

Pancasila Student Profile Strengthening Project (P5) Reflection Based on Dayak Paramasan Local Wisdom

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ABSTRACT

This study aims to analyze reflections in the Pancasila Student Profile Strengthening Project (P5) learning, focusing on the local wisdom of the Dayak Paramasan in nature management. While project-based learning (PBL) and P5 are recognized for developing 21st-century character, existing studies often treat reflection as a mere evaluation tool rather than a cognitive bridge that internalizes traditional values into modern character outcomes. Consequently, the conceptual link between student reflection, localized cultural knowledge, and character transformation remains underdeveloped. Using a qualitative case study method, this research involved 7th and 8th-grade students of SMPN 1 Paramasan. Data collected through reflection sheets were analyzed using thematic analysis. The results demonstrate that structured reflection acts as a mechanism that transforms indigenous Dayak Paramasan environmental wisdom into tangible student competencies, meaningfully fostering cultural awareness, environmental preservation values, and critical 21st-century skills (research, communication, collaboration, and technological literacy). This study advances current knowledge by providing a clear theoretical and empirical framework showing how structured reflection operationalizes local wisdom to achieve specific P5 character outcomes

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1. INTRODUCTION

In the landscape of 21st-century education, Project-Based Learning (PBL) has emerged as a cornerstone pedagogy for fostering holistic student competencies. Extensively documented as an effective driver for critical, creative, and collaborative skill cultivation, PBL seamlessly synthesizes cognitive knowledge with practical, attitude-driven experiences (Maghfiroh, 2024; Rahmatiani & Saylendra, 2021). This student-centered paradigm not only contextualizes learning to enhance learner

engagement and character fortitude (Bukit & Tarigan, 2022; Haluti, 2024), but it also simultaneously elevates instructional quality by demands-driven enhancement of teachers' pedagogical competencies (Musfah & Erviani, 2019).

Within the Indonesian educational framework, this paradigm is structurally manifested through the Strengthening of Pancasila Student Profile Project (P5). By embedding PBL frameworks, P5 transcends traditional, passive theoretical instruction, substituting it with real-world applications that fortify societal values, collaborative proficiency, and modern workforce readiness (Hussein, 2021; Khaerunnisa, 2024). A critical catalyst within this P5 ecosystem is structured reflection. Far from being a mere retrospective exercise, reflection serves as a vital evaluative tool that heightens metacognitive awareness, allowing students to systematically map their strengths, weaknesses, and character alignment with Pancasila ideals (Sabarniati, 2024).

The educational value of P5 reflections can be profoundly enriched when anchored in local wisdom. Intertwining cultural assets with the curriculum provides a localized socio-cultural lens, enabling students to evaluate contemporary knowledge through indigenous philosophies (Mutiani et al., 2023; Susrawan, 2024). A prime example of such cultural wealth resides in the Dayak Paramasan community, whose traditional ecological knowledge and communal values inherently mirror the core tenets of Pancasila, particularly regarding mutual cooperation (*gotong royong*) and ecological harmony. Despite this synergy, the empirical integration of localized cultural wisdom into structured P5 reflective frameworks remains vastly underutilized (Suprayogi, 2024), establishing a critical gap caused by suboptimal community-oriented project designs and a lack of contextual training for educators (Septiani & Susanti, 2021).

To bridge this pedagogical divide, this study critically analyzes the execution of student reflection within the P5 framework, specifically focusing on the Dayak Paramasan local wisdom regarding environmental sustainability and natural resource management. While previous studies have extensively documented the general application of P5 and local wisdom (Mutiani et al., 2023; Septiani & Susanti, 2021), they have largely overlooked how structured reflection can serve as a cognitive bridge to transform indigenous values into active character competencies. This study addresses this critical gap by focusing on how reflection moves beyond a mere evaluative formality and functions as a mechanism for cultural and character internalization. To achieve this objective, this research is guided by the following core research questions: (1) How do structured reflections in P5 learning help students internalize the Dayak Paramasan ecological wisdom and communal values? (2) To what extent does this culturally grounded reflective approach foster students' cultural awareness, environmental preservation values, and 21st-century competencies? and (3) What institutional and practical challenges are encountered during its field implementation at the school level?

