

Implementation of the JUMPAJA Program Based on Local Wisdom in Strengthening the Pancasila Student Profile in Elementary Schools

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Abstract

This study analyzes the implementation of the JUMPAJA (Javanese Market Friday) Program, a local wisdom-based school culture innovation developed by SDN Tambakromo 2, Ngawi Regency, which utilizes the Javanese market calendar cycle as a framework for integrating cultural values into weekly habituation activities aimed at strengthening the Pancasila Student Profile through systematic planning, implementation, and evaluation processes in elementary education. This research employed a qualitative approach with a case study design. Data were collected through non-participant observation, semi-structured interviews, and documentation involving the principal, teachers, and students, then analysed using the interactive model of Miles and Huberman through data condensation, data display, and conclusion drawing. The findings indicate that the program was collaboratively planned and systematically implemented through five habituation activities, namely *Jumat Kliwon* (Cultural Friday), *Jumat Legi* (Play Friday), *Jumat Pahing* (Sharing Friday), *Jumat Pon* (Clean Friday), and *Jumat Wage* (Worship Friday). The findings indicate that the JUMPAJA Program successfully strengthened several dimensions of the Pancasila Student Profile, particularly faith and devotion to God Almighty and noble character (*beriman dan bertakwa kepada Tuhan Yang Maha Esa serta berakhlak mulia*) through religious habituation activities, mutual cooperation (*gotong royong*) through collaborative participation in cultural and social activities, creativity (*kreatif*) through students' involvement in traditional cultural performances and entrepreneurial practices, and global diversity (*berkebinekaan global*) through the appreciation, preservation, and understanding of Javanese cultural values as part of national identity. Continuous evaluation and reflective coordination meetings also supported the program's sustainability and ongoing improvement. This study concludes that local wisdom-based school culture can function as an effective pedagogical strategy for strengthening the dimensions of the Pancasila Student Profile and contributing to contextual character education practices in elementary schools.

Keywords

Character Education, Local Wisdom, Pancasila Student Profile, School Culture.



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INTRODUCTION

Character degradation among students has become one of the most urgent issues in contemporary Indonesian education. Rapid technological development, globalization, and the dominance of digital culture have significantly influenced children's attitudes, behaviors, and social interactions. Many students are increasingly detached from local cultural values, social responsibility, discipline, and moral awareness in daily life. This phenomenon indicates a gap between the reality in elementary schools and the goals of national education. Indonesian education is expected not only to produce academically competent students but also individuals who possess strong character, cultural awareness, and social responsibility (Kemendikbudristek, 2024). In response to this issue, the government formulated the Pancasila Student Profile as the primary orientation for character education in Indonesia. The six dimensions of the Pancasila student profile are: faith and piety, global diversity, cooperation, independence, critical thinking, and creativity. (Kemendikbudristek, 2024; Kemendikdasmen, 2025). These dimensions are expected to become the foundation for developing students' character through meaningful and contextual learning experiences.

Nevertheless, the implementation of character education in elementary schools continues to encounter numerous challenges in achieving its intended educational objectives. Wijayanti & Saputri (2024) explained that character education programs in schools are often implemented inconsistently and tend to emphasize cognitive understanding rather than value internalization. Rizqiyah et al. (2024) also found that many schools still separate character education from students' real-life experiences, causing students to understand moral values theoretically without applying them in daily behavior. In addition, teachers frequently encounter difficulties in integrating character education into school activities due to limited pedagogical innovation and the lack of contextual learning models (Pratomo et al., 2025). This condition indicates a discrepancy between the ideal concept of character education and its practical implementation in schools.

Several previous studies have highlighted the importance of school culture in strengthening students' character development. Septiani & Kurniawan (2022) stated that school culture-based internalization of Pancasila values significantly influences students' social and moral behavior because values are continuously practiced through daily habituation. Likewise, Siraj et al. (2022) emphasized that local wisdom-based school culture programs can strengthen the Pancasila Student Profile more effectively since students directly experience and practice cultural values within their

school environment. Anis (2025) further argued that integrating local cultural wisdom into educational practices positively fosters cooperation, tolerance, and social responsibility among students. Rokhimah & Maknun (2022) also explained that local wisdom-based character education helps students preserve cultural identity while adapting to the challenges of globalization. The novelty of this study lies in integrating the Javanese market calendar cycle (*pasaran Jawa*) into a school culture innovation, offering a unique local-wisdom-based approach to strengthening the dimensions of the Pancasila Student Profile through culturally contextualized character education.

