

Pancasila Student Profile Values in Kisah Dua Putri Dan Si Raja Ularstory to Shape Elementary School Students' Characters

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ABSTRACT: Developing characters at the elementary school level through the Pancasila Student Profile becomes one of the essential foundations in national education. This research seeks to explore the values of the Pancasila Student Profile in folklore titled *Kisah Dua Putri dan Si Raja Ular*. This research used a qualitative descriptive method with a content analysis approach. This approach was employed to explore the values of the Pancasila Student Profile contained in the story from Papua. The divinity values; faith, fear of God Almighty, and noble manners include having morality towards nature and religion. The morality of protecting nature is a manifestation of noble manners that prioritizes the balance of nature. The morality of religion is reflected in actions when the characters keep praying and showing gratitude to the Almighty when facing hardships and after successfully overcoming them. The value of unity in diversity is shown by the recognition and preservation of cultures in the community. Mutual cooperation is valued in completing work together and solving problems together. The value of independence is in the attitude of courage to embark on a challenging journey in the forest. Critical reasoning value is the ability to overcome existing problems. The value of creativity appears through innovations or ideas generated by the main characters in the story.

KEYWORDS- *Pancasila Student Profile, folklore, elementary school*

I. INTRODUCTION

Character development is greatly influenced by education, particularly in elementary school. Students at this stage are in a prime position to develop the character and behavior that will shape their future. As a result, elementary school instruction must be precisely planned to incorporate virtue qualities that are represented in Pancasila as well as other positive values (Nurhafisah& Dewi, 2021). As Pancasila becomes the foundation of the nation, one of the primary goals of Indonesian education is to develop students with Pancasila values. Pancasila, as the ideology and philosophy of Indonesia, contains relevant values not only in national life but also in every individual life. Those values such as divinity, humanity, unity, democracy, and social justice have a big potential to shape the character of individuals with integrity (Mulyasa, 2022; Rahmadani& Al Hamdany, 2023). In the school environment, these values are integrated through various activities and learning methods that aim to shape students into exceptional individuals.

Character development on the elementary school level through the values of the Pancasila Student Profile becomes one of the important foundations in national education policy. The values of the Pancasila Student Profile such as faith, fear of God Almighty, and noble manners, independence, mutual cooperation, critical reasoning, creativity, and global diversity, are expected to be firmly embedded in learners from an early

age (Kemendikbud, 2020; Wahyono, 2018). The implanting of these values is essential because character education is the foundation for the creation of a harmonious and civilized society. The character education reinforcement program based on the Pancasila Student Profile aims to ensure that students not only achieve their academic goals but also have good character. Students are expected to be able to show positive attitudes in everyday life, such as respecting diversity, prioritizing common interests, and having a high sense of empathy (Sulastri, 2022). The implementation of this program certainly needs full support from many elements, including teachers, parents, and society. The teacher's role in the implementation of the values of the Pancasila Student Profile is crucial. Teachers not only act as knowledge conveyors but also as good role models in implanting those values. Teachers should be able to synchronize academic learning with the implementation of the values. Therefore, students not only master the knowledge but also have strong personalities and virtuous characters (Akhwani, 2021; Pratiwi et al., 2022). This role makes teachers as one of the key elements to successful character education in elementary schools.

Globalization challenges and technology development urge character education based on Pancasila. Global influence that is often incompatible with traditional values can lead to a shift in students' behavior and morals. (Hidayat, 2021; Wijayanti, 2021). Therefore, elementary schools as the first formal education institutions should be able to be a room for students to develop their strong character by implementing of those values in the learning process. Along with the social changes and challenges faced by the younger generation, approaches to character education must also evolve with the times. The use of innovative learning methods that integrate technology with the implementation of character values can be one of the effective strategies in responding to these challenges (Mukhoerrunnissa, 2024; Latifah et al., 2023). Thus, schools and educators are required to continue to develop curricula and learning methods that are relevant to the needs of the time regardless of the values of Pancasila.

Teachers can use various learning materials to integrate the values of the Pancasila Student Profile into learning. In the Indonesian Language materials, teachers can deliver relevant reading materials in students' social-cultural context. One of the learning materials that can be used is folklore. Indonesia has a wide variety of folklore that can be used for learning. Folklore is passed down from generation to generation as a means of conveying values and learning through storytelling. Likewise, the Papua region has *folklore Kisah Dua Putri dan Si Raja Ular* (the Story of the Two Princesses and the Snake King). The story is adapted from a Papuan folktale entitled Sumundui. It tells the story of two sisters who go on an adventure to the forest.

