

Integrating Local Wisdom in Strengthening the Pancasila Student Profile

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Abstract

Keywords:

Integrating;
Local Wisdom;
Profile;
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Pancasila.

The Pancasila Student Profile represents a concrete manifestation of the national education goals and serves as a fundamental reference in formulating educational policies, including religious literacy. This study aims to identify the noble values of local wisdom in South Sulawesi that contribute to the strengthening of the Pancasila Student Profile (P5), and explore the patterns of integrating local wisdom values into the implementation of P5. This research employs a qualitative descriptive approach. Data sources were selected using purposive sampling techniques. Data collection methods included observation, in-depth interviews, and documentation, with the researcher acting as the primary research instrument. The research findings confirm that local wisdom values have been incorporated into the learning process to strengthen the P5 program in schools. Each dimension of P5 includes elements of local wisdom: D1 incorporates the values of *mallise ale* and *mabbokong*; D2 integrates *sipakatau*, *sipakainge*, and *sipakalebbi*; D3 reflects *asunpololo*; D4 includes *agetengeng*; D5 emphasizes *amaccang*; and D6 upholds the value of *reso*. These values are embedded through intracurricular, cocurricular, and extracurricular activities. The intracurricular approach can also be implemented through project-based or problem-based learning models, encouraging students to think critically about local issues as a means of reinforcing national integration.

Abstrak

Kata kunci:

Integrasi; Kearifan
Lokal; Profil Pelajar;
Pancasila.

Profil Pelajar Pancasila merupakan wujud konkret dari penerjemahan tujuan pendidikan nasional, yang berfungsi sebagai acuan utama dalam merumuskan kebijakan pendidikan, termasuk literasi keagamaan. Tujuan kajian ini adalah; pertama, mengidentifikasi nilai luhur kearifan lokal Sulawesi Selatan dalam penguatan P5. Kedua, mengeksplorasi pola insersi nilai kearifan lokal pada P5. Jenis penelitian ini adalah deskriptif kualitatif, pemilihan sumber data dalam penelitian ini dilakukan melalui beberapa teknik, yaitu observasi, wawancara mendalam (in-depth interview), dan dokumentasi, serta peneliti berperan sebagai instrumen utama. Hasil penelitian mengonfirmasi bahwa nilai kearifan lokal telah diinsersikan dalam proses pembelajaran dalam penguatan P5 di sekolah. Setiap dimensi P5 telah dimasukkan nilai kearifan lokal, D1, nilai *Mallise ale*, *mabbokong*; D2, nilai *Sipakatau*, *Sipakainge*, *Sipakalebbi*; D3, nilai *Asunpololo*; D4, nilai *Agetengeng*; D5, nilai *Amaccang*; dan D6, nilai *reso*. Sedangkan pola insersi dilakukan melalui kegiatan intrakurikuler, kokurikuler, dan ekstrakurikuler. Pendekatan intrakurikuler juga dapat diterapkan melalui model pembelajaran berbasis proyek atau problem-based learning yang mengajarkan siswa untuk berpikir kritis terhadap isu-isu lokal, untuk memperkuat integrasi nasional.

