The Development of Congklak as an Ethnopedagogical Learning Tool for the Internalisation of the Values of Pancasila

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Abstract. The erosion of the appreciation of Pancasila values amongst pupils, which has largely been caused by a textual approach to learning with minimal direct experience, highlights the need for alternative learning media that are more closely aligned with the pupils' world. This study aims to develop a learning medium based on the traditional game of congklak, designed through an ethnopedagogical study to internalise the values of Pancasila, with a focus on Year 8 pupils at SMP Negeri 17 Malang as the context for development and testing. A Research and Development approach was employed, adopting Plomp's model, encompassing a preliminary research stage involving ethnographic observation and interviews with custodians of the congklak tradition, a prototype development stage comprising the design of a congklak board incorporating the values of Pancasila, along with question cards, a guidebook and QR code-based e-comic features, through to an evaluation stage involving expert validation and field trials. The product, named Congklak, was found to be valid based on assessments by subject matter experts and media experts, receiving average scores of 4.4 and 4.8 respectively out of a maximum scale of 5, and received very positive feedback from both teachers and pupils, with a practicality rating of 95.2 per cent in large-scale trials. The highest achievement was found in the aspect of media appeal, driven by the integration of interactive digital elements into the traditional game. These findings confirm that traditional games, systematically designed through in-depth cultural studies, can serve as an effective means of bridging the gap between abstract national values and pupils' learning experiences, whilst also making a conceptual and practical contribution to the development of learning media based on local wisdom at secondary education level.
Keywords: congklak, ethnopedagogy, learning media, Pancasila values.

1. Introduction

The phenomenon of the younger generation's waning concern for the values of Pancasila is no longer merely a cause for concern, but something that is beginning to manifest itself tangibly in the classroom. The rapid pace of globalisation and digitalisation has brought about changes in the mindset and lifestyle of young people, often characterised by rising individualism, a weakening of the spirit of mutual cooperation, and a decline in moral values and nationalism amongst students) [1]. The challenges to the nation's ideological values amidst the onslaught of globalisation have also been examined by [2], who highlights how the state and educational institutions need to play an active role to ensure that national values are not further eroded. Furthermore, according to [3], modernisation and changes in patterns of social interaction are significant factors accelerating the decline in the value of mutual cooperation, particularly amongst the younger generation who have grown up with digital technology.

Pancasila has formally been taught from primary through to secondary school; however, its internalisation tends to remain at the cognitive and symbolic-administrative levels, without truly touching upon the affective realm or the daily lives of pupils. A study [4] emphasises that the values of Pancasila are often understood by pupils merely on a cognitive level, without truly becoming part of their character or manifesting in their actual actions. According to [5], the development of the Pancasila Student Profile can only be effective if it is carried out through concrete and sustained habit-forming activities, rather than merely the transfer of knowledge within the classroom.

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This issue of a lack of affective understanding essentially stems from a single root cause: the teaching of Pancasila values in schools is still dominated by a textual and verbalistic approach, making it feel distant from pupils' lived experiences. It is at this point that local wisdom in the form of traditional games deserves to be reconsidered as an alternative approach. Congklak, as one of the traditional games that has long been part of life in the Indonesian archipelago, actually embodies a very rich set of values. Research [6] indicates that congklak can be used as a learning medium that effectively instils character values such as honesty and responsibility in pupils. A philosophical analysis of the game of congklak reveals that the values it embodies such as honesty in counting the seeds and the acceptance of defeat are conceptually aligned with the values contained within the principles of Pancasila, thus holding potential for further development as a medium for the internalisation of national values.

The ethnopedagogical approach is relevant in linking the rich cultural values of congklak with the need to teach the values of Pancasila in a more systematic manner. Ethnopedagogy views local cultural practices and wisdom not merely as a supplement to the curriculum, but as an authentic source of knowledge and values in delivering meaningful learning [7]. A study [8] states that an ethnopedagogical approach based on local wisdom elicits a positive response from both teachers and pupils in thematic learning. [9] also reported findings similar to previous research, namely that local wisdom in this case, the wisdom of the Sasak people can serve as a source of authentic educational values when deliberately integrated into the schooling process. Meanwhile, a study by [10] states that an ethnopedagogical approach plays a vital role in safeguarding and preserving local wisdom itself, whilst also serving as a means of contextual character education for pupils.

