

# STRENGTHENING THE "PROFIL PEMUDA PANCASILA" THROUGH SOUTHEAST SULAWESI FOLKLORE

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## ABSTRACT

*The aims of this research are to describe the character of the "Profil Pemuda Pancasila" of Southeast Sulawesi folklore using pragmatic studies. The subject of this research is the book folklore of Southeast Sulawesi which has been rewritten and published by the Pustaka Pelajar publisher (2023). The object of this research is the characters of Southeast Sulawesi folklore figures who reflect the "Profil Pemuda Pancasila". This research data collection method uses note-reading, literature review and descriptive methods. The stages of the research method used are the Miles and Huberman model which consists of several stages, namely (1) data reduction, (2) presentation, and (3) drawing conclusions. The results of the research show that the folklore of Southeast Sulawesi contains the profile characteristics of Pancasila students, namely (1) having faith, being devoted to God Al-mighty, and having noble morals, (2) having global diversity, (3) being independent, (4) working together, (5) reasoning critically, and (6) creative. Therefore, the folklore of Southeast Sulawesi can provide strengthening of student character in accordance with the "Pancasila Student Profile".*

## Keywords:

*Folklore; Pragmatic Studies; Profil Pemuda Pancasila; Southeast Sulawesi*

## INTRODUCTION

BPS Southeast Sulawesi Province recorded that the average length of school for students in Southeast Sulawesi was 8 and 9 years and the twelve year compulsory education program had not yet been achieved. Survey results show indications of educational inequality (Fitri, 2019), poverty (Saputra, 2015), educational facilities (Bustomi, 2012). Apart from that, social deviations still occur in Southeast Sulawesi society. Meanwhile, based on a survey conducted by the Program for International Student Assessment (PISA), which was released by the Organization for Economic Co-operation and Development (OECD) in 2019, Indonesia was ranked 62nd out of 70 countries, or in the bottom 10 countries with low literacy levels.

Based on these problems, it is known that there are problems in character education. Character education in schools is learning that leads to strengthening and developing children's behavior as a whole which is based on values (Binti, 2015). Character education includes three things, namely moral knowing, moral feeling, and moral action. Moral knowing is moral awareness (moral awareness), knowledge of moral values (knowing moral values), determining one's point of view (perspective taking), moral logic (moral reasoning),

courage to determine one's attitude (decision making), and self-knowledge. knowledge). Moral feeling is a feeling about morals, strengthening students' emotional aspects to become human beings with character.

character education has tended to be based on environment and habituation. One effort that can be made is by providing literary literacy. With the existence of literary culture, the moral values contained therein can be conveyed. So far, folklore books have not been oriented towards character development, but have tended to be literacy which sharpens cognition. Therefore, folklore enrichment books are needed that are specifically designed for character development based on digital literature with a cultural perspective.

This aims to ensure that the character education values displayed through the Buton-Wakatobi folklore characters can be implemented in life. In line with the aim of character education which refers to the function of Republic of Indonesia Law No. 20 of 2003 article 3 states that National Education functions to develop and assist the dignified character and civilization of the nation in order to make the nation intelligent.

Character is not inherited but is developed consciously through processes in the family, school and society. Character education cannot be separated from local wisdom as a local idea that is wise, full of wisdom, has good value and is maintained by the local community (Taalami, 2010:26). A result of adaptation from a community from generation to generation (Gunawan, 2003). Thus, the problem is how to identify the character education values contained in the Buton-Wakatobi folklore, compiled into a digital-based Personality Enrichment Book in Indonesian Language Subjects for Elementary School students. Problems can be resolved through collaboration involving local communities. An ethnographic approach is needed to identify the values of character education in Buton-Wakatobi folklore,

