

Pantun as a Character Education Media in Building the Profile of Pancasila Students in the Multicultural Era

Martono ¹, **Iwan Ramadhan** ², **Jagad Aditya Dewantara** ³

¹ Universitas Tanjungpura, Indonesia; martono@fkip.untan.ac.id

² Universitas Tanjungpura, Indonesia; iwan.ramadhan@untan.ac.id

³ Universitas Tanjungpura, Indonesia; jagad02@fkip.untan.ac.id

Received: 14/07/2025

Revised: 20/09/2025

Accepted: 22/11/2025

Abstract

This study aims to examine the fundamental role of *Pantun* as a medium of communication and cultural expression that embodies values of character education. It specifically seeks to identify how these values can be integrated into building the Profile of Pancasila Students in the multicultural era. The research employed a qualitative descriptive method. Data were collected from *Pantun* delivered by Mr. Mastur, a rhyme speaker and palace guard of the Almukarramah Palace. The poems reflecting character education values were classified, analyzed, and interpreted through a hermeneutic approach, particularly Ricoeur's interpretive model. The findings reveal that *Pantun* contains a variety of character education values, including: patriotism and truth, responsibility, discipline, and independence, trust, respect and politeness, affection, attention, and hard work, self-confidence, creativity, and perseverance, justice and leadership, kindness and humility, and tolerance and love for peace. These values represent noble moral messages and cultural identity that are highly relevant to the realization of the Pancasila Student Profile in a multicultural context. *Pantun* serves not only as a literary and cultural heritage of the Malay community but also as an effective medium for instilling character education. Its integration into educational practices enriches the cultural and multicultural dimensions of learning, contributing to the holistic development of student character. The study highlights the importance of local cultural wisdom, particularly *Pantun*, in strengthening the Pancasila Student Profile. Future research is recommended to expand the analysis of *Pantun* across regions and multicultural settings, and to develop pedagogical models that implement *Pantun*-based character education in formal and informal environments.

Keywords

Character Education; Pancasila Profile; Scott

Corresponding Author

Martono

Universitas Tanjungpura, Indonesia; martono@fkip.untan.ac.id

1. INTRODUCTION

Pantun is a literary form that has stood the test of time. As an ancient form of *Pantun*, this poem is a product of cultural expression, especially among the Malays. *Pantun* is a traditional Malay entertainment that originated in Malacca in the 15th century. This classic poetic art form is considered a cultural heritage by UNESCO (Nian & Manokaran, 2024). For centuries, rhymes have served as a fundamental means of communication between creators and communities, offering creations that are



© 2025 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Published by Institut Agama Islam Sunan Giri (INSURI) Ponorogo; Indonesia

Accredited Sinta 2

easy to embrace due to familiar elements. This sense of continuity and poetic essence is embedded even in the name of the genre itself. The etymology originates from the Malay word "Squirt," which translates as "like" or "according to" (Bartosh et al., 2023), reflecting the inherent harmony between genres and cultural values, as well as a common understanding. It serves as a means to instill important character education values in life. According to Masjid et al., "Many literary texts believe it can be a bridge between generations." Additionally, literature can help people maintain and preserve their culture and history while instilling significant character education values in everyday life. This aligns with the role of literature, which is not only to maintain and preserve a society's culture and history, but also to incorporate the values of character education into daily life. Study Results by (Nur et al., 2024; Van Zanten, 2016), *Pantun* in Riau, which in the Classical Malay era was used in daily communication, traditional processions, to didactic and entertainment functions, has now undergone a shift in function in the digital era, becoming an opening and closing element in certain events such as weddings and art performances.

Pantun is a product of human creativity, simultaneously presenting imaginative elements and recording human life events of various dimensions, encompassing both the physical and spiritual realms of humanity. *Pantun* contains noble values that can be used as a guide in living life (Tarwiyani et al., 2020). It contains noble values and moral messages that reflect the identity of the Malay community as the cultural bearers of the *Pantun* tradition. As a cultural product, *Pantun* cannot be separated from the people who say it. It is used as a medium to convey valuable messages. Therefore, the existence of rhymes is very beneficial for people's lives (Muassomah et al., 2020). Found that "through the application of literature as a medium and approach to character education, students' cognitive, affective, and psychomotor intelligence is enhanced. Literature contains specific messages and values that help students achieve intellectual, emotional, and spiritual maturity." According to (Koesoema, 2019; Lickona, 1992) Developing our children's character in an increasingly complex and rapidly changing world is a challenging task. However, it is time for us to face that challenge to ensure that children develop good character.

According to M. Nur (in Mulyono et al., 2022) "Instilling character education values is very effective if done through literary works, especially children's literature or children's *Pantun*. As expressed by the Malay community, the articulation of ideas, thoughts, and emotions reflects the personality of the Malays. It is used to convey a message through words with connotative meanings, often using metaphorical expressions.

This is because the process of internalization occurs naturally and is far from dictatorial or degrading." *Pantun*, as a cultural product, serves as a means of communication within the community during various activities and events. As a form of communication, rhymes effectively convey meaningful messages. The expressions used by rhyme speakers consist of *sampiran* (preface) and *isi* (content). The choice of words is precise, interesting, and entertaining to the listener, according to (Muassomah et al., 2020). As a product of culture and emotional media, literature offers an alternative means of shaping the character of youth and honing their minds and morals. It has been used extensively (albeit simply) for this purpose. For example, parents often read stories or tell their children stories before bed. Through the characters in these works, they introduce their children to certain behaviors and identify desirable traits. The diversity of modern literature offers many mediums that may be better suited to teenagers and older children. The results of a study (A. R. Hakim & Darojat, 2023) I found that the current challenges facing Indonesia in relation to the concept of multiculturalism are the influence of the rapid flow of global information and communication, which has an impact on mindsets, orientations, and lifestyles that are more individualistic, hedonistic, exclusive, and lacking in politeness or character. Character education in Indonesia faces considerable challenges due to globalization, particularly with the emergence of individualistic, hedonistic, and exclusive attitudes and lifestyles. These changes have led to a decline in manners and politeness, particularly among young people who are influenced by negative content on social media.