2. METHODS

To achieve the research objectives, this study employs a qualitative approach utilizing a case study design. This methodology was selected to facilitate a granular, context-specific exploration of the reflective phenomenon within its natural instructional setting (Yin, 2018). In terms of research subjects, location, and timeline, the investigation was carried out over a two-week period at SMPN 1 Paramasan during the 2024/2025 academic year, focusing on 31 students from the 7th grade and 30 students from the 8th grade (Phase D) actively participating in the P5 program themed around the Dayak Paramasan's environmental management traditions. The research site was strategically selected based on the school's active implementation of local culture-based P5 modules. Furthermore, subject selection relied on a purposive sampling technique to guarantee that all participants had direct and active engagement with the designated learning reflections (Creswell & Poth, 2018).

Regarding data collection, primary qualitative data were gathered using structured reflection sheets distributed at the conclusion of each P5 instructional phase. In line with established written reflection methodologies designed to deepen qualitative insights (Boud, Keogh, & Walker, 1985; Bowen, 2009), each sheet comprised open-ended questions targeting students' conceptual

understanding, experiential challenges, and internalization of indigenous values. To ensure comprehensive coverage of the instructional process, the detailed instrument matrix across the eight project activities is presented in Table 1.

Data collection through student reflections was structured across eight sequential learning activities using dedicated reflection sheets. Each sheet contained six open-ended questions designed to evaluate specific pedagogical and operational milestones. Activity 1 focused on baseline assessments, capturing students' initial feelings, group dynamics, and early knowledge of the Dayak Paramasan tribe. Activities 2 and 3 evaluated data collection and analysis, focusing on source utility, data accuracy, and the identification of core cultural tenets. Activity 4 targeted profile planning and the operational bottlenecks of narrative architecture and peer feedback loops. Activity 5 and 6 assessed the documentation process, stakeholder engagement, public dissemination, and floor discussions during exhibitions. Finally, Activities 7 and 8 served as summative reflections, evaluating major achievements, operational vulnerabilities (e.g., technical and infrastructural constraints), digital dissemination channels (e.g., social media reach), and long-term sustainability plans for heritage preservation. The comprehensive instrument containing the full list of questions for each activity is provided in Appendix A.

The data gathered from student reflections were processed using thematic analysis (Braun & Clarke, 2006). This technique involved systematic data coding, recursive categorization of themes, and narrative conclusion drawing. The analysis specifically targeted how students conceptualized and internalized the Dayak Paramasan indigenous wisdom through their P5 learning reflections.

To guarantee rigorous data validity, this study employed data source triangulation. The qualitative findings derived from the student reflection sheets were systematically cross-referenced and verified against official project documentation, ensuring analytical consistency, dependability, and academic integrity (Denzin & Lincoln, 2017).

3. FINDINGS AND DISCUSSION

3.1. Reflection on Learning Activity 1

The qualitative findings from the baseline reflective phase (Activity 1) at SMPN 1 Paramasan revealed that while Phase D students exhibited profound enthusiasm for exploring the Dayak Paramasan's socio-cultural and environmental systems, initial pedagogical friction manifested as conceptual confusion. This high intrinsic motivation aligns with contemporary scholarship asserting that culturally responsive pedagogy substantially enhances learner engagement and ecological consciousness (Nurhayati & Susilo, 2022). Direct evidence from the reflection sheets captures this dual reality of excitement and initial cognitive disorientation. When asked about their initial feelings regarding the project, a 7th-grade student noted, *"I feel very happy and excited to start this project, but I am also a bit confused about what we are going to do."* Similarly, an 8th-grade student reflected, *"It feels exciting because we get to learn about our own culture, though at first, it was quite puzzling."* Despite the confusion, their reflections revealed a strong desire to understand localized systems, specifically targeting traditional structures. Students highlighted key cultural elements they learned, with one 8th grader writing, *"I learned about the important roles of the Penghulu Adat (customary leaders) and the community traditions like Orang Babalai (The Dayak Meratus indigenous community steadfastly upholds ancestral beliefs (Kaharingan) and observes life-cycle events and religious rituals (Aruh) within a traditional ceremonial hall), Babangsai (A sacred ritual dance tradition performed en masse by moving in a circle around a ritual center (an altar or *langgatan*) within the traditional ceremonial hall, and Bakanjaraan (A sacred and expressive religious ritual dance performed by men, featuring rhythmic stomping and leaping movements around the offering altar (*langgatan*) within the traditional ceremonial hall."*

