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<https://ejournal.upi.edu/index.php/penjas/article/view/49090>DOI: <https://doi.org/10.17509/jpjo.v7i2.49090>**Development of Pancasila Student Profiles on the Mutual Assistance Character:
Can Traditional Games through Socratic Method-based Learning Help?****Lutfi Nur¹, Dodi Suryana, Mesa Rahmi Stephani¹, Rangga Gelar Guntara¹, Fariha Nilan¹,
Muhammad Rahmanda², Dede Akhmad Nawawi², Rudi Salam¹**¹Universitas Pendidikan Indonesia²PT. Layanan Cerdas Indonesia**Article Info***Article History :**Received August 2022**Revised August 2022**Accepted August 2022**Available online September 2022**Keywords :**elementary schools, mutual assistance character, Pancasila student profiles, Socratic Methods, traditional games***Abstract**

A character is a crystallization form of the habituation process carried out by individuals during their life spans. Character building is carried out firstly in the family environment and can be instilled through formal and informal educational institutions. Currently, the government is promoting character education and Pancasila students in schools because it is believed to shape child character effectively. This study aimed to improve elementary school students' gotong royong character, known as the mutual assistance character, through traditional games using Socratic method-based learning. This research is an experimental research using pre-experimental (single group designs). The participants were 37 elementary school students aged 9-11 years. The mutual assistance character was measured using a questionnaire instrument adapted from the Permendikbud and integrated with Krathwohl affective domain indicators. Data were analyzed using SPSS 21 employing paired sample T-test processing. The results show a significant increase from the pretest to post-test results (16.6% on mutual assistance, 18.1% on cooperation, and 15.1% on communication). It implies that traditional games through Socratic Method-based learning can be used as an alternative to developing the mutual assistance character as an effort to promote the profile of Pancasila students in elementary schools.

INTRODUCTION

In the context of optimizing the reinforcement of character education and incarnating the vision of the president of the Republic of Indonesia, the ministry of education and culture created a program called the Pancasila Student Profile. The Pancasila student profile is an ideal profile of the student in Indonesia that all parties must materialize through six key elements, which include 1) to believe in and be devoted to God the Almighty and have a noble character, 2) global diversity, 3) cooperation, 4) independent, 5) critical reasoning and 6) creative (Mistiani et al., 2022). The Pancasila student profile is the character and abilities developed in everyday life and manifested in each student through school culture, intra-curricular, co-curricular, and extra-curricular activities (Rahayuningsih, 2022). Pancasila values as guidelines in our country must be capable of sustaining local wisdom (Al Umami et al., 2020). The value of Pancasila can have implications for Indonesian students who are able to maintain a noble culture, locality, and identity, as well as think openly when interacting with their respective cultures, respect each other's feelings, and form opportunities and potentialities with positive culture rather than the otherwise (Nurasiah, 2010).

Implementing the Pancasila student profile will cultivate students as agents of moral goodness and noble character and can contribute to preserving the values of tolerance and peace in society (Jamaludin et al., 2022). This is because students are the main component that becomes the focus of attention in the transformation process of character education. Hopefully, students will become good, possess and develop noble qualities, avoid despicable traits, and become good people through the Pancasila student profile projects and character education (Winata et al., 2020). Due to numerous instances in children that point to morally deficient behavior, character education is urgently needed today (Trianingsih, 2016; Hermawati, Salsabilla, Rustini, & Wahyuningsih, 2022).

An individual with good character can make decisions and take responsibility for those decisions (Miftah, 2013). Anyone with good character is capable of making decisions and taking responsibility for those decisions (Miftah, 2013). Character education is a concerted effort to enable someone to comprehend, focus on, and preserve fundamental ethical principles. Some

argue that character education focuses on cultivating behavioral values rather than understanding them (Lickona, 1996; Zuliana, 2017). However, in this situation, if someone behaves in a way that is not supported by a solid understanding, the behavior lacks a solid foundation (Sajadi, 2019).

