

The Influence of Local Wisdom through the Rahmatan Lil Alamin Pancasila Student Profile Strengthening Project on the Character of Mutual Cooperation Class IV MI MQ An-Nuur

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ABSTRACT

This research was motivated by the low level of cooperation character among fourth-grade students at MI MQ An-Nuur, as indicated by a lack of cooperation, individualistic attitudes, and a tendency to differentiate between friends. Strengthening cooperation character from an early age is important through activities that are relevant to students' daily lives. This effort was carried out through the Project for Strengthening the Pancasila Student Profile Rahmatan Lil Alamin (P5RA) with a local wisdom theme. This study aimed to analyze the influence of local wisdom through P5RA on students' cooperation character. The research used a quantitative method with Structural Equation Modeling-Partial Least Squares (SEM-PLS) analysis using SmartPLS 4. The results showed that local wisdom had a significant effect on P5RA (coefficient 1.111; p-value 0.000; t-statistic 8.855) and a positive effect on cooperation character (coefficient 0.748; p-value 0.000; t-statistic 15.503). P5RA had a significant but negative effect on cooperation character (coefficient -0.654; p-value 0.001; t-statistic 3.291), as did the indirect effect of local wisdom through P5RA (coefficient -0.489; p-value 0.003; t-statistic 3.008). These findings indicate that local wisdom can directly improve students' cooperation character, but its implementation through P5RA still needs improvement. The implication is that schools should optimize P5RA activities based on local wisdom and encourage active cooperation among students.

Keyword: *Character Education, Local Wisdom, Independent Curriculum*

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INTRODUCTION

Character education is a fundamental aspect in forming a generation with noble character, integrity, and good social skills. One of the important characters to be developed since elementary school is mutual cooperation, which is the ability to work together, help each other, share, and be responsible in achieving common goals. However, technological developments, social changes, and digital lifestyles also affect students' character, such as increasing individualism, declining social concern, and weak mutual cooperation attitudes (Saputri & Pambudi, 2018). This condition shows the importance of education that is not only oriented to academic ability, but also to the formation of students' social character.

One of the efforts that can be made is through the use of local wisdom in education. Local wisdom is a value, knowledge, habit, and culture that develops in people's lives and contains social values that can be inherited to the next generation. The application of local wisdom in learning can be a means to instill the value of cooperation, care, responsibility, and appreciation for regional culture. This is in line with the Pancasila Student Profile, especially the dimension of mutual cooperation which emphasizes the ability of students to collaborate, have care, and share in life together.

In Indonesia's Independent Curriculum, character development is supported through project-based learning initiatives, including the Strengthening the Pancasila Student Profile Project (P5) and, in madrasahs, the Pancasila Student Profile and Rahmatan lil Alamin Student

Profile Strengthening Project (P5RA). The Pancasila Student Profile framework identifies mutual cooperation (gotong royong) as one of its key dimensions, providing a policy basis for integrating collaborative activities into students' learning experiences (Badan Standar dan Asesmen Pendidikan, 2022). Local wisdom offers a relevant context for such activities because it connects learning with cultural practices and community life. Empirical research by Purnomo et al. (2024) found that project-based learning significantly improved elementary students' collaborative skills, including communication, problem-solving, and teamwork. Similarly, research on project-based learning integrating local cultural knowledge, such as the Tumpek Wariga tradition, reported positive outcomes for students' collaboration skills (Wahyuni et al., 2026).

Although these studies provide evidence of the potential of project-based learning and culturally grounded activities to support collaboration, further research is needed to clarify the relationships among local wisdom, P5RA implementation, and students' mutual cooperation character. In particular, the extent to which local wisdom directly influences mutual cooperation, whether P5RA implementation is associated with students' mutual cooperation character, and whether P5RA mediates the relationship between local wisdom and mutual cooperation require further empirical examination. This study addresses these questions through a quantitative approach, examining both the direct relationships among the variables and the potential indirect effect of local wisdom on mutual cooperation through P5RA implementation.



