Development of Primary School Level P5 Project Module Based on Local Wisdom Hiem (Aceh Language Puzzle)

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ABSTRACT	ARTICLE INFORMATION

The project to strengthen the student profile of Pancasila is one of the flagship programs introduced in the Merdeka Curriculum, which raises various themes, including the theme of local wisdom. In the implementation of the P5 local wisdom theme, its application often ignores the local wisdom in the region itself, this happens because there is no local wisdom P5 project module in a region. The richness of regional culture in the archipelago is very abundant and should be preserved to young genersai, so as not to be lost in the current of globalization. The purpose of this study was to determine the initial needs for the development of P5 project modules on the theme of local wisdom based on Aceh hiem. This study uses the research and development (RnD) method with the ADDIE model, at the needs analysis stage, data collection techniques through questionnaires, interviews, and observations. Based on the analysis of the needs of schools, teachers and students, this study concludes that the development of a P5 project module on the theme of local wisdom based on Aceh hiem is needed to facilitate teachers in implementing P5 on the theme of local wisdom; help preserve Acehnese traditional literature, namely hiem, so that it is alive and sustainable in the Acehnese community; preserve the richness of Acehnese vocabulary so that the younger generation is proud and loves to speak in Acehnese language as a wealth of Aceh and the archipelago. The conclusion of this research is an optimistic step in developing an effective, valid and practical P5 project module for teachers to implement in the implementation of P5 at the elementary school level.

1. Introduction

The curriculum is the main component in organizing the education system anywhere. In Indonesia, the Merdeka Curriculum is currently being implemented, which is an improvement to the previous curriculum, namely the

2013 Curriculum. The Merdeka Curriculum aims to prepare humans to have productive, creative and innovative personalities (Lince, 2022). One of the programs of the Merdeka Curriculum is the project to strengthen the profile of Pancasila students (hereinafter referred to as P5). This P5 program is implemented with the aim of training and helping students recognize real problems in the surrounding environment, where this P5 program has its own time allocation so that the desired goals can be achieved (Kemendikbudristek, 2022). The P5 program carries 5 themes, one of which is the theme of local wisdom. Local wisdom is a legacy of knowledge and values formed and passed down from one generation to the next as a uniqueness and identity of the socio-culture of the community itself (Lestari, Paidi, & Suyanto, 2024; Lyesmaya, Musthafa, & Sunendar, 2020; Mekonnen et al., 2021). The utilization of local wisdom in character education is very useful as an innovation in maintaining the existence of a local culture and can also help individuals develop characters that are in accordance with where they live (Parhan & Dwiputra, 2023; Selasih & Sudarsana, 2018).

The development of the times and technology has resulted in a shift in values and culture in the midst of community life, which has resulted in the loss of some of the values and culture rooted in the community and the emergence of new values and culture in everyday life. This shift in values and culture results in the fading of some of

the identity of a nation. This reality can occur in traditional regional cultures in all regions of Indonesia, including traditional cultures in Aceh, especially in traditional Acehnese literature. One of the traditional literature of Aceh that is feared to be lost or forgotten by the younger generation of Aceh is hiem. Hiem is a game or question designed to test ingenuity and thinking skills, usually by providing indirect answers or logic games spoken in Acehnese. In the past, the culture of mehiem was part of the daily life of the Acehnese people (Harun, 2012), but along with the progress of the times and the development of information technology, the culture of mehiem among the Acehnese people is rarely found, not only not practiced by the younger generation, but also has begun to be abandoned by the older generation.