The purpose of this study is to describe the Pancasila Student Profile values found in the folklore *Kisah Dua Putri dan Si Raja Ular*. There has always been research on the characters in *Kisah Dua Putri dan Si Raja Ular*. The values on the Pancasila Student Profile, however, differed from the evaluated characters. Iswanda et al. (2019) conducted that study, which produced nine character values. Another distinction is that this study only examines one folklore, whereas the last study examined six. A study of certain folklore is likely to be more in-depth and targeted. The purpose of this study is to assist educators in selecting educational materials that align with the Pancasila Student Profile.

II. METHOD

A qualitative descriptive method along with content analysis was used in this study. The Pancasila Student Profile values found in *Kisah Dua Putri dan Si Raja Ular* were investigated using this method. The story of *Kisah Dua Putri dan Si Raja Ular* serves as the research object. The data was obtained via document analysis of the text of *Kisah Dua Putri dan Si Raja Ular*. The analysis's findings are further supported by secondary data from literature on character development and the application of Pancasila values in the sphere of education. The qualitative data analysis technique was used to reduce, show, and derive conclusions from the data.

III. RESULT AND DISCUSSION

RESULT

According the analysis of folklore *Kisah Dua Putri dan Si Raja Ular* there are 6 values of the Pancasila Student Profile. Those six values are faith, fear of God Almighty and noble manners, global diversity, mutual

cooperation, independence, critical reasoning, and creativity. Each character is adapted to the socio-cultural context in the story. The following is the explanation.

Faith, Fear of God Almighty and Noble Manners

Noble manners toward nature and religion are the two key dimensions covered by the data analysis of the *Kisah Dua Putri dan Si Raja Ular* story, which focuses on the values of the Pancasila Student Profile with noble manner value. The explanation of those two dimensions based on the given data is given below. There are 4 findings in noble manner value. According to the Pancasila Student Profile, Suntre and Sasandewini's acts, which are depicted in the first three data points, demonstrate their concern for the environment and living things.

After kissing the grandmother's hand, Suntre and Sasandewini departed.

"What a pity butterfly!" Suntre said while moving from her seat. She wanted to catch the butterfly.

"Don't catch it, Suntre."

"The wings are so beautiful, Sister," Santra replied while chasing the butterfly.

"Stop it, Santra! Let it fly freely." [data 1]

Data 1 shows the dialogue between Suntre and Sasandewini about a butterfly. While Suntre tried to catch the butterfly, Sasandewini forbade her and told her to let the butterfly fly freely. This action reflects the respect and responsibility for the natural life and the understanding that every living creature has freedom and its place in the ecosystem. This protective attitude of nature is a manifestation of a noble manner that emphasizes the balance of nature.

The remaining leaves were picked up by Sasandewini and Suntre. [data 2]

The sustainability principle, which states that the use of nature should be prudent and maintain the ecological balance, is reflected in data 2. It details the moment when Sasandewini and Suntre only picked up the remaining leaves, demonstrating that they are not avaricious and considerate in their use of natural resources.

Sasandewini and Suntre decided to bring home the two birds. They would treat the birds' wounds. [data 3].

Data 3 shows a concrete action to save the wounded living creatures; two birds. Sasandewini and Suntre decided to take care of and treat the birds. This reflects a sense of compassion and responsibility towards other living creatures, which is also part of the teachings of noble manners. This action emphasizes the importance of care and concern for fellow creatures, including animals, which need help. Another finding is about religious morals found in data 4, as follows.

Every time she encountered hardship, Sasandewini never stopped praying and asked God for salvation. Likewise, every time they managed to get out of the difficulties, they never forgot to express their gratitude. [data 4]

Data 4 describes the religious moral value in Sasandewini's action who never stopped praying and expressed their gratitude to the God Almighty when she encountered an hardship and was able to overcome it. This habit of prayer and gratitude is a manifestation of a genuine belief in God's presence in every element of life. This behavior demonstrates noble manners in a religious context, where students are taught to remember God in any situation, whether facing difficulties or achieving accomplishment.

