



Integration of local wisdom values in the formation of attitudes of elementary school student: Systematic literature review

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ABSTRACT

This study examines the integration of local wisdom values in shaping the attitudes of elementary school students through a systematic literature review of 41 articles published between 2021 and 2025, using the PRISMA 2020 protocol. Bibliometric analysis with VOSviewer and thematic analysis were employed to identify research trends and synthesize key findings. The results reveal a notable increase in publications during 2024–2025, with qualitative methods predominating. Local wisdom emerges as the core concept, structured into five thematic clusters. Six effective strategies for implementation are identified: thematic learning, integration of local content, innovative learning models, culture-based learning media, routine habituation, and the P5 (Projek Penguatan Profil Pelajar Pancasila) program. The dominant character values fostered include mutual cooperation, responsibility, and tolerance, reflecting Indonesia's cultural plurality. The novelty of this study lies in its integrative approach, combining bibliometric and thematic analyses to comprehensively map research on local wisdom-based character education within the framework of the Pancasila Student Profile. This approach provides an updated synthesis that extends beyond prior reviews, which tended to focus on descriptive findings without systematic mapping. Moreover, the review identifies important research gaps, particularly the limited use of experimental and mixed-method designs, which constrains the strength of causal evidence regarding the effectiveness of local wisdom integration. From a practical perspective, the findings offer relevant implications for basic education policy and practice. These include the development of context-based learning modules grounded in local wisdom, targeted teacher training to strengthen pedagogical and cultural competencies, and enhanced collaboration among schools, communities, and local governments. Addressing these aspects is crucial to overcoming challenges related to teacher capacity, limited resources, and globalization pressures, thereby optimizing character education and supporting the sustainable realization of the Pancasila Student Profile in elementary schools.

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INTRODUCTION

The era of globalization has had a significant impact on the shift in local cultural values among Indonesia's younger generation. Research (Zahraa et al., 2025) shows that globalization and social media significantly shape the mindsets, values, and behaviors of the younger generation, often leading to identity confusion, a decline in nationalism, and a shift in local cultural values. This condition is also exacerbated by the lack of appreciation for the nation's cultural heritage, which has the potential to threaten Indonesia's identity (Hilda Nur Alfiana, 2022). In the realm of education, this challenge requires a pedagogical approach that enhances student character while maintaining the principles of local wisdom as part of national identity.

Local wisdom encompasses social, ethical, moral, and cultural values that have developed within a society and have significant potential to influence student character (Wulandari et al., 2024). Traditional ceremonies, cooperation, and traditional games are examples of local customs that teach children important values such as honesty, responsibility, and togetherness. Integrating local wisdom into education has proven effective in building character and helping students better understand what they learn (Lailatul et al., 2024) and (Sugiri, 2023). Character education based on local wisdom in elementary schools fosters an inclusive and harmonious environment, while reducing conflict and discrimination among students (Aiman, Faiz, Bukhori, 2021; Sakman, 2020).

Indonesia has come up with a number of ways to use local knowledge in character education. Research (Azahary et al., 2025) indicates that incorporating environmental and local wisdom-based social studies in elementary education can enhance students' comprehension of local cultural values. A similar approach is also applied to literature learning, where local wisdom is used as a medium to strengthen students' character and creativity (Dewi, 2025). Furthermore, the integration of local wisdom values can be carried out through various subjects such as Islamic Religious Education (Walad et al., 2025), Indonesian language learning (Ecca et al., 2025), and extracurricular activities that utilize traditional arts such as wayang (Sugiri, 2023). This diversity of strategies demonstrates the flexibility and adaptability of local wisdom as a learning resource that can be integrated into various aspects of education to achieve the goal of holistic character building.

The implementation of the Merdeka curriculum and the Merdeka learning concept, which is in line with Ki Hajar Dewantara's thinking, provides a strategic impetus for strengthening student character through a more contextual approach (Ainia, 2020). The Pancasila Student Profile Strengthening Project (P5) program developed by the Ministry of Education, Culture, Research, and Technology (2022) is inherently aligned with the values of Indonesian local wisdom. Pancasila education and character education play an important role in shaping religious character and realizing the Pancasila Student Profile (Juliani & Bastian, 2021) and (Nurgiansah, 2022). However, despite numerous studies on this topic, there has been no comprehensive systematic literature review that describes the research landscape, identifies effective strategies, and systematically evaluates the impact and challenges of implementation.

