

Original Article

Mapping Siulak–Kerinci Folktales to the Pancasila Student Profile (Phase D): A Directed Qualitative Content Analysis

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Abstract: Indigenous folktales are culturally grounded resources for value and character education, yet schools often lack systematic procedures for translating narrative meaning into curriculum-aligned competencies and teachable tasks. This text-based study addresses this gap through a qualitative, document-based analysis of eleven Siulak–Kerinci folktales from Kerinci, Jambi Province, Indonesia. Using directed qualitative content analysis guided by the Pancasila Student Profile (Phase D), values were inferred from narrative episodes, character actions, and consequence sequences, then mapped to the Profile dimensions and translated into design implications for the Pancasila Student Profile Strengthening Project (P5) in Indonesian junior secondary education. The analysis identified seven recurrent cultural values: religiosity, honesty, responsibility, tolerance, social care and mutual cooperation, work ethic, and local identity. These values align coherently with the six Profile dimensions at Phase D and provide a defensible rationale for curriculum mapping from indigenous narratives to competency-oriented learning aims. This study does not evaluate classroom implementation; proposed P5 tasks are presented as design implications rather than tested instructional guidance. Future research should examine feasibility and learning outcomes in P5 settings and strengthen reliability through inter-coder agreement procedures.

Keywords :

Pancasila student profile framework; Character education; Local wisdom–based literature; Secondary education in Indonesia



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INTRODUCTION

Folktales and other forms of oral literature are not merely entertainment; they function as cultural “archives” through which communities transmit shared norms, moral reasoning, and collective identity across generations. Classic folklore scholarship emphasizes this pedagogical social role: narratives entertain, legitimate cultural

institutions, educate younger members, and provide subtle social control by modeling sanctioned behavior (Bascom, 1954). Oral literature is also a performative social practice embedded in everyday life, enabling intergenerational transfer of knowledge and values while reinforcing a sense of belonging (Finnegan, 2012). From a living heritage perspective, intangible cultural heritage, including oral traditions, supports identity and continuity, and education can become a strategic space for sustaining such heritage through meaningful transmission and use (UNESCO, 2022). However, in formal schooling, the educational potential of folktales often remains underutilized because teachers lack a systematic and transparent procedure to translate narrative values into curriculum-aligned competencies and teachable tasks. This study responds to that need by offering an evidence-informed mapping of Siulak–Kerinci folktale values to the Pancasila Student Profile (Phase D), with design implications for P5 in junior secondary education.

Yet the continuity of oral tradition is increasingly challenged by modernization and digitally mediated lifestyles. As young people’s attention shifts toward global popular culture through smartphones, social media, and streaming platforms, intergenerational storytelling spaces tend to weaken, reducing routine encounters with local narratives and their moral repertoires. In schools, the key problem is therefore not the irrelevance of folktales, but the limited availability of systematic and replicable ways to translate story based values into contemporary character frameworks and classroom tasks. Recent Indonesian studies on narrative texts indicate that stories can represent character dimensions targeted by curriculum reforms and can serve as a basis for teaching resources, but teachers still need clear alignment logic that is transparent and feasible for planning and assessment (Aulia *et al.*, 2024; Suninica, 2024).

This need becomes more urgent in Indonesia’s current policy landscape under the Merdeka Curriculum, where the Pancasila Student Profile functions as a cross disciplinary orientation for developing learners’ character and competencies. The framework is commonly articulated through six dimensions: faith and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity (BSKAP, 2022, 2023; Kemdikbudristek, 2024). It is implemented through the Pancasila Student Profile Strengthening Project as a dedicated learning space that invites schools to design contextual and community linked learning experiences, with its own planning, time allocation, and assessment principles (BSKAP, 2022; Kemdikbudristek, 2024). However, many schools still face practical constraints, including uneven teacher readiness and limited contextual resources that help translate broad descriptors into concrete learning objectives and authentic assessment.

Curriculum implementation research suggests that operational alignment is often the most difficult step in reform enactment. Curriculum development work in religious education under the Merdeka Curriculum, for instance, shows that the Pancasila Student Profile can be embedded explicitly across key teaching module components such as learning objectives, triggering questions, learning activities, assessment instruments, reflection, and enrichment so that value orientations are not merely stated but become teachable and assessable (Pamuji & Mawardi, 2023). This implies that educators need practical tools that connect value content, curriculum descriptors, and classroom tasks in a

coherent chain. Responding to this need, the present study develops an evidence-informed mapping procedure that translates values inferred from Siulak–Kerinci folktales into Pancasila Student Profile (Phase D) descriptors, and then into design implications for P5-oriented tasks in junior secondary education. By making the value-to-competency-to-task logic explicit, the study offers a transparent pathway for operational alignment when local cultural narratives are used as character education resources.

