



Cultivating local wisdom through the Profil Pelajar Pancasila program in Kurikulum Merdeka Belajar

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ABSTRACT

There is a transition from the 2013 curriculum to Kurikulum Merdeka at the elementary school level. What commonly occurs is that teachers are more focused on observing changes in the lesson plan format than on the essence of Kurikulum Merdeka. The essential aspect of Kurikulum Merdeka at the elementary school level is the emergence of Pancasila values, where these values must be internalized in children through various activities. One activity that can be used to internalize Pancasila values is traditional games, which are products of the local wisdom of Indonesian society. This study is ethnographic research, so the author gathered more data from online news used as a medium to access information related to Kurikulum Merdeka Belajar. The data were then analyzed using content analysis techniques. The research results indicate that six Pancasila values can be internalized in children through traditional games, namely belief in and devotion to the Almighty, noble character, global diversity, cooperation, independence, creativity, and critical thinking. Second, the internalization of Pancasila values through traditional games is carried out by introducing various classic games to children, demonstrating how to play them, and explaining the rules of the games. Based on these research findings, it can be concluded that the Pancasila values actualized by children in implementing traditional games can contribute to the success of Kurikulum Merdeka implementation while preserving local wisdom in society.

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ABSTRAK

Pada tingkat sekolah dasar, kurikulum 2013 saat ini sedang digantikan oleh kurikulum Merdeka. Guru-guru sering kali lebih fokus pada perubahan struktur rencana pembelajaran daripada pada inti yang terdapat dalam kurikulum Merdeka. Fokus utama dari kurikulum Merdeka di sekolah dasar adalah pengenalan nilai-nilai Pancasila, yang harus diinternalisasi oleh anak-anak melalui berbagai kegiatan. Permainan tradisional adalah salah satu kegiatan yang dapat digunakan untuk membantu anak-anak menginternalisasi nilai-nilai Pancasila. Permainan-permainan ini adalah hasil dari kearifan lokal masyarakat Indonesia. Karena penelitian ini bersifat etnografi, penulis mendapatkan data dari berita online yang digunakan sebagai media untuk mengakses informasi terkait kurikulum Merdeka belajar. Data tersebut kemudian dianalisis menggunakan metode analisis konten. Hasil penelitian menunjukkan bahwa: pertama, anak-anak dapat menginternalisasi enam prinsip Pancasila melalui permainan tradisional, yaitu kemandirian, kreativitas, berpikir kritis, keberagaman global, karakter mulia, keimanan dan ketakwaan pada Tuhan Yang Maha Esa, serta kerja sama dan saling mendukung. Kedua, anak-anak diperkenalkan dengan berbagai permainan tradisional, diajarkan cara memainkannya, dan diberikan penjelasan aturan main untuk memfasilitasi internalisasi nilai-nilai Pancasila melalui permainan tradisional. Berdasarkan hasil penelitian ini, dapat dikatakan bahwa aktualisasi nilai-nilai Pancasila oleh anak-anak melalui permainan tradisional dapat mendukung implementasi kurikulum Merdeka sambil mempromosikan pelestarian pengetahuan lokal dalam masyarakat.

Kata Kunci: Kearifan lokal; kurikulum merdeka; profil pelajar pancasila

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INTRODUCTION

Indonesian society is currently living in the era of social society 5.0. In this era, two aspects are emphasized. First is utilizing digital technology to drive various aspects of life. Second, the aspect of social awareness generates social concern for nations, leading to the creation of peace in the world. Both of these aspects have made the field of education concerned with the transformation of hard skills and soft skills in its students (Anggraini et al., 2022). Hard skills are related to students' intelligence (cognitive) and skills (psychomotor). Meanwhile, soft skills are related to students' ability to behave according to religious norms, customary norms, and ethical norms. Customary norms or ethical norms are cultural products of Indonesia's diverse or plural society (Nurasiah et al., 2022). Therefore, customary norms and ethical norms can be considered as local wisdom. These customary norms and ethical norms become social norms that must be adhered to by every society to create an orderly way of life.