The emergence of a culture of violence, frequent altercations, corruption, foul language, radicalism, diminished regard for authority, and the cessation of cooperative relationships are all signs that society's moral substance is being eroded. Up to 81.3% of students acknowledge that globalization impacts their character. Surprisingly, more than 50% of students acknowledged that some students in their school still disrespect teachers. With Indonesia's various advancements, students' morals, character, and way of thinking ought to be much better, not worse (Listiana, 2021). Nearly 50% acknowledged that there were still instances of bullying between students at their school, including in elementary school. Up to 88% of students admitted that they prefer playing online games and using their phones to their detriment when they should be studying (Listiana, 2021). Character education is, therefore, the most crucial subject to be taught from a young age in order to form and prepare a nation with character and serve Indonesia to become a great and advanced nation, in order to produce a generation that cannot be achieved solely through intelligence but rather with noble character (Sahlan & Teguh, 2012).

Character development through traditional games is an alternative to character learning through the implementation of education (Lusiana, 2012). By the findings of Maghfiroh's research (2020), traditional children's games can encourage kids to work cooperatively, assist kids in adapting, engage in positive peer interaction, condition kids in self-control, foster empathy for friends, obey rules, and respect others. In addition, the values of local wisdom, such as gotong royong, tolerance, cooperation, solidarity, brotherly affection, and peace, have been greatly influenced by traditional games (Saihu & Rohman, 2019).

The Pancasila student profile can be strengthened by deepening the values of the gotong royong character. There have been a number of pertinent prior studies, particularly in elementary schools, such as the Pancasila student profile reinforcing strategy in elementary schools (Kurniawaty et al., 2022), the Pancasila student

profile reinforcement project in the implementation of a prototype curriculum in an activator primary school (Rachmawati et al., 2022), school strategies in formulating student character in elementary schools (Kurniawati & Mawardi, 2021), the development of an attitude assessment instrument for reciprocal cooperation in thematic learning in elementary schools (Shinta & Aini, 2021), traditional games vs. modern games in instilling character values in elementary schools (Saputra, 2017), physical education learning models through traditional games to shape character in element (Susanto, 2017).

The development of cooperation character is integrated through Socratic method-based learning, which has been widely used to teach critical thinking (Oyler & Romanelli, 2014). The Socratic method is also widely used in the world of health as Cognitive Behavioral Therapy (Clark & Egan., 2015). The learning process is crucial when using the Socratic method in a contextual setting. Students who actively participate in the learning process and pay attention while using the Socratic method in a contextual approach achieve positive learning outcomes. According to Boghossian (in Tamam et al., 2015), the Socratic method includes the following five stages in its activities: 1) Posing inquiries, such as: "What is bravery? What is virtue?" 2) A hypothesis is a claim someone makes in response to a question; this claim or opinion becomes the dialogue hypothesis. 3) The core of the Socratic practice is refutation and cross-examination; the hypothesis is contested, and opposing examples are provided to support or refute the hypothesis. 4) Acceptance or rejection of the participant refers to their acceptance or rejection of the example hypothesis. 4) Action (acting on the findings of the investigation).

Because some traditional games require communication to form teamwork, learning based on the Socratic method can support character development. Therefore, this Socratic method is very suitable to be applied to develop the character of gotong royong. Additionally, due to the stimulation of thinking activities in these traditional games, the values they contain will also be ingrained in children's characters.

METHODS

The approach used in this research is quantitative. The quantitative approach was carried out using experimental research methods in a one-group pretest-posttest design (Creswell, 2014).

Participants

A total of 37 high school students between the ages of 9 and 11 took part in this study. The sample was chosen using the purposive sampling technique, which was chosen after considering a number of objectives. The fourth grade of an elementary school is where this sample was chosen because students there learn physical education through simplified or traditional games.

Instrument

The learning instrument created for the treatment process was a lesson plan on physical education material for grade 4 elementary school. This lesson plan was developed based on basic competencies 3.3. Understanding movement in a balanced, flexible, agile, and resilient manner in the context of developing physical fitness through simple and/or traditional games; and 3.4. Practicing balanced, flexible, agile, and resilient movement in developing physical fitness through simple and/or traditional games. In addition, data collection was carried out by filling out a gotong royong character questionnaire which was the result of the development of indicators for character education reinforcement, namely cooperation and communicativeness (Permendikbud No. 20 of 2018), which is integrated with the affective domain indicators (Krathwohl, 1973).