Kerinci, Jambi Province, offers a culturally rich setting where oral traditions remain a significant marker of local identity. Within this landscape, Siulak Kerinci folktales encode moral dilemmas, communal norms, and locally meaningful relationships among people, nature, and customary life. Such narratives can be pedagogically powerful because their characters, conflicts, and consequences resonate with students' lived environment and make values easier to discuss, critique, and internalize. At the same time, Kerinci based culture learning work shows that culturally familiar contexts can be transformed into structured classroom resources. Research on local wisdom based student worksheets reports strong expert validation and positive teacher responses, indicating that Kerinci cultural resources can be operationalized into materials that fit school needs and instructional design (Tomi *et al.*, 2024). Although that work focuses on science learning media rather than folktales, it supports the broader premise that local cultural resources are feasible inputs for structured learning and can increase meaningfulness when designed carefully.

Despite this promise, a notable gap remains in the literature and in school practice. Many studies discuss Indonesian folklore functions, cultural identity, or general character education benefits, but fewer provide a systematic and auditable procedure for mapping values from a defined local folktale corpus to the Pancasila Student Profile and then deriving practical implications for the Pancasila Student Profile Strengthening Project, especially at the junior secondary level, Phase D. Teachers require more than general encouragement to use local wisdom. They need an operational bridge from specific text segments such as episodes, character decisions, and consequences to identified cultural values, and from those values to Profile dimensions and relevant Phase D indicators. Without such a bridge, folktales risk being used only as reading materials or moral anecdotes rather than as structured resources for curriculum aligned character formation.

Responding to this gap, the present study conducts a qualitative content analysis of a corpus of eleven Siulak Kerinci folktales and produces a structured map linking cultural values to the Pancasila Student Profile, Phase D, together with didactic implications for the Pancasila Student Profile Strengthening Project (Projek Penguatan Profil Pelajar Pancasila/P5) in junior secondary schools. The study is text-based and conceptual. It does not test classroom interventions and does not claim causal effects on students' character outcomes. Instead, it provides educators with an evidence-based alignment logic that is traceable to narrative data and usable for curriculum planning.

Methodologically, the analysis proceeds through a staged interpretive pathway so that values are not inferred from isolated keywords but are argued from narrative meaning. The study examines story structure, lexical and stylistic language features, themes and moral messages, and derived cultural values, and then maps those values to Profile

dimensions and relevant Phase D indicators. This directed qualitative content analysis uses the Pancasila Student Profile as an organizing framework while remaining open to category refinement when required by the data. By documenting the mapping logic from text evidence to value identification and then to Profile alignment, the study strengthens the transparency and replicability of value-based curriculum alignment in culturally responsive teaching.

This study offers three practical contributions. First, it identifies recurrent cultural values across the eleven folktales such as religiosity or faith based morality, honesty, responsibility, social care and mutual cooperation, perseverance or hard work, tolerance, and local identity. Second, it provides a defensible value to Profile mapping that shows how particular values correspond to Profile dimensions at the junior secondary level, Phase D, enabling teachers to justify alignment rather than relying on intuition. Third, it articulates didactic implications for the Project, outlining how folktales can be used as contextual resources to connect text, context, and action in character education and to support project themes, learning sequences, and authentic assessment directions consistent with policy expectations (BSKAP, 2022; Kemdikbudristek, 2024).

Accordingly, this article addresses the following guiding questions: (1) What cultural values are embedded in Siulak–Kerinci folktales? and (2) How do these values align with the Pancasila Student Profile (Phase D) for junior secondary education, and what are the implications for designing Pancasila Student Profile Strengthening Projects (P5)? By providing a transparent value map and an evidence-informed alignment logic supported by curriculum development insights on embedding the Profile across teaching module components (Pamuji & Mawardi, 2023) and evidence that Kerinci cultural resources can be operationalized into classroom-ready materials (Tomi *et al.*, 2024). This study supports culturally responsive character education while strengthening schools' capacity to enact the Pancasila Student Profile through locally meaningful texts.

THEORETICAL SUPPORT

Folktales as cultural archives and moral learning resources

Folktales can be theorized as cultural texts that carry community knowledge, social norms, and moral reasoning in narrative form. In classical folklore theory, the educational function of folklore works alongside entertainment, cultural legitimation, and social control, which helps explain why stories often model desired conduct through characters, conflict, and consequences (Bascom, 1954). Oral literature is also embedded in social life as a performative practice, so meaning is sustained through repeated circulation and shared recognition within a community (Finnegan, 2012). From the living heritage perspective, oral traditions are part of intangible cultural heritage that supports identity and continuity, and formal education can serve as a strategic space to sustain transmission while making heritage meaningful for younger generations (UNESCO, 2022). Taken together, these perspectives justify positioning folktales as contextual learning resources that can mediate value learning, identity formation, and moral dialogue at school level. In the Merdeka Curriculum context, however, such educational potential becomes instructionally meaningful only when narrative values can be translated into curriculum-referenced

competencies, including the Pancasila Student Profile descriptors at the relevant phase. This study therefore treats folktales not only as heritage texts, but as evidence-bearing pedagogical resources whose value meanings can be mapped transparently to the Profile (Phase D) and used to inform the design of P5-oriented learning tasks.