However, ethnopedagogical studies to date have largely focused on subjects such as Science, Social Studies, or general regional thematic learning. In the literature written by [11], which discusses the concepts and opportunities for applying ethnopedagogy in Indonesia, it is shown that its application remains scattered across various general subjects, but has not yet specifically addressed the teaching of national values such as Pancasila Education. This is also evident in studies of ethnopedagogy in science education [8] [9], where neither study explicitly addressed the intersection of ethnopedagogy with the reinforcement of Pancasila values. It is this gap that underpins the urgency of this research: to develop an ethnopedagogically-based congklak learning resource specifically and systematically designed to help junior secondary school pupils internalise the values of Pancasila.

This development specifically seeks to answer two main questions. Firstly, how should an ethnopedagogically-based congklak learning resource be designed to be valid, practical and effective in helping Year 8 pupils at SMP Negeri 17 Malang internalise the values of Pancasila? Secondly, to what extent is the developed ethnopedagogically-based congklak learning resource capable of teaching the values of Pancasila to pupils? Based on the two questions above, this study aims to produce an ethnopedagogical-based congklak learning resource that meets the criteria of validity and practicality in teaching the values of Pancasila to junior high school pupils.

2. Research Methods

This study employed a Research and Development approach using the PLOMP model to develop an ethnopedagogical congklak learning resource on the subject of the values of Pancasila. This model was

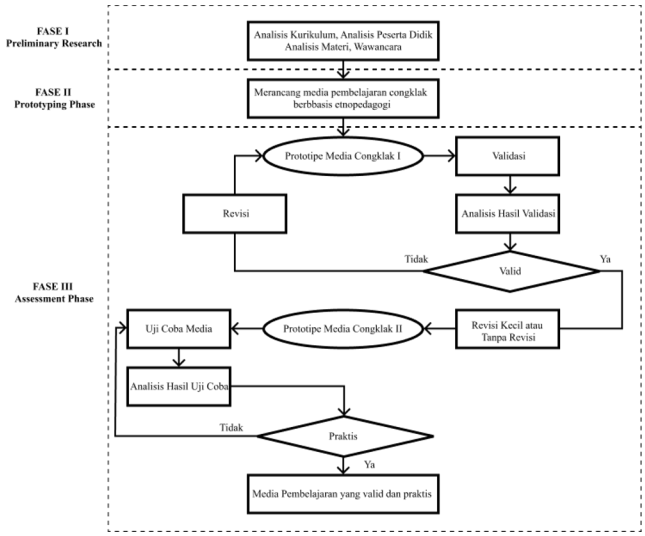


Figure 1. Flowchart of Media Development

Introduced by Plomp 2013. It was selected because its characteristics emphasise the context of the problem before designing the product, thus aligning with the ethnopedagogical approach used in this study to explore the cultural values within the traditional game of congklak as the basis for developing learning materials on the values of Pancasila. The Plomp model consists of three main, systematic and interrelated stages, namely: 1) preliminary research; 2) the prototyping phase; and 3) the assessment phase [12] [13]. The flowchart of the development procedure is shown in Figure 1.

During the preliminary investigation stage, the researcher conducted a needs analysis by gathering initial information to understand the issues and needs regarding Pancasila education at SMPN 17 Malang. This stage involved an ethnographic study through participatory observation and in-depth interviews with practitioners and custodians of the congklak game tradition, interviews with Pancasila Education teachers and Year 8 class teachers to identify learning needs, as well as an initial questionnaire for pupils.

In the second stage the prototyping phase the researchers developed a prototype of the congklak educational game. The development of the learning material involved designing a modified congklak board featuring symbols and narratives embodying the values of Pancasila, compiling game guidelines that link each stage of play to the principles of Pancasila, and devising an assessment instrument to measure the validity, practicality and effectiveness of the product.