Local wisdom in every plural Indonesian community is highly diverse. Each ethnic group possesses its own local wisdom, utilized as a value system for Indonesian society, serving as a source or guide for behavior. Despite each ethnic group having different local wisdom as their respective value systems, this local wisdom fundamentally guides Indonesian society towards performing good deeds within the framework of Pancasila (Wijayanti & Muthali'in, 2023). This is because there is essentially a relevance between each local wisdom as a value system in society and the values of Pancasila. Local wisdom emerges due to the freedom of the community to shape culture in each region. The community collaborates, unites, and deliberates to form a culture that becomes the identity of an ethnic group or a community (Lilihata et al., 2023). It can be said that Pancasila serves as the framework accommodating every local wisdom in Indonesian society. This makes Pancasila the foundation for the birth of various local wisdom.

Essentially, one function of education is to serve as a means of preserving local wisdom. Therefore, no educational practice, from elementary school to higher education, denies the existence of local wisdom as a learning object. For example, at the elementary school level, there are learning activities based on local wisdom in the form of introducing regional songs, regional dances, traditional clothing, regional languages, regional art products, and traditional regional games. In the context of the Kurikulum Merdeka, learning based on local wisdom strongly supports the achievement of Profil Pelajar Pancasila (Haromain et al., 2023). Therefore, every Elementary School can utilize local wisdom to achieve the Profil Pelajar Pancasila in its students, as mandated in Kurikulum Merdeka Belajar. Unfortunately, there has been limited description of efforts to cultivate local wisdom through the Pancasila student profile program in Elementary Schools. This description, however, could serve as a guideline for elementary school teachers in organizing value-based local wisdom learning within the framework of Pancasila to establish the Profil Pelajar Pancasila.

To see the comparison and urgency of this research, the researcher refers to several previous studies relevant to fostering local wisdom through the Profil Pelajar Pancasila program in Kurikulum Merdeka Belajar. The first study was conducted by Syaharani and Fathoni (2023), this research analyzed how students' enthusiasm in implementing the Strengthening the Profil Pelajar Pancasila Project in the implementation of the Kurikulum Merdeka Belajar with a focus on the theme of local wisdom developed through project-based learning. The study revealed that students were very enthusiastic about the implementation of the Strengthening the Profil Pelajar Pancasila Project in Kurikulum Merdeka Belajar. The second study is by Prenika and Taroreh (2023), describing the implementation of the Profil Pelajar Pancasila project on the local wisdom theme in grade X at SMK Negeri 1 Gelumbang. This research found that the implementation of the Profil Pelajar Pancasila project at SMK Negeri 1 Gelumbang proceeded

according to the project's achievement targets, with students having a high awareness of the importance of local wisdom.

Based on the two previous studies mentioned above, it can be concluded that this research also discusses local wisdom in Kurikulum Merdeka Belajar. However, until now, no research has been addressing how to foster local wisdom through the Profil Pelajar Pancasila Program in Kurikulum Merdeka Belajar. This is what motivated the author to conduct this research. Hence, this research describes independent learning to cultivate local wisdom through the Profil Pelajar Pancasila program in Kurikulum Merdeka Belajar at the Elementary School level.

LITERATURE REVIEW

Local Wisdom

Local wisdom becomes the identity/personality of a country's culture, enabling the country to absorb and react to foreign cultures following its character, the way, and the abilities of a group. Local wisdom is the intelligence of humans that originates from a specific ethnic group through the experiences of the community. In other words, local wisdom is the result of a particular populace through the experiences they have gained. Attachment values are extreme in specific communities, and values that have existed for a long time are all present in society (Budiarta, 2023).