Following this, a study (Isparwoto, 2016) Indonesia's strategic geographical location makes it a target for terrorist influence. Based on the UNESCO session, *Pantun* was declared important in strengthening character during the 15th session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage at UNESCO Headquarters in Paris, France (Kasmad et al., 2022). The Director General of Culture at the Ministry of Education and Culture, Hilmar Farid, stated that character education can be strengthened through *Pantun* (KWRI UNESCO, 2020). *Pantun*, which embodies important values like politeness, honesty, responsibility, and tolerance, has been around since ancient times. As a result, *Pantun* is an excellent medium for instilling character education, which is closely tied to the local Malay culture.

Although the way character strengths are expressed may differ between societies, cross-cultural analysis suggests that many character values are considered universally important (Dahlgård et al., 2005). According to Wardana & Wachid (2021), "Moral character values need to be instilled in students during the teaching and learning process. It helps balance the cognitive, affective, and psychomotor aspects of students, which are important for students to develop good behavior and moral character that will ultimately benefit themselves and others." Michael Novak (Lickona, 1992) states that "character is 'a compatible mixture of all the virtues identified by religious traditions, literary stories, wise men, and a collection of sensible people throughout history.'" As Novak explains, no one has all the virtues, and everyone has certain weaknesses.

Based on five previous studies, a research gap remains due to the absence of a study that positions *Pantun* as a specific strategy for character education in the implementation of the *Kurikulum Merdeka* and the development of the *Profil Pelajar Pancasila* in multicultural schools, particularly in Sintang, West Kalimantan. The study by (Tarwiyani et al., 2020) highlights *Pantun* as a means of character education in general, without a multicultural context; (Nur et al., 2024) Observe a shift in the function of *Pantun* from classical to modern, yet do not address its integration into learning. (Wardana & Wachid, 2021) Consider *Pantun* as a medium for language learning, but do not link it to the *Profil Pelajar Pancasila*; (Masjid et al., 2023) Examine character values in children's literature in the form of *Pantun*, but do not position traditional Malay *Pantun* within the context of the *Kurikulum Merdeka*; and (Van Zanten, 2016) Studies *Pantun* from the ethnographic perspective of the Baduy community without incorporating it into formal character education. Therefore, this study is significant as it seeks to fill this gap and present *Pantun* as a strategic solution for character education based on local culture and as a means of preserving Malay wisdom values.

Previous research relevant to this study is research conducted by (Tarwiyani et al., 2020) The research results examine rhymes as a means of character education that convey noble values, such as unity, tolerance, honesty, and justice, employing a hermeneutic approach to interpret the content of the rhymes. While this research is more contextual, it uses rhymes from the Almukarramah Palace environment in Sintang, West Kalimantan. It directly links them to the implementation of the Independent Curriculum and the formation of Pancasila Student Profiles in multicultural schools. The novelty of this research lies in its field-based approach, which is relevant to current education policies and positions *Pantun* as an effective medium for instilling character in students within the context of diversity.

This study aims to explore the function of *Pantun* as a medium of communication and cultural expression within the Malay community at the Almukarramah Palace in Sintang, which embodies character education values such as responsibility, honesty, discipline, hard work, tolerance, and love for the country. The values inherent in *Pantun* are pertinent to the development of Pancasila student profiles within the framework of multicultural education. Consequently, the integration of *Pantun* into school curricula serves as a contextual strategy for character education rooted in.

2. METHODS

Research methods are techniques used by researchers to collect data for their research (Arikunto, 2021). The researcher uses the descriptive method in this study because it aims to describe the values of character education reflected in the rhymes of the people of Sintang Regency, particularly in the Almukarramah Palace. The research approach used in this study is qualitative because the data collected consists of descriptive data in the form of words and phrases contained in the rhyme. The data source for this study is Mr. Mastur, who is an inner servant or guard at the Almukarrama Palace. He is about 58 years old and has served as a guard at the Almukarramah Palace for 15 years. The poems obtained during the research were either from live recordings or those previously read at events held inside the Almukarrama Palace. The data in this study are divided into two types: primary and secondary data. Primary data refers to the values of character education, which are reflected in the rhymes delivered by Mr. Mastur, both orally and in documented form. Secondary data includes information collected during fieldwork, such as when the rhyme was read. What events are read? Who are the attendees? What efforts have been made to preserve the poems at the Almukarrama Palace? This may also include photos. Data is collected through observations, interviews, and documents.

Based on the research focus, using Miles and Huberman's (1992) model, the process involves several key steps. First, data reduction is carried out, where the data and information collected in the field are processed and classified in accordance with the research focus, particularly the values of character education reflected in the rhymes delivered by Mr. Mastur. This classification is intended to simplify the analysis process. Furthermore, at the data presentation stage, after the data had been collected and classified, the researcher continued to analyze and interpret the values of character education reflected in the poems in the Almukarramah Palace. Finally, at the conclusion stage, after conducting a thorough analysis supported by relevant theories, conclusions are drawn based on data analysis and findings related to the values of character education reflected in the rhymes at the Almukarrama Palace.

3. FINDINGS AND DISCUSSIONS

Findings

The *Pantun* delivered by Mr. Mastur during palace events can be used as learning materials in schools. This *Pantun* contains character education values that can contribute to realizing the Profil Pelajar Pancasila. This feeling is expressed through pride, loyalty, care, and a deep appreciation for the language, culture, economy, politics, and other aspects of the Indonesian nation. Several of the *Pantun* articulated by Mr. Mastur in this research are presented as follows:

Pantun in the Indonesian version:

Darilah siang menjelang sore
Langit cerah di angkasa
Dari Sabang hingga Merauke
Kita semua adalah Saudara

Pantun in English version:

In the afternoon from noon
Clear skies in the sky
From Sabang to Merauke
We are all brothers and sisters.

The first *stanza* of the poem uses the word "noon" (meaning "day") and the phrase "towards the afternoon." The second sampran uses the phrase "clear sky" and the word "in space". The first line of content highlights that Indonesia, which spans from Sabang to Merauke, is comprised of diverse islands, tribes, religions, languages, and people with varied skin colors and hair types. The second sentence of the content emphasizes that, despite these differences, we are all brothers, united by the motto 'Bhinneka Tunggal Ika'. The message conveyed is that all Indonesian people are connected as brothers and sisters.

