier to create spaces for collaboration between teachers and students during the learning process. Furthermore, teachers must have adequate literature in terms of their knowledge of local wisdom, project-based learning, the application and use of ICT, and so on, to formulate what projects students must work on during learning activities and to integrate ICT and local wisdom in the material they convey.

This differs from the viewpoint of some teachers who have not participated in outreach activities or workshops, as it has been observed that teachers who have not attended workshops have difficulty planning ICT-based learning, compiling teaching modules, and collaborating with teachers and students on the integration of local wisdom into the curriculum. They will deliver a lesson or material during the learning process. This was discovered after interviews with several teachers. The following are excerpts from interviews about the teaching staff's readiness and competence to administer the Merdeka curriculum.

"... There are numerous tasks that teachers must complete to apply the Merdeka curriculum. As an example, teachers have to prepare the administration with a project-based andragogic learning system. Integrating material with some local wisdom to attain P5 is one of the major goals of adopting this curriculum. Furthermore, numerous items must be offered to assist learning activities when implementing the curriculum, such as input from stakeholders, applicable media, and real media." (Teacher 1)

"We have attended workshops and in-house training on the Merdeka Curriculum to carry out collaborative learning between subjects with learning administration, which includes the philosophy of strengthening the Pancasila Student Profile." We also recognise educators' roles in this curriculum, where teachers coach, mentor, and teach students in project-based learning that integrates information with local wisdom pertinent to learning material." (Teacher 2)

"We are ready to implement it because we participated in the Socialisation of the Merdeka Curriculum, and several things related to local wisdom that can be utilised or integrated into the learning process, particularly for the subjects that I teach in class, have also been identified." In my perspective, several elements are required for the implementation of the Merdeka Curriculum, including sufficient literature on both material and local wisdom, adequate mastery of information technology, in implementing the Merdeka Curriculum". (Teacher 3)

Overall, based on the results of the interviews, it was determined that the implementation of the Merdeka curriculum in Vocational High Schools has been classified as good, despite the presence of several obstacles such as a lack of mastery of ICT and the administrative process of learning, which is currently ICT-based. Furthermore, the integration of local wisdom with subjects serves as the foundation for teachers in managing project-based learning. This is because one of the *Merdeka* curriculum's objectives, namely strengthening P5, may be met through this learning paradigm. Fortunately, policymakers at the education unit level are deeply dedicated to and supportive of the curriculum's implementation. Nonetheless, it was discovered that several teachers were not yet at their best in terms

of planning learning activities and preparing learning materials due to a lack of iteration of the *Merdeka* curriculum. They had also never attended a learning preparation workshop in the currently implemented curriculum.

4.2 Indonesian Language Learning Activities Based on Local Wisdom

Observation activities in which project-based learning is applied by integrating local wisdom into Indonesian language subjects, with the optimal implementation of project-based learning being one of the indicators set. As a result, it is critical to describe how activities in the field related to the implementation of this agenda are carried out. This observation was made during four learning Indonesian meetings. Researchers were able to identify various facts in the field based on their observations, including the following:

4.2.1 Preparation Stage

This lesson started with a prayer activity led by the class leader. Next, the teacher explained the learning objectives, as well as the learning strategies that would be implemented during several meetings in the classroom. After that, the students then carried out information or material search activities through textbooks and the internet and ended with an attitude of being ready to receive lesson material from the teacher.

4.2.2 Learning Stage

In Indonesian Language Subjects, students learn by integrating one of this local wisdom. The activities were truly engaging and fun during the learning process. This is demonstrated by the expressions of students who enthusiastically follow the lesson. The teacher divided the students into discussion groups at this meeting to uncover and identify one of the local wisdom, which was then linked to the theme of the subject being studied. At the end of the session or meeting, students gave presentations.

At the following meeting, it was discovered that there were student activities that were comprehensive with the activities that had been properly planned at the start. Students collaborate to find and discuss local wisdom during this process. In this example, students build a frame of reference to create a flow of material according to each group's local knowledge version. After identifying and organising the information they gathered, the teacher asked students to share their findings about the local wisdom they discovered with their peers.