The scope of local wisdom can be divided into eight categories, namely: (1) locally developed standards, such as "Batak behavior"; (2) community and traditional rituals; (3) Folktales, legends, myths, and ordinary folk stories often contain lessons or messages acknowledged by the local community; (4) Information, data, and knowledge collected within the senior community, customary leaders, spiritual leaders; (5) Community Truth Design or Books; (6) Local community facilities; (7) Materials used for needs; and (8) Environmental resources (Fitriasari et al., 2023). Therefore, local wisdom is a wise, insightful, and worthy local perspective that is deeply rooted and highly esteemed by community members. As a cultural and environmental asset, local wisdom evolves and, on a broader scale, conditions the region. Local wisdom is a historical culture that must be preserved. Local wisdom is valuable locally, and its content is considered exceptional universally.

Profil Pelajar Pancasila

Profil Pelajar Pancasila is interpreted as a description of the character abilities of students in Indonesia within Kurikulum Merdeka Belajar. Indonesian students are expected to have global competencies and exhibit behavior that aligns with the morals outlined in Pancasila (Chaeratunnisa & Pujiastuti, 2023). Profil Pelajar Pancasila can be defined as a new concept adopted by the government to instill character in students. It serves as a manifestation of character development for students in Indonesia. Profil Pelajar Pancasila encompasses the moral foundation of Pancasila to be used as a basis for instilling character in students in harmony with the values stated in Pancasila. Profil Pelajar Pancasila has six main elements (Santika & Dafit, 2023) below 1) Devotion to the One Almighty God and noble conduct, 2) Global diversity, 3) Collaboration, 4) Independence, 5) Critical thinking, 6) Creativity.

Kurikulum Merdeka Belajar

Kurikulum Merdeka Belajar is a curriculum aimed at nurturing the interests and talents of children from an early age, focusing on essential content, character development, and student competency. Kurikulum Merdeka Belajar is a curriculum with diverse intracurricular learning where the content is optimized to allow students sufficient time to delve into concepts and strengthen competencies. In the learning process,

teachers have the flexibility to choose various teaching tools, enabling instruction to be tailored to students' learning needs and interests (Khasanah & Muthali'in, 2023). Within this curriculum are projects aimed at strengthening the achievement of the Profil Pelajar Pancasila. These projects are developed based on specific themes set by the government and are not intended to achieve specific learning targets. Thus, they are not bound by subject content.

The characteristics of Kurikulum Merdeka Belajar also depict its strengths. Firstly, the content is more straightforward and more profound. A significant content reduction is implemented in Kurikulum Merdeka Belajar, limiting it to essential materials. This reduction provides students the opportunity to delve into the material more freely. Secondly, it is more liberating. In contrast to previous curricula where specialization was decided early on, in Kurikulum Merdeka Belajar, students are given more freedom to choose subjects based on their interests, talents, and aspirations. Meanwhile, teachers can instruct according to the student's achievement stages and development. Thirdly, it is more relevant and interactive. This curriculum utilizes a project-based approach with current and contextual issues to support the development of the character and competency of Profil Pelajar Pancasila. Students form groups to identify issues that are currently relevant for strengthening the Pancasila student profile, emphasizing lifelong learning.

METHODS

This research is a type of ethnographic study. Ethnographic research is a study that describes the complete and natural ways of life, thinking, and behavior within a certain period in a society (Sari et al., 2023). The author utilizes the ethnographic method because this research examines cultural events and local wisdom in education within the community. In this study, the author collects data related to the research object, namely Kurikulum Merdeka Belajar, Pancasila, and local wisdom from online news used as a medium to access information related to Kurikulum Merdeka Belajar by the education community at the Elementary School level.

Therefore, in this study, the author employs data collection techniques such as digital observation and documentation studies on websites or internet platforms that provide information about free learning. Some of these websites include Tribunnews.com, Detik.com, and Kompas.com. The collected data is then sorted and selected according to the research theme. This is done to obtain data that aligns with the research objectives. In this study, the author employs the Content Analysis Technique. Content Analysis Technique is an in-depth method of analyzing the content of written or printed information in mass media. In the analysis process, the author systematically notes symbols or messages in the written or printed information in mass media and then provides interpretations (Usman, 2023).