Cultural values, local wisdom, and character education

The concept of “value” in education typically refers to enduring beliefs about what is desirable and worth pursuing, which guide judgment and action across contexts (Schwartz, 1992). When values are culturally situated, they become part of local wisdom that shapes how communities interpret responsibility, honesty, cooperation, respect, and social care in everyday life. Character education frameworks also emphasize that values are not effectively learned as slogans, but through repeated engagement with moral examples, reflective discussion, and opportunities to practice ethical decision making in meaningful situations (Lickona, 1991). In this sense, folktales provide an educative medium because they present moral dilemmas and consequences in ways that invite interpretation, critique, and internalization.

Empirical work in Indonesia similarly indicates that narrative texts can support character dimensions aligned with current curriculum expectations and can be developed into teaching resources, although schools still need clear operational logic for instructional design and assessment (Aulia *et al.*, 2024; Suninica, 2024). This theoretical and empirical base supports the use of *Siulak Kerinci* folktales as culturally responsive inputs for character learning, while keeping the focus on how values are identified from narrative meaning rather than assumed from isolated keywords. Accordingly, the analytic task is not merely to list moral themes, but to translate narrative evidence into the competency language used by schools specifically the Pancasila Student Profile (Phase D), so that values can be planned, taught, and assessed through coherent learning sequences. This alignment rationale provides the bridge needed for operationalizing local wisdom within P5 project design, while maintaining traceability from textual segments to inferred values and curriculum descriptors.

The Pancasila Student Profile and P5 as a curriculum framework for value based learning

Within the Merdeka Curriculum, the Pancasila Student Profile provides a national character and competence framework articulated through six dimensions: faith and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity (BSKAP, 2022, 2023; Kemdikbudristek, 2024). The Pancasila Student Profile Strengthening Project (P5) serves as a dedicated space for contextual learning that links classroom learning to community and real-world themes, and it requires schools to translate broad profile descriptors into concrete learning objectives, activities, and authentic assessments (BSKAP, 2022; Kemdikbudristek, 2024). Curriculum development literature suggests a practical route for this operationalization: embedding the profile explicitly within teaching module components such as objectives, triggering questions, learning sequences, assessment instruments, reflection, and enrichment so values become

teachable and assessable (Pamuji & Mawardi, 2023). This framing supports the core logic of the present study: a systematic value map derived from folktales can function as an alignment tool that helps teachers justify how a story segment supports specific profile indicators and how the same segment can be transformed into feasible P5 learning activities and assessment evidence.

From narrative evidence to profile indicators: directed qualitative content analysis and hermeneutic interpretation

Methodologically, mapping folktale values to Pancasila Student Profile dimensions requires an interpretive approach that is transparent, traceable, and replicable. Directed qualitative content analysis is appropriate when an existing framework guides initial coding while the analyst remains open to refining categories and code meanings based on textual evidence (Hsieh & Shannon, 2005). This is especially relevant in the present study because the profile dimensions function as organizing categories, yet value identification must be grounded in narrative indicators such as character actions, decision-making, conflict resolution, and the moral consequences staged by the plot rather than inferred from theme labels alone. A hermeneutic orientation strengthens interpretive rigor by treating meaning as emergent through iterative movement between parts and whole, enabling the analyst to justify why a particular episode signifies a specific value and corresponding indicator (Gadamer, 2004). Trustworthy qualitative analysis further depends on procedural transparency, including explicit coding rules, documentation of analytic decisions, and an audit trail that allows others to follow how interpretations were generated and how alternative readings were considered (Lincoln & Guba, 1985). In combination, these perspectives establish the study's analytic chain: narrative evidence is interpreted into cultural values, and those values are then mapped to Pancasila Student Profile dimensions and Phase D indicators, producing a defensible bridge from text to curriculum alignment.

METHOD

This study employed a qualitative descriptive design, utilizing qualitative content analysis to systematically and transparently interpret textual meaning while supporting replicable inferences from text to its context of use (Krippendorff, 2018; Schreier, 2012). Guided by the Pancasila Student Profile (PSP) as an established framework, the primary analytic strategy was directed qualitative content analysis, wherein coding begins with theoretically derived categories but remains flexible to refinement based on the data (Hsieh & Shannon, 2005). The unit of analysis comprised meaningful narrative segments, including episodes (scene-based sequences), character utterances, and action–consequence sequences that conveyed cultural values. The study's inferential scope is confined to the textual representation of values in the folktales and their potential alignment with the curriculum; it does not evaluate the causal effectiveness of instruction in classroom settings. By examining these folktales, the study provides insights into how cultural narratives can inform character education in Indonesian junior secondary schools.

Although this was document-based research, setting information is reported to clarify where the corpus was accessed and how local cultural context supported

interpretation (Creswell, 2015; Moleong, 2017). The corpus was accessed and verified in the Siulak area of Kerinci, Jambi Province, with school-based access centered at SMP Negeri 22 Kerinci. This setting functioned as an access locus for obtaining and verifying folktale documents and contextual meanings rather than a site for observing classroom practices or implementing interventions.

