



Implementation of the Local Wisdom-Based Education Policy “Dulmuluk” in the Independent Curriculum through P5 at SMALTI IGM Palembang

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Abstract

This study examines the implementation of education policy based on local wisdom through the Merdeka Curriculum and the Project for Strengthening the Pancasila Student Profile (P5). In the context of globalization and rapid socio-cultural change, local cultural values are increasingly marginalized in formal education. Although the Merdeka Curriculum provides opportunities to integrate local wisdom through project-based learning, many schools still face challenges in translating this policy into practical educational activities. This study therefore focuses on how traditional Dulmuluk theater is integrated into school learning as a strategy for cultural preservation and character education. This research employed a qualitative descriptive approach to explore the dynamics of policy implementation within the school context. Data were collected through in-depth interviews, observation, and documentation involving school leaders, teachers implementing P5 activities, students, and cultural practitioners. The data were analyzed descriptively to identify patterns of implementation, supporting factors, and challenges in integrating local culture into educational practices. The findings show that the policy is implemented contextually by integrating Dulmuluk art into project-based learning activities. This approach encourages students to develop creativity, collaboration skills, and cultural awareness. The success of the program is supported by effective communication, institutional commitment from the school, and collaboration with cultural stakeholders. The study concludes that integrating local wisdom into educational policy implementation strengthens student character while also contributing to the preservation of regional cultural heritage.

Keywords: Policy Implementation, Local Wisdom, Merdeka Curriculum, P5, Cultural Education

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INTRODUCTION

Education plays a strategic role in shaping national character and strengthening cultural identity amidst rapid social change (Tilaar, 2012).

Beyond transmitting knowledge, education also functions as a medium for transmitting social values, cultural norms, and collective identity within society (Suyanto, 2013).



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In the context of globalization and modernization, the role of education becomes increasingly important in preserving local cultural values while simultaneously preparing students to face global challenges. However, the rapid development of modern culture and digitalization has contributed to the declining interest of younger generations in traditional cultural expressions, including local performing arts. One of the challenges faced by the education system today is how to integrate local cultural values into formal learning processes in a meaningful and sustainable way.

Several studies have shown that the integration of local wisdom into education can strengthen character education and increase student engagement in learning (Indrawati, 2018; Setyowati, 2020).

Local wisdom represents cultural knowledge, moral values, and social practices that are passed down from generation to generation and can function as a contextual learning resource for students. When local cultural elements are incorporated into educational activities, students not only gain academic knowledge but also develop cultural awareness, identity, and social responsibility.

In response to these challenges, the Indonesian government introduced the Independent Curriculum (*Kurikulum Merdeka*), which provides flexibility for educational institutions to develop contextual learning based on regional potential. One of its main components is the Pancasila Student Profile Strengthening Project (P5), which encourages schools to implement interdisciplinary project-based learning that integrates social, cultural, and environmental issues (Ministry of Education, Culture, Research, and Technology, 2022).

Through this policy, schools are encouraged to explore local cultural resources as learning materials to strengthen the character values of Pancasila students.

In South Sumatra, one form of local cultural heritage is the traditional Dulmuluk theater, a performing art rich in moral messages, historical narratives, and social values. Despite its cultural significance, Dulmuluk currently faces sustainability challenges due to limited regeneration and decreasing public exposure. The absence of systematic integration of this cultural heritage into formal education has contributed to the declining familiarity of younger generations with the tradition.

SMALTI IGM Palembang is one of the educational institutions that has attempted to address this issue by integrating Dulmuluk art into the P5 project since 2023. Through interdisciplinary learning activities and student performances, Dulmuluk is used not only as a cultural performance but also as a medium for character education and collaborative learning. This initiative represents an innovative practice in translating national education policies into context-based educational activities at the school level.

Previous studies have demonstrated that culture-based learning can improve cultural literacy, collaboration skills, and student engagement in the learning process (Setyowati, 2020). Research also indicates that the successful implementation of local culture-based education depends on policy support, institutional commitment, and teacher creativity in designing contextual learning experiences (Amaliah, 2022).

However, most existing studies primarily focus on cultural education in general or on community-based

cultural preservation, while empirical research examining the implementation of local wisdom-based education policies within the framework of the Independent Curriculum at the secondary school level remains limited.

This research gap highlights the need for a deeper understanding of how education policies that emphasize local wisdom are translated into practical learning activities within schools. Therefore, this study focuses on analyzing the implementation of local wisdom-based education policies through the integration of Dulmuluk art in the P5 activities at SMALTI IGM Palembang.

