

The Components and Principles of the Pancasila Profile in North Tapanuli folklore and its significance for learning Indonesian Junior High School

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Abstract

This study aims to describe the elements and values of the Pancasila student profile contained in folklore in North Tapanuli Regency and describe its relevance to Indonesian language learning in junior high school. This research is in the form of descriptive qualitative. In this descriptive qualitative research, folklore data were taken by purposive sampling. The data of this research are elements and values of Pancasila student profile in five folktales in North Tapanuli Regency. The data sources in this research are folklore documents, heritage places and informants. Data validation uses source triangulation by means of observation, interviews, and documents. Data analysis used interactive model analysis. The results of this study include: Folklore in North Tapanuli Regency contains character education values that are in accordance with the educational objectives of the Merdeka Curriculum including: (1) faith, fear of God, and noble character, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical reasoning, and (6) creativity. The relevance of the value of the Pancasila learner profile in folklore in North Tapanuli Regency to Indonesian language learning in junior high schools is based on the Merdeka Curriculum in accordance with the Learning Outcomes (CP) in class VII "students are able to write and present responses to the fiction texts they read".

Keywords— *Folklore elements, Pancasila learner profile values, Indonesian language learning.*

I. INTRODUCTION

Literature is the art of language which usually gives birth to works that are then called literary works. Literary works are expressions of a person's thoughts and feelings in an attempt to appreciate the events around him, both those he experiences and those that happen to other people in his community. Literature is a Sanskrit term that covers various types of written works, especially those that have literary or scientific value. Literature is not only about entertainment and pleasure for the reader. However, literature can reflect or describe the social, cultural, political and economic conditions of society at a certain time. Through literary works, writers can reveal the social realities that occur in society. In accordance with the opinion of Sapardi Djoko Damono who emphasizes that literature has a social function that goes beyond mere entertainment, literature can be a means of conveying social criticism, raising awareness, and responding to various social issues that occur in society.

Based on the medium or method of delivery, literature is divided into two parts, namely written literature and oral literature. Regardless of whether it is folklore or not, oral traditions have an influence in shaping culture and maintaining it. Oral literature refers to literary works that include literary expressions that are delivered orally, either through live performances such as theater, *storytelling*, or staging, or through stories told directly from mouth to mouth. Meanwhile, written literature is literary works that are poured in written form (through print media). Oral literature is part of the Indonesian cultural tradition. In oral literature, there are original Indonesian traditions and values that have not been contaminated by foreign cultures. Oral literature is called *Literature Transmitted Orally* or better known as folklore. While Danandjaja calls oral tradition a synonym of oral folklore (1998: 54). This is because oral literature is part of a culture that is spread and passed down from generation to generation either accompanied by

gestures or reminder aids. Folklore can also be called folklore. Folklore is an oral tradition that develops in society. Folklore is an ancestral legacy given to the next generation. Its function is so that folklore does not fade and can be preserved. In ancient times, parents used folklore as a way to advise and educate the morals and morals of their children. However, folklore does not develop as fast as in ancient times. This is due to technological developments such as television, cell phones and easy internet access. Parents, teachers, and the community play an important role as educators to introduce folklore in their area which contains many educational and cultural values. The values of folk culture are beneficial for the development of the cultural chain. More deeply, through folklore, we can know the richness of the past. In addition to the entertainment function, folk literature can be used as a model or model, especially folk culture that carries the messages of Pancasila Education. According to Danandjaja (1984:3-5), folklore is a reflection of human emotions. The main characteristics of folklore in general are (1) its dissemination and inheritance are often carried out through oral tradition, which is passed down orally, (2) folklore is traditional, which is disseminated in a relatively fixed form, (3) folklore exists in various versions, different versions and even variations, (4) folklore is anonymous, (5) folklore generally has a formal or structured form, (6) folklore has application in collective life, (7) folklore is pragmatic, which has its own logic, not following general logic, (8) folklore is the common property of a certain group, and (9) folklore is generally simple and innocent, so it often seems spontaneous and too rough. Folklore actually contains many educational values and local wisdom. folklore can be used as a way to convey messages to children. society and teach educational values, especially to the younger generation. The values of folk culture are beneficial for the development of the cultural chain. Furthermore, through folklore, we can learn about the richness of the past. Folklore is one of the literary works that often highlights the importance of a fair, civilized attitude in human relations. Literary works have elements to build their stories so that they can be understood by readers or viewers. In folklore, there are two building blocks, namely intrinsic elements and extrinsic elements. Intrinsic elements are an integral part of the structure and content of a literary work that affects the way readers understand and interpret the story. Intrinsic elements play a direct role in the formation of the story itself. The parts of the intrinsic elements of a literary work consist of (1) theme, (2) plot, (3) character and characterization, (4) setting, (5) point of view, (6) language style, and (7) mandate. Intrinsic elements are the building blocks of the story. Meanwhile, extrinsic elements in a literary work refer to factors outside the story text itself that