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INTRODUCTION

The Asta Cita program emphasizes the importance of harmony between humans and the environment, cultural preservation, and strengthening interfaith tolerance as the foundation for creating social justice and prosperity (Sudrajat, 2024). This study is highly urgent because it is directly related to the process of forming and improving behavior, as well as the internalization of noble values that should be based on the values of Pancasila (Aryasutha, Kusriani, Ulya, & Septiani, 2025; Aslihah & Wasehudin, 2023; Harmawati & Abdulkarim, 2016; Mustikamah, Na'imah, & Qutsiyah, 2025). The character values of Pancasila students serve as a guideline for life, a source of morals, and an ideology of the Indonesian nation that cannot be separated from the dynamics and challenges both on a national and global scale (Jusmawati, Baharuddin, & Mahdi, 2024; Permadi, Sain, Thelma, & Alai, 2025; Permadi et al., 2025; Yanto, Meliana, Rosodor, Saifullah, & Etikoh, 2025). Character is a set of attitudes that can be formed through various activities, such as the process of interaction in social life and/or the process of communication and interaction with family and the environment (Sondakh et al., 2022; Susilawati, Aprilianti, & Asbari, 2022). Character refers to a set of attitudes that can be shaped through various activities, such as social interactions in daily life and communication within the family and the broader environment (Ikhwan, Anjelita, Kartiko, Zukhrufin, & Ikhwan, 2025; Sondakh et al., 2022; Sugiono, Bisri, Shonhadji, & Khoiriyati, 2024; Susilawati et al., 2022), as an effort to overcome moral decline and the erosion of cultural values (Budiyanti & Parhan, 2024; Mutmainah & Dewi, 2021; Salamah, Mujiono, & Muslihun, 2025). Character education has now become a national priority (Ariestina, 2019), which includes a long process of empowerment movements, namely empowering the potential of students, the humanization process, and the civilizing process (Surya, 2017), towards Indonesian people with strong and commendable characters (Permana, Fauzi, Hasanah, & Arifin, 2021).

Although survey results indicate that the Student Character Index (IKPD) at the secondary education level reached a score of 70.70 in 2019 classified as high (Puslitbang, 2021), issues reflecting a lack of meaningful understanding of national character remain prevalent and increasingly complex. For instance, cases of violence and bullying among students have shown an upward trend, rising from 119 cases in 2020 to 241 cases in 2023 (Karisma, Rofiah, Afifah, & Manik, 2023). Additionally, millions of senior high school students have been involved in drug abuse (Astuti, Utomo, Damayanti, & Anshari, 2022), and incidents of student brawls have also increased (Haryono, Legiani, & Carolina, 2023). Deviant behavior continues to be a major issue among the millennial generation and must be addressed urgently (Zulela, Neolaka, Iasha, & Setiawan, 2022). Therefore, character education that aligns with moral and ethical values embraced by society (Santika, 2020), through stages such as instilling knowledge, strengthening emotional awareness, and rationalizing actions that shape one's character (Munawwaroh, 2019), has become a critical national agenda.

Ministerial Regulation of the Ministry of Education and Culture (Kemendikbud) No. 22 of 2020 defines the Pancasila Student Profile as the ideal embodiment of Indonesian students as lifelong learners. The Pancasila Student Profile Strengthening Project (commonly referred to as P5) is a project-based educational initiative aimed at reinforcing the attainment of core competencies and character traits aligned with the national Graduate Competency Standards. The implementation of the P5 project is characterized by its flexibility in terms of content, activities, and scheduling (Aryasutha et al., 2025; Fernando & Zumratan, 2025; Nurdyansyah et al., 2022; Za, Walidin, Idris, & Huda, 2024; Zhakina, Lagandes, Pahriadi, Hariana, & Pratama, 2025). The key dimensions of the P5 framework include: faith in and devotion to God Almighty accompanied by noble character; appreciation for global diversity; collaborative spirit (*gotong royong*); independence; critical reasoning; and creativity (Marsidin, 2022).

South Sulawesi society are widely recognized as a religious community that places a high regard on cultural values. One of the most prominent is the *Siri' na Pacce* philosophy, which reflects a deep sense of shame as a manifestation of legal awareness and adherence to societal norms and regulations (Gani & Gani, 2024; Hanafie Das et al., 2021; Ramli, 2023; St Wardah Hanafie Das, Hendrowidarto, Ardhie Noer, Adnan, & Mohtar Umasugi, 2022).). Research findings indicate that several noble local values *sipakatau* (mutual humanization), *sipakalebbi* (mutual respect), and *sipakainge* (mutual reminding) strongly support the development of the *faith in God Almighty* dimension within the Pancasila Student Profile. This dimension becomes evident when students from diverse religious and ethnic backgrounds interact (Kilawati, Nur, & Zulham, 2022), highlighting the role of youth as a generation that must collaborate with people from various cultural and national backgrounds. As such, local wisdom can foster adaptability and intercultural competence in an increasingly globalized world (Soules & Jafralie, 2021).