Overall, these findings indicate that the noble character values portrayed in this story can serve as excellent examples for students' character development. Moral lessons of respecting nature and relying on the Almighty are crucial in shaping personal character in accordance with the Pancasila principles, particularly the aspect of 'Having Noble Manners.'

Global Diversity

The second finding in this research analysis is the global diversity aspect. The analysis result of *Kisah Dua Putrid dan Si Raja Ular* story reveals that respect for cultural diversity can play a role in shaping students' character to be more open and tolerant. This aspect comprises understanding, receiving, and respecting other cultures. The analysis results based on the data obtained are explained below.

They cooked papeda. Papeda is a staple food for the people of Tamakuri, Papua, served as a substitute for rice. Papeda is made of sago. The Tamakuri people believe that eating papeda makes their bodies healthy and strong. [data 5]

Through their traditional dish, papeda, Suntre, and Sasandewini engaged with the culture of the Tamakuri, Papua people, as shown in data 5. Made from sago, papeda has gained local knowledge and is considered a staple food with symbolic importance for the community. The cultural devotion to the value of health and well-being is demonstrated by the concept that papeda makes the body strong and healthy. Learning about global diversity requires an attitude of openness and respect for local culture, which is demonstrated by this recognition and firsthand experience of culture. Students learn to respect differences and diversity as the nation's treasures by learning about and enjoying traditional Papuan cuisine.

Although (it was) a little worn, the traditional Papuan basket or bag made of wood fiber remains a symbol of their pride. The age of the noken is older than their age. [data 6]

Noken, a typical handcrafted Papuan bag made of fiber wood, is introduced in data 6. Noken has high historical and cultural value for Papuan people as it can be seen from the sentence that the noken's age is older than their age. Respect for Noken demonstrates how cultural heritage is kept and conserved across generations. It teaches students the knowledge that traditional items still have profound cultural significance and demonstrate respect for regional culture even when they are worn. It relates to the value of global diversity; where students respect cultural symbols in addition to learn about cultures from other parts of the world.

*"This noken is pretty, isn't it, Sister?" said Suntra while caressing the noken.
"It is. This noken was made by our grandmother," Sasandewini replied.
"It is really strong, Sister. We cannot make like this one."
"It is difficult to find noken materials, Suntre. I am not sure if we are persistent enough to make one." [data 7]*

Through Suntre and Sasandewini's conversation regarding noken, data 7 reinforces the importance of respecting cultural traditions. They respected the strength and uniqueness of noken, which their grandmother had created. They also acknowledged that they lacked the abilities needed to create one. This conversation teaches patience, tenacity, and the value of scarce natural materials in addition to demonstrate respect for traditional handicrafts. Students learn the value of local skills that take time and effort to develop as well as the significance of cultural legacy that is passed down from generation to generation.

These value findings all show how the story imparts the importance of recognizing and comprehending different cultures as a component of global diversity. The story promotes knowledge of Indonesia's cultural diversity by interacting with Papuan customs, such as papeda cuisine and noken crafts. Pancasila's values, which highlight diversity as a strength, are shown in an open mindset toward other cultures and a readiness to absorb

knowledge from them. Additionally, it teaches students to respect different cultures and the value of cultural history in preserving one's identity and unity in diversity.

Mutual Cooperation

Mutual cooperation, along with teamwork, sharing, and consideration for others, is a fundamental principle of Indonesian social life. It emphasizes the importance of teamwork, compassion, and a sense of belonging in promoting social harmony. The data analysis of this value is presented below.

Every day, they worked together to finish the house chores. Sasandewini loved cooking. Suntra preferred cleaning and tidying the house. [data 8]

Data 8 demonstrates the collaboration of Sasandewini and Suntre in completing daily chores in the house. They divided the task based on their preferences and ability—Sasandewini enjoyed cooking, while Suntre liked cleaning and tidying the house. This task division represents the mutual collaboration principle, in which each member collaborates to attain a common goal. This partnership emphasizes the necessity of everyone's roles in a group to achieve tranquility and efficiency in everyday life. This characteristic is critical in the educational context because it teaches students to work together and appreciate the contributions of others. Data 9 and 10 below contain information about the sharing feature.