The novelty of this study lies in its examination of the intersection between national education policy, regional cultural preservation, and school-level educational practices within the framework of the Independent Curriculum. By exploring how Dulmuluk art is integrated into project-based learning, this research provides insights into how schools can transform policy directives into culturally relevant learning practices.

The findings of this study are expected to contribute both theoretically and practically. Theoretically, the study enriches the discourse on policy implementation and culture-based education in the context of contemporary educational reform. Practically, the results may serve as a reference for educational institutions, policymakers, and cultural stakeholders in designing sustainable strategies for integrating local wisdom into formal education while preserving regional cultural heritage.

RESEARCH METHODS

This study uses a qualitative, descriptive design to understand the phenomenon of policy

implementation in depth and contextually (Sugiyono, 2019). This study analyzes the application of local wisdom-based education policies in the Independent Curriculum through the Pancasila Student Profile Strengthening Project (P5).

This approach was chosen because the research focuses on understanding the process, meaning, and dynamics of policy implementation in the real context of educational units. Qualitative research allows researchers to explore how policies are interpreted, translated, and practiced by educational actors within the school environment. Through this approach, the researcher is able to capture the experiences, perspectives, and interactions among stakeholders involved in the implementation of the program.

In addition, the descriptive design enables the study to systematically describe the stages of planning, implementation, and evaluation of the P5 activities that integrate local cultural values.

The research location was SMALTI IGM Palembang, which has integrated Dulmuluk art as a theme in P5 activities. The selection of this school was based on its commitment to incorporating local cultural heritage into the learning process as part of character education and cultural preservation efforts. The integration of Dulmuluk art into the P5 project represents an innovative approach in implementing the Independent Curriculum while strengthening students' cultural identity and appreciation for local wisdom.

Research subjects were selected purposively, including the principal, the vice principal for curriculum, Dulmuluk trainers, P5 implementing teachers, students involved in the activities, and cultural

activity supporters. Informants were selected through purposive sampling based on their direct involvement in program planning and implementation. This technique was used to ensure that the selected participants possessed adequate knowledge, experience, and authority related to the implementation of the Dulmuluk-based P5 activities. The diversity of informants also allows the researcher to obtain a more comprehensive understanding of the policy implementation process from different perspectives.

Data collection techniques were conducted through several methods to obtain rich and in-depth information. First, in-depth interviews were conducted with key informants to explore their understanding of the Independent Curriculum policy, the planning and implementation process of P5 activities, and the challenges encountered during the integration of Dulmuluk art into the learning process.

Second, observation was carried out to directly observe the learning process, student participation, and the implementation of Dulmuluk-based P5 activities in the school environment. This observation allowed the researcher to record actual practices and interactions that occurred during the program implementation.

Third, documentation analysis was conducted by examining relevant documents such as curriculum structures, P5 project modules, activity reports, school policies, photographs, and other supporting materials related to the implementation of the program.

Data analysis used an interactive model that included data reduction, data presentation, and conclusion drawing. The analysis process was conducted continuously

from the beginning of data collection until the completion of the study. Data reduction was carried out by selecting and simplifying relevant information obtained from interviews, observations, and documents. The data were then organized and presented in the form of descriptive narratives to facilitate interpretation. Finally, conclusions were drawn by identifying patterns, relationships, and meanings that emerged from the data.

To ensure the trustworthiness of the findings, data validity was tested through the triangulation of sources and methods. Source triangulation was conducted by comparing information obtained from different informants, while method triangulation was carried out by comparing data obtained from interviews, observations, and documentation.

In addition, the researcher also conducted cross-checking and verification of information with several key informants to ensure the consistency and credibility of the data. Through this method, the research is expected to provide a comprehensive picture of how education policies are translated and implemented in schools through local wisdom-based learning practices.

RESULT AND DISCUSSION

Implementation of the Independent Curriculum Policy through P5 Based on Local Wisdom

The implementation of the Independent Curriculum (*Kurikulum Merdeka*) represents a significant shift in Indonesia's education policy, emphasizing flexibility, contextual learning, and the integration of local potential into the educational process.

One of the main instruments for implementing this policy is the Pancasila Student Profile

Strengthening Project (P5), which encourages schools to design interdisciplinary project-based learning activities that connect academic knowledge with social and cultural realities. Within this framework, educational institutions are given the autonomy to develop learning programs that reflect the unique characteristics and cultural resources of their local environment.

