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Submission date: 05-Apr-2022 08:13PM (UTC+0700)

Submission ID: 1802418467

File name: Translate-Artikel.pdf (901.81K)

Word count: 5922

Character count: 33562



Realizing Pancasila Student Profiles in the Elementary School with Learning Media Based on Local Wisdom 'Barongan Masks'

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Abstract

This research objectives were to examine the values of the pancasila student profile contained in the use of the barongan mask media and to analyze the effectiveness of the Barongan mask art craft to realize the pancasila student profile in elementary schools. The research method was a descriptive method with a qualitative approach. The research subjects consisted of 28 students, three teachers, and the headmaster principal at State Elementary School 1 of Kalikejambon, Tembelang Sub-district, Jombang Regency. Three data collection techniques were used in this research, including literature study, observation of the research location, and interviews. Meanwhile, the technical analysis of the data went through three stages, namely data reduction or summarizing important things obtained during the research, presenting data in narrative or tabular form, and drawing conclusions. The research results indicated that: (1) the barongan mask art craft media had values that matched the profile of Pancasila students; and (2) the barongan mask art craft media was considered effective to be used to realize the pancasila student profile in elementary schools, as evidenced by the achievement of each profile element of pancasila students (who were faith and feared of God Almighty and had a noble character, global diversity, cooperation, independence, critical reasoning, and creativity). Most of the characters that appeared in school activities were under the key element indicators in each element of the pancasila student profile.

Article History

Received:
Reviewed:
Published:.....

Keywords

Learning Media,
Barongan Mask,
Pancasila Students,
Elementary School.

How to Cite: First author., Second author., Third author, etc. (20xx). The title. *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran*, vol(no). doi:<https://doi.org/10.33394/jk.vxxxyy>

 <https://doi.org/10.33394/jk.vxxxyy>

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Introduction

Character education is vital because intelligent humans without having good character will be meaningless. Character is a person's perspective and behavior in working together that is unique and applied in various environments (Samani & Hariyanto, 2012). In addition, the character can also be interpreted as a character, nature, or other things that are embedded and become the basis of a person's behavior (Majid, 2013). Therefore, the character can be defined as a character or nature that comes from within a person, is unique, and affects all of that person's behavior. Based on research, Indonesia faced significant challenges, including a high moral crisis and a character crisis (Albert, 2010). Efforts that might be made to overcome the crisis are character education at elementary school age because that age is the character formation age. If a character has been formed, then changing it will be more complicated than instilling character values through various school activities that can help form the character of moral and dignified students (Yanto, 2016). The problem at the State Elementary School 1 of Kalikejambon was also forming the students' character following the Indonesian nation personality, referring to Pancasila values. Over the last five years,



children's character in the research location has begun to shift negatively due to globalization, which must be prevented from developing. It required effort so that a dignified, kind, intelligent, and characterful personality could be realized (Chairiyah, 2017).

Nationally, the Ministry of Education and Culture emphasized the importance of character building through the 2020-2035 Indonesian Education Roadmap. In one of the slides, it is explained that superior human resources were lifelong students with global competence and behavior following the noble values of Pancasila. The development of superior human resources must be holistic and not only focus on cognitive abilities (Ministry of Education and Culture, 2020). Indonesia chose Pancasila as the profile of this country's students because Pancasila has values that follow the Indonesian people's cultural roots and are easy to implement, so it will be a solid basis for forming the next generation of the nation into a generation with Pancasila character. The characteristics of the Pancasila Student Profile (PPP) include 1) Faith and piety to God Almighty and having noble character; 2) Global diversity; 3) Cooperation; 4) Creative; 5) Critical reasoning; 6) Independent (Ministry of Education and Culture, 2020). The implementation can be through learning in class or through habituation at school. According to research by Rukiyati (2016), as a nation that has the motto 'Bhinneka Tunggal Ika,' the Republic of Indonesia has a reasonably diverse culture and local wisdom values so that it needs to be proud of, preserved, and developed as a learning resource so that the character of the Indonesian people is based on Pancasila with its various cultural values does not just disappear along with the rise of negative influences from foreign cultures.

