



The Value Clarification Technique Learning Model Improves the Character of Elementary School Students

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ABSTRAK

Para orang tua dan guru tengah menghadapi kemerosotan karakter sejumlah anak Indonesia setingkat sekolah dasar. Menyikapi hal ini, pendidikan karakter harus digalakkan. Di lingkungan sekolah, pendidikan karakter dapat diajarkan salah satunya melalui pembelajaran pendidikan kewarganegaraan (PKN) dengan harapan agar siswa dapat berperilaku baik sesuai seluruh sila Pancasila. Tujuan penelitian ini yaitu menganalisis model VCT (Value Clarification Technique) terhadap peningkatan karakter baik pada siswa setelah pembelajaran PKN. Penelitian ini menggunakan metode kuantitatif dengan pendekatan pre-test dan post-test yang disajikan dengan analisis deskriptif. Desain penelitian yang digunakan adalah Quasi-Experiment: One-Group Pretest-Posttest Design. Subjek penelitian ini yaitu 38 siswa. Metode pengumpulan data dengan tes. Instrumen pengumpulan data dengan soal tes. Teknik analisis data dengan tiga tahap yaitu reduksi data, penyajian data, penarikan kesimpulan, dan validasi data. Hasil penelitian yaitu terdapat peningkatan sebesar 45% pada karakter baik siswa yang sesuai kelima sila Pancasila. Disimpulkan bahwa VCT dapat menjadi salah satu model pembelajaran yang dinilai efektif memperbaiki serta meningkatkan karakter siswa

ABSTRACT

Parents and teachers are facing a decline in the character of several Indonesian children at the elementary school level. In response to this, character education must be encouraged. In the school environment, character education can be taught, one of which is through learning civics education (PKN), with the hope that students can behave appropriately by all the precepts of Pancasila. This study aims to analyze the VCT (Value Clarification Technique) model for improving good character in students after learning PKN. This study uses a quantitative method with pre-test and post-test approaches presented with descriptive analysis. The research design used is Quasi-Experiment: One-Group Pretest-Posttest Design. The subjects of this study were 38 students. Methods of data collection with tests. Data collection instrument with test questions. Data analysis techniques have three stages: data reduction, data presentation, conclusion, and data validation. The research results show an increase of 45% in the excellent character of students who comply with the five Pancasila precepts. VCT can be a learning model considered effective in improving and enhancing student character.

1. INTRODUCTION

The children live their lives watching and imitating how the adults around them behave (Istianti, 2018; Khasanah & Fauziah, 2021). Often, they also play social media without parental supervision which then leads to access to inappropriate content which can have a bad influence on their character in the future if parents or teachers do not immediately understand them as adults who are considered closest to children (Istafia et al., 2020; T. S. Prasetyo et al., 2022; Rini et al., 2021). The household environment is the first place where children's character is formed, so character teaching by parents must be strong (Astarini et al., 2017; Busra, 2019). Meanwhile, teachers who act as parents of children at school determine children's success in achieving academic achievement and ensure that children get used to behaving well with peers, teachers, and the people around them by providing a comfortable atmosphere of teaching and also conducive (Ramdan & Fauziah, 2019; Tarigan et al., 2016). If you reflect on the reality at the present time, there is a lot of news about the bad character of school children at the elementary to middle school level which is broadcast in newspapers or television, such as a group of students bullying their peers physically or verbally, being disrespectful to teachers, and etc. Acts of bullying among elementary school students can occur, one of which is due to a lack or even no understanding of tolerance (Syarif et al., 2013; Wulandari et al., 2022). In life at school, deviant behavior in students can be seen from even the smallest things that

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are still considered normal by many people and are considered normal jokes, such as making fun of people, deliberately tripping the feet of friends who are walking, pulling their hair, hitting, or pinching (Chung & Lee, 2020; Dewi, 2020). One of the efforts to improve or improve the behavior of elementary school students is by holding character education, one of which is obtained from civic education lessons (PKN) in class (Komalasari & Saripudin, 2018; Sumardjoko & Musyiam, 2018). In its implementation, citizenship education aims to form good character in each student so that it is in accordance with the five principles of Pancasila; (1) Belief in one and only God, (2) Just and civilized humanity, (3) Indonesian Unity, (4) Democracy led by wisdom in representative deliberations, and (5) Social justice for all Indonesian people (Abdulkarim et al., 2020; Sapulette & Wardana, 2016).