On the other hand, research findings show the phenomenon of the extinction of several local languages as a result of social change, urbanization and globalization. Based on data released by the Language Development and Guidance Agency through the Center for Data and Information Technology, the Ministry of Education and Culture in the book Language and Literature Statistics (2023) states that as many as 27 regional languages have vulnerable status, 29 languages are in decline, 26 languages are threatened with extinction, 8 languages are critical, and 5 languages are extinct. There are several influences that cause the decline in the use of local languages including socio-cultural changes, the influence of urbanization

and globalization, and unsupportive education policies. Unsupportive educational policies are certainly an anomaly in the decline in the use of local languages. Where education policies should be formulated to support the development of educational institutions, one of which is to make educational institutions a stronghold in preserving local wisdom in all regions of Indonesia (Rajagukguk, Malems, & Ginting, 2022). The decline in the use of local languages also occurred in Aceh, where the Aceh Provincial Language Center said that the use of Aceh language began to be rarely used by the younger generation due to the influence of modernization and inter-regional marriage (Aceh Language Center, 2023). This is certainly a warning and a challenge for all of us as future generations to take part in preserving the Aceh language.

The loss of local values and culture in the archipelago in the midst of rapid technological advances that also offer new values and cultures that are not necessarily in accordance with the values and beliefs of the community is a phenomenon that must be addressed and followed up with solutive steps. Education is a system that can effectively transform values and culture and preserve them from one generation to the next. The inheritance of traditional literature such as hiem Aceh and the preservation of Aceh language as Aceh's regional language can also be done through educational institutions. This preservation can be done in various ways and forms either in a local content program, insertion in the content of

certain subjects, or through extra-curricular programs such as the P5 program. The P5 program launched in the Merdeka curriculum is a very strategic vehicle in preserving the hiem culture in Aceh language to the younger generation.

Hiem is a unique literary form. It is a game that involves two parties, the challenger group and the answering group. The people involved in answering the hiem must have high intelligence and critical thinking skills, which can be used as an ice breaker in the teaching and learning process. Making a high-quality hiem demands a synthesis of knowledge that includes religion, psychology, Sufism, logic, cultural information, and possibly other fields (Hamzah, 2004). Acehnese hiems exhibit variations and characteristics, which are generally classified into several diverse lines (Harun, 2015).

Previous researchers have developed P5 project modules with the theme of local wisdom, namely the development of P5 teaching materials on various local wisdoms (Silviana, Wardana, & Jannah, 2024). Development of P5 interactive print modules based on sumbawa local wisdom (Suryani & Nurhairunnisah., 2024). Obstacles to the implementation of P5 on the theme of local wisdom of marandang tradition and maapam tradition (Pratama & Febriani, 2024). Development of local wisdom-based P5 e-modules in phase E (Julaidar., Marsithah, & Jannah, 2024). Development of a P5 project module on the theme of local wisdom in the tutur literature of guritan translated as pagar

alam (Batubara, Yessi Fitriani, Puspa Indah Utami, Minh, & Phuc, 2025). Development of P5 project modules on the theme of local wisdom (Sa'bani, Ngazizah, & Suyoto., 2024). Development of P5 PPRA module on the theme of local wisdom in Madrasah Ibtidaiyah (Fithriyah, Sa'diyah, & Faizah, 2024). From some previous studies, researchers have not found scientific studies that discuss the development of P5 project modules based on Acehnese local wisdom, or hiem Aceh specifically.

Based on the explanation above, researchers are interested in developing a P5 project module based on the local wisdom of hiem Aceh. The focus of this research tries to analyze the needs of developing a P5 project module on the theme of local wisdom of Aceh hiem phase A for teachers in elementary schools.

2. Literature Review

2.1 Pancasila Student Profile Strengthening Project (P5)

Based on Permendikbudristek No. 56/M/2022, it explains that the Pancasila Student Profile Strengthening Project (P5) is one of the leading activities that is part of the latest curriculum, namely the Merdeka Curriculum. P5 is a co-curricular activity that was initiated based on projects that students will carry out with the aim of increasing student competence and developing student characters that absorb Pancasila values (Makrifah, Harsiatib, & Mashfufahb, 2023; Wijayanti, Chan, & Budiono, 2025). P5 activities raise six main dimensions, namely, faith in God Almighty and noble character, independence, mutual cooperation, global diversity, critical reasoning, and creativity (Asiati & Hasanah, 2022; Mahanani, Suprijono, & Harianto, 2023).