Figure 1 Students Who Are Eating While The Teacher Explains



Figure 2 Students Who Do Not Help Their Friends

Based on initial observations on February 8, 2025 at MI MQ An-Nuur Subang, it was found that the character of mutual cooperation among grade IV students is still low. This can be seen in the implementation of P5RA with the theme of sustainable living through compost making activities, where there are still students who are passive, do not pay attention to the teacher's explanation, and do not help friends in completing activities. This condition shows that there is still a weak cooperation, responsibility, and concern of students in project activities.

Based on these problems, this research is important to find out the extent to which local wisdom through P5RA can affect the formation of students' mutual cooperation character. This study aims to: (1) analyze the influence of local wisdom on P5RA in grade IV students of MI MQ An-Nuur Subang; (2) analyze the influence of local wisdom on the character of mutual cooperation; (3) analyze the influence of P5RA on the character of mutual cooperation; and (4) analyze the influence of local wisdom through P5RA on the character of mutual cooperation of grade IV students of MI MQ An-Nuur Subang.

Local Wisdom

Local wisdom is etymologically the equivalent of a word in English "local" means local and "Wisdom" means wisdom. Thus, it can be understood that the meaning of local wisdom is the values, local or (local) views that are wise, full of wisdom, good values that are embedded and followed by members of the community (Hidayat, 2021, p. 2113).

Law Number 32 of 2009 concerning Environmental Protection and Management, local wisdom is noble values that apply in the community's life system to protect and manage the environment in a sustainable manner. Article 1 paragraph (19) of Regional Regulation No. 8 of 2020 states that local wisdom is ideas, values, views that are wise, wise, and of good value, which live and develop in a community of customary law communities and are carried out by members of the customary law community concerned, therefore, as a community that still relies on customary law, it must continue to preserve the values of local wisdom itself for generations to come for current and future generations.

Pancasila Student Profile Strengthening Project Rahmatan Lil Alamin

The Pancasila Student Profile Strengthening Project (P5) is an initiative from the Indonesian Ministry of Education and Culture which aims to shape the character of students based on Pancasila values. P5 consists of six main dimensions (Ministry of Education and Culture, 2022, p. 3).

According to Rochman (2025), the Pancasila Rahmatan Lil Alamin Student Profile Strengthening Project (P5RA) is a project-based co-curricular activity designed to strengthen the achievement of competencies and character formation in accordance with the student's profile. This profile is prepared based on the Graduate Competency Standards that have been implemented. (Rochman et al., 2025, p. 429).

The Pancasila Student Profile Strengthening Project and Rahmatan Lil 'Alamin or better known as the student profile, is a student who has a mindset, attitude, and behavior that reflects the noble values of Pancasila which are universal. These students are expected to uphold tolerance in order to realize the unity and unity of the nation and world peace. In addition, the student profile is also equipped with knowledge and thinking skills that include critical thinking, problem-solving, metacognition, communication, collaboration, and innovative and creative skills. Students are also expected to have good information literacy, piety, noble character, and moderate attitude in religious aspects (Masrurin, 2022, p. 20).

The value of Rahmatan Lil Alamin emphasizes the importance of character formation based on honesty, tolerance, and courtesy in speaking and acting. In learning, teachers become real examples of this noble morality, in accordance with the role of the Prophet Muhammad PBUH as *uswah hasanah* (good example) (Nurhakim & Rizki, 2024, p. 611).

In education, the concept of Rahmatan Lil Alamin is applied through character learning that prioritizes compassion, tolerance, and kindness. Educators are expected to be examples of noble morals like the Prophet Muhammad PBUH who was sent to perfect human morals (Yamin et al., 2022, p. 509).