One form of local wisdom-based educational innovation can be found at SDN *Tambakromo 2, Ngawi* Regency, through the implementation of the JUMPAJA (*Jumat Pasaran Jawa*) School Culture Program. The program was initiated in 2024 as a character habituation program utilizing the Javanese market calendar cycle consisting of *Kliwon, Legi, Pahing, Pon, and Wage*. Each Friday activity has a different focus and educational meaning: *Jumat Kliwon* (Cultural Friday), *Jumat Legi* (Play Friday), *Jumat Pahing* (Sharing Friday), *Jumat Pon* (Clean Friday), and *Jumat Wage* (Worship Friday). These activities are designed to strengthen the dimensions of the Pancasila Student Profile through contextual, collaborative, and culturally relevant experiences by integrating Javanese local wisdom into school culture and character education practices.

Previous studies mostly examined school culture programs partially. Zahrani et al. (2026) focused on sharing programs in strengthening students' generosity, while Setiawati & Robiansyah (2022) examined environmental care through the *Jumat Bersih* program. Natasah et al., (2024) and Ramli et al. (2026) investigated local wisdom-based projects in strengthening the Pancasila Student Profile, but they did not specifically analyze a character habituation program based on the Javanese market cycle. Therefore, research examining the implementation of local wisdom-based school culture programs integrated with character education remains limited. This study seeks to address this gap by comprehensively analyzing the planning, implementation, and evaluation of the JUMPAJA program in strengthening the Pancasila Student Profile in elementary schools. The purpose of this research is to explore how the JUMPAJA School Culture Program contributes to students' character development through contextual and culturally relevant habituation activities. The findings of this study are expected to contribute theoretically to the advancement of local wisdom-based character education studies and practically to provide references for schools in developing sustainable and contextual school culture programs.

METHOD

This research applied a qualitative method using a case study design to explore the implementation of the JUMPAJA School Culture Program in strengthening the Pancasila Student Profile at the elementary school level. A qualitative approach was chosen because it enables researchers to examine social phenomena in their natural setting while emphasizing participants' experiences, meanings, and perspectives (Sugiyono, 2021). The study took place at SDN Tambakromo 2, Ngawi Regency. Research participants were selected through purposive sampling based on their direct involvement in the JUMPAJA Program and their ability to provide relevant information regarding its planning, implementation, and evaluation. The participants consisted of one school principal, five teachers responsible for the JUMPAJA Program, and six students who actively participated in the program.

Table 1. Research Participants

Participant	Number	Selection Rationale
School Principal	1	Responsible for school policies and program development
JUMPAJA Program Teachers	5	Directly involved in planning, implementation, and evaluation of the program
Students	4	Active participants who experienced the program activities firsthand
Total	10	

Data were gathered through several techniques, including direct observation, semi-structured interviews, and document analysis. The collected data were then analyzed using the interactive model developed by Miles and Huberman, encompassing data reduction, data presentation, and conclusion verification. In addition, source and technique triangulation were employed to enhance the trustworthiness and validity of the research findings (Sugiyono, 2021).

The research framework of this study focused on analyzing the implementation of the JUMPAJA School Culture Program through three main aspects, includes planning, implementation, and evaluation. The program consisted of five habituation activities based on the Javanese market calendar cycle, including *Jumat Kliwon* (Cultural Friday), *Jumat Legi* (Play Friday), *Jumat Pahing* (Sharing Friday), *Jumat Pon* (Clean Friday), and *Jumat Wage* (Worship Friday). These activities were integrated into school culture practices to strengthen the dimensions of the Pancasila Student Profile. The conceptual framework illustrating the relationship between the program implementation and character development is as follows.

