



# LOCAL WISDOM AS A BASIS FOR IMPLEMENTING RELIGIOUS MODERATION ATTITUDES THROUGH THE PROJECT FOR STRENGTHENING PANCASILA LEARNER PROFILES (P5) IN VOCATIONAL SCHOOL STUDENTS

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## Abstract:

*This research aims to explore the role of local wisdom as a basis for cultivating attitudes of religious moderation in Vocational High School (SMK) students through the Strengthening Pancasila Student Profile (P5) Project. Religious moderation is an important issue in a diverse Indonesia, and instilling moderate values from an early age is crucial. Local wisdom, as part of the nation's cultural wealth, has great potential in shaping student character. This research uses a qualitative approach with a case study method at SMK PGRI 2 Kediri. Data was collected through in-depth interviews with students and teachers, participatory observation in class and during P5 implementation, as well as analysis of documents related to the curriculum and learning tools. The research results show that local wisdom, especially the values contained in the traditions and culture of the Kediri community, can be integrated into P5 to instill an attitude of religious moderation in students. Implementation of this local wisdom-based P5 involves various activities, such as group discussions, case studies, and collaborative projects that raise local wisdom themes relevant to religious moderation. This research also found that P5 based on local wisdom had a positive impact on increasing students' understanding and attitude of religious moderation. The implication of this research is the importance of utilizing local wisdom as an effective learning resource in instilling the values of religious moderation in vocational school students, as well as integrating it in P5 as part of the implementation of the Independent Curriculum.*

**Keywords:** Local wisdom, religious moderation, pancasila students profile (P5), vocational school students, case studies.

## INTRODUCTION

Religious moderation is a hot issue in the realm of the ministry of religion. In the context of religious and cultural diversity in Indonesia, religious moderation is a crucial aspect in maintaining social harmony and national unity. However, challenges in implementing religious moderation still often arise, such as fanaticism, intolerance, and a lack of understanding of the values of diversity. According to Faturrahman, culture influences the growth and development of students. It begins with local environmental culture and expands to national, national, and global culture. If students leave their immediate culture, they do not know their nation and do not recognize themselves as members of the nation (Ni Made, 2018).

On the other hand, local wisdom has a strategic role in education, because it is able to instill values of tolerance and togetherness that have been passed down from generation to generation. Therefore, this research focuses on the role of the Pancasila Student Profile Strengthening Project (P5) as a vehicle for instilling an attitude of religious moderation through local wisdom, so that it can be a solution in facing the challenges of diversity in the educational environment. In everyday life, humans cannot be separated from opposing things. Therefore, al - wasathiyah Islamiyyah

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appreciates the elements of rabbaniah (divinity) and insaniyah (humanity), combining maddiyah (materialism) and ruhyiah (spiritualism), between revelation (revelation) and reason (reason), between masalah ammah (al-jamaiyyah) and masalah individual (al-fardiyah). According to Aisyah Nur Nasution, from some of the descriptions above, the word "moderation" is called. The word moderation comes from English which means a moderate attitude or an attitude of moderation. Meanwhile, in Arabic, the word moderation is also termed wasat or wasatiah, the person is called a referee. This word was absorbed into Indonesian which has three meanings, namely 1) mediator, 2) mediator, 3) leader in the match (Aisyah Nur, 2020).