affect the understanding and interpretation of the literary work. These extrinsic elements help provide a broader and deeper context for the literary work, as well as explain the influence and implications of external factors on the literary work. The parts of extrinsic elements are (1) cultural context, (2) social values, and (3) history. By understanding extrinsic elements, readers can see literary works in a broader perspective and appreciate the complexity and depth of meaning contained in them. Through understanding the elements contained in folklore, readers will understand the content of a folklore. That way, the values contained in the story will also be understood. One way to maintain folklore and integrate the value of the Pancasila profile contained in it is to utilize folklore to integrate it into Indonesian language learning. Research on the values contained in folklore has also been conducted by previous researchers, such as Atina Faza Khairani (2023) who has studied moral education values in Sampuraga folklore. The method used in this research is field research with a qualitative approach. To collect the required data, the researcher conducted several techniques, namely through interviews, observation, and documentation. The data analysis technique in this study follows the Miles and Huberman model which suggests that activities in qualitative data analysis are carried out interactively and directly continuously until completion, so that the data is saturated. The conclusion of the research results after being analyzed is that there are several moral education values in the folklore "Sampuraga" which comes from the main character Sampuraga. Some are exemplary and must be applied because they are in accordance with the Qur'an and hadith, but some must be abandoned because they are bad morals. Moral values that are in accordance with religious teachings are; courage, not giving up, honesty, diligence, and tenacity. While the morals that are not good and must be abandoned are; rude, disobedient, dishonest. Another researcher who also studied the values contained in folklore is Susianti Aisah (2015) who studied the social values contained in the folklore "Ence Sulaiman" in Tomia community. The method used is descriptive- qualitative method, because the purpose of the research is to describe the social values contained in the folklore of Ence Sulaiman in Tomia community. The results of this study obtained information on the social values of Ence Sulaiman folklore in Tomia community, namely; 1) cooperate, 2) help (in the social life of Tomia community, there is a motto of cooperation and help in community service), 3) love, 4) harmony, 5) like to give advice, 6) care about the fate of others, 7) like to pray for people. With this research, researchers will uncover the curtain of the past or life in the past, which can be used as a mirror for present life. In addition, it can also be a foundation for readers' steps in the

future. Anindia Saputri (2022) in her research examines cultural values in South Sumatra folklore. This research uses a qualitative approach. The data in this study are in the form of quotes or conversations contained in the book *Collection of Folklore of South Sumatra*. Data collection in this study used documentation techniques. Data analysis techniques include reading and determining quotes or conversations, classifying data, coding data, data reduction, presentation of data, and concluding the results of the study. The results showed that there are cultural values contained in South Sumatra folklore including: (1) the cultural value of human relations with God includes piety, prayer, and surrender; (2) the cultural value of human relations with nature consists of unification and utilization of natural resources; (3) the cultural value of human relations with humans includes love for the country, mutual cooperation, advice, helping, deliberation, keeping promises, wisdom, harmony, justice, friendliness, obedience, loyalty, sincerity, and compassion; and (4) cultural values of human relations with oneself such as responsibility, ingenuity, honesty, hard work, fortitude/suffering, demanding knowledge, and demanding shame/self-respect. These cultural values can be used as a reference in educating the character of young people who are the successors of the nation. Kaleb E. Simanungkalit et al. (2024), in a study entitled "The Importance of Local Wisdom: Improving the Quality of the Merdeka Curriculum with Literary Works" revealed that exploring local wisdom manifested in literary works is an essential effort in enriching and optimizing the Merdeka Curriculum. Literary works, as a deep reflection of local values, not only play a role as a cultural heritage, but also as a catalyst for the development of a more inclusive and relevant curriculum. In the context of the Merdeka Curriculum, literary local wisdom can be a key pillar that empowers learners with a deep understanding of their cultural roots. By incorporating elements of local literature, we not only foster pride in cultural identity, but also open up opportunities to explore various strategic efforts that can optimize the learning experience through the use of local wisdom. In this case, this research certainly has similarities with previous researchers regarding the focus of the research, namely the values contained in folklore. In the Merdeka Belajar Curriculum, learning is pursued in the formation of the Pancasila Learner Profile. In the vision and mission of the Ministry of Education and Culture, as stated in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024, it is stated that the Pancasila Learner Profile is the realization of Indonesian students as lifelong learners who have global competence and behave in accordance with the values of

