



STRENGTHENING THE PROFILE OF PANCASILA STUDENTS THROUGH INTEGRATION OF MADURA COASTAL LOCAL WISDOM IN NATURAL AND SOCIAL SCIENCE LEARNING IN PRIMARY SCHOOL

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Abstract

Students in Indonesia are expected to be able to participate in sustainable global development and be resilient in facing various challenges. Efforts to prepare students to face the future are to equip them to become lifelong learners with global competence, character and behavior according to the values of Pancasila. The aim of this research is to analyze the local wisdom of the Madura coast and the dimensions of the Pancasila student profile contained in this local wisdom as well as the form of integration of Madura coast local wisdom in natural and social science learning in primary schools. This research uses a qualitative approach with a descriptive type. This research uses descriptive qualitative research to explore local coastal wisdom and its integration in strengthening the profile of Pancasila students. Data collection techniques used include interviews and documentation. The research results show that: 1) The local wisdom of the Madura coast includes the local wisdom of fisherman in the form of rokat tase'; and bagan apung; as well as the local wisdom of salt farmers in the form of Madurese salting techniques and nyadar; 2) Local wisdom of the Madura coast can be integrated into natural and social science learning in primary schools; 3) The dimensions of the Pancasila student profile contained in the local wisdom of the Madura coast include having faith, being devoted to God Almighty, and having noble morals; mutual cooperation; critical reasoning; and creative.

Keywords : *local wisdom, madura coastal, natural and social science; profile of pancasila students*

A. Introduction

Local wisdom is a value system owned by the Indonesian people which serves as a guide in behaving and interacting with the surrounding environment (Wiyani, 2022). Each tribe in Indonesia has different local wisdom, but basically this local wisdom directs Indonesian people to do good within the Pancasila frame (Nurasiah et al., 2022; Wardani et al., 2022). Pancasila is the basis for preserving various local wisdom, so that there is no educational practice that denies the existence of local wisdom as an object of learning (Wiyani, 2022). Character education based on local wisdom can help students recognize, realize and

appreciate social, moral and ethical aspects, which can be used as a reference in attitudes and behavior as one of the dimensions of graduate competency based on Pancasila values (Nurasiah et al., 2022).

Local wisdom can influence education by providing values that can be used as a reference in attitudes and behavior, as learning objects, as thematic teaching materials, and as a medium for internalizing Pancasila values. Indonesia has a variety of local wisdom that is embedded in people's lives and passed down from generation to generation. One of them, coastal local wisdom. Coastal local wisdom is local wisdom related to the lives of coastal communities and small islands. Coastal local wisdom includes values, norms and practices related to the management of marine resources and the environment, as well as the social and cultural life of coastal communities.

Exploration of local wisdom values, especially coastal local wisdom, is important. People in general are more familiar with the values of mainland local wisdom, while coastal local wisdom is less popular. Therefore, integrating local coastal wisdom from an early age through learning in primary schools can be an alternative effort to preserve the local wisdom of the archipelago, especially coastal local wisdom. Integrating local wisdom in learning becomes a bulwark in overcoming moral degradation and strengthening the character of students as the nation's next generation who are highly competitive (Nadlir, 2014; Nuraini, 2018).

One of the coastal areas that has strong local wisdom and has survived to this day is the coast of Madura. Madurese people have strong, rich and diverse local wisdom covering various aspects of the community's socio-cultural life. Madurese people are in a geographical environment that has fisheries and marine potential (Hur et al., 2020). The Madura coast has very abundant potential. The community's activities have given birth to a social and cultural system that has become the character and local wisdom of the region. Coastal potential combined with community socio-cultural activities can contribute to meaningful learning. Coastal areas have great potential as natural landscapes for learning resources. The potential that exists in the Madura coastal region can be integrated and used as a study for innovative learning (Pritasari & Sumadi, 2022).

Integrating local wisdom in learning is one of the method that can be taken by educational institutions, especially schools, in order to introduce local wisdom that develops in the community. Local wisdom values can help students understand learning broadly and are not limited to the concept of knowledge, but its application in everyday life (Shufa, 2018). The socio-cultural values of local wisdom can be internalized into learning content such as science and social

sciences so that students' understanding becomes better because the material is presented by presenting contextual examples.