However, most of the teaching and learning practices of civics education (PKN) in class are still not in accordance with their ideal goals because the majority of teachers are too focused on the intellectual achievement of each student which is obtained based on information on grades on paper resulting from rote memorization, assignments, and tests. Meanwhile, efforts to build student character in a better direction are often overlooked (Damanik & Sinaga, 2021; Insani et al., 2021; G. Prasetyo et al., 2020). In addition to the explanation above, the problem of poor character in students is also being faced by SDN 2 Penaburan, Purbalingga. At this school, children who are very active and curious often behave impolitely towards teachers and school staff and do things out of control under the pretext of joking to make their peers cry. This condition requires special attention from the school and teachers are expected to be able to find the best learning model that is effective in improving the character improvement of students at SDN 2 Penaburan, Purbalingga.

In the intellectual world, there are a number of previous studies that discuss the civics education learning model (PKN), especially how to apply all of the Pancasila precepts to the different characteristics of each student. Among them are the values of Pancasila in civics education lessons that can be applied in habituation activities such as inviting students to pray before and after each study, forming group assignments, volunteering to clean up the school environment, and visiting friends who are sick or raising funds to help friends who are being hit by a disaster (Apriyani et al., 2022; Sapulette & Wardana, 2016). Then, the use of the value clarification technique (VCT) learning model in learning civics education in elementary schools has been proven to have increased the democratic attitude of the participating students (Dewantoro & Sartono, 2019; Rodiana, 2019).

As for this study, researchers also focused on using VCT (Value Clarification Technique) as a learning model while teaching Pancasila values in civics education subjects (Batubara, 2021; Putriani et al., 2017). Learning according to the VCT model is a value education tool that requires students to choose or analyze a problem, then students decide for themselves the value they want to achieve (Prihandoko & Wasitohadi, 2015; Suganti, 2017). The VCT model is also a learning that trains students in the process of assessing the standard of living of the community and then sets standards and self-direction for students. Furthermore, VCT is a learning model that functions as a means of expressing good values which will then be applied in everyday life (Iftania & Widayati, 2019; Putriani et al., 2017). Besides that, the VCT learning model is considered as a means of expressing good grades and will then be applied in daily practice. Finally, value building is the focal point of the VCT learning model. Therefore, VCT is considered to help students learn the consequences that arise in an action and helps students deepen, identify, and display values that are considered good for solving a problem by analyzing and also studying existing values and integrated into students. This is in line with this study which aims to measure the level of effectiveness of VCT in improving the good character of students at SDN 2 Penaburan, Purbalingga.

2. METHOD

This study used a quantitative method with a pre-test and post-test approach presented with descriptive analysis. The quantitative research is an approach that tests a particular theory by examining the relationship between variables (Rukminingsih et al., 2020). These variables are usually measured through research tools such as tests, questionnaires, structured interviews, and so on, so that numerical data can be analyzed based on statistical calculations to answer research hypotheses by describing, explaining, and explaining the data that has been obtained. Then, the research design used was Quasi-Experiment: One-Group Pretest-Posttest Design where a group is measured and observed before and after treatment is given (William & Hita, 2019). The research activity was carried out in civics education lessons (PKN) on twice a week during one month, which was attended by 38 grade 4 students at SDN 2 Penaburan, Purbalingga because the researcher had received permission to conduct research at the school during the specified time limit has been determined. The data collection was carried out using tests (pre-test and post-test) as well as structured interviews. *Pretest* and each *posttest* consists of 10 multiple choice questions containing material about student character that conforms to the five Pancasila's principles. The answers

to each question focus on the opinions of each student, so the answers can vary greatly depending on their character before and a treatment is given. The score for the correct answer is 1 and the score for the wrong answer is 0. Scores for pretest and posttest questions showed in [Table 1](#).