The social and cultural aspects of Indonesian society are very strong. Society is used to being tolerant, considerate, respecting brotherhood and respecting diversity. These basic values are the basis and philosophy of the Indonesian people in religious moderation. These values are found in all religions because all religions basically teach the same values, namely human values (Hadisanjaya, 2020). In Indonesia, differences in views and interests between citizens in this democratic era are very open. So that aspirations can be channeled as they should. Don't forget that the constitution also plays a role in guaranteeing the freedom of religious communities to embrace their religion in accordance with their respective beliefs and beliefs. Local wisdom is part of community culture that cannot be separated from the community itself. Local wisdom can be passed down from one generation to the next, in the form of stories from that generation by word of mouth. Local wisdom takes the form of folk tales, proverbs, songs and folk games. So it can be seen that local wisdom is knowledge discovered by certain local communities through a collection of experiences in trying and integrating it with an understanding of the culture and environmental conditions of a community (Nurhalimah, 2018). Local wisdom is related to education, which is explained in article 2 of Republic of Indonesia Law number 20 of 2003 concerning the national education system, namely "national education is based on Pancasila and regional state laws in Indonesia in 1945" (*Law Number 20, 2003*). This article emphasizes the description of the strength of the relationship between regional cultural values in Indonesia. These activities are carried out on social principles.

Local wisdom itself means that humans use reason to adapt to their living environment. Religion does not come to suppress local variants that approach it. On the other hand, religion must be present to then enter and discuss until it gives influence on the face of a community's culture without losing its cultural identity. In this way, religion and local culture intertwine and complement each other which is manifested in the attitude of cultured religious wisdom and culture based on religion (Khoiruddin, 2023). Broadly speaking, local wisdom has three substances, namely: First, related to thoughts, actions, attitudes in language, practicing art and literature. Second, related to thoughts, attitudes and actions in cultural artifacts. Third, regarding people's attitudes and actions in social life. This substance becomes national identity (Rifka Fauzan, 2024). Local wisdom which is closely related to religious moderation can be seen in the traditions and culture of society in Indonesia. For example, in the Jambi community, there is a custom called seloko. This custom is known as the oral literature of the Jambi Malay community which contains national

values, tolerance, non-violence and respect for local culture (Pahlepi & Putra, 2023). Different from the Kutai Kartanegara custom, the people have traditions that are named *nutuk beham*. This tradition takes the form of pounding rice harvest, and traditional rituals that contain the values of togetherness, kinship, unity and tolerance (Budiarto et al., 2023).

P5 is an abbreviation for the project to strengthen the profile of Pancasila students, which is the flagship program of the Merdeka Curriculum. The Merdeka Curriculum is a curriculum that aims to develop students' character through the concept of the Pancasila student profile. This character was formulated from Indonesia's national education goals (Khairunisa & Utami, 2023). The Pancasila student profile has 6 dimensions, namely faith, devotion to God Almighty and noble character, mutual cooperation, global development, critical reasoning, creativity and independence. The Pancasila student profile is realized through learning at school including face-to-face (intracurricular), project-based extracurricular and co-curricular learning. Intracurricular learning itself covers 70-80% of lesson hours and co-curricular learning covers 20-30% of lesson hours. Meanwhile, the Merdeka Curriculum learning is differentiated by activities in the form of project-based strengthening of Pancasila student profiles. So this activity is called a project to strengthen the profile of Pancasila students (Inayati, 2022). P5 is here to realize the strengthening of student character in students through a project. This is supported by Ki Hajar Dewantara's philosophy, namely the importance of learning things outside the classroom so that students can master knowledge through direct practice (Ulandari & Rapita, 2023).

Referring to the urgency of religious moderation in project activities to strengthen the profile of Pancasila students, researchers examined several literature reviews. Research from Fitria Martanti, et al., with the title strengthening the profile of Pancasila students and the profile of Rahmatan Lil 'Alamin students through learning local wisdom projects at Madrasah Ibtidaiyah. The results of the research show that Madrasah Ibtidaiyah Taufiqiyah Semarang uses local wisdom theme project learning well. The profile of Pancasila students can be described as having faith, piety, noble character, and working together. The profile of Rahmatan lil Aalamin students can be described as civilized with the sub-value of social piety and tolerant with the sub-value of collaboration. The implementation of the project on the theme of local wisdom is driven by good understanding by teachers and the project team, as well as parental support. Limited land and the availability of supporting facilities and infrastructure are obstacles (Martanti et al., 2024). On the other hand, referring to Moh Firman Hidayat's thesis research entitled "Analysis of Rahmatan Lil Alamin's P5 Based Learning in the Formation of Attitudes, Values and Norms of Madrasah Ibtidaiyah Students" explains that Rahmatan Lil Alamin's P5 based learning at MI Muhammadiyah 2 Probolinggo City runs well when these factors are implemented. Classroom learning consists of three main stages: opening, core, and closing. These stages are intended to support the formation of students' attitudes, values and standards (Hidayat, 2024).