## RESULT AND DISCUSSION

The folk tales of Southeast Sulawesi (Student Library, 2023) studied included seven stories each entitled (1) "Wa Ode dari Wangi-Wangi", (2) "Batu Poaro and A Sheikh", (3) "La Laungue and Putri Fruit Skin", (4) "Lasukori from Binangko", (5) "Piri Mohama and Wanci Island", (6) "Princess of the Enau Tree", and (7) "Crocodiles and Love Wa Ode Iriwundu". The results of the Pancasila Student Profile research on seven folk tales are shown in tables 1 below

**Table 1.** "Profil Pelajar Pancasila" on seven Southeast Sulawesi folk tales

No	Title Folklore	"Profil Pelajar Pancasila"					Reasoning Critically and Creatively
		Faith and Devotion to God Almighty	Global Diversity	Working Together	Independent	Responsible	
1	Wa Ode dari Wangi-Wangi	11	8	6	7	10	6
2	Batu Poaro dan Seorang Syeh	2	3	1	7	6	-
3	La Laungue dan Putri Kulit Buah	7	3	1	6	3	2
4	Lasukori dari Binangko	4	3	3	4	1	1
5	Piri Mohama dan Pulau Wanci	6	8	6	9	1	1
6	Putri Pohon Enau	4	2	3	4	5	2
7	Buaya dan Cinta Wa Ode Iriwundu	4	3	2	2	3	1
Total		38	30	22	39	29	13

Research on the profile of Pancasila students in this collection of Southeast Sulawesi folklore is in order to strengthen the government's program in terms of human resources. The Vision and Mission of the Ministry of Education and Culture as stated in the Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024 is to realize the Pancasila Student Profile (<http://ditpsd.kemdikbud.go.id/hal/profil-Pancasila-students>). The embodiment of being a lifelong learner who has global competence and behaves in accordance with Pancasila values.

Character education in schools is learning that leads to strengthening and developing children's behavior as a whole which is based on values. Character education includes three things, namely moral knowing, moral feeling, and moral action. Moral knowing is moral awareness (moral awareness), knowledge of moral values (knowing moral values), determining one's point of view (perspective taking), moral logic (moral reasoning), courage to determine one's attitude (decision making), and self-knowledge. Moral feeling is a feeling about morals, strengthening students' emotional aspects to become human beings with character. Moral action is a moral act or moral action which is the result of the other two character components. Character education is a deliberate effort to use all character development.

This strengthening is related to the form of attitude that must be felt by students, namely awareness of identity, self-esteem, sensitivity to the suffering of others, love of truth, self-control and humility. Moral action is a moral act or moral action which is the result of the other two character components. Character education is a deliberate effort to use all dimensions of school life to encourage optimal character development (Battistich, 2008).

Apart from the concepts above, there are several relevant studies. Research on character education on novels has been carried out, including the novel *Simple Miracles* by Ayu Utami (Nurhuda, 2018), the novel *Rumah Without a Window* by Asma Nadia (Yulianto, 2020), the novel *Cahaya Penjuru Hati* by Alberthiene Endah (Priyanti, 2020). Research on character education on folklore has been carried out by Setyawan (2017) on Pacitan folklore, Youfika (2016) on folklore from the Pasemah Tribe of Bengkulu, and Alpansori (2014) on Sasak folklore.

We found research on the existence of folklore in the character education of elementary school students in Ubud in the research of Ni Putu Parmini (2015), who stated that folklore needs to be preserved and developed in order to increase the nation's emotional intelligence, especially elementary school students. Ardhyantama (2017) said that using folklore as character formation is easier to accept and far from coercive because it can be told through fairy tales. A child's character can be formed from implicit and explicit messages through the behavior of the characters in the story. The difference is that Ardhyantama's research is only thought about abstractly and has not yet been implicated in research, whereas the design of this research was carried out through research in the field.

Independent character education for early childhood in Buton Regency has a big impact on the character of the next generation (Fitriyani, 2022). The value of character education is local wisdom which is reflected in three folk tales ("*Zaenab te Hamid*", "*Randasitagi te Puteri Waeri*", and "*Raja Indara Pitara*") Kulisusu in North Buton Regency (Sutriasni, 2020). Fitriyani's research is still limited to three Butonese folk tales (and its expansion area Wakatobi) so that the character education values in Butonese folklore have not been maximally obtained.