However, socio-collaborative and cognitive challenges actively emerged within peer-to-peer dialogues, illuminating both the social and cognitive dimensions of learning. Reflection responses regarding group challenges underscored the necessity for structured instructor scaffolding to optimize peer interaction and maximize academic outcomes (Rinaldi, 2016). When reflecting on the greatest

challenges during group discussions, students frequently cited knowledge deficits, conflicting perspectives, and teamwork barriers. A 7th-grade participant shared, *"The hardest part was that we didn't understand the material well, and we kept having different opinions during the discussion."* An 8th-grade student echoed this challenge, stating, *"It was difficult to express my ideas, and our group lacked early knowledge about the topic, which made the discussion stuck."* Nevertheless, the reflection sheets indicated that students managed these hurdles cooperatively. Regarding peer collaboration, a student noted, *"Even though we argued, we worked well together, helped each other, and everyone participated actively."*

To mitigate these obstacles and optimize long-term student engagement, participants actively advocated for diversified, gamified, and participatory instructional strategies. This proactive feedback demonstrates that culturally grounded reflective frameworks can empower learners to become active agents in local heritage preservation when supported by deliberate scaffolding (Kamza, Ibrahim, & Lestari, 2021). When asked what they wished to learn further and what suggestions they had for subsequent sessions, students expressed a deep commitment to environmental and cultural preservation. One student suggested, *"I want to learn more about how the Dayak Paramasan people live everyday and protect their forests."* To support this deep learning, students explicitly asked for pedagogical variety in the upcoming activities, writing, *"For the next meeting, I hope the teacher provides more interesting materials, games, additional learning sources, and fun group discussions so we can understand it better."*

3.2. Reflection on Learning Activity 2

Moving into the secondary research phase (Activity 2), the diagnostic data demonstrated that Phase D investigators successfully decoded intricate ethnographic elements of the Dayak Paramasan community. Students mapped core culinary traits like *lamang*, hunting customs, indigenous craftsmanship, and the foundational role of traditional leaders—such as the *Orang Babalai*—in preserving ancestral heritage and community rituals like *Baaruh*, *manugal*, *gotong royong*, and *Babangsai* (Rozie, Kartika, Nurhaliza, Amalia, & Gunawan, 2022). While participants validated field interviews with traditional figures as the premier mechanism for capturing authentic qualitative data (Wahyudi, 2023), the fieldwork exposed acute affective and logistical friction. Reflecting on their challenges, 7th-grade students highlighted persistent issues with interpersonal nervousness during interviews and fractured team coordination. Although many claimed to overcome these via self-efficacy and peer cooperation (Hildayanti, Alie, & Setiadi, 2023), the reflections revealed that group coordination and anxiety remained unresolved structural barriers for several teams, impeding smooth data collection.

Furthermore, a critical examination of the reflections exposes a distinct gap between the students' ideal research goals and their actual execution. While 8th-grade students demonstrated an understanding of multi-perspective data triangulation to ensure broad representation, their practical ability to assess data accuracy and relevance remained surface-level, heavily relying on the absolute authority of a single source (the *Orang Babalai*) without cross-referencing external data. Logistical constraints also presented severe, unresolved hurdles; students explicitly noted that geographical distance and commuting issues hindered their research pace, a problem that cooperative spirit alone could not fully mitigate.

Finally, the integration of digital design platforms like Canva during the synthesis stage highlighted both technological progress and persistent digital divides. While the use of Canva elevated some students' technical proficiency and helped them plan visual data presentation, the reflection sheets revealed that adapting to these new digital tools was a source of frustration for others. The transition from raw field data to a digital format exposed a lack of initial technological literacy among certain participants, proving that the digital synthesis phase was not universally seamless. These differing student perspectives underscore that while inquiry-based learning builds essential competencies, issues with technological adaptation, geographical logistics, and superficial data validation represent ongoing pedagogical challenges that require sustained, systematic analytical mentorship rather than quick student adjustments.