The findings of this study indicate that SMALTI IGM Palembang has implemented the P5 program by integrating Dulmuluk traditional theater as the central theme of local wisdom-based learning activities. In this project, tenth-grade students performed South Sumatran folklore through a combination of music, drama, and traditional performing arts. The performance was presented as part of the P5 celebration, where students collaborated to produce theatrical performances that incorporated elements of local culture. This activity demonstrates how national education policies can be translated into concrete educational practices that are culturally relevant and contextually meaningful. The integration of Dulmuluk art into the P5 program reflects the principle of contextual learning, which emphasizes connecting educational content with students' social and cultural environments. Contextual learning allows students to engage more deeply with learning materials because they are directly related to their lived experiences. In this case, the use of Dulmuluk art as a learning medium allows students to explore the historical narratives, moral values, and cultural symbolism embedded in South Sumatran performing arts.

From the perspective of public administration and policy implementation, this practice illustrates how educational policies

are interpreted and operationalized by implementing actors at the institutional level. According to Edward III's policy implementation framework, successful policy implementation depends on four key variables: communication, resources, disposition, and bureaucratic structure. The findings of this research suggest that these variables play a crucial role in shaping how the Independent Curriculum policy is implemented at SMALTI IGM Palembang.

First, effective communication between policymakers and educational institutions ensures that schools understand the objectives of the P5 program. The school leadership and teachers demonstrated a clear understanding of the policy's emphasis on character education and contextual learning. This understanding enabled them to translate the policy guidelines into creative educational activities that incorporate local culture.

Second, the availability of resources also supports the implementation of the program. These resources include teacher expertise, collaboration with local cultural practitioners, and the availability of cultural materials related to Dulmuluk performances. Resource availability is essential because policy implementation often fails when implementing institutions lack adequate support systems.

Third, the commitment and disposition of policy implementers play a crucial role in determining the success of the program. The school leadership, teachers, and cultural practitioners involved in the Dulmuluk project demonstrated strong commitment to integrating local cultural values into the educational process. Their commitment reflects the importance

of human agency in the implementation of education policies.

Fourth, the broader policy environment also influences the effectiveness of policy implementation. Support from local government programs, such as cultural festivals and arts competitions, creates an enabling environment that strengthens the sustainability of cultural education initiatives.

These findings align with previous studies emphasizing the importance of integrating local culture into educational practices. Indrawati (2018) argues that local wisdom can serve as a powerful learning resource because it contains moral values and collective knowledge relevant to students' social contexts. Similarly, Setyowati (2020) found that traditional arts-based learning activities can significantly enhance students' cultural literacy and collaborative skills. The results of this study confirm that integrating traditional arts into educational programs not only enriches the learning process but also strengthens students' connection with their cultural heritage.

Furthermore, the case of SMALTI IGM Palembang illustrates the role of educational institutions as agents of cultural preservation. Schools do not merely function as institutions that transmit academic knowledge; they also serve as platforms for sustaining cultural traditions and strengthening collective identity. By incorporating Dulmuluk art into the P5 project, the school contributes to the preservation and revitalization of a traditional performing art that faces challenges in the era of modernization.

P5 as a Medium for Cultural Preservation and Contextual Learning

The implementation of Dulmuluk-based P5 activities at SMALTI IGM Palembang demonstrates that project-based learning can function as an effective medium for cultural preservation and contextual education. In this program, students participate in various stages of artistic production, including script interpretation, music preparation, choreography, stage design, and theatrical performance. Through these activities, students engage in a collaborative learning process that integrates multiple disciplines, such as arts, literature, history, and social studies.

Project-based learning has been widely recognized as an effective pedagogical approach that encourages active student participation and problem-solving skills. According to educational research, project-based learning allows students to develop deeper conceptual understanding because they are actively involved in the learning process rather than passively receiving information from teachers.

In the context of cultural education, project-based learning provides an opportunity for students to explore cultural traditions through experiential learning. Rather than simply learning about Dulmuluk as a historical artifact, students actively participate in performing and interpreting the cultural narratives embedded within the art form. This experiential learning approach enhances students' appreciation for cultural heritage and encourages them to view traditional arts as living cultural practices.

Previous studies support the effectiveness of cultural arts integration in education. Setyowati

(2020) found that traditional arts-based learning activities can improve students' creativity, collaboration skills, and cultural awareness. Similarly, research by Amaliah (2022) suggests that integrating local culture into classroom learning increases student engagement and promotes character development.

The findings of this study confirm these arguments by showing that students involved in the Dulmuluk project developed stronger collaborative skills and creative expression. The theatrical performance required students to work together in teams, coordinate their roles, and communicate effectively to produce a successful performance. These collaborative activities reflect key elements of the Pancasila Student Profile, including cooperation, creativity, and global diversity awareness.