The literary treasures of Southeast Sulawesi's past are quite numerous and have surfaced even across state borders, while the modern literary treasures of Southeast Sulawesi, although quite numerous, have not spread widely and have not been recorded

(Rosdin, 2004). Therefore, it is necessary to conduct comprehensive research on Butonese folklore and then publish it in the form of an enrichment book so that the young generation of Buton-Wakatobi does not lose their cultural identity.

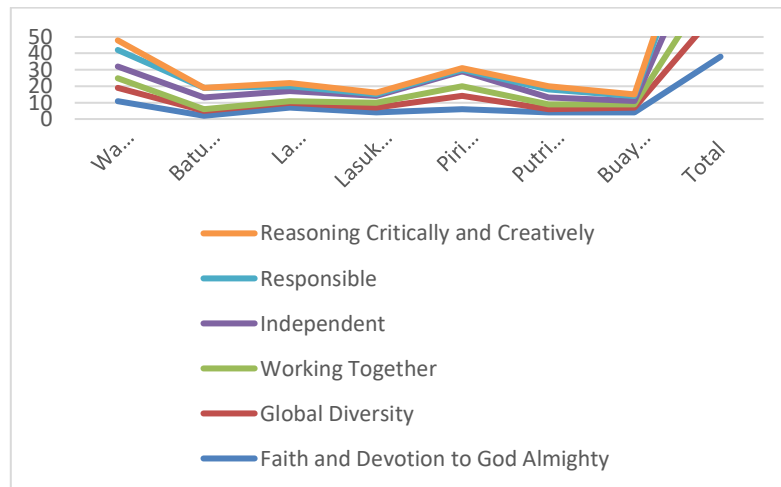


Figure 1. "Profil Pelajar Pancasila" on seven Southeast Sulawesi folk tales

The characters in 7 Southeast Sulawesi folk tales fulfill the 6 characters of the Pancasila Student Profile:

- a. Have faith and devotion to God Almighty and have noble morals including religious morals (2 data), personal morals (17 data), morals towards humans (17 data), morals towards nature (2 data) for a total of 38 data. The most dominant data on the aspect of having faith and being devoted to God Almighty and having noble character is found in the story "Wa Ode dari Wangi-Wangi" which has 11 data. An example of an event in folklore that shows this attitude is as follows.

*Gadis itu pun berdoa memohon perlindungan dari malapetaka akan yang menimpanya jika menolak lamaran. Berhari-hari gadis itu berdoa memohon kepada yang maha kuasa agar diberi petunjuk untuk memutuskan yang terbaik. (The girl also prayed for protection from the disaster that would befall her if she refused the proposal. For days the girl prayed to the Almighty to give guidance to decide what was best.)*

- b. Global diversity, including knowing and appreciating culture (1 data), intercultural communication skills in interacting with others (10 data), reflection (6 data) and responsibility for experiences of diversity (16 data) for a total of 30 data. The dominant data on this aspect of global diversity is in 2 folk tales, namely the stories "Wa Ode from Wangi-Wangi" and "Piri Mohama from Wanci Island", each of which found 8 data. An example of an event in folklore that shows this attitude is as follows.

*Suasana acara rakyat itu sungguh ramai. Banyak permainan dan hiburan bagi rakyat (The atmosphere at the people's event was really lively. Lots of games and entertainment for the people)*

- c. Working together (10 data), being able to work together voluntarily (6 data), being able to collaborate (12 data), and having concern and liking to share (6 data). The most dominant data in the mutual cooperation aspect is being able to collaborate with 12 data. An example of an event in folklore that shows this attitude is as follows.