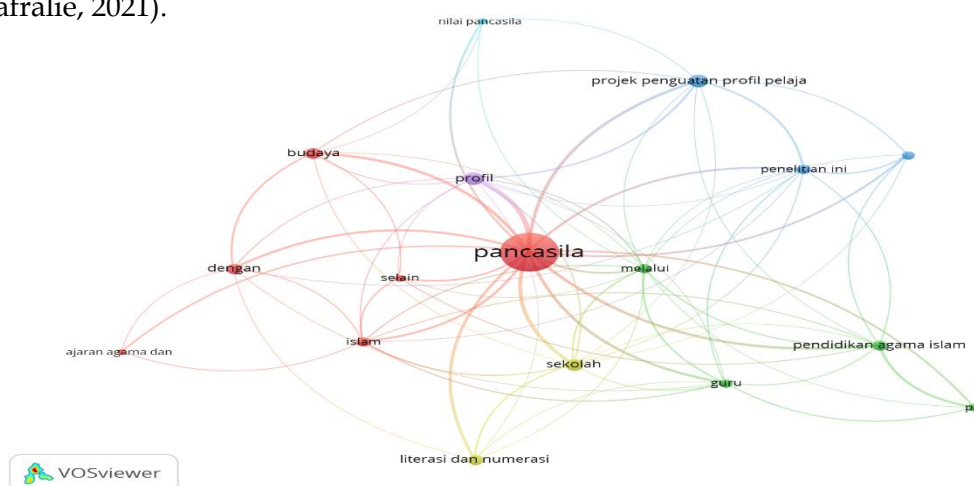


Figure 1. Network Visualization VOSviewer

As illustrated in Figure 1, existing studies on local wisdom and the Pancasila Student Profile have been widely conducted by previous researchers. However,

bibliographic mapping indicates that research specifically addressing the integration of local wisdom into the Pancasila Student Profile remains limited. The objectives of this study are twofold: first, to identify the noble values of local wisdom in South Sulawesi that contribute to the strengthening of the Pancasila Student Profile (P5); and second, to explore the patterns of integrating these local wisdom values into the implementation of P5. The novelty mapping of this research was conducted through a bibliometric analysis using.

RESEARCH METHOD

This study employs a qualitative descriptive design. Qualitative research is grounded in the philosophy of post-positivism and is applied to investigate phenomena in their natural settings. The primary objective is to understand phenomena within a natural social context, emphasizing in-depth communicative interaction between the researcher and the subject being studied. The approach adopted in this study is phenomenological qualitative research, which seeks to uncover the meaning behind human behavior and lived experiences—whether at the individual, group, or societal level (Creswell & Poth, 2016). Phenomenology suspends all preconceived judgments about the natural attitude until a foundational basis of meaning is discovered.

Data sources for this study were selected using purposive sampling, a technique based on specific criteria that align with the characteristics and relevance of the research objectives. In cases where data saturation had not yet been reached, snowball sampling was employed as a complementary strategy. This method begins with a small number of initial participants and gradually expands through referrals provided by previous informants. A total of 20 teachers were designated as the primary units of analysis and main data sources. Their input was further enriched by additional insights obtained from other relevant informants.

Data collection in this study employed multiple techniques, namely observation, in-depth interviews, and documentation. The type of observation used was participant observation, wherein the researcher was not only an observer but also actively engaged in the activities of multi-religious families that served as the primary subjects of the study. In-depth interviews were conducted using a semi-structured interview guide, supported by tools such as note slips and a tape recorder to ensure accurate data capture. Additionally, document analysis was used to obtain relevant written data, including books, letters, and other official documents pertinent to the research focus.

In this study, the researcher served as the primary instrument. The researcher's role encompassed the planning and design of the study, data collection, data analysis, and the reporting of research findings. Although the researcher functioned as the central instrument, several supporting tools—such as interview guides and observation protocols—were also employed to enhance the validity and credibility of the data. However, these tools were used solely as auxiliary instruments to support the data collection process.