"We are friends. They have promised to come to my kingdom. Perhaps they got in trouble on the way. We have promised to help each other if there's a problem. Finally, I'll pick them up." [data 9]

Data 9 shows Suntre and Sasandewini's acts, in which they were willing to exchange their grandmother's favorite bracelet for Sinemangor's bracelet as a sign of friendship. This behavior indicates a sharing mindset and a sincere desire to develop positive relationships with others. This sharing mentality is essential in developing good social relationships in which each person is willing to provide something worthwhile in the name of friendship and togetherness. Sharing entails not only material aspects but also profound values of friendship and solidarity.

"The most important thing is that your grandmother recovers," said Mama Dame, the neighbor, "while you may stay here." [data 10]

Data 10 shows how Mama Dame genuinely offered a place to live for Sasandewini and Suntre when their grandmother was sick. This is the manifestation of sharing spirit in a society where a neighbor or relative helps each other when one is facing problems. This value is very relevant in developing mutual cooperation behavior teaching students about the essentials of supporting each other and giving support to those in need. The next mutual cooperation value is caring which has been established on data 11 and 12.

"Fine. I join. Get on my back, Sumundui. Let's find those two girls together." [data 11]

Data 11 demonstrates the story's characters' ability for compassion. Sumundui offered his back, in data 11, in order to assist in locating the two girls. This shows concern for the security of others and a true desire to assist. It emphasizes the value of unity in the face of hardships, where assistance from one another might take the shape of moral or material support.

Sasandewini stayed at home taking care of her grandmother. Sasandewini fed her grandmother diligently. She did not want her grandmother to get worse. [data 12]

Data 12 details how Sasandewini gently cared for her sick grandma. She sought to keep her grandmother's health from deteriorating and fed her diligently. This gesture demonstrates genuine love and concern for family members. This type of caring is a form of mutual cooperation in the family, where each member looks out for and protects the others.

According to these findings, the story of *Kisah Dua Putri dan Si Raja Ular* is full of moral lessons about the significance of cooperation in daily interactions. This story illustrates the fundamental qualities necessary to create social harmony through the characters' sharing, cooperation, and compassion.

Independence

Independent value is the fourth research finding. The story's study reveals how its main characters could demonstrate self-control and independent attitudes in facing a variety of difficulties. Being independent means not relying on other people. The findings from an analysis of several data points are as follows.

After breakfast, the two girls got ready for the forest. Sasandewini and Suntre bid farewell to their grandmother. "Don't go too far into the forest, my granddaughters," said grandmother letting her two granddaughters go. [data 13]

Before heading into the forest, Sasandewini and Suntre said goodbye to their grandma, as detailed in data 13. The two girls demonstrated independence by being ready for the trip, despite their grandmother's warnings not to venture too far into the forest. Their willingness to comply with their grandmother's instructions while maintaining their independence demonstrates self-regulation. In this sense, independence is accepting responsibility for one's choices in addition to having the capacity to act independently.

The two girls continued their journey. They walked faster. Thistles and thorns were ignored. Fallen branches blocking the way were quickly removed. The hard road, split by the drought, did not stop the two girls' small feet from walking. [data 14]

Data 14 shows the mental and physical fortitude of Sasandewini and Suntre as they continued to explore the obstacle-filled forests. Thistles and thorns did not worry them, and they continued to travel past the rocky, arid paths. Their ability to control their emotions and maintain concentration on the objective in the face of adversity is a sign of their good self-regulation. This conduct demonstrates their capacity to accept responsibility for their actions and achieve their objectives independently.

"You don't have to send us. We will go by alone," Sasandewini said.

"But...what if you get into trouble on the way?"

"Don't worry. I hope we make it safely to Sumundui Kingdom." [data 15]

When Sasandewini turned down her friend's offer to escort them, data 15 illustrates her beliefs. "You don't have to send us," he said. Sasandewini pushed for independence at the time, saying, "We will travel alone." Sasandewini maintained her confidence and optimism that they could overcome the obstacles without outside assistance, even in the face of worries about potential obstacles on their path. This demonstrates that both ladies possessed strong self-control, which enabled them to maintain composure and faith in their capacity to do the task.

The ability of the characters to control their self-regulation in a variety of circumstances, such as making decisions, dealing with difficulties, and staying committed to the objective, demonstrates the importance of independence in this narrative. Sasandewini and Suntre's independent mindset aligns with the Pancasila Student Profile's values, which place a strong emphasis on self-control as well as responsibility for one's actions. It is crucial to develop an independent character in students so they can accept responsibility for their deeds, approach life with self-assurance, and solve challenges without assistance.

