

Character Education Values of Pancasila Student Profile in Central Java Folktales

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Abstract—In the modern era, developing student characters has become a focal point of educational discussions. One approach that has gained significant attention is using folktales to reinforce character education values. Within this framework, character education values and the Pancasila student profile found in folktales hold substantial potential as resources for fostering student characters. The Pancasila student profile elaborates on national educational objectives to nurture Indonesian students as lifelong learners. Correspondingly, this study described the character education values embedded in the Pancasila student profile within a collection of Central Javanese folktales, which could serve as role models for students' daily lives. This research employed a qualitative approach with content analysis, using a collection of Central Javanese folktales as its data source. A purposive sampling technique was used to select relevant stories. The findings revealed that the character education values within the folktales were categorized into six dimensions of the Pancasila student profile: 1) faith and devotion, 2) global diversity, 3) mutual cooperation, 4) independence, 5) critical thinking, and 6) creativity. Among these, the values of faith and devotion appeared most frequently in the folktales.

Index Terms—character education values, Pancasila student profile, folktales, Central Java, Indonesia

I. INTRODUCTION

Today's education field faces the challenge of students who exhibit diminishing respect and appreciation for the role of teachers and their surrounding environment. The younger generation, represented by students, has been affected by a decline in moral values due to unfiltered cultural influences (Webster, 2016). Pancasila student profile can serve as a concrete representation of Indonesia's educational objectives, emphasizing mastery of subject matter and cultivating strong, positive character traits in each student (Pusat Penguatan Karakter, 2020). Thus, the Pancasila student profile is crucial for formulating a national education vision prioritizing lifelong learning.

Folktales present a potential solution to address the challenge of declining student character. Folktales, known as stories that develop within communities, are categorized as fictional narratives with unique regional characteristics (Maryatin, 2018). Trisnasastri (2020) states that folktales are ancestral legacies imbued with moral messages. Moreover, they contain cultural values that can serve as a source of learning (Perbawani et al., 2019). Folktales, as part of the nation's cultural heritage, offer adaptable and applicable values now and in the future (Ahmadi et al., 2021). Therefore, these stories are more than mere entertainment; they embody ancestral wisdom that remains relevant for shaping personality and morality today and in the years to come.

Previous research on the character education values in the Pancasila student profile includes a study by Subiyantoro (2023), who examined these values in the *wayang* character Arjuna. He is a Javanese *wayang* figure known for his loyalty, effective communication skills, cooperation, empathy, self-control, creativity, and critical thinking. Additionally, research by Sari (2022) explored character development media for Pancasila student profiles through *Wayang Sukuraga*, focusing

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on character development grounded in local wisdom. Another study by Nurasiah (2022) examined the reinforcement of Pancasila student profiles through local wisdom. Hence, it could be concluded that research specifically addressing the character education values of Pancasila student profiles in folktales has not been conducted.

The novelty of this research included two significant aspects. *First*, there was an urgent need for research analyzing the character education values of Pancasila student profiles in folktales, a domain that has previously not been explored. Although folktales have substantial potential to convey character education values through the behaviors of their characters, research in this area, especially regarding Pancasila student profiles in folktales, was still scarce. *Second*, the novelty of this research was reflected in its focus on a collection of Central Javanese folktales as the object of study, which has not been previously analyzed from the perspective of Pancasila character education values. This Central Javanese folktale collection is rich in character education values and is aligned with the Pancasila student profile.

Based on the above discussion, this research aimed to investigate the character values within the folktales, especially those aligned with the six dimensions emphasized in the Pancasila student profile: 1) faith and devotion, 2) global diversity, 3) mutual cooperation, 4) independence, 5) critical thinking, and 6) creativity. The researchers expected this research to offer valuable insights for developing more effective and meaningful character education for Indonesian students.

II. LITERATURE REVIEW

A. Folktale

A folktale refers to a story that combines fictional elements with actual events. In English, this term is derived from two words: folk, a group of people who share physical, cultural, and social similarities, and tales (Danandjaja, 2007). Thus, folktales are stories passed down through generations, preserving a sense of group history (Amir, 2013).