In contrast to previous review studies, which are generally narrative in nature or limited in terms of period and methodological approach, this study explicitly positions itself to address existing research gaps through a comprehensive systematic literature review (SLR) covering recent publications from 2021 to 2025 and integrating the PRISMA 2020 protocol with bibliometric analysis. This approach enables a more objective mapping of research trends, thematic clusters, and conceptual developments in local wisdom-based character education, while also offering methodological advantages over conventional reviews. Furthermore, this study specifically focuses on the context of the Pancasila Student Profile Strengthening Project (P5), which has received relatively limited systematic attention in prior research. Academically, the findings provide an

empirical foundation for the development of learning models and instructional strategies grounded in local wisdom. From a policy perspective, the results of this SLR are particularly relevant for informing curriculum development, enhancing teacher competencies through targeted training, and supporting the formulation of contextual and sustainable character education policies at the elementary school level.

This study aims to conduct a systematic literature review to: (1) analyze the distribution of publications based on year, method, research, and topic; (2) identify strategies and values of local wisdom that have been integrated; and (3) analyze the impact and challenges of implementation. This review contributes to a comprehensive mapping of the research landscape, a synthesis of effective strategies, and practical implications for education stakeholders.

RESEARCH METHODOLOGY

This study employs a systematic literature review design guided by the PRISMA 2020 protocol (Page et al., 2021) to ensure transparency, reproducibility, and methodological rigor. The review was conducted to address three research questions concerning (1) the distribution of publications, (2) the strategies and values of local wisdom integrated into character education, and (3) the impacts and challenges of its implementation in elementary schools.

The literature search was conducted using Google Scholar as the primary database, applying the keywords “local wisdom”, “kearifan lokal”, “character education”, “elementary school”, and “sekolah dasar”, combined using Boolean operators (AND, OR). The inclusion criteria were: (1) articles published between 2021 and 2025, (2) empirical studies focusing on elementary school contexts in Indonesia, (3) explicit discussion of local wisdom integration in attitude or character formation, and (4) publication in SINTA-accredited journals. The exclusion criteria comprised duplicate records, systematic literature review articles, studies conducted outside Indonesia or outside elementary school settings, and articles published in non-SINTA-accredited journals. The article selection process followed the PRISMA flow diagram. The initial search identified 500 records. After removing 168 articles due to duplication, review-type publications, and non-Indonesian contexts, 332 articles remained. Subsequently, 290 articles were excluded based on irrelevance to elementary education (142 articles), lack of SINTA accreditation (68 articles), and misalignment with the research focus (81 articles). This process resulted in 102 articles eligible for full-text assessment, of which 41 articles met all inclusion criteria and were included in the final analysis.

To strengthen the quality of evidence, a quality appraisal process was conducted for all eligible articles. Each study was assessed using predefined methodological validity criteria, including clarity of research objectives, appropriateness of research design, adequacy of data collection and analysis procedures, and credibility of findings. Only studies meeting minimum quality thresholds were retained, ensuring the robustness of the synthesized evidence.

Data extraction was carried out using a structured extraction form adapted from Snyder (2019), capturing key information such as publication year, research methods, educational context, types of local wisdom values, implementation strategies, outcomes, and challenges. To enhance reliability and minimize researcher bias, the screening, selection, and coding processes involved more than one researcher. Discrepancies in article selection or thematic coding were discussed until consensus was reached, thereby reinforcing inter-rater reliability.

The extracted data were analyzed using two complementary approaches: (1) bibliometric analysis employing VOSviewer to visualize publication trends, co-occurrence networks, and thematic clusters (van Eck & Waltman, 2010), and (2) thematic analysis following the procedures outlined by Braun and Clarke (2006) to synthesize patterns related to strategies, values, impacts, and implementation challenges. Quantitative descriptive data were analyzed descriptively, while qualitative findings were synthesized narratively in line with the narrative synthesis approach proposed by Popay et al. (2005).