The primary data comprised eleven Siulak–Kerinci folktales obtained from locally published collections that have been used as teaching materials or references in school contexts. The corpus was selected through purposive sampling, emphasizing information-rich cases and transparent documentation to support rigor in qualitative inquiry (Campbell *et al.*, 2020). Selection criteria included community familiarity, the richness and relevance of embedded cultural values, and the availability of authentic or locally recognized versions suitable for in-depth analysis.

To provide an overview of the materials analyzed in this study, Table 1 presents the corpus of Siulak–Kerinci folktales. These texts form the primary data source for the directed qualitative content analysis, while secondary sources, such as reference books and relevant documentation, were consulted solely for interpretation and contextual verification rather than for coding purposes.

Table 1. Corpus of Siulak–Kerinci folktales analyzed

No.	Folktale title (English translation)
1	Legenda Tiga Wali di Puncak Kerinci (The Legend of the Three Saints on the Peak of Kerinci)
2	Si Ayam dan Si Kiman (The Chicken and Kiman)
3	Legenda Jamding (The Legend of Jamding)
4	Siamang Pirang (The Golden Siamang)
5	Asal Usul Nama Siulak (The Origin of the Name Siulak)
6	Batu Tinggi (The Tall Stone)
7	Kambing Mencari Ikan (The Goat Searching for Fish)
8	Kisah Beruk Tujuh Beradik (The Story of the Seven Sibling Beruks)
9	Asal Usul Batang Merao (The Origin of the Batang Merao River)
10	Si Bungkuk dan Si Buta (The Hunchback and the Blind Man)
11	Perang Tanah Buludai (The War of Tanah Buludai)

The digitized corpus comprised eleven folktales, selected based on their representativeness of Siulak–Kerinci oral traditions and their continued recognition by local cultural practitioners. Each text was transcribed in the original Kerinci language alongside Indonesian translations to preserve linguistic authenticity while ensuring accessibility for analysis. The database structure included metadata fields for tale type, source community, and key narrative elements, enabling systematic retrieval during the analytic phase. This preparation phase concluded with a preliminary reading of all texts to establish familiarization with the narrative corpus prior to coding (Bowen, 2009).

The texts were standardized into Indonesian to ensure readability and comparability across documents, while local terms and culturally specific expressions were retained and supported with a glossary and/or footnotes to preserve cultural nuance (Taum, 2011). The analysis used only quotations and narrative segments from the eleven listed folktales; no additional stories outside the corpus were included. Each quotation was labeled with a source code indicating story identity to ensure traceability between claims and textual

evidence. This coding system enabled the researchers to systematically trace each interpretive claim back to its original narrative context, thereby strengthening the auditability and transparency of the analytic process (Nowell et al., 2017). Furthermore, the consistent use of source codes facilitated cross-checking among team members during peer debriefing sessions, enhancing the dependability of the findings (Lincoln & Guba, 1985). The maintenance of comprehensive analytic memos and a reflexive journal further supported the confirmability of the study, enabling an external auditor to trace the logical pathway from raw data to final interpretations (Guba & Lincoln, 1989).

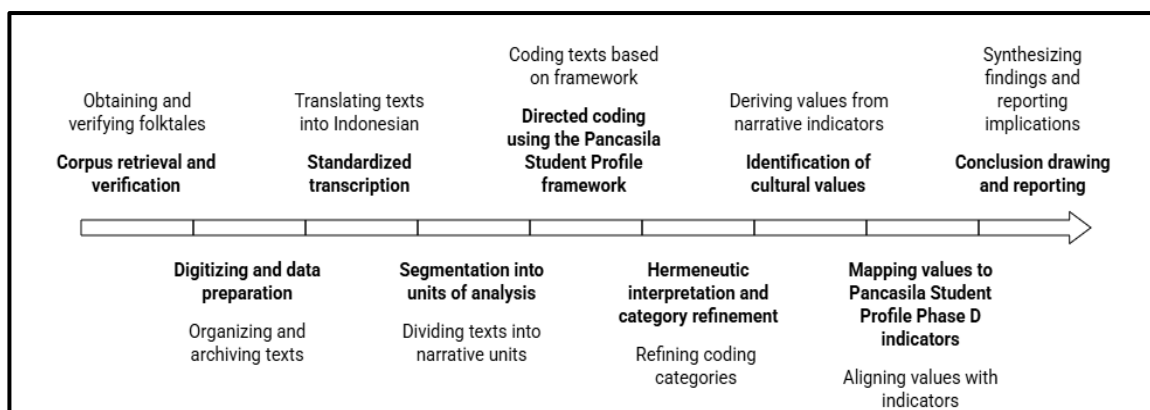


Figure 1. Research procedure for directed qualitative content analysis and PSP mapping