As a component of literary heritage, folktales evolve within specific communities and are often transmitted orally in regional languages (Halfian, 2019). Folktales are considered historical events from the past (Heni & Beding, 2021) and serve as cultural expressions of a civilization conveyed through spoken language. They include various cultural elements with social significance within specific communities (Maulidiah & Saddhono, 2019).

Understanding folktales as literary works of cultural importance is essential, as they often contain moral values. This view aligns with Sari et al. (2018), who emphasize that folktales hold relevance as literary works with valuable moral teachings applicable to daily life. Trisnasastri (2020) further notes that folktales are legacies from ancestors, rich with messages, while Perbawani et al. (2019) highlight their cultural values as potential learning resources (Perbawani et al., 2019).

In conclusion, a folktale is a form of oral literature—often a fairy tale or similar story—passed down through generations, deeply embedded in certain communities, and rich with meaningful messages.

Folktales have the main characteristics of orality and patterned repetition, also known as hereditary characteristics (Isnaini, 2021). Toshpulatovna (2022) adds that folktales have unique characteristics, specifically a national culture that contains concepts, culture, beliefs, traditions, history, construction of images of national thought, and depicts certain ethnicities. According to Ningtyas and Susilo (2022), the characteristics of folktales include 1) oral and from generation to generation, 2) The spread of folktales takes a relatively long time, 3) folktales result in different versions, 4) The author is anonymous, 5) There are life lessons within them, 6) They are collective or communally owned, and 7) They do not follow typical logic.

Folktales have various functions that can benefit readers, especially in developing original regional literature. Bascom's findings (as cited by Danandjaja, 2007, p. 50) demonstrate that folktales have four types of functions: 1) as a reflection, 2) as a tool to strengthen cultural institutions, 3) as an educational instrument, and 4) as a means of maintaining societal norms. When studied deeply, folktales provide insights into the origins, customs, genealogy, and regional history, serving as entertainment and a means to learn about heritage and ancestral legacies (Rukmini, 2009).

B. Character Education Values of Pancasila Student Profiles

The Pancasila student profile is a manifestation that concretely describes the main goals of national education. It plays a role in elaborating national education goals, which aim to develop Indonesian students as lifelong learners. There are six dimensions of the Pancasila student profile: 1) faith and devotion; 2) global diversity; 3) mutual cooperation; 4) independence; 5) critical thinking; and 6) creativity (Pusat Penguatan Karakter, 2020). These six dimensions can be explained as follows.

1. Faith and Devotion

Indonesian students with a strong belief in God and adherence to moral principles demonstrate praiseworthy and honorable behavior in their relationship with God. There are five main elements in having devotion to God Almighty and noble character: religious morals, personal morals, morals towards others, morals towards nature, and national morals (Pusat Penguatan Karakter, 2020).

2. Global Diversity

Indonesian students are committed to preserving their cultural heritage while maintaining an open attitude when interacting with cultural diversity. This fosters mutual respect and creates a positive, new culture without disregarding the nation's valuable cultural heritage (Irawati et al., 2022). The main elements of global diversity involve recognizing and

appreciating various cultures, possessing intercultural communication skills, and showing introspection and responsibility to embrace diversity (Pusat Penguatan Karakter, 2020).

3. Mutual Cooperation

Indonesian students demonstrate proficiency in cooperation, a term signifying their capacity to engage in voluntary collective activities, ensuring smooth, efficient, and harmonious implementation (Irawati et al., 2022). Mutual cooperation is a form of solidarity that emerges (Sudrajat, 2014). Key aspects of mutual cooperation include collaboration, caring, and sharing (Pusat Penguatan Karakter, 2020).

4. Independence

Indonesian students are encouraged to develop independence and responsibility. Independence requires the capacity for self-regulation (Pusat Penguatan Karakter, 2020). In the realm of independence, they develop the ability to choose appropriate actions and plan strategies to overcome challenges and obstacles that may arise (Irawati et al., 2022).

5. Critical Thinking

Students with critical thinking skills can objectively process qualitative and quantitative information, establish connections between various pieces of information, analyze data, evaluate, and draw conclusions (Irawati et al., 2022). Critical thinking involves receiving and processing information and ideas, analyzing and evaluating reasoning, and reflecting on thoughts and thinking processes during decision-making (Pusat Penguatan Karakter, 2020).