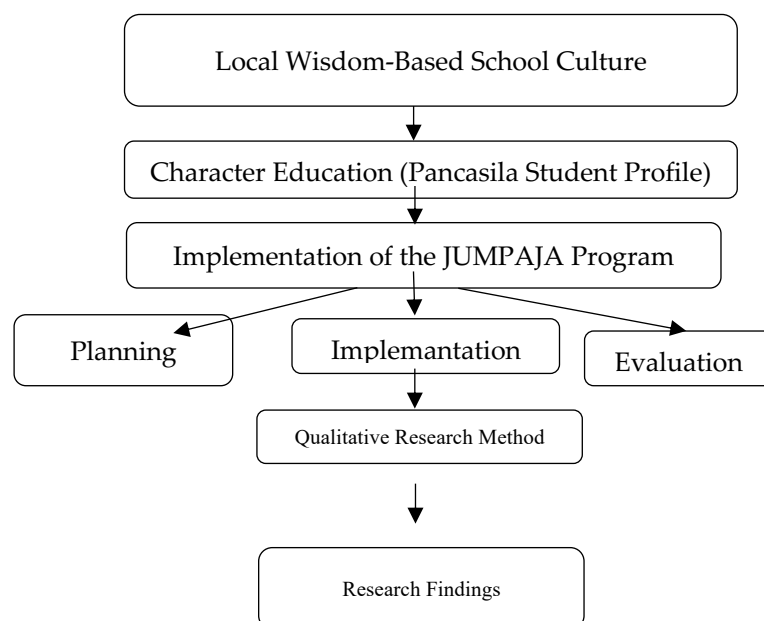


Figure 1. Research Framework of the JUMPAJA School Culture Program

Source: Researcher's Analysis

Figure 1 illustrates the conceptual framework of the JUMPAJA School Culture Program. The framework begins with local wisdom-based school culture as the foundational context for character education in schools. This foundation is operationalized through the implementation of the JUMPAJA Program, which is analyzed through three main stages: planning, implementation, and evaluation. During the implementation stage, students participate in five habituation activities based on the Javanese market calendar cycle, namely *Jumat Kliwon* (Cultural Friday), *Jumat Legi* (Play Friday), *Jumat Pahing* (Sharing Friday), *Jumat Pon* (Clean Friday), and *Jumat Wage* (Worship Friday). Through continuous participation in these activities, local wisdom values are internalized and contribute to strengthening the dimensions of the Pancasila Student Profile. The qualitative research method was employed to explore this implementation process and generate findings regarding the contribution of the JUMPAJA Program to students' character development.

FINDINGS AND DISCUSSION

Findings

The findings of this study were obtained through observations, interviews, and documentation regarding the implementation of the JUMPAJA School Culture Program at SDN Tambakromo 2. The implementation of the program consisted of three stages, namely planning, implementation, and evaluation, involving the principal, teachers, students, and the school committee. Each stage was designed to support the strengthening of the dimensions of the Pancasila

Student Profile through local wisdom-based habituation activities.

A. Planning Stage

The planning stage of the JUMPAJA Program involved the principal, teachers, and the school committee as key stakeholders in developing and organizing the program. Interview data revealed that planning activities were conducted collaboratively to determine program objectives, design activity schedules based on the Javanese market calendar cycle, prepare supporting facilities, and identify character values to be strengthened through each activity. Informants explained that the JUMPAJA Program was designed not merely as a routine school activity but as a school culture innovation aimed at strengthening the dimensions of the Pancasila Student Profile through local wisdom-based habituation.

The interview findings were supported by observational data. During the observation process, the researcher found that teachers and school leaders coordinated the preparation of activities, discussed the implementation schedule, and assigned responsibilities for each component of the program. The observations also showed that the planning process emphasized the integration of cultural, social, environmental, and religious values into school activities. Each Friday activity had been systematically arranged according to the pasaran Jawa cycle consisting of *Kliwon*, *Legi*, *Pahing*, *Pon*, and *Wage*.