Analysis followed a staged pathway to ensure that values were derived from narrative meaning rather than isolated keywords. The analytic sequence was structured as: text structure, lexical and stylistic language features, themes and moral messages, and derived cultural values (Miles, Huberman, & Saldaña, 2020). After values were identified, their relevance was mapped to Pancasila Student Profile (PSP) dimensions and Phase D indicators for junior secondary education as the conceptual output of the study. This layered analytic approach, moving from surface-level linguistic features to deeper cultural meanings, aligns with established practices in qualitative content analysis that emphasize systematic interpretation through successive analytical phases (Schreier, 2012). The final mapping was validated through peer debriefing among research team members to ensure that the alignment between folktale values and PSP dimensions was conceptually sound and contextually appropriate (Creswell & Poth, 2018).

Operationally, the analysis comprised three main phases: (1) data management, (2) value identification and coding, and (3) mapping value relevance to the PSP followed by conclusion drawing (Krippendorff, 2018; Schreier, 2012). The PSP framework functioned as an organizing lens in the directed coding stage, while category refinement was permitted when demanded by the data (Hsieh & Shannon, 2005). Outputs were documented in evidence matrices that linked each mapped value to explicit quotations and narrative segments, accompanied by a rationale for the PSP alignment. These matrices served as the primary analytical tool for tracing the logical pathway from raw textual data to final interpretive claims, thereby enhancing the transparency and auditability of the study (Miles et al., 2020). Each matrix entry included a source code, the original narrative excerpt, the identified cultural value, the corresponding PSP dimension and Phase D indicator, and a

brief justification for the alignment. This structured documentation enabled systematic cross-checking during peer debriefing sessions and facilitated reflexive discussions among team members regarding the consistency of interpretive decisions (Lincoln & Guba, 1985). The completed matrices were then synthesized to identify patterns of value distribution across the folktale corpus, revealing which PSP dimensions were most frequently represented and how local cultural values intersected with national educational competencies. This synthesis formed the foundation for deriving didactic implications and designing sample project activities for the P5 initiative in junior secondary schools.

The study was conducted within a naturalistic paradigm emphasizing coherence between text, cultural context, and credible interpretation (Lincoln & Guba, 1985). Trustworthiness was supported through documentation of coding rules, transparent recording of analytic decisions, and a structured audit trail connecting quotations, value labels, and PSP mappings. Transferability was supported by explicit corpus boundaries and detailed reporting of folktale sources and selection criteria. Because the study analyzed publicly available or locally published folktale documents and did not involve interventions with students, ethical emphasis focused on responsible reporting and preventing misuse of cultural materials. The study aimed to ensure that dissemination did not harm communities or misrepresent cultural meanings, and that cultural references were handled respectfully through contextual verification and careful transcription practices.

RESULT AND DISCUSSION

Cultural values identified across the Siulak Kerinci folktale corpus

This study applied directed qualitative content analysis to eleven Siulak Kerinci folktales to identify culturally grounded values and translate them into curriculum-aligned constructs within the Pancasila Student Profile framework (Hsieh & Shannon, 2005; Krippendorff, 2018). To ensure analytic transparency and credibility, value labels were derived from meaningful narrative segments, including episodes, character actions, conflicts, and consequence sequences, rather than from isolated keywords. All interpretive decisions were documented through an audit trail that recorded coding rules, category refinement, and justification of value attribution (Graneheim & Lundman, 2004; Graneheim *et al.*, 2017; Erlingsson & Brysiewicz, 2017; Nowell *et al.*, 2017; Lyhne *et al.*, 2025). Consistent with best practices in qualitative text analysis, reliability planning emphasized explicit coding guidelines and reflexive analytic dialogue, with intercoder discussion used where appropriate to strengthen the communicability and coherence of interpretations (O'Connor & Joffe, 2020; Campbell *et al.*, 2020; Palinkas *et al.*, 2015).

Across the corpus, seven cultural values emerged consistently as a coherent and pedagogically manageable set for curriculum application: work ethic or hard work, religiosity, tolerance, honesty, responsibility, social care, and local identity. These values recur across multiple folktales and are expressed through patterned narrative indicators rather than singular moral statements. This finding converges with Indonesian scholarship demonstrating that folktales frequently encode stable character values and can function as effective educational resources when values are systematically derived from narrative evidence (Andriani & Aulia, 2023; Barli *et al.*, 2024; Rawati *et al.*, 2023). The pattern also

aligns with recent studies showing that Indonesian narrative and children’s story materials can be meaningfully interpreted through the Pancasila Student Profile when the interpretive logic linking text, value, and profile indicators is made explicit (Aulia *et al.*, 2024; Suninica *et al.*, 2024; Hadad *et al.*, 2025). Taken together, these findings provide a defensible empirical basis for mapping folktale-based values to curriculum indicators and for designing P5 learning activities grounded in local cultural narratives.