Pancasila, with six main characteristics: faith, fear of God, and noble character, global diversity, mutual cooperation, independence, critical reasoning, and creativity. Merdeka Belajar Curriculum is a curriculum with diverse intracurricular learning with more optimized content. Based on research conducted on the official website of the Indonesian Ministry of Education and Culture, the Merdeka Belajar curriculum is a curriculum with diverse internal learning activities accompanied by more optimal content. In the independent learning program, teachers have the freedom to choose different teaching tools so that learning can be tailored to the needs and interests of students. The Merdeka curriculum uses a project base to solidify the achievement of the Pancasila Student Profile. The project is developed based on a specific theme determined by the government. These projects are not intended to achieve specific learning objectives and are therefore not related to course content. Teachers play an important role in determining the potential, interests and learning needs of each student. Through an independent curriculum approach, teachers can design learning methods that accommodate the diversity of their students so that each student can develop optimally. The teacher's role is not only to provide information but also to help students understand concepts through active learning. The Merdeka curriculum provides opportunities for teachers to connect learning with reality and local wisdom. This will help students better understand and appreciate the culture and environment around them. Related to literature learning in Indonesian, the values contained in literature can be in line with strengthening the Pancasila Student Profile. Folklore is one of the teaching materials that can be used to convey Pancasila values because folklore can direct the human mind towards a good lesson, thus forming a certain attitude through the messages it contains. Many positive values can be learned by students from folktales they read or hear, which can then be applied in their daily behavior. In folklore, the values contained in it are in line with the values of the Pancasila Student Profile. The values of the Pancasila Student Profile contained in folklore can be used as guidelines in creating the character of Indonesian students in the future. Indonesian folklore has developed in large numbers. Each region has its own unique folk culture. One of them is the North Tapanuli Regency area. North Tapanuli Regency is an area that has a lot of folklore and history. Folklore in North Tapanuli Regency is folklore that falls into the type of legends and myths that are passed down from one generation to the next. These stories are not only entertaining, but also contain moral values, wisdom, and perseverance that are valued in North Tapanuli society. Through distinctive motifs and strong characterizations, these folktales teach about life, nature, and human relationships. However, the lack of public

interest in folklore today, especially the younger generation, has destroyed the public's knowledge of regional folklore. Many of the young generation of North Tapanuli today do not know in depth about the folktales in their area. This is due to the rapid development of technology, which attracts the attention of young generations. Not only in the community, even in schools it is currently very rare to use folklore from the North Tapanuli Regency area as teaching and learning material. Therefore, there needs to be an effort to preserve the folktales in North Tapanuli so that they do not become extinct.