Table 1. Scores For Pretest And Posttest Questions

Information	Score
Correct answer	1
Wrong answer	0
Question not filled in	0

In addition, semi-formal structured interviews were conducted after the pretest. The samples taken for interviews were four people, two people from the owner of the highest pretest score and two people from the owner of the lowest pretest score. The interview contains five questions regarding students' personal opinions regarding their morals or character when viewed from their suitability with the five Pancasila principles. In practice, the researchers conducted these interviews in relaxed situations and conditions, students were even allowed to answer while eating snacks so they were not tense and feel under pressure, so that the results of the answers given could be more accurate. Furthermore, in this study, data analysis techniques were carried out in three stages, namely data reduction, data presentation, drawing conclusions, and data validation.

The data reduction is the process of selecting and reducing research topics from the results of raw data into simple data. The aim is to establish and find the core of the research which will facilitate drawing conclusions and further verification at the final stage of the analysis. At this level, data reduction is done by adding up the scores obtained from the results of the two tests (pretest and posttest), then summarizing them in percentage form. This method is applied with the aim of interpreting each possible answer by dividing the number of frequencies obtained by the number of samples, then multiplied by 100 percent. To make it clearer, pay attention to the percentage formula by Sartika ([Sartika, 2022](#)). Then, the percentages obtained are grouped as shown in the [table 2](#).

Table 2. Table Of The Percentage Of The Frequency Of Answers

Percentage	Category
70% - 100%	Significant character improvement occurred in almost all students.
40% - 60%	Character improvement only occurs in a small group of students.
10% - 30%	There is no character improvement in students at all.

The previously reduced data will then be presented in the form of simple tables and descriptive analysis containing information about student scores on both tests (pretest and posttest) as well as interview results to facilitate the process of drawing conclusions. Finally, the research ends with conclusions and verification. Conclusion is a way of drawing lines or understanding the meaning, process, cause and effect of something that happens, while verification is the process of cross-checking results and data in the field to lead to solid and valid conclusions.

3. RESULT AND DISCUSSION

Result

The students' initial ability in understanding how to behave or have good character in accordance with the practice of the five Pancasila precepts is examined by giving pretest practice questions totaling ten multiple choice questions. The minimum completeness score for the pretest is 70. The following is the student's *pretest* value data which has been calculated according to the formula above. It should be noted, the names of the participants are disguised with a combination of two letters, such as AD. From the data analysis, it is known that: Total value is 2260. The average value is 59.47. Total students whose grades are complete is 15 people. The Percentage is 39%. Total students whose grades were incomplete is 23 people. The percentage is 61%.

The results of the pretest scores show that out of a total of 38 students, there are 15 students (39%) who achieve and/or exceed the minimum passing score (70), while the remaining 23 students (61%) do not achieve or are below the minimum passing score (70). This data shows that there are still many students who do not understand and apply good and commendable character according to the practice of all the Pancasila precepts in everyday life, so further teaching is needed in cycle 1. But before entering cycle 1, the researcher interviewed each of the two students who got the highest and lowest scores in the pretest to find

out more about their character according to the practice of the five Pancasila principles. Following are the data obtained.