P5 is one of the learning models based on project-based learning, where project-based learning is expected to foster students' critical thinking as well as improve problem solving skills for students (Guo, Saab, Post, & Admiraal, 2020; Nisfa, Latiana, Pranoto, & Diana, 2022). P5 activities encourage students to explore various things around them, where the teacher acts as a facilitator and coordinator in guiding students to carry out various projects that have previously been determined (Julaidar. et al., 2024).

2.2 Aceh Hiem

In the local culture of the people in Indonesia, there are several forms of oral literature, including pantun, gurindam, syair, proverbs (pribahasa), proverb, and riddle. A riddle is a traditional verbal expression that contains one or more descriptive elements, pairs of elements that contradict each other and finally the reference of the element is to be guessed (Temaja, 2018). Riddles are almost found in all languages in the world, including in Indonesia itself. There are several regional languages in Indonesia that have traditional riddles such as, hiem in Acehnese, cangkrim in Javanese, tataruncingan in Sundanese terms, cecimpedan in Balinese, and hutinta in Simalungun Batak. Overall, traditional riddles in Indonesia are created orally and passed down from generation to

generation and are formed due to shared experiences among speakers of a language. Riddles have functions as a medium for sharpening the brain, as an effective means of proselytizing in spreading the teachings of Islam (Fernando, Sakinah, Pratama, & Mukhlisin, 2023), competing, and as entertainment in leisure time.

In the daily life of people in Aceh Province, there is oral literature in the form of traditional riddles, namely hiem (Harun, 2012). Hiem is one of the traditional riddles in the Aceh language. Hiem is the result of a person's intelligence resulting from a hard thinking process for the purpose of teaching and learning, hiem is developed by intelligent individuals with knowledge of religion, psychology, Sufism, logic, cultural information, and other knowledge.

Hiem Aceh is one of the Acehnese literatures that still exists today. Hiem Aceh has long been used to educate, entertain (Amat, 2024), and as a means of interaction for the people of Aceh when they are gathered or at certain traditional ceremonies such as weddings (Kana, Harahap, Rosmawaty., & Wuriyani, 2022). Currently, the use of hiem Aceh is very rare and almost forgotten by the people of Aceh, its use may only be used in certain situations, so it is only ceremonial. The use of local wisdom in learning is important to introduce and make it easier for students to understand learning materials. This is in accordance with Vygotsky's social learning theory which asserts that a person's cognitive development is strongly influenced by social and environmental interactions. According to Lev Vygotsky, humans not only react to the environment, but also have the capacity to change it according to their needs (Vygotsky, 1978).

3. Methodology

This research uses the Research and Development (R&D) method, a method that can be used to create a product or media which can then be tested for feasibility (Sugiyono, 2013). This research refers to the ADDIE development model which consists of five stages, namely Analysis, Design, Development, Implementation, Evaluation. The ADDIE development model can produce more effective, efficient, and relevant research than less rigorous approaches to research implementation (Passaretti et al., 2024; Trust & Pektas, 2018).

This article focuses on the needs analysis stage, which needs to be done before designing the project module. The needs analysis is carried out to see the conditions and circumstances in the field, with the aim of knowing the project modules that are already available and evaluating their limitations. In addition, project module needs analysis data were also obtained through questionnaires circulated to teachers and students. Data collection from teachers conducted through the questionnaire technique, totaling 15 teachers from SDN Lampanah, SDN Trans Despot Leungah, SDN Kuta Rentang and SDN Lambirah. Then, for data collection from students, it was carried out in two elementary schools, namely SD N Lampanah and SD N Trans Despot Leungah, with the

research sample being students and female students in grades 4-6 totaling 36 students. The difference in places and data collection techniques carried out is due to limited time, cost, and to facilitate researchers in obtaining actual data and in accordance with what happens in the field.

Data analysis techniques are carried out by going through three stages, namely data reduction, data presentation, and conclusion drawing. Data reduction is carried out to filter and match data collected from various techniques that are aligned, the same and in accordance with the research objectives. Then the researcher presents the data in an organized manner for analysis. The last stage is conclusion drawing.

