



Analysis of P5 Activities in Forming Cultural Character at the Seventh Grade Students of SMP N 1 Buay Pemuka Peliung

Nasyiatul Asiyah¹, Ainur Rohmah², Dwi Andriani³

¹ Universitas Nurul Huda, Indonesia

Desa Sukaraja, Kec. Buay Madang Kab. OKU Timur

Korespondensi penulis: nasyampa@gmail.com

Abstract. This research aims to analyze the implementation of the Project for Strengthening the Pancasila Student Profile (P5) in shaping the cultural character of seventh-grade students at SMPN 1 Buay Pemuka Peliung. The primary focus of the research is to evaluate the forms of P5 activities, such as batik-making and folklore writing, and to identify the supporting and inhibiting factors in their implementation. The results show that the P5 activities have effectively helped students understand and appreciate local culture and enhanced teamwork skills through group activities. Overall, P5 has significantly contributed to make stronger cultural character among students, although challenges such as time constraints and limited resources were encountered.

Keywords: Implementation, P5 Activities, Cultural Character.

1. LATAR BELAKANG

Indonesia Education serves as a fundamental pillar in shaping individual character, especially within the school environment. Character, derived from the Greek word *charassian* meaning "to mark," represents distinctive traits and behaviors that reflect a person's moral and cultural values (Hendayani, 2019). According to Croweller (2022), character encompasses enduring personal qualities valued by others. It is influenced by internal factors, such as mindset and habits, as well as external factors, including social interactions.

Culture plays a critical role in character formation. Tylor (as cited in Syakhrani, 2022) defines culture as a complex system encompassing knowledge, beliefs, art, morals, laws, and customs acquired by humans as members of society. Spranger (as cited in Sudjatnika, 2021) views culture as an organized set of values. Therefore, cultural character can be interpreted as behavior governed by systematically structured social values.

Character education in schools aims to develop students into morally upright individuals. In line with Law No. 20 of 2003 on the National Education System, education must create a learning environment that fosters students' spiritual potential, self-control, and noble character. Thus, education emphasizes both cognitive and affective development.

Curriculum reforms in Indonesia, including the implementation of the Independent Curriculum (*Kurikulum Merdeka*), aim to enhance education quality. The

Independent Curriculum provides flexibility through project-based learning focused on developing the *Pancasila Student Profile* (P5), which comprises six dimensions: critical thinking, creativity, independence, cooperation, global diversity, and faith in God Almighty (Kemendikbud, 2021).

The *Project to Strengthen the Pancasila Student Profile* (P5) offers students experiential learning opportunities tied to contextual issues such as climate change, local culture, and entrepreneurship. At SMPN 1 Buay Pemuka Peliung, P5 activities include batik-making and folklore writing, aiming to introduce local culture while enhancing students' collaboration and creativity. However, challenges like limited time and resources hinder implementation.

This research seeks to:

1. Analyze the implementation of P5 activities in shaping the cultural character of seventh-grade students.
2. Identify supporting and inhibiting factors in P5 implementation.

By examining P5 as a model for cultural character education, this study aims to contribute to more effective educational policies and enrich the literature on character-based curriculum implementation in Indonesia.

2. KAJIAN TEORITIS

Character can be conceptualized as an individual's disposition to think, feel, and behave in an ethical versus unethical manner (Cohen & Morse, 2014). Character refer broadly to the moral dimensions of a person's personality (Miller et al., 2015). From some of the expert opinions above, it can be concluded that character is the basic personality possessed by a person since he was born which makes a special characteristic of a person's nature. The character shared by a person with another person has differences. This distinction naturally grows and attaches to a person from the moment he is born into the world. This character is also directly related to God Almighty, attitudes towards other people, environment, and culture that can influence his actions in life.

One of the first definitions of culture belongs to Sir Edward Tylor who defines it in his book *Primitive Culture* (1871) as “that complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society” (Dan, 2020). According to (Baldwin et al. 2006) as cited in Kathryn M. Anderson-Levitt (Anderson-Levitt, 2017) define culture as the property of a group, that is, the beliefs and patterns of behaviour typical of a particular society. A culture is a

set of rules, norms, and beliefs believed by an individual or group that are passed down from previous people who have become traditions for each of its adherents. Culture is indeed a tradition passed down from ancestors, but culture is something that can also develop with the flow of the times. Even sometimes the culture that has been owned by certain ethnicities can be eroded by the progress of the times and the rapid flow of globalization. This is the relevance between culture and human character, integrity and strengthening of cultural character are needed so that existing culture does not become extinct with the times.