6. Creativity

Creative students can transform and create something original, meaningful, useful, and positively impactful (Irawati et al., 2022). Key aspects of creativity include the ability to generate original ideas by applying new concepts according to context to overcome challenges and develop alternative solutions. Moreover, creativity involves producing original works and actions, and flexibility in thinking is necessary to find alternative solutions to problems (Pusat Penguatan Karakter, 2020).

Based on this explanation, it can be concluded that the character education values of the Pancasila student profile encompass a range of characters and skills that students are expected to cultivate in implementing the *Merdeka* Curriculum. These characteristics include faith and devotion, global diversity, cooperation, independence, critical thinking, and creativity.

III. METHODOLOGY

This study employed a qualitative research method. According to Bogdan and Taylor (1975), qualitative research generates descriptive data in the form of written or spoken words from people and behaviors that can be observed. Furthermore, a descriptive approach is a problem-solving procedure that describes the state of the subject or object of research based on observable facts. The approach used in this research was a content analysis approach. It was utilized because the research object consisted of quotations from documented texts. The data used in this research were sentence excerpts containing six elements of character education values of the Pancasila student profile. The data source for this research was a collection of Central Javanese folktales. The sampling technique employed in this study was purposive sampling.

The following five Central Javanese Folktale Collection Books were utilized in this study: 1) *Cerita Rakyat Jawa Tengah* (Central Javanese Folktales) by Hardono et al. (2013, p. 2) *Cerita Rakyat Jawa Tengah: Kabupaten Cilacap* (Central Javanese Folktales: Cilacap Regency) by Kurnianto et al. (2017, p. 3) *Padasan Emas: Cita Saka Tegal* (Padasan Emas: Stories from Tegal) by Kressanti et al. (2021, p. 4) *Cerita Rakyat Jawa Tengah: Kabupaten dan Kota Semarang* (Central Javanese Folktales: Semarang Regency and Semarang City) by Wahyuni et al. (2015, p. 5) *Cerita Rakyat Jawa Tengah: Kabupaten Blora* (Central Javanese Folktales: Blora Regency) by Wahyuni (2017). These folktale collections were published by the Central Java Language Center, Agency for Language Development and Cultivation, Ministry of Education and Culture of the Republic of Indonesia. From the five collections, 158 stories were identified, and 19 folktales were selected using a purposive sampling technique. The primary selection criterion was that these folktales contained character education values aligned with the Pancasila student profile. The researchers analyzed the 19 folktales by highlighting, labeling, and coding text segments that reflected six character education values of the Pancasila student profile. This study's analysis unit was at the sentence or paragraph level. To ensure reliability, two reviewers analyzed the folktales independently and then discussed their findings to establish consistency.

Data were gathered through extensive reading, analysis, and documentation. Based on the framework of ecocritical theory, research data were analyzed using content analysis. The validity of this study was based on source and data triangulation. According to Creswell (2018, p. 285), validity in qualitative research is an attempt to ensure the accuracy of research results through specific procedures.

IV. FINDINGS AND DISCUSSION

Based on the analysis of the folktales found in five books of folktale collections, 151 data points were identified, encompassing six character education values from the Pancasila student profile. Complete data can be seen in Table 1 below.

TABLE 1
DETAILS OF CHARACTER EDUCATION VALUES

No.	Character Education Value	Number of Data Points	Percentage (%)
1	Faith and Devotion	56	37%
2	Global Diversity	16	11%
3	Mutual cooperation	15	10%
4	Independence	10	7%
5	Critical thinking	40	26%
6	Creativity	14	9%
	Total	151	100 %

Based on the breakdown of character education values above, this study focused on the six-character dimensions of the Pancasila student profile, along with several example excerpts and explanations.

A. Faith and Devotion

The character education value of faith and devotion embodies an understanding of religious teachings and beliefs and consistent application in daily life. Below are examples of excerpts illustrating devotion to God Almighty and noble character found in a collection of Central Javanese folktales, which included elements of religious morals, personal ethics, ethics toward others, ethics toward nature, and ethics toward the nation.