Critical Reasoning

The fifth finding in this research is critical reasoning. The analysis of this finding shows how the characters in the story utilized their analytical thinking ability, processing information, and evaluating reasoning to deal with various situations. The analysis of the fifth finding is described below.

“Why is it so cold in the dry season, Sister?”

“Yes. Remember what father used to say, the night air in the dry season is always colder than the rainy season,” said Sasandewini. [data 16]

Data 16 shows how Sasandewini responded to Suntre's query by sharing information she had learned from her father regarding the air differences between the dry and rainy seasons. Sasandewini provided a logical explanation for the colder night air during the dry season by keeping that fact in mind. This demonstrates how the character interprets information from prior experiences and applies it to specific situations. In the context of education, it illustrates how crucial critical reasoning abilities are for relating existing knowledge to new circumstances.

“I was wondering about the gnemon trees before, Sister. They were neatly arranged as if somebody had planted them.”

“That’s right,” Sasandewiniansewred. She had just realized that the gnemon trees whose leaves they had collected were meticulously planted. [data 17]

The character's ability to gather information from direct observation and then process it as new information is demonstrated by data 17, which describes a moment when Sasandewini realized that gnemon trees whose leaves they had picked up were neatly planted as if they had been planted. This indicates that the character in the story has an awareness of the surrounding environment and is able to identify an unusual pattern, which is an important skill to train students to be critical and recognize extraordinary things.

“Suntre, look at to that little butterfly!”

“Why, Sister?”

“It must be searching for flowers. It is difficult to look for flowers in the dry season.” [data 18]

Data 18 uses the example of a butterfly searching for flowers to demonstrate Sasandewini's ability to analyze the circumstance. Based on her observations of nature, she came to the conclusion that flowers are hard to find during the dry season. The character's ability to use available data—in this case, environmental conditions—to make logical deductions is explained by this approach. In this instance of critical thinking, Sasandewini not only acknowledged the circumstances but also examined their causes.

“Look, Sister. That dust,” said Suntre while pointing at the dust mixed with dry leaves.

“We must quietly observe what is happening. We must not rush to conclude.” [data 19]

Data 19 demonstrates Sasandewini's meticulousness in assessing the circumstances prior to making a determination. Sasandewini made the decision to attentively and thoroughly observe before responding when they noticed dust mixed with dried leaves. When faced with new knowledge, this demonstrates an evaluative attitude, which is an essential critical reasoning skill. They are able to avoid making potentially dangerous decisions and avoid drawing hasty conclusions according to this assessment of reasoning.

Because it teaches students to think logically, consider available evidence, and be able to analyze situations in depth before making decisions—skills that are crucial to be embedded in education so that future generations can think critically in facing complex challenges—the story of *Kisah Dua Putri dan Si Raja Ular* teaches the importance of critical reasoning skills through its characters who consistently use analytical

reasoning, obtain information from observations, and evaluate situations before making decisions. This is in line with the value of the Pancasila Student Profile.

Creativity

The last finding from this research analysis is creative value. Based on finding analysis, the characters in the story used their creativity to solve problems and adapted them to the environment. The following are the results of the analysis of the data that has been collected.

That morning, Sasandewini and Suntra went to Raja Sumundui Kingdom. Using a sampan made of sago stalks, Sasandewini and Suntre traveled down the river. [data 20]

Data 20 shows how Sasandewini and Suntre traveled down the river to King Sumundui Kingdom by a sampan built of sago stalks. It is one instance of their creativity to use the available natural resources. Originally a staple food, sago was transformed into a mode of transportation. This exhibits inventiveness in recognizing more possibilities from the available natural resources. This form of creativity pushes students to think beyond the box, sharpening skills in discovering unique solutions to daily needs by utilizing the surrounding environment.

The medicine drunk was made of boiled herbs. The medicine rubbed was made from finely ground roots. [data 21]

The use of roots and herbs as medicine is explained in data 21. In order to treat illnesses, Sasandewini and Suntra applied their traditional knowledge of natural medicine, which demonstrated their ability to blend natural resources to produce therapeutic treatments. This is an example of inventiveness derived from indigenous knowledge. This use of natural herbs shows that they are utilizing creativity in incorporating ancestral knowledge to accommodate medicinal demands, in addition to adhering to conventional practices. Students might discover that creativity encompasses both the ability to develop and apply conventional knowledge in daily life as well as current discoveries.