RESULTS AND DISCUSSION

Pancasila in Kurikulum Merdeka Belajar

Merdeka Belajar is a philosophy developed and implemented in the Kurikulum Merdeka Belajar. Essentially, Merdeka Belajar is a philosophy that believes children have the freedom to think and act when participating in learning activities (Wahyuni, T. et al., 2023). Children are given the freedom and facilities to explore themselves and generate creative ideas. They are also given the freedom and facilities to apply and develop their creative ideas. In the philosophy of free learning, teachers consider children as active individuals, and learning activities should be centered on the child (student-centered) rather than the teacher (teacher-centered).

Merdeka Belajar does not mean being free to do anything in learning. Merdeka Belajar means being free to do various things in learning as long as what is done is within the context of learning. It can be said that

children are free to do various things as long as their actions lead to the achievement of learning objectives. One of the learning objectives in Kurikulum Merdeka Belajar is the creation of students who adhere to Pancasila or, in other words, the creation of the Profil Pelajar Pancasila. This makes learning activities based on Pancasila as a value system in education.

On an online news page, detik.com, by Kholida Qothrunnada (2023), it is mentioned that there are six values of Pelajar Pancasila. Firstly, being faithful, devoted to the One Almighty God, and possessing noble conduct. Pelajar Pancasila must have a character of faith and devotion to the One Almighty God. This means that students in Indonesia should have a good relationship with the One Almighty God and an understanding of their religious teachings or beliefs (<https://www.detik.com/edu/detikpedia/d-6821687/6-profil-pelajar-pancasila-dimensi-beserta-elemen-kuncinya>). This understanding should be applied in the daily lives of students, both in the family environment, school environment, and community environment.

Secondly, global diversity. In the current era of globalization, students are required to uphold noble culture, local wisdom, and identity while remaining open-minded in interacting with other cultures. The hope is that this will foster a sense of mutual respect and appreciation or even create a new positive culture that does not conflict with the noble culture of the Indonesian nation. Thirdly, cooperation. Cooperation is a mandatory characteristic for Pelajar Pancasila as a competency to collectively, collaboratively, and voluntarily engage in activities. This is important because the spirit of cooperation possessed by Pelajar Pancasila can facilitate various activities to run smoothly and effortlessly. Fourthly, independence. At a young age, Pelajar Pancasila must be capable of independence and have a sense of responsibility in the process. On the other hand, Pelajar Pancasila must also be able to regulate their thoughts, feelings, and behavior to achieve their learning goals. Fifthly, critical thinking. Possessing critical thinking is essential for every Pelajar Pancasila in Indonesia. This is because when Pelajar Pancasila has critical thinking, it means they can objectively process information both qualitatively and quantitatively. Furthermore, Pelajar Pancasila will be able to establish connections between various pieces of information, analyze information, evaluate, and draw conclusions for the benefit of themselves and others. Sixthly, creativity. Pelajar Pancasila must have a creative character in every action. This creative character directs Pelajar Pancasila to be able to produce something innovative, original, and beneficial to society at large. These dimensions indicate that Profil Pelajar Pancasila is focused on cognitive abilities, attitudes, and behaviors that align with the identity of Indonesia as a nation and a global citizen.

Other online news portals also present news related to the dimensions of the Pancasila student profile mentioned above. In these online news articles Tribunnews.com written by Yustica Septyaningtyas (2022), it is explained that outstanding human resources are lifelong learners with global competencies and behavior aligned with Pancasila values (<https://www.tribunnewswiki.com/2022/07/05/kurikulum-merdeka-belajar>). This ensures that the development of outstanding human resources is achieved through cognitive development and the implementation of holistic character education (Budiarta, 2023). This will lead children to become intelligent and character-driven individuals. The online news portal mentions that Profil Pelajar Pancasila is supported by the Ministry of Education and Culture of Indonesia in supporting the President's vision and mission to realize an advanced, sovereign, independent, and personality-driven Indonesia by creating Pelajar Pancasila. This ensures that the nation's generation becomes morally upright and has reliable human resources.