From the description of the literature review above, it can be seen that an attitude of religious moderation through a project to strengthen the profile of Pancasila students (P5) is very important. However, in this research, the researcher

tried to provide recommendations in the form of local wisdom as a basis for cultivating attitudes of religious moderation through the project to strengthen the Pancasila student profile (P5) for vocational school students. Because of the large number of studies that refer to local wisdom and religious moderation only, only a few discuss religious moderation in p5 activities. For this reason, this research aims to identify relevant forms of local wisdom as a basis for instilling attitudes of religious moderation in students of SMK PGRI 2 Kediri, analyzing the implementation of P5 based on local wisdom in instilling attitudes of religious moderation in students of SMK PGRI 2 Kediri.

## **RESEARCH METHODS**

This research is field research using a qualitative approach. Qualitative research is research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups. This research describes the implementation of learning projects with the theme of local wisdom. with the type of case study research. The research location is at SMK PGRI 2 Kediri. The informants for this research are students and teachers involved in the P5 project. The informants selected for this research have a good understanding of how learning is implemented in local wisdom-themed projects, in addition to having been directly involved in the process. Data collection techniques were carried out using observation, interviews and documentation. The data analysis technique in the research is a type of qualitative descriptive analysis.

## **RESULTS AND DISCUSSION**

### **Implementation of the Project for Strengthening the Profile of Pancasila Students (P5) at SMK PGRI 2 Kediri**

SMK PGRI 2 Kediri is a school that not only focuses on quality vocational education, but is also a home for cultural, ethnic and religious diversity. As a multicultural school, SMK PGRI 2 Kediri provides space for every student to grow. With the spirit of diversity, this school opens its doors to all students regardless of their background. Interaction between students from various regions creates a dynamic and respectful learning atmosphere. The curriculum implemented not only prioritizes academic skills and vocations, but also instills national values, mutual cooperation and respect for differences.

The implementation of project activities to strengthen the profile of Pancasila students at SMK PGRI 2 Kediri was carried out directly in the form of a project that lasted for 3 consecutive days by linking Pancasila values. As is the case with the third principle, "Indonesian Unity" which emphasizes how important it is to maintain the unity and unity of the Indonesian nation amidst the diversity of tribes, religions, races and groups within it. This precept contributes to the development of religious inclusiveness in Indonesia. Indonesian Unity encourages society to respect and accept religious differences as part of national identity. One of the pillars of religious inclusivity is mutual respect and respect for other religions (Sulistiawati et al., 2022).

Before analyzing the implementation of local wisdom at SMK PGRI 2 Kediri, it is necessary to understand that local wisdom has forms and strategic approaches that are carried out by all school members, including teachers and students at the school. In which mutual interaction and collaboration occurs in forming, familiarizing and

implementing local wisdom without discriminating against the beliefs of the students. Implementation of local wisdom at SMK PGRI 2 Kediri through various methods, including activities to commemorate religious holidays, MPLS, organizational activities, guidance on Skills Competency Exams, and the Project for Strengthening the Pancasila Student Profile (P5). Based on the results of research through observation, interviews and documentation at SMK PGRI 2 Kediri, researchers found that the implementation of the Pancasila Student Profile Strengthening Project was carried out well. This is proven by the existence of a conducive, friendly environment that reflects harmony among the school community. In implementing the Pancasila Student Profile Strengthening Project program, it goes through several stages, namely planning, preparation, implementation and reflection.