4. Result and Discussion

The data obtained related to the needs of the P5 project module development based on the local wisdom of Hiem Aceh will be presented based on three aspects of needs, namely, school needs; teacher needs; and student needs.

4.1 School Requirement Analysis

The results of observations that have been made by researchers in two schools, namely SDN Lampanah and SDN Trans Despot Leungah, found that teachers do not yet have a P5 project module on Acehnese local wisdom, especially a specific Acehnese hiem-based project module. The only reference available is a textbook published by the Ministry of Education and Culture, which does not raise the theme of Aceh's local wisdom at all. The textbook presents local wisdom themes that are not local wisdom from Aceh, but from other regions.

Interviews with principals and a small number of teachers showed that although teachers had integrated hiem in the implementation of P5 on the theme of local wisdom, the implementation was not effective because there was no goal to be achieved from the implementation of P5 on the theme of local wisdom. Teachers were confused and found it difficult to integrate hiem into project activities. At most hiem is used occasionally for ice breaking when students look bored. In general, principals and teachers interviewed stated that, if there is a project module based on hiem local wisdom, they are greatly helped in implementing the P5 theme of local wisdom. The teachers were also worried that the younger generation would no longer recognize hiem as a cultural treasure of Aceh.

Based on the analysis of school needs, the development of a P5 project module on the theme of local wisdom based on hiem Aceh is needed by schools to support the implementation of P5 on the theme of local wisdom. The P5 project module on the theme of local wisdom is expected to provide changes for schools to make it easy to apply P5 to students, and students can recognize their own local wisdom.

International Journal of Contemporary Islamic Education
Vol. 7 No. 1 Tahun 2025

4.2 Teachers Requierment Analysis

The data obtained through the questionnaire technique addressed to teachers in several elementary schools were classified into two aspects: first, teachers' knowledge of hiem; second, the need for hiem-based P5 project modules.

All teachers who were questioned claimed to know hiem. This reality can be seen from the following graph:

Apakah Bapak/Ibu guru mengetahui apa itu hiem?
15 jawaban
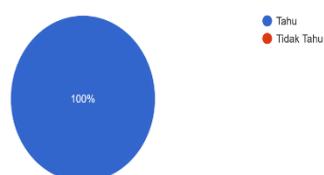
All teachers know hiem. This reality is an important asset in preserving the local wisdom of the Aceh hiem to students at school. In general, students in elementary schools today are less familiar with hiem. The results of interviews with teachers show that teachers recognize several reasons why students no longer recognize hiem culture, including technological developments, there is no hiem culture in the community, and parents who no longer speak Acehnese at home. The results of questionnaires given to teachers regarding students' habits in carrying out hiem traditions at school can be seen in the following graph:

Bila tahu, apakah siswa/i Bapak/ibu guru sering ber-hiem di sekolah?
15 jawaban
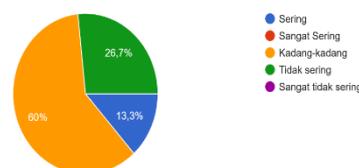
The graph above shows that there are still many students who only sometimes do the tradition of hiem, with a percentage of 60%, followed by not often at 26.7% and often only at 13.3%. This figure shows that berhiem activities among students are only done occasionally. This means that berhiem is not a tradition that is often practiced in students' daily lives.

Second, from the aspect of the need for the P5 module based on the local wisdom of hiem. Of the 15 teacher respondents interviewed, there were 10 teachers who used the P5 project module sourced from the internet, the rest were some teachers who tried to compile their own and some downloaded from the PMM website. The utilization of P5 project modules from the internet often does not raise the theme of local wisdom that is appropriate to a region, so that more detailed and detailed development is needed. In addition, the implementation of P5 in elementary schools often experiences several obstacles, including a lack of teacher resources, the absence of actual and feasible P5 project modules, limited time, facilities and infrastructure, teachers still do not master how to implement P5, lack of student enthusiasm, and no cohesiveness or togetherness of teachers

in implementing P5 at school. 11 out of 15 respondents mentioned that there was no P5 project module on the theme of local wisdom in their respective schools, the following graph shows the results of the questionnaire.