The practice of the 1st principle: Belief in the one and only God (*Ketuhanan yang Maha Esa*). Student A stated that there are two, Islam and Christianity because there are only Muslims and Christians around the house. Student B stated that there were five: Islam, Christianity, Hinduism, Buddhism, and Confucianism. Student B knows because their parents and teachers tell them. Then, Shiva also likes to read books. Student C stated that there are two, Islam and Christianity. Student C has five friends. Four people, including him, are Muslims, while one friend is a Protestant Christian. Student D stated there were five: Islam, Catholic Christianity, Protestant Christianity, Hinduism, and Buddhism. Student D knows because he has many friends at school, at home, and there are also friends at grandma's house. Their religions vary; there are Muslims, Catholic Christians, Protestant Christians, Hindus, and Buddhists.

The answer was obtained when researchers asked about the number of religions in Indonesia that they knew. The A and C as the two students with the lowest scores in the pretest stated that there were only two religions in Indonesia, namely Islam and Christianity. They got the answer from their observations of the surrounding environment. However, in contrast to the B and D, which got the highest score in the pretest, answers the B and D are almost correct because there is involvement in the role of teachers and parents supported by strong memory and a willingness to read books to find more information, as well as the involvement of the surrounding environment

The practice of the 2nd principle: Just and civilized humanity (*Kemanusiaan yang adil dan beradab*). Student A stated that he would help his mother because she was tired of cooking, so he had to be willing if he was only told to buy salt at the shop. Student B stated that cartoons were fun and lazy to go to the store. Student B is silent. Student C stated that he helped buy salt but asked for snacks too. Student D said he told his younger sibling to buy salt at the shop. Mom will not be angry if she does not want to help buy salt at the store. The answer was obtained when the researchers asked what they would do if their mother asked for help to buy salt at the shop while they were watching their favorite cartoon. The C student, who got the lowest score in the *pretest*, said he was willing to buy salt, while the D student, who got the highest score in the *pretest*, showed reluctance.

The practice of the 3rd principle: The unity of Indonesia (*Persatuan Indonesia*). Student A stated that he would tell his parents that cleaning was not mandatory, and he chose not to attend school. Usually, my parents would also allow it. Student B said cleaning because he did not study and could play with friends. Student C reported not going to school but only for a short time. Students do not take part in the long cleaning because they usually agree with their gang mates not to bring cleaning tools and go straight to a friend's house. Student D states must be solid! He became a driving force in my class, so my other friends were excited to improve. Right before giving the report card last semester, my class won second place, the cleanest. The answers above were obtained after the researchers asked what they would do if there was a class cleaning activity that was not mandatory for all students to attend. The A and C as students who achieved the lowest scores in the pretest had not fully practiced the contents of the 3rd principle. Meanwhile, the B and D students who got the highest scores in the pretest without realizing it actually had implemented the contents of the 3rd principle in their school life.

The practice of the 4th principle : Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives (*Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan perwakilan*). Student A said he would ask his other friends to change the group work schedule to another day besides Sunday. Student B said he did not know. He just followed what my other friends said. He usually works in groups. Those who cannot attend will be asked to do other assignments or have to participate in the next group work and must be present again, or their name will not be written down. Student C stated that he and his group mates would wait for friends who worship at church to finish so that we could work together in groups afterwards. Student D stated that they still work in groups. If he has time, he should come. However, if you do not have time to come and receive any news, your name will not be written on the group list. The answer above was obtained from a question regarding their actions if they wanted to do group work on Sunday but one of their friends had to worship at church for an indefinite amount of time. The A and C students show a good attitude towards practicing the 4th principle by showing tolerance towards religious people and the ability to deliberate and negotiate so that other group members are willing to wait or postpone the schedule so they can work in groups together.

The practice of the 5th principle : Social justice for the whole of the people of Indonesia (*Keadilan sosial bagi seluruh rakyat Indonesia*). Student A stated that he would say that his sister broke the glass because she was afraid that her mother would be angry. Student B said he would still confess and apologize for not having a brother or sister, so he would immediately know that his glass was broken. Student C said he would just run away. He will go straight to a friend's house until the afternoon. When he comes home, Mom will forget so that she will not get scolded. Student D stated that his older brother was rarely at home.

