

Integrating Rap Kerapan Sapi in Co-Curricular Learning to Build Pancasila Profile at SMPN 8 Pamekasan

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ABSTRACT

This study analyzes the integration of the traditional game Rap Kerapan Sapi into co-curricular learning at SMPN 8 Pamekasan to build the dimensions of the Pancasila Profile. Using a qualitative case study approach, data were collected through in-depth interviews with the P5 coordinator, PJOK teacher, curriculum staff, and students, along with participatory observation. Findings show that Rap Kerapan Sapi significantly constructs independence, mutual cooperation (gotong royong), critical reasoning, sportsmanship, and creativity. Independence is realized through students' autonomous role deliberation; cooperation and critical reasoning develop through team coordination and mutual trust; while sportsmanship and creativity emerge through strategy development and adaptation. Teachers' facilitative approach—granting discussion freedom while guiding the process—proved optimal. This study offers insight into local wisdom as an effective medium of character education, positioning authentic cultural experience at the center of internalizing Pancasila values, while shifting student interest from online gaming toward healthy physical activity.

Keywords: Pancasila Profile, Rap Kerapan Sapi, Co-Curricular Learning, Local Wisdom, Character Education

INTRODUCTION

Character education is a fundamental aspect that needs to be internalized in learners to face the era of globalization and the challenges of global disruption [1], [2]. Within the Merdeka Curriculum, the Pancasila Student Profile is presented as a comprehensive character education framework aimed at producing graduates who are not only academically intelligent but also possess moral integrity, ethics, emotional stability, and strong national values [1], [2]. This character reinforcement is implemented holistically through intracurricular, extracurricular, and co-curricular pathways, focusing on six core dimensions: faith and piety toward God Almighty and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity [3], [4].

However, the implementation of character education in schools today faces real challenges in the form of shifting patterns of students' social interaction due to the rapid penetration of digital technology. The dominance of screen-based activity often triggers a decline in emotional and social intelligence, an erosion of habits of physical interaction, and a weakening of students' attachment to their surrounding local identity and cultural wisdom. These conditions are further compounded by the limited availability of learning models capable of bridging students' digital habits with meaningful, embodied cultural experiences. Character education in schools often

becomes trapped in a formalistic, cognitive, and abstract instructional approach, so that core values of the Pancasila Student Profile such as mutual cooperation and independence have not been authentically internalized through students' empirical experiences in daily life.

Theoretically, the process of internalizing character values requires direct learning experiences involving physical interaction, social engagement, and contextual reflection. Based on the experiential learning approach and a socio-cultural perspective, the formation of students' attitudes and moral values occurs effectively when they are actively involved in collaborative activities integrated with their socio-cultural environment [5], [6]. Through physical-motor experience and genuine cooperation within group games, students not only comprehend the concept of character cognitively but also construct, test, and naturally internalize values such as responsibility, empathy, and sportsmanship [7].

Efforts to optimize the cultivation of these character values have been widely explored in recent literature through various innovative strategies and media. Character learning today is marked by the use of Augmented Reality-based digital teaching modules [8], the use of musical films to instill nationalism and Pancasila Student Profile values [9], and the application of habituation strategies, problem-based learning, and group activities [10]. In addition, the Project for Strengthening the Pancasila Student Profile (P5) provides space for contextual expression through concrete actions, such as creating dioramas of eco-friendly cities [1], creating local food products [11], and traditional waste management rooted in local wisdom [12].

Although various innovations have been applied, there is a significant research gap, as prior literature has been dominated by discussions of digital media, structured thematic projects, or modern media, while remaining very limited in exploring the potential of local traditional games as a medium for co-curricular learning. In fact, traditional games offer unique potential as an authentic vehicle for instilling character values through natural physical and social interaction, while also serving as a bridge connecting local cultural identity with national character education. This gap is even more evident in the socio-cultural context of SMPN 8 Pamekasan, where the traditional game *Rap Kerapan Sapi*—which has a distinctive mechanism involving groups of three with the roles of “cow” and “tokang tongko” (jockey) running together toward the finish line—has not been thoroughly and systematically examined in terms of how the dynamics of physical interaction and teamwork are able to construct the dimensions of the Pancasila Student Profile.