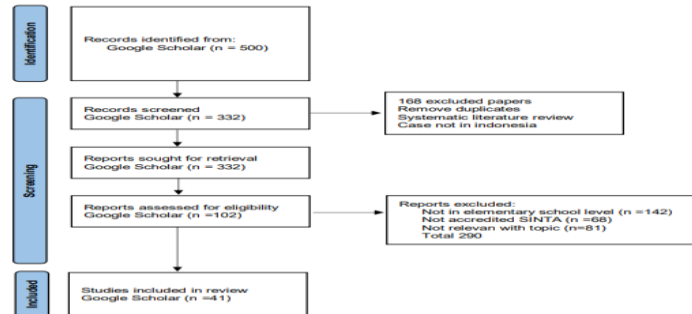


Figure 1. PRISMA flow diagram

This systematic literature review aims to answer the research questions formulated by the researchers. The research questions presented in Table 1 are as follows:

Table 1. Research Questions

ID	Research Question	Identification of Answers
RQ 1	How are research publications on the integration of local wisdom values in shaping the attitudes of elementary school students distributed based on year, research method, and most researched topics?	Describe the mapping of publication trends based on year, identify the dominant research methods, and group the most researched topics.
RQ 2	What are the strategies and local wisdom values integrated into learning in elementary schools based on a literature review?	Identify and classify practical strategies and local wisdom values used in integrating local wisdom into the learning process in elementary schools.
RQ 3	What are the reported impacts and challenges in the application of local wisdom integration on the formation of attitudes of elementary school students?	Evaluate the positive impacts on students' character and attitudes, identify challenges and obstacles to implementation, and formulate recommendations for solutions based on literature findings.

RESULTS AND DISCUSSIONS

Result

Distribution of Research Publications on Local Wisdom Integration

An analysis of 41 articles published between 2021 and 2025 shows a rapid increase in publications, with most research published in the last two years (2024-2025). This increase is in line with the implementation of the Merdeka curriculum and the Pancasila student profile strengthening program.

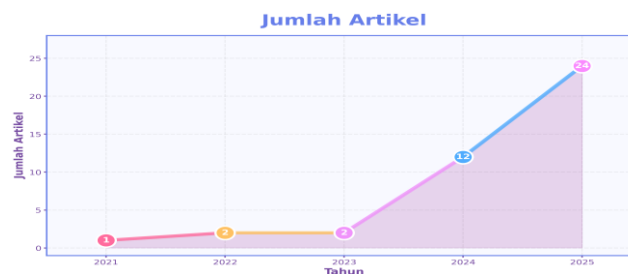


Figure 2. Distribution of publications by year

In terms of research methods, qualitative approaches were the primary choice of researchers, followed by Research and Development (R&D) methods, Classroom Action Research (CAR), and experimental methods. The dominance of qualitative methods provided a deep

understanding of the local cultural context, but the research results tended to be difficult to generalize to a broader context and were less effective in demonstrating cause and effect.

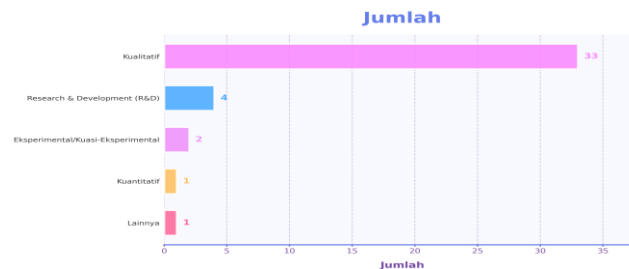


Figure 3. Distribution based on research method

Network visualization with VOSviewer identified five topic clusters: (1) Character education as the dominant focus; (2) specific local wisdom from various ethnic groups; (3) identity and nationalism; (4) culture and tradition; and (5) the P5 program as an emerging topic. Local wisdom is the central concept that connects all clusters, with the keyword “local wisdom” having the highest total link strength (29 cooccurrences), followed by “character education” (24), “elementary school” (21), and “Indonesian culture” (18).