Data analysis in this study was carried out in three main stages: data reduction, data display, and conclusion drawing and verification. The data reduction stage

involved an editing process in which the researcher selected information relevant to the research focus, refined field notes, clarified symbols or codes, and ensured the clarity and consistency of responses with the guiding questions. The data display stage included processes of unitizing, organizing, and categorizing the data into specific themes or categories, which were presented in the form of matrices, charts, narratives, or descriptive summaries. The final stage, conclusion drawing and verification, entailed identifying patterns, relationships, or similarities within the analyzed data to arrive at valid and reliable conclusions.

RESULT AND DISCUSSION

Result

Local Wisdom Values Being Inserted

This study aims to explore the values of local wisdom embedded in the implementation of the Pancasila Student Profile Strengthening Project (P5) in South Sulawesi. In the current educational context, integrating local wisdom is essential for strengthening students' cultural identity while shaping their character based on the noble values of local communities. Several researchers have studied the role of local wisdom in enhancing the P5, and their findings suggest that it fosters students' sense of responsibility in various aspects. These responsibilities include appreciation of local culture, the ability to communicate and interact across cultures, and reflection on diversity and social justice (Syurawahyuni, Hamid, & Safira, 2025). Additionally, cultural taboos (pemali) are still preserved within educational contexts (Syarifuddin, Hasyim, & Firmansyah, 2022). To explore this more deeply, the researcher conducted in-depth interviews with educators to identify specific local wisdom values from South Sulawesi that have been incorporated into P5. A summary of this section is presented in Table 1.

Table 1. Local Wisdom Values Embedded in P5

No.	P5 Dimension	Local Wisdom Values Inserted	Meaning
1.	Faith in God Almighty, Piety, and Noble Character	<i>Mallise ale, mabbokong</i>	Before setting out or migrating, one must first instill a sense of conviction and fully surrender themselves to the Creator
2.	Global Diversity	<i>Sipakatau, Sipakainge, Sipakalebbi</i>	The Bugis tradition teaches people to respect, advise, and support one another without discrimination based on ethnicity, race, or religion
3.	Collaboration/Working Together	<i>Asunpololo</i>	The spirit of togetherness rooted in mutual support and compassion
4.	Independence	<i>Agettengeng, assitinajang</i>	Determination and propriety

No.	P5 Dimension	Local Wisdom Values Inserted	Meaning
5.	Critical Thinking	<i>Amaccang</i>	(Intellectual wisdom): Includes discernment, knowledge, and the capacity to make well-informed decisions.
6.	Creative	<i>Reso</i>	Hardworking

Sources: Depth-Interview Result

In Table 1, local wisdom values have been incorporated based on the cultural heritage of South Sulawesi communities. In Dimension 1 (D1) Faith in God Almighty and Noble Character the local wisdom values of *Mallise ale* and *Mabbokong* are instilled, which emphasize complete surrender to God before undertaking a task or journeying far from home. Meanwhile, in Dimension 2 (D2), the values of *Sipakatau*, *Sipakainge*, and *Sipakalebbi* are incorporated, aligning with the profile of global diversity. These values reflect teachings on honoring, reminding, and helping fellow human beings regardless of ethnicity, race, or religion, and emphasize efforts to maintain harmony, tolerance, and peaceful coexistence within Indonesia’s multicultural society (Hidayat, 2024). In Dimension 3 (D3), the value of *Asunpololo* is inserted, emphasizing mutual care and support. Dimension 4 (D4) incorporates the value of *Agettengeng*, referring to steadfastness in beliefs and principles, and *Assitinajang*, meaning propriety and appropriateness in behavior and actions (Efendy, Istiqamal, & Karim, 2024). Dimension 5 (D5) features the value of *Amaccang*, representing wisdom in recognizing opportunities and challenges (Efendy et al., 2024). Meanwhile, in Dimension 6 (D6), the value of *Reso* is introduced, referring to perseverance and diligence in striving, which can be demonstrated both verbally and non-verbally (Amat, Sulaiman, Asis, & Salleh, 2024).

