

INTEGRATION OF LOCAL WISDOM VALUES DERIVED FROM ACCULTURATION OF THE CHINESE ETHNIC CULTURE IN CATUR VILLAGE WITH THE P5 MERDEKA CURRICULUM

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ABSTRACT

This study examines how the local wisdom embedded in the Chinese-Balinese cultural acculturation of Lampu Hamlet, Catur Village, can be integrated into the Projek Penguatan Profil Pelajar Pancasila (P5) within the Merdeka Curriculum. Unlike previous studies that primarily discuss local wisdom as cultural content, this research highlights living cultural acculturation as a contextual pedagogical resource for character education and identity development. A qualitative case study was conducted at SMA Negeri 1 Kintamani using participatory observation, in-depth interviews, and document analysis involving teachers, students, and school staff. The findings reveal that the values of tolerance, mutual cooperation, religiosity, social harmony, and cultural awareness embedded in Chinese Balinese acculturation provide authentic learning experiences that support the implementation of P5. More importantly, the study identifies a four-stage process of value internalization understanding, experiencing, reflecting, and character formation that enables students to reconstruct their local cultural identity while strengthening the dimensions of the Pancasila Student Profile. These findings demonstrate that living cultural acculturation can function not only as local cultural heritage but also as an innovative contextual learning resource for implementing the Merdeka Curriculum and fostering multicultural character education.

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INTRODUCTION

Indonesia is a multicultural country characterized by remarkable ethnic, cultural, religious, and linguistic diversity. This diversity has given rise to numerous forms of local wisdom that have long served as social guidelines for maintaining harmony within communities. One example can be found in Lampu Hamlet, Catur Village, Bangli Regency, Bali, where the Chinese and Balinese communities have lived together for generations and developed a unique pattern of cultural acculturation. Rather than eliminating their respective identities, this interaction has

produced shared cultural values reflected in social life, religious practices, traditional ceremonies, language, interethnic marriages, and community cooperation. Consequently, the Chinese Balinese cultural acculturation in Lampu Hamlet represents not only a cultural heritage but also a living example of tolerance, mutual respect, and social cohesion that deserves to be preserved and introduced through education.

Education plays a strategic role in preserving cultural values while preparing future generations to respond to increasingly complex social changes. Beyond developing students' cognitive abilities, education is expected to cultivate character, cultural awareness, and social responsibility (Rahman et al., 2022). In Indonesia, this commitment is reflected in the implementation of the Merdeka Curriculum, which emphasizes competency-based learning alongside character development. One of its major innovations is the *Projek Penguatan Profil Pelajar Pancasila* (P5), a project-based learning program designed to enable students to internalize the values of Pancasila through authentic and contextual learning experiences. Unlike conventional classroom instruction, P5 encourages students to interact directly with their surrounding environment and local communities so that learning becomes more meaningful and relevant to everyday life (Mulyasa, 2023; Lathif & Suprpto, 2023).

Among the themes offered within P5, Local Wisdom provides significant opportunities for schools to integrate local cultural heritage into educational practices. Learning based on local wisdom enables students to understand the cultural values embedded within their communities while strengthening character traits such as tolerance, cooperation, responsibility, creativity, and respect for diversity (Fajarini, 2014). These values are highly relevant to the dimensions of the Pancasila Student Profile, particularly global diversity, mutual cooperation, faith and noble character, critical reasoning, creativity, and independence. Therefore, integrating local wisdom into history education is expected not only to enrich students' historical understanding but also to foster stronger cultural identity and intercultural awareness.

Previous studies have consistently demonstrated the educational importance of local wisdom. Research by Fiqih Nur Laili et al. (2023) revealed that local wisdom-based curricula contribute significantly to character education through the transmission of community traditions and cultural values. Similarly, Kurniawan and Halim (2022) emphasized that local wisdom strengthens national identity by providing contextual learning experiences rooted in local culture. Other studies have shown that integrating local cultural values into classroom learning enhances students' engagement, cultural awareness, and appreciation of their social environment. Furthermore, studies on the implementation of P5 have highlighted its effectiveness in promoting project-based learning and strengthening students' character through contextual educational activities (Lathif & Suprpto, 2023).