In building a cultural character, it must be through educational facilities, namely in the independent curriculum with which character can be formed. In the independent curriculum, namely the Pancasila Student Profile Strengthening Project (P5), students must have cultural characters which in the president's own vision and mission, namely the nation's generation must have 6 characters, one of which is cultural characters (KEMENDIKBUDRISTEK, 2022).

Character Education is a must because education not only makes students smart, education is also to build ethics and manners in life (Rohendi, 2016). Character education represents a vibrant stream of educational research and practice (Sivo, 2017). According to Amri as cited in Slamet Subiyantoro (Subiyantoro et al., 2023) stated that character development has been echoed across the educational world; it is envisioned that education will become a driving force that facilitates character development, so that community members are aware of national and state life. Based on the opinions of some of the researchers above, a conclusion can be drawn that the development and formation of cultural character can be promoted by educational institutions. Schools can be qualified facilitators in providing character education for students. That is why it is important for character education elements to be included in every subject in school. Of course, special efforts are needed, such as the implementation of P5 activities.

Then in the implementation of character education in schools Doni A. Koesoema in Bambang Q-Anees (2008), proposed five methods or five ways of character education, namely:

1. Teach

Teaching character means providing students with an understanding of certain value structures, virtues (if implemented), benefits, uses, disadvantages or dangers (if not implemented).

2. Exemplary

The proverb says, "The language of behavior (example) is more stable than the language of speech. The teacher must first have the character to be taught, the teacher is the one who is admired and imitated (admired his speech and imitated his behavior). Learners will imitate what did the teacher.

3. Setting Priorities

Prioritization must be determined for the evaluation process to be successful whether or not character education is possible becomes clear. Without priorities, character education cannot be focused and therefore cannot be judged successful or not succeed.

4. Priority Praxis

Educational institutions must be able to verify the extent to which predetermined priorities can be realized in the scope of education through various elements that exist in this educational institution.

5. Reflection

Reflection here means reflected inward. What has been experienced still remains separate from self-consciousness insofar as it has not been associated, reflected with the contents of one's consciousness. Reflection here contemplates nothing that has been learned (Rohendi, 2016).

The implementation of character education by the school must be carried out according to procedures and systematically applied in order to achieve learning objectives. This implementation also requires consistency to be in line with the initial goal, because the development of cultural character in students is quite complex. Teachers and all partners in schools are asked to have soft skills in dealing with different student characters.

3. METODE PENELITIAN

This study employs a descriptive qualitative method using interviews, observations, and documentation. The research subjects include seventh-grade students of Class VII-1, the school principal, and teachers at SMPN 1 Buay Pemuka Peliung.

4. HASIL DAN PEMBAHASAN

Results and Discussion

Findings

Research Location

The research was conducted at SMPN 1 Buay Pemuka Peliung, located in Pemetung Basuki Village, Ogan Komering Ulu Timur, South Sumatra. The school implemented the *Independent Curriculum* in the seventh grade, emphasizing the "Strengthening Pancasila Student Profile (P5)" project to develop students' cultural character. The school used themes such as entrepreneurship, local wisdom, and the "Voice of Democracy."

Forms of P5 Activity Implementation

The research identified several core activities:

- **Batik-Making:** A cultural project teaching traditional techniques, enhancing creativity and appreciation of local heritage.
- **Folklore Writing:** Students explored local stories, fostering understanding and communication skills while preserving regional narratives.
- **Team-Based Projects:** Many P5 activities were group-oriented, developing collaboration and problem-solving skills.

Supporting Factors

The effective implementation of P5 activities was supported by:

- **Teacher Commitment:** Teachers demonstrated dedication by integrating character-building themes into lessons.
- **School Support:** The institution provided resources and guidance for carrying out projects, aligning with the independent curriculum.

Inhibiting Factors

Despite successes, challenges included:

- **Limited Time Allocation:** Insufficient time for comprehensive project implementation.
- **Resource Constraints:** Limited materials and funding for activities like batik-making.

Discussion

The P5 initiative has proven valuable in shaping students' cultural characters. The integration of local traditions through projects like batik-making enabled students to engage with their heritage actively, aligning with the Pancasila values of cultural preservation and mutual cooperation.

However, addressing time and resource limitations would optimize the program. Recommendations include increasing co-curricular time and leveraging community partnerships for additional resources. Aligning extracurricular initiatives with curriculum objectives can further enhance student engagement and cultural understanding.