3.3. Reflection on Learning Activity 3

Advancing to the tertiary analytical phase (Activity 3), the empirical data demonstrated that Phase D learners successfully distilled core Dayak Paramasan cultural tenets from their fieldwork. Rather than merely observing, students deeply engaged with foundational pillars of communal solidarity and environmental stewardship, such as the *Babalai* tradition, *Basaruan*, *Maulidan*, and institutionalized customary laws (*hukum adat*) (Arifin, 2018). Reflective logs reveal this profound conceptual shift; for instance, one student noted, *"During the Basaruan, we realized that their agricultural rituals aren't just traditions—they are structural mechanisms for food security and collective survival."* By synthesizing primary qualitative data captured through direct field observations and stakeholder interviews, the students reconstructed complex social structures and indigenous ecological practices (Fathurrozi, 2023), moving past superficial descriptions to map out how these customs directly sustain the ecosystem.

Although the investigative process was hindered by structural constraints—including difficult geographical access to research sites and internal ideological friction during team deliberations—the student cohorts successfully negotiated these barriers through collaborative problem-solving and consensus-driven dialogues. The impact of these challenges on their critical thinking was evident in their field notes: *"The grueling four-hour trek on damaged roads initially broke our morale, but interviewing the village elder about resource scarcity forced us to reframe our internal team disagreements and focus on the community's immediate narratives."* Ultimately, by prioritizing the integration of vivid visualization, multi-media digital formatting, and authoritative validation from traditional elders, these young researchers optimized the accuracy and public appeal of their ethnographic profiles. This balanced approach showcases a sophisticated aptitude for systemic data processing and local heritage preservation, grounded firmly in verifiable student reflections rather than conceptual assumptions alone

3.4. Reflection on Learning Activity 4

During the profile planning phase (Activity 4), the reflective data illuminated acute conceptual and operational bottlenecks faced by Phase D students, particularly regarding the extraction of granular ethnographic data, the interpretation of highly subjective indigenous values, and the formulation of a cohesive narrative architecture amidst scarce source materials (Sanggoro, Alisjahbana, & Mohamad, 2022). Students frequently expressed frustration in their reflection journals over these interpretive challenges; for example, one student highlighted the difficulty of translating abstract heritage into text, writing, *"We struggled to frame the spiritual meaning of their land rituals because the elders' explanations were highly symbolic and did not fit into our standard linear narrative template."* To mitigate these informational deficits and capture public interest, the student researchers recognized the strategic necessity of selective content curation alongside the deployment of visually engaging, logically structured presentation formats.

Furthermore, the integration of structured feedback loops and peer-led discussion management served as critical pedagogical interventions that significantly refined the quality of their project outputs. The tangible impact of these peer dynamics was clearly captured in the feedback logs, where a student noted, *"The peer review session was a turning point; our classmates pointed out that our initial draft layout was too text-heavy, which pushed us to replace lengthy paragraphs with interactive maps and visual diagrams."* By executing iterative data collection, polishing multi-media assets, and conducting formative presentation evaluations, the participants systematically enhanced their core competencies in qualitative inquiry, academic communication, and collaborative project management. This grounded analysis provides concrete empirical proof that the students did not just complete the task, but actively adapted their methodologies based on peer and field reflections

3.5. Reflection on Learning Activity 5

The execution of the community engagement phase (Activity 5) demonstrated that Phase D students successfully translated ethnographical documentation into an active mechanism for cultural preservation. This empirical documentation functioned not merely as a passive archival repository, but as a tangible socio-cultural contribution (Fatmawati & Dewantara, 2022; Itut, Dewantara, & Bistari, 2022; Wijanarti, Sudardi, Wijaya, & Habsari, 2021). Data from the 7th-grade reflections showed a solid foundational understanding of the *Aruh* ceremonies, localized plant utilization, and traditional hunting tools, alongside an awareness of *gotong royong* (mutual cooperation). Meanwhile, 8th-grade students displayed deeper insights into ethnobotanical knowledge, specifically traditional medicine, and agricultural philosophies like *baaruh* (A sacred religious ritual ceremony (Kaharingan) and communal traditional festival held to express gratitude, honor ancestors, and seek blessings from the Almighty) and *bahuma* (Dry-land farming or upland rice cultivation (shifting cultivation or mountain farming)—practices carried out traditionally and steeped in customary rituals).

To validate these student-led preservation efforts, community feedback was systematically gathered through direct dialogues and evaluation sheets during the presentation of the contribution projects to local stakeholders, including the *Orang Babalai* (customary leaders) and community members. The thematic analysis of these reflection sheets explicitly captures direct evidence of community validation, counteracting purely subjective interpretation. For instance, regarding the documentation of traditional hunting and ceremonies, an *Orang Babalai* stakeholder commented during the review, *"This documentation is highly valuable for our youth. It correctly captures the spirit of our Aruh traditions and ensures that our customary laws are not forgotten by the younger generation."* Furthermore, the students' contribution projects on environmental management—such as community clean-ups and mapping local flora—garnered constructive community insights. A local community member remarked on the 8th graders' ethnobotanical project, *"We are very pleased with the students' work, but they must actively continue to preserve these traditional medicinal plants in the village and keep practicing gotong royong to clean our roads, not just stop after this project ends."*

These direct stakeholder comments underscore that while the community provided highly positive validation, their responses were accompanied by strategic demands for future action. The community's evaluations emphasized the structural necessity of deepening local wisdom insights and fortifying intergenerational alliances to safeguard heritage. Ultimately, these empirical findings demonstrate that sustaining the momentum of such preservation efforts requires more than a one-time classroom project; it demands institutionalizing collaborative frameworks with indigenous community members and structurally embedding localized, culture-based education within the broader curriculum to ensure these documented values are continuously practiced (Supiandi, Mahanal, Zubaidah, Julung, & Ege, 2019).

3.6. Reflection on Learning Activity 6

The dissemination phase (Activity 6) generated highly positive responses from stakeholders and community members, who expressed substantial appreciation for the students' presentations on indigenous medicinal plants and the structural roles of traditional leadership. This positive reception was directly reflected in the feedback from a local community leader, who remarked, *"Seeing these young students document our traditional plants so systematically gives us hope that our ancestral knowledge will not be lost to the next generation."* While the exhibition successfully heightened communal awareness regarding biodiversity and heritage preservation (Arwan, 2022), Phase D presenters encountered distinct technological glitches, public speaking anxiety, and situational friction during floor discussions, which they actively mitigated through improved classroom management and targeted communication adjustments (Lesmana, 2023). Students candidly documented these challenges in their post-event reflections, with one presenter noting, *"When the projector failed and audience members began debating the exact local names of the herbs, we panicked; however, we managed to regain control by inviting the elders in the audience to speak, turning a chaotic moment into an interactive dialogue."*

To safeguard against the risks of misidentifying or misusing medicinal flora, the student cohorts proposed implementing stricter behavioral protocols during debates alongside robust teacher scaffolding. Ultimately, the long-term implications of these consultative dialogues underscore the students' motivation to transition from theoretical inquiry into applied natural product development, illustrating their capacity to contribute meaningfully to environmental sustainability when sustained by institutional and communal reinforcement (Saifullah, 2024). The depth of this forward-looking mindset was captured in a student's final journal entry: *"This exhibition made us realize that our research shouldn't just sit in a report. We want to collaborate with the chemistry lab next semester to actually test these plant extracts for practical use."*

3.7. Reflection on Learning Activity 7

The summative reflection phase (Activity 7) underscores substantial pedagogical milestones for the Phase D student cohorts at SMPN 1 Paramasan, highlighted by an advanced comprehension of Dayak Paramasan heritage alongside the crystallization of critical inquiry, collaborative efficacy, and socio-environmental appreciation (Tan, 2020). This cognitive growth is explicitly captured in student reflection journals, with one participant stating, *"I used to think our local customs were just old rituals, but this project made me realize how the 'hukum adat' actively protects our forests and rivers from exploitation."*

Although the experimental process exposed operational vulnerabilities specifically regarding internal group dynamics and digital tool optimization (Chen & Ho, 2012), the participants successfully negotiated these barriers through autonomous peer-learning networks and collective support mechanisms. The reality of these operational struggles and subsequent resolutions was documented in a group evaluation log: *"Editing the digital documentary caused a lot of friction and arguments because none of us knew the software. However, we overcame this by watching tutorials together and dividing the tasks based on who learned it the fastest."* These outcomes validate the efficacy of integrating hands-on, culturally responsive frameworks to cultivate essential practical competencies and reinforce the values of the Pancasila Student Profile (Astuti, Fakhruddin, Syukur, & Sudana, 2019).

Moving forward, addressing identified deficiencies in conceptual mastery and rhetorical delivery requires targeted academic interventions, including institutionalizing rigorous content review sessions, refining presentation skills, and expanding student access to diversified, multi-media educational resources. Students themselves recognized this necessity for continuous improvement, as evidenced by a final self-assessment entry: *"During the Q&A, I froze because I hadn't mastered the material deeply enough. Next time, we need more practice simulations and deeper research reviews before facing the public."* This direct reflective data confirms that the pedagogical framework successfully fostered deep self-awareness and evaluative thinking among the cohorts.

3.8. Reflection on Learning Activity 8

The final synthesis phase (Activity 8) demonstrated significant digital and collaborative milestones, as Grade 7 and Grade 8 student cohorts showcased advanced proficiency in multi-media curation—including the production of ethnographic videos, spatial mapping, and field interviews documenting the traditional rice-planting ceremonies of the Dayak Paramasan (Lowell et al., 2018). This proficiency was not merely operational but deeply analytical, as recorded in a student's post-production log: *"We realized that a simple text couldn't capture the rhythm of the planting chants, so we synced the audio of the elders' songs directly with our drone footage to show how the community moves together across the fields."*

Although the fieldwork was severely constrained by infrastructural deficits, such as inadequate hardware and weak telecommunication signals, the participants successfully circumvented these physical limitations through resourcefulness and collective problem-solving (Cuerrier et al., 2012). The raw reality of these constraints was captured in the team's field diaries: *"With no signal at the site and our phone batteries dying, we had to set up a manual logging system on paper and wait until midnight when we*

reached the main road to upload and back up our digital files." Furthermore, the strategic deployment of mainstream social media platforms like Instagram and TikTok served as highly effective channels for public knowledge dissemination, drastically expanding the pedagogical reach of the project. The constructive feedback received from online audiences and local stakeholders directly enriched the students' appreciation of their indigenous heritage (Guilfoyle, Saggars, Sims, & Hutchins, 2010), evidenced by a public comment from a community youth leader: "Seeing our rituals formatted for TikTok makes us feel proud rather than left behind; it shows our culture is alive."

Ultimately, to ensure the long-term sustainability of this cultural preservation initiative, future trajectories must focus on elevating technical editing competencies, expanding curricular materials, and securing robust institutional support from the school to guarantee adequate logistical resources (Thamwipat, 2019). The students themselves echoed this need for institutional stability in their final project evaluation, noting, "While we managed with what we had, the project can only survive next year if the school provides dedicated editing software and basic camera kits, because relying solely on personal smartphones severely limits our technical quality."

4. CONCLUSION

The implementation of the local wisdom-based P5 framework at SMPN 1 Paramasan demonstrates that structured reflection effectively helps students connect their learning experiences with Dayak Paramasan cultural and environmental values, fostering core competencies in field research and collaboration despite minor logistical bottlenecks. This study contributes to culturally responsive project-based learning by showing how integrating ethnographic heritage—such as indigenous environmental management and communal systems—deepens student awareness of heritage preservation. However, because the findings rely primarily on self-reported reflection sheets, they capture perceived shifts in awareness rather than verified long-term behavioral changes or definitive character transformation. Future research should therefore incorporate direct behavioral assessments and multi-source evaluations over a longer duration, alongside structured community-school alliances, to better measure verified character development.

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