Figure 3. Learning Activities

4.3.3 Closing Stage

During the closing session, the teacher delivered a summary of learning activities as well as positive feedback in the form of words of encouragement and thanks for students' engagement in the learning process. At this stage, it is clear that some teachers still do not fully understand local wisdom or the varieties of local wisdom discussed or presented by students. As a result, some of the remarks or contributions provided are normative and too general. Nonetheless, this is a positive activity that must be maintained, given that this portion is also regarded as crucial for students to recall the material delivered during the learning process.

Based on the data collected, there are several important things to note, namely learning activities that have been adapted to the availability of high-quality and appropriate student equipment. In particular, this learning activity aims to integrate local knowledge by providing students with an introductory understanding of local wisdom through a series of group projects. When the learning activities were carried out, it was seen that the students did so with excitement and enjoyment, and they were given the freedom to choose where to study with the teacher who acted as a facilitator in the learning. In the face of globalisation, the adoption of the Merdeka curriculum can be considered an innovation for the formation of superior and virtuous nationalist human resources and graduates.

5. Discussion

According to the findings of the study, the use of local wisdom-based learning in learning Indonesian has major educational implications. This approach enables the incorporation of cultural values, customs, and local expertise into the curriculum, giving students a more authentic and relevant context. Students can better understand linguistic and cultural concepts and create a sense of pride in their cultural heritage when examples of local knowledge are included in teaching Indonesian (Muhammad et al., 2022). Furthermore, using this strategy helps to avoid learning that is too abstract and distant from students' realities, increasing their interest and motivation to learn. The findings of this study highlight the significance of the local context in the educational process, as well as the possibility of this strategy to improve the effectiveness of learning Indonesian. As a result, incorporating Julungan local wisdom in learning Indonesian is critical, particularly in the context of incorporating cultural values and supporting the strengthening of the Pancasila student profile (P5), which is the primary goal of the *Merdeka* curriculum (Irawati et al., 2022; Kurniawaty et al., 2022).

When local wisdom-based learning occurs, there will be learning events that incorporate elements of first-class local wisdom into learning, allowing students to have a more meaningful and in-depth learning experience that is not only related to linguistic aspects but also brings them closer to cultural roots and national identity (Rosala & Budiman, 2020). This also helps students grasp Pancasila as the foundation of state ideology because local wisdom is frequently associated with noble values that align with Pancasila precepts (Jumadi et al., 2022; Irawati et al., 2022). In this way, incorporating local wisdom into Indonesian learning not only enriches teaching materials, but also fosters strong cultural and civic awareness, in keeping with the spirit of a Merdeka curriculum that aims to produce the next generation of nations with noble character, love for the motherland, and the Pancasila personality.

However, numerous essential issues must be considered while applying a local wisdom-based learning approach. First, the incorporation of local wisdom must be done with caution, avoiding false assumptions or generalisations

about certain cultures. Furthermore, it is critical to guarantee that this learning does not isolate kids from global realities and universal learning, both of which are critical for their intellectual development. In teaching Indonesian, local wisdom should be integrated with broad concepts and universal principles. Harmonisation between this method and the national curriculum must also be explored to meet national education goals. In this situation, research findings can be used to construct a balanced learning approach that combines local wisdom with cross-cultural learning in the context of learning Indonesian.

As a result, optimising the use of local expertise to promote Indonesian language acquisition in Vocational High School is essential. Implementing digital teaching resources is one technique for optimising the incorporation of traditional local wisdom in learning Indonesian (Berthelsen & Tannert, 2020; Sari et al., 2020). The goal of this approach is to use information and communication technology to facilitate the presentation of learning materials rich in local knowledge values (Sousa & Rocha, 2019). Students can have quicker and more engaging access to local wisdom by producing digital content that contains various parts of local wisdom, such as stories, rhymes, or proverbs (Nurmalina et al., 2020; Sukenti et al., 2020). In the framework of a *Merdeka* curriculum, on the other hand, this approach helps to develop the profile of Pancasila students (P5) by providing space for local cultural values that are consistent with Pancasila precepts (Suroso et al., 2020). According to the findings of Zwart et al. (2017) the usage of digital teaching resources can increase student learning results in vocational high schools. In conjunction with this, further research has shown that study material can be integrated with appropriate local wisdom and then expanded further into learning resource formats such as electronic modules (Jambi, 2019)(Sofyan et al., 2020). Another study, conducted by Puspoko Jati et al. (2019) found that there are numerous values inherent in local wisdom that can be used to shape individual character in the face of globalisation.