Character

Etymologically the word character is taken from the Greek "Charrassian" which means "To Mark" or marking and focusing on how to apply the value of goodness in the form of actions or behaviors, so that people who are dishonest, cruel, harsh and greedy and other bad behaviors are said to be people with bad character, and conversely, people whose behavior is in accordance with moral rules are called noble characteristics. Character is a rule that is a measure of good and bad attitudes (Prasetyawan, 2019, p. 8).

In terms, character is the psychological traits, morals or ethics that distinguish a person from others; disposition, character. Character is defined as the way of thinking and behaving that is typical of each individual to live and work together, both in the scope of society, family, state, and nation (Fikriyah et al., 2022, p. 11).

According to Makmun, character is defined as the basic values that shape a person's personality, formed both by environmental influences and hereditary influences, which

distinguish him from others, and manifested in his attitude and behavior in daily life (Makmun, 2014, p. 215).

The term character was also revealed by the first President of Indonesia, Ir. Soekarno, that character is a character of the Indonesian nation that must be built, but in the view of Ki Hajar Dewantara, character has the meaning of character education for students which includes creation, taste and karsa (Ningsih, 2021, p. 15).

Based on the above opinion, it can be concluded that character is a way of thinking and acting on each individual in social interactions that are formed through the influence of the surrounding environment.

Character Gotong Royong

The term "Gotong Royong" comes from the Javanese language which literally means to work (gotong), and together (royong). Usually the word gotong royong is equated with the word ikul (lift). For example, in ancient times, the Javanese people worked together to help build their neighbors' houses (such as lifting wood and stones together). That way, the construction of houses or everything done by the Javanese together can be quickly carried out and completed. This is the basis for the word royong to always be accompanied by the word gotong, because to give the impression that Javanese people like to help each other in the same way and lift things together to make it easier and faster to complete (Simarmata et al., 2020, p. 5).

Frame Of Mind

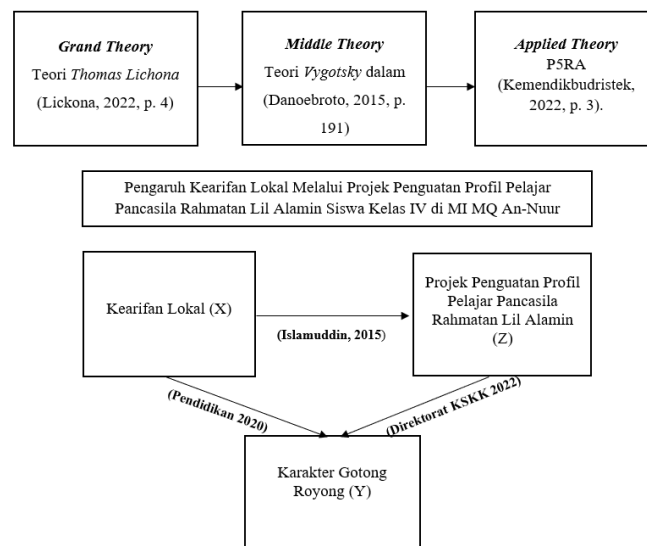


Figure 3 Frame of Mind

Based on this frame of thought, a research hypothesis can be taken, namely (Ha) There is an influence of local wisdom through the project of strengthening the profile of Pancasila students rahmatan lil alamin grade IV students at MI MQ An-Nuur. (Ho) There is no influence of local local wisdom through the project of strengthening the profile of pancasila students rahmatan lil alamin students in grade IV at MI MQ An-Nuur. (Ha) There is an influence of local wisdom on the character of student mutual cooperation in grade IV of MI MQ An-Nuur. (Ho) There is no influence of local wisdom on the character of mutual cooperation in grade IV at MI MQ An-Nuur.

METHODS

This study uses a quantitative approach with the *Partial Least Square Structural Equation Modeling* (PLS-SEM) analysis model. The quantitative approach was chosen because this study aims to test the influence between variables using numerical data. PLS-SEM is used to analyze

the relationship between variables directly or indirectly, and is suitable for use in studies with a relatively small number of samples.