Despite these contributions, existing studies generally examine local wisdom, multicultural education, history learning, and P5 as separate issues. Most research focuses on integrating local culture as learning content or teaching materials without exploring how living cultural acculturation can function as a contextual learning resource for implementing P5. In particular, limited attention has been given to the educational potential of the long-standing Chinese Balinese cultural acculturation in Lampu Hamlet, Catur Village. Previous studies also provide limited explanation of how local wisdom values are internalized through experiential learning processes that ultimately contribute to students' character formation. Consequently, there remains a need to investigate how authentic cultural practices can be transformed into meaningful educational experiences within the Merdeka Curriculum.

This study addresses these gaps by examining the integration of local wisdom values embedded in the Chinese Balinese cultural acculturation of Lampu Hamlet into the implementation of the *Projek Penguatan Profil Pelajar Pancasila* (P5) in history learning at SMA Negeri 1 Kintamani. Unlike previous studies that primarily discuss local wisdom as educational content, this research proposes that living cultural acculturation serves as a pedagogical foundation for contextual learning. Through direct interaction with local culture, students are encouraged not only to understand cultural diversity but also to experience, reflect upon, and internalize the values contained within it.

Accordingly, this study is guided by the following research question: How can the local wisdom values embedded in the Chinese Balinese cultural acculturation in Lampu Hamlet, Catur Village, be integrated into the implementation of the *Projek Penguatan Profil Pelajar Pancasila* (P5) within history learning under the Merdeka Curriculum?

Therefore, this study aims to analyze and describe the integration of local wisdom values derived from Chinese Balinese cultural acculturation into P5-based history learning. The study contributes theoretically by extending discussions on local wisdom-based education, demonstrating that cultural acculturation can function not only as learning content but also as a pedagogical foundation for value internalization through contextual and experiential learning. Practically, the findings are expected to provide history teachers and schools with an alternative model for designing culturally responsive learning that strengthens students' character, multicultural awareness, and appreciation of Indonesia's cultural diversity..

METHOD

This study employed a qualitative case study approach to explore the integration of local wisdom values derived from Chinese Balinese cultural acculturation in Lampu Hamlet, Catur Village, into the implementation of the *Projek Penguatan Profil Pelajar Pancasila* (P5) within the *Merdeka Curriculum*. The research was conducted at SMA Negeri 1 Kintamani, which was purposively selected due to its proximity to Lampu Hamlet and its implementation of the P5 Local Wisdom theme. Informants were selected using purposive sampling and consisted of history teachers, students, and community elders who were directly involved in or knowledgeable about the implementation of P5 and the local cultural acculturation.

Data were collected through participatory observation, semi-structured interviews, and document analysis, including teaching modules, school documents, and learning materials (Arikunto, 2013). To ensure the credibility of the findings, source and method triangulation were employed by comparing information obtained from different participants and data collection techniques.

Data analysis followed the interactive model of Miles and Huberman, involving data condensation, data display, and conclusion drawing. Prior to these stages, interview transcripts, observation notes, and documents were coded and categorized to identify recurring themes related to local wisdom values, cultural acculturation, and P5 implementation. The resulting themes were interpreted using contextual learning, multicultural education, and experiential learning perspectives to generate a comprehensive understanding of local wisdom integration within the *Merdeka Curriculum* (Creswell, 2014; Moleong, 2017).

RESULT AND DISCUSSION

Result

The Value of Local Wisdom in Chinese-Balinese Acculturation in Lampu Hamlet, Catur Village

Lampu Hamlet in Catur Village is one of the areas in Kintamani Subdistrict, Bangli Regency, that demonstrates the dynamic process of cultural acculturation between the Chinese ethnic group and Balinese culture, which takes place harmoniously. In the social life of the community, interactions between ethnic groups are not limited to economic relations but also extend to cultural, religious, and social structural aspects. This situation makes Catur Village a shared living space that demonstrates tangible acculturation practices, where differences do not become a source of conflict but rather a strength in building a harmonious social life for the community.

The cultural manifestations of Chinese-Balinese acculturation in Lampu Hamlet, Catur Village, can be observed through various aspects of community life, including: interethnic marriages, homes and places of worship, ritual offerings, traditional attire, the arts, and the community's philosophy of life such as *Tri Hita Karana* (the harmonious relationship between humans and God, fellow humans, and the environment), identity through names, language, food, and livelihoods. Collectively, these cultural manifestations serve as a medium illustrating the process of integrating cultural values into the community's daily life.