His younger sibling was still a baby. If a glass breaks, you know right away that he broke it. Instead of getting angry, it is better to admit it. This answer was the result of a question about their actions if they accidentally broke their mother's favorite glass, but it was their sister or brother who their mother was angry with. From the answers obtained, it is known that the A and C as students with the lowest scores in the pretest still have not fully practiced the contents of the 5th principle because of external factors, namely fear of being scolded by their mother.

After the interviews were completed, the researcher carried out cycle 1 by applying the VCT (Value Clarification Technique) model to civics education (PKN) at two meetings a week for one month. At this stage, the homeroom teacher who acts as an observer accompanies the course of the research to observe the course of the teaching-learning process and the active participation of students through the VCT model. To test its effectiveness, the researcher also ran a posttest in the form of 10 multiple choice questions on 38 students in grade 4. From the data analysis, it is known that total value is 2700. Average value is 71.05. The total number of students whose scores were complete is 32 people. The percentage is 84%. Total students whose grades were incomplete is 6 people. The percentage is 16%.

Based on the posttest value data in the table above, it is known that there is a significant increase in scores. There are 32 students (84%) who managed to achieve and/or exceed the minimum completeness score (70), while the remaining 6 students (16%) whose scores are still less than the minimum completeness score (70). If it viewed from daily behavior, the six students showed character development in a better direction after receiving teaching and guidance from researchers, it's just that when undergoing the posttest, the six students showed low interest in literacy (reading questions), so they often do not want to be silent and fill at will.

Although, the student learning outcomes and tests regarding their character were stated to be maximal with classical completeness reaching 84% and a class average of 71.05. This is directly proportional to the improvement of their character which moved in a better direction after this research was carried out while at the same time proving that the VCT learning model had a significant effect on improving the character of grade 4 students at SDN 2 Penaburan, Purbalingga.

Discussion

Pancasila is the national identity of the Indonesian nation in which noble values and national ideals are embedded (Abdulkarim et al., 2020; Sumardjoko & Musyiam, 2018). Pancasila is widely understood as the five pillars of national and state life. That means, in Pancasila there are five basic principles that guide social life in a country which are the result of exploration of local wisdom and national culture (Kusumawardani et al., 2021; Nurohmah & Dewi, 2021). In fact, the essence and values of Pancasila come from a culture that has long existed and is rooted in the daily lives of Indonesian people, so that all Indonesian citizens, including students at the elementary to high school level, are expected to understand and practice of Pancasila's principles in order to get interaction as well as a good social life in harmony with his character (Buchori et al., 2017; Winataputra, 2016).

In connection with this research, before the implementation of teaching and character building for grade 4 students in cycle 1, many students had not shown behavior or character in accordance with the practice of all the Pancasila's principles. They seem not used to being polite, friendly, helpful, and respectful of other people who are the same age or older than them, such as teachers and school staff (Lubaba & Alfiansyah, 2022; Susetyo et al., 2018). However, behind the students' bad behavior, there are still a number of students who have good character according to the practice of the five Pancasila principles. A considerable contrast between the characterless and maladjusted students should follow an issue of special interest to teachers and school authorities as it is inevitable that school is second place after home where students can learn to improve and develop their character in order to become even better persons in the future.

This problem of character degradation eventually became the basis for character education which was included in civic education (PKN). Citizenship education classes emphasize the application of national values in real life in the form of actions and behavior (Sapulette & Wardana, 2016; Winataputra, 2016). In addition, learning civic education is very well applied in practicing Pancasila moral values as forming citizens with good character (I.W.W. Astawa et al., 2020; Lubaba & Alfiansyah, 2022). The character education in civics education subjects based on the noble values of Pancasila strives not only to be carried out in a written context, but also to be carried out in a practical context referring to the actual reality in social life. In schools, character education is education that prioritizes the nature and meaning of ethics and morality. This education is expected to be able to form commendable character in students and familiarize them when interacting with society.