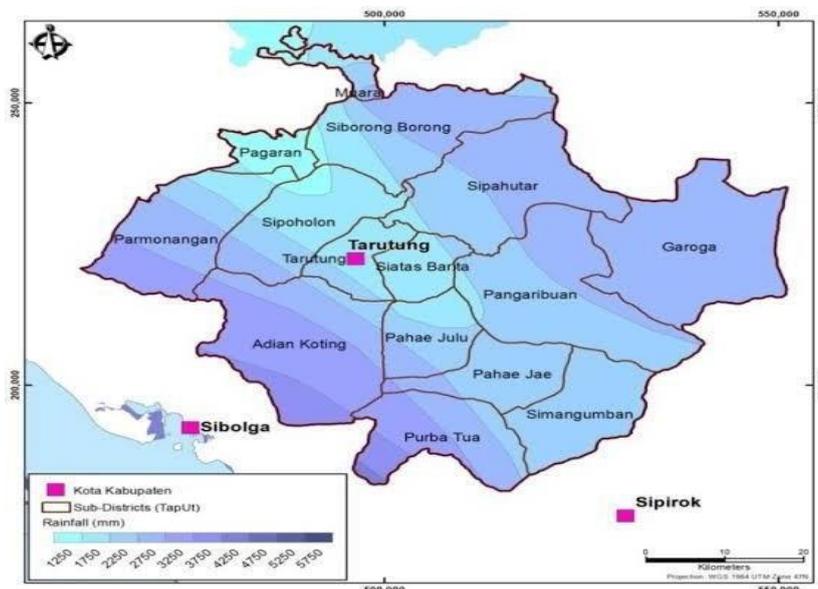
II. METHODS

This research is literary research. Data obtained in the form of journals, books, interviews with sources, and other documents regarding folklore in North Tapanuli Regency therefore this research was conducted in North Tapanuli Regency. The data was analyzed to find out the elements of folklore and the value of the Pancasila profile in folklore in North Tapanuli Regency and its relevance as teaching material for Indonesian language learning in junior high school. The reason the researcher conducted research in North Tapanuli Regency as a folklore research location is to make people aware that there are a lot of folklores in North Tapanuli Regency. The community really needs to explore, study, research, and find the values contained in folklore. People need to realize that folklore is multi-valued and multifunctional, especially related to the values of the Pancasila profile. This research entitled "Elements and Values of Pancasila Profile in Folklore in North Tapanuli and its Relevance in Indonesian Language Learning in Junior High School" is qualitative research. According to Bogdan and Taylor (1975:5), qualitative research is a research procedure that produces descriptive data in the form of written words or texts, verbal from people and behavior that can be observed. Creswell (2010: 4) concludes, qualitative research is a scientific research process that is more intended to understand human problems in a social context by creating a comprehensive and complex picture that is presented, reporting detailed views from sources of information, and carried out in a natural setting without any intervention from the researcher. The research strategy used is a single case study conducted on one characteristic and one target, namely folklore in North Tapanuli Regency. According to Creswell (2007:73), a case study is a research strategy in which researchers carefully investigate a program, event, activity, and researchers collect complete information using various data collection procedures based on a predetermined time. In line with Merriam's (1988) opinion, a case study is an intensive description and analysis of a single unit or a limited system, such as an individual, a program, an event, or a group. The

steps in case study research are (1) case selection, (2) data collection, (3) data analysis, (4) report preparation, (5) evaluation and refinement, (6) report writing. The strategy in this study aims to focus the research only on folklore in North Tapanuli Regency. With the reason that folklore in North Tapanuli Regency varies and has been adapted to indicators that are adjacent to socio-culture in everyday life. The data of this research consists of 3 data, namely (1) the elements in folklore in North Tapanuli Regency, (2) the value of Pancasila profile in folklore in North Tapanuli Regency, (3) the relevance of the elements and the value of Pancasila profile in folklore in North Tapanuli Regency as teaching materials for Indonesian language learning in junior high school. The data in this research is qualitative data. In this study, the results of data in the form of interviews with relevant informants, folklore books, and journals are transcribed in writing arranged in the form of stories. Primary data is a data source that directly provides data to data collectors, while secondary data is a data source that does not directly provide data to data collectors (Sugiyono, 2016: 62). Secondary data is data that is not obtained directly from the first source, but through other existing sources, such as documents, books, journals, reports, articles and other sources and then reduced. In the data reduction step, the different data obtained were selected. In this case, researchers can filter or reduce existing data (delete unnecessary data). The data is processed until it reaches the conclusion stage. After the data reduction process, the data will be presented and conclusions drawn and verified (Miles & Huberman, 2014: 16-20).

III. RESULTS AND DISCUSSION

Geographical Location of North Tapanuli Regency



Source : [https://www.northsumatrainvest.id/data/pdf/publication/11.profil district tapanuli-utara](https://www.northsumatrainvest.id/data/pdf/publication/11.profil%20district%20tapanuli-utara)

North Tapanuli Regency is one of the regencies in North Sumatra Province which is located in the highland region of North Sumatra at an altitude between 150-1,700 meters above sea level. The capital city of North Tapanuli Regency is in the Tarutung sub-district. Geographically, the location of North Tapanuli Regency is flanked or directly bordered five regencies, namely, in the North bordering Toba Samosir Regency, in the East bordering North Labuhan Batu Regency, in the South bordering South Tapanuli Regency and in the West bordering Humbang Hasundutan and Central Tapanuli Regencies.