The research was carried out at MI MQ An-Nuur Subang. The research population consisted of all grade IV students totaling 38 students. Because the population was relatively small, all members of the population were sampled using a saturated sampling technique (*non-probability sampling*). Thus, the number of samples in this study was 38 students.

Data collection techniques were carried out through observation, documentation, and questionnaires. The main instrument of the research was a closed questionnaire which was prepared based on the indicators of each variable and used a *Likert scale* with five answer choices, namely Strongly Agree (SS), Agree (S), Disagree (KS), Disagree (TS), and Strongly Disagree (STS). Variable X (Local Wisdom) includes knowledge of local wisdom, application of cultural values, behavior based on local norms, use of the school environment, and a combination of traditional values and beliefs. Variable Z (P5RA) includes critical thinking, communication, creativity, collaboration, and reflection on project activities. Variable Y (Gotong Royong Character) includes collaboration, group cooperation, willingness to help, participation in activities, and social responsibility.

Before use, the research instrument was tested for validity and reliability using the SmartPLS application. The validity test was carried out through *outer loading* and *Average Variance Extracted* (AVE). The indicator was declared to meet the convergent validity if the *outer loading value* was ≥ 0.70 and the AVE value was ≥ 0.50 . Meanwhile, the reliability test was carried out by looking at the *Composite Reliability* (CR) and *Cronbach's Alpha values*, with the $\geq$ value criteria of 0.70.

Data analysis was carried out using PLS-SEM through SmartPLS which consisted of *outer model* and *inner model analysis*. The *outer model* was used to test the validity and reliability of the indicator, while the *inner model* was used to analyze the relationship between variables through the *R-Square value* and the *path coefficient*. Hypothesis testing was carried out using the *bootstrapping* technique to obtain *t-statistical* and *p-value values*. The relationship between variables was declared significant if the *p-value* was < 0.05 and the *t-statistical value* > 1.96 .

The use of PLS-SEM allows this study to analyze the influence of local wisdom (X) on P5RA (Z), local wisdom (X) on the character of mutual cooperation (Y), P5RA (Z) on the character of mutual cooperation (Y), as well as the indirect influence of local wisdom through P5RA on the character of mutual cooperation of students (Y).

FINDINGS AND DISCUSSION

The study used structural model analysis (PLS-SEM) to test the relationship between variables. Based on the results of the descriptive statistical test, students showed a positive response to the indicators of local wisdom, especially in the aspect of batik cultural knowledge and the use of the environment as a learning resource. This can be seen from the high percentage of students who agreed and strongly agreed about awareness of local cultural values and involvement in the process of improving as part of school project activities. Student responses to the P5RA variable also showed a good tendency, especially in attitudes of manners and initiative to help fellow friends.

Although descriptively students' responses to local wisdom and P5RA tend to be positive, the results of the PLS-SEM analysis show that there is a negative influence of P5RA on the character of mutual cooperation. This condition can be explained that the implementation of good P5RA conceptually does not necessarily directly result in an increase in the character of mutual cooperation if student involvement in project activities is not evenly distributed. Some students can understand the values conveyed in the project, but have not been able to apply them consistently in the form of cooperation and mutual assistance. Thus, the negative direction shows a mismatch between students' understanding of P5RA activities and the application of the character of mutual cooperation in practice. These findings also show that the success of P5RA is not only determined by the existence of the theme of local

wisdom, but also by the quality of project implementation, division of tasks, intensity of teacher assistance, and active involvement of all students.

Structural Model Measurement Analysis (Inner Model) Validity Test

Convergen Validity

Convergent validity from measurement model can be seen from the correlation between the indicator's score and its variable scores. An indicator is considered valid if it has an AVE value above 0.5 or shows the whole outer loading. The variable dimension has a value *Loading* > 0.5 (Abdullah, 2015, p. 96). The following are the output results of the outer model in this study.