Pantun in the Indonesian version:

*Dua kali kita dijajah
Habis Belanda datanglah Jepang
Bila mengenang masa yang sudah
Air mata jatuh bergenang*

Pantun in English version:

Twice we were colonized
After the Netherlands came Japan
When remembering the time that has passed
Tears fall and flow

The first *stanza* of the poem uses the phrase "twice" (twice) and the word "colonized" (colonized). The second Samprana includes the words "Dutch" (Dutch) and "Japanese" (Japanese). Everything is done independently, with discipline, on time, according to the set targets, and with full responsibility.

Pantun in the Indonesian version:

*Sungai kapuas sungai terpanjang
Sungainya berada di Kalimantan Barat
Hidup bermalas waktu hanya terbuang
Pertanda hidup akan melarat*

Pantun in English version:

The Kapuas River, the longest river
Its water flows in West Kalimantan
Living lazily, wasting your time
A sign that your life will soon be barren

In the first *sample*, the key phrase is "Sungai Kapuas", the longest river in Indonesia, and indeed, one of the longest in the world. The second *sentence* is followed by the keyword "the longest river", specifically stating that the Kapuas River is located in West Kalimantan, which is indeed true. Trusts involve honesty in transactions, keeping secrets, fulfilling promises, and refraining from abusing the trust that has been placed in them.

Pantun in the Indonesian version:

*Niat di hati menangkap merpati
Merpatinya lari terbang ke sarang
Mengucapkan janji hendaklah ditepati*

Karena janji adalah hutang

Pantun in English version:

The desire in the heart to catch pigeons

Pigeons fly into their nests

When making a promise, it must be kept

Because promises are debts

The first poem uses the phrases "intention in the heart" (desire in the heart) and "pigeon" (pigeon). Desire here refers to the intention of catching pigeons. The second *sampiran* includes "pigeon" (pigeon) and "fly to the nest" (fly to the nest). Pigeons, while generally domestic, are often difficult to catch, as reflected in the phrase "dome pigeons" (tame but difficult to understand). This behavior is reflected in relationships with oneself, family, school, and society. Modesty involves the ability to conform to societal norms and expectations.

Pantun in the Indonesian version:

Satu tangan berjari lima

Dua tangan berjari sepuluh

Untuk mengawali kata yang pertama

Saya ucapkan assalamualaikum warahmatullahi wabarakatuh

Pantun in English version:

One hand with five fingers

Two hands with ten fingers

To begin the first word

I say assalamualaikum warahmatullahi wabarakatuh

The first slap of the rhyme uses the phrases "one hand" (one hand) and "five-fingered" (with five fingers). A normal human hand has five fingers. The second *sampiran* uses the phrases "two hands" (two hands) and "ten fingers" (with ten fingers). Humans have two hands, and together they have ten fingers. If a child values hard work, they will be enthusiastic about learning and persistent in pursuing knowledge.

Pantun in the Indonesian version:

Memakai payung berjalan kaki

Pergi berjalan hendak ke pasar

Hendak ke gunung sama mendaki

Menyeberang lautan sama-sama berlayar

Pantun in English version:

Using an umbrella while walking

Head to the market to shop

Climbing mountains together

Crossing the sea, we sailed together

The first *stanza* of the poem uses the word "umbrella" (umbrella) and the phrase "walk". People use

umbrellas when walking to protect themselves from the sun or rain. The second Samprana uses the words "go" (go) and "market" (market), referring to going to the market either to shop or to spend time casually. The first line of content refers to mountain climbing, which requires special skills and physical strength.

Perseverance: Perseverance is the attitude of not giving up easily or losing enthusiasm when facing various obstacles to achieve a goal. Even in difficult situations, individuals with perseverance will quickly rise above adversity due to their optimism and forward-looking hope.

Pantun in the Indonesian version:

Memanggang ikan di atas tungku
Ikan juara rasanyalezat
Janganlah bosan membaca buku
Banyak membaca besar manfaat

Pantun in English version:

Grilling fish on the stove
Champion fish tastes good
Don't get bored with reading books
The more you read, the more benefits you reap

The first *sample* uses the phrases "grilling fish" and "on the stove". Grilling fish is easier when done on the stove. The second *sample* uses the phrases "champion fish" and "it tastes delicious". In the content, the first line suggests not to get bored with reading books, and the second line explains that reading a large number of books brings significant benefits. A leader should not behave rudely, arrogantly, angry, or belittle subordinates. Leadership values must be owned and practiced by a leader to fulfill their duties effectively.

Pantun in the Indonesian version:

Elang putih terbang ke tanjung
Burung kenari di ujung sauh
Beda pilih dan juga dukung
Bukan berarti kita harus bermusuh

Pantun in English version:

White eagles fly to the cape
Canaries perch on the edge of anchors
Different options, different supports
Doesn't mean we have to be enemies

The first sampran used the phrases "white eagle" and "fly to the cape". The second *sample* uses the phrases "canary" and "anchor tip". The eagle symbolizes strength, keen eyesight, and fast flight, while walnuts, although small, have a beautiful voice and clean, attractive fur, often kept as pets. The first line of content emphasizes that, despite our different choices, we must still support one another and not be divided.

Humility should be practiced in daily life because it offers many benefits not only to oneself but also to others. The value of humility is not only appreciated in this world but also in the hereafter.

Pantun in the Indonesian version:

Hati-hati mengulung benang
Benang digunakan pakai menjahit
Selagi bergabung di negeri orang
Janganlah bergaya setiggi langit

Pantun in English version:

Be careful when winding the thread
Yarn used for sewing
When blending in a foreign land
Do not lead an excessive life

The first *sample* uses the words "rolling" (rolling) and "thread" (thread). The second *Samprana* mentions "thread" (thread) and "sewing" (sewing), because thread is essential for sewing. The first line of **content** suggests that when in a foreign land, we should avoid living extravagantly, and the second line reminds us not to adopt a luxurious lifestyle. The message is that we should live simply and avoid extravagant lifestyles. Living beyond one's ability can cause problems.