Table 1. Forms of Chinese Balinese Cultural Acculturation and Their Educational Values in Lampu Hamlet, Catur Village

No.	Forms of Cultural Acculturation	Description	Educational Value
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1	Interethnic Marriage	Marriage between Chinese and Balinese communities promotes social integration and mutual respect.	Tolerance, social harmony
2	Place of Worship	The coexistence of <i>Pura Penyajagan</i> and the worship of Kongco (Ida Ratu Syahbandar) reflects religious acculturation.	Religious moderation, respect for diversity
3	Religious Offerings	The use of Balinese offerings combined with Chinese ancestral traditions demonstrates cultural adaptation.	Religious values, cultural appreciation
4	Traditional Clothing	Members of the Chinese community wear Balinese traditional attire during religious and customary ceremonies.	Cultural identity, respect for local traditions
5	Performing Arts	Barongsai performances are incorporated into Balinese cultural celebrations and community events.	Creativity, collaboration
6	Philosophy of Life	The values of <i>Tri Hita Karana</i> , <i>Tat Twam Asi</i> , and mutual respect are practiced by both communities.	Harmony, empathy
7	Naming Tradition	Chinese descendants adopt Balinese names while maintaining their family heritage.	Cultural adaptation, identity
8	Language	Balinese and Indonesian are commonly used in daily communication regardless of ethnic background.	Inclusiveness, communication
9	Traditional Food	Chinese and Balinese culinary traditions are shared during religious and cultural celebrations.	Mutual respect, togetherness
10	Livelihood	Both ethnic groups work together in agriculture, trade, and community economic activities.	Cooperation, social responsibility

(Source: Developed by the authors based on interviews with the history teacher and community elders in Lampu Hamlet, Catur Village)

Thus, the values of local wisdom in the Chinese-Balinese acculturation in Catur Village are not merely symbolic but are genuinely practiced in daily social life within the local community. These values serve as a crucial foundation for maintaining harmony, cultural sustainability, and social integration among the residents of Lampu Hamlet in Catur Village.

Design and Implementation of the P5 Project on Local Wisdom

The integration of local wisdom values in the Sino-Balinese acculturation in Catur Village is implemented through the *Projek Penguatan Profil Pelajar Pancasila* (P5) within the framework of the Merdeka Curriculum. The selected project theme is “Local Wisdom,” tailored to the students’ grade levels and the school’s environmental context, with a focus on strengthening students’ understanding of cultural diversity and the practice of living harmoniously in a multi-ethnic society. The implementation of this P5 project is designed contextually, using the social realities of Catur Village as the primary learning resource. Thus, learning is not merely theoretical but also based on direct experience (experiential learning), enabling students to construct a deep understanding. The stages of design and implementation are as follows.

a. Planning Stage

During this planning stage, the school developed a project module based on the phenomenon of Sino-Balinese cultural acculturation in Catur Village. These modules are designed to integrate various cultural expressions such as interethnic marriages, homes and places of worship coexisting in the same area, places of worship, traditional attire, the Barongsai art form, life philosophies, naming conventions, language, cuisine, and community livelihoods as the primary subjects of study within the project.

In addition, specific learning outcomes within the *Pancasila Student Profile* have been identified as key areas for reinforcement, particularly the dimensions of Global Diversity and Mutual Cooperation. The Global Diversity dimension focuses on students’ ability to understand and appreciate differences in culture, ethnicity, religion, and customs, while the Mutual Cooperation dimension emphasizes the ability to collaborate, demonstrate social empathy,

and actively participate in community life. Furthermore, the selection of P5 themes is linked to the theme of local wisdom, namely recognizing and preserving the culture and values found in the local communities surrounding the students. Planning also includes determining the project activity sequence, which begins with orientation and preparation by the history teacher, as well as the development of observation tools, interviews, document/literature studies, and the teacher's preparation of assessment rubrics covering both the learning process and learning products.

b. Implementation Phase

The project's implementation phase is carried out through a series of field-based and in-class learning activities. The activities begin with the teacher presenting the material in the classroom, followed by direct observation of the Balinese Chinese community in Lampu Hamlet, Catur Village, to deepen the students' understanding of the material previously presented by the teacher. Through this observation, students gain a real-world understanding of acculturation practices in daily life. Next, students conduct interviews with traditional leaders and local community members to gather deeper insights into the values of local wisdom that have developed, such as tolerance, social harmony, respect for the traditions of the Chinese ethnic group's ancestors, and so on.