*Oh...ambilkanlah pakaian perempuan dan sarung di kapal. Berikanlah kepada dia dan bawalah ke sini!" perintah Baginda Ali kepada pengawalnya. Maka pengawal itu pun mengambil pakaian perempuan dan kembali ke gubuk itu menemui Piri Mohama. (Oh... get some women's clothes and sarongs on board. Give it to him and bring him here!" Majesty Ali ordered his bodyguards. So the bodyguard also took clothes woman and returned to the hut meet Piri Mohama.)*

- d. Independent (2 data), responsible for the learning process and results (18 data), awareness of self and the situation faced (7 data) and self-regulation (12 data). An example of an event in folklore that shows this attitude is as follows.

*"Tak perlu merisaukan hatimu, Ayahanda. Aku sendirilah yang akan membawa kapal itu. Aku akan berdandan layaknya lelaki agar tuan dari tanah Jawa itu memberikanku izin membawa kapal tersebut," ("There's no need to worry about your heart, father. I will carry the ship myself. "I will dress up like a man so that the master of the Javanese land will give me permission to take the ship,")*

- e. Critical reasoning, obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thinking processes, and making decisions; and (f) creative, generating original ideas and producing original works and actions. An example of an event in folklore that shows this attitude is as follows.

*"Oh, ada yang memasak di dapur ini!" katanya dalam hati. Kembali diperiksa kayu-kayu bekas memasak itu. Benar, masih hangat berarti ada orang yang masuk rumahnya dan memasak untuknya. Hati La Langue semakin penasaran. Ia pun keluar pondok dan berteriak siapa tahu masih ada orang di sekitar pondoknya. ("Oh, someone is cooking in this kitchen!" he said to himself. Checked the wood used for cooking again. That's right, it's still warm, which means someone has entered his house and cooked for him. La Langue's heart became increasingly curious. He came out of the hut and shouted, who knows if there were still people around his hut)*

Based on the research results above, the characteristics of the Pancasila Student Profile found in seven Southeast Sulawesi folk tales are (1) Independent, responsible (39 data), (2) Faithful and devoted to God Almighty and having noble character (38 data), (3) Global diversity (30 data), (4) Critical reasoning (29 data), (5) Working together (22 data), and (6) Creative (13 data). The profile of Pancasila students contained in the collection of Wa ode folklore from Wangi-Wangi is dominated by the attitude of a character who is independent, responsible and has faith in God Almighty. An independent and responsible attitude and an attitude of faith in God are shared by all the characters in all the stories. This shows that the stories from Buton and Wakatobi meet the criteria as good reading material for readers, especially children. These two dominant attitudes are implicit messages conveyed by the author to the reader. In life, the attitudes displayed by the characters give an idea of how dynamic human life is. As God's creatures on this earth, humans are shown as carriers of good messages so that they can be role models for other humans.

The values contained in a folk tale are useful for readers in the form of social, educational, religious and aesthetic values (Lubis, 2020; Permana, 2022). This is in accordance with the usefulness of literary works for readers as stated in the concept of Pragmatics (Gumono, 2017; Ikhwan, 2021). The characters in Buton and Wakatobi folklore

show characters that are worthy of being emulated, like the characters in Pacitan folklore (Setyawan, 2017), folklore from the Pasemah Tribe of Bengkulu (Youpika, 2016), and Sasak folklore (Al Pansori, 2014). The characters of these figures are expected to embody lifelong students who have global competence and behave in accordance with Pancasila values.

## CONCLUSION

Based on studies conducted on folklore in South Sulawesi, the "Pancasila Student Profile" is contained in the folklore. This shows that the concept of Pancasila which the government hopes will be embedded in students has actually been more implemented in folklore in South Sulawesi. In fact, if we look again at the fact that every folk tale has the character of being "didactic" or containing a particular lesson, then every element in the "Pancasila Student Profile" can be taught through folk tales. Therefore, understanding folklore is one form of effort to instill character values in each student in particular or humans in general. This means that reading folklore is gathering messages with the aim of learning and can be implemented in human life.

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