Documentation data further strengthened these findings. Documents in the form of annual school programs, JUMPAJA activity schedules, coordination meeting records, and program implementation plans indicated that the program had been formally integrated into the school's character education agenda. The documents also demonstrated that each activity was linked to specific dimensions of the Pancasila Student Profile and implemented through a structured schedule throughout the academic year.

The triangulation of interview, observation, and documentation data indicates that the planning stage was conducted systematically and collaboratively. The involvement of various stakeholders in determining program objectives and implementation strategies reflects the value of gotong royong through collective decision-making and shared responsibility. Furthermore, the integration of Javanese cultural values into program planning demonstrates the school's commitment to strengthening students' appreciation of local cultural identity as part of the berkebinekaan global dimension of the Pancasila Student Profile.

B. Implementation Stage

The implementation stage consisted of five habituation activities conducted according to the Javanese market cycle. Each activity was designed to strengthen specific dimensions of the Pancasila Student Profile. The principal acted as the program supervisor, teachers facilitated and monitored activities, while students participated actively in each program component. Table 2 presents the implementation of the JUMPAJA School Culture Program and its contribution to students' character development.

Table 2. Findings of the JUMPAJA School Culture Program

Research Stages	Main Findings	Character Values
Planning	Collaborative planning involving the principal, teachers, and school committee through the integration of local wisdom and character education values.	Cooperation, responsibility
<i>Jumat Kliwon</i>	Cultural parade and traditional Javanese clothing to strengthen cultural awareness and global diversity.	Cultural awareness, global diversity
<i>Jumat Legi</i>	Traditional games and sports activities to develop cooperation, creativity, and independence.	Creativity, teamwork
<i>Jumat Pahing</i>	Food-sharing activities to strengthen empathy, social care, and mutual cooperation.	Empathy, social care
<i>Jumat Pon</i>	Collaborative environmental cleaning activities to build discipline and responsibility.	Discipline, environmental awareness
<i>Jumat Wage</i>	Prayer, Qur'an recitation, and religious habituation to strengthen religiosity and noble character.	Religiosity, moral values
Evaluation	Continuous observation and coordination meetings for program improvement and sustainability.	Reflection, continuous improvement

Source: Research Data (2026)

The findings also revealed that students showed positive behavioral changes after participating in the JUMPAJA activities. Students became more disciplined in worship, more responsible for school cleanliness, and more cooperative with their peers. The program created enjoyable and meaningful learning experiences because students directly practiced character values in daily school activities.



Figure 2. *Jumat Kliwon* (Cultural Friday) Activity

Jumat Kliwon (Cultural Friday) involved cultural parades and the use of traditional Javanese attire. Through this activity, students learned to appreciate and preserve local culture, thereby strengthening the *berkebinekaan global* dimension.



Figure 3. *Jumat Legi* (Play Friday) Activity

Jumat Legi (Play Friday) consisted of traditional games and sports activities. These activities encouraged students to cooperate, communicate, and solve problems collectively while also stimulating creativity and independence. Therefore, this activity contributed to strengthening the *gotong royong*, *kreatif*, and *mandiri* dimensions.

Figure 4. *Jumat Pahing* (Sharing Friday) Activity



Jumat Pahing (Sharing Friday) involved collecting and distributing food and donations to surrounding communities. Students participated directly in preparing and sharing the donations, which fostered empathy, social awareness, and mutual cooperation. This activity mainly strengthened the *gotong royong* dimension.

Figure 5. *Jumat Pon* (Clean Friday) Activity



Jumat Pon (Clean Friday) focused on collaborative environmental cleaning activities. Students worked together to maintain school cleanliness and develop responsibility toward their environment. This activity reinforced the *gotong royong* dimension while also cultivating environmental awareness and discipline.

Figure 6. *Jumat Wage* (Worship Friday) Activity



Jumat Wage (Worship Friday) included duha prayer, Qur'an recitation, and other religious habituation activities. Through these activities, students developed religious awareness, moral values, and positive habits in worship, thereby strengthening the *beriman dan bertakwa kepada Tuhan Yang Maha Esa serta berakhlak mulia* dimension.