1) Prince Anom (*Pangeran Anom*)

"Di tempat itu ia beristirahat sambil berdoa memohon petunjuk lokasi yang layak untuk didiami."

"In that place, he rested and prayed, asking for guidance on a suitable location to settle." (Handono et al., 2013, p. 79)

The above excerpt exemplifies religious morals in the folktale "The Story of Seh Anom Sidokarso" (*"Kisah Seh Anom Sidokarso"*). This tale originates from the Demak region in Central Java Province. The religious morals reflected here depict Prince Anom's devotion to consistently praying for guidance from God to find a suitable place to live. Following his guidance, he settled in Grogolbeningsari Village, which became a comfortable and safe place to reside while he taught Islamic teachings to the local community.

2) Ki Tenganan

"Beliau merupakan sosok pemimpin yang terkenal sangat bijaksana dan memahami rakyatnya."

"He was a leader known for his great wisdom and deep understanding of his people." (Wahyuni et al., 2015, p. 3)

The passage above highlights personal ethics in the folktale "The Origin of Tenganan" (*"Asal-Usul Tenganan"*) from Semarang Regency, Central Java Province. The personal ethics portrayed here show Ki Tenganan as a leader with remarkable wisdom and a deep understanding of his people. Additionally, he is known as a leader who was always ready to defend his people whenever they were troubled by criminals, robbers, or other disturbances.

3) Golek Kencana

"Ia yang pertama kali mengajari masyarakat bercocok tanam. Ia juga membuat saluran air dari gunung untuk mengairi sawah."

"He was the first to teach people how to farm. He also built a water channel from the mountains to irrigate the fields." (Kurnianto et al., 2017, p. 232)

The passage above illustrates ethics toward nature in the folktale "The Calamity of Balai Malang House and Golek Kencana Costume" (*"Petaka Rumah Balai Malang dan Busana Golek Kencana"*) from Cilacap Regency. The ethics toward nature reflected here show Golek Kencana's consistent efforts to utilize and preserve nature effectively. This is evident from his teaching local communities to farm and creating a water channel to sustain plant life.

Based on the examples above, the character education value emphasizing faith and devotion aligns with the religious aspects emphasized in character education enhancement. This value encompasses an individual's relationship with God, fellow humans, and the universe (Irawati et al., 2022). Furthermore, previous studies on religious characters are evident in their behavior in Andrea Hirata's novel *"Ayah"*, where they draw closer to God through prayer (Ellawati et al., 2023). The book of Central Javanese folktales shows examples of a religious character or devout conduct, demonstrated by praying and surrendering to God, along with moral responsibilities toward oneself, others, nature, and the nation.

In school settings, faith and devotion can be fostered by encouraging students to consistently offer greetings, pray, recite *Asma'ul Husna*, perform congregational prayers, and read the Qur'an before starting lessons. Through continuous school-led habituation activities, students are expected to develop character traits that align with the Pancasila student profile (Lubaba et al., 2022). Additionally, teachers are critical in implementing the Pancasila student profile by nurturing positive character and serving as student role models (Julianto, 2023). Therefore, faith and devotion are crucial in shaping students' affective or attitudinal aspects (Regina et al., 2023).

B. Global Diversity

The value of character education for global diversity emphasizes the importance of upholding noble cultural values while remaining open-minded when interacting with other cultures. The following are examples from the book of Central Javanese folktales that reflect the character of global diversity, including elements of understanding and respecting

culture, intercultural communication and interaction, reflection, responsibility for diverse experiences, and social justice.

1) Ranggasena

"Dalam hati ia bertekad untuk dapat menyatukan mereka. Oleh karena itu, ia memantapkan diri untuk tinggal di Hutan Penyayangan."

"In his heart, he resolved to unite them. Therefore, he determined to stay in the Penyayangan Forest." (Kurnianto et al., 2017, p. 6)

The above passage illustrates an attitude of understanding and respecting culture in the folktale of *"Kadipaten Penyarang"*. The attitude of cultural understanding and respect conveyed in this excerpt refers to Ranggasena's desire to remain with the local community in the Penyayangan Forest, even though he was aware of the cultural differences between the kingdom he came from and the forest community.