Pantun in the Indonesian version:

Raja bertahta di singgasana
Bersama dengan si permaisuri
Jika bersahaja dengan sesama
Takkan ada iri dan dengki

Pantun in English version:

A king sits on his throne
Next to his queen
If you are humble with others
There will be no jealousy or hatred

The first *Sampiran* uses the phrase "king on the throne" (a king sits on his throne) and the word "queen" (queen). The king represents a leader, and the queen is his friend. The first line of content shows that if we live humbly with others, and the second line states that there will be no envy or hatred. Peace education encompasses values such as ecological awareness, self-esteem, tolerance, intercultural understanding, social responsibility, and global solidarity.

Pantun in the Indonesian version:

Hendak pergi ke tempat yang jauh
Lipatlah kain di dalam peti
Kepercayaan diri dipegang teguh
Keyakinan yang lain kita hormati

Pantun in English version:

Go to a faraway place
Fold your clothes inside your chest
Hold on to your confidence
Respect the beliefs of others as they wish

The first Samprana uses the words "go" and "far", while the second Samprana includes the phrases "fold your cloth" (fold your clothes) and "in a chest" (inside your chest).

Discussion

Based on the analysis, The values of character education reflected in the poems delivered in the Sintang Palace are as follows: (1) Four poems reflect the values of love for the homeland and truth, (2) Nine poems reflect the values of responsibility, discipline, and independence, (3) Six poems reflect the value of trust, (4) Six poems reflect the values of respect and politeness, (5) Nine poems reflect the values of compassion, attention, and hard work, (6) Two poems reflect the values of confidence, creativity, and perseverance, (7) Two poems reflect the values of justice and leadership, (8) Four poems reflect the values of kindness and humility, and (9) One poem reflects the values of tolerance and love of peace. The learning in this curriculum is effective because it encompasses various areas, including belief, Sharia, culture, local wisdom, innovative learning methods, and good morals (Imran et al., 2025). The Independent Curriculum has components that educational units can utilize as both learning guidelines and evaluation materials (Hakim et al., 2024). The rhymes delivered by Mr. Mastur at various palace events can be used as learning materials in school. The poem embodies character education values that align with efforts to achieve the Pancasila Student Profile, as emphasized in the Independent Curriculum. This research uses a theory, which identifies nine noble qualities that should be taught to students: (1) love of homeland and truth, (2) responsibility, discipline, and independence, (3) trust, (4) respect and politeness, (5) compassion, caring, and hard work, (6) confidence, creativity, and perseverance, (7) justice and leadership, (8) kindness and humility, and (9) tolerance and love of peace. Structural factors can shape the expression of a character. For example, the prevalence of "strength of the heart" such as kindness and justice in cities can be influenced by structural contexts such as population density, cost of living, and the proportion of families to children, which impacts the individual's opportunities to build meaningful social interactions (Park & Peterson, 2010). Culture and education serve as mediums for the preservation, development, and instillation of the values that constitute national character (Imran et al., 2025).

Love for the homeland is a feeling and a behavior that reflects pride, loyalty, caring, and a high level of appreciation for the nation's language, culture, economy, politics, and other aspects. This love ensures that individuals are not tempted by offers from other countries that can harm their own country. The character values embodied in *Pantun* can be aligned with the Lickona framework (Lickona, 1992), specifically moral knowing, which is evident in students' understanding of values such as trustworthiness, hard work, and tolerance. The moral feeling elicited by *Pantun* stimulates emotions such as pride, care, a love of reading, and respect. Furthermore, the moral action encouraged by *Pantun* promotes tangible behaviors, including keeping promises, working diligently, living simply, and respecting differences. Thus, *Pantun* serves as a medium that integrates the three components outlined by Lickona, functioning not only as a cultural text but also as a catalyst for character development. The character of loving the homeland is a manifestation of a person's nature and behavior that reflects a deep love for their nation. Therefore, there is an urgent need for a local asset-based development framework that aligns cultural, ecological, and institutional forces while critically addressing the tension between cultural authenticity and commercialization (Ramadhan, Khosihan, et al., 2025).

The content of the first line reflects past events, while the second line reveals that tears will fall when remembering the colonial period. *Pantun* tells the story of Indonesian colonialism. The country was colonized by the Dutch for 3.5 centuries, during which the people suffered greatly, enduring

poverty and severe food shortages—the Dutch committed atrocities against the Indonesian people. After the Dutch, the Japanese came and colonized Indonesia, which caused continued suffering for the people. Reflecting on Indonesia's past evokes sadness, with tears falling as we recall the hardships faced during colonialism. Being colonized is very painful for the Indonesian people, and they do not want such an event to be repeated. Through love for their homeland and national unity, Indonesians were able to expel the colonizers—study (Martono & Dewantara, 2024). The findings reaffirm that the values conveyed through *Pantun* play a significant role in strengthening the Pancasila Student Profile. These values are reflected in several key aspects: love for the homeland and honesty; responsibility, discipline, and independence; trustworthiness (*amanah*); respect and politeness; compassion, empathy, and hard work; self-confidence, creativity, and perseverance; as well as justice, humility, tolerance, and a love for peace—the Value of Responsibility, Discipline, and Independence.

Discipline and responsibility are valuable and rewarding lessons. While it may seem trivial, both of these habits can have a very positive impact. Education as a means for humans to survive becomes more effective, enabling them to use their minds to think critically and develop the expected character in society (Ramadhan, Sulistyarini, et al., 2025). Discipline, responsibility, and independence are essential and inseparable. Some European studies have also found that most character strength increases with age, with the strongest correlations in curiosity, self-regulation, forgiveness, and gratitude (Anjum & Amjad, 2020; Baumann et al., 2020).

In line with the findings of (Talita & Saputra, 2025) Their research highlights that the integration of local *Pantun* cultural elements can holistically develop language skills—listening, speaking, reading, and writing—in a more active and meaningful way. Moreover, this approach effectively shapes students' character. It instills noble values, such as cooperation, respect, and love for their homeland, by utilizing learning materials that are aligned with their socio-cultural backgrounds. In the increasingly diverse and complex era of Society 5.0, culture-based teaching proves highly relevant in educating students (Wardani et al., 2024). Once a person gets used to it and consistently practices it, life becomes easier to manage. Here is a *Pantun* that reflects character values capable of shaping an individual's personality, namely discipline and respect for time:

Pantun in English version:

The Kapuas River, the longest river
Its water flows in West Kalimantan
Living lazily, wasting your time
A sign that your life will soon be barren

The first line of content conveys that if we live a lazy life, our time will be wasted. The second line is followed by a warning that failing to use our time wisely is a sign that life will lead to poverty and hardship. The message is clear: don't waste time. Discipline is essential because time is like a "sword"; if not managed wisely, it can be dangerous.