Based on this gap, this study aims to identify and deeply analyze how the integration of the *Rap Kerapan Sapi* game in co-curricular activities at SMPN 8 Pamekasan can construct the Pancasila Student Profile. To achieve this aim, the study is formulated into three research questions: (1) how is the *Rap Kerapan Sapi* game integrated into co-curricular activities at SMPN 8 Pamekasan?; (2) which dimensions of the Pancasila Student Profile are constructed through the integration of the *Rap Kerapan Sapi* game in co-curricular activities at SMPN 8 Pamekasan?; and (3) what strategies do teachers use to optimize the construction of the Pancasila Student Profile through the *Rap Kerapan Sapi* game? The novelty of this study lies in mapping the mechanism of character construction through the design of a model for integrating local traditional games into co-curricular activities—an approach that distinguishes it from the trend of digital media-based research. Theoretically, this study enriches the literature on the Merdeka Curriculum grounded in local wisdom, while practically it provides applicable guidance for schools in developing co-curricular programs that are innovative, contextual, and meaningful, as well as replicable across other regions with distinct local cultural resources.

METHOD

This study adopts a qualitative approach with a case study design, analyzing in depth the construction of the Pancasila Student Profile through the integration of the Rap Kerapan Sapi game in co-curricular activities at SMPN 8 Pamekasan. The choice of a qualitative approach allows the researcher to explore the social phenomenon comprehensively and contextually, enabling a detailed understanding of participants' meanings and experiences. The case study design facilitates investigation of a contemporary phenomenon within a real-life context, particularly when the boundary between the phenomenon and its context is not clearly evident. This design is highly relevant for exploring how interaction within a traditional game shapes learners' character. The researcher focused the study on gaining an in-depth understanding of the integration process and the character dimensions formed, rather than on statistical generalization.

This approach enables the researcher to capture participants' perspectives naturally and deeply, consistent with the aims of qualitative research, as well as flexibility in data collection and analysis, resulting in richer and more contextual findings. This study has the potential to provide a comprehensive picture of the implementation of the Pancasila Student Profile at SMPN 8 Pamekasan [11].

1. Research Subjects and Location

This study involved 13 informants consisting of teachers, students, and co-curricular coordinators at SMPN 8 Pamekasan. The researcher selected informants through purposive sampling, a technique for determining subjects based on specific criteria relevant to the research focus. The informant criteria included teachers involved in the Rap Kerapan Sapi co-curricular activity, students actively participating in the game, and school staff responsible for co-curricular implementation. The number of informants (13) was determined based on the consideration of achieving data saturation, at which point the researcher found no new information from additional informants. The researcher chose SMPN 8 Pamekasan as the research location because the school possesses a strong local cultural heritage and the potential to integrate traditional games into learning activities. The local context of Pamekasan, with its strong Kerapan Sapi tradition, provides a unique setting for examining cultural integration in character education.

2. Data Collection Techniques

Data were collected using three main techniques: in-depth interviews, participatory observation, and documentation study. The researcher conducted in-depth interviews with key informants to explore their perceptions, experiences, and views regarding the integration of the Rap Kerapan Sapi game and the construction of the Pancasila Student Profile. Interview questions were designed in a semi-structured format to allow further exploration of informants' answers. Participatory observation was conducted during the Rap Kerapan Sapi co-curricular activity to directly observe student interaction, the teacher's role, and the dynamics occurring within the game. The researcher recorded behaviors, expressions, and non-verbal communication relevant to the dimensions of the Pancasila Student Profile.

The documentation study involved analysis of documents related to the curriculum, lesson plans, and records of co-curricular activities at SMPN 8 Pamekasan. Data collected through these three techniques complemented one another to ensure the completeness and depth of the information.

3. Data Analysis Techniques

Data analysis was conducted manually using the Miles and Huberman interactive model, comprising data reduction, data display, and conclusion drawing. The researcher performed data reduction by selecting, focusing, simplifying, abstracting, and transforming raw data obtained

from interviews, observations, and documentation. This process involved manual coding of interview transcripts and observation notes, marking keywords or phrases relevant to the dimensions of the Pancasila Student Profile. These codes were then grouped into broader categories, which were further organized into main themes. The researcher presented the data in the form of descriptive narratives, matrices, and direct quotations from informants to illustrate patterns and relationships among themes.