According to the findings above, one strategy to optimise local wisdom-based learning is to provide facilities in the form of learning media including local wisdom material. However, the digital teaching resources used must be carefully curated to ensure the correctness and clarity of the portrayal of local wisdom, as well as suitable for the Indonesian language learning setting.

According to various field findings and analysis results, Julungan local wisdom-based learning for Indonesian language learning appears to be going well, despite several obstacles, which after linking with relevant findings refer to the need for follow-up through the development of a learning tool, namely digital teaching materials. Findings in the field also suggest that local wisdom-based learning has been widely used in general, even with diverse disciplines such as junior and senior high schools, rather than vocational high schools, as this study showed. This, of course, can be a novelty that other educators can use to make it easier for students to achieve a variety of 21st-century competencies; in practice, they are also asked to conduct in-depth investigations; accept and implement criticism and revision; as one of the efforts to achieve important 21st-century competencies (Rebia et al., 2023; Indarta et al., 2021).

Because it is related to one of its purposes, namely increasing the profile of Pancasila students, the execution of this *Merdeka* curriculum is perceived to indirectly affect whether or not the implementation of local wisdom-based learning is optimal (Septinaningrum et al., 2022; Rusnaini et al., 2021). This is because the *Merdeka* curriculum's qualities must be able to link local potentials to be integrated into student-centred learning and learning processes so that students' nationalist character is established in addition to cognitive achievements.

The application of learning based on local wisdom needs to be implemented carefully. In Java in particular, local wisdom is an integral part of society's culture and values. In it, various values are stored that can become a strong foundation for learning Indonesian. Therefore, the findings from this research have a significant impact in the world of education. Teachers can use this research as a strong guide and reference to begin integrating relevant local wisdom elements in the materials they teach students. In this way, the learning process will not only become richer and more meaningful, but will also help preserve and strengthen Indonesian cultural and language identity amidst growing globalization. With careful implementation, local wisdom-based learning will help students understand and appreciate their cultural heritage while improving their Indonesian language skills.

It is vital to highlight that the scope of this study is still confined to investigating how it is implemented of the *Merdeka* curriculum, particularly learning by integrating one of the local wisdom, namely the Julungan tradition, as an indicator of its implementation. The successful implementation of the *Merdeka* curriculum to strengthen the profile of Pancasila students should be seen not only in the availability of digital learning resources, the ability of educators to manage classes, and extracurricular learning that supports strengthening the profile of Pancasila students. All three of these factors should be utilised as a starting point for other indicators that can be investigated further.

6. Conclusion

Overall, it can be ensured that the vocational high school students who are the subject of this research have gained a greater understanding and commitment to ensuring that learning Indonesian by integrating local wisdom goes well and is by the learning syntax, even though some of the obstacles expressed by the teacher when implementing it in learning have been identified. According to the findings of interviews with school administrators, they are strongly devoted to adopting the *Merdeka* curriculum with the expectation of reaching the national goal of raising the profile of Pancasila students (P5). The results of this research clearly show that a learning model that integrates local wisdom has strong relevance to the implementation of the Merdeka Curriculum which is currently underway. These research findings provide clear evidence that this approach is not only in accordance with the spirit of the Independent Curriculum, but also enriches students' learning experiences with deep cultural values and local wisdom. The impact has been very positive, especially in terms of teachers' views and practices. This research will encourage educators to start integrating learning patterns based on local wisdom or culture in relevant materials. In this way, teachers will play a more active role in preserving cultural heritage and actualizing the spirit of the Independent Curriculum, while students will gain a more meaningful and contextual learning experience. In conclusion, this research has the potential to make a significant contribution to educational reform in Indonesia. Furthermore, teachers have gained the technical abilities required to apply the Merdeka curriculum. Thus, they can organise and carry out learning activities in compliance with existing standards.

The findings of this study prompted future researchers to conduct a thorough review of the Merdeka curriculum's implementation, particularly learning that incorporates local wisdom, so that more and more educational institutions integrate local wisdom into learning, not just Indonesian subjects, but a variety of subjects. The identified teachings can be associated with the values found in Indonesian local wisdom.

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