In addition to fostering student creativity, the Dulmuluk project also contributes to the preservation of local cultural heritage. Cultural traditions often decline when younger generations are not actively involved in their practice. By introducing traditional arts into school activities, educational institutions can create opportunities for cultural transmission between generations.

This approach aligns with the concept of cultural sustainability, which emphasizes the importance of maintaining cultural traditions while adapting them to contemporary social contexts. Cultural sustainability requires active participation from younger generations to ensure that traditional arts remain relevant and meaningful in modern society.

Therefore, the integration of Dulmuluk into the P5 program not only enhances educational outcomes but also contributes to broader cultural preservation efforts. Schools

serve as important institutions for sustaining cultural traditions by incorporating them into formal educational activities.

Youth Participation as a Strategy for Cultural Sustainability

Youth participation plays a crucial role in ensuring the sustainability of traditional arts and cultural heritage. One of the major challenges faced by many traditional art forms is the declining interest of younger generations. Modern entertainment, digital media, and global cultural influences often overshadow traditional cultural expressions, making it increasingly difficult to maintain cultural continuity.

The findings of this study indicate that the involvement of students in Dulmuluk-based P5 activities has increased youth participation in traditional performing arts. Through these activities, students who were previously unfamiliar with Dulmuluk became actively engaged in learning and performing this traditional theater art. Participation in cultural performances allows students to develop a sense of ownership and pride in their cultural heritage.

Student participation in Dulmuluk performances also extends beyond classroom activities. Local government initiatives, such as the Dulmuluk Festival for high school and university students, provide additional platforms for young people to showcase their talents and contribute to cultural preservation. These festivals create opportunities for cross-generational cultural transmission, where experienced artists collaborate with younger performers.

Cultural participation is an important factor in maintaining

cultural vitality. Research on cultural sustainability suggests that traditional arts can survive only when younger generations actively participate in their practice and reinterpretation. By involving students in cultural performances, educational institutions can cultivate future generations of cultural practitioners and supporters.

Implementation Challenges: Modernization and Cultural Regeneration

Despite the positive outcomes of Dulmuluk-based learning activities, the implementation of local wisdom-based education policies also faces several challenges. One of the most significant challenges is the influence of modernization and digital entertainment, which often reduces young people's interest in traditional cultural expressions. Traditional performing arts such as Dulmuluk compete with modern forms of entertainment, including digital media, popular music, and online content. As a result, many young people are less familiar with traditional theater compared to contemporary cultural products. This trend poses a serious threat to the sustainability of traditional arts.

Another challenge is the limited number of cultural practitioners who possess the expertise to teach and perform Dulmuluk. Without systematic regeneration efforts, traditional arts may gradually disappear as older practitioners retire or pass away.

The integration of Dulmuluk into school learning activities represents an important strategy for addressing these challenges. By adapting traditional arts to contemporary educational contexts, schools can make cultural learning

more accessible and engaging for students.

CONCLUSION

This study examined the implementation of local wisdom-based education policy through the integration of Dulmuluk traditional theater into the Pancasila Student Profile Strengthening Project (P5) at SMALTI IGM Palembang. The findings demonstrate that the Independent Curriculum policy provides opportunities for educational institutions to develop contextual learning programs that integrate local cultural resources into the educational process.

The implementation of Dulmuluk-based P5 activities illustrates how schools can translate national education policies into innovative learning practices that are relevant to local cultural contexts. Through project-based learning activities, students actively participate in cultural performances that promote creativity, collaboration, and cultural awareness. These activities contribute not only to students' academic development but also to the strengthening of their cultural identity and character formation.

The study also highlights the importance of youth participation in sustaining traditional cultural practices. By involving students in cultural performances and collaborative learning activities, schools play a crucial role in ensuring the continuity of local cultural traditions. Furthermore, collaboration between educational institutions, cultural practitioners, and government programs creates a supportive ecosystem for cultural preservation.

However, the study also identifies several challenges, including the influence of

modernization, declining youth interest in traditional arts, and limited regeneration of cultural practitioners. Addressing these challenges requires stronger institutional support, continuous cultural education programs, and innovative approaches to integrating traditional arts into modern educational practices.

Overall, the findings suggest that the integration of local wisdom into education policy implementation can serve as a strategic instrument for strengthening character education while simultaneously preserving regional cultural heritage. Therefore, educational institutions should continue to develop culturally relevant learning programs that connect national education policies with local cultural traditions in order to promote sustainable cultural development in the era of globalization.

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