Students need to be trained in life skills and a good understanding of character values in accordance with the mandate of the current Merdeka Curriculum which is translated in the form of a Pancasila student profile. The Pancasila student profile in the Merdeka Curriculum prioritizes the formation of strong character, good ethics and critical thinking skills. This character education is applied in all aspects of learning, including general subjects and extracurricular activities. Thus, the main goal is to create a young generation who loves their country, has a national identity, and is able to contribute positively in building a better Indonesia. All of the things above originate from local wisdom values, as the basis for the content of an independent curriculum, so that education is not uprooted from the cultural roots of local values by developing a vision of education with a global perspective (Rohmadi, 2022).

From the study above, there is a need for further research on the local wisdom of the Madura coast and its integration in primary natural and social science learning as well as the profile of Pancasila students contained in these local wisdom values. The aim of the research is to explore the local wisdom of the Madura coast and analyze the dimensions of the Pancasila student profile contained therein as well as the natural and social science content that can be integrated with the local wisdom of the coast.

B. Research Methods

This research uses a qualitative research approach. Qualitative research is a research approach that states certain social situations by describing reality correctly, by forming words based on techniques for collecting and analyzing relevant data obtained from natural situations (Komariah & Satori, 2017). The method in this qualitative research is a descriptive method. The data collection techniques in this research are interviews and documentation. Interviews were conducted with fishermen in Padelegan Village, Pamekasan Regency and salt farmers in Pinggirpapas Village, Sumenep Regency. The documentation in this research is in the form of the Merdeka curriculum document for primary schools. This research was conducted from September to November 2023. Qualitative data analysis is an effort carried out by processing data, organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns and important things and deciding what to report to others. . Miles and Huberman (2009) mention three stages in qualitative data analysis which include data reduction, data presentation and conclusion drawing/verification. In this research, data

analysis was carried out on the results of resource interviews and the results of curriculum document analysis.

C. Results and Discussion

1. Results

The local wisdom of the Madura coast has become an inseparable part of Madurese society. Interviews with fishermen in Padelegan Village, Pamekasan Regency, which were conducted in September 2023, showed that the fishing profession is a profession that has been passed down from generation to generation for people living in coastal areas. In carrying out their profession, the majority of Madurese coastal fishermen still use traditional methods. Fishermen rely on teak wood boats made by working together to catch fish. The boat was made by a group of fishermen totaling 4-5 people. The process of making a boat requires fishermen's perseverance because it takes a long time, around 8 months. A fishing boat consists of three main parts in the form of a base or called "tonas", the body of the boat, and the front part called "cocor". After arranging the main parts, the fishermen's creativity is needed to complete the final stage of making the boat, namely decorating and installing the engine. Fishermen's catches include anchovies, squid, shrimp, crabs and tuna.

Apart from catching fish using boats, Madurese coastal fishermen have also developed fishing techniques by making '*bagan apung*'. Bagan apung are an alternative way of catching fish that fishermen use when extreme weather occurs so they cannot go to sea. Bagan apung are houses made of bamboo. Fish houses, or what local fishermen call bagan apung, are a very environmentally friendly means of catching fish for fishermen in the Pamekasan and Sumenep districts. The process of making bagan apung is carried out by a group of fishermen working together. The main materials needed are bamboo and nylon. Bamboo is strung together in a triangular shape like a house roof and connected using nylon so that it can be used as a fishing ground. Once tied tightly and formed, a fishing net is attached to the bottom. The catch from bagan apung traps can be double when compared to fishing or netting using a boat. The process of catching fish using bagan apung is carried out at night. First, the net that has been installed is submerged into the seabed to trap the fish. The net is accompanied by a light to attract fish to come closer to the net. After enough fish have entered the net trap, the net is slowly lifted to the surface. The fish caught are usually red anchovies, squid and dorang fish.

In carrying out their profession as fishermen, the coastal communities of Madura never forget to carry out the tradition of sea salvation or what is called

rokat tase'. This tradition is carried out once a year on several beaches on the coast of Madura. Rokot tase has been a Madurese coastal tradition for hundreds of years, as an expression of fishermen's gratitude and thanks to God for the abundance of fish in the sea. During the rokat tase' celebration, fishermen decorate their boats with various ornaments.