One of the learning media based on Indonesian culture thick with the values of local wisdom around the research location and required to be preserved was the art of the barongan mask. Barongan depicts a mythological animal in the form of a dragon snake who becomes the evil ruler of the forest (Puspitasari, 2019). Barongan mask is also defined as a mask with characteristic bulging eyes and long canine teeth and is one of the characters in the traditional jaranan dance. Jaranan itself is a popular traditional art on the island of Java with slightly different characteristics and names in each region. For instance, in the East Java area, *i.e.*, Jombang, this art is better known as *jepaplok* or *caplok*. Meanwhile, in Kediri, it is called *jaranan* (Wahyudi *et al.*, 2021). Barongan has its uniqueness because it is a form of dance in which every movement reflects the characteristics of the people in society, for example, spontaneity, simplicity, kinship, compactness, toughness, rudeness, and courage based on truth (Rohmaniah, 2014). With its uniqueness and various values, hopefully, the "barongan mask" learning media can be used as a medium that can educate the students' characters, especially at the elementary school level, so that they can grow into human beings with noble character and following the Pancasila values which are the basis of the Indonesian state.

Previously, in Anggiat Rio Murbowo's research, it was found that through teaching the art of the flying horse lion dance at Baptist Elementary School, there were values of religious and cultural characters that grew in students and made them grow into moral human beings, namely humans with good character and consider everything (good-bad) in their actions (Murbowo, 2018). Likewise, the research results conducted by Atika Mayasari *et al.* reported that "*Jaranan Turangga Yaksa*" had and applied Pancasila values from the first syllabus to the fifth syllabus (Mayasari *et al.*, 2021). The two previous research showed that Jaranan art and similar ones were suitable if used for character learning based on local wisdom, so further observations were made on the part of the Jaranan art, namely the barongan mask. The barongan mask craft was chosen because this craft has been trendy in the Jombang area and the research location, namely the State Elementary School 1 of

Kalikejambon. Kalikejambon village had barongan mask artisans whose products had been sold to several areas outside Jombang. The children in the village should become the next generation who preserves and can absorb the values contained therein by using the barongan mask art craft at school. Therefore, this research objectives were to examine the values of Pancasila students found in the art of barongan masks and analyze the media's effectiveness in crafting the art of barongan masks to realize the Pancasila student profile in elementary school.

Research Method

The research method was a descriptive method with a qualitative approach. A qualitative approach is a method that functions to analyze data by describing the data using words from other people's speech which are interpreted in a particular form and environmental observations (Moleong, 2012). The research location was in the State Elementary School 1 of Kalikejambon, Tembelang Sub-district, Jombang Regency. The research subjects consisted of students, teachers, and the headmaster principal of State Elementary School 1 of Kalikejambon. In the research related to the Pancasila student profile, the data were obtained from two sources, namely interviews as primary data and literature review as secondary data. Three data collection techniques were used in this research, including literature research through books, journals, the internet, and school documents; observation of the research location; and interviews. Interviews were conducted structured with 28 students, three teachers, and the headmaster principal to obtain more in-depth information. This research data analysis technique consisted of three stages, *i.e.*, data reduction or summarizing important things obtained during the study; presenting data in narrative or tabular form; and concluding (Ridder *et al.*, 2014).

Research Results and Discussion

The character is significant, so it needs to be strengthened in school. Efforts to improve character education in schools have been carried out for quite a long time by the government, namely the National Movement for National Character Education in 2010, followed by a program called *Strengthening Character Education (PPK)* starting in 2016 (Hasan & Firdaos, 2017). Strengthening Character Education (PPK) is the eighth point in the Nawa Cita mandate planned by President Jokowi to improve the nation's character through character revolution. The President is very concerned about Strengthening Character Education for children and youth because they are the golden generation who will become leaders in the next 30 years. Therefore, with a good and strong character, it is inevitable that future leadership will be greater than today. This policy was followed by Presidential Regulation No. 87 of 2017 concerning *Strengthening Character Education (PPK)*, opening space for establishing synergy between schools and communities to develop noble values (Khotimah, 2019). The government also issued the 2013 Curriculum as a character-based curriculum because it differed from the previous curriculum. This curriculum has four aspects that students must master, namely: (1) KI-1: spiritual attitude aspect, (2) KI-2: social attitude aspect, (3) KI-3: knowledge aspect, and (4) KI-4: skill aspect. This decision was also reinforced by the echo of the Pancasila Student Profile program under the vision and mission of the Ministry of Education and Culture of Indonesia as stated in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture 2020-2024, which stated that Pancasila students were the embodiment of Indonesian students, becoming lifelong students who are globally competent and behave following the noble values of Pancasila, with six main characteristics, namely: (1) having faith, fearing God Almighty, and virtuous, (2) global diversity, (3) cooperation, (4) independent, (5) critical reasoning, and (6) creative, as shown in the following figure:



Figure 1. Six indicators of Pancasila students

(Source: *The Regulation of the Minister of Education and Culture No. 22/2020 regarding the Strategic Plan of the Ministry of Education and Culture 2020-2024*)

Each of the six indicators had a crucial element as an indicator of achievement. Achieving the critical elements of the Pancasila student profile certainly required efforts from various parties, especially schools. Schools had the right to choose the best strategy to realize the Pancasila student profile, either by inserting it into learning in the classroom or through habituation outside the classroom. Schools should use this freedom to include elements of local wisdom as a medium for realizing the Pancasila student profile amid the rapid development of global culture and technology. It was reinforced by Wahab's statement that cultural values, including *local genius* or *local knowledge*, could be used as materials or sources of educational material (Azis, 2011).

One form of local wisdom around the research location was the craft of barongan mask art. The word *barongan* comes from the primary word "*barong*" or "*barung*", which gets the suffix (*barongan*) which means big who wears a "*jamang*" crown on his head. A Barongan mask is also defined as a mask with characteristic bulging eyes and long canine teeth. It is one of the characters in the traditional jaranan dance. In the East Java area, namely Jombang, this art is better known as *jepaplok* or *caplok*. In Kediri, it is called *jaranan* (Wahyudi *et al.*, 2021). It is called *Caplok* or *Jejaplok* because the properties are generally moved like *nyaplok* (pounce). In the show, the art of barongan or singo barong is a folk theater that combines elements of dance, music, and a standard storyline.



Figure 2. Students Tried Barongan Masks

(Source: *Personal Documentation*)

This research was conducted at State Elementary School 1 of Kalikejambon, located in Kalikejambon Village, the southernmost area of Tembelang Sub-district, Jombang Regency, East Java. In this village, the people were very fond of art. It was proven by the existence of the Dwipa Javanese dance art studio, Madya Laras musical arts group, Eko Budaya jaranan art group, barongan mask art craftsman group, and *wayang kulit* fans. Seeing this various local wisdom, schools should work together to use this culture as a medium to create a Pancasila student profile. The researchers were at State Elementary School 1 of Kalikejambon for four months by conducting limited face-to-face learning and getting results for each indicator of the Pancasila student profile in the form of:

Have Faith, Fear God, and Have Noble Character

Every citizen of Indonesia must possess faith and piety following the first principle of the basis of our state, Pancasila. Indonesia certainly does not want the next generation of its nation to be godless humans and have despicable characters. For the sake of realizing that people who believe, are pious, and have a noble character, there is a significant role in the world of education. The educational environment is a place to create the next generation, so learning must be inserted that contains faith, piety, and noble character. Schools must take a role and work closely with parents or guardians and all elements of government. Faith has the introductory word "faith", which comes from Arabic, *i.e.*, ((إمَانًا بِرَبِّهِمْ وَأَمِنَ)), which means trusting, faithful, safe, protect and place something in place (Sukring, 2013). Likewise, the word "taqwa", its origin in Arabic is (التَّقْوَى), which means self-preservation, *khauf* or fear, take care, be alert, fulfill obligations, and so on (Sukring, 2013). The key elements of faith, piety, and noble character in the Pancasila student profile manifest in five forms of morals. The first is morality in religion. Religious morality is closely related to God. Every religion must have its book and teachings, so someone who is considered to have morals in religion is someone who worships his God and carries out every teaching of his religion. Furthermore, the second is moral as an individual. Morals as an individual are closely related to humans as individuals. Humans who have personal morals will maintain and love their body and soul, for example, completing their bodies' needs and taking care of themselves. The third is morality towards humans. Humans must have good morals towards fellow human beings because we cannot live alone in this world but need the help of others. If this morality towards humans is appropriately applied, the phenomenon of *bullying* and violence in schools will not occur. It is what we want to pursue through the realization of the Pancasila student profile. The fourth is morality towards nature. Nature is God's creation that must be preserved and utilized as well as possible. Without good morals, nature will be easily damaged and cause disasters. The impact is that life will be disrupted. Fifth, morals in the state. The state is an organization that has rules. If we have good morals, we can obey all state regulations and bring the country progress. *Vice versa*, if the morals of our country are wrong, there will be many problems that arise in the life of the nation and state.