Another online news portal, Kompas.com, written by Ayunda Pininta Kasih (2023), also reveals that in schools, the application of Pancasila values can be made through habitual activities and other indirect means that can be used as a medium to internalize Pancasila values. Additionally, it can be implemented during the learning process and even integrated with extracurricular activities. The inculcation of Pancasila values can be incorporated into learning materials and students' assignments throughout the learning process. Moreover, Pancasila values should ideally be set as learning objectives outlined in the lesson plans. This is done to ensure two things: first, that learning leads to the achievement of Profil Pelajar

Pancasila, and second, that learning is not solely cognitive-oriented but also includes efforts to shape the character of students (Agus & Solehah, 2023).

Then, from the results of digital observations of other online news pages, detik.com, written by Ulvia Nur Azizah (2024), it can be understood that shaping students' character must be done with seriousness and planned programs. In the Kurikulum Merdeka Belajar, character education is allocated 20-30% of face-to-face learning (<https://www.detik.com/jateng/berita/d-7154761/mengenal-apa-itu-p5-dalam-kurikulum-merdeka-dan-penerapannya>). Character education is not meant to be lectured or discussed; instead, it must be implemented and experienced by the students. This makes character education in the Kurikulum Merdeka Belajar require students to work on a project called Proyek Penguatan Profil Pelajar Pancasila.

Proyek Penguatan Profil Pelajar Pancasila is not an ordinary lesson and should be taken seriously by education stakeholders. Schools should not underestimate this project. The Pancasila student profile project needs to be mobilized and supported. Therefore, one word needs to be added to the project, namely the word strengthening, giving rise to the term Proyek Penguatan Profil Pelajar Pancasila.

Proyek Penguatan Profil Pelajar Pancasila is designed to answer a big question: What kind of student profile (competence) does the Indonesian education system want to produce? Indonesian students are competent lifelong learners, have character, and behave according to Pancasila values. Proyek Penguatan Profil Pelajar Pancasila allows students to gain knowledge and learn from their environment. In this project activity, students can explore themes or actual issues such as climate change, anti-radicalism, mental health, culture, entrepreneurship, technology, and democratic life. This project can also inspire students to make fundamental contributions and impacts on their surroundings.

All parties believe that students and teachers are the main actors in the learning process. It is certain that in every learning process, these two actors interact and communicate with each other (Mardani et al., 2023). Through this process of interaction and communication, Pancasila values are instilled in students. Of course, realizing Profil Pelajar Pancasila is not easy. The student profile depends heavily on and is influenced by the profiles and behaviors of the people around them.

Another online news page, Kompas.com, written by Venya Karunia Mulia Putri (2023), reveals that, unfortunately, until now, the implementation of Proyek Penguatan Profil Pelajar Pancasila has been carried out without collaboration. In implementing Kurikulum Merdeka Belajar, the school program in the form of Proyek Penguatan Profil Pelajar Pancasila plays a significant role. The capacity of class hours devoted to this project is 20-30% of the total class hours (<https://www.kompas.com/skola/read/2023/08/07/100000969/6-dimensi-profil-pelajar-pancasila-dan-penjelarasannya?page=all>). The project, designed by the school, aims to shape the character of students who embody Pancasila values, including six values: having faith and devotion to the Almighty, noble character, global diversity, cooperation, independence, creativity, and critical thinking.

Proyek Penguatan Profil Pelajar Pancasila will involve all stakeholders to collaborate collectively. Interdisciplinary collaboration involves all teachers in ensuring the success of project implementation. Therefore, those involved in the project implementation are not only one teacher but all teachers, including both class teachers and subject teachers. For example, suppose a school implements a project related to waste bank management. In that case, the teacher in the field of Religious Education can provide verses or hadiths that command people to maintain purity in themselves and their surroundings. This makes it clear that all teachers do not carry out the project individually but through collaboration. In many schools, it turns out that there are still discussions about the projects that will be implemented together (Hadinata, 2021).