Through their research, they emphasized that implementing a character education model based on local wisdom can serve as an effective alternative. Such a learning model, which instills character values, offers significant benefits and potential derived from local wisdom. The application of this model has proven to be highly effective in developing students' personalities. Their research findings revealed that the majority of students exhibited notable changes in behavior, attitude, and character—for instance, becoming more motivated to learn, more disciplined in their actions, more responsible for their conduct, committed to keeping promises, honest, and striving for excellence. This also reflects an overall improvement in students' discipline from an early stage in their lives, (Badeni & Saparahayuningsih, 2023)

Value of Trust (Trust)

The value of trust refers to the qualities that enable a person to gain the trust of others. The word "honest" itself means not lying, being reliable, and not betraying others. In colloquial language, trust or honesty can be understood as a sense of responsibility. As found in the study by (Karim et al., 2025) The use of teaching materials integrated with local wisdom character values leads to increased awareness and appreciation of local wisdom, as well as the application of these values in daily life. Thus, incorporating local wisdom character values into Indonesian language learning materials proves effective in reinforcing students' character development. One such value is honesty or trustworthiness, which is reflected in the following *Pantun*:

Pantun in English version:

The desire in the heart to catch pigeons
Pigeons fly into their nests
When making a promise, it must be kept
Because promises are debts

Amanah means responsible and trustworthy. A trustworthy person is someone who can be relied upon to uphold trust, fulfill their responsibilities, and respect others' trust in them. The content of the first line implies that the promise must be fulfilled. The promise is like a debt that must be repaid. The lesson here is that we must honor the promises we make.

The Value of Respect and Courtesy

The character of respect and politeness is one of the values that must be cultivated in children from an early age. Teachers play a crucial role in shaping students' personalities to become better and more qualified, and are well-positioned to play an active role in shaping their lives in the future (Setyorini et al., 2023). Respect and courtesy involve treating others with respect by behaving in a manner that is well-mannered and polite. Respect involves acknowledging others by being considerate and polite. This is the underlying virtue of manners. The integration of character education values based on local wisdom into Indonesian language subjects has shown that students' attitudes and behaviors are generally very positive. Meanwhile, the achievement level of this integration among students in the Indonesian language subject falls into the categories of "beginning to develop" and "cultured." This indicates a progressive internalization of character values through culturally rooted learning approaches (Rahim et al., 2021). Respect means showing a high degree of respect for the authority of others, oneself, and the country. Politeness is characterized by subtle behavior and language towards everyone. These are attitudes and behaviors that align with societal norms. This character serves as a reflection of attitudes aligned with the principles of a cultured society—one that not only possesses knowledge but also understands and applies these values in daily life. The following *Pantun* embodies those values:

Pantun English version:

One hand with five fingers
Two hands with ten fingers
To begin the first word
I say Assalamualaikum Warahmatullahi Wabarakatuh

The content of the first line talks about starting with the first word, followed by the second line, which is the opening salutation, "assalamualaikum warahmatullahi wabarakatuh." The message conveyed is that when speaking to the audience, it is polite to start with a greeting, such as "assalamualaikum warahmatullahi wabarakatuh."

The Value of Love, Care, and Hard Work

Love is a feeling of genuine affection, care, and concern for someone or something we care about. Love can serve as a foundation for building healthy and harmonious relationships with others. Through love, we can understand, appreciate, and support each other. Love can be given by family, partners, friends, or even pets. Maintenance: It is an attitude and action that consistently seeks to prevent damage to the surrounding natural environment and makes efforts to repair existing damage. It also reflects a desire to help others and communities in need. Community leaders and cultural advocates have started workshops and training programs to teach traditional art forms to the younger generation (Dewantara et al., 2025), which indirectly instills the value of hard work. This behavior reflects a genuine effort to complete a task, solve a problem, or perform a role until the last drop of sweat. Hard work: Hard work is basically a behavior that shows a genuine effort (fighting to the last drop of blood) in completing a task, solving a problem, or doing a job to the best of one's ability. The goal of character education is to instill good habits, enabling students to understand, internalize, and practice what is right. Thomas Lickona emphasizes that the foundation of morality, which must be applied within the realm of education, lies in universal ethical principles—such as respect, responsibility, fairness, caring, and honesty. According to Lickona, these moral foundations should guide behavior and decision-making, helping students become individuals of strong character who contribute positively to society (Dalmeri, 2014). The value of hard work needs to be instilled and nurtured in children so that they do not give up easily when doing something useful, especially in education.

Pantun in English version:

Using an umbrella while walking
Head to the market to shop
Climbing mountains together
Crossing the sea, we sailed together

The second line of content discusses crossing the sea together, which requires transportation, such as a ship. The message conveyed is that when we are going to do something, we have to work hard. Dedication and perseverance are necessary to achieve success in whatever we do. The values reflected in this *Pantun* portray a spirit of togetherness, cooperation, and collective struggle in achieving goals. Cooperation and hard work are closely interconnected and essential to reaching shared objectives.

The Value of Confidence, Creativity, and Perseverance

Self-confidence refers to a person's confidence in their own abilities, which allows them to achieve their life goals. Self-confidence is a personal attitude in which a person accepts reality, develops self-awareness, thinks positively, maintains independence, and possesses the ability to achieve their goals. Creativity: Creativity is a person's ability to come up with something new, either in the form of an idea or a real creation that has never existed before, either in a completely new form or through the incorporation of existing elements. Creative thinking generates new knowledge, methods, concepts, understandings, plans, and artistic expressions, which can bring real benefits to the surrounding community. In the context of Indonesia, this creative output should ideally be inseparable from the values inherent in the nation's own culture. Pancasila values are formed based on the culture owned by the Indonesian people; therefore, the character that must be attached to every citizen is a character based on the values of Pancasila in daily life (Dewantara, 2024).