Table 1. Core cultural values, narrative signals, and story-level coverage (N = 11)

No	Core value	Typical narrative signals in the corpus	Story-level coverage (dominant)
1	Work ethic (hard work)	perseverance, sustained effort despite obstacles, endurance in hardship	1/11
2	Religiosity	worship routines, devotion, spiritual discipline, gratitude and prayer	3/11
3	Tolerance	respectful coexistence, acceptance of difference, communal peace	1/11
4	Honesty	confession or remorse, rejection of deception, moral accountability	1/11
5	Responsibility	fulfilling duties, protecting others, accepting consequences, social accountability	8/11
6	Social care	helping others, generosity, solidarity, mutual aid and communal ethics	5/11
7	Local identity	pride in heritage, <i>adat</i> deliberation, ritual practice, safeguarding tradition	4/11

These results are educationally meaningful because character education is more defensible when grounded in traceable evidence rather than broad moral claims. This evidentiary stance is consistent with meta-analytic findings that character education tends to show positive outcomes, while program quality and clarity of implementation matter for credibility and effect interpretation (Brown *et al.*, 2023; Jeynes, 2019). In Indonesian contexts, local wisdom and ethno pedagogical approaches are also repeatedly recommended to strengthen character formation through culturally resonant materials (Harun *et al.*, 2020; Sakti *et al.*, 2024).

Mapping cultural values to the Pancasila Student Profile (Phase D)

The second major result is a defensible correspondence between the seven cultural values identified in the Siulak Kerinci folktales and the six dimensions of the Pancasila Student Profile for Phase D. In this study, Pancasila Student Profile descriptors were used as interpretive anchors so that alignment was not stated in general terms but justified through documented links from narrative evidence to value coding and, subsequently, to Phase D indicators (Nurdyansyah *et al.*, 2022; Nurmala *et al.*, 2025). This procedure strengthens curriculum alignment because it requires each claim of relevance to be supported by traceable textual segments and a written rationale explaining why the episode signifies a value and how that value corresponds to a specific profile dimension.

This approach is consistent with folktale-based analyses of the Pancasila Student Profile in other Indonesian contexts, which show that mapping is feasible and credible when the analytic basis is made explicit and evidence is displayed rather than implied (Irawan *et al.*, 2024; Tirsia & Mastiah, 2023; Illahi *et al.*, 2025). Accordingly, the present mapping offers a transparent bridge from local narrative meaning to nationally defined learner attributes, providing a practical basis for translating folktale segments into Phase D aligned P5 objectives, activities, and assessment evidence.

Table 2. Value-to-PPP alignment (Phase D) with defensible logic

Core value	Dominant PPP dimension(s) most directly supported	Why the alignment is defensible (Phase D logic)
Religiosity	Faith and noble character	narratives model worship routines and moral devotion as disciplined conduct
Tolerance	Global diversity	stories normalize respectful coexistence and humane treatment across difference
Social care	Mutual cooperation	helping and generosity map to collaboration, care, and communal contribution
Work ethic	Independence	persistence and self-driven effort support self-management and disciplined striving
Honesty and responsibility	Critical reasoning and moral character	stories depict moral evaluation, reflective judgment, and consequences of choices
Local identity	Global diversity and civic identity	rituals, <i>adat deliberation</i> , and heritage safeguarding support cultural recognition and identity awareness

Table 2 presents a defensible alignment between the core cultural values identified in Siulak–Kerinci folktales and the dimensions of the Pancasila Student Profile (PPP) for Phase D at the junior secondary level. The alignment logic demonstrates how local narrative traditions substantiate national educational competencies: for instance, Religiosity embedded in folktales through depictions of worship and moral devotion directly supports the development of students' Faith and noble character by framing spiritual discipline as modeled conduct. Similarly, values such as Tolerance and Social care are mapped to the Global diversity and Mutual cooperation dimensions respectively, as the stories consistently portray respectful coexistence, mutual assistance, and communal responsibility as normative social practices.

The value of Work ethic aligns with Independence by illustrating persistence and self-driven effort as foundational to personal agency, while Honesty and responsibility correspond to Critical reasoning and moral character through narratives that foreground reflective judgment and the consequences of ethical choices. Finally, Local identity reinforces both Global diversity and civic identity by embedding cultural practices such as *adat deliberation* and heritage safeguarding, thereby fostering students' recognition of and pride in their cultural roots while simultaneously cultivating a broader civic awareness. This alignment matrix ensures that the integration of local wisdom into the curriculum is not merely illustrative but is conceptually grounded and traceable to specific narrative

evidence, thereby supporting culturally responsive and pedagogically meaningful implementation of the P5 initiative.

Evidence-based mapping examples

To strengthen traceability, the study reports a condensed sample of the quote–value–dimension trail. This evidentiary presentation supports auditability of interpretive inference and reflects good practice in transparent qualitative reporting (Krippendorff, 2018; Nowell *et al.*, 2017; O'Connor & Joffe, 2020). Each sample entry includes the original narrative excerpt, the cultural value derived from it, the corresponding Pancasila Student Profile dimension and Phase D indicator, and a brief analytic rationale justifying the alignment. This structured format enables readers and educators to independently assess the plausibility of each interpretive claim and to adapt the mapping logic to other folktales or local contexts. By making the interpretive pathway explicit, the study invites critical engagement with its findings and provides a replicable model for value-based curriculum analysis in culturally responsive education.