In the third stage, the assessment phase, the congklak teaching aid prototype which had been revised and pilot-tested with Year 8 pupils at SMPN 17 Malang was evaluated using a semi-summative approach to determine whether the product met the specified requirements and objectives. Data in this phase was collected through observations of lesson delivery, questionnaires completed by pupils and teachers, interviews, and assessment instruments measuring attitudes towards and understanding of the values of Pancasila before and after the use of the teaching aid.

3. Results and Discussion

"The validation data for this ethnopedagogy-based congklak learning media development product was obtained through assessments by media experts and subject matter experts. The validation data for the congklak media development product obtained in this study comprised the data collection instruments used in the research on the development of ethnopedagogy-based congklak media on the subject of Pancasila

values.

In this study on the development of the congklak learning resource, the type of questionnaire used was a closed-ended questionnaire, in which the answers were provided by the researcher, so that respondents simply had to select one of the alternative answers according to the situation [14]. In the implementation of the ethnopedagogical-based congklak teaching aid to teach the values of Pancasila, several results were obtained. In the first stage the *preliminary research* developmental research was conducted to identify the problems and needs of pupils at SMPN 17 Malang, ensuring that learning was not merely textual and verbalistic, which feels detached from real-life experience. The design stage then involved creating a concept for the congklak teaching aid.

Next, in *the prototyping phase*, the design of the congklak media and the printed components required for the learning media were produced.



Figure 2. Display of the ethnopedagogical congklak card media



Figure 3. Appearance of the congklak media

Subsequently, during *the assessment phase*, subject matter experts and media experts validated the ethnopedagogical congklak media developed to facilitate the teaching of Pancasila values. Once the media product had been validated by the experts, it was then pilot-tested with pupils. The subject matter validation questionnaire comprised 15 items, with a maximum score of five and a minimum score of one.

Table 1. Suitability criteria for media and subject matter experts

Score Interval	Average	Qualification	Equivalent Score
55–75	3.7–5	Valid	Satisfactory
35–54	2.3–3.6	Reasonably Valid	Reasonably Acceptable
15–34	1–2.3	Invalid	Not Acceptable

Based on the results of the subject matter expert validation, the total score achieved was 66 out of the expected 75, and the average score for all responses was 4.4. The results are therefore valid and suitable for use. Furthermore, based on the results from the media experts, the total score achieved was 73 out of the expected 75, with an overall average score of 4.8. Similarly, the results from the teachers' responses yielded a score of 73 out of 75, with an overall average score of 4.8. Consequently, the results are valid and suitable for use. In addition to these statements, comments and suggestions were also received from media experts regarding the development of the ethnographically-based congklak learning resource, stating that this resource is suitable for use and should not be separated from its user instructions.

Based on the results from the subject matter experts, the total score achieved was 66 out of the expected 75, with an overall average of 4.4. Consequently, the results are valid and suitable for use in teaching. Furthermore, it was noted that whilst the developed material is suitable, there is a need to revise the alignment of the learning objectives with the learning outcomes.

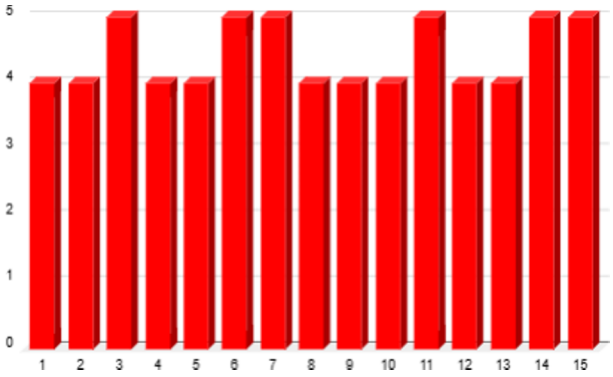


Figure 4. Results of the Subject Matter Expert Validation

Figure 5 above displays the responses obtained from media experts, with 86 per cent of responses rated 'SS' and 14 per cent rated 'S', yielding an average score of 4.8. Based on the

responses received, the ethnopedagogy-based Congklak learning medium is suitable for use in teaching.