The first dimension, “Faith in God Almighty and Noble Character,” is linked to the values of *Mallise ale* and *Mabbokong*. These values reflect a deep sense of surrender to God before undertaking any endeavor, including when one is about to migrate or travel far from home. In the educational context, the integration of these values teaches students to begin every activity with sincere intentions and to seek divine guidance. This practice strengthens students’ spirituality, providing them with a moral foundation for their behavior and actions. Thus, local wisdom serves as a cornerstone in the development of students’ spiritual and ethical dimensions. (Iswatiningsih, 2019)

The second dimension, “Global Diversity,” is represented by the values *Sipakatau*, *Sipakainge*, and *Sipakalebbi*. These three principles are central to the Bugis philosophy of life, which emphasizes respect for others regardless of ethnicity, religion, race, or social group. *Sipakatau* means to humanize one another, *Sipakainge* refers to reminding one another, and *Sipakalebbi* signifies mutual respect. Collectively, these values promote tolerance, cooperation, and harmony within a multicultural society. In the educational context, these principles are essential in shaping students who are open-minded,

tolerant, and socially sensitive to diversity (Amiruddin, Sundawa, & Ratmaningsih, 2023).

The third dimension, "Collaboration," is associated with the value of *Asunpololo*. This value embodies the spirit of kinship, solidarity, and mutual affection among community members. Collaboration is not merely a shared physical activity, but also an expression of love and social concern. In the educational context, instilling this value encourages students to develop teamwork, help one another in school activities, and foster empathy toward their peers and environment. This local wisdom serves as a vital tool in cultivating collective awareness and social responsibility (Rosvita & Yani, 2025).

In the fourth dimension, "Independence," the inserted values are *Agettengeng* and *Assitinajang*. *Agettengeng* refers to firmness of heart and conviction, while *Assitinajang* denotes propriety and appropriateness in behavior. These values reflect discipline, personal responsibility, and integrity. Educators instill these values to help students become self-reliant, resilient in the face of challenges, and courteous and proper in their daily conduct. These local values strengthen independence as a way of life cultivated from an early age. (Ismail Suwardi Wekke, 2018).

The fifth dimension is "Critical Thinking," and within the context of local wisdom, the inserted value is *Amaccang*. This value refers to *kecendekiaan* (wisdom), which encompasses a person's ability to apply knowledge, wisdom, and intuition when facing challenges. *Amaccang* is not only about logical reasoning but also about making wise decisions grounded in life experience and cultural values. In schools, this value is cultivated through discussion, reflection, and contextual learning to help students develop critical thinking skills and make well-considered decisions. (Ismail Suwardi Wekke, 2018).

The sixth dimension, "Creativity," is represented by the value *Reso*, which signifies perseverance in striving. In Bugis culture, *Reso* embodies the spirit of determination and hard work to achieve goals. This value emphasizes that success is attained through persistent effort, resilience, and innovation. In the context of education, this value is highly relevant for fostering students' creativity and motivation to learn. Educators cultivate this value through project-based and problem-based learning activities to nurture a spirit of innovation and perseverance (Sukmiah, 2019).

The integration of local wisdom values into the P5 dimensions is not carried out mechanically, but through a contextual approach that takes into account students' cultural backgrounds and psychological development. Educators serve as the primary agents who transform these cultural values through teaching, role modeling, and social interactions at school. Moreover, the approach is reflective in nature, encouraging students to understand the meaning of these values in their own lives. This approach positions education not only as a cognitive process but also as a cultural and moral journey. As such, education becomes a space for dialogue between global and local values, and schools serve as active sites for cultural preservation. The success of integrating local wisdom into education largely depends on educators' commitment and school policy support. Training, mentoring, and curriculum development that are

adaptive to local contexts are necessary. Furthermore, it is also important to involve community and cultural figures in the educational process to ensure that the values taught carry strong cultural authority and are not merely symbolic.