The use of the Barongan mask media in elementary schools (through learning and habituation) was expected to be able to raise the five moral elements above to create a Pancasila student profile who believes, fears God, and has a noble character. Additionally, the ways to teach the value of faith, fear of God Almighty, and have a noble character using the media for crafting the art of barongan masks, namely:

- 1) Training religious morality using the Barongan mask learning media to explain religious education subjects makes students aware that it is not permissible to associate partners with God or deity in creating art and culture. God creates everything to be used and utilized by humans as well as possible.
- 2) Training personal morality by inviting students to train themselves in preparation for barongan mask shows. It was followed with enthusiasm and seriousness. If tired, take a break so as not to fall ill.



- 3) Training natural morality by inviting students to make barongan in studying the theme of Seven Diversities of My Country: Class 4, using materials as well as possible, not wasteful or wasted (paint, wood, gasoline, etc.).
- 4) Training human morality by being tolerant, not disturbing friends who are afraid of barongan.
- 5) Training state morality by inviting students to love regional culture in Indonesia, including the Barongan mask.

The forms above have been appropriately implemented in students' daily lives at State Elementary School 1 of Kalikejambon, Tembelang Sub-district, Jombang Regency. Likewise, when applied in religious and thematic learning, the result was that students' abilities have increased with concrete media in the form of barongan masks. It showed that the barongan mask art craft media had been used as a medium to teach faith, piety, and noble character.

Global Diversity (*Berkebhinekaan*)

Indonesian students must be able to maintain the local and distinctive culture that becomes the nation's identity. On the other hand, Indonesian students still have to be open-minded to the culture of other countries, take the positive side and discard the opposing side that is not following the personality of the Indonesian nation so that mutual respect grows. This ability is expressed in the form of a Pancasila student profile with global diversity. There are three critical elements of global diversity, *i.e.*, first, recognizing and appreciating culture. The actual form is that students can love differences. Culture, religion, ethnicity, race, and skin color are forms of differences that students must love. Tolerance is even a basic need in carrying out the life of a country, especially with the diversity of ethnic groups, traditions, and customs as well as religions and beliefs (Shihab, 2019). Second, intercultural communication skills in interacting with others. Social interaction is the relationship between one individual and another individual. One individual can influence another individual or *vice versa* to have a reciprocal relationship (Walgitto, 2007). The importance of interaction makes humans required to be able to communicate well. Third, reflection and responsibility for the experience of diversity. The motto of this country is *Bhinneka Tunggal Ika*, which means different but still one. Therefore, every citizen of this country must be responsible for maintaining unity amid many differences to realize a safe and peaceful country. These three elements must be used as a basis to create a Pancasila student profile with global diversity.

Using a barongan mask to create a profile of Pancasila students with global diversity can be done through daily habits involving barongan masks and barongan arts. The form of the Pancasila student profile with global diversity that can be seen in the students of State Elementary School 1 of Kalikejambon after using this barongan mask art craft media are:

- 1) When learning the theme Seven Diversities of My Country in Class 4, students were invited to make barongan masks in groups. It turned out that students could work together in practicing using the art of barongan masks regardless of race, ethnicity, religion, etc.
- 2) When learning the theme Seven Diversities of My Country in Class 4, students were invited to make barongan masks in groups. Some students shared equipment when practicing drawing *barongan jamang* without scrambling or not wanting to lend.
- 3) Students were trying to preserve the barongan mask art culture, which was the nation's wealth, with high enthusiasm for participating in the barongan mask art performance training for the late November 2021 performance.
- 4) During the Barongan mask art performance, the students who did not appear watched their friends closely without criticizing or insulting their appearance.