C. Evaluation Stage

The evaluation stage was carried out continuously through direct monitoring, teacher coordination meetings, and reflective discussions facilitated by the principal. Information gathered from participants revealed that evaluation was an integral component of the JUMPAJA Program, aimed at assessing students' participation, behavioral development, and the contribution of each activity to strengthening the dimensions of the Pancasila Student Profile. Teachers described how students' attitudes and engagement during program activities were regularly reviewed and discussed to determine areas requiring improvement.

Field observations provided additional evidence regarding the implementation of the evaluation process. Throughout the activities, teachers consistently monitored students' involvement and recorded notable behavioral changes. The observations revealed improvements in students' discipline during religious activities, responsibility for maintaining school cleanliness, willingness to cooperate with peers, and enthusiasm for participating in cultural programs. Students also appeared more confident and actively engaged in various JUMPAJA activities.

Supporting evidence was also obtained from school records and administrative documents. Activity reports, meeting minutes, attendance lists, evaluation notes, and photographic documentation demonstrated that program reviews were conducted on a regular basis. These records reflected the school's efforts to identify implementation challenges, monitor student progress, and formulate follow-up actions for program improvement. Taken together, the evidence suggests that the evaluation process functioned as an important mechanism for maintaining the quality and sustainability of the JUMPAJA Program. The evaluation results reflected positive developments in students' religious awareness, cooperation, creativity, environmental responsibility, and appreciation of local culture. Moreover, the continuous review process enabled teachers and school leaders to refine program implementation and ensure that the objectives of local wisdom-based character education were consistently achieved.

In addition to assessing students' character development, the evaluation process served as a basis for decision-making and program improvement. Findings obtained from monitoring activities and coordination meetings were used by the school to refine activity designs, improve student participation, and address challenges encountered during implementation. For instance, teachers discussed strategies to increase students' engagement in cultural and sharing activities, while the principal encouraged greater collaboration among stakeholders to support program sustainability. This follow-up process demonstrates that evaluation was not merely conducted to measure outcomes but also functioned as a continuous improvement mechanism to ensure that the JUMPAJA Program remained relevant, effective, and aligned with the objectives of strengthening the Pancasila Student Profile.

Discussion

The findings indicate that the JUMPAJA Program has been successfully implemented as a local wisdom-based school culture innovation that contributes to strengthening the dimensions of the Pancasila Student Profile in elementary schools. The success of the program can be seen from three main indicators. First, the program was systematically implemented through planning, implementation, and evaluation stages involving the principal, teachers, students, and the school committee. Second, all five habituation activities *Jumat Kliwon*, *Jumat Legi*, *Jumat Pahing*, *Jumat Pon*, and *Jumat Wage* were conducted consistently as part of the school culture. Third, observations and evaluations showed positive changes in students' behavior, particularly in terms of religiosity, cooperation, creativity, environmental awareness, social responsibility, and appreciation of local

culture. These outcomes suggest that the JUMPAJA Program has effectively contributed to strengthening several dimensions of the Pancasila Student Profile through local wisdom-based habituation activities. The program was systematically organized through planning, implementation, and evaluation stages involving the school principal, teachers, students, school committee, and surrounding community. This collaborative process enabled character education to be integrated into daily school culture rather than being limited to classroom instruction. The findings support Septiani & Kurniawan (2022), who argue that school culture provides a strategic medium for internalizing character values through continuous habituation. Likewise, Siraj et al. (2022) emphasize that the effectiveness of character education is strongly influenced by the collective commitment of school stakeholders in creating a value-oriented educational environment. In this context, the JUMPAJA Program demonstrates how school culture can function as a vehicle for translating national character education goals into concrete and contextual educational practices.

The success of the JUMPAJA Program can be understood through Lickona (2022) theory of character education, which emphasizes the integration of moral knowing, moral feeling, and moral action. Character formation becomes effective when students not only understand moral values cognitively but also experience them emotionally and practice them behaviorally. The program facilitated this process through repeated habituation activities embedded within the Javanese market cycle. For example, students participating in *Jumat Pahing* learned about generosity and social responsibility (moral knowing), developed empathy through direct interaction with community members receiving donations (moral feeling), and actively distributed food and assistance (moral action). Such experiences enabled students to internalize character values through authentic social interactions. This finding is consistent with Anis (2025), who found that local wisdom-based educational practices strengthen social responsibility more effectively because students experience values directly within their social environment. Similarly, Sukirno et al. (2023) reported that character education rooted in local wisdom provides meaningful learning experiences that contribute significantly to the realization of the Pancasila Student Profile.