2) Raden Ayu Pambayun

"Raden Ayu Pambayun diminta untuk menjadi duta perdamaian sekaligus menjadi waranggana di pertunjukan wayang yang akan digelar pada acara mert desa di Desa Mangir."

"Raden Ayu Pambayun was asked to serve as a peace ambassador and a 'waranggana' (performer) in a shadow puppet show to be held at the *mert desa* (village purification) ceremony in Mangir Village." (Handono et al., 2013, p. 62)

The above excerpt exemplifies intercultural communication and interaction from the folktale of *"Kolopaking"*, which originates from Kebumen, Central Java. The intercultural communication and interaction reflected in this passage was Raden Ayu Pambayun's willingness to accept the king's appointment as a peace ambassador by performing a shadow puppet show. This performance aimed to unify Mangir Village with the Mataram Kingdom.

3) The Native People of Brani Village

"Kebanyakan masyarakat asli dan keturunan Desa Brani masih tidak mau meninggalkan warisan kepercayaan dari nenek moyangnya."

"Most of the native people and descendants of Brani Village still do not wish to abandon their inherited ancestral beliefs." (Kurnianto et al., 2017, p. 239)

The above passage reflects an attitude of reflection and responsibility for diversity experiences in the folktale of "The Calamity of Balai Malang House and Golek Kencana Costume" (*"Petaka Rumah Balai Malang dan Busana Golek Kencana"*). As mentioned in this excerpt, the reflection and responsibility towards diversity experiences refer to the native people of Brani Village, who felt a responsibility to preserve their cultural heritage, which was why they refused to abandon their ancestral beliefs, including the *tajug* offering ritual.

Based on the excerpts above, character education with the value of global diversity emphasizes maintaining noble cultural values while remaining open when interacting with other cultures. In her research titled "Character Education Values in the Novel *Ibuk* by Iwan Setyawan" (*"Nilai-Nilai Pendidikan Karakter dalam Novel Ibuk Karya Iwan Setyawan"*), Irma (2018) mentioned that the novel contains patriotic character education values related to the attitude of loving and being proud to introduce one's nation to others.

Additionally, the embodiment of the Pancasila student profile was evident in learning activities designed by educators to foster education, such as using *wayang* (traditional shadow puppets) with embedded character education values in classroom instruction (Subiyantoro, 2023). Besides *wayang* from the Javanese culture, other ethnic groups in Indonesia also have unique cultural heritage. Therefore, students' reflection and accountability towards multicultural experiences is important to global diversity. Furthermore, learners with a global diversity character, as envisioned by Pancasila, can accept differences without judgment and refrain from seeing themselves or their group as superior to others (Ghozali, 2020).

C. Mutual Cooperation

The character education value of mutual cooperation refers to the ability to engage in activities collectively and voluntarily, allowing the tasks to be completed smoothly, easily, and effortlessly. Here is an example of a passage from the value of mutual cooperation found in the Central Java folktale collection, which consists of collaboration, empathy, and sharing elements.

1) A Pair of Newlyweds

"Mereka bersama-sama membuang sepasang bebek ke dalam sungai sebagai tanda telah melaksanakan tradisi yang harus mereka jalani."

"They together threw a pair of ducks into the river as a sign of having fulfilled the tradition they must observe." (Kurnianto et al., 2017, p. 9)

The excerpt above illustrates the cooperative attitude found in the folktale "Sibebek River" (*"Sungai Sibebek"*). This folktale from Tegal Regency, Central Java, highlights a cooperative tradition: the groom and bride each hold a male and female duck and release them into the river to honor their ancestors. This custom continues today, with couples crossing the Sibebek River bridge expected to follow this ritual.

2) Pandit

"Baiklah, aku akan menyebrangkan kalian. Naiklah ke sampan!" kata Pandit.

"Very well, I will help you cross. Climb into the boat!" said Pandit. (Handono et al., 2013, p. 121)

The passage above reflects an attitude of empathy depicted in the folktale "The Tale of Ki Singodanu" (*"Kisah Ki Singodanu"*). This folktale originates from Kulon Progo, Yogyakarta. The empathy referenced here is Pandit's caring attitude towards others in distress. In the story, A couple from Jeruk Agung Village, trapped by floodwaters in Kulon Progo, cried for help. Only Pandit heard and bravely rescued them from the swift current.