This research highlights the significance of character education through P5, showing its potential to instill essential cultural values and collaborative skills when adequately supported.

5. KESIMPULAN DAN SARAN

Conclusion

Based on the analysis of the implementation of P5 activities in forming cultural character among seventh-grade students at SMPN 1 Buay Pemuka Peliung, several conclusions can be drawn:

1. **Effective Implementation of P5 Activities:** The Pancasila Student Profile Strengthening (P5) activities, including batik-making and folklore writing, have successfully fostered cultural character development. These activities have helped students appreciate local culture, enhance teamwork, and improve creative and communication skills.
2. **Contribution to Character Education:** The P5 program aligns with the goals of character education as mandated by the Independent Curriculum. It promotes essential values such as cooperation, independence, and creativity while reinforcing students' cultural identity.
3. **Supporting and Inhibiting Factors:** The success of P5 activities was influenced by committed teachers and institutional support. However, the implementation faced challenges, particularly in time management and limited resources, which hindered the full realization of project objectives.

Suggestions

To enhance the effectiveness of P5 activities in shaping cultural character, several recommendations are provided:

1. **For Teachers:**
 - Increase collaboration and planning time to better integrate P5 activities into daily teaching schedules.
 - Utilize creative strategies and digital tools to overcome resource limitations, making activities more engaging and accessible.

2. For School Administrators:

- Allocate additional time and funding specifically for P5-related projects to address the issue of resource constraints.
- Strengthen partnerships with local communities and cultural organizations to enrich the learning experience with external expertise and materials.

3. For Students:

- Encourage proactive participation in P5 activities, emphasizing the importance of cultural heritage and teamwork.
- Foster a reflective attitude toward learning outcomes, helping students internalize the cultural and character values taught.

4. For Future Researchers:

- Explore the long-term impact of P5 activities on student behavior and academic performance.
- Investigate the effectiveness of different P5 themes in shaping diverse aspects of student character.

These suggestions aim to maximize the impact of P5 activities, ensuring sustainable character development that benefits students, educators, and the broader community.

6. DAFTAR REFERENSI

Cohen, T. R., & Morse, L. (2014). Moral character: What it is and what it does. In *Research in Organizational Behavior* (Vol. 34, pp. 43–61). JAI Press. <https://doi.org/10.1016/j.riob.2014.08.003>

Crosweiler, M. (2022). Disaster management leadership and the need for virtue, mindfulness, and practical wisdom. *Progress in Disaster Science*, 16. <https://doi.org/10.1016/j.pdisas.2022.100248>

Dan, M. (2020). Culture as a multi-level and multi-layer construct. *Review of International Comparative Management*, 21(2), 226. <https://doi.org/10.24818/RMCI.2020.2.226>

Hendayani, M. (2019). Problematika pengembangan karakter peserta didik di era 4.0. *Jurnal Penelitian Pendidikan Islam*, 7(2), 183. <https://doi.org/10.36667/jppi.v7i2.368>

KEMENDIKBUDRISTEK. (2021). *Panduan pengembangan proyek penguatan profil pelajar Pancasila*.

KEMENDIKBUDRISTEK. (2022a). *Buku saku kurikulum merdeka*.

KEMENDIKBUDRISTEK. (2022b). *Dimensi, elemen, dan subelemen profil pelajar Pancasila pada kurikulum merdeka 2*.

- Miller, C. B., Furr, M. R., Knobel, A., & Fleeson, W. (2015). *Character: New directions from philosophy, psychology, and theology*. Oxford University Press.
- Rinto, Anderson-Levitt, K. M. (2017). Complicating the concept of culture.
- Rohendi, E. (2016). *Pendidikan karakter di sekolah*.
- Saragih, E. (2019). Fungsi gereja sebagai entrepreneurship sosial dalam masyarakat majemuk. *Jurnal Kurios*, 5(1).
- Sivo, S. (2017). Structural analysis of character education: A cross-cultural investigation. <https://www.researchgate.net/publication/318661828>
- Subiyantoro, S., Fahrudin, D., Sony, &, & Amirulloh, B. (2023). Character education values of Pancasila student profiles in the puppet figure Wayang Arjuna: A Javanese cultural perspective. In *ISVS e-journal* (Vol. 10, Issue 6).
- Sudjatnika, T. (2021). The implementation of research-based learning materials on student learning competency in Islamic higher institution. *Jurnal Pendidikan Islam*, 7(1), 123–136. <https://doi.org/10.15575/jpi.v7i1.8893>