The implementation of *Jumat Kliwon* demonstrates how cultural activities can strengthen the dimension of global diversity (*berkebinekaan global*) while simultaneously preserving local identity. Through cultural parades, traditional Javanese attire, and cultural appreciation activities, students developed awareness of their cultural heritage and learned to value diversity. These findings reinforce the study of Rokhimah & Maknun (2022), which emphasizes that local wisdom-based

character education plays an important role in preserving cultural identity while fostering respect for diversity. Similarly, the present findings support Sudrajad (2023), who found that cultural activities rooted in local traditions contribute significantly to strengthening students' cultural awareness and national identity.

Furthermore, the findings are consistent with Siraj et al. (2022), who argue that school culture programs based on local wisdom are effective in strengthening the dimensions of the Pancasila Student Profile because students experience cultural values directly through daily habituation. The results also confirm Anis (2025), who reported that the integration of local cultural wisdom into educational practices positively influences students' social attitudes, tolerance, and appreciation of diversity. In addition, this study supports the findings of Arjaya et al. (2024), which suggest that the incorporation of local wisdom into educational activities has become an important approach in contemporary education for promoting both character development and cultural preservation.

However, this study extends previous research by demonstrating that the strengthening of global diversity can be achieved through a structured school culture program based on the Javanese market calendar cycle (*pasaran Jawa*). Unlike previous studies that primarily focused on local wisdom integration in classroom learning or project-based activities, the JUMPAJA Program institutionalizes cultural values through continuous habituation activities embedded in the school culture. Therefore, the findings not only confirm previous studies but also provide empirical evidence that local wisdom-based school culture can serve as a sustainable strategy for strengthening the *berkebinekaan global* dimension of the Pancasila Student Profile in elementary schools.

The findings regarding *Jumat Legi* reveal that traditional games function as an effective medium for strengthening creativity, cooperation, communication, and independence among students. Traditional games encourage students to interact, negotiate, solve problems, and collaborate in achieving common goals. Such experiences support the development of social competencies and creativity through meaningful participation. Jusmawati et al. (2024) explain that traditional games provide opportunities for students to develop cooperation and communication skills through direct social interaction. Furthermore, Syafinka et al. (2025) found that local wisdom-based learning activities increase student engagement because they are closely related to students' social and cultural contexts. This finding is also supported by Salsabilla et al. (2026), who conclude that cultural and environmental wisdom-based educational activities effectively strengthen

creativity and collaborative attitudes among elementary school students. From a constructivist perspective, students construct values through direct experience, making traditional games a meaningful pedagogical strategy for character development.

The implementation of *Jumat Pon* and *Jumat Wage* further illustrates the effectiveness of habituation-based school culture in strengthening environmental awareness and religiosity. Through environmental cleaning activities, students learned responsibility, discipline, and care for their surroundings. This finding confirms Fadilah et al. (2021), who argue that repeated habituation activities are capable of shaping sustainable positive behavior among children. Santosa (2024) similarly found that participatory environmental activities strengthen students' responsibility toward their environment because they involve direct engagement rather than passive learning. Meanwhile, *Jumat Wage* strengthened students' faith, piety, and moral awareness through collective worship, Qur'anic recitation, and religious reflection. These findings are consistent with Indriani et al. (2024), who explain that school culture plays an important role in strengthening religious dimensions within the Pancasila Student Profile through continuous spiritual habituation. Therefore, the integration of environmental and religious activities within school culture contributes significantly to holistic character development.