Researchers also conducted interviews with salt farmers in Pinggirpapas Village, Sumenep Regency in October 2023. The results of the interviews showed that the process of making salt by Madurese salt farmers currently is still carried out traditionally, while some are using technology to make their work easier. Traditionally, in the process of making salt, farmers prepare pond land first. Land preparation is done by drying the land and leveling the soil in the salt pond. In the land preparation process, salt farmers work in groups because they cannot prepare the land themselves. Once the land is ready, farmers prepare sea water which will be used as the main ingredient for salting. Farmers build seawater reservoirs and then channel them into salt ponds. The water that has been put into the field is then dried in the sun until it crystallizes. Then crushed until it becomes grains of salt. Farmers work together to harvest the salt grains that have been collected before being sold. The traditional salt making technique is known as the 'Madurese' method. The Madurese technique is a traditional way of making salt by completely crystallizing seawater into salt.

Madurese salt farmers, especially in the Pinggirpapas area, Sumenep have a tradition that is carried out regularly 3 times a year to be grateful for their salt harvest. This tradition is called 'nyadar'. The time for implementing the nyadar tradition is determined by the elders or traditional leaders who will later be discussed with the community. In a series of nyadar processions, people make a pilgrimage to the graves of Pinggirpapas elders. The nyadar tradition is not only an expression of gratitude for the salt harvest, but also of gratitude to the ancestors who taught them how to process salt.

The results of interviews with Madurese fishermen and salt farmers were then analyzed to explore character based on the elements of the Pancasila student profile contained in the local wisdom values that apply in Madura's coastal communities. Elements of the Pancasila student profile are studied through documents issued by the Educational Standards, Curriculum and Assessment Agency, Ministry of Education, Culture, Research and Technology in 2022. The Pancasila student profile consists of six dimensions, including 1) having faith, being devoted to God Almighty, and having noble moral, 2) independent, 3) mutual cooperation, 4) global diversity, 5) critical reasoning, and 6) creative. Based on

these six dimensions, an analysis of the local wisdom of the Madura coast is presented in table 1 below.

Table 1. Dimensions of the Pancasila Student Profile in Madura Coastal Local Wisdom

No	Coastal Local Wisdom	Types of Local Wisdom on the Madura Coast	Sociocultural Society	Dimensions of the Pancasila Student Profile
1	Local wisdom of fishermen	a. Bagan apung	Fishermen's activities, community communication, cooperation, environmental awareness and conservation	1. having faith, being devoted to God Almighty, and having noble moral 2. mutual cooperation 3. critical reasoning 4. creative
		b. Roket tase'	Religious values, fishing activities, community communication, and cooperation	1. having faith, being devoted to God Almighty, and having noble moral 2. mutual cooperation 3. creative
2	Local wisdom of salt farmers	a. Madurese Technique	Work ethic, salt farmer activities, community communication and cooperation	1. having faith, being devoted to God Almighty, and having noble moral 2. mutual cooperation
		b. Nyadar	Religious values, community communication, and cooperation	1. having faith, being devoted to God Almighty, and having noble moral 2. mutual cooperation

Coastal local wisdom combined with community socio-cultural activities can contribute to meaningful learning. One of them is in primary natural and social science learning. The local wisdom of the Madura coast can be integrated in

primary natural and social science into several teaching contents as presented in table 2 below.

Table 2. Integration of Madura Coastal Local Wisdom into Primary School Natural and Social Science Content

Local Wisdom		Natural and Social Science Content	
		Natural Science	Social Science
Fisherman	Bagan apung	Ecosystem, Conservation of Living Creatures	Cultural diversity; Local wisdom and efforts to preserve it; Landscape and community professions; Community economic activities
	Rokat tase'	Vibrations and Waves, Ecosystems	Cultural diversity; Local wisdom and efforts to preserve it; Landscape and community professions; Community economic activities
Salt Farmer	Teknik Madurese	Energy, Heat, Change of Form, Force	Cultural diversity; Local wisdom and efforts to preserve it; Landscape and community professions; Community economic activities
	Nyadar	Energy, Heat, Change of Form, Force	Cultural diversity; Local wisdom and efforts to preserve it; Landscape and community professions; Community economic activities

2. Discussion

Local wisdom formed in the Madurese coastal community includes the local wisdom of fishermen who have the rokat tase' tradition and the tradition of catching fish with 'bagan apung', as well as the local wisdom of salt farmers with traditional salt making techniques (Madurese techniques), and preserving the 'nyadar' tradition. The local wisdom of coastal communities provides a coastal life structure that includes social, cultural, economic and religious aspects.