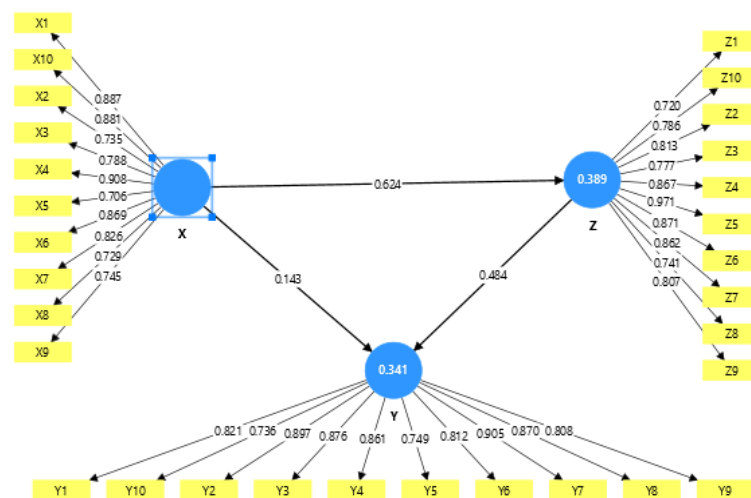


Figure 4 Results of Outer Loading Validity Test

Based on the results of data processing with *SmartPls 4* stated in the image above, it can be seen that the majority of indicators in each variable in this study have an outer loading > 0.70 and are declared valid. This shows that indicators that have an outer loading value of > 0.70 have a high or good level of validity, thus meeting the Convergent Validity.

Table 1 Results of the Validity Test of Average Variance Extracted (AVE) Values

Variabel	Average Variance Ekstraced (AVE)	Remarks
Local Wisdom	0,657	Valid
P5RA	0,680	Valid
Character Gotong Royong	0,698	Valid

Based on the results of the table of the outer loading value and the Average Variance Ektrced (AVE) value, it can be concluded that the contrast of the local wisdom variable is measured by a questionnaire from numbers 1-10. All indicators have an outer loading above 0.70 and AVE above 0.50. Therefore, it can be concluded that the construct has met the requirements for good, ideal and adequate convergent validity. The contrast variable of the Pancasila Rahmatan lil alamin student profile strengthening project was measured by a questionnaire from numbers 11-20. All indicators had an outer loading above 0.70 and AVE above 0.50. Therefore, it can be concluded that the construct has met the requirements for good, ideal and adequate convergent validity. The contrast of the gotong royong character variable is measured by a questionnaire from numbers 21-30. All indicators have an outer loading above 0.70 and AVE above 0.50. Therefore, it can be concluded that the construct has met the requirements for good, ideal and adequate convergent validity.

Discriminant Validity

Method *discriminant validity* is to test the validity of *Discriminating* with a reflexive indicator, namely by looking at the *cross loading* for each variable it must be > 0.7 . Another way that can be used is to compare the values *square root of average variance extracted* (AVE) each construct with a correlation between other constructs in the model, is said to have a value *discriminant validity* good in assisted SmartPLS 4 (Fornel and Larcker 1981 in (Ghozali & Latan, 2015, p. 74).

Table 2 Results of Discriminant Validity Cross Loadings Test

	X	Y	Z
1	0,887	0,447	0,511
2	0,735	0,345	0,382
3	0,788	0,510	0,628
4	0,908	0,442	0,590
5	0,706	0,286	0,401
6	0,869	0,393	0,421
7	0,826	0,269	0,383
8	0,729	0,175	0,477
9	0,745	0,277	0,612
10	0,881	0,332	0,521
21	0,337	0,821	0,358
22	0,409	0,897	0,489
23	0,277	0,876	0,465
24	0,453	0,861	0,630
25	0,538	0,749	0,530
26	0,386	0,812	0,448
27	0,315	0,905	0,425
28	0,216	0,870	0,467
29	0,179	0,808	0,324
30	0,430	0,736	0,486
11	0,684	0,452	0,720
12	0,506	0,447	0,813
13	0,465	0,503	0,777
14	0,520	0,443	0,867
15	0,520	0,591	0,971
16	0,403	0,556	0,871
17	0,580	0,493	0,862
18	0,533	0,481	0,741
19	0,355	0,441	0,807
20	0,488	0,219	0,786