3) Kiai Donosari

"Di Magelang, Kiai Donosari juga mengajarkan ilmu-ilmu agama Islam."

"In Magelang, Kiai Donosari also taught Islamic religious knowledge." (Handono et al., 2013, p. 113)

The excerpt above highlights an attitude of sharing reflected in the folktale "The Tale of Kiai Donosari" (*"Kisah Kiai Donosari"*). This story is widespread in Magelang, Ngawen, Klaten, and Kebumen. The spirit of sharing referenced in the passage refers to Kiai Donosari's willingness to share his Islamic teachings with the residents of Magelang voluntarily. Kiai Donosari spread Islam in Magelang and traveled to areas like Ngawen, Klaten, and Kebumen. When he learned the Dutch were pursuing him, he and his students continued their mission, journeying by horseback to reach new regions to spread Islam.

Based on the passages cited above, the character education value of mutual cooperation is the spirit or attitude of working together in daily life. This trait includes collaboration and caring for others to achieve shared goals, regardless of differences, with a spirit of mutual support. In the study titled "Character Education Values in the Novel *Nazar-Nazar Jiwa* by Budi Sulisty En-Nafi" the value of mutual cooperation was evident through actions that involved collaborating with others (Susanti et al., 2013). Similarly, in a collection of Central Javanese folktales, the value of mutual cooperation is reflected through collaborative attitudes to carry out traditions. Previous research on caring for others is also highlighted through the character's behavior in the novel "Hafalan Shalat Delisa" by Tere Liye, where a character consistently desired to help her older sibling (Kartikasari, 2021).

D. Independence

The value of independence is the ability to manage oneself and not depend on others. Below is an example of an excerpt that reflects independence, found in a collection of Central Javanese folktales consisting of self-awareness and regulation elements when facing situations.

1) Raden Langkir Sureng Bala

"Raden Langkir Sureng Bala mengalah dan merelakan kedudukannya. Ia tidak mau ada perpecahan di Kerajaan."

"Raden Langkir Sureng Bala yielded and relinquished his position. He did not want any division within the Kingdom." (Handono et al., 2013, p. 126)

The passage above exemplifies self-awareness and situational awareness in the folktale "The Story of Ki Sabdo Guno" (*"Kisah Ki Sabdo Guno"*) from Central Java Province. The self-awareness and situational awareness reflected in the excerpt highlight Raden Langkir Sureng Bala's awareness of the situation upon his father's death when his younger brother aspired to replace him as king. Although he was rightfully entitled to the position, he chose to yield and relinquish his role, setting off to wander in other regions and live independently, free from the influence of royal power.

2) Ranggasena and His Children

"Mereka melangkah sambil bersenda gurau seakan tidak ada beban pada diri mereka."

"They walked along, laughing and joking as if they had no burdens." (Kurnianto et al., 2017, p. 3)

The excerpt above illustrates self-regulation, as depicted in the folktale "*Kadipaten Penyarang*" from Cilacap Regency. The self-regulation shown here is demonstrated by Ranggasena and his children, who managed their thoughts, feelings, and behavior in a moment of sadness as they parted with their loved ones in the kingdom, setting out to wander and fulfill the king's orders.

Based on the excerpts above, an independent character emphasizes the importance of a person's willingness and capability to take responsibility for themselves, whether in decision-making or tackling tasks and life challenges. In the study titled "Character Education Values in the Novel *Nazar-Nazar Jiwa* by Budi Sulisty En-Nafi" the value of independence was found in the novel through actions that avoided dependency on others (Susanti et al., 2013). In the collection of folktales from Central Java, the independent character was also reflected in the characters' self-awareness and understanding of their situations, allowing them to make accurate decisions. Among the key elements of independence, self-awareness, and understanding of one's situation were the most common values of character education in the Central Javanese folktale collection.

The application of independence in students includes performing tasks independently, from helping parents and completing homework to completing assignments given by teachers at school (Regina et al., 2023). In this dimension, Indonesian students are expected to have a strong learning commitment to the well-rounded development of their competencies and to be responsible for their future by establishing a well-planned and structured study plan (Amir et al.,

2022). This shows that the Pancasila student profile is not solely focused on cognitive abilities but also on attitudes and behaviors rooted in their identity as Indonesians and global citizens (Widana et al., 2023).