On another online news page, detik.com, written by Anisa Rizki (2022), it is emphasized that Profil Pelajar Pancasila is formulated as a guideline for education in Indonesia. Profil Pelajar Pancasila becomes a character that must be built from an early age (<https://www.detik.com/edu/sekolah/d-6127405/3->

[komponen-merdeka-bermain-untuk-siswa-paud-begini-penjelasan-nya](#)). Efforts to realize the Pancasila student profile in early childhood will significantly contribute to optimizing the growth and development of children, covering aspects of religion and morality, social-emotional aspects, cognitive aspects, language aspects, artistic aspects, and physical-motor aspects.

In primary schools, children engage in learning activities through play. Hence, efforts to realize Profil Pelajar Pancasila through the internalization of Pancasila values in students can be carried out through play activities, such as traditional games.

Internalization of Pancasila Values Through Traditional Games At The Elementary School Level in The Perspective of Free Learning.

Children who are still in elementary school learn through play. Kurikulum Merdeka Belajar implemented in primary schools aims to allow children to have the freedom to learn while playing (Afif, 2022). Learning through play is designed for children to optimize their growth and development and internalize Pancasila values in them. This makes play activities a meaningful learning process, becoming one of the seven main characteristics of Kurikulum Merdeka Belajar at the primary school level. Based on the results of digital observations on online news pages Kompas.com written by Vanya Karunia and Serafica Gischa (2021), it can be seen that the implementation of the free play philosophy for children is expected to reduce psychological pressure in primary school education practices, such as activities that rely heavily on memorization methods (<https://www.kompas.com/skola/read/2021/07/22/131945169/nilai-nilai-pada-permainan-tradisional-dan-cara-melestarikannya>).

Three components need to be focused on in implementing free learning and play. These components become new terms for primary school teachers. The three components in implementing free play are 1) Commitment to goals. Primary school teachers must ensure that every play activity is directed towards achieving a goal, which is to develop the attitudes and skills of children. 2) Independence in doing something means that teachers provide children with choices and then ask them to choose an option. To help children make good choices, teachers explain and provide an understanding of the differences between each option and the logical consequences of each choice. This will develop strong critical thinking skills in children. 3) Periodic reflection. Teachers often overlook this activity as it is located at the end of the learning process, although it benefits children. When periodic reflection is conducted, children are encouraged to think rationally and emotionally. Children will learn to express their logical thoughts and emotions with logical reasons.

Based on the results of digital observation, it can be noted that the government has not yet standardized the themes that teachers can use to achieve Profil Pelajar Pancasila through play activities. However, at least the themes that can be utilized revolve around themes such as caring for the earth, unity, technological innovation, and local wisdom (Wahyuni et al., 2023). Based on these themes, the author believes that traditional games, as products of local wisdom, can be used as a medium to internalize Pancasila values in elementary school children. Teachers can also incorporate other local wisdom products to support the optimization of play activities with traditional games, such as regional dances, regional songs, local languages, and local traditions.

Based on the results of digital observation on online news portals Kompas.com written by Arum Sutrisni Putri (2021), it can be identified that several traditional games can be used as a means to internalize Pancasila values in children within the Merdeka Curriculum at the elementary school level (<https://www.kompas.com/skola/read/2020/07/20/061500969/10-permainan-tradisional-indonesia?page=all>).

Engklek

In the game engklek, children play by jumping with one foot on the squares that have been drawn. In this game, each child has a gaco, which is a piece of broken tile or a stone used for throwing. Each child will draw lots to determine their turn. The winner in this game is the one with the most houses on the engklek squares they have drawn. Children can draw engklek squares according to their ideas or imagination, contributing to the creative aspect of Profil Pelajar Pancasila.