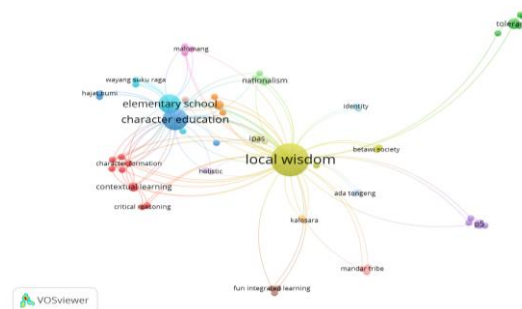


Figure 4. Network visualization of research topics (VOSviewer)

Integration Strategies and Local Wisdom Values

An analysis of 41 articles identified six key strategies for integrating local wisdom into elementary school learning. Thematic learning emerged as the most dominant strategy, integrating local cultural values across various subjects such as Civics, Indonesian, Social Studies, and Science. This approach enables students to understand cultural values as an integral part of everyday life, rather than simply abstract concepts learned in isolation. Local content subjects are a strategic means of introducing regional languages, traditional arts, and local cultural philosophies. Through local content, students not only learn cognitively but also directly practice culture in learning activities, creating a more meaningful and applicable learning experience.

Innovative learning models such as Project-Based Learning (PjBL), contextual learning, and the 4D development model provide more active space for cultural exploration. Students engage in real-life projects such as creating cultural products, traditional games, or performing arts, strengthening their understanding and skills in applying cultural values. Culturally based learning media such as wayang (wayang), Papuan noken (traditional Javanese puppets), traditional musical instruments, and digital multimedia have proven effective as concrete tools that facilitate the understanding of cultural values while increasing students' motivation to learn. Cultural customs and activities such as the use of local languages, community service, Saturday Culture Day, and traditional ceremonies reinforce the internalization of values through routine practice. Most relevant to current policy is the implementation through the P5 Program, which serves as a

primary platform for integrating local wisdom by highlighting themes such as traditional games, regional cuisine, and sustainable lifestyles based on local cultural values.

Table 2. Local wisdom integration strategies

Strategy	Implementation	Article
Integration in thematic and subject learning	Most articles report that local wisdom is integrated through thematic learning that links various subjects, such as PPKn, Indonesian, IPS, and IPAs. Cultural values are incorporated into folklore, community traditions, deliberation activities, and the practice of mutual cooperation. This approach helps students understand cultural values as part of everyday life, not merely abstract concepts.	(Kusrianto, 2025) (Wardatussa, 2024) (Supriyanti, 2025) (Ardiansyah et al., 2025) (Fadlullah et al., 2025) (Tahir et al., 2025) (Vioeza et al., 2024) (Sinulingga et al., 2025)
Utilization of local content subjects	The article also shows that local content is a strategic tool for introducing regional languages, traditional arts, and the philosophical values of local cultures. Through local content, students not only learn culture cognitively but also practice it directly in learning activities.	(Tahir et al., 2023) (Habibah et al., 2025) (Masruroh et al., 2022) (Findiga et al., 2025) (Pratiwi, 2022)
Implementation of innovative learning models	The integration of local wisdom is often achieved through innovative learning models, such as Project-Based Learning (PjBL), contextual learning, integrated learning, and the 4D development model. These models provide space for students to actively engage in cultural exploration through real-life projects, such as creating cultural products, playing traditional games, or performing arts.	(Supriyanti, 2025) (Ardiansyah et al., 2025) (Fadlullah et al., 2025) (Tahir et al., 2025) (Sinulingga et al., 2025) (Jaziroh et al., 2025)
culture-based learning media	Several articles report on the use of local wisdom-based learning media, such as wayang (wayang), Papuan noken (traditional Javanese puppets), traditional musical instruments, and culture-based digital multimedia. These media serve as concrete aids that facilitate students' understanding of cultural values and increase their motivation to learn.	(Gombo, 2025) (Bintaro, 2021) (Vioeza et al., 2024) (Rusmin Mulyadin Tut et al., 2025) (Wulandari et al., 2025)
Habituation and cultural activities at school	The integration of local wisdom is not only carried out through classroom learning activities, but also through daily habits and school cultural activities. These habits include the use of regional languages, community service activities, communal greetings and prayers, and weekly activities such as Cultural Saturdays and traditional ceremonies.	(Wardatussa, 2024) (Fadlullah et al., 2025) (Vioeza et al., 2024) (Sinulingga et al., 2025) (Fauzi, 2024) (Mbuik et al., nd)
Implementation through the P5 Program	Recent articles emphasize that the Pancasila Student Profile Strengthening Project (P5) is a key platform for integrating local wisdom. Through P5, schools highlight local cultural themes such as traditional games, regional culinary specialties, and sustainable lifestyles rooted in local values.	(Tahir et al., 2023) (Sinulingga et al., 2025) (Jaziroh et al., 2025) (Fihayati et al., nd) (Khairunnisa et al., 2024)