Conclusions were drawn gradually and iteratively, by comparing findings with existing theory and formulating the meaning contained within the data. This process also involved identifying negative cases to enrich the analysis and ensure balanced representation.

4. Data Validity

The validity of the data in this qualitative study was ensured through source triangulation, method triangulation, and member checking. Source triangulation was carried out by comparing information obtained from various informants (teachers, students, co-curricular coordinators) regarding the same topic. Method triangulation was carried out by comparing data obtained from interviews, observations, and documentation to ensure consistency of findings [10]. The researcher conducted member checking by validating the interpretation of data and preliminary conclusions with informants, to ensure that the researcher's understanding matched their perspectives. The researcher also maintained objectivity through self-reflection and an audit trail—a systematic record of the entire research process from beginning to end.

These steps aimed to enhance the credibility, transferability, dependability, and confirmability of the research findings. The findings are expected to be scientifically accountable and to make a meaningful contribution to the development of character education.

RESULTS

1. Overview of SMPN 8 Pamekasan

SMPN 8 Pamekasan is a junior secondary education institution located in a region with a strong local cultural heritage, particularly the Kerapan Sapi tradition. The school actively strives to integrate local wisdom into its curriculum, especially through co-curricular activities. The school's leadership envisions SMPN 8 Pamekasan as a "living laboratory" that produces not only academically intelligent students but also students with a "Pancasilais Madurese" character. Full support from the principal includes the provision of field facilities and recognition at cultural festivals. This integration of local culture aims to shape students who are resilient, creative, and proud of their cultural identity amid the massive wave of digitalization.

2. Integration of the Rap Kerapan Sapi Game in Co-Curricular Activities

The integration of the Rap Kerapan Sapi game into co-curricular activities at SMPN 8 Pamekasan was designed as part of the Project for Strengthening the Pancasila Student Profile (P5) under the theme of Local Wisdom. The Curriculum Officer (INF-01) explained that the concept of this game, in which students play the roles of "cow" and "tokang tongko" (jockey), is considered ingenious because it is low-cost and maximizes the use of the school's open spaces. This game simultaneously integrates elements of sport and local wisdom values, which is the main focus in restructuring students' character. Through the local wisdom P5 theme, the school facilitates the reconstruction of identity so that students take pride in being part of Madurese culture. The Principal emphasized that this idea was approved to ensure that the Pancasila Student Profile does not remain merely a document but is internalized in real practice.

The technical mechanics of the Rap Kerapan Sapi game involve groups of three students. Each group deliberates to determine individual roles—two students as “cows” and one as “tokang tongko,” or jockey. The two students playing the “cow” role clasp hands with each other, while the “tokang tongko” mounts one foot onto the clasped hands. Once all teams are ready, they run as fast as they can toward a designated finish line. This process demands strong coordination and communication among team members to achieve a shared goal.

3. Construction of Pancasila Student Profile Dimensions

The integration of the Rap Kerapan Sapi game effectively constructs several dimensions of the Pancasila Student Profile among students at SMPN 8 Pamekasan. The dimension of independence is clearly seen in the early stage of the game, when students are given freedom to deliberate within small groups without teacher intervention. The P5 Coordinator (INF-02) explained that students must independently assess their own abilities and determine roles—for instance, who is physically stronger to become the “cow” and who is lighter to become the “tokang tongko.” This rapid deliberation process trains independent thinking, the ability to set aside ego, and the generosity of accepting a role for the sake of the group’s goal—an important aspect of independence.

The dimensions of mutual cooperation and critical reasoning are also significantly constructed through physical interaction within the game. The PJOK teacher (INF-03) observed that the game trains agility and gross motor skills, while also serving as a real form of mutual cooperation and trust-building. The two students playing the “cow” role must maintain an identical rhythm of steps so that their clasped hands do not separate and the jockey does not fall. A student (INF-04) shared that they initially felt afraid to be the jockey, but after deliberating and coming to trust their teammates, they focused solely on maintaining balance, confident that their friends were supporting and carrying them swiftly to the finish line. This experience illustrates how mutual cooperation and trust become the primary foundation for achieving group success.