Pantun in English version:

Grilling fish on the stove
Champion fish tastes good
Don't get bored with reading books
The more you read, the more benefits you reap

The message here is that we should read books often. The more we read, the more knowledge we gain, which leads to new ideas and innovations. Reading has many benefits. Books are a treasure trove of knowledge, and reading opens a window to the world.

The Value of Justice and Leadership

Justice: Justice primarily means that decisions and actions are based on objective standards and norms. Justice is essentially a relative concept; Justice may differ from one person to another, and what is fair to one person may not be fair to another. When someone claims to be acting fairly, it must be relevant to the public order, where the scale of justice is applied. Leadership: Leadership is an individual's ability to influence others to work towards shared goals and objectives. It is the process of influencing others so that they voluntarily engage in joint activities to achieve a common goal. Leadership success is influenced by politeness and collaboration. In collaborative learning aimed at enhancing students' character and moral development, the combination of conceptual understanding is most effectively achieved through the integration of technology, critical thinking skills, the construction of new knowledge, and increased student motivation (Ramadhan et al., 2024). This statement reinforces that engaging learning media used by teachers can significantly support students' learning motivation, thereby helping achieve learning objectives and enabling the values embedded in *Pantun* to be understood and applied in everyday life. Based on this research, a *Pantun* that embodies the character values of tolerance, unity, and wise leadership is as follows:

Pantun in English version:

White eagles fly to the cape

Canaries perch on the edge of anchors

Different options, different supports

Doesn't mean we have to be enemies

The message conveyed is that during elections, differences in choices are normal, but the community must remain united and not hostile. Leaders should also set an example by being wise and humble, rather than arrogant, once they reach positions of power, such as those of a councillor or an official.

The Value of Humility

Humility can be understood as a polite attitude and a realistic perspective. Being humble does not mean underestimating yourself. Humility and low self-esteem are very different. Fostering this attitude requires a curriculum that integrates objective scientific knowledge with subjective human experience, as seen in initiatives that combine the humanities and science to foster empathy (Dunbar & Nichols, 2012). Humility keeps a person away from arrogance and an attitude of thinking they know everything.

Pantun in English version:

Be careful when winding the thread

Yarn used for sewing

When blending in a foreign land

Do not lead an excessive life

This is a commendable behavior because it helps to avoid arrogance and arrogance. The message here is that living simply with others prevents feelings of jealousy or resentment. Humility fosters harmony and peace in relationships.

The Value of Tolerance and Love for Peace

The word "tolerance" originates from the Latin word "tolerare," meaning to be broad-minded, restrained, and patient. It refers to allowing, acknowledging, and respecting the beliefs of others without requiring agreement with them. Tolerance, in a broader sense, refers to appreciating, allowing, and accepting opinions, views, beliefs, habits, and behaviors that may differ from one's own stance. The integration of character education through a character-based learning model offers a strategic solution, as local wisdom values hold significant potential to be embedded into school character education. One particularly important character value to cultivate is love for peace—an attitude or expression that makes others feel happy and comfortable in one's presence. This is reflected in the values conveyed through *Pantun* (Tohri et al., 2022). Love for peace is an attitude or expression that makes others feel happy in the presence of someone. Students who embody a love of peace tend to be cooperative, show tolerance, care for others, respect them, avoid discrimination, and rarely engage in violent behavior. When traveling long distances, it is essential to bring clothes.

Pantun in English version:

Go to a faraway place

Fold your clothes inside your chest

Hold on to your confidence

Respect the beliefs of others as they wish

The first line of content emphasizes that confidence must be firmly held, and the second line highlights the importance of respecting the beliefs of others. The message here is that one must remain true to one's own beliefs while respecting the beliefs of others. *Melayu Pantun* contains fundamental values of Islamic education that remain relevant even as the socio-cultural landscape continues to evolve. These values consistently play a crucial role in shaping character, fostering moral awareness, and strengthening social harmony (Suhernawati et al., 2025). Furthermore, it encompasses moral education values, social education values, and customary (traditional) educational values (Febriani & Purwanto, 2024).

Mutual respect for different beliefs fosters peace, harmony, and cooperation in the face of differences. It is an expression of true tolerance in society. This study reveals that the *Pantuns* recited at the Almukarramah Palace in Sintang embody various character education values, including love for the country, responsibility, honesty, politeness, hard work, self-confidence, leadership, humility, and tolerance. These values align with Lickona's (1992) character education theory, which emphasizes the importance of developing moral knowing, moral feeling, and moral action as the foundation for character formation (Lickona, 1992). In addition, these values also reflect the main principles of character education in Pancasila, such as cooperation, global diversity, critical thinking, independence, and noble character. Therefore, *Pantun* can be positioned not only as cultural heritage but also as a strategic medium for shaping the Pancasila Student Profile in the context of multicultural schools. When compared to previous studies, both similarities and differences are evident. The studies by (Tarwiyan et al., 2020) and (Wardana & Wachid, 2021) Additionally, position *Pantun* as a tool for character education; however, its focus remains on general aspects or is limited to Indonesian language learning. Research (Nur et al., 2024) Found a shift in the function of *Pantun* from the classical era to the digital era, but did not link it to learning practices in schools. Meanwhile, penelitian (Van Zanten, 2016) Research highlights *Pantun* from the ethnographic perspective of the Baduy community, and (Masjid et al., 2023) Examines children's *Pantun* as a means of character education, not traditional Malay *Pantun*. Compared to these studies, this research is more contextual as it directly places *Pantun* within educational practices in multicultural schools, with relevance to the implementation of the Merdeka Curriculum.

Affirm that *Pantun* serves as both an enjoyable learning strategy and one that remains deeply rooted in Malay culture, rich with moral values (Fuadi et al., 2025) . Thus, this research offers a unique

contribution through a field-based approach that integrates *Pantun* into formal learning strategies while supporting national education policies that emphasize the importance of character development and the preservation of local culture. Considers *Pantun* as a medium for expressing ideas and feelings about the meaning of life, education, human behavior, and its relationship with the natural environment (Yoga, 2024).