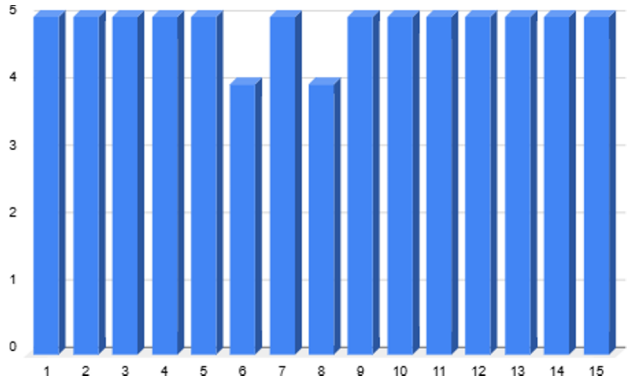


Figure 5. Results of Media Expert Validation

The results of the trial shown in Figure 6 below present the responses obtained from teachers. The results show a response rate of 86% for 'Strongly Agree' (SS) and 14% for 'Agree' (S), with an average score of 4.8. Based on the responses obtained, teachers' feedback on the use of the ethnopedagogical-based congklak learning medium indicates that it is suitable for use in teaching.

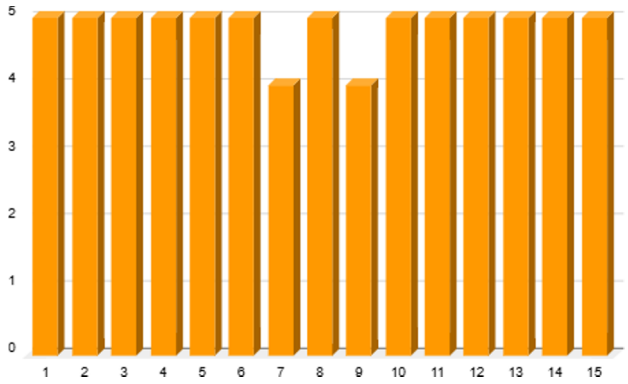


Figure 6. Teachers' Response Results

The results of the large-scale trial of the Congklak learning media showed a very positive response from learners across all aspects tested, with the ease-of-use aspect scoring 94.9 per cent, the appeal aspect 96.4 per cent, and the efficiency aspect 94.7 per cent; thus, an overall average of 95.2 per cent was achieved, placing it in the 'very practical' category. The highest score in the 'appeal' aspect indicates that the visual design of the media and interactive features—such as *the e-comic barcode* incorporating the values of Pancasila—are the main attractions that boost pupils' interest in learning, whilst the consistently high scores for 'ease of use' and 'efficiency' demonstrate that this media is not only visually appealing but also easy to operate and does not hinder the learning process in the classroom.

Table 2: Data on Student Questionnaire Responses from the Large-Group Pilot Test

No	Assessment Item	a	b	Meaning	Comments
	A. Usability Aspect				
1	The use of the congklak learning medium is more enjoyable	145	150	Very practical	Can be used
2	Congklak as a learning tool can aid the learning process	142	150	Very practical	Can be used
3	Teaching using the congklak game helps pupils understand the application of the values of Pancasila	140	150	Very practical	Can be used
	Total	**427**	**450**		
	B. Attractiveness				
4	The presentation of the congklak learning material is engaging	146	150	Very practical	Can be used
5	Learning using the congklak teaching aid can provide new experiences	145	150	Very practical	Can be used
6	Scanning a barcode containing *an e-comic* that illustrates the application of the values of Pancasila in the school environment can enhance the appeal of this medium	143	150	Very practical	Can be used
	Total	**434**	**450**		
	C. Efficiency Aspects				
7	The congklak learning resource already illustrates the application of the values of Pancasila	141	150	Very practical	Can be used
8	Learning using the congklak game is not boring	145	150	Very practical	Can be used
9	Learning using the congklak teaching aid can enhance knowledge of the application of the values of Pancasila	142	150	Very practical	Can be used
10	This resource is easy to use without disrupting the learning process	140	150	Very practical	Can be used
	Total	**568**	**600**		
	Total	**1,429**	**1,500**		
	Average			**95.2**	**Very practical**

Source: Data processed by the researcher Notes:
a: Total score assessed by the pupils
b: Maximum possible score