E. Critical Thinking

The character education value of critical thinking refers to the ability to process qualitative and quantitative information, build connections between various pieces of information, analyze, evaluate, and draw conclusions. Below are passages demonstrating critical thinking from a collection of Central Java folktales, which included acquiring and processing information and ideas, analyzing and evaluating reasoning, and reflecting on thoughts and the decision-making process.

1) Prabu Ciung Wanara

"Mengembaralah, ajaklah keempat anakmu melangkah ke arah matahari terbit. Carilah tempat di tanah Jawa yang kamu anggap baik. Tinggallah di sana dan dirikan sebuah kadipaten. Ayah berharap kadipaten itu nanti dapat menjadi penghubung antara Pajajaran dan Kerajaan lain di Tanah Jawa."

"Go on a journey. Take your four children towards the sunrise. Seek a place in Java that you consider good. Settle there and establish a duchy. I hope the duchy will later become a bridge between Pajajaran and other kingdoms in Java." (Kurnianto et al., 2017, p. 2)

Based on the excerpt above, critical thinking was portrayed in the character of Prabu Ciung Wanara. This was evident when he realized that only his seventh son, Ranggasena, held no position in the kingdom. Therefore, the king thought of a solution and immediately instructed his son to embark on a journey to establish a duchy that could link Pajajaran and other kingdoms in Java.

2) Panembahan Senopati

"Oleh karena itu, Panembahan Senopati mengirim dua orang putranya, yakni Raden Rangga dan Raden Rama untuk mengatasi masalah tersebut."

"For this reason, Panembahan Senopati sent two of his sons, Raden Rangga and Raden Rama, to resolve the issue." (Wahyuni et al., 2017, p. 35)

The passage above exemplifies critical thinking in the folktale of "The Origin of Sambong Village" (*"Asal-usul Desa Sambong"*). This folktale originates from Blora Regency, Central Java Province. Based on the excerpt, Panembahan Senopati demonstrated critical thinking. He realized that the disorder in Panolan, if left unchecked, could threaten not only Panolan itself but potentially even Mataram. Thus, he sent his two sons, Raden Rangga and Raden Rama, to promptly address the issue and prevent it from escalating.

The value of critical thinking is seen as an individual's ability to think critically and analytically in evaluating and responding to information. In Nazar-Nazar Jiwa by Budi Sulistyono En-Nafi, this value is shown through a consistent pursuit of deeper understanding (Susanti et al., 2013). Similarly, in Tere Liye's Hafalan Shalat Delisa, a character exemplifies holistic thinking (Kartikasari, 2021). Characters in Central Javanese folktales also demonstrate critical thinking by actively analyzing and reflecting on situations, enabling rational decision-making when facing challenges.

The application of critical thinking character in school learning can be implemented through Project-Based Learning (Farisia et al., 2024). Moreover, teachers can provide tasks requiring students to read carefully and critically, fostering curiosity so that they can understand and acquire new information (Ernawati et al., 2022). Teachers can further apply this approach in lessons supported by video presentations that showcase different opinions or debates on directed themes, presenting characters engaged in debate to foster critical insight among students (Julianto, 2023).

F. Creativity

The value of creativity is the ability to modify and produce something original, meaningful, useful, and impactful. Below are examples of excerpts reflecting the value of creativity from a book of Central Javanese folktales, which included generating original ideas, producing original works and actions, and demonstrating flexibility in thinking to find alternative solutions to problems.

1) Dewi Ayu Sekargadung

"Ketika Pangeran Diponegoro tertangkap oleh Belanda, Dewi Ayu Sekargadung menyamar sebagai rakyat biasa. Ia berlaku sebagai petani yang berpakaian serba hijau."