Values of sportsmanship and creativity are also formed through this game. The PJOK teacher (INF-03) highlighted the importance of sportsmanship, in which students learn to be honest about the finish line, not to trip the ropes of other groups, and to shake hands with the winning opponent without harboring resentment. Creativity emerges from how students adapt and find the best strategy within their group to run efficiently. A student (INF-04) also stated that this traditional game is far more exciting and healthier than playing online games, indicating a shift in perception and appreciation toward locally rooted physical activity. This aligns with the view of Sari [13], who states that student creativity is important to develop as an element of the Pancasila Student Profile within the Merdeka Curriculum.

4. Teachers’ Strategies for Optimizing the Construction of the Pancasila Student Profile

Teachers’ strategies for optimizing the construction of the Pancasila Student Profile through the Rap Kerapan Sapi game involve several approaches. Teachers give students the freedom to discuss and make decisions within their group, as explained by the P5 Coordinator (INF-02), to train independence. Teachers also act as facilitators and observers, ensuring that values such as sportsmanship and mutual cooperation are applied throughout the game. Observations show that teachers provide guidance on the importance of teamwork and honesty before and after the game, and give appreciation to all participating groups, not only the winners.

The implementation of the Pancasila Student Profile in this co-curricular activity is also supported by strong integration of local wisdom values. Suttriso and Rofi'ah [6] explain that integrating local wisdom values into the Project for Strengthening the Pancasila Student Profile teaches students to complete projects by drawing on local wisdom, giving them a learning experience and internalization of values. In this context, teachers ensure that the essence of Kerapan Sapi culture, including the values it contains, is well conveyed to students. This strategy helps students understand the relevance of local culture to their character formation, strengthening their self-identity as part of a Pancasila Madurese community.

5. The Role of Local Wisdom in Shaping a Pancasila Identity

The integration of local wisdom, such as the Rap Kerapan Sapi game, plays a crucial role in shaping a Pancasila identity, particularly because it is able to bridge universal values with the local cultural context. The Curriculum Officer (INF-01) explicitly stated that the main purpose of this program is "character restructuring" and "reconstructing identity so that they are proud to be children of Madura." This process is not merely an introduction to culture but the internalization of noble values inherently contained within local cultural practices, consistent with the view of Suttriso and Rofi'ah [6], which emphasizes the importance of local wisdom in building strong character grounded in Pancasila. This learning positions students as active subjects in preserving culture, rather than merely as objects receiving information.

The mechanism of identity reconstruction through local wisdom works by presenting authentic and meaningful learning experiences. The Rap Kerapan Sapi game, as a manifestation of local wisdom, offers more than mere physical activity; it provides an arena for students to directly experience how values such as mutual cooperation, independence, and sportsmanship are embodied within a cultural context familiar to them. This process enables the transfer of values from tradition into students' personalities, shaping individuals who are not only cognitively intelligent but also possess cultural sensitivity and a strong identity. Direct experience within the game cultivates a sense of belonging and pride in Madurese cultural heritage, which can then be extended into a broader Pancasila national identity.

6. Pedagogical and Psychological Implications of Integrating Traditional Games

The integration of traditional games such as Rap Kerapan Sapi carries significant pedagogical implications, particularly in the context of curriculum development and teaching methods. The concept of "zero cost" and "maximizing the school's open space," emphasized by the Curriculum Officer (INF-01), demonstrates pedagogical innovation in utilizing existing resources to create a rich learning experience. This approach aligns with the Project-Based Learning model, which allows students to learn through practical projects, as noted by Sari [13], who states that this model is effective in developing creativity and elements of the Pancasila Student Profile.

From a psychological standpoint, this game contributes to the development of students' social and emotional skills. The P5 Coordinator (INF-02) highlighted the rapid deliberation process that trains "the lowering of ego and the generosity of accepting a role for the sake of the group's goal." This aspect is important in shaping emotional intelligence, in which students learn to manage themselves and interact effectively with others. This experience, as expressed by the Student (INF-04), builds "trust in one another" and reduces fear, which is an important foundation for developing resilience and teamwork within a group.

Psychological impact is also seen in the shift of student interest from online games to traditional games. The Student (INF-04) acknowledged that “our traditional games are far more exciting and make us healthier,” indicating a positive shift in preference toward physical activity and direct social interaction. This shift not only supports a healthy lifestyle but also promotes deeper social interaction, reduces digital isolation, and strengthens bonds among students. This is a manifestation of the internalization of values of togetherness and the joy gained from collective experience.