Apakah tersedia modul ajar P5 tema kearifan lokal Aceh di sekolah tempat bapak/ibu mengajar?
15 jawaban
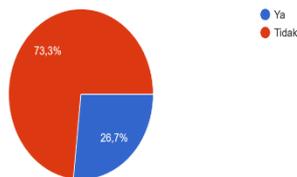
The results of the graph above further support the implementation of the development of the Aceh hiem-based local wisdom P5 project module, given the very urgent need for an Aceh hiem-based local wisdom P5 project module for elementary schools. Then, all respondents agreed to the development of a P5 project module based on Aceh hiem local wisdom. The following are the results of the questionnaire;

Jika sekarang sedang dilakukan pengembangan modul ajar P5 berbasis kearifan lokal hiem Aceh, sebagai salah satu upaya dalam melestarikan nilai…pada siswa/i, respon apa yang bapak/ibu berikan?
15 jawaban

All respondents agreed to support the implementation of the Aceh hiem-based local wisdom P5 project module development at the elementary school level. This support is certainly enough to add moral support for the researchers themselves to develop and produce a P5 module product based on Aceh hiem

local wisdom for elementary school level that is quality, effective, and easy to implement in the implementation of P5 based on local wisdom.

Based on the overall analysis of teacher needs, researchers can conclude that it is very necessary to develop a P5 project module at the elementary school level on the theme of Aceh hiem-based local wisdom, so that the implementation of P5 on the theme of Aceh hiem-based local wisdom can be carried out systematically, measurably, regularly, and achieve the ultimate goal, namely to reintroduce the tradition of hiem to students in particular and also to revive the culture of hiem in the community.

4.3 Students Requirement Analysis

In exploring information about students' needs for the Aceh hiem game, the researcher administered a questionnaire to 40 students and the valid data that can be used as appropriate power to be analyzed is 36 questionnaires. The researcher found that, of the thirty-six (36) students who responded to the questionnaire about their knowledge and experience of hiem games, almost all of them knew hiem and had played hiem. Here is the graph.

Apakah anda pernah ber-hiem?

Tidak Pernah Kadang-kadang Sering Selalu

From the graph above, it can be seen that on average students do the hiem tradition sometimes. Of the 36 students interviewed, they had hiem with friends or family members. However, none of the students interviewed always practiced the hiem tradition. This reality shows that the hiem tradition is not an activity or activity that is trending and popular with students. The reason is that they find it difficult to find hiem -hiem that they can easily apply in their daily games. Whereas when the researcher presented one hiem, a group of students interviewed seemed very enthusiastic about engaging in the hiem game, they struggled to think to find the right answer.

Furthermore, in the second question. The researcher asked about the teacher's habits in the classroom, did the teacher ever carry out the hiem tradition in the classroom? The questionnaire results show that teachers do not always carry out the hiem tradition when carrying out the learning process. 31 students said that teachers sometimes give or do the hiem tradition in the classroom. The rest of the students said that teachers often do the hiem tradition.

This reality shows that the mehiem tradition is rarely practiced by teachers in the classroom. This data can be seen from the following graph:

Apakah guru anda pernah ber-hiem di kelas?

Tidak pernah Kadang-kadang Sering Selalu

The third question was to determine students' interest in hiem activities. The graph data below shows the high interest of students in hiem activities or traditions in their daily lives. Out of 36 students, 30 students said they often liked hiem activities, and the rest sometimes liked hiem traditions. This reality shows that students' interest in hiem games is very high, so the need to develop a P5 project module based on hiem local wisdom is also very high. Data on students' interest in hiem activities can be seen in the graph below:

Apakah anda menyukai kegiatan ber-hiem?