The socio-cultural aspects of coastal communities in the Rokot Tase' tradition include religious values, fishing activities, community communication and cooperation. Socio-cultural aspects of society in the bagan apung include fishermen's activities, community communication, cooperation and environmental awareness (Pritasari, et.al., 2023). The socio-cultural aspects of the salt-making process include the activities of salt farmers, community communication and cooperation. And the socio-cultural aspects of the nyadar tradition include religious values, community communication and cooperation.

The values contained in coastal local wisdom reflect the Pancasila values contained in the dimensions of the Pancasila student profile. In the local wisdom of fishermen using bagan apung, the dimensions of the Pancasila student profile are contained, namely 1) Faith, devotion to God Almighty, and having noble moral, in the element of morals towards nature; 2) mutual cooperation, the element of collaboration; 3) critical reasoning, in the elements of analyzing and evaluating reasoning; and 4) creative, in the element of producing original work and actions. In the local wisdom of the Rokot tase' tradition, there are dimensions of the Pancasila student profile, namely 1) Faith, devotion to God Almighty, and having noble moral, in the elements of religious morals and morals towards nature; 2) mutual cooperation, the element of collaboration; and 3) creative, in the element of producing original work and actions. In the local wisdom of salt farmers processing salt using Madurese techniques, the dimensions of the Pancasila student profile are contained, namely 1) Faith, devotion to God Almighty, and having noble moral, in the element of morals towards nature; and 2) mutual cooperation, the element of collaboration. In the local wisdom of the nyadar tradition, there are dimensions of the Pancasila student profile, namely 1) Faith, devotion to God Almighty, and having noble moral, in the elements of religious morals and morals towards nature; and 2) mutual cooperation, the element of collaboration.

Strengthening the Pancasila student profile which is implemented through the Merdeka curriculum through intracurricular activities can be included in subjects such as language, religion, arts and culture, social studies, natural sciences, and other subjects related to the application of character values to

student profiles (Rohmah et.al, 2022). Strengthening during the intracurricular process can be integrated contextually with students' lives, such as inserting aspects and values of local wisdom. In line with Annissabrina, et.al (2023) that the implementation of local wisdom values can be carried out in the form of culture-based school activities and can be implemented through integrating local culture-based learning processes to preserve culture and foster positive character in students based on the values contained in local culture.

Local wisdom values play an important role in shaping personality, especially for primary school age students as a basis for better personality development in preparation for reaching maturity (Hariadi & Irawan, 2016). Therefore, the implementation of the Merdeka curriculum which emphasizes strengthening the profile of Pancasila students can be pursued by integrating coastal local wisdom values through learning or intracurricular activities. Local wisdom is very important to be integrated into learning activities in schools, starting from primary school level (Badriah & Sukati, 2021; Annissabrina et.al, 2023). Presenting the social values of the community contained in the local wisdom of the Madura coast will make it easier for students to understand the learning material being taught. Integrating the local wisdom values of the Madura coast in the learning process in primary schools is one way to foster positive, constructive character, foster a sense of love for the homeland, and help preserve local wisdom from the rapid flow of globalization in line with the Pancasila student profile.

D. Conclusion

The results of the research can be concluded that the local wisdom of the Madura coast, which includes the local wisdom of fishermen and salt farmers, reflects the profile of Pancasila students in the dimensions of (1) having faith, being devoted to God Almighty, and having noble morals, (2) mutual cooperation, (3) critical reasoning, and (4) creative. The local wisdom inherent in Madurese coastal communities is the use of 'bagan apung' fish traps, the 'rokat tase' tradition, 'madurese' salt processing techniques, and the 'nyadar' tradition. This local wisdom can be integrated into primary natural and social science learning content. The results of this research can be used as a reference in designing innovative learning based on local wisdom that can strengthen the profile of Pancasila students.

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