Figure 3. Barongan Art Performance by Students of State Elementary School 1 of Kalikejambon

(Source: *Personal Documentation*)

Cooperating

7 Indonesian students are expected to have a high concern for cooperation, namely activities together voluntarily so that the activities carried out can run smoothly, efficiently, and are lighter. *Gotong royong*, or cooperation, has populist characteristics such as unity, openness, democracy, togetherness, and/ or democracy itself (Widayati *et al.*, 2020). Cooperation is following the personality of the Indonesian people; therefore, cooperation must also be taught in the world of education. The value of cooperation will teach students to have a sense of empathy for other humans. In addition, applying the value of cooperation from an early age will make it a habit for students in their daily lives, in the environment where they live, and even in the environment where they work later. Cooperation itself is a system adopted from how ants work. An ant cannot move the carcass of a grasshopper alone without cooperating with other ants and humans. People cannot live alone in this world. People should maintain this principle in this current era (Widayati, 2020). The elements of cooperation are collaboration, caring, and sharing. Collaboration is a process in which there is a process of sharing resources, information, and responsibility for a program of activities designed, implemented, and evaluated together to achieve mutually agreed goals (Camarihna-Matos, 2008). Schools are strategic places to train children to collaborate well in the work environment and the community when they enter the community. Good collaboration is always balanced with high concern. Caring is manifested by sharing activities in goodness, for example, sharing some of the food we bring with other friends. Regarded to how closely these three elements are, therefore, they need to be applied.

The form of the profile of Pancasila students cooperating that can be seen in the students of State Elementary School 1 of Kalikejambon after using this Barongan mask art craft media are:

- 1) When learning the theme Seven Diversities of my Country in Class 4, students were invited to make barongan masks in groups. It turned out that the students helped each other if there were difficulties in drawing the *barongan jamang*. They also did not hesitate to lend each other their equipment.
- 2) After several exercises for the barongan performing arts, students could display good and interesting collaborations so that they were worthy of being staged. Even the video of the appearance of the State Elementary School 1 of Kalikejambon students was shown on the *YouTube channel of KJP Kreatif*.
- 3) The growth of concern in students, both for fellow friends and property/ goods. For example, during a rehearsal, a student forgot not to bring a drink, then his friend shared



the drink he had brought. Likewise, after the exercise, all the trainees cooperated in returning the property to its place without being asked.

Independent

Indonesian students were educated to become independent students, namely students who had responsibility for all processes and learning outcomes. Independence in learning is also defined as a learning activity whose primary motivation comes from within oneself, so it is a responsible choice (Vina Serevina Sunaryo, 2018). Hence, the spirit of independence comes from within each one, not from parents, teachers, or friends. This independence is crucial later when he grows up. Someone cannot continue to stand idly by his parents. Therefore, even though independence comes from within a person, it is still nurtured to get used to growing with a spirit of independence. Students who apply independence will always be aware of themselves and their needs, shortcomings, and circumstances to act according to their capacity. The critical element of an independent Pancasila student profile is awareness of oneself and the situation at hand and self-regulation. Self-awareness can be reflected in the behavior of realizing the advantages and disadvantages of each. After realizing their strengths and weaknesses, students are asked to know self-regulation. Self-regulation is self-management, meaning the ability to regulate behavior to match performance abilities in achieving goals or achievements as evidence of improvement (Bandura, 1986).

The forms of self-reliant Pancasila students' profiles are seen in State Elementary School 1 of Kalikejambon students after using the Barongan mask art craft media are:

- 1) The learning theme in Class 4, Seven Diversities of My Country, making barongan masks, was carried out in groups. However, each student had a task. Some were drawing patterns, cutting patterns, printing sponges, etc. The results showed that students independently completed their respective tasks according to the assigned tasks.
- 2) Students independently and consciously prepared their respective needs, both when learning theme seven and practicing barongan dance.
- 3) Students outside of school also practiced independently by listening to YouTube content. It was done independently in their respective homes; then, when they practiced at school, their movements became more flexible, skilled, and according to the musical accompaniment. Indeed, it made it easier for teachers to train barongan dance.