Table 3. Sample evidence matrix (quotation–value–PPP dimension)

Code	Folktales	Evidence quotation (Indonesian excerpt)	English translation (excerpt)	Derived value	Pancasila Student Profile dimension(s)
LTW-01	Legenda Tiga Wali	“Malam hari... rajin salat tahajud.”	“At night... [he/she] diligently performed tahajud prayer.”	Religiosity	Faith and noble character
SADSK-01	Si Ayam dan Si Kiman	“Jangan kau percayai apa pun ucapannya...”	“Do not believe anything he says...”	Honesty (public norm)	Faith and noble character; Critical reasoning
SADSK-02	Si Ayam dan Si Kiman	“Jaga anak-anakmu dengan baik!”	“Take good care of your children!”	Responsibility; Social care	Mutual cooperation; Faith and noble character
LJ-01	Legenda Jamding	“Meminta tebu... penawar obat...”	“Asking for sugarcane... as a remedy...”	Social care	Mutual cooperation
SP-02	Siamang Pirang	“Maaf, Ayah...”	“I am sorry, Father...”	Tolerance	Global diversity; Faith and noble character
AUNS-02	Asal Usul Nama Siulak	“Para tetua adat sepakat...”	“The customary elders reached an agreement...”	Local identity	Global diversity; Faith and noble character

Didactic implications for P5 in junior secondary schools

At an applied level, the findings support a practical translation of Siulak Kerinci folktales into P5 learning designs through an explicit alignment chain: narrative evidence, derived cultural value, Pancasila Student Profile dimension alignment for Phase D, and project task design (Nurdyansyah *et al.*, 2022; Nurmala *et al.*, 2025; Pamuji & Mawardi, 2023). This chain clarifies how a specific story segment can be transformed into teachable

objectives, meaningful activities, and assessable learning evidence, thereby reducing the risk that P5 implementation becomes generic or disconnected from authentic local narratives. Empirical and development-oriented studies similarly indicate that local wisdom resources can be operationalized into structured learning materials when the alignment logic, task sequence, and assessment criteria are made explicit (Tomi *et al.*, 2024; Risamasu & Pieter, 2024). In addition, ethnopedagogical scholarship suggests that integrating local wisdom supports character development and cultural awareness when the design is systematic, intentional, and embedded in learning routines rather than treated as incidental cultural decoration (Harun *et al.*, 2020; Sakti *et al.*, 2024).

To strengthen transparency regarding the data foundation for these didactic implications, Figure 2 documents the primary corpus source used in the content analysis, including the cover, table of contents, and a sample page from the folktale compilation. This documentation clarifies corpus boundaries and supports auditability by showing the exact material base from which narrative segments and value mappings were derived. In addition, presenting these elements allows readers and reviewers to verify the selection criteria, trace the extraction of culturally embedded values, and understand how specific stories were linked to the Pancasila Student Profile dimensions. By providing concrete visual references alongside the textual analysis, the study ensures methodological rigor, enhances reproducibility, and reinforces the credibility of the value-to-profile mapping, making it clear how the empirical evidence underpins both the theoretical interpretation and the practical design of Pancasila Student Profile Strengthening Projects (P5).

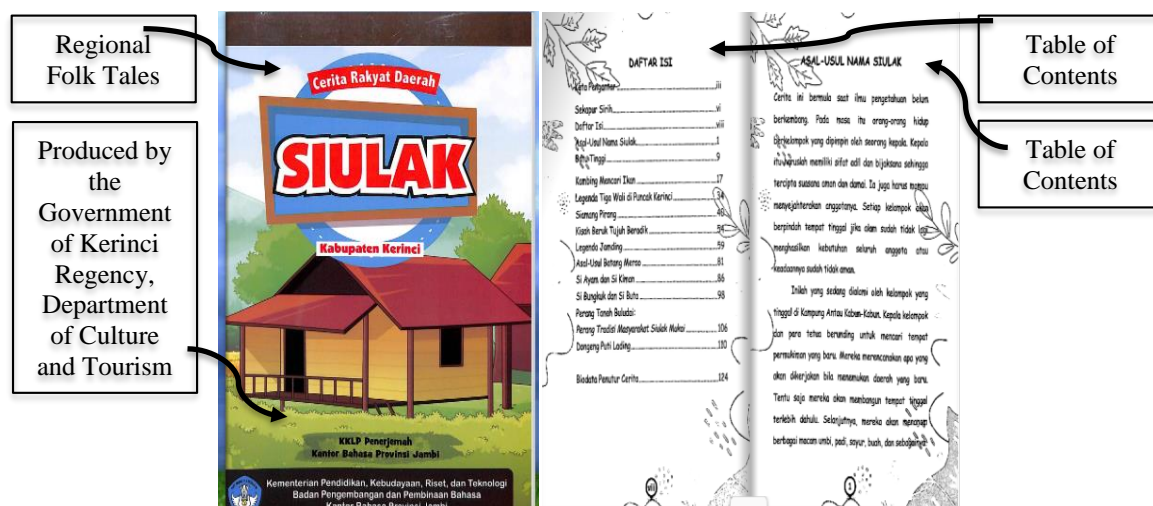


Figure 2. The primary corpus source used in the Siulak Kerinci folktale analysis, consisting of the book cover, table of contents, and a sample page illustrating narrative text analyzed in this study.