Thirteen local wisdom values were identified as most frequently integrated in Table 3. The three most frequently integrated values were mutual cooperation with a total of 21 articles, responsibility with 20 articles, and tolerance with 16 articles, which are in line with the Pancasila Student Profile. Other values include honesty, discipline, religiousness, environmental awareness, love for the homeland, hard work, independence, creativity, politeness, and deliberation.

Table 3. Ranking of local wisdom values

Ranking	Local Wisdom Value	Frequency
1	Mutual Cooperation/Collaboration	21 articles
2	Responsibility	20 articles
3	Tolerance/Diversity	16 articles
4	Discipline	15 articles
5	Religious/Spiritual	14 articles
6	Love for the Country/Pride in Culture	13 articles
7	Honesty/Integrity	12 articles
8	Creativity	11 articles
9	Independence	10 articles

Ranking	Local Wisdom Value	Frequency
10	Environmental/Social Awareness	10 articles
11	Politeness/Courtesy	9 articles
12	Hard Work	8 articles
13	Empathy	7 articles

Table 4 shows the diversity of local wisdom values that reflect Indonesia's cultural diversity. Each region has unique philosophical concepts that produce different yet complementary values in shaping students' character. Bali, with its Tri Hita Karana concept, teaches a balance between three relationships: Parhyangan (relationship with God), Pawongan (relationship with fellow human beings), and Palemahan (relationship with the environment). This concept fosters the values of cooperation, tolerance, independence, and creativity, which are integrated into daily life.

Javanese culture emphasizes the concepts of guyub rukun and srawung, which prioritize togetherness, harmony, social skills, and social sensitivity. These values shape students' character to be harmonious and sensitive to their social environment. The Sasak people, with their concepts of saling ajinang (mutual ajinang), soloh (soloh), and besemeton (besemeton), teach respect, tolerance, brotherhood, order, and empathy. The Minangkabau people, through Kato Nan Ampek and tau raso jo pariso (relationship with others), instill language etiquette, consideration for others' feelings, politeness, empathy, and patience.

The Bugis-Makassarese, with their Ada Tongeng philosophy, emphasize lempu (honesty), alena (responsibility), mutual cooperation, wisdom, empathy, and self-control. Meanwhile, the Papuan people, through the concept of Te Aro Naweak Lako and the values of the Noken, teach religious beliefs, independence, creativity, responsibility, discipline, hard work, and love of country. This diversity demonstrates that although Indonesia has diverse ethnic groups and cultures, the values taught share a common essence in shaping good character, which aligns with the Pancasila Student Profile.

Table 4. Typical values by region

Cultural Region	Main Concept	Distinctive Values	Article
Bali	Tri Hita Karana	1. Parhyangan (spiritual) 2. Pawongan (social) 3. Palemahan (ecological) 4. Mutual cooperation 5. Tolerance 6. Independent 7. Creative	(Kusrianto, 2025)
Java	Guyub harmonious, Srawung, Responsive ing sasmita	1. Togetherness 2. Harmony 3. Social skills 4. Social sensitivity	(Wardatussa, 2024)
Sasak	Mutual ajinang, Soloh, Besemeton	1. Respect/appreciate 2. Tolerance 3. Brotherhood 4. orderly 5. Empathy	(Tahir et al., 2025)
Minangkabau	Kato Nan Ampek, Tau raso jo pariso	1. Language etiquette 2. Consider other people's feelings 3. Politeness 4. Empathy 5. Patience	(Habibah et al., 2025) (Masruroh et al., 2022)
Bugis-Makassar	There is Tongeng	1. Lempu (honesty) 2. Alena (responsibility) 3. Mutual cooperation 4. Wisdom 5. Empathy	(Hermuttaqien et al., 2025)