The results of the observations, interviews, and document/literature studies were then discussed during reflective activities in the classroom. These discussions aimed to develop students' critical thinking skills and to connect their field findings with the concepts they had learned in class. As the culmination of the learning process, students produced works such as portfolios, essays, documentary videos, or cultural exhibitions. These products serve not only as a form of assessment but also as a medium for students to express their understanding of the local wisdom values they have studied.

c. Reflection and Evaluation Stage

The reflection and evaluation stage is conducted to assess the achievement of learning objectives and the development of students' character. Students engage in written reflection, detailing their learning experiences, their understanding of local wisdom values, and the changes in attitude they have experienced while participating in this learning process and project. Evaluation is conducted comprehensively using a process- and product (output)-based assessment approach. Process assessment covers students' active participation, cooperation, and engagement throughout the activities. Meanwhile, product (output) assessment focuses on the quality of the work produced in terms of substance, creativity, and relevance to the predetermined project theme.

Thus, the design and implementation of the P5 program on the theme of local wisdom in Lampu Hamlet, Catur Village, serve not only as a learning activity but also as a means of internalizing or the process of embracing relevant cultural, social, and moral values so that they can be applied in the students' real lives.

Impact of Implementation on Students

The implementation of the *Projek Penguatan Profil Pelajar Pancasila* (P5) with the theme of local wisdom based on Balinese-Chinese acculturation in Catur Village has had various positive impacts on the development of students' knowledge, attitudes, and skills in learning. These impacts are not only evident conceptually but are also reflected in the students' learning experiences and reflections during their participation in the project activities. In addition, the impacts of implementing the *Projek Penguatan Profil Pelajar Pancasila* (P5) with the theme of local wisdom on students are as follows.

First, there has been an increase in students' understanding of the concept of cultural acculturation. Through observation activities, direct interviews with community members, and the study of documents and literature, students no longer view acculturation as an abstract concept but rather as a living social reality in their environment. This is reinforced by a statement from one student who said:

"I've only now come to understand that cultures can blend without having to lose their respective identities. Just like in Catur Village, where Balinese and Chinese cultures can coexist and thrive together."

Second, there has been a shift in students' attitudes toward diversity. Students demonstrated more open, tolerant, and appreciative attitudes toward differences after engaging directly with a multiethnic community. This is reflected in the students' reflections, in which they stated:

"I used to think that cultural differences could lead to conflict, but after seeing it firsthand, I realized that differences can actually make a community stronger in preserving its culture and complementing one another."

Third, there has been a growing awareness of local identity. The project activities encouraged students to better know, understand, and appreciate local culture as part of their own identity. Students came to view culture not only as an intellectual heritage but also as something that needs to be safeguarded and preserved. This is reinforced by a student's statement explaining that:

"I've become more proud of my own local culture in Kintamani Subdistrict, which is home to diverse ethnic groups, religions, and cultures especially seeing how the community preserves their traditions."

Fourth, an increase in students' active engagement in contextual learning processes. Students appeared more enthusiastic and engaged because learning was directly linked to real life. Field activities, discussions, and creative projects provided opportunities for students to learn collaboratively and meaningfully. This was evident from a student's statement explaining that:

"Learning like this is more exciting because we can go out into the field directly, rather than just listening to explanations in class."

Overall, the implementation of P5 (Projek Penguatan Profil Pelajar Pancasila) on the theme of local wisdom in Lampu Hamlet, Catur Village, has had a significant impact on shaping students' knowledge, attitudes, and character. Contextual learning based on real-world experiences has proven effective in reinforcing the internalization of local wisdom values and supporting the development of the Pancasila Student Profile in a more optimal way.

Discussion

Acculturation as a Source of Contextual Learning

The acculturation of Chinese and Balinese cultures in Lampu Hamlet, Catur Village, is the result of long-term social interaction between the Balinese community and the community of Chinese descent. This interaction has not led to the dominance of either culture but has instead shaped a way of life that allows both groups to maintain their respective cultural identities while building harmonious social relationships. In daily life, community members demonstrate mutual respect, participate in shared social activities, and maintain positive relationships despite coming from different cultural backgrounds. This acculturation process has given rise to various values of local wisdom that are alive and passed down within the community. These values not only serve as social guidelines but also constitute important cultural capital in building social relationships amid diversity.