Area

The total area of North Tapanuli Regency is 3,800.31 km² which consists of a land area of 3,793.71 km² and waters of Lake Toba covering 6.60 km². The calculation of this area is based on the mandate of Law Number 9/2003 concerning the Establishment of South Nias Regency, Pakpak Bharat Regency and Humbang Hasundutan Regency, which mandates that North Tapanuli Regency be divided into North Tapanuli Regency and Humbang Hasundutan Regency. North Tapanuli Regency consists of 15 sub-districts namely Parmonangan, Adian Koting, Sipoholon, Tarutung, Siatas Barita, Pahae Julu, Pahae Jae, Purba Tua, Simangumban, Pangaribuan, Garoga, Sipahutar, Siborongborong, Pagaran and Muara. Kecamatan Garoga is the largest kecamatan of the 15 existing kecamatan, which is approximately 567.58 Km² or 14.96 percent of the kabupaten area and the smallest kecamatan is Kecamatan Muara, which is approximately 79.75 Km² or 2.10 percent.

Tapanuli Regency the North has a landscape with a natural structure that crosses the Bukit Barisan Mountains, extending from north to south of North Sumatra Province.

Socioeconomic Conditions of North Tapanuli Regency

North Tapanuli Regency is home to the Toba Batak tribe. It also includes regencies that have been split from North Tapanuli Regency, namely Samosir Regency, Toba Regency and Humbang Hasundutan Regency. There is no official data on the number of ethnicities in North Tapanuli, but overall, it is dominated by the Toba Batak tribe. In addition, there is a small portion that is the closest tribe to the Toba Batak, namely the Angkola Batak, Simalungun Batak, Karo Batak, Mandailing and Pakpak Batak. There are also a small number of Javanese, Minangkabau and Chinese, who are mostly found in Tarutung and Siborongborong, generally as traders, or food businesses. The majority of the population of North Tapanuli district is Christian, some are Muslim and a small number are Buddhist. The indigenous tribe in North Tapanuli district, the Toba Batak, generally embraces Protestant Christianity and some embrace Catholicism, Islam and the indigenous belief of the Batak tribe, Parmalim. Based on data from the Ministry of Home Affairs in 2024, 95.05% of the population of North Tapanuli is Christian, with 90.28% Protestant and 4.77% Catholic. Another 4.90% are Muslims, many of whom live in Simangumban sub-district, an area bordering South Tapanuli Regency where many are Batak Angkola or Mandailing, and also in Pahae Jae and Tarutung. A small proportion of the ethnic group, 0.04%, are Buddhists.

Chinese, mostly in Tarutung and Siborongborong and 0.01% still adhere to the old Batak belief, Parmalim. Toba Batak, which is the original and dominant tribe in North Tapanuli, affects the language of communication used in social life. Toba Batak is the main language used by the people of North Tapanuli, apart from Bahasa Indonesia which is the official language of Indonesia. While in some areas bordering South Tapanuli Regency, Toba Batak and Angkola Batak languages are often mixed. This can be found in Pangaribuan sub-district, Pahae area, and Garoga sub-district. Although they have several different vocabularies, basically the Toba Batak and Angkola people can understand each other's languages.

Folklore that Develops in North Tapanuli Regency

The folklore research taken in North Tapanuli Regency is entitled: (1) Origin of Tarutung City, (2) Legend of Tarutung Old Well, (3) Legend of Situmandi Cave, (4) Origin of Soda Water Bath, (5) History of Cross of Love Spiritual Tourism. This folklore is studied for the value of the Pancasila student profile in it and then relates it to Indonesian language learning in Junior High School.

IV. RESEARCH FINDINGS

Elements of Folklore in North Tapanuli Regency

This section will describe the elements of folklore in North Tapanuli Regency. Folktales in North Tapanuli Regency are passed down orally, from mouth to mouth. This causes the building blocks of the story to be incomplete. So, in this study, researchers only focus on the intrinsic elements contained in each story. The elements include: theme, plot, character and characterization, setting, point of view, and mandate.