Based on interviews with four grade students at SDN 2 Penaburan, Purbalingga, it shows that simple deviant moral behaviors such as reluctance to help parents, refusing to cooperate in group activities,

intolerance, and lying can trigger further character degradation (Kusumawardani et al., 2021), if not quickly straightened out through learning and coaching. In the context of the school environment, the teacher is the most important figure who can shape the character of students through the examples of good behavior shown to them. Therefore, when delivering civics education (PKN) lessons in class, teachers should not stick to just one method or learning model. In addition, teachers are also required to be more creative and not always rely on textbooks which in the end the learning process ends with giving assignments or exams only. In fact, the theory in the textbook must be realized and applied in real life. Learning will be more meaningful if students can see and experience directly what they learn.

The one application of the theory of Pancasila practice in the character of students in real life can be through habituation. Habituation is a manifestation of previously learned understanding, skills, attitudes, and character (Meinarno & Mashoedi, 2016; Rachmawati et al., 2022). Things that are usually done repeatedly will make students get used to it. Instilling character education can be done well if it is consistently accustomed, so that later students can get used to having good character which will continue into adulthood and old age. In class, habituation activities with good character according to the five Pancasila precepts can be given to students through the VCT (Value Clarification Technique) learning model or better known as the value clarifying technique. The benefits of implementing VCT in teaching students are that students can find and interpret material conclusions, absorb values in everyday life, develop personal potential and moral values, are able to provide experience on a problem, able to integrate ethical values within the individual, and able to provide opinions about moral values in the surrounding community (I.W.W. Astawa et al., 2020; Khairunisa, 2017).

In addition, VCT has benefits as an effective teaching model for students, namely: 1) instilling moral values within themselves, (2) being able to express the meaning of the material that has been delivered by the teacher and then conveying it back to peers, (3) have the ability to clarify personal values and qualities and understand messages about moral values in life, (4) have the ability to develop self-potential, (5) generate learning experiences from various sources, (6) can eliminate interference or a combination of individual values, (7) provide an understanding of moral values so that they can be accepted in a high moral society (Ermawati et al., 2021; Wardhani & Muryaningsih, 2019). The purpose of applying the VCT model to learning citizenship education is to assist students in developing, choosing, and analyzing their own attitudes and character values. Students have the opportunity to identify what values they consider good and embed them in their daily social life. So, students can be independent and able to make decisions in their own lives by not forgetting the role of character and good manners in themselves (Astawa et al., 2020; Khairunnisa, 2019).

There are several scientific studies which suggest that the application of the VCT model in civic education learning has a significant impact on student competence and morals. The research stated that the VCT learning model had an influence on the citizenship knowledge (Astawa et al., 2020; Ritiauw et al., 2021; Septiari et al., 2018). Other research stated that there was a positive impact from the VCT (Value Clarification Technique) model on student character (Ekayani et al., 2019; Martha & Efendi, 2019; Maulana et al., 2020; Wibowo et al., 2022). The statements above are in accordance with the results of this study which it is known that there is a significant increase in the percentage of students with posttest scores that increase compared to the pretest. In the pretest, there were 39 percent of students whose scores reached or exceeded the minimum completeness (70). Meanwhile, in the posttest there were 84 percent of students whose scores reached or exceeded the minimum completeness (70). So, there is an increase in ability from a cognitive perspective of 45 percent which is in line with the good character of each grade 4 student at SDN 2 Penaburan, Purbalingga.

4. CONCLUSION

Based on the research that has been done along with the data that has been obtained, processed, and analyzed, it can be concluded that the use of the VCT (Value Clarification Technique) learning model in the teaching and learning process of Civics grade 4 students at SDN 2 Penaburan, Purbalingga shows a significant increase in terms of understanding the material about the practice of Pancasila and the development of student character in a better direction. In addition, observations of student behaviour during the research period showed a change in student character from what was not good to good and getting better according to the five principles of Pancasila.

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