Research findings indicate that several local wisdom values have developed through the process of cultural acculturation in Lampu Hamlet, Catur Village, including tolerance, mutual cooperation, harmony, religiosity, and so on. The value of tolerance is reflected in the community's attitude of accepting the presence of other cultural groups regardless of ethnic or religious differences. The Balinese and Chinese communities are able to live side by side and respect each other's traditions. This situation demonstrates that diversity is not viewed as a threat but rather as an integral part of the community's social life. The value of mutual cooperation is evident in the community's involvement in various social and community activities in Dusun Lampu, Catur Village. The cooperation that develops is not limited by ethnic identity but is based on shared interests as members of the village community. These practices of mutual cooperation strengthen social solidarity while demonstrating that cultural differences do not hinder the creation of a sense of togetherness. The value of harmony is reflected in social relationships that unfold peacefully with minimal conflict. This harmony is the result of a process of cultural adaptation that allows the community to find common ground in their shared life without having to sacrifice their respective cultural identities. Furthermore, religious values are evident in the respect shown for the religious activities practiced by each group, which can coexist peacefully because places of worship are located side by side. This mutual respect for religious practices demonstrates that the community's spiritual life does not serve as a source of division but rather strengthens social bonds among residents.

The values of local wisdom that have developed through cultural acculturation hold great potential as a source of contextual learning. From the perspective of Contextual Teaching and Learning, the learning process becomes more

meaningful when students study phenomena that are closely related to their own lives. Knowledge is not merely acquired through the transfer of information from teachers but is constructed through real-world experiences that can be directly observed and reflected upon. (Nurhanipah, 2025). From the perspective of James A. Banks' concept of multicultural education, which emphasizes that educational approaches and processes must ensure all students regardless of race, ethnicity, tribe, religion, physical characteristics, and so on have equal opportunities in the learning process, such learning experiences must foster an understanding of cultural diversity (Mo'tasim, 2022).

The acculturation of Chinese-Balinese culture in Catur Village meets the characteristics of contextual learning resources because it originates from the students' social environment which can be directly observed and contains various life values relevant to 21st-century educational needs. From the perspective of Vygotsky's sociocultural learning theory, which emphasizes that an individual's cognitive development and learning processes are highly dependent on social and cultural interactions in their surroundings. Learning is not an independent process occurring in a vacuum but rather a collaborative activity in which mental functions are formed through communication with the surrounding environment (Kurniati, 2025). Through observing the lives of the community, students can understand how tolerance, cooperation, and respect for differences are applied in real life. Thus, learning does not stop at the cognitive aspect but also addresses students' affective and social dimensions.

The use of cultural acculturation as a source of contextual learning can be integrated into the *Projek Penguatan Profil Pelajar Pancasila* (P5), particularly under the theme of local wisdom. This means employing a local-wisdom-based educational approach as the foundation for implementing P5 by utilizing local culture as a learning resource. (Henni, 2023). In carrying out the project, students can conduct field observations, interview community leaders, document cultural practices, and reflect on the values found in the daily lives of the community in Dusun Lampu, Catur Village. These activities provide students with the opportunity to learn actively through direct experience. Students not only come to know culture as artifacts or symbols but also understand the living values behind these cultural practices. This type of learning aligns with the objectives of P5, which emphasize character development, critical thinking skills, collaboration, and concern for the social environment.

The incorporation of Chinese-Balinese cultural acculturation into P5 learning contributes to enhancing students' understanding of cultural diversity. Through hands-on and contextual learning experiences, students come to understand that diversity is a social reality that must be preserved, valued, and managed positively. This understanding is not merely cognitive but also develops into social awareness, reflected in attitudes of tolerance, openness, and respect for differences. Students learn that different cultural identities can coexist harmoniously without losing their respective distinctive characteristics. Thus, the implementation of P5 based on cultural acculturation in Dusun Lampu, Catur Village, plays a role in shaping students who possess a multicultural perspective while strengthening the character traits outlined in the *Pancasila Student Profile*, particularly in the dimensions of Global Diversity, Mutual Cooperation, and Critical Thinking.