Procedure

First, a mutual cooperation questionnaire was given to as many as 37 elementary school students. The results served as a preliminary description (pretest) of the profile of Pancasila students with the gotong royong character. Then furthermore, the Socratic method-based learning was carried out through the application of the traditional game of running clogs which was carried out in 6 meetings (2 hours of lessons per meeting). Finally, after all the learning activities had been completed, the mutual cooperation questionnaire was employed again. The results became a final description (posttest) of the profile of Pancasila students with the mutual cooperation character. The mutual cooperation questionnaire is then returned after all learning activities have been

completed, and the results are a final description (posttest) of the profile of Pancasila students with the mutual cooperation character. From here, it was possible to compare the average results of the pretest and posttest of the profiles of Pancasila students with the mutual cooperation character of elementary school students.

Data Analysis

All the used items were valid, and their reliability, according to Cronbach's alpha, was 0.853. Additionally, the collected data were processed and analyzed using a paired t-test and Rasch modeling (racking analysis) with the help of Winsteps 5.14 and SPSS 24 applications, respectively.

RESULT

The data on the mutual cooperation character of elementary school students in this study are shown in Table 1.

Table 1. Difference Test Results (Paired Sample T-Test)

Data	Sig.	Interpretation
Pretest Posttest	0,000	There is a Significant Improvement

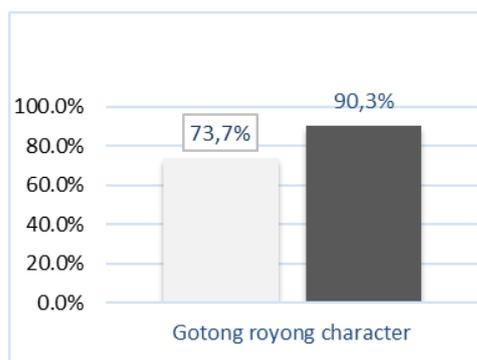


Figure 1. Percentage of Pretest-Posttest Scores of Gotong

Table 1 shows a significant number of 0.000 which means a significant increase in the average score between the students' pretest and post-test results. This shows that the influence of traditional games based on the Socratic method has a total and overall effect on the mutual cooperation character of elementary school stu-

dents. As for the difference in average scores on the gotong royong character, it can be seen in Figure 1.

DISCUSSION

The results showed a 16.6% increase, proving that students' mutual cooperation can be developed through character education (Ratna, 2014). Gotong royong refers to the actions people frequently take to accomplish objectives that have been deliberated upon. Therefore, character development in elementary schools focuses on students' individual social attitudes and formation, one of the fundamental social processes.

Traditional clog games can enhance the nature of mutual cooperation by allowing students to work together in play settings without feeling awkward around their friends. The students could also manage the task distribution within their teams during the learning activities and actively assist fellow group members who require assistance during the game. Additionally, when the game is conducted, students are able to communicate with their group members and are willing to communicate with anyone in order for the group to win. Besides, they are able to express their opinions without hesitation and are able to express themselves when necessary. Traditional games can stimulate children to develop cooperation, help children adjust, interact positively with each other, can condition children in self-control, develop empathy for friends, obey rules, and respect others (Kurniati, 2011).

Traditional games can boost efficiency and pique students' interest in participating in physical education lessons (Saputra, 2015). Traditional games can also improve a student's motor skills, sportsmanship, honesty, tenacity, and patience. Moreover, traditional games can also foster teamwork and the development of characters becoming amiable, compassionate, patient, and so forth (Ariyanto, T.A., & Gustian, U, 2020). Additionally, traditional games have significant cultural value for fostering the development of student's skills, manners, and character. They also encourage activity, creativity, and exercise, which are tools for fostering the growth of students' abilities (Widodo & Lumintuarso, 2017).

However, there are findings that are different from the findings of Irfan (2016), who concludes that the values of the gotong character are thought to be increasingly blurred or disappear from current life due to the

fast pace of globalization.

Furthermore, to find out the differences in each item of the student gotong royong character questionnaire before and after the application of traditional games in Socratic method-based learning, racking analysis was carried out through Rasch modeling, as shown in Table 2.