Patterns of Local Wisdom Value Integration in Strengthening P5

In facing the challenges of globalization, education based on local wisdom provides a strong foundation for students to remain rooted in their own culture while remaining open to progress. This approach is key to creating a generation that is resilient in identity, emotionally intelligent, and wise in navigating the changes of the times. Local wisdom values serve as a bridge between tradition and innovation in the realm of education. This study emphasizes the importance of culturally based approaches in the implementation of the Pancasila Student Profile Strengthening Project (P5). The integration of local values not only reinforces the characteristics of the Pancasila student profile but also shapes a generation that is moral, independent, creative, and socially aware. The insertion of local wisdom is a strategic effort to preserve the nation's noble cultural values and to transmit them to future generations. Through a participatory approach, the integration of local wisdom fosters new awareness of the importance of embedding these noble values within school subjects and daily educational practices. (Huda, 2022). The pattern of local wisdom value insertion can be seen in Figure 1

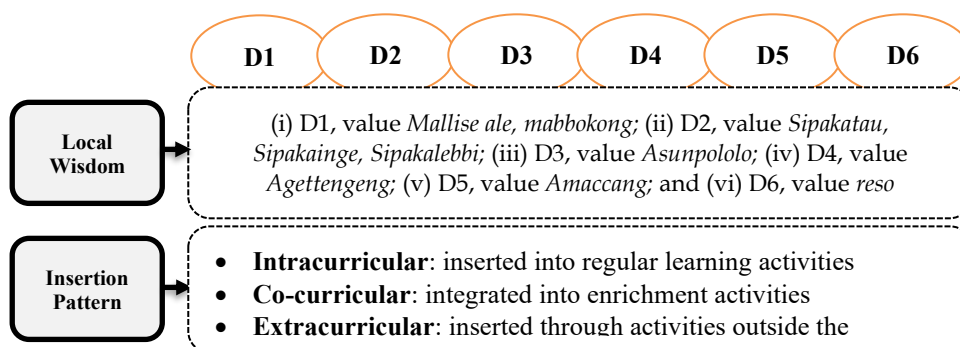


Figure 2. Patterns of Local Wisdom Integration

Figure 2 illustrates the integration of local wisdom values into the educational context, particularly through the Pancasila Student Profile Strengthening Project (*Projek Penguatan Profil Pelajar Pancasila or P5*), which can be systematically implemented through three main pathways: intracurricular, co-curricular, and extracurricular. The insertion of local wisdom values into intracurricular activities is carried out through formal classroom learning as outlined in the syllabus and lesson plans (RPP). Teachers can incorporate values such as *Mallise ale* (submission to God) and *Amaccang* (wisdom) into subjects like Religious Education, Civics (PPKn), and Indonesian Language. For instance, in Religious Education, the teacher can relate the concepts of *tawakal* (trust in God) and *niat* (intention) to the value of *Mallise ale* when discussing the pillars of faith and human efforts. In Indonesian Language classes, students may be asked to write narratives or poems reflecting the values of *Sipakatau* or *Agettengeng*, either through local

folklore or personal experiences that are connected to Bugis-Makassar cultural values (Source: Informants 1, 3, 5, 7).

Discussion

The intracurricular approach can also be implemented through project-based learning or problem-based learning models that encourage students to think critically about local issues. For example, a social studies teacher may engage students in analyzing social phenomena such as the declining spirit of mutual cooperation (*Asunpololo*) in modern society and exploring solutions to revive it. Students are then asked to compose articles or social reports that reflect this value (Source: Informants 2 and 3).

The co-curricular domain refers to supplementary activities that are still related to the core curriculum, such as the Pancasila Student Profile (P5) projects, literacy programs, or fieldwork practices, where the insertion of local wisdom values can be carried out in a more thematic and integrated manner. The P5 projects serve as strategic platforms to highlight local issues, such as the practice of mutual cooperation, persistence in work (*reso*), or the role of customary values in maintaining social harmony. For example, a project titled **“Local Wisdom in My Community”** can encourage students to research and document the practice of *Asunpololo* in everyday life. Through activities such as interviews with traditional leaders, visits to local communities, and project reflections, students are guided to directly experience these values (Source: Informants 3 and 4). In another project titled **“Local Wisdom for a Sustainable Future,”** the value of *Assitinajang* can serve as a guiding principle in designing social ethics initiatives for environmental cleanliness in schools and communities. (Manda et al., 2025).