A. Intrinsic Elements in Folklore of the Origin of Tarutung City

1. Theme: the origin of the name of Tarutung city
2. This folktale tells the story of how the city of Tarutung was named in the first place.
3. Plot: the plot used in this folktale is a forward plot. The story is told regularly from the beginning to the end. The story begins with the Dutch military trade in Tangsi until it changed its name to Tarutung.
4. People: Dutch military, Batak people, I.L. Nommensen
5. Setting: Silindung area, Saitnihuta, Tangsi
6. Point of view: third person point of view, as the story is told by the narrator.
7. Mandate: preserve every object that has

historical value and is influential in the development of an area

B. Intrinsic Elements in Tarutung Old Well Legend Folklore

1. Theme: preservation of historical places
2. Flow: the flow used in this folktale is a back and forth (mixed) flow, where the story initially follows the sequence of events, but then tucked into events in the past.
3. People: people of Tarutung city, King Sisingamangaraja
4. Setting: Sopo Partungkoan Tarutung area
5. Point of view: third person point of view, as the story is told by the narrator.
6. Mandate: preserving places that have historical value to an area is a form of responsibility

C. Intrinsic Elements in the Folklore of Situmandi Cave Legend

1. Theme: a love story that ends in regret
2. Plot: the plot used in this folktale is a forward plot. The story is told regularly from the beginning to the end. Starting from Boru Natumandi being matched by her parents, until she chooses to go with the man of her choice.
3. Characters: Raja Hutabarat, Raja Hutabarat's wife, Boru Natumandi, snake demon, local people
4. Setting: Hutabarat Village, Tarutung District
5. Point of view: uses third person point of view, because the content of the story is told by narato
6. Mandate: don't make the wrong decision, if you don't want to regret it for the rest of your life.

D. Intrinsic Elements in the Folklore of the Origin of Soda Water Baths

1. Theme: efforts to form a soda bath
2. Plot: the plot used in this folktale is a forward plot. The story is told regularly from the beginning to the end of the story. Starting from the beginning of the discovery of the source of soda water, until it was finally developed into a tourist attraction as it is today.
3. People: Minar Sihite and her family, Parbubu I Village community
4. Setting: Parbubu I Village, Tarutung District
5. Point of view: uses third person point of view,

- because the content of the story is tol by narato
- Mandate: every place has its own history or mystical value. Therefore, wherever we gowe must maintain our attitude and speech

E. Intrinsic Elements in the Folklore of the Cross of Love Spiritual Tourism History

- Theme: The struggle to preach the gospel
- Plot: The plot used in this folktale is a forward plot. The story is told regularly from the beginning to the end of the story. Starting from the first time Nommensen set foot in Indonesia, precisely in the Land of Batak, to his struggle in completing the mission of preaching the gospel in the Land of Batak.
- People: I.L. Nommensen, Silindung community
- Setting: Siatas Barita Hill, Silindung, Siatas Barita District
- Point of view: Uses third person point of view, as the story is told by the narrator.
- Mandate: A big goal will bring big obstacles. However, if prayed for and fought for, all will be passed.

From the five folktales above, the researcher concluded that although folktales are said to have no complete building blocks, the elements that still exist in the folktales can be used as learning materials to find out what elements are contained in a folktale. In addition to knowledge related to the elements contained in folklore, the community also needs to enrich their knowledge and insights related to the categorization of folk fore, namely myths, legends and fairy tales. An understanding of the division of folklore categories can be understood through the characteristics contained in the folklore.

Value of Pancasila Learner Profile in Folktales in North Tapanuli Regency Table 1.

No.	Pancasila Profile Value	Data	Folklore Title
1.	Believing, fearing God, and having noble character	3	Legend of Situmandi Cave, Origin of Soda Water Bath, History of Cross of Love Spiritual Tourism
2.	Global diversity	1	The Legend of Tarutung's Old Well
3.	Mutual cooperation	2	The Origin of Tarutung City, The Legend of Situmandi Cave
4.	Independent	1	Origin of Soda Water Bath

5.	Critical reasoning	3	Origin of Tarutung City, Legend of Situmandi Cave, History of the Cross of Love Spiritual Tourism
6.	Creative	2	The Legend of Tarutung's Old Well, the Origin of Soda Water Baths

A. Value of Pancasila Student Profile in Folklore of Tarutung City Origins

- Working together. In the fifth paragraph, "Upon the return of the Padri forces out of Silindung, the Silindung area was like an uninhabited ghost area. Gradually, people came down from the mountains to reopen their villages on the ruins or open new villages."
- Critical reasoning. In the fifth paragraph of the third sentence, "The departure of the Padri troops from Silindung, not only because of the retaliation of the attack by the kings in Silindung, but they did leave on their own because many of them died without any known cause. They thought they had received the curse of having betrayed their ancestors, so they saved themselves from the mysterious deaths of large numbers of their soldiers at that time."