7. Profile of Research Informants

Table 1. Profile of Research Informants

Informant Code	Position	Role in the Research
INF-01	Curriculum Officer	Provided perspective on the integration of local wisdom into the curriculum and the goals of the P5 program.
INF-02	P5 Coordinator	Explained the implementation of the Rap Kerapan Sapi game and the construction of Pancasila Student Profile dimensions.
INF-03	PJOK (Physical Education) Teacher	Observed and explained the physical, social, and sportsmanship impacts of the game.
INF-04	Student	Provided direct views and personal experience regarding the game and its impact.

DISCUSSION

1. Integration of the Rap Kerapan Sapi Game in Co-Curricular Activities at SMPN 8 Pamekasan

The integration of the Rap Kerapan Sapi game into co-curricular activities at SMPN 8 Pamekasan demonstrates the school’s commitment to realizing the Pancasila Student Profile through a contextual and innovative approach. The game concept, in which students play the roles of “cow” and “tokang tongko,” is considered highly effective by the Curriculum Officer (INF-01) because of its “zero cost” nature and its maximal use of the school’s open space. This model simultaneously integrates elements of sport and local wisdom values, which is the main focus in restructuring students’ character. The Principal emphasized the importance of ensuring that the Pancasila Student Profile does not remain merely a document but is internalized in real practice, reflecting a strong vision for shaping a “Pancasilais Madurese” identity. This implementation is consistent with the Merdeka Curriculum, which emphasizes character education to address global challenges, as explained by Ratnawati and Umah [5] and Rivai et al. [4], who state that the curriculum foregrounds the Pancasila Student Profile as a comprehensive character education framework.

The implementation of this co-curricular activity, particularly within the Project for Strengthening the Pancasila Student Profile (P5) under the theme of Local Wisdom, facilitates the reconstruction of students’ identity so that they take pride in being part of Madurese culture.

The use of local wisdom in learning strongly supports the realization of the Pancasila Student Profile because it directs learners to appreciate and love their national culture, as noted by Nurasiah et al. [12]. The study by Sutrisno and Rofi'ah [6] also supports the idea that integrating local wisdom values into P5 teaches students to complete projects by drawing on local wisdom, thereby giving them a learning experience and internalization of values. The design of activities that leverage local cultural richness provides a deep learning experience, distinct from digital approaches or general thematic projects widely discussed in previous literature [6].

The Rap Kerapan Sapi game, as a co-curricular method, represents the school's adaptive strategy in aligning the curriculum with the local context. The technical mechanics of the game, involving three students per group with the roles of "cow" and "tokang tongko" requiring physical coordination, inherently instills character values. This approach is a response to the need for strong character education in the era of digitalization, preparing the younger generation with resilient mentality and strong character, as highlighted by Wiyoko et al. [2]. Data triangulation from interviews with the Curriculum Officer and the Principal, along with observation of the game's technical mechanics, shows consistency in the program's objectives and implementation. The study by Handoko et al. [11] also highlights how P5 can involve local themes and the community surrounding the school, affirming the relevance of a similar approach at SMPN 8 Pamekasan.

The integration strategy applied by the school offers a learning model that focuses not only on cognitive aspects but also on affective and psychomotor development. This model effectively avoids high costs and directly utilizes existing resources within the school environment. The swift decision-making by school leadership to approve this idea signals flexibility and innovation in responding to character education needs. This concept reinforces the idea that the Pancasila Student Profile can be effectively implemented through various activities, including intracurricular, extracurricular, and co-curricular pathways [4]. Such integration significantly enriches the repertoire of curriculum implementation by utilizing local wisdom as a primary medium for character development.

2. Construction of Pancasila Student Profile Dimensions through the Rap Kerapan Sapi Game

The integration of the Rap Kerapan Sapi game in co-curricular activities at SMPN 8 Pamekasan effectively constructs several crucial dimensions of the Pancasila Student Profile. The dimension of independence is clearly evident in the early stage of the game, when students are given freedom to deliberate within small groups without teacher intervention to determine roles (P5 Coordinator, INF-02). This rapid deliberation process trains independent thinking, the ability to set aside ego, and the generosity of accepting a role for the sake of the group's goal—a fundamental aspect of independence. Independence is one of the six core character dimensions of the Pancasila Student Profile, focused on shaping learners who are responsible and capable of taking initiative [3].