Picture 1. Play Engklek
Source: Research 2023

Picture 1 show children play engklek. Through the engklek game, children also learn many things. When jumping with one foot across the engklek squares, they learn the balance pattern with one foot, thus training their gross motor skills. In the part where they learn about balancing positions while playing engklek, teachers can use this moment to explain that balance is essential in life and that excess should be avoided. Excessive attitudes can lead to negative impacts, such as excessive favoritism towards a particular ethnic group, which can breed narrow-minded fanaticism and cause division. Through this moment, teachers instill the value of diversity in Profil Pelajar Pancasila.

In the engklek game, children learn discipline. They wait for their turn to play based on the drawn order. It would be good for the teacher to guide the children to pray before playing, instilling positive thoughts during the game and promoting fairness and sportsmanship. Additionally, children also learn to compete fairly. They share squares according to their efforts. These activities can help children actualize values such as faith, piety, and noble character as part of the Profil Pelajar Pancasila.

Marsungkil

Another traditional game is the game of Marsungkil from North Sumatra (Lubis *et al.*, 2023). This game uses two wooden sticks, a long stick as a hitter, and a short stick to be hit. The game is played in groups. Usually, group formation is done by drawing lots or through sparing, where each child will pair up based on their balanced abilities. Each pair will play a game of Suit and the winning pair will join the group of winners, and vice versa. The teams will be divided into two: the hitters' team and the guards' team. Each team will take turns so that one team becomes the winner. The winner of the Marsungkil game is determined by which team reaches the predetermined score first.



Picture 2. Play Marsungkil
Source: Research 2023

The Marsungkil game is played with teamwork. Children play collaboratively, working together. This game teaches children that cooperation can achieve a goal, known as "gotong royong" in Indonesian culture. Thus, in the Marsungkil game, children will learn mutual cooperation, one of the six values of Pancasila in Profil Pelajar Pancasila.

In the Marsungkil game, children learn to use their motor skills. For the hitting team, the more skilled they are at playing Marsungkil, the faster they will score points to win. As for the catching team, they will earn points if they successfully catch the short stick. The game also sharpens cognitive abilities in children. They learn simple addition and subtraction. The total score of each hitting player will be added, and the catching player subtracts the score from the hitting team. The ability to perform addition and subtraction involves the child's critical thinking, which means that while playing, the child is actualizing the value of critical thinking as one of the six values of Pancasila in Profil Pelajar Pancasila.

Gobag Sodor

The game Gobag Sodor is one of the traditional games in Indonesia (Gustira et al., 2023). Gobag Sodor is a game where teams try to prevent the opposing team from reaching the finish line (Susena et al., 2021).



Picture 3. Play Gobag Sodor
Source: Research 2023

This game is played by two teams, each consisting of three or more players (Wicaksono et al., 2021): 1) Children are trained to be honest and devoted to God and noble morality in this game. If they are in the team trying to cross the line, they must admit if they are touched by an opponent or cross the dead boundary. On the other hand, if they are in the team guarding the line, they must not cheat by going beyond the guarding line. 2) Value of Cooperation, Gobag Sodor embodies the value of cooperation. In this game, each team performs the task of guarding the line diligently according to their respective roles, either as members of the group guarding the horizontal line or the vertical line. Players try to break through the guarded lines of the opponent to gain points and victory. Cooperation is demonstrated by the team guarding the line, working together to chase opposing team members who are attempting to cross the line, turning the situation around. 3) Critical Thinking, and Creativity, Gobag Sodor stimulates critical thinking and creativity. Players engage in strategic thinking to break through the opponent's guarded lines. They assess the situation, seize opportunities, outsmart opponents, and devise strategies to achieve victory without being touched by the line guards while crossing.