By linking the character values in *Pantun* with the Pancasila Student Profile, this research provides a practical foundation for how local wisdom can be an effective instrument in character education that is relevant to the dynamics of a pluralistic society. This enriches previous literature by emphasizing that the preservation of local culture is not merely symbolic but also practical in shaping a generation that is character-driven, tolerant, and prepared to face global challenges.

4. CONCLUSION

This study answers the research objectives, the character education values found are first, the poem delivered in the Almukarramah Palace in Sintang Regency reflects the following values: (a) love for the homeland and truth, (b) responsibility, discipline, and independence, (c) trust, (d) respect and politeness, (e) affection, care, and hard work, (f) confidence, creativity, and perseverance, (g) justice and leadership, (h) kindness and humility and (i) tolerance and love of peace. Second, these character education values can be used to help realize the Pancasila Student Profile in a multicultural school environment. In addition, this study emphasizes that the integration of rhymes in character education is not only relevant for cultural preservation but also has strategic potential in supporting the implementation of the Independent Curriculum in a contextual and meaningful manner. The character values conveyed in poems set in a multicultural environment have proven capable of bridging the cultural diversity of students while strengthening the spirit of national unity. *Pantun* is a communication medium that not only educates morals but also enriches the social and spiritual dimensions of students.

The findings of this study can be applied in education by integrating *Pantun* as teaching material in the Merdeka Curriculum, so that students not only learn cultural literacy but also internalize character values in the context of diversity. For further development, cross-regional research is recommended to obtain an adaptive *Pantun*-based pedagogical model in various multicultural environments. Compared to previous studies that generally highlight *Pantun* in its ethnographic, linguistic, or cultural preservation functions, this study has a unique contribution because it emphasizes the concrete implementation of *Pantun* in character education policies and the formation of the Pancasila Student Profile, thereby presenting both conceptual and applied innovations in the realm of formal education.

REFERENCES

Anjum, A., & Amjad, N. (2020). Values in Action Inventory of Strengths (VIA-IS): Translation and validation in the Urdu language. *Pakistan Journal of Psychological Research*, 35(1). <https://doi.org/10.33824/PJPR.2020.35.1.10>

Arikunto, S. (2021). *Penelitian Tindakan Kelas: Edisi Revisi*. Bumi Aksara.

Badeni, B., & Saparahaningsih, S. (2023). The Implementation of Local Wisdom-Based Character Education in Elementary School. *Journal of Educational Issues*, 9(2), 114.

Bartosh, D. K., Kotova, E. O., Kytina, V. V., & Kharlamova, M. V. (2023). Malay Folk Genre Pantun: Traditions and Modernity. *RUDN Journal of Studies in Literature and Journalism*, 28(1), 61–78.

Baumann, D., Ruch, W., Margelisch, K., Gander, F., & Wagner, L. (2020). Character Strengths and Life Satisfaction in Later Life: An Analysis of Different Living Conditions. *Applied Research in Quality of Life*, 15(2). <https://doi.org/10.1007/s11482-018-9689-x>

Dahlsgaard, K., Peterson, C., & Seligman, M. E. P. (2005). Shared virtue: The convergence of valued human strengths across culture and history. In *Review of General Psychology* (Vol. 9, Issue 3). <https://doi.org/10.1037/1089-2680.9.3.203>

Dalmeri, D. (2014). Pendidikan untuk pengembangan karakter (Telaah terhadap gagasan Thomas Lickona dalam educating for character). *Al-Ulum*, 14(1), 269–288.

Dewantara, J. A. (2024). Realitas Sosial: Dalam Prespektif Pembangunan Sosial Budaya di Era Globalisasi Untuk Mewujudkan Pendidikan Warga Multikultural. *Jurnal Kewarganegaraan*, 8(2), 1415–1422.

Dewantara, J. A., Budimasyah, D., Darmawan, C., & Komalasari, K. (2025). Ethnography of nationalism on the Indonesia-Malaysia border: Dynamics of transnational identity in the study of culture, art, and citizenship. *The Barcelona Conference on Arts, Media & Culture 2024: Official Conference Proceedings*, 59–66.

Dunbar, R. L., & Nichols, M. D. (2012). Fostering empathy in undergraduate health science majors through the reconciliation of objectivity and subjectivity: an integrated approach. *Anatomical Sciences Education*, 5(5), 301–308.

Febriani, K., & Purwanto, W. E. (2024). NILAI-NILAI PENDIDIKAN DALAM PANTUN ORANG TUA PADA ANTOLOGI PANTUN MELAYU SERI SASTRA NOSTALGIA REDAKSI BALAI PUSTAKA: KAJIAN HERMENEUTIKA PAUL RICOEUR. *Jurnal Tradisi Lisan Nusantara*, 4(2), 98–107.

Fuadi, A., Ridha, Z., Syahfitri, D., Nurhaliza, N., Aisyah, R., & Azila, N. F. (2025). Bringing Traditional Literature to Life: Implementation of Pantun Literacy among Children in Sanggar Bimbingan Ampang, Malaysia. *International Journal of Science Education and Cultural Studies*, 4(1), 22–28.

Hakim, A. R., & Darojat, J. (2023). Pendidikan multikultural dalam membentuk karakter dan Identitas Nasional. *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 1337–1346.

Hakim, M. N., Solihah, K. Z., Ismail, F., Salim, A., & Prasetyo, N. T. (2024). Optimizing the Merdeka Curriculum for Developing the Pancasila Student Profile through Project-Based Learning. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(4), 395–408.

Imran, Ramadhan, I., Daniel, & Suriyanisa. (2025). Efforts to Strengthen Nationalist Character Education through Education and Community Empowerment Institutions in the Indonesia-Malaysia Borderlands. *Journal of Ecohumanism*, 4(1), 4411–4423. <https://doi.org/10.62754/joe.v4i1.6322>

Ispawoto, I. (2016). Peran Pendidikan Multikultural dalam Membangun Budaya dan Karakter Bangsa. *JPPKn (Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan)*, 1(1).

Karim, K. H., Srinawati, R., & Abdullah, T. (2025). Effectiveness Of Using Integrated Teaching Materials With Local Wisdom Character Values In Indonesian Language Subjects In Elementary School. *Proceeding International Conference on Religion, Science and Education*, 4, 535–542.