This game also significantly constructs the dimensions of mutual cooperation and critical reasoning through intense physical interaction. The PJOK teacher (INF-03) observed that the game trains agility and gross motor skills while also serving as a genuine form of mutual cooperation and trust-building. The two students playing the "cow" role must maintain an identical rhythm of steps so that their clasped hands do not separate and the jockey does not fall, requiring strong coordination and communication. A student (INF-04) expressed the importance

of trust among team members in reaching the finish line, reflecting the internalization of mutual cooperation as the foundation of group success. The dimension of mutual cooperation, which includes collaboration and caring, is a core element of the Pancasila Student Profile that supports learners in working together and sharing [14], [3].

The aspect of critical reasoning is also formed as students adapt and find the best strategy within their group to run efficiently. They must analyze their team's strengths and weaknesses and make quick decisions in a competitive situation. Hadi and Nadlifah [15], in their research, emphasize the importance of critical reasoning as an element of the Pancasila Student Profile that develops learners' ability to think deeply and responsibly. The decision-making process during the rapid deliberation before the game—such as determining who becomes the “cow” and who becomes the “tokang tongko”—also requires quick reasoning and self-evaluation.

The dimensions of sportsmanship and creativity are likewise formed through this game. The PJOK teacher (INF-03) highlighted the importance of sportsmanship, in which students learn to be honest about the finish line, not to trip the ropes of other groups, and to shake hands with the winning opponent without harboring resentment. This sportsmanship builds character marked by integrity and respect for others. Creativity emerges from how students adapt and find the best strategy within their group to run efficiently, as well as in solving small problems that arise during the game. Sari [13] notes that student creativity is important to develop as an element of the Pancasila Student Profile within the Merdeka Curriculum, and these findings confirm the role of traditional games in fostering it.

Students' involvement in this traditional game also shows a shift in perception toward physical activity and local culture. A student (INF-04) stated that the Rap Kerapan Sapi game is far more exciting and healthier than playing online games, indicating appreciation for locally rooted physical activity. This supports the goal of P5 to shape learners who are not only academically intelligent but also possess moral integrity and strong national values. Participatory observation shows how the excitement and challenge within the game naturally trigger the emergence of these character dimensions, providing a more authentic learning experience compared with classroom instruction.

These findings broaden the understanding of how co-curricular activities grounded in local wisdom can serve as a rich medium for character formation. In contrast to P5 implementations focused on eco-friendly city dioramas [1] or the creation of local food products, this study demonstrates the effectiveness of traditional games in dynamically integrating multiple dimensions of the Pancasila Student Profile. This process not only reintroduces local culture but also provides a platform for students to directly internalize Pancasila values through social and physical interaction. Consistency of data across various informants and data collection methods affirms the validity of these findings in identifying the constructed character dimensions.

3. Teachers' Strategies for Optimizing the Construction of the Pancasila Student Profile

Teachers' strategies for optimizing the construction of the Pancasila Student Profile through the Rap Kerapan Sapi game involve a student-centered pedagogical approach combined with value integration. Teachers give students freedom to discuss and make decisions within small groups, as explained by the P5 Coordinator (INF-02). This freedom directly trains students' independence in thinking, negotiating, and determining roles without direct intervention, thereby fostering a sense of responsibility and ownership over the learning process. This

approach is consistent with learning strategies that emphasize habituation and problem-based learning, which have proven effective in shaping learners' character in accordance with Pancasila values [10], [16].

The teacher's role as facilitator and observer is crucial in ensuring that the values of the Pancasila Student Profile are properly internalized. Teachers provide guidance on the importance of teamwork, honesty, and sportsmanship before and after the game. Observations show that teachers focus not only on the final outcome of the competition but also give appreciation to all participating groups, regardless of winning or losing. This action reinforces values such as sportsmanship and mutual cooperation, creating a positive and supportive learning environment, as suggested by Iqbal and Syafriadi [7] to enhance teachers' understanding of the dimensions of the Pancasila Student Profile.