On another online news page, Kompas.com, written by Dini Daniswari (2022), it is mentioned that traditional games for children can also be implemented using a project-based method (<https://regional.kompas.com/read/2022/07/21/213359278/daftar-permainan-tradisional-dari-37-provinsi-di-indonesia?page=all>), such as a project involving cooking traditional foods (Yasa et al., 2023). Children are tasked with cooking traditional foods such as mendoan from Banyumas, salted eggs from Brebes, Lanting from Kebumen, Gudeg from Yogyakarta, and others. Knowledge about these traditional foods enables children to have an understanding of diversity and the importance of mutual respect for diversity. This allows the value of diversity to be actualized by children. Cooking together can also stimulate various developments in children, such as developing fine motor skills, problem-solving abilities, and critical thinking skills. The development of problem-solving and critical thinking skills is relevant to the values of creative and critical thinking in Profil Pelajar Pancasila (Anggraini et al., 2023).

Another project that can be given to children is to collect traditional game tools and create places of worship using clay. Collected traditional game tools may include stilts, yo-yos, marbles, rubber bands, hula hoops, and congklak (Kurniawan et al., 2023). The teacher can create a traditional game activity program, for example, once a week every Saturday, using the collected traditional game tools. Children engage in collective play with these traditional games. Collective play is intended to enable children to practice cooperation by working together in play.

Then, another project is to create miniatures of places of worship for each religion using clay or cardboard. Playing activities like this can make children familiar with various religions in Indonesia, including the names of their places of worship. Religious diversity is crucial to instill since elementary school to prevent religious radicalism from an early age (Susilawati, 2023). This strongly supports the achievement of the value of diversity as one of Profil Pelajar Pancasila (Ikram, 2023). Traditional games as a medium to internalize the six values of Pancasila should be made a mandatory program in the free curriculum at the elementary school level. This can be implemented when there are policies regulating the use of traditional games at the elementary school level.

Based on digital observation results, it can be noted that Medan City is one of the cities that requires elementary schools to use traditional games as a medium for internalizing the six values of Pancasila. Through the Department of Education, the Medan City government implemented the free curriculum by launching a program called "School Learns While Playing." Traditional games have significant meaning in shaping children's characters (Rohmatika, 2023). Traditional games train children to think quickly, be critical, and balance decision-making. Meanwhile, the head of the Medan City Education Department revealed that in implementing the free curriculum, the department strives to make traditional games the essence of playing activities for children. Traditional games serve to educate and shape children's personalities, teaching them the importance of diversity and togetherness. Based on the statements of the Regent and the head of the Education Department of Medan City, it can be said that traditional games, as products of the local wisdom of the Indonesian community, can be used as a medium to actualize the values of diversity, mutual cooperation, and critical thinking in children.

In learning, while playing, there are three essential components in the teaching and learning activities created by teachers: the initial activity, the core activity, and the closing activity. Playing with traditional games can be implemented in the initial activity to internalize the six values of Pancasila and condition the child's readiness to learn (Haryandi et al., 2023). Playing with traditional games can also be carried out in the core activity to internalize the six values of Pancasila if the traditional games are relevant to the theme or topic of the lesson (Nurfauzi et al., 2023). Playing with traditional games can also be incorporated into the closing activity, not only to internalize the six values of Pancasila but also to serve as entertainment for children, preventing them from getting bored in elementary school.

CONCLUSION

Kurikulum Merdeka, implemented at the elementary school level, adopts the philosophy of Merdeka Belajar. In this philosophy, children learn through play. They engage in play freely but are still guided by rules and supervision from elementary school teachers. They can explore the tools used for play and various game types. One type of game that children can explore is traditional toys and games, products of the local wisdom of Indonesian society. Teachers can guide children to engage in various traditional games regularly. These traditional games can be used by teachers as a means to internalize the six values of Pancasila in children: 1) Faith, piety, and noble character; 2) Diversity; 3) Mutual cooperation; 4) independence; (5) Creativity; and (6) Critical thinking. Through the Department of Education, the government should formulate policies regarding the use of traditional games in implementing Kurikulum Merdeka in elementary schools to ensure that the learning process created by elementary school teachers

can accommodate playing activities with traditional games. This is very feasible because, in Kurikulum Merdeka, teachers have the authority to develop flexible and adaptable learning.

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