Tidak Pernah Kadang-kadang Sering Selalu

The next question, the researcher tried to dig deeper by asking how the situation or habits of the ber-hiem tradition in the students' homes. The results were quite surprising, where as many as 15 students said their family members never do the ber-hiem tradition, 10 students said their family members sometimes do the ber-hiem tradition, and the rest of their family members often do the ber-hiem tradition. Interestingly, none of the students answered that their family members often practiced the ber-hiem tradition at home. This result shows the low contribution of the family as the first educational home of the students in introducing various local wisdom to children since childhood, especially in the local wisdom of Aceh hiem. The following graph explains this reality:

Apakah anggota keluarga anda ber-hiem di rumah?

■ Tidak pernah ■ Kadang-kadang ■ Sering ■ Selalu

Finally, the researcher tried to find out more about the implementation of the ber-hiem tradition in the students' living environment. The results showed that 20 students said their living environment never carried out the ber-hiem tradition, 7 students answered sometimes, and the rest said they often had ber-hiem in their living environment. The high number of students who answered that there was never a hiem tradition in their neighborhood was 56%. This indicates that the involvement of the living environment in instilling local wisdom insights is very low. Indeed, the community environment is very influential in introducing the insights of local wisdom to children who are still in their growth stage. Introducing the insights of local wisdom since early childhood is very important, because it will be the basic capital in giving birth to a generation that loves and maintains the cultural wealth and local wisdom of its region. In addition, the berhiem tradition is a game that can increase the thinking power and creativity of the people involved in this game. In addition to developing thinking power, creativity, and critical thinking, this game can also preserve the various vocabularies of the Acehnese language which today are rarely spoken intensely in the middle of society. This is in line with the explanation of Vygotski's theory which says, that the application of local wisdom values can improve the cognitive abilities of students whose abilities continue to develop (Vygotsky, 1978). The reality of the berhiem tradition in the community around students' lives can be seen in detail in the following graph:

Apakah lingkungan tempat tinggal anda masih melakukan tradisi ber-hiem?

■ Tidak Pernah   ■ Kadang-kadang   ■ Sering   ■ Selalu

Based on the analysis of the reality of schools, teachers, and students in relation to the need for a P5 module based on the local wisdom of Aceh hiem, researchers found data that all of these elements are in dire need of the availability of a P5 project module on the theme of local wisdom based on Aceh hiem for elementary school level. This need is very urgent considering that the Aceh hiem game will not only help students think logically, think creatively, think critically, but also make students re-master various Acehnese vocabularies that are rarely heard, spoken and written among the younger generation. This means that this module also plays a role in preserving the wealth of the Acehnese language both for the Acehnese people as speakers and for the national wealth of the Indonesian nation.

5. Conclusion

Based on the analysis of school needs, it is known that the school does not have a P5 project module on the theme of Aceh local wisdom, so it is necessary to develop a P5 module on the

theme of Aceh hiem-based wisdom for elementary school level. The teacher needs analysis found that teachers need a P5 project module on the theme of Aceh hiem-based local wisdom that can meet the needs of P5 implementation at school. This is to educate students to recognize, love and be proud of their own local wisdom, besides that hiem can also help students think logically, creatively and critically. The analysis of students' needs showed that the implementation of hiem tradition in the school, home and community environment is still lacking, even for some students it has never been done. Therefore, the involvement of educational institutions is needed to reacquaint students with the tradition of ber-hiem, a program that is considered strategic is through P5 extracurricular activities as part of the implementation of the Merdeka curriculum. For this reason, the development of a P5 project module on the theme of local wisdom based on Aceh hiem is a very urgent need.

In the national landscape, the development of the P5 project module on the theme of local wisdom based on Aceh hiem aims to preserve the richness of Acehnese literature which is allegedly soon to be unrecognized and lost if not preserved as a result of the development of information technology which makes this world without barriers and becomes a global village, so that foreign cultures are easily followed and their own cultures that are not preserved will soon disappear. In addition, Hiem in Aceh is also seen as being able to make the

Acehnese generation re-master the Acehnese vocabulary as part of the wealth of the Acehnese people in particular and the cultural wealth of the archipelago nationally. This is in accordance with the spirit of the implementation of the Merdeka Curriculum which emphasizes the importance of local wisdom themes in the implementation of the Pancasila Student Profile Strengthening Project, so that Indonesian students are proud of their own culture.

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