"When Prince Diponegoro was captured by the Dutch, Dewi Ayu Sekargadung disguised herself as an ordinary citizen. She dressed as a farmer in all green." (Handono et al., 2013, p. 78)

The excerpt above reflects the attitude of generating original ideas in the folktale of "Dewi Ayu Sekargadung". This folktale originates from Ajibarang, Banyumas City, Central Java Province. The original idea demonstrated in the passage was Dewi Ayu Sekargadung's decision to disguise herself as a farmer dressed in all green to avoid capture by the Dutch colonialists, as she was of royal lineage.

2) Bagus Santri

"Ia lalu membungkus seluruh tubuhnya dengan kain putih."

"He then wrapped his entire body in white cloth." (Kurnianto et al., 2017, p. 31)

The passage above reflects the attitude of creating original works and actions in the folktale from Cilacap. The original action in the excerpt was the unique approach Bagus Santri took to capture a giant bird that had long disturbed the community and was challenging to catch. He wrapped himself in white cloth to attract the bird's attention.

3) Amadaris

"*Saya ingin lepas dari penderitaan dan kesengsaraan, Bu. Saya ingin bisa membaca dan menulis walaupun saya tidak sekolah. Saya ingin menjadi pejabat tinggi, Bu. Saya mohon, bapak dan ibu mengikhhlaskan saya pergi.*"

"I want to escape from suffering and hardship, Mother. I want to be able to read and write even though I do not attend school. I want to become a high-ranking official, Mother. Please, allow me to go." (Handono et al., 2013, p. 149)

The excerpt above illustrates the flexibility in thinking to find alternative solutions to problems, as seen in the folktale "The Origin of Kedungduwo Village" ("*Terjadinya Desa Kedungduwo*"). This folktale originates from Kebumen. The flexibility in problem-solving shown here was Amadaris's courage to express his wish to his mother, asking her to let him leave and learn. Although saddened, his mother released Amadaris, feeling a sense of pride in his ambition for a better future. She prayed for her son's aspirations to come true.

Based on the examples above, creativity's value encompasses an individual's ability to develop creative and innovative thinking and generate new ideas. In the study titled "Character Education Values in the Novel Nazar-Nazar Jiwa by Budi Sulistyono En-Nafi" the value of creativity was found in the novel through actions that generated new ideas (Susanti et al., 2013). Moreover, the value of creativity was also evident in a previous study on the behavior of a character in the novel "Hafalan Shalat Delisa" by Tere Liye, where the character consistently developed tips to quickly memorize prayer recitations (Kartikasari, 2021). The collection of Central Javanese folktales also included creative characters who generated new and original ideas. These attitudes were demonstrated in various research findings. Among these three key elements of creativity, the attitude of creating original works and actions was the most frequently found character education value in the Central Javanese folktales. This attitude illustrated numerous original actions by characters in Central Javanese folktales, both in solving problems and surviving.

The application of creativity in school learning can be achieved by giving students the freedom to modify or create original works, such as in the production of assignments in the form of audio recordings, videos, posters, and infographics, allowing each learning style to be met (Regina et al., 2023). With the implementation of the Pancasila student profile character traits, learning becomes more active, creative, and enjoyable (Farisia et al., 2024). By creating works and engaging in actions driven by their interests and passions, students can confidently take risks in producing their work and actions while considering the impact on their surrounding environment (Ibad, 2022).

V. CONCLUSION

The values of character education embodied in the Pancasila student profile could be analyzed within the context of folktales. By examining a collection of folktales from Central Java, six main elements of the Pancasila student profile could be identified, including 1) faith and devotion; 2) global diversity; 3) mutual cooperation; 4) independence; 5) critical thinking; and 6) creativity. The character traits of faith and devotion were the most frequently encountered elements in the folktales due to the prominence of religious, personal, interpersonal, environmental, and national ethics, which are part of the faithful, devout, and noble character values. Thus, Central Java folktales could serve as entertainment and a source of essential character education values for students' daily lives. This study also emphasized the importance of utilizing local cultural heritage, such as folktales, to develop students' character and morality. By studying and applying the values embedded in these stories, students can deepen their understanding of local wisdom and broaden their knowledge of national culture. Additionally, character education integrated with local cultural heritage can aid in preserving and enriching the nation's cultural wealth while fostering strong and positive character in Indonesia's younger generation. Therefore, this study was expected to contribute to character education development rooted in local culture and relevant to Indonesia's social and cultural context.

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