It can be seen that the correlation of the latent variable with itself is greater than its correlation with other latent variables. Likewise, the cross loading value indicates that the value for the measured indicator is greater than the other indicator. Thus, it shows that all variables meet the validity of the discrimination.

Reliability Test

In the analysis of the measurement model in SmartPLS 4, there are two ways to evaluate *composite reliability*, there are two measuring tools, namely *internal consistency* and *cronbach's alpha*. In the measurement, if the value achieved is > 0.7 , it can be said that the construct has high reliability.

Table 3 Chronbach's Alpha Reliability Test Results

Variabel	Chonbach's Alpha	Remarks
Local Wisdom	0,941	Reliabel
P5RA	0,947	Reliabel
Character Gotong Royong	0,952	Reliabel

The *SmartPls4* output results in the table above show that the local wisdom variable gives *Cronbach's alpha* > value of 0.70, which is $0.942 > 0.70$, so it can be concluded that the local wisdom variable can be accepted/reliable as a research instrument. The variable of the Pancasila Student Profile Strengthening Project Rahmatan Lil Alamin gives a value of *Cronbach's alpha* > 0.70, which is $0.947 > 0.70$, so it can be concluded that the variable of the Pancasila Student Profile Strengthening Project is acceptable/reliable as a research instrument. The character variable of mutual cooperation gives a value of *Cronbach's alpha* > 0.70, which is $0.952 > 0.70$, so it can be concluded that the character variable of mutual cooperation can be accepted/reliable as a research instrument

Structural Model Analysis (Inner Model)

Inner model is a model that describes the relationships between latent variables (constructs). *Inner models* aim to predict relationships between latent variables. Inner models are evaluated by looking at the percentage of *variance* described by looking at the *R-Square* value for endogenous latent constructs, to test *predictiveness* by using resampling procedures such as *bootstrapping* to obtain stability and estimation (Ghozali & Latan, 2015). In evaluating the inner model with (PLS) *Partial Least Square*, it starts by looking at the *R-square* for each dependent latent variable.

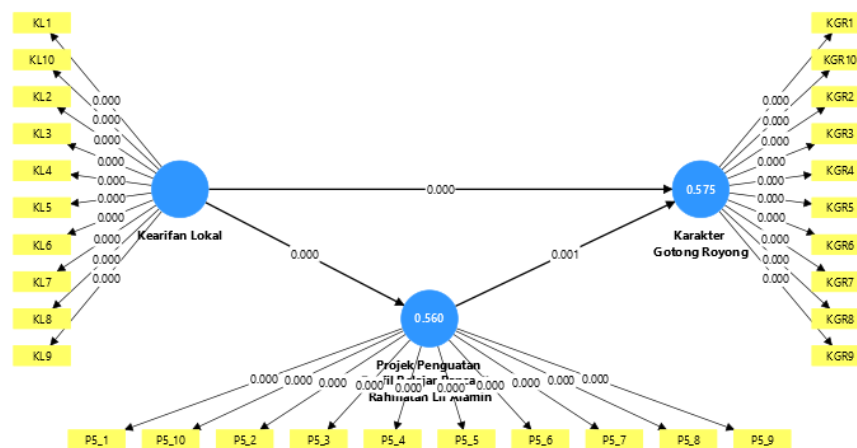


Figure 5 Structural Model (Inner Model)

Direct Effect Evaluation

This analysis aims to explore the extent to which the variables of local wisdom through the project of strengthening the student profile of Pancasila rahmatan lil alamin can directly affect the character of mutual cooperation of grade IV students of MI MQ An-Nuur.