B. Student Profile Value of Pancasila in Folklore Legend of Old Well Tarutung

- Global diversity. In the fourth paragraph of the seventh sentence, "Since that incident, the local community has never closed the well again and although it is no longer used as a water source, this well is still maintained and cared for by the local community and makes the place a historic one, because it has made life easier for the community."
- Creative. Found in the second paragraph, since that incident, the local community has never closed the well again and although it is no longer used as a water source, this well is still maintained and cared for by the community. It has made the place historic, as it has made people's lives easier

C. Student Profile Value of Pancasila in Folklore of Goa Situmandi Legend

- Believing. In the fifth paragraph, "Finally, King Hutabarat held a rite. He gathered the other Hutabarat kings to hold a gondang and dance party. This was held for seven days and

nights. To beg the Creator's mercy not to give Hutabarat anymore very beautiful daughters. The prayers of the Hutabarat kings were answered by the Creator. From that day on, when the supplication was made, no more very beautiful daughters were born from Hutabarat."

2. Working together. In the fourth paragraph, "Upon reading the contents of the letter, the King Hutabarat and his wife immediately gathered the people to help them look for their missing daughter, and followed the trail of s o w n rice according to the instructions given. After walking for a long time together with the people who helped, they arrived at a cave where the rice trail stopped. There they saw a pair of snakes, believed to be Boru Natumandi and her husband."
3. Critical reasoning. In the fifth paragraph, "With this incident King Hutabarat was devastated. He regretted the arrogance of looking for a son-in-law who was mighty and powerful beyond ordinary humans to match with his daughter. He regretted that because of his desire, he had to lose his favorite daughter."

D. Value Profile of Pancasila Students in the Folklore of the Origin of Soda Water Bathing

1. Believing, fearing God. In the second paragraph, "Because of this, Minar and her family took action. She prayed to God to turn this natural phenomenon into her livelihood. After praying, Minar made seven pieces of cake made of rice or commonly called pohul-pohul by the Toba people on banana leaves as a sign of respect (parsantabian) to the ancestors."
2. Independent. In the fourth paragraph, "Then, Minar built a 30-square-meter pool to accommodate the soda spring. Furthermore, Minar as the manager of the soda water began to open the bathing pool to the public in 1976. She worked hard to develop the place as her source of income."
3. Creative. In the third paragraph, "Minar then worked with her family to conduct the first dredging because the soda spring was still covered with shrubs and rocks. The dredging succeeded in removing two truckloads of rocks covering the soda spring and cleaning up the area around the spring."

4. The Value of Pancasila Student Profile in the Folklore of the Spiritual Tourism History of the Cross of Love
5. Have faith, fear God, and have noble character. In the third paragraph, "Nommensen fled to the hill of Siatas Barita. People flocked after him. Arriving at Siatas Barita Hill, Nommensen stepped on a rock and began to pray. After he finished praying, heavy rain and lightning fell. This finally thwarted the people's attempt to kill Nommensen. Nommensen then vowed to give up his life as a missionary until the end of his life in the Land of Batak."
6. Critical reasoning. In the fifth paragraph, "The arrival of Nommensen to Rura Silindung made the community have a new belief, namely Protestant Christianity, which is now widely adopted by the people of Rura Silindung. From the previous community no religion, now they believe in the existence of God. The people of Silindung have also changed a lot over time. Because Nommensen is not only an evangelist, but also plays a role in the development of education and health in the Land of Batak."

Relevance of Folklore in North Tapanuli Regency to Indonesian Language Learning in Junior High School

Indonesian language learning in Junior High School (SMP) is organized based on the curriculum. The curriculum is a guide for teachers to determine what material will be taught to students. The curriculum currently used is the Merdeka Curriculum. The Merdeka Curriculum is a curriculum that focuses more on instilling local wisdom and forming students with character. Character education itself can be a description of the value of local wisdom that can shape the behavior of students. Teachers are required to always instill or slip the value of character education in every lesson, including Indonesian language learning, especially legends. In the Merdeka Curriculum, Indonesian language learning, especially legends, is found