Cultural Region	Main Concept	Distinctive Values	Article
Papua	Te Aro Naweak Lako, Value in Noken	<ol style="list-style-type: none"> 6. Self-control 1. Religious 2. Independent 3. Creative 4. Responsibility 5. Discipline 6. Hard work 7. Love for the homeland 	(Gombo, 2025)

Impact and Challenges of Implementation

Table 5 shows four significant positive impacts of local wisdom integration. The most prominent impact is improved character and social attitudes, with students demonstrating increased empathy, honesty, cooperation, and responsibility. Several quantitative studies even report measurable improvements in character scores after implementing local wisdom-based learning. Behavioral changes in the school environment are evident through students' active participation in discussions, stronger mutual respect, and a decrease in negative behaviors such as teasing and conflict between peers. These changes create a more conducive school climate.

Of particular interest is the transfer of values to the family environment, where students carry the values they learn at school home. They become more independent, care for their parents, and demonstrate mutual respect, demonstrating that local wisdom-based learning not only impacts school but also shapes consistent character across contexts. Enhanced cultural identity and pride are crucial in the era of globalization. Students demonstrate pride in their regional culture and develop a sense of preserving cultural heritage as part of their identity and love for their country. This is an important foundation for building nationalism and cultural resilience among the younger generation.

Table 5. Positive impacts of implementing local wisdom

Impact	Findings	Article
Improvement of character and social attitudes	Most articles report that integrating local wisdom has a positive impact on student attitude development. These impacts include increased empathy, honesty, cooperation, and responsibility. Several quantitative studies have shown an increase in character scores and positive attitude categories after implementing local wisdom-based learning.	(Kusrianto, 2025) (Supriyanti, 2025) (Fadlullah et al., 2025) (Vioreza et al., 2024) (Rusmin Mulyadin Tut et al., 2025) (Wulandari et al., 2025)
Behavioral changes in the school environment	The integration of local wisdom also impacts student behavior within the school environment. Students become more active in discussions, demonstrate mutual respect, and experience a decrease in negative behaviors such as teasing and peer conflict.	(Wardatussa, 2024) (Fadlullah et al., 2025) (Vioreza et al., 2024) (Sinulingga et al., 2025) (Fauzi, 2024)
Transfer of values to the family environment	Several articles show that local wisdom values learned in school are carried over into the family environment. Students become more independent, care for their parents, and demonstrate mutual respect at home.	(Supriyanti, 2025) (Vioreza et al., 2024) (Rusmin Mulyadin Tut et al., 2025) (Wulandari et al., 2025)
Strengthening cultural identity and pride	The integration of local wisdom contributes to strengthening students' cultural identity. Students demonstrate pride in their regional culture and develop an awareness of preserving cultural heritage as part of their identity and love for their country.	(Kusrianto, 2025) (Habibah et al., 2025) (Bintaro, 2021) (Hermuttaqien et al., 2025) (Sinulingga et al., 2025) (Jaziroh et al., 2025)

Despite its positive impact, the implementation of local wisdom integration faces various challenges that need to be addressed. Challenges for teachers are the most crucial, including limited understanding of the Independent Curriculum and P5, a lack of knowledge of local cultural values, and pedagogical skills in teaching traditional cultural activities. This highlights the need for

systematic and ongoing teacher training. Challenges for students arise in the form of low interest in traditional cultural activities, a passive attitude towards learning, and difficulty mastering local languages. These conditions indicate the need for more engaging and relevant learning strategies for students.