The integration of local wisdom values is an important pillar of teachers' strategy. Sutrisno and Rofi'ah [6] explain that integrating local wisdom values into the Project for Strengthening the Pancasila Student Profile teaches learners to complete projects by drawing on local wisdom, thereby giving them a learning experience and internalization of values. In this context, teachers ensure that the essence of Kerapan Sapi culture, including the values it embodies, is conveyed to and internalized by students. The Curriculum Officer (INF-01) explicitly stated that this local-wisdom-themed P5 facilitates the reconstruction of identity so that students take pride in being children of Madura, and teachers play an active role in achieving this goal.

Teachers also use the Rap Kerapan Sapi game as a medium to motivate students to actively engage in physical activity, steering them away from the dominance of online games. The testimony of a student (INF-04), who found the traditional game more exciting and healthier than online games, demonstrates the success of this strategy in changing perceptions. This strategy enriches character-formation efforts that rely not only on Augmented Reality (AR)-based digital teaching modules integrated with the Pancasila Student Profile [8], but also harness the intrinsic potential of local culture. Kholid et al. [17] similarly found that value-integration strategies are carried out through reinforcement of values within subjects, through P5, through the use of digital media, and through approaches grounded in local wisdom—findings relevant to those of the present study.

Consistency in the application of this strategy, supported by the principal's vision and facility support, creates a conducive educational ecosystem. Teachers systematically link each stage of the game to the dimensions of the Pancasila Student Profile, from group deliberation to post-game appreciation. This process forms positive habits and a deep understanding of Pancasila values within the context of students' daily lives. Method triangulation through interviews, observation, and documentation study confirms that teachers' strategies are not only well planned but also effectively realized in the field, making a significant contribution to the achievement of the Pancasila Student Profile at SMPN 8 Pamekasan.

CONCLUSION

1. The integration of the Rap Kerapan Sapi game into co-curricular activities at SMPN 8 Pamekasan has successfully constructed the Pancasila Student Profile contextually through a local-wisdom-based approach. The game concept, in which students play the roles of "cow" and "tokang tongko," has proven effective in instilling the character dimensions of resilience, creativity, and pride in Madurese cultural identity. Full support from school leadership—including the provision of facilities and

recognition—has been a key factor in the successful implementation of this program, ensuring that the Pancasila Student Profile does not remain merely a theoretical document. This implementation also shows that character education can be realized at “zero cost” while optimizing the school’s existing resources.

2. The process of integrating the Rap Kerapan Sapi game significantly shapes all six dimensions of the Pancasila Student Profile among learners at SMPN 8 Pamekasan.

The dimension of faith and piety toward God Almighty and noble character is reflected in the values of honesty and sportsmanship displayed during the game. Independence is cultivated as students take on roles without excessive direction, while mutual cooperation is realized through teamwork among group members to reach the finish line. Critical reasoning is honed as students determine running strategies, and creativity is stimulated through role adaptation. Finally, global diversity is internalized through appreciation of local culture as part of the nation’s wealth.

The success of this integration aligns with Vygotsky’s concept of the Zone of Proximal Development (ZPD), in which students learn through social interaction and direct practice within a relevant cultural context, making the game an essential medium for cognitive and social development. This approach also affirms Lave and Wenger’s theory of Situated Learning, which holds that learning is most effective when learners are engaged in authentic, purposeful activity, making the understanding of Pancasila values more meaningful because it is anchored in real experience. This contextualization also bridges the gap between the formal curriculum and students’ real lives, strengthening the relevance of character education. This integration implicitly applies the principle of transformative pedagogy, encouraging students not only to understand Pancasila values cognitively but also to internalize them as part of their daily identity and behavior. A concrete example can be seen in the increased empathy of students toward their environment and fellow players, reflecting the dimension of noble character within a broader social scope. Through this co-curricular project, SMPN 8 Pamekasan has created a learning ecosystem that is not only centered on academic material but also focused on forming holistic character that is responsive to the challenges of the times while remaining rooted in local wisdom.

This approach offers a replicable model for other schools to adapt their own local wisdom in constructing the Pancasila Student Profile, demonstrating that educational innovation can emerge even from the simplest of contexts.

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