The use of ethnopedagogically-based congklak learning media in teaching the values of Pancasila has several advantages and disadvantages. The validity of this learning media was tested by subject matter experts and media experts, with 15 questions relating to the material contained in the developed congklak learning media. In the subject matter expert questionnaire, which used a 1–5 Likert scale, the experts awarded a score of 5 for QC 3, QC 6, QC 7, QC 11, QC 14 and QC 15 namely, regarding the alignment of the material with the learning objectives, the material's ability to support pupils' understanding, and the clarity with which

the material was conveyed and a score of 4 for QC 1, QC 2, QC 4, QC 5, QC 8, QC 9, QC 10, QC 12 and QC 13. These relate to the relevance of the material to the learning resource, the content's alignment with the concepts and meanings of each principle of Pancasila, and the language used in the material. The questionnaire noted that the learning resource was suitable but required minor improvements to the learning objectives.

In the media expert questionnaire, using a 1–5 Likert scale, the media expert awarded a score of 5 for QC 1, QC 2, QC 3, QC 4, QC 5, QC 7, QC 9, QC 10, QC 11, QC 12, QC 13, QC 14 and QC 15. These relate to the appearance of the media, the legibility of the text on the media, the quality of the congklak board materials used, the design of the question cards used, the ease of use of the media, and the completeness of the media components (user guide, e-comic, question cards). A score of 4 was given for QC 6 and QC 8 regarding the use of the media and the materials used in the congklak media. In the media expert questionnaire, the media experts noted that, in general, the material is suitable for implementation.

In the teacher feedback questionnaire, teachers awarded a score of 5 for QC 1, QC 2, QC 3, QC 4, QC 5, QC 6, QC 8, QC 10, QC 11, QC 12, QC 13, QC 14 and QC 15. These relate to the

aspects of the use of the congklak teaching aid, the components of the teaching aid, ease of use, the presentation of the teaching aid, the suitability of the material to the developed teaching aid, the appropriateness of the questions in the teaching aid, and the ease of use of the teaching aid; there was also a score of 4 for QC 3, and 14 for the aspects of ease of understanding the material through the teaching aid and increased knowledge. In this feedback questionnaire, the teacher made no comments and confirmed that the teaching aid was suitable for use.

This outcome is consistent with various studies on the development of traditional game-based teaching materials, which have also consistently received a 'highly valid' rating from expert assessments. For example, the development of a traditional 'engklek' game-based teaching material achieved an average validation rate of 90 per cent from three validators, whilst the development of a picture storybook based on traditional games received a validity rating of 95 per cent from media experts and 93 per cent from subject matter experts. The consistency of such findings reinforces the assumption that traditional games essentially possess a sufficiently robust pedagogical structure to be adapted into formal learning materials, as also emphasised in a study on the integration of local wisdom into the development of learning materials, which states that elements of local culture actually facilitate the content validation process due to their high relevance to the learners' life context.

Nevertheless, the fact that subject matter experts' scores were slightly lower than those of media experts, coupled with recommendations for improvement regarding the alignment of learning objectives with learning outcomes, indicates that the main challenge in developing media based on national values lies not in the appeal of the product, but in the accuracy of content mapping. This finding is consistent with the results of a study [15], which emphasises that the internalisation of the Pancasila Student Profile through learning media will only be effective if the learning objectives are formulated explicitly and are aligned with the learning outcomes set out in the curriculum. A similar point was made by [16], who noted that the values of Pancasila are often conveyed superficially if they are not designed within a clear framework of learning objectives from the outset of development. The importance of aligning learning objectives with learning outcomes is also emphasised within the official framework of Pancasila Education.