The findings of this study indicate that the implementation of the "Local Wisdom" theme in P5 will be more effective if it is grounded in the social realities of the students' environment. The Chinese-Balinese cultural acculturation in Dusun Lampu, Catur Village, demonstrates that local wisdom is not limited to traditions, traditional attire, or cultural rituals but also encompasses the social values that have evolved within the community. Therefore, learning that utilizes the phenomenon of acculturation as a source of contextual learning is capable of providing a more authentic, real, meaningful, and relevant learning experience compared to learning that focuses solely on the symbolic aspects of culture. Cultural acculturation produces values of local wisdom that then become a source of contextual learning in P5 to strengthen students' understanding of cultural diversity.

Internalization of Values within the P5 Framework

The implementation of the *Projek Penguatan Profil Pelajar Pancasila* (P5) does not stop at imparting knowledge about local culture alone but is directed toward the process of internalizing (embodying) values that can shape students' character. In the context of utilizing the acculturation of Chinese-Balinese culture in Dusun Lampu, Catur Village, as a learning resource, this internalization process occurs through the stages of understanding, experiencing,

reflecting, and ultimately shaping a character aligned with the Pancasila Student Profile. From the perspective of David A. Kolb's experiential learning theory, which explains that in the learning process, knowledge is created through the transformation of direct experience. (Akbar, 2025).

As presented in Table 2, the local wisdom values identified through the Chinese–Balinese cultural acculturation are systematically integrated into the dimensions of the Pancasila Student Profile through various P5 learning activities. The mapping illustrates that each cultural value contributes to specific character competencies and is implemented through contextual and project-based learning experiences.

Table 2. Mapping Local Wisdom Values to the Dimensions of the Pancasila Student Profile and P5 Learning Activities

Local Wisdom Value	Form of Cultural Acculturation	Pancasila Student Profile Dimension	Learning Activity in P5
Tolerance	Interethnic marriage	Global Diversity	Group discussion on cultural diversity
Mutual Cooperation	Community cooperation	Collaboration	Community service project
Religious Harmony	Shared worship traditions	Faith and Piety	Field observation and reflection
Cultural Awareness	Traditional clothing, language, arts	Global Diversity	Cultural exhibition and presentation
Responsibility	Community participation	Independence	Reflection journals
Creativity	Barongsai and local arts	Creativity	Project-based cultural performance

(Source: Developed by the authors based on interviews with the history teacher and community elders in Lampu Hamlet, Catur Village)

The four stages according to experiential learning theory are as follows. The first stage in the internalization of values is “understanding.” At this stage, students acquire knowledge about the history, forms, and meanings of Chinese-Balinese cultural acculturation that has developed in Lampu Hamlet, Catur Village. This understanding can be gained through activities such as reading historical sources, listening to explanations from experts, observing cultural documentation, and studying the daily practices of the local community. Cultural knowledge serves as an important foundational basis because students must first understand how the process of cultural interaction unfolds and what values are embedded within it. Through this understanding, students begin to recognize that cultural diversity is part of a social reality that is inseparable from the lives of the Indonesian people. From a constructivist perspective, the “understanding” stage serves as a process of forming a conceptual framework that enables students to connect new knowledge with their prior experiences. Therefore, cultural understanding serves as the gateway to the process of internalizing values in the next stage.

The second stage in the internalization of values is “experiencing.” At this stage, students not only study culture theoretically but also interact directly with the social realities in the community that serve as the subject of their learning. Through field observations, interviews with community leaders, document/literature reviews, and participation in community social activities, students gain real-world experience regarding the practices of tolerance, mutual cooperation, harmony, and religiosity that thrive in the life of the Lampu Hamlet in Catur Village. Direct experience plays a crucial role because values cannot be effectively instilled through lectures or the mere conveyance of information alone. However, when students witness firsthand how people from different cultural backgrounds are able to live together harmoniously, they gain a more meaningful social experience than simply studying concepts or theories of diversity from textbooks alone. In experiential learning theory, concrete experiences form the foundation for deeper understanding because students are actively engaged in the learning process.