Limited resources and facilities, such as locally based teaching materials, contextual learning media, and supporting facilities, constitute technical barriers that hinder optimal implementation. This requires adequate policy support and budget allocation from the government and schools. The influence of globalization and family support are significant external challenges. The strong flow of globalization and low parental involvement can undermine the effectiveness of local wisdom integration, particularly in strengthening values outside the school environment. These challenges highlight the need for synergy between schools, families, and communities in preserving and teaching local cultural values to the younger generation.

Table 6. Challenges and obstacles

Challenge Aspects	Findings	Article
Challenges for teachers	Teachers face obstacles in the form of limited understanding of the Independent Curriculum and P5, minimal knowledge of local cultural values, and pedagogical skills in teaching traditional cultural activities.	(Tahir et al., 2023) (Pratiwi, 2022) (Wajdi & Putra, 2021) (Suhaimi et al., 2025) (Rohmah, 2024)
Challenges for students	Some students show low interest in traditional cultural activities, are passive in learning, and experience difficulties in mastering regional languages.	(Ardiansyah et al., 2025) (Wajdi & Putra, 2021) (Suhaimi et al., 2025) (Rohmah, 2024)
Limited resources and facilities	The article reports the limitations of local wisdom-based teaching materials, contextual learning media, and supporting facilities as obstacles in implementing learning.	(Pratiwi, 2022) (Wajdi & Putra, 2021) (Suhaimi et al., 2025) (Dini et al., 2024)
The influence of globalization and family support	The influence of globalization and low parental involvement are external challenges that affect the effectiveness of local wisdom integration, especially in strengthening values outside the school environment.	(Yasin et al., 2025) (Rohmah, 2024) (Nurlailah et al., 2025) (Rodiyah et al., 2025)

Discussion

Cross-Study Comparison and Synthesis: Patterns, Differences, and Contradictions

A cross-study synthesis of the 41 reviewed articles reveals several consistent patterns as well as notable variations across research methods and regional contexts. Across qualitative, R&D, and classroom-based studies, there is a strong convergence in findings indicating that the integration of local wisdom contributes positively to character development, particularly in values aligned with the Pancasila Student Profile such as mutual cooperation, responsibility, tolerance, and discipline. This consistency suggests that local wisdom functions as a culturally embedded moral framework that resonates across diverse educational settings and ethnic backgrounds.

However, methodological differences produce varying depths and types of evidence. Qualitative studies predominantly emphasize contextual richness, cultural meaning, and students lived experiences, offering nuanced explanations of how values are internalized through habituation, storytelling, and cultural practices. In contrast, quantitative and experimental studies tend to focus on measurable outcomes, such as increases in character or attitude scores, but often provide limited insight into the cultural processes underlying these changes. This indicates a methodological gap, where strong contextual explanations are not always supported by robust causal evidence, and vice versa. Regional comparisons further reveal both diversity and convergence. Studies conducted in regions with strong and well-documented cultural philosophies such as Bali (Tri Hita Karana), Java (guyub rukun), and Bugis-Makassar (Ada Tongeng) tend to report more systematic and structured integration of local wisdom into curricula and school culture. In contrast, studies from regions with less formalized cultural documentation, such as

some eastern Indonesian contexts, often highlight challenges related to limited teaching resources and teachers' cultural literacy. Despite these differences, the underlying values promoted across regions remain largely similar, demonstrating a shared moral core that transcends local cultural expressions.

Contradictions emerge primarily in relation to student engagement and sustainability of implementation. While several studies report high student enthusiasm and active participation in culture-based learning, others—particularly those conducted in urban or highly globalized contexts—note declining student interest in traditional cultural activities. This contradiction suggests that the effectiveness of local wisdom integration is mediated by contextual factors such as exposure to global culture, family support, and the relevance of instructional strategies to students' contemporary lives. From a practical perspective, these findings imply that successful integration of local wisdom requires adaptive pedagogical approaches rather than uniform implementation. Schools and teachers need to contextualize cultural values using innovative and student-centered learning models, such as project-based and digital-supported learning, to bridge traditional values with modern realities. At the policy level, the P5 program emerges as a strategic platform, but its effectiveness depends on teacher competence, availability of contextual learning resources, and collaboration with families and local communities.