In the expert validation of the media, a very high score was achieved (86 per cent of respondents strongly agreed), with the note that the media must still be accompanied by instructions for use; this indicates that the completeness of the media's physical components—the congklak board, question cards, guidebook, and QR code scanning feature leading to the e-comic—was deemed adequate in terms of design. The integration of digital elements such as QR codes into traditional print media is in line with contemporary trends in media development research; for example, the integration of QR codes to enhance the quality of Islamic Religious Education, which has been shown to increase student engagement [17]. as well as the development of barcode-scanning-based learning media for Social Studies, which has been shown to effectively enrich pupils' learning experiences [18]. In line with these findings, the development of media based on the traditional

game ‘Kelereng Tulang Ikan’ for Social Studies material also demonstrates that the combination of local cultural elements with comprehensive visual components contributes to high scores in media expert validation [19]. These four findings reinforce the argument that the combination of local wisdom (congklak) and digital elements (e-comics via QR codes) is not merely a cosmetic innovation, but a strategy that has been empirically proven to enhance the quality of students’ engagement with the subject matter.

The highly positive teacher feedback (86 per cent strongly agreed, 14 per cent agreed, average 4.8) with no suggestions for revision further reinforces the indication that this ethnopedagogical congklak teaching aid is easily adopted into everyday teaching practice. These findings are consistent with patterns of teacher responses in other research on the development of traditional game-based media; for example, teachers’ responses to the ‘egrang batok’ board game, which was rated as ‘highly practical’ with an average score of 96 per cent [20], and teachers’ responses to picture-book-based media, which reached 92 per cent. The high level of teacher acceptance of this local wisdom-based teaching aid is also in line with the findings of [21], which confirm that the ethnopedagogical approach tends to be more readily accepted by educators as it is perceived to be closer to their everyday teaching experiences. A study [22] indicates that teachers’ acceptance of media based on local culture is generally high because teachers possess a cultural familiarity that makes it easier for them to explain cultural contexts to pupils, compared to media based on foreign technology, which often requires additional training. Thus, it can be said that the practicality of this ethnopedagogical congklak teaching aid is recognised not only by pupils, as discussed in the results of the large-scale trial, but also by educators as the primary users in the classroom.

When viewed within a broader context, the overall findings regarding the validity and practicality of this ethnopedagogical congklak teaching aid provide an initial indication that the ethnopedagogical approach does indeed have the potential to serve as an effective bridge between the abstract values of Pancasila and the concrete experiences of pupils, as argued by [23] that local wisdom is an authentic source of pedagogical knowledge. These findings reinforce the results of previous research conducted by [24], which demonstrated the effectiveness of congklak in instilling the value of honesty in primary school pupils, as well as research [25] emphasising that strengthening the Pancasila Student Profile requires concrete strategies that can be integrated into everyday school culture not merely the transfer of textual knowledge a need that appears to be addressed through the congklak-based approach in this study. In this regard, this study goes a step further than the aforementioned studies because it does not merely observe existing congklak-playing practices, but deliberately designs, validates and tests a new product.

Notwithstanding the generally positive results, several minor revision notes from subject matter experts regarding the alignment of learning objectives with learning outcomes should be viewed as a natural part of the iterative development process within Plomp’s model, rather than as a fundamental weakness of the product.

4. Conclusion and Recommendation

This development research has produced the Congklak learning resource, an ethnopedagogically-based modification of the congklak game developed through the three stages of Plomp’s model namely, preliminary research, prototyping, and evaluation to teach the values of Pancasila to Year 8 pupils at SMP Negeri 17 Malang. This product consists of a modified congklak board featuring symbols and narratives imbued with the values of Pancasila, question cards, a game guidebook, and a QR code scanning feature linking to an e-comic that connects the game with the application of these values within the school environment. Validation results indicate that this product falls into the ‘valid and suitable for use’ category, with subject matter experts scoring it 66 out of 75 (average 4.4) for the alignment of content and the concepts of Pancasila values, and media experts scoring it 73 out of 75 (average 4.8) for presentation, material quality, and the completeness of media components. Teachers’ feedback also indicated a similarly high rating (average 4.8) without any significant suggestions for revision, whilst in the large-scale trial, pupils provided highly positive feedback with an overall average of 95.2 per cent, covering the aspects of ease of use (94.9 per cent), appeal (96.4 per cent) and efficiency (94.7 per cent), with the highest score in the appeal aspect driven by the visual design and interactive e-comic features. Overall, these findings confirm that the Congklak medium is capable of serving as a more contextual and enjoyable alternative for Pancasila education.

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