The third stage in the internalization of values is “reflection.” At this stage, the learning experiences gained by students are processed through reflection. The reflection stage is the process by which students interpret, evaluate, and assign meaning to the experiences they have had. Through activities such as discussions, writing reflective journals,

group presentations, and dialogues with teachers, students are encouraged to answer fundamental questions such as why societies are able to live harmoniously amid diversity, how the value of tolerance is applied in daily life, and how these experiences relate to their own lives within their immediate surroundings. At this stage, a transformation occurs from knowledge to value awareness. Students no longer merely know that tolerance or mutual cooperation exist but begin to understand the importance of these values for community life. Reflection is a crucial stage because values will not be internalized unless the experiences gained are critically interpreted. Through reflection, students establish connections between the social phenomena they observe and the attitudes and behaviors they need to develop in their own lives.

The fourth stage in the internalization of values is “character development.” At this stage, ongoing understanding and reflection lead to character development. The values learned are no longer merely knowledge but begin to become part of how students think, behave, and act. The value of tolerance observed in society encourages students to better appreciate differences. The value of mutual cooperation fosters a spirit of collaboration and social concern. The value of harmony cultivates the ability to maintain positive social relationships, while religious values strengthen mutual respect in religious life. This process demonstrates that culture-based experiential learning not only yields cognitive knowledge but also contributes to character development the primary goal of education. Character formed through real-life experiences tends to be stronger and more enduring than character taught solely through advice or verbal instruction. This is because students personally experience the learning process and discover the meaning of these values within the context of real life.

The final stage of the value internalization process is the formation of character aligned with the Pancasila Student Profile. The values gained from culture-based acculturation learning contribute to strengthening several dimensions of the Pancasila Student Profile. First, the Global Diversity dimension develops through an understanding of and appreciation for the cultural diversity present in society. Second, the Mutual Cooperation dimension is strengthened through learning experiences that emphasize cooperation and social solidarity. Third, the “Critical Thinking” dimension develops as students analyze phenomena of acculturation and reflect on their significance in social life. Additionally, the dimensions of “Faith,” “Piety toward the One and Only God,” and “Noble Character” are also strengthened through an understanding of religious values and mutual respect for different religious practices.

Thus, the process of internalizing values in P5 occurs gradually, beginning with understanding culture, experiencing social realities, reflecting on the meaning of values, and shaping character, ultimately producing students whose character aligns with the Pancasila Student Profile. These findings indicate that culture-based acculturation learning serves not only as a means of knowledge transfer but also as a vehicle for the transformation of values and the character development of students.

P5 as a Medium for Reconstructing Local Identity

The *Projek Penguatan Profil Pelajar Pancasila* (P5) essentially serves not only as a project-based learning tool but also as a space for students to recognize, understand, and reconstruct the cultural identity of their community. In the context of this study, the Chinese-Balinese cultural acculturation in Lampu Hamlet, Catur Village, represents a form of local wisdom that can be utilized as a learning resource to strengthen students’ cultural awareness. By integrating the phenomenon of acculturation into the P5 program, students not only study culture as a legacy of the past but also understand its relevance in shaping local identity amid the dynamics of modern society.

The Chinese-Balinese cultural acculturation that has developed in Dusun Lampu, Catur Village, is a form of local wisdom born from an ongoing process of social interaction. This local wisdom is reflected not only in cultural practices but also in the values that thrive within the community, such as tolerance, mutual cooperation, social harmony, and respect for differences. The existence of these values demonstrates that local identity is not always shaped by a homogeneous culture but can emerge through encounters and dialogue between different cultures. Thus, Chinese-Balinese acculturation represents the unique local identity of the community in Dusun Lampu, Catur Village, which distinguishes it from other regions.

From an educational perspective, this phenomenon holds strategic value because it provides learning resources closely tied to students' daily lives. The local wisdom embedded in the community enables students to understand culture not merely as knowledge but as a social reality they encounter in their daily lives. To ensure students grasp the values inherent in cultural acculturation, this phenomenon must be integrated into P5 activities, particularly under the theme of Local Wisdom. This integration is achieved by making the daily life of the Catur Village community a learning object that students can explore directly. Through activities such as observation, interviews, document/literature reviews, group discussions, and the development of cultural projects, students gain the opportunity to study the history of interaction between Balinese and Chinese communities and to understand the values that have evolved within this context. Learning is no longer centered on the teacher or textbooks but stems from the social realities present in the students' own environment. This kind of integration demonstrates that P5 can serve as a bridge between formal education and community life. Schools serve not only as places for the transfer of knowledge but also as spaces that connect students with the local culture that is part of their identity. Through the integration of acculturation in P5, students are encouraged to actively explore local culture. Cultural exploration does not merely mean gathering information about traditions or customs but also understanding the social meanings embedded within them. In this exploration process, students learn to identify forms of acculturation present in society, analyze the factors that support the creation of a harmonious life, and understand how communities maintain their cultural identity amid diversity. This activity positions students as young researchers who actively build their own knowledge through interaction with their social environment. Exploring local culture also gives students the opportunity to see that culture is not static but rather constantly evolving in response to the dynamics of society. As a result, students gain a more critical understanding of the relationship between culture, identity, and social life.