Table 2. Results of Pretest-Posttest Racking Data Analysis (Gotong Royong or Character of Mutual Cooperation)

No. Item	Logit Pre-test	Logit Posttest	Logit Difference
1	-0.48	-3.25	2.77
2	0.46	-0.02	0.48
3	0.64	-0.31	.95
4	1.31	0.60	1.91
5	-0.02	-0.91	0.89
6	1.37	-0.18	1.49
7	0.76	-0.31	1.07
8	-0.09	-1.19	1.10
9	1.07	0.37	0.70
10	1.25	-0.52	1.77
11	-0.16	-1.81	1.65
12	0.51	-0.09	0.60
13	0.42	-2.11	2.53
14	1.61	0.32	1.29
15	0.72	-0.58	1.30
16	1.19	-0.58	1.77

Based on Table 2, the value of the logit difference for each item is calculated by finding the difference between the pretest logit minus the post-test logit. The results of the calculation of the logit difference show that each item of mutual cooperation character, both on the cooperation indicator and the communication indicator, has a significant logit difference with a positive logit value which indicates there is a significant increase between the results of the pretest and post-test on each item. Where the level of difference in the significance of the logit difference is based on the criteria, if the logit difference is $> \pm 0.5$, then there is a significant difference, and if the logit difference is $< \pm 0.5$, then there is no significant difference (Sumintono, 2015).

The indicator of cooperation is measured by seven statements where the items are developed through statements that measure the character of cooperation during learning and the process of playing clogs and even the possibility in everyday life, which increased from 71.4% to 89.5%. This demonstrates how gotong royong encourages students to help one another and cooperate to accomplish a common goal (Efendi, 2012). An attitude and behavior that respects cooperation in solving

common problems, establishing communication and friendship, and helping those in need are important components of character education (Utomo, 2018). Meanwhile, the communication indicator is measured by nine statements where the statement items are developed through statements that will measure communication indicators during learning, and the traditional game process of clogs and even the possibility in everyday life, an increase from 76.0% increased to 91.1%. These results show that there is an increase in the pretest score. Treatment is given, and finally, a post-test is carried out to determine increased indicators of cooperation and communication of mutual cooperation characters in elementary schools.

This is also supported by the findings of other studies, which show that after receiving treatment, students change their initial attitudes toward cooperation and friendship, cooperating and helping one another when their friends are in need (Srikandi et al., 2020). Meanwhile, communication indicators become visible when students help friends who cannot play a game. Due to the student's extensive gameplay, this character appears (Septiadi & Farihah, 2021). The findings of this study also show that the true value of the gotong royong character reflects the act of appreciating the spirit of cooperation and teamwork to solve problems, as well as presenting a friendship because of close communication that can encourage a sense of solidarity and friendship (Muhkam, 2022).

As a result, given the benefits of the gotong royong character, which has grown to be the distinctive characteristic of the Indonesian nation, it should be passed down to students in order for them to demonstrate mutual respect for one another, collaborate effectively, be inclusive of all differences, be dedicated to the outcomes of deliberation, and have a helping mentality, have a sense of empathy, a sense of solidarity, and a volunteerism attitude while being considerate. Furthermore, character building at the elementary school level develops positive characters and the discovery process in children because character education comprises a more significant portion of the elementary school curriculum than the cognitive or knowledge component (Muhkam, 2022). Therefore, for students, especially those still in elementary school, it is crucial to cultivate the gotong royong character as the foundation for engaging in social activities.

Using traditional games can improve the character of mutual cooperation, which has two indicators. The first is cooperation: children can cooperate through play without feeling awkward around their friends, students can manage task delegation to teams, and students can actively assist and help their teammates when the game is performed. The second indicator is communication. When learning and playing clogs are conducted, students are able to communicate with their group members. They can express their opinions without heist and are happy to communicate with anyone during the game to make their group wins.

CONCLUSION

The implementation of traditional games in Socratic method-based instruction significantly influences the mutual cooperation character of elementary school students. The benefits of using traditional games as a way to instill the virtues of mutual cooperation in children are that they are engaged in their learning, would not get easily bored, and fit with the world of elementary school-aged children, who are always up for a game. In addition, traditional games also give students a way to reinforce positive attitudes, knowledge, and abilities.

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CONFLICT OF INTEREST

The authors declared no conflict of interest.

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