Critical Reasoning

Critical reasoning students can be objective in processing information both in the form of qualitative and quantitative, connecting all the information obtained, analyzing, evaluating, and concluding information. Critical thinking or critical reasoning can also be interpreted as an intellectual process in which there is concept creation, application, and evaluation of information obtained through observation, experience, reflection, thinking, and communication to be used as a basis for believing and taking action (Lismaya L, 2019). Human thinking processes are grouped into several parts, namely: vertical thinking, lateral thinking, critical thinking, analytical thinking, strategic thinking, thinking about results, and creative thinking (Maulana, 2017). This critical reasoning ability is still lacking in Indonesian students, so there is a need for encouragement and breakthroughs to improve the critical reasoning abilities of Indonesian people, especially students. The elements of the profile of Pancasila students who think critically are obtaining or processing information and ideas, analyzing and evaluating reasoning, reflecting on their thoughts and thought processes, and making the right decisions. In school, the actual form of critical reasoning is that students process the information first before their thoughts accept or reject it. The ability to solve problems for children who think critically is done analytically. Without analysis, the chance

of error in deciding a problem is even greater. Students will also be protected from fraud or *hoax* news.

The form of the Pancasila student profile with critical reasoning seen in the students of State Elementary School 1 of Kalikejambon after using the Barongan mask art craft media are:

- 1) After learning the theme Seven Diversities of My Country in Class 4 with barongan mask media, students could know the meaning of the art of barongan masks and even make them symmetrically and beautifully.
- 2) When performing the Barongan mask art, some students made the wrong move but immediately returned to the correct movement without panicking.

Creative

Creative students are students who can modify and produce something original, meaningful, helpful, and have a broad impact. Creativity is essential to explore more deeply because it can support the future. Apple legend Steve Jobs said that creativity is like connecting the dots (Pratama *et al.*, 2019). In addition, creativity is also defined as a business with the creative power to create something original based on intelligence and imagination (Domínguez-García & Fernández-Berrocal, 2018). Creativity's key element consists of generating original ideas and producing original works and actions (Ministry of Education and Culture, 2020). The form of the creative Pancasila student profile seen in the students of State Elementary School 1 of Kalikejambon after the use of this barongan mask art craft media are:

- 1) Students could be creative in making beautiful *jamang* under the aesthetic values of fine art.
- 2) Students were creative in solving movement problems when performing during barongan art performances.

In general, the research results on the values of Pancasila student profiles contained in the Barongan mask art craft media can be seen in the following table:

Table 1. Achievement of Pancasila Student Profiles with the "Barongan Mask" Media

No.	Pancasila Student Profiles	Key Element	Achieved	Less Achieved	Not Achieved
1.	Faithful, pious, and noble	Religious morality	√		
		Personal morality	√		
		Human morality	√		
		Natural morality		√	
		State morality	√		
2.	Global Diversity	Knowing and appreciating culture	√		
		Intercultural communication skills in interacting with others			√
		Reflection and responsibility for the experience of diversity	√		
3.	Cooperating	Collaboration	√		
		Concern	√		
		Share	√		
4.	Independent	Awareness of oneself and the situation at hand	√		
		self-regulation		√	
5.	Critical reasoning	Obtaining and processing information and ideas	√		
		Analyzing and evaluating reasoning			√



		Reflecting thoughts and thought processes		√	
		Making decisions	√		
6.	Creative	Generating original ideas	√		
		Producing original works and actions	√		
Total			14	3	2

The various forms of implementation and the achievement table above showed that the Barongan mask art craft media did contain the values of the Pancasila student profiles and has been effectively used as a medium for realizing the Pancasila student profiles in elementary school students because most of them could be achieved. It was proven by various positive results in achieving each element of the Pancasila student profiles: having faith and piety to God Almighty and having noble character, global diversity, cooperation, independence, critical reasoning, and creativity.

Conclusion

The conclusions based on the research results include: (1) Barongan mask art craft media had values that matched the profile of Pancasila students, (2) Barongan mask art craft media was considered effective as a medium to realize Pancasila student profiles in elementary schools, as evidenced by various forms of implementation in schools through various positive results in the achievement of each element of the Pancasila student profile, which consisted of having faith and piety to God Almighty and having noble character, global diversity, cooperating, independence, critical reasoning, and creativity.

Suggestions

Elementary school teachers should use Barongan mask craft media as an alternative for learning in class and other activities outside the classroom that support the realization of Pancasila student profiles, such as art extracurriculars, *project*-based thematic learning, etc. In addition, all students must be actively involved to make the results more satisfying.

Acknowledgment

The authors would like to thank all those who have helped the research process from beginning to end. Thus, this article can be completed.

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