At the planning stage, the Deputy Principal for the Curriculum Division formed a team to develop a program called the Curriculum Development Team. Then this team compiled activity modules according to guidelines in accordance with the Independent Curriculum. After compiling the module, this team determined facilitators from teachers at the school, then socialized the tasks carried out in this program. Second, the preparation stage. At this stage the facilitator teacher conveys to the students about the provisions in the project to strengthen the profile of Pancasila students. The facilitator teacher also discussed what needed to be prepared for this program, in the form of choosing a traditional theme, traditional bridal clothing equipment in Indonesia, to preparing for the wall paper. Third, the implementation stage. At this stage, students review a topic on the theme of traditional marriage in Indonesia, then put it into writing that is easy to understand. Then they compiled the information into a wall magazine. On the next day, students showed their work in the work title activity by presenting the work of each class. Fourth, the reflection stage. The facilitator provides space for students to reflect on P5 activities by giving them statement sheets via Google Form. So that students know the evaluation of the activities that have been carried out.

The Pancasila student profile is a manifestation program of the Independent Curriculum which has a basic objective in the form of implementation of the expected things. In implementing this program, teachers play a big role in the learning process in the classroom. Teachers are obliged to implement the "Pancasila Student Profile" as explained in the Minister of Education and Culture Decree (Permendikbud) no. 22 of 2022 concerning the strategic plan of the ministry of education and culture 2020-2024 (Santoso et al., 2023). The project to strengthen the profile of Pancasila students has the aim of forming the character of students in accordance with the values contained in Pancasila. This learning is very important because it can build awareness, tolerance and harmony among students. With the project to strengthen the Pancasila student profile, students can understand cultural and religious diversity so they can respect one belief and another (Mulyani et al., 2023).

### **Values of Religious Moderation in P5 Activities Based on Local Wisdom**

Local wisdom often contains spiritual elements and moral teachings that can increase faith and piety and shape students' noble morals. Local ceremonies and

traditions that contain religious values can be used to teach ethics and morality. Students gain a better understanding of local wisdom helping them understand and appreciate Indonesia's cultural diversity. This is in line with the principle of global diversity, which teaches students to respect and interact with people from different cultural backgrounds (Sutrisno, 2019). To increase the value of religious moderation in Indonesia, education based on the Strengthening Pancasila Student Profile Project (P5) with the theme of local wisdom is very important. Religious moderation is defined as attitudes and actions that respect, respect and accept various religions and beliefs in society. P5 helps students understand and appreciate local values that exist and develop in diverse Indonesian society. Students learn about the values of mutual cooperation, tolerance and cooperation, which are an important part of local wisdom, through learning based on the Strengthening Pancasila Student Profile Project. These values help them understand the importance of living side by side in harmony with people from various religious backgrounds (Saputra & Ali, 2024).

Referring to Ministry of Religion regulations, in implementing the values of religious moderation that can be identified, there are 4 (four) indicators of moderate attitudes in religion, including national commitment, tolerance, anti-violence/radicalism and local wisdom (Ministry of Religion, 2019). First, nationality always has a commitment, which aims to know and see that people's religious practices do not experience conflict so that they are the same as the values contained in the 1945 Constitution and Pancasila. Second, tolerance is used as an indicator of moderation in religion because it aims to know and see that people in religion are able to accept differences in other people's beliefs and religions and do not disturb others when they express their opinions and express their beliefs. In tolerance, a person is measured in terms of appreciating, accepting and respecting all the differences that exist in society. Third, anti-violence/radicalism is an indicator of moderation, where the indicator aims to be able to see and know the extent to which a person expresses his beliefs and understanding of religion peacefully and always thinks positively, so as not to cause mental, physical or verbal violence. This attitude can be seen if social change is carried out based on appropriate religious ideology. It is not only certain religions that are visible in this indicator, but for all religions and for all societies. Fourth, local wisdom, behavior and accommodative attitudes when religious are related to local culture. The aim of this indicator is to see and determine the acceptance of religious practices from local traditions and culture. A person who has a friendly nature when it comes to local culture or religious traditions, where there is no conflict with religion, is called a moderate person.