Kasmad, M., Ruswan, A., Iskandar, S., Nikawanti, G., & Novianti, G. (2022). Pembentukan Pendidikan Karakter Pelatihan Menulis Pantun Bagi Mahasiswa PGSD UPI Kampus Purwakarta. *Jurnal Pengabdian Masyarakat PGSD*, 2(1), 26–36.

Koesoema, D. (2019). *Pendidikan karakter; Strategi mendidik anak di zaman global*.

KWRI UNESCO. (2020). *UNESCO Tetapkan Pantun sebagai Warisan Budaya Dunia Takhenda*.

Lickona, T. (1992). *Educating for character: How our schools can teach respect and responsibility*. Bantam.

Martono, M., & Dewantara, J. A. (2024). Character Education Values in Pantun in Sintang to Realize the Profil Pelajar Pancasila at Multicultural Senior High School. *APEBSKID INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY STUDIES*, 198–214.

Masjid, A. Al, Sumarlam, S., Winarni, R., & Setiawan, B. (2023). Exploring Wisdom in Children's Literature: Studies on the Values of Character Education in Poetry. *International Journal of Society, Culture and Language*, 11(3). <https://doi.org/10.22034/ijsc.2023.2007293.3101>

Muassomah, Abdulllah, I., Istiadiyah, Mujahidin, A., Masnawi, N., & Sohrah. (2020). Believe in Literature: Character Education for Indonesia's Youth. *Universal Journal of Educational Research*, 8(6). <https://doi.org/10.13189/ujer.2020.080605>

Mulyono, T., Sukini, S., & Basukiyatno, B. (2022). Values of Character Education on Children's Poetry by Turiyo Ragilputra. *2nd International Conference on Social Science, Humanities, Education and Society Development (ICONS 2021)*, 106–112.

Nian, O. S., & Manokaran, K. (2024). Orthographic and Phonological Integration of Malay Words of the *Pantun* in the Dondang Sayang. *Malaysian Journal of Qualitative Research*, 10(1), 101–118.

Nur, H., Suwandi, S., & Wardani, N. E. (2024). *Pantun* in the Classical and Digital Malay Era: A phenomenological study. *Research Journal in Advanced Humanities*, 5(1). <https://doi.org/10.58256/fytw0v24>

Park, N., & Peterson, C. (2010). Does it matter where we live? The urban psychology of character strengths. *American Psychologist*, 65(6). <https://doi.org/10.1037/a0019621>

Rahim, A. R., Widodo, H., Tambunsaribu, G., Jayadi, U., & Yusrizal, Y. (2021). Integration of Character Education through Local Wisdom in Indonesian Language Learning at Junior High School. *Proceedings of the 6th Batusangkar International Conference, BIC 2021, 11-12 October 2021, Batusangkar-West Sumatra, Indonesia*, 1–6.

Ramadhan, I., Khosihan, A., Hardiansyah, M. A., & Wiyono, H. (2025). Desa Sekura's Tourism Prospects: Unlocking the Local Assets in Community Development. *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan*, 9(1), 52–72.

Ramadhan, I., Sulistyarini, S., Afandi, A., Firmansyah, H., Wiyono, H., Wahyudi, A., & Zalianty, A. (2025). Pemerataan Pendidikan Kawasan Perbatasan (Implementasi Kurikulum Merdeka bagi Guru di Perbatasan Indonesia-Malaysia). *RESWARA: Jurnal Pengabdian Kepada Masyarakat*, 6(1), 474–481.

Ramadhan, I., Thoharudin, M., Wiyono, H., Sabirin, S., & Suriyanisa, S. (2024). Enhancing Students' Learning Interest and Conceptual Understanding in Sociology: Using the Analogy Method and Canva Infographic Media. *AL-ISHLAH: Jurnal Pendidikan*, 16(4), 5731–5743. [https://doi.org/https://doi.org/10.35445/alishlah.v16i4.6385](https://doi.org/10.35445/alishlah.v16i4.6385)

Setyorini, R., Martono, M., & Hartoyo, A. (2023). PENGARUH KEBIJAKAN PERUBAHAN KURIKULUM TERHADAP PEMBELAJARAN DI SEKOLAH. *JURNAL PENDIDIKAN DASAR PERKHASA: Jurnal Penelitian Pendidikan Dasar*, 9(2). <https://doi.org/10.31932/jpdp.v9i2.2770>

Suhernawati, S., Jarir, J., Nopita, R., & Fariati, B. (2025). Relevance of Islamic Education Values in Malay *Pantun*. *Jurnal Pendidikan Agama Islam Indonesia (JPAII)*, 6(1), 11–17.

Talita, J. U., & Saputra, E. E. (2025). Ethnopedagogical Approach in Indonesian Language Learning in Elementary Schools. *International Journal of Management and Education in Human Development*, 5(01), 1473–1477.

Tarwiyani, T., Munir, M., & Trisakti, S. B. (2020). *Pantun as a Means of Character Education in the Life of the Nation and State*. <https://doi.org/10.2991/assehr.k.200129.161>

Tohri, A., Rasyad, A., Sururuddin, M., & Istiqlal, L. M. (2022). The Urgency of Sasak Local Wisdom-Based Character Education in Elementary Schools of East Lombok, Indonesia. *International Journal of Evaluation and Research in Education*, 11(1), 333–344.

Van Zanten, W. (2016). Some notes on the *Pantun* storytelling of the Baduy minority group: Its written and audiovisual documentation. *Wacana*, 17(3). <https://doi.org/10.17510/wacana.v17i3.454>

Wardana, A., & Wachid, A. (2021). *Pantun Sebagai Media Pendidikan Karakter Dalam Pembelajaran Bahasa Indonesia*. *Jurnal Ilmu Sosial Dan Pendidikan (JISIP)*, 5(3), 603–610.

Wardani, H. K., Ummah, F. S., & Hadi, A. S. (2024). Using Ethno-Pedagogy to Prepare Students for Civic Education in the Society 5.0 Era. *KnE Social Sciences*, 243–257.

Yoga, S. N. (2024). Pembelajaran *Pantun* Dan Dampaknya Dalam Pembentukan Karakter Siswa. *Pragmatik: Jurnal Rumpun Ilmu Bahasa Dan Pendidikan*, 2(2), 194–200.