In extracurricular activities, the insertion of local values can be carried out more flexibly, creatively, and participatively due to the voluntary nature of these activities, which emphasize the development of students' interests and talents. Extracurricular programs such as scouting, martial arts (*pencak silat*), traditional dance, or cultural discussion groups can serve as platforms to deepen students' understanding of values like *Agettengeng*, *Assitinajang*, and *Reso*. In scouting activities, for instance, students are encouraged to internalize the value of *Agettengeng* through exercises in discipline, courage, and perseverance in completing outdoor tasks. Traditional dance can also function as a medium to revive the aesthetic and symbolic values embedded in Bugis-Makassar culture – reflected through costumes, movements, and narratives that convey moral messages. In addition to strengthening cultural identity, such activities also provide space for students to express their creativity in a more open and reflective manner (Efendy et al., 2024).

Extracurricular activities offer greater flexibility in instilling local wisdom values through participatory and interest-based approaches. For instance, in scouting activities, students can be guided to understand and internalize the value of *Agettengeng* through physical and moral training that emphasizes discipline and steadfastness. Survival camp simulations or cooperative games can be designed to foster the spirit of *Asunpololo*,

where students learn to support one another in overcoming outdoor challenges. These values are cultivated through habituation, role modeling, and collective reflection after the activities. With the support of instructors and collaboration with local arts communities, extracurricular programs serve as a practical arena where cultural identity and holistic character development converge (Sariasih, 2017).

The insertion patterns employed across these three pathways must be holistic in nature, meaning they should not be fragmented or merely symbolic. In practice, educators must be able to design learning experiences and activities that naturally integrate local wisdom values into students' daily engagements. In the intracurricular context, it is essential to develop lesson plans and teaching modules that explicitly incorporate these values, including in learning objectives and assessment indicators. For cocurricular activities, projects should be designed not only to align thematically but also to reflect contextual realities, enabling students to move beyond theoretical understanding and toward the lived application of cultural values in social practice (Arifin, Utama, Aryani, Prayitno, & Waston, 2023; Aziz et al., 2024; Lepasere, Julianti, Herlina, Rizal, & Guci, 2025; Rokhman, Kalim, & Ma'arif, 2025). Meanwhile, in extracurricular programs, mentors and coaches should develop annual work plans that embed cultural preservation missions alongside character development goals.

Thus, the insertion of local wisdom values into intracurricular, cocurricular, and extracurricular activities is not merely a strategy to strengthen the Profile of Pancasila Students, but also a concrete effort to position schools as agents of national cultural preservation. A structured and integrated insertion model will help establish a learning ecosystem that respects cultural roots while preparing a generation that is adaptive to the demands of a changing era. Values such as *Sipakatau* and *Amaccang*, which are embedded in the daily life of the Bugis-Makassar community, serve as ethical compasses for students in thinking, behaving, and acting. In the long term, this integration will also reinforce social cohesion across individuals and cultures, and shape learners with a strong Indonesian identity and a global character.

CONCLUSION

The main findings of this study confirm that local wisdom values have been inserted into the learning process in the context of strengthening the Pancasila Student Profile (P5) in schools. Each dimension of the P5 framework has been integrated with relevant local values. For example, Dimension 1 (faith and piety to the Almighty God and noble character) incorporates the values of *mallise ale* and *mabbokong*; Dimension 2 (global diversity) reflects the values of *sipakatau*, *sipakainge*, and *sipakalebbi*; Dimension 3 (mutual cooperation) is aligned with the value of *asunpololo*; Dimension 4 (independence) emphasizes *agettengeng*; Dimension 5 (critical thinking) includes *amaccang*; and Dimension 6 (creativity) is represented by the value of *reso*. These values are embedded through intracurricular, cocurricular, and extracurricular activities. The intracurricular approach, in particular, is applied through project-based learning and problem-based learning models, which encourage students to think critically about local issues in order to foster national integration.

This research contributes to the development of a model for incorporating local wisdom into strengthening the profile of Pancasila students. The dimensions of this profile include: faith, devotion to God Almighty, and noble character; insight into global diversity; cooperation; independence; critical thinking; and creativity, all aligned with local values embraced and passed down from generation to generation.

Nonetheless, this study has certain limitations, particularly in its sample scope, which was confined to a single regency in South Sulawesi. Hence, future research is recommended to involve more diverse informants across wider geographical areas to enhance the generalizability and broader relevance of the findings.

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