The story's characters' innovative use of natural resources for both transportation and medicine demonstrates the story's creative value. This aspect aligns with the Pancasila Student Profile, which highlights the value of using creativity to overcome a variety of obstacles. Being creative involves more than just coming up with new ideas; it also involves being able to use resources and expertise that already exist in a creative and efficient way. It might serve as a valuable lesson for the student to always look for innovative solutions in any situation, using both local knowledge and modern innovation.

DISCUSSION

Folklore plays a crucial role in helping students develop their characters because it instills the value of the Pancasila Student Profile. Faith, fear of God Almighty, noble manners, global diversity, mutual cooperation, independence, critical reasoning, and creativity are the six main values that this research has identified. As an example, the noble manner is reflected in a character's actions like praying and showing gratitude, as found in Munthee and Halim's (2019) research which presents folklores to form students' religious personalities. Another aspect such as global diversity is also emphasized through intercultural interaction that supports tolerance (Suryaningsih et al., 2023; Sakti et al., 2023; Saputra & Ali, 2020).

In addition, the story's characters' cooperation with one another supports the ideas of Latifah & Wathon (2021), Hadi & Bayu (2021), that emphasizes the value of solidarity in group-based learning. Moreover, as Melasarianti (2018) explains, the independence value is demonstrated by the characters' self-control. In keeping with Aeni's (2014) findings that link students' critical thinking to complex plot stories, this study likewise emphasizes critical reasoning through the processing of information from the story's characters.

This analysis is completed by creative value finding, which illustrates the characters' creative conflict resolution abilities as demonstrated by Gunawan et al. (2016). This study confirms that folklore enhances character education oriented in local culture while also assisting in the comprehension of contextual values. This approach is in accordance with various literatures assuring folklore's potential in shaping high-quality character students and relevant to modern challenges.

There are some similarities and differences between this study and previous research. For example, Maruti et al. (2023) highlighted the significance of implementing Proyek Penguatan Profil Pelajar Pancasila (P5) based on local wisdom in Merdeka Curriculum and found that the implementation of local culture-theme-based projects at SD Muhammadiyah Surakarta can enhance students' independence and cooperation. However, this implementation still faces challenges because of the pandemic's impact on student discipline and the lack of integration in daily learning.

Furthermore, in line with the global diversity aspect and critical reasoning in this research, Nugraheni (2024) has examined the use of fictional stories in the Indonesian language textbook to instill Pancasila Student Profile values. The research findings indicate that fictional stories with themes of local wisdom can foster students' critical thinking and comprehension of the value of diversity.

Moreover, Safitri et al.'s (2022) study highlighted the importance of the co-curricular approach in P5 implementation, claiming that the program works best when incorporated into a range of school activities and students' independence and cooperation increased. These findings support the notion that Pancasila principles are simpler to apply in contextualized learning that involves student interaction.

Research on the value of the Pancasila Student Profile through stories offers new insights with a focus on story-based learning as a character-building instrument. Compared to previous research, this approach shows greater effectiveness in integrating the six main aspects of the Pancasila Student Profile. However, its implementation requires full support from various parties, including curriculum development and more extensive teacher training.

IV. CONCLUSION

The values of the Pancasila Student Profile regarding *Kisah Dua Putri dan Si Raja Ular* are pertinent to the Papua region's sociocultural setting. The morality toward religion and nature reflects noble manners and a fear of God Almighty. The attitude of protecting nature is an expression of noble morals that prioritize the balance of nature. The value of religious morals is demonstrated by Sasandewini's acts, which include never ceasing to pray and expressing gratitude to the Almighty both during and after overcoming hardship. The value of global diversity is demonstrated by acknowledging and preserving local culture. The mutual cooperation value is demonstrated by working together to solve issues and finish tasks. The value of independence is reflected in the bravery to set out on a challenging journey in the wilderness. The critical reasoning value is shown in the ability to answer problems. Lastly, innovations or concepts produced by the story's characters demonstrate creativity value. This can be noticed in the way the character comes up with innovative ways to overcome the challenges they encounter.

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