Because P5 often benefits from contextual and product-based learning, folktale adaptation can be implemented through digital storytelling and multimodal products, which research shows can support engagement, literacy, and reflective meaning-making when structured well (Wu & Chen, 2020; Zhussupova & Shadiev, 2023; Dewi & Ariyanto, 2024; Fajrideani *et al.*, 2024; Windyani & Enri, 2024). Specifically, digital storytelling allows students to interact with narratives in multiple modalities text, audio, visuals, and

animation encouraging deeper comprehension and critical thinking as they interpret and recreate story elements. Multimodal production tasks, such as creating e-books, videos, or interactive presentations, not only enhance literacy skills but also foster creativity, collaboration, and technological competence. Moreover, evidence from Kerinci-related early childhood culture-based learning supports the feasibility of using Kerinci folk narratives as classroom resources when designs are systematic and contextual (Latifa *et al.*, 2023; Maiza, 2024). These cultural stories provide authentic content that connects learners to their local heritage, enriches vocabulary, and promotes socio-emotional understanding by engaging children in meaningful, culturally situated experiences. When integrated with guided scaffolding and reflective discussion, folktale adaptation can thus function as both a cognitive and socio-cultural tool, bridging traditional knowledge with modern literacy practices in a way that motivates participation and reinforces identity formation. As for the P5 translation template based on PPP value mapping (Phase D), it can be seen in Table 4.

Table 4. P5 translation template grounded in the values–PPP mapping (Phase D)

Component	Practical specification
Project theme	Local wisdom and character strengthening using Siulak Kerinci folktales
Driving question	How do local stories guide responsible action, cooperation, and cultural respect in today's community?
Text anchor	Select 1–2 folktales based on target values and PPP dimensions
Core learning activities	guided reading, quotation annotation, value justification, group discussion, local-context verification, structured reflection
Student products	reflective portfolio, performance, digital retelling, digital comic or poster, community-linked mini exhibition
Assessment	rubric for evidence-based reasoning, collaboration, reflection quality, and product quality; include self and peer assessment
Reflection prompt	Which value did you claim, what quotation supports it, and what action demonstrates it in real life?

Table 4 presents a P5 translation template that integrates local wisdom with character education through the use of Siulak Kerinci folktales, structured around the values–PPP mapping in Phase D. The project theme emphasizes strengthening cultural identity and moral values by engaging students with traditional narratives, while the driving question encourages learners to explore how these stories inform responsible behavior, cooperation, and respect for cultural heritage in contemporary society. Text anchors guide the selection of folktales aligned with targeted values and PPP dimensions, ensuring relevance and coherence. Core learning activities including guided reading, quotation annotation, value justification, group discussion, local-context verification, and structured reflection promote critical thinking, interpretive skills, and culturally grounded understanding.

Student products range from reflective portfolios and live performances to digital retellings, comics, posters, and community-linked mini exhibitions, allowing multiple modalities for expression and creativity. Assessment is multifaceted, employing rubrics to evaluate evidence-based reasoning, collaboration, reflection quality, and product quality, supplemented by self and peer evaluation to foster metacognition and accountability.

Finally, reflection prompts encourage students to articulate the values they identified, support them with textual evidence, and connect them to real-life actions, thereby bridging narrative learning with practical ethical application and reinforcing both cognitive and socio-emotional development.

CONCLUSION

This study demonstrates that eleven Siulak Kerinci folktales consistently embed core cultural values work ethic, religiosity, tolerance, honesty, responsibility, social care, and local identity which align with the six dimensions of the Pancasila Student Profile at Phase D, supporting faith and noble character, mutual cooperation, independence, critical reasoning, and global cultural awareness. These values are conveyed through narrative events, character decisions, and culturally meaningful consequences, making the folktales suitable as evidence-based, contextual resources for character education. Building on this alignment, the study highlights the practical potential for designing Pancasila Student Profile Strengthening Projects (P5), in which teachers can select stories, structure interpretive and reflective activities, and guide students toward authentic outputs such as digital retellings, exhibitions, or community-based documentation, effectively integrating text, context, and action. Future research should focus on classroom implementation, expanding the folktale corpus, and enhancing analytic reliability to ensure that value-to-profile mapping is robust, transferable, and scalable for broader curriculum development.

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