### **The Impact of P5 Implementation on Students' Religious Moderation Attitudes**

The implementation of the Pancasila Student Profile Strengthening Program (P5) has brought significant changes to students' religious moderation attitudes. Before this program was implemented, attitudes of exclusivism regarding religion were still found, such as a lack of interaction between students with different religious backgrounds, stereotypes towards certain groups, and a lack of deep understanding of the values of diversity and tolerance. However, after the P5 program was implemented with various approaches, such as interfaith discussions, diversity-based collaborative projects, and activities reflecting Pancasila values, students' attitudes experienced positive changes. Students become more open to



differences, show mutual respect for diversity, and are more active in creating an inclusive and harmonious school environment. Increased understanding of the values of religious moderation is also reflected in daily behavior, such as communicating better with friends of different beliefs and respecting diverse religious practices.

In its implementation, the P5 program faces several challenges and obstacles. One of the main obstacles is resistance from some students and parents who have an exclusive understanding of religion. They tend to be less open to interfaith dialogue, so they require a special approach to better understand the importance of moderation in religious life. Apart from that, limited resources and teaching staff who have a deep understanding of religious moderation are also obstacles. Teachers and facilitators need to be given adequate training to be able to convey the values of diversity in a way that is effective and appropriate to the age and context of students. Environmental factors outside the school, such as social media and certain groups that spread narratives of intolerance, also pose challenges in themselves. Students who are exposed to unbalanced information can experience confusion in understanding the concept of religious moderation, so it is necessary to strengthen digital literacy in the P5 program.

### **Evaluation of the Effectiveness of the P5 Program in Instilling Religious Moderation**

Evaluation of the effectiveness of the P5 program shows that an experience-based approach and active participation of students is more successful in instilling the values of religious moderation compared to conventional lecture methods. Students who are involved in collaborative activities, such as interfaith community service projects and interfaith discussion forums, show more inclusive and tolerant attitudes (Abdul Azis, 2024). In addition, the results of surveys and observations conducted by the school show an increase in indicators of religious moderation, such as an increase in attitudes of respect for differences, a decrease in cases of intolerance in the school environment, and an increase in student involvement in activities that promote the values of diversity. However, to ensure a broader and more sustainable impact, improvements in the curriculum and teaching methods are needed. Schools can also collaborate with interfaith communities and other educational institutions to strengthen the educational ecosystem that supports religious moderation. With continuous evaluation and commitment from all parties, the implementation of P5 can be more effective in forming a young generation who is not only academically intelligent, but also has an inclusive character and respects diversity in social life.

### **CONCLUSION**

SMK PGRI 2 Kediri is a multicultural school that focuses on quality education and is a place for students from various backgrounds. The curriculum used aims to address the diversity, richness and complexity of Indonesian identity. The implementation of the Pancasila Appreciation and Practice Development Program (P5) at SMK PGRI 2 Kediri focuses on three main areas: "Indonesian Unity," which emphasizes the importance of preserving Indonesia's diversity in culture, religion, race and community. This initiative contributes to the development of an inclusive national identity. Implementing a P5 program involves several steps, including

planning, implementation, and feedback. The P5 program is a manifestation of the Merdeka curriculum, which aims to answer the challenges faced by Indonesian society. Evaluation of the effectiveness of the P5 program shows that an experience-based approach and active participation of students is more successful in instilling the values of religious moderation compared to conventional lecture methods. the P5 program faces several challenges and obstacles. One of the main obstacles is resistance from some students and parents who have an exclusive understanding of religion. They tend to be less open to interfaith dialogue, so they require a special approach to better understand the importance of moderation in religious life. Teachers and facilitators need to be given adequate training to be able to convey the values of diversity in a way that is effective and appropriate to the age and context of students

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