Table 4 Direct Influence Test Results

Variabel	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
X -> Z	0,748	0,768	0,048	15,503	0,000
X -> Y	1,111	1,139	0,125	8,855	0,000
Z -> Y	-0,654	-0,667	0,199	3,291	0,001

Indirect Effect Evaluation

Indirect influences, often referred to as "intervening effects", refer to the effect of an independent variable on a dependent variable through a mediator or middle variable. In this analysis, the intervening variable acts as a link between the independent variable and the dependent variable, describing the pathway or mechanism that explains how the independent variable affects the dependent variable.

Table 5 Indirect Influence Test Results

Variabel	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
X → Z → Y	-0,489	-0,513	0,163	3,008	0,003

Uji Hypothesis

In this study, there are hypotheses that are tested. The results of this hypothesis test are shown in table 4 as a basis for drawing conclusions about each hypothesis that has been formulated. The following are the results of the hypothesis test carried out:

The results of the study show that the direct influence of local wisdom through the project of strengthening the profile of Pancasila Rahmatan lil Alamin students is 0.748, while t statistics = 15.503 > 1.98, with p-value = 0.000 < 0.05, then the hypothesis of Ha is accepted. This means that local wisdom has a positive and significant effect through the project of strengthening the profile of Pancasila students rahmatan lil alamin.

The results of the study showed that the direct influence of local wisdom on the character of mutual cooperation was 1.111. With a significant value (p-values) of 0.000 (p < 0.005). The T-statistic of 8.855 shows a very dominant power of influence. This shows that local wisdom has a direct and important role in shaping and strengthening the character of mutual cooperation of students.

The results of the study show that the direct influence of the pancasila student profile strengthening project rahmatan lil alamin on the character of mutual cooperation is -0.654, while the statistical t = 3.291 > 1.98, with p-value = 0.001 < 0.05, then the Ha hypothesis is accepted, but the direction of influence is negative. This means that the implementation of the project to strengthen the profile of Pancasila rahmatan lil alamin students without the integration of strong local values, has not been able to encourage the character of student mutual cooperation optimally.

The results of this hypothesis test are shown in table 5 as a basis for drawing conclusions about the hypothesis that has been formulated. The results of the study show that the indirect influence of local wisdom through the project of strengthening the profile of Pancasila rahmatan lil alamin students on the character of mutual cooperation is -0.489, while the statistical t = 3.008 > 1.98, with p-value = 0.003 < 0.05, then the Ha hypothesis is accepted, but the direction of influence is negative. This means that there is a significant indirect influence of local wisdom on the character of mutual cooperation through the project of strengthening the profile of Pancasila students rahmatan lil alamin. This shows that although local wisdom such as batik dyeing techniques is used as the basis for the implementation of the project to strengthen the profile of Pancasila students rahmatan lil alamin, it turns out that the results are not fully able to improve the character of student mutual cooperation, and even tend to decrease it in certain contexts.

Discussion

The results of the study show that local wisdom has a positive and significant influence on the implementation of the Pancasila Rahmatan Lil Alamin Student Profile Strengthening Project (P5RA) in grade IV students of MI MQ An-Nuur Subang. This is evidenced by a coefficient value of 0.748 and a significance value of p = 0.000 (p < 0.05), which means that the stronger the internalization of local cultural values, the better the implementation of the P5RA project. This finding is in line with the conditions in the field, where students show a positive response to culture-based learning activities, especially through batik dyeing techniques that illustrate the direct application of cultural values. Thus, the first goal of the research was achieved, which is to prove the influence of local wisdom on the implementation of character-based projects.

Observation data showed that project activities provided opportunities for students to learn through hands-on experience and collaborative work. At the initial meeting, some

students were still passive and lacked discussion, but at the next meeting, students began to show enthusiasm and cooperation, such as helping each other fold fabrics, mixing colors, and drying batik fabrics together. This finding is in line with Vygotsky's view that meaningful learning arises when children are involved in relevant social and cultural activities (Berk, 2021). This emphasizes that the integration of local cultures is able to create a collaborative learning context with character values.