The result of the cultural exploration process is the development of cultural awareness among students. Cultural awareness is the ability to understand, appreciate, and reflect on one's own culture as well as that of the surrounding community. In the context of this study, cultural awareness develops when students realize that Chinese-Balinese acculturation is part of the local cultural heritage that needs to be understood and preserved. They begin to understand that the identity of the community in Dusun Lampu, Catur Village, was shaped through a historical process involving interactions among various cultural groups. Cultural awareness also helps students understand that diversity is not a threat to local identity. Rather, diversity can serve as a source of cultural strength that enriches community life. This understanding is crucial in addressing the challenges of globalization, which often cause younger generations to drift further away from their local culture. The cultural awareness fostered through P5 subsequently leads to a process of reconstructing local identity. This reconstruction is not meant as an effort to create a new identity but rather as a process of re-understanding, reinterpreting, and revitalizing local cultural identity within the context of contemporary life.

Through culture-based acculturation learning, students begin to see that the local identity of the Lampu Hamlet community in Catur Village is not merely a Balinese identity or a Chinese identity in isolation, but rather an identity formed through the interaction of these two cultures. This awareness helps students understand that cultural identity is dynamic and continuously evolves in accordance with the social changes occurring within society. (Zahrok, 2021). The reconstruction of local identity is important because it enables the younger generation to develop a sense of belonging to their local culture without having to reject diversity. In this context, local identity is not understood merely as a cultural symbol but as a set of values that serve as a guide in community life. The process of reconstructing local identity through P5 makes a significant contribution to the formation of the Pancasila Student Profile. Awareness of cultural diversity strengthens the dimension of Global Diversity, while students' engagement in exploring local culture fosters the development of Critical Thinking skills through the process of analyzing and reflecting on cultural phenomena. Furthermore, the values of tolerance, mutual cooperation, and harmony found in the acculturation of Chinese-Balinese cultures reinforce the dimensions of Mutual Cooperation and Noble Character. Through contextual learning experiences, students not only understand local culture as a heritage to be preserved but also as a source of values relevant to contemporary life. The findings of this study indicate that P5 can serve as a medium for reconstructing local identity through the utilization of local wisdom that is alive within the community. The Chinese-

Balinese cultural acculturation in Lampu Hamlet, Catur Village, is not merely an object of cultural learning but a means to build students' awareness of local identity, which is shaped by the process of intercultural interaction. Through the integration of acculturation into P5, students explore local culture, develop cultural awareness, and reconstruct their understanding of their regional identity. Thus, P5 not only contributes to the preservation of local culture but also to the formation of the Pancasila Student Profile students who are able to appreciate diversity, think critically, and maintain a strong connection to their own cultural identity.

CONCLUSION

This study demonstrates that the Chinese Balinese cultural acculturation in Lampu Hamlet, Catur Village, provides a valuable source of local wisdom that can be integrated into the *Projek Penguatan Profil Pelajar Pancasila* (P5) within the Merdeka Curriculum. The findings indicate that values such as tolerance, mutual cooperation, religiosity, cultural awareness, responsibility, and creativity are internalized through contextual learning experiences, thereby strengthening the dimensions of the Pancasila Student Profile. These findings confirm that cultural acculturation functions not only as local cultural heritage but also as a contextual learning resource for history education.

Theoretically, this study contributes to the development of local wisdom-based learning by demonstrating that cultural acculturation can serve as a pedagogical foundation for value internalization within the P5 framework. Practically, it offers an alternative approach for integrating local culture into history learning to strengthen students' character and multicultural awareness. However, this study was limited to one school and one cultural community in Lampu Hamlet, Catur Village. Future research is recommended to examine similar practices in different educational and cultural contexts to broaden the applicability of the findings.

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