Another important finding concerns the crucial role of stakeholders in supporting program implementation and sustainability. The school principal functioned as the initiator, policy leader, and strategic decision-maker who ensured the continuity of the program. Teachers acted as facilitators and role models who guided students throughout each habituation activity while demonstrating the values being taught. The school committee provided organizational and social support, particularly in coordinating activities involving the wider community. In addition, the surrounding community reinforced the values promoted by the school through active participation in sharing and cultural activities. These findings support Pratomo et al. (2025), who emphasize that sustainable character education requires collective participation among educational stakeholders. Likewise, Sumar et al. (2025) argue that collaboration between schools, families, and communities strengthens the effectiveness of character education because students receive consistent reinforcement across different social environments. Thus, the success of the JUMPAJA Program cannot be separated from the synergistic relationship among all stakeholders involved.

One of the most significant contributions of this study lies in the utilization of the Javanese market cycle (*pasaran Jawa*) as the organizational framework for school culture. Unlike many

character education programs that implement isolated activities, the JUMPAJA Program employs a cyclical cultural structure consisting of *Kliwon*, *Legi*, *Pahing*, *Pon*, and *Wage* as the foundation for character habituation. Each cycle carries a specific educational theme that addresses different dimensions of the Pancasila Student Profile. This finding represents a distinctive contribution to local wisdom-based character education because indigenous cultural systems are transformed into systematic pedagogical tools. Tohri et al. (2022) argue that character education rooted in local wisdom becomes more meaningful when local cultural traditions serve as the foundation for educational activities. Similarly, Suratmi & Hartono (2024) emphasize that strengthening the Pancasila Student Profile requires contextual educational models that are closely connected to students' cultural realities. Therefore, the JUMPAJA Program offers an innovative and culturally responsive model that integrates local traditions with contemporary character education objectives.

Overall, the findings suggest that the JUMPAJA Program serves as a contextual model of local wisdom-based school culture capable of strengthening the dimensions of the Pancasila Student Profile through systematic planning, collaborative implementation, and continuous evaluation. The program demonstrates that local culture can function not merely as educational content but as an organizing framework for character formation. By integrating the values of religiosity, cooperation, creativity, social responsibility, environmental awareness, and cultural appreciation into everyday school activities, the JUMPAJA Program provides meaningful learning experiences that support sustainable character development. Consequently, the program offers a transferable framework that can be adapted by other elementary schools seeking to develop culturally responsive character education programs aligned with national educational goals.

CONCLUSION

The JUMPAJA School Culture Program indicates that local wisdom-based habituation activities can function as an effective approach to strengthening the dimensions of the Pancasila Student Profile in elementary schools. Through collaborative planning, systematic implementation, and ongoing evaluation, the program has been able to integrate religious values, cultural awareness, cooperation, social responsibility, environmental care, creativity, and independence into students' daily learning experiences. Furthermore, the incorporation of Javanese cultural values into school activities provides meaningful and contextual learning experiences that contribute to sustainable character development among students. Accordingly, the JUMPAJA program may serve as a

contextual and innovative model of school culture in supporting the implementation of character education through culturally responsive and student-oriented practices in elementary education.

Theoretically, this study contributes to the literature on local wisdom-based character education by demonstrating how an indigenous cultural system the Javanese market calendar can be systematically integrated into school culture to produce holistic and contextually grounded character development. This extends Lickona's (2022) theory of character education by showing how the tripartite model of moral knowing, feeling, and action can be embedded within culturally specific habituation cycles. Practically, the JUMPAJA program offers elementary schools a structured and replicable model for designing school culture programs that are both pedagogically sound and culturally responsive. Schools in other regions may adapt this framework by identifying local cultural calendars or indigenous value systems as the organizing structure for character education activities. From a policy perspective, the findings of this study support the implementation of Kemendikdasmen (2025) directives on deep learning (*pembelajaran mendalam*) by demonstrating how school culture programs rooted in local wisdom can effectively translate national character education policy into meaningful classroom and community practices. Future research is recommended to examine the long-term impact of the JUMPAJA program on students' character development across different school levels, to explore the scalability of the model in schools with diverse cultural backgrounds, and to investigate the quantitative effects of similar local wisdom-based school culture programs on specific Pancasila Student Profile dimensions through mixed-methods or experimental designs.

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