In terms of future research directions, the synthesis highlights the need for more mixed-methods and longitudinal studies to examine not only short-term character outcomes but also the long-term sustainability of value internalization. Comparative studies across regions and school types (urban-rural, public-private) are also necessary to better understand contextual moderators. Furthermore, future research should explicitly position local wisdom integration within established character education and culture-based education theories to strengthen theoretical contributions and move beyond descriptive reporting toward explanatory and predictive models.

CONCLUSION

A systematic review of 41 articles (2021-2025) showed an increasing trend in research on the integration of local wisdom into character education in elementary schools, particularly in the 2024-2025 period, in response to the implementation of the Independent Curriculum and the P5 Program. VOSviewer bibliometric analysis identified local wisdom as a central concept, with five topic clusters: character education, ethnic-specific local wisdom, national identity, traditional culture, and the P5 Program. This review identified six effective strategies: thematic learning, local content, innovative models (PjBL, contextual), culture-based media, routine habits, and P5 implementation. The most frequently integrated values were mutual cooperation (gotong royong) (21 articles), responsibility (20 articles), and tolerance (16 articles), as well as diverse regional values such as Tri Hita Karana (Balinese), guyub rukun (Javanese), and saling ajinang (Sasak), reflecting Indonesia's cultural diversity in line with the Pancasila Student Profile. This implementation has had significant positive impacts: measurable improvements in character and social attitudes, positive behavioral changes in schools, the transfer of values to families, and the strengthening of cultural identity. However, challenges remain: limited teacher competency, lack of student interest, limited resources, the influence of globalization, and low family support. This review identifies gaps in experimental research and longitudinal studies that need to be strengthened. Practical implications include the development of ready-to-use learning modules, ongoing teacher training, multi-stakeholder collaboration, systemic policy support, and the use of digital technology to optimize the integration of local wisdom in realizing the Pancasila Student Profile with strong character, national identity, and a love of the nation's culture.

Research Limitations

Despite providing a comprehensive overview of the integration of local wisdom into character education in elementary schools, this review has several limitations. First, the database

used was limited to Google Scholar and SINTA-accredited journals, which may have resulted in the exclusion of relevant studies published in international databases or non-SINTA outlets. Second, the dominance of qualitative research methods among the reviewed articles limits the ability to draw strong causal conclusions regarding the effectiveness of local wisdom integration in character development. Third, although the review followed the PRISMA 2020 protocol, the potential for article selection bias cannot be entirely eliminated, particularly in determining topic relevance and methodological quality. Therefore, the findings should be interpreted cautiously and within their specific research context.

Theoretical Contribution and Main Novelty

This review makes a significant theoretical contribution by positioning local wisdom as a culture-based framework for character education that is systematically aligned with the Pancasila Student Profile. The main novelty of this study lies in its cross-study synthesis, which not only maps integration strategies and local wisdom values but also explicitly links them to the dimensions of Pancasila character development, such as mutual cooperation, independence, diversity, and responsibility. Furthermore, through bibliometric and thematic analyses, this review reveals patterns of value convergence across diverse regional cultures, indicating the existence of a shared moral core within Indonesia's cultural diversity. As such, this study extends character education theory from a normative perspective toward a contextual and evidence-based cultural approach.

Policy Implications for the Implementation of the Pancasila Student Profile

The findings of this review offer important policy implications for strengthening the implementation of the Pancasila Student Profile, particularly within the Independent Curriculum and the P5 Program. First, there is a need for policies that support the development of ready-to-use, contextually grounded local wisdom-based learning modules tailored to regional cultural characteristics. Second, continuous teacher professional development should prioritize not only technical understanding of the P5 Program but also cultural literacy and project-based pedagogy. Third, the effective integration of local wisdom requires multi-stakeholder collaboration involving schools, local governments, cultural communities, and families to ensure value internalization beyond the school environment. Finally, systemic policy support, including adequate funding, provision of learning resources, and the strategic use of digital technology, is essential to ensure the sustainability of local wisdom integration in fostering students' character, national identity, and appreciation of Indonesian cultural heritage.

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