The results of the study also found that local wisdom had a positive and significant effect on the character of student mutual cooperation, with a coefficient value of 1.111 and $p = 0.000$ ($p < 0.05$). The questionnaire data showed that 58% of students stated that they were able to apply the batik dyeing technique correctly, and 63% rejected the notion that natural dyes do not need to be made (Discussion, 2025). This shows that students not only understand cultural values theoretically, but also practice them in real life through group work. The findings reinforce the second research goal that local culture can be a strategic means to build social character.

Batik activities also form a pattern of collective interaction where students learn to share tasks, alternate roles, and appreciate the contributions of others. This is in line with Lickona's theory which states that character is formed through habituation of real actions that contain moral values such as cooperation and responsibility. These findings confirm that culture-based learning not only maintains traditions, but also strengthens students' social competence from elementary school age, especially the character of gotong royong as an inherent value in Indonesian society.

This study also found that the P5RA project had a negative and significant effect on the character of student mutual cooperation, as shown by a coefficient of -0.654 with a value of $p = 0.001$ ($p < 0.05$). This negative influence indicates implementation problems, because the implementation of the project is often inconsistent, poorly planned, and lacks reflective assistance from teachers. Irregularities in schedules and orientations in product results (batik results) are more dominant than character formation, so that the value of mutual cooperation is not absorbed optimally. This finding strengthens Zubaidah's view that the implementation of character education is highly dependent on the quality of teacher assistance (Zubaidah, 2019).

The results of the indirect influence analysis showed that local wisdom had a negative effect through the P5RA project on the character of mutual cooperation, with a coefficient value of -0.489 and $p = 0.003$. These results show that cultural values have actually been firmly embedded in students' knowledge and attitudes, but they are not conveyed effectively through the project mechanism. This can be seen in the low indicator of "prioritizing common interests" which only reached a score of 3.83 and 53% of students admitted that they had not been able to share their roles fairly. This means that even though students appreciate local culture, the project program has not provided space for the internalization of the value of mutual cooperation optimally.

The local wisdom variable has the strongest contribution in shaping the character of student mutual cooperation, while the P5RA project has not been effective as a character-building medium due to technical implementation problems. This result implies that schools need to improve the quality of project implementation with careful planning, meaningful mentoring, and an emphasis on the value process, not just products. Thus, local wisdom and the P5RA project can strengthen each other in building the character of student mutual cooperation in an integrated manner. The results of this study show that local wisdom has a significant influence on the P5RA Project ($X \rightarrow Z$). This finding strengthens the view that local culture is a source of relevant social value in character education, and that the application of contextual learning based on local culture can increase the effectiveness of learning projects. This is in accordance with the opinion of Hidayat (2021) who states that local wisdom is a social guideline in the formation of interpersonal behavior in students.

CONCLUSION

Local wisdom plays an important role in shaping students' mutual cooperation character by providing learning experiences closely connected to their culture and daily lives. Integrating local cultural values into learning encourages students to recognize, appreciate, and practice togetherness through collaborative activities. However, the implementation of the Strengthening the Pancasila Student Profile and Rahmatan lil Alamin Student Profile Project (P5RA) in this study has not fully supported the development of mutual cooperation character. This may be attributed to uneven student participation, the need for stronger teacher guidance, and project implementation that prioritizes completing activities or producing final products over the character-building process. Therefore, P5RA implementation requires more intentional activity management that emphasizes meaningful collaboration and active student involvement. Local wisdom should be integrated more systematically into project activities by exploring local culture and the surrounding environment. Through collaborative projects, students can develop a deeper understanding of local values while gaining practical experience in cooperating, helping peers, sharing responsibilities, and completing common tasks, thereby strengthening their mutual cooperation character.

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