









**STRENGTHENING STUDENTS' CHARACTER THROUGH LOCAL WISDOM: THE ROLE OF TIBA MEKA DANCE IN *PROJEK PENGUATAN PROFIL PELAJAR PANCASILA* ACTIVITIES**

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**ABSTRACT**

*This study is motivated by the declining appreciation of local wisdom among students due to globalization and uncontrolled technological development. The research aims to examine the strengthening of students' character through the integration of local wisdom values into the Tiba Meka dance within the Projek Penguatan Profil Pelajar Pancasila (P5) at SMA Muhammadiyah Boleng, East Nusa Tenggara. A qualitative descriptive approach was employed, with data collected through observation, interviews, and document analysis, and analyzed using the Miles and Huberman interactive model. The findings indicate that integrating the Tiba Meka dance into P5 activities effectively enhances students' cultural awareness and fosters character values such as cooperation, discipline, responsibility, creativity, and pride in local identity. The program's success is supported by systematic planning, strong teacher involvement, and active parental participation. This study concludes that incorporating traditional performing arts based on local wisdom into P5 is an effective and sustainable strategy for character education. The findings contribute to educational practice and policy development by offering an alternative model for strengthening character education in the Indonesian context.*

**ABSTRAK**

Dilatarbelakangi oleh semakin lunturnya nilai-nilai kearifan lokal di kalangan peserta didik akibat arus globalisasi dan perkembangan teknologi yang tidak terkontrol, penelitian ini bertujuan untuk menganalisis penguatan karakter siswa terhadap nilai kearifan lokal melalui tarian Tiba Meka dalam kegiatan Projek Penguatan Profil Pelajar Pancasila (P5) di SMA Muhammadiyah Boleng, Nusa Tenggara Timur. Penelitian deskriptif kualitatif ini menggunakan teknik pengumpulan data melalui observasi, wawancara, dan analisis dokumen, serta analisis data model Miles dan Huberman. Hasil penelitian menunjukkan bahwa integrasi tarian Tiba Meka dalam P5 mampu meningkatkan kesadaran budaya siswa, memperkuat karakter gotong royong, kedisiplinan, tanggung jawab, kreativitas, serta rasa bangga terhadap identitas lokal. Keberhasilan program ini didukung oleh perencanaan P5 yang sistematis, keterlibatan aktif guru, serta dukungan orang tua dan lingkungan sekolah. Penelitian ini menyimpulkan bahwa integrasi kearifan lokal berbasis seni tradisional dalam P5 merupakan strategi efektif dan berkelanjutan dalam penguatan karakter siswa. Temuan ini direkomendasikan sebagai rujukan praktis bagi pengembangan kebijakan dan praktik pendidikan karakter di Indonesia.

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## INTRODUCTION

Strengthening character education has become a strategic agenda for the Indonesian government in responding to the multidimensional challenges faced by the young generation amid globalization and technological disruption. Since the launch of the National Movement for Character Education in 2010, this policy has continued to be strengthened through the Character Education Strengthening Program (Program Penguatan Karakter, or PPK) in 2016 until the transformation of education policy through the Independent Curriculum, which places the Pancasila Student Profile (Profil Pelajar Pancasila) as the main orientation of national education (Peraturan Presiden Republik Indonesia Nomor 87 Tahun 2017 tentang Penguatan Pendidikan Karakter, hereafter Presidential Decree on Strengthening Character Education). In this framework, education is no longer understood solely as a process of cognitive knowledge transfer, but as the formation of a whole human being with character, culture, and civility.

However, implementing character education in an empirical context faces increasingly complex challenges, especially in the era of Society 5.0, characterized by the dominance of digital technology, global cultural penetration, and changes in the social interaction patterns of the younger generation. Various studies show that Generation Z tends to be closer to global values than to local values, with implications for the weakening of cultural identity and national character (Arnett, 2023; Twenge, 2017). In the Indonesian context, this phenomenon is evident in the younger generation's declining interest in local culture, such as traditional arts, regional languages, and social practices rooted in local wisdom (Liska et al., 2021). National media data even shows that around 65% of Indonesia's young generation is more interested in foreign cultures than local cultures, which are mostly influenced by social media and global popular culture (Hamasy, 2023).

Theoretically, local wisdom is an integral part of character education and civic education. Local wisdom is not only understood as cultural heritage but also as a value system that encompasses moral principles, social ethics, solidarity, and a community's collective identity (Geertz, 1993; Syahrul et al., 2019). From an educational perspective, local wisdom functions as a medium for internalizing values that are contextual, meaningful, and close to students' life experiences (Banks, 2015). Education that is detached from the local cultural context can uproot individuals from their social roots and national identity.

In the study of civic and political education, character education grounded in local culture is seen as an important strategy for building civic culture and students' civic disposition (Kerr, 2015; Print & Milner, 2009). Civic education aims not only to form politically intelligent citizens but also to cultivate citizens with moral commitments, cultural identity, and social responsibility. Therefore, the integration of local wisdom into character education aligns with the citizenship education paradigm, which emphasizes the balance among knowledge, skills, and civic attitudes (Hoskins et al., 2011).

In the national context, the Pancasila Student Profile is designed as an ideal representation of Indonesian students, encompassing six main dimensions: faith and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity (Peraturan Menteri Pendidikan dan Kebudayaan Nomor 22 Tahun 2020 Tentang Rencana Strategis Kementerian Pendidikan dan Kebudayaan Tahun 2020-2024, hereafter Minister of Education and Culture concerning the Ministry's Strategic Plan). These six dimensions are substantively closely related to the values of local wisdom that live and develop in Indonesian society. However, various studies show that implementing the

Pancasila Student Profile in schools still faces obstacles, especially in internalizing values contextually and sustainably (Ayuni et al., 2024; Omeri, 2015).

The Pancasila Student Profile Strengthening Project (hereafter, Proyek Penguatan Profil Pelajar Pancasila, hereafter P5) is present as a pedagogical innovation that emphasizes project-based learning with a contextual and transformative approach. P5 is designed to provide a space for students to explore Pancasila values through authentic and meaningful learning experiences, including through strengthening local wisdom (Komara, 2018; Pangestu & Rochmat, 2021). From a social constructivist perspective, project-based learning allows learners to build knowledge and values through social interaction, reflection, and hands-on practice (Kolb, 1984; Vygotsky & Cole, 1978).

Traditional arts, especially regional dance, have great potential as a medium for character and citizenship education. Dance not only functions as an aesthetic expression but also as a medium for the transmission of values, identity, and collective memory within a community (Hanna, 2010; Smith, 1976). In the context of education, traditional dance instruction has been shown to foster discipline, cooperation, responsibility, empathy, and pride in one's own culture (Nugraheni et al., 2020; Risner, 2018).

Research on culture-based character education has been widely conducted and consistently shows that integrating local values into education can strengthen students' identity and character. Setyawati & Aulia (2023) found in their research that education based on local wisdom significantly increases students' awareness of cultural identity, especially among Generation Z, who are vulnerable to the influence of global culture. This study confirms that internalizing local cultural values through contextual learning can be an effective strategy for overcoming adolescents' cultural identity crisis, although it has not specifically examined dance as a medium of character education.

A study conducted by Banks (2015) emphasizes that education rooted in local culture is an important foundation in the development of civic identity and multicultural citizenship. Banks explained that learning that integrates students' cultural backgrounds not only improves academic understanding, but also forms attitudes of tolerance, social responsibility, and a sense of belonging to the community. Although theoretically relevant, this research remains conceptual and has not examined traditional art-based character education practices in the context of formal education.

In line with that, Print & Milner (2009), through comparative studies across various countries, show that civic education that accommodates local cultural contexts can increase the social participation and political involvement of the younger generation. They assert that contextual and community-based learning experiences reinforce the affective dimensions of citizenship, such as social care and commitment to shared values. However, this research focuses more on civic participation and has not specifically examined cultural arts as a pedagogical instrument in character education.

Research that specifically examines the arts, especially dance, in character education shows promising results. Hanna (2010) found that dance is an effective cultural medium for transmitting social values, moral norms, and a society's collective identity. In the context of education, dance serves not only as an aesthetic activity but also as a means of fostering discipline, cooperation, and empathy. However, Hanna's studies are more anthropological in nature and have not been directly integrated with character education policies or certain national curriculum frameworks.

Another empirical study by Risner (2018) in the context of art education shows that dance learning in schools contributes to strengthening democratic character, including respect for differences, collaboration, and responsible self-expression. Risner emphasized that dance education has great potential to build democratic citizenship when systematically integrated into the curriculum. However, this research was conducted in the context of Western education and has not considered the Pancasila value framework or Indonesian local wisdom.

Furthermore, research by Nugraheni et al. (2020) shows that traditional dance can serve as a medium for character education in schools, especially in instilling values of discipline, responsibility, and a sense of love for the nation's culture. However, this research is still limited to extracurricular activities and has not been explicitly linked to strategic policies, such as the Pancasila Student Profile Strengthening Project (P5). Thus, there remains a research gap regarding the integration of local dance arts within the P5 framework as an instrument for character strengthening based on local wisdom, which is the main focus of this research.

In East Nusa Tenggara, the Tiba Meka dance is a form of local cultural expression that embodies values of togetherness, respect for ancestors, collective discipline, and social solidarity. However, academic studies that examine the Tiba Meka dance as a medium for strengthening students' character in the context of P5 are still very limited. This is the state of the art and the research gap in this study: the lack of empirical research that integrates local dance arts, Pancasila Student Profiles, and character education within a comprehensive analytical framework.

This research offers novelty by strengthening students' character based on local wisdom through the Tiba Meka dance in the Pancasila Student Profile Strengthening Project (P5) at SMA Muhammadiyah Boleng, East Nusa Tenggara. This research not only enriches the study of character education and civic education but also provides a praxis model for integrating local cultural arts into the implementation of P5 in secondary schools.

Thus, the research question posed in this study is: how can students' character be strengthened in the value of local wisdom through the Tiba Meka dance in the Pancasila Student Profile Strengthening Project (P5) at SMA Muhammadiyah Boleng? The purpose of this research is to describe and analyze the role of the Tiba Meka dance in strengthening students' character and identifying the internalized values of local wisdom through the implementation of P5.

## **METHOD**

This study uses a qualitative approach with a qualitative descriptive design, aiming to deeply understand the process of strengthening students' character in line with the value of local wisdom through the Tiba Meka dance in the Pancasila Student Profile Strengthening Project (P5) activity. The qualitative approach was chosen because this study focuses on meanings, experiences, and social processes that occur naturally in educational contexts, rather than on quantitative measurement or hypothesis testing (Creswell & Poth, 2018). Descriptive design systematically and factually describes the phenomenon under study within the context of a particular time and place (Miles et al., 2013).

The research was conducted at SMA Muhammadiyah Boleng, equivalent to senior high school in East Nusa Tenggara, which was purposively selected because the school actively implements P5 activities by integrating local wisdom through the Tiba Meka dance. This research was carried out during the even semester of the 2024/2025 school year, which

included the planning stage, the implementation of P5 activities, and evaluation and reflection on learning. The determination of the location and time of the research takes into account the principle of information-rich cases, which is a location believed to provide in-depth and relevant data to the research's focus (Patton, 2015).

The research subjects included students, teachers, and parents of students who were directly involved in P5 activities based on the Tiba Meka dance. The selection of subjects was carried out using purposive sampling techniques, with certain criteria, namely: (1) students who participated in the P5 activities of the Tiba Meka dance, (2) teachers who acted as facilitators or companions of P5, and (3) parents who were involved or provided support for the activity. This technique is used because qualitative research emphasizes depth of information rather than statistical representation (Creswell, 2014; Sugiyono, 2019).

Data collection is carried out through three main techniques, namely observation, in-depth interviews, and document analysis. Observation was carried out in a participatory manner to directly observe the process of implementing P5 activities, especially the practice of the Tiba Meka dance, student interactions, and the internalization of character values such as cooperation, discipline, responsibility, and cultural pride. In-depth semi-structured interviews were conducted with students, teachers, and parents to explore their perceptions, experiences, and views on strengthening the character and value of local wisdom in P5 activities. Document analysis was conducted on supporting documents, including P5 modules, curriculum, lesson plans, student reflection notes, and activity documentation, to strengthen and complete field data (Bowen, 2009; Sugiyono, 2019).

The research instrument in this study is the researcher as the main instrument, as is common in qualitative research, which is supported by observation guidelines, interview guidelines, and document analysis sheets. To maintain the validity of the data, this study uses triangulation techniques, both source triangulation and technical triangulation. Source triangulation involves comparing data from students, teachers, and parents, while technical triangulation involves comparing the results of observations, interviews, and documentation. In addition, member checking was carried out to ensure the researcher's interpretation aligned with the research subject's experience (Lincoln & Guba, 1985).

Data analysis was carried out interactively and continuously from the beginning of data collection to the end of the research. The data analysis technique refers to the interactive analysis model proposed by Miles, Huberman & Saldana (2013), which comprises three main stages: data reduction, data presentation, and conclusion drawing and verification. Data reduction involves sorting and focusing on data relevant to the research objectives. Data are presented in descriptive narratives and thematic matrices to facilitate understanding of patterns and relationships among categories. The last stage is the drawing of conclusions, carefully formulated and continuously verified with field data, so that the research findings have a high level of credibility and reliability.

## RESULTS AND DISCUSSION

### 1. Planning of Pancasila Student Profile Strengthening Project (P5) with the Theme of Local Wisdom at Muhammadiyah Boleng High School

Planning is a fundamental stage in the implementation of the Pancasila Student Profile Strengthening Project (hereafter, P5) because it determines the direction, quality, and meaning of the entire series of project activities (Indriyani & Naidu, 2025). The findings of this study show that SMA Muhammadiyah Boleng has been systematically planning P5 since the beginning of the semester, reflecting the school's understanding of P5 as a

transformative learning process rather than just an additional activity. This aligns with the Presidential Decree on Strengthening Character Education view, which emphasizes that P5 must be structured to enable students to internalize the values of the Pancasila Student Profile contextually.

The initial planning stage was marked by the formation of a facilitator team during a school coordination meeting. Based on the interview with the principal, the P5 facilitator team at SMA Muhammadiyah Boleng consisted of homeroom teachers in phase F. Selecting homeroom teachers as facilitators is a sound strategy because they have emotional closeness and a deeper understanding of students' characters and needs. These findings reinforce the results of research by Syahwaliana et al. (2025), which found that teachers' pedagogical closeness to students greatly influences the effectiveness of character education. Pedagogical closeness allows teachers to understand students' characters, developmental needs, and socio-cultural backgrounds more deeply, so that the process of internalizing values is not purely normative-instructive but takes place through dialogical relationships, examples, and continuous mentoring. In the context of P5, strong pedagogical relationships make teachers not only facilitators of activities but also agents of character formation, able to instill Pancasila values in a contextual and meaningful way for students.

The next step in planning is identifying school readiness. The results of interviews with phase F teachers showed that SMA Muhammadiyah Boleng was considered quite ready to implement P5, both in terms of infrastructure and social support. This readiness is not only technical but also cultural, as school residents collectively recognize the importance of strengthening character rooted in local values. This is in line with the findings of Ulandari & Rapita (2023), which affirm that school institutional readiness is the main prerequisite for the successful implementation of P5. Institutional readiness includes the availability of internal school policies, the support of the principal's leadership, the readiness of human resources, and the adequacy of facilities and infrastructure that allow P5 to be carried out systematically and sustainably. Without this readiness, the implementation of P5 has the potential to be administrative and ceremonial, so that the goal of strengthening character and internalizing Pancasila values in students cannot be achieved optimally.

The availability of supporting facilities in P5 activities, such as training rooms, dance equipment, and learning media, is an important factor that strengthens school readiness. However, the findings of this study show that non-material factors, namely parental support, make a significant contribution. The involvement of parents in providing supplies and supporting children's participation in P5 activities demonstrates synergy between schools and families. This condition strengthens the theory of educational ecology of Bronfenbrenner (1979), which emphasizes that children's character development is influenced by the interaction of various environments, including family and school. Children do not develop in a vacuum, but in an interlocking environmental system, where values, norms, and patterns of interaction experienced at home and at school shape their attitudes and behaviors. When the family and school environments convey values that align and support each other, the process of character building becomes stronger, more consistent, and more sustainable.

The next stage in P5 planning is the determination of the dimensions of the Pancasila Student Profile, the project theme, and the allocation of implementation time. The stage of determining the dimensions of the Pancasila Student Profile, the project theme, and the allocation of implementation time is a crucial step in P5 planning, as it serves as a

conceptual and operational framework that guides the entire project learning process. The determination of the dimensions of the Pancasila Student Profile ensures that P5 activities are not just activities, but are consciously designed to internalize the targeted values and characters, such as mutual cooperation, creativity, and global diversity, in accordance with students' learning achievements and character development. The selection of project themes, for example, local wisdom, plays a role as an authentic context relevant to students' lives, so that learning becomes meaningful, contextual, and able to bridge the national value of Pancasila with local socio-cultural reality. Meanwhile, determining a proportionate time allocation is important to ensure the project is implemented in depth and continuously, without interfering with the structure of the intracurricular curriculum. Normatively, these three aspects are emphasized in the Independent Curriculum policy, which states that P5 must be designed flexibly but directed through the suitability of dimensions, themes, and times so that the goal of strengthening character can be achieved optimally (Kementerian Pendidikan, Kebudayaan, 2022; Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia Nomor 56 Tahun 2022 tentang Pedoman Pelaksanaan Kurikulum dalam Konteks Pemulihan Pembelajaran)

Based on the results of documentation and interviews, the theme of local wisdom was chosen, with a focus on the art of the Tiba Mecca Dance, a typical Manggarai dance from East Nusa Tenggara. The selection of this theme demonstrates the alignment between the local cultural context and the P5 goal of building students' character rooted in cultural identity. This aligns with Banks (2015) view that education grounded in local culture can strengthen students' identity and sense of belonging to their community. Local culture offers a learning experience close to learners' daily lives, so that the values, symbols, and social practices learned are not abstract but contextual and meaningful. Through direct engagement with their community's culture, students build awareness of identity, pride, and emotional bonds that strengthen a sense of belonging to the social and cultural environment in which they grew up.

The P5 activity on local wisdom was attended by all phase F students without exception, reflecting the principle of inclusivity in character education. This approach is important because characters cannot be formed partially or selectively; rather, they must be a collective experience. Tinambunan et al. (2025) emphasized that inclusive civic education is more effective in fostering the values of mutual cooperation and togetherness among students. By involving all students in the same learning experience, a space for social interaction is created that encourages mutual respect for differences and strengthens solidarity. In addition, inclusivity in P5 ensures that every student has an equal opportunity to internalize Pancasila values in both real and school life.

The dimensions of the Pancasila Student Profile that are the focus of this planning include mutual cooperation, global diversity, and creativity, which show that the school is not only oriented towards the preservation of local culture but also towards the development of students' adaptive abilities in facing broader social dynamics. The emphasis on the mutual cooperation dimension fosters collaborative attitudes and social solidarity, while global diversity strengthens students' ability to understand, appreciate, and engage with cultural differences in national and international contexts. At the same time, the creativity dimension provides students with space to express local cultural identity in an innovative and relevant way for the times. This integration of local wisdom and global insight reflects the concept of glocal citizenship, which refers to citizens who have a strong attachment to local values and culture but remain open-minded and able to actively participate in the global community (McMahon & Oketch, 2013).

The time allocated to the implementation of the Pancasila Student Profile Strengthening Project (P5), which is held regularly every Friday, demonstrates the school's institutional commitment to providing a sustainable, structured learning space for students. This consistent scheduling allows the process of internalizing Pancasila values and local wisdom to unfold gradually rather than instantaneously and provides space for students to experience, reflect, and interpret each project activity in depth. Continuity of time provides opportunities for students to relate previous learning experiences with subsequent experiences, so that a complete and continuous understanding is formed. This is in line with the findings of Zuriyah et al. (2024), who stated that continuity of time in the implementation of P5 affects the depth of students' learning experience, because project-based learning requires a process of repetition, deepening, and reflection so that the character values instilled can be firmly and sustainably embedded in students' attitudes and behaviors.

Another important stage in the planning of the Pancasila Student Profile Strengthening Project (hereafter, P5) is the preparation of project modules, as they serve as the main guide for directing the entire series of learning activities. Module P5 at SMA Muhammadiyah Boleng is prepared by teachers, taking into account the school's readiness and students' characteristics, including cultural background, developmental level, and learning needs. This finding is relevant to the principle of student-centered learning Adila et al (2025), where learning is designed to depart from students' real experiences and needs, rather than solely from the demands of the curriculum. The contextual module allows students to understand the values of local wisdom not in the abstract or conceptual alone, but through direct involvement in cultural activities that are close to their lives. Through this direct experience, students not only know the meaning of local wisdom cognitively, but also live its values affectively and practice them in real actions, so that the learning process becomes more meaningful, reflective, and has an impact on character formation.

The preparation of adaptive project modules demonstrates teachers' ability to translate national policies into learning practices that are contextual and relevant to the school's local environment. In this context, teachers not only play the role of policy implementers but also serve as learning designers who can adapt the framework of the Pancasila Student Profile Strengthening Project to the social, cultural, and student characteristics. This finding strengthens the results of research by Melati et al. (2024) which state that the success of implementing P5 is highly dependent on teachers' creativity in developing learning modules tailored to local contexts. Modules that are structured creatively and adaptively allow Pancasila values and local wisdom to be internalized more authentically, so that P5 does not stop at the administrative level, but really becomes a vehicle for the formation of students' character and civic identity.

The strategy for reporting and evaluating project results is an important part of the planning for the Pancasila Student Profile Strengthening Project (hereafter, P5) because it helps ensure that the entire learning process aligns with the goals of character strengthening. SMA Muhammadiyah Boleng implements an initial, formative, and summative evaluation using an assessment rubric aligned with the dimensions of the Pancasila Student Profile, ensuring systematic, continuous assessment. This multi-layered evaluation approach shows that assessment is not only oriented towards the final achievement but also emphasizes the process of developing students' character throughout the project's implementation. Thus, teachers can monitor gradual changes in students' attitudes, grades, and behaviors and provide constructive feedback. This practice aligns with the principles of authentic assessment in character education, which emphasize real, performance-based assessments,

life contexts, and meaningful learning processes rather than just cognitive measurements (Sholihah et al., 2024).

Periodic formative evaluations allow teachers to monitor students' attitudes and behaviors in greater depth during the P5 project. Through this evaluation, teachers can identify changes in character, participation levels, and the obstacles students encounter from the initial stage through the process. This finding strengthens the results of Rizal & Nur (2024) research, which found that continuous evaluation in P5 helps teachers adjust learning strategies in a responsive manner, so that the process of strengthening character is not rigid but adaptive to students' needs and dynamics. Thus, formative evaluation plays an important role in maintaining the meaning of the learning process while increasing the effectiveness of achieving the Pancasila Student Profile.

Overall, the findings of this study confirm that the planning of the Pancasila Student Profile Strengthening Project (P5) at SMA Muhammadiyah Boleng is not only administrative or simply meets the demands of curriculum policies, but is a pedagogical process that is consciously and systematically structured to shape students' character. Careful planning enables schools and teachers to integrate local wisdom values into students' learning experiences in a systematic, contextual, and sustainable manner. Through this planning, P5 activities are not positioned as additional activities, but as meaningful learning spaces, where students experience, reflect, and internalize the cultural values and character of Pancasila in real practice of daily life.

Thus, the planning of P5 activities on the theme of local wisdom through the Tiba Meka Dance at Muhammadiyah Boleng High School can be considered a good practice in implementing the Pancasila Student Profile. These findings reinforce the argument that effective character education must begin with contextual, participatory, and value-oriented planning for local cultural values, as emphasized in contemporary civic education studies.

**2. Implementation of the Pancasila Student Profile Strengthening Project (P5) with the Theme of Local Wisdom at SMA Muhammadiyah Boleng**

At SMA Muhammadiyah Boleng, the Pancasila Student Profile Strengthening Project (P5) with a focus on local wisdom has been carried out in accordance with the project activity plan. The introduction, contextual, and action stages are part of the project activities.

**Table 1.** P5 Implementation Stages at SMA Muhammadiyah Boleng

No.	Stages	Activities
1.	Introduction	Teachers socialize the P5 material with the definition, objectives, and benefits of P5 activities, Introducing the theme of the local wisdom project (Tiba Meka Dance), Introduce the project's elements and sub-elements.
2.	Contextual	Looking for materials related to dances in East Nusa Tenggara, Introducing several dances in East Nusa Tenggara through video screening, Students determine the Tiba Meka dance that will be practiced.
3.	Action	Preparing materials and tools that students have determined, The process of practicing the Tiba Meka dance, typical of Manggarai, East Nusa Tenggara, Celebration of learning outcomes or work titles

At the introduction stage, it is a socialization about the P5 activities to be carried out, where teachers convey the goals and benefits of these activities. Furthermore, the teacher introduced the theme of the Tiba Meka dance local wisdom project to the students, as well as the elements and sub-elements that will be implemented.

The next step is the contextual stage, where phase F students are given theoretical material to prepare them, such as a discussion of dances in East Nusa Tenggara and the materials and tools used in the Tiba Meka dance, typical of Manggarai, East Nusa Tenggara. After that, students are given questions as a form of evaluation that require them to make a list of needs and discuss them with members of their group. Previously, students had been shown a video explaining the typical dances of Manggarai, East Nusa Tenggara, including their philosophical meanings. After that, students choose the Tiba Meka dance which will be practiced together with their respective groups.

In the next stage, namely the action or project stage, students are given instructions on the materials and equipment they must bring to school for practice. Then, students will practice the Tiba Meka dance in groups. Each group is tasked with preparing their best dance. This practice is carried out in groups with guidance from their respective homeroom teachers. Students not only have to prepare the best performance typical of Manggarai, but also to present an art performance of the Manggarai region, namely the Tiba Meka dance, at the end of the first semester.

The purpose of this project is to enhance the competencies of Pancasila students through activities centered on local wisdom. In addition, this project is intended as a medium for students to recognize local potential and participate in environmental and cultural preservation efforts in their area. To shape students as a whole, student character education and the principles of local wisdom can be integrated into the school culture. Learning based on local wisdom can be a new approach to teaching that strengthens students' overall character (Sulianti et al., 2019).

One of the benefits of implementing character education based on local wisdom in learning is as follows: 1) Strengthening Cultural and National Identity: Character education based on local wisdom helps students to understand and appreciate cultural heritage and traditional values that are an important part of the nation's identity. This helps to reinforce a sense of nationality and love for local culture; 2) Relevance to Social and Cultural Contexts: This approach ensures that learning has a strong relevance to students' daily lives because it is rooted in the social and cultural context in which they live. This helps students to feel connected to the learning material and increases their motivation to learn; and 3) Development of Appreciation and Respect: Through an understanding of local wisdom, students are taught to appreciate and respect differences, be it in culture, religion, or other backgrounds. This helps to create an inclusive learning environment and reduce conflicts between individuals; 4) Social and Emotional Skills Development: Character education based on local wisdom also helps in the development of students' social and emotional skills, such as empathy, cooperation, and conflict resolution. It prepares them to become responsible members of society and contribute positively; 5) Integrity Personality Formation: By focusing on values such as honesty, responsibility, and integrity which are often at the core of local wisdom, this character education helps to shape the personality of students who have integrity and have strong morals; 6) Maintenance of Local Wisdom and Cultural Heritage: Through this approach, local wisdom and cultural heritage are preserved and preserved for future generations. This is important for preserving cultural diversity and preventing the extinction of valuable traditional values (Sari, 2020).

Various dimensions of Pancasila student profiles will be achieved through this project. The themes of P5 activities are mutual cooperation, global diversity, and the development of creativity.

**Table 2.** Dimensions of Pancasila Student Profile at SMA Muhammadiyah Boleng

No.	Dimension	Sub Elements
1.	Gotong Royong	Discussing the typical West Manggarai dance, materials and tools in groups accompanied by their respective homeroom teachers.
2.	Global diversity	Various types of dances typical of West Manggarai make us more familiar with and respect the existing culture.
3.	Creative	Being creative in learning the typical Tiba Meka dance of West Manggarai can bring out students' creativity until the time of performing it

In P5 activities that emphasize local wisdom, students have the opportunity to develop character by understanding and learning from their surroundings. Strengthening character education should be aligned with the dimensions of the Pancasila Student Profile (Mery et al., 2022). According to research conducted by Sulistiawati et al. (2023), the Strengthening Pancasila student profile project aims to improve students' character in accordance with the principles of Pancasila. According to Aries (2023), strengthening the Pancasila student profile can help students reflect on the Pancasila student profile.

The principal and classroom teacher expressed their hope that implementing P5 activities on local wisdom can have a positive impact on students' attitudes and behaviors, as well as make the learning process more meaningful, in-depth, and fun. They hope this activity will shape students into individuals who reflect the values of Pancasila. In the implementation of P5, students have the opportunity to work with their friends to prepare the ingredients and equipment needed to make Jepara dishes. In addition, they are also encouraged to take full responsibility at every stage of the activity. The students' response to this activity was very positive; they found it a fun and exciting experience. Through this activity, they can develop their interests and skills and increase their confidence in creating products that add value (Rahmadayanti & Hartoyo, 2022). This is in line with research by Rizal et al. (2022), which states that cultural diversity in the surrounding environment can influence the learning process and contribute to building confidence.

During the implementation of P5 activities, several challenges were encountered, including difficulties in managing students with diverse personalities and limited tools and materials in the early stages of project creation. However, these obstacles did not interfere with the overall running of P5 activities. The role of students' parents is very important in supporting the sustainability of this program, ensuring its implementation runs smoothly and achieves the expected results. Fundamentally, parents have the primary responsibility for educating and supporting the development of their children, including in education.

**CONCLUSION**

Based on this research, strengthening students' character through the Tiba Meka dance in P5 activities at SMA Muhammadiyah Boleng has proven effective in instilling cultural values and fostering attitudes rooted in local identity. Through learning the Tiba Meka dance, students not only know and preserve the cultural heritage of the region, but also develop characters such as discipline, responsibility, cooperation, and pride in their own culture. In addition, teacher involvement and parental support are important factors in ensuring the program's success. Thus, the integration of local wisdom in education, especially through

dance in P5 activities, is a relevant and effective strategy in building the character of students who are cultured and have strong personalities

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The authors declare that there are no competing interests relevant to the content of this article. The research, writing, and publication of this article were conducted independently, without any financial or personal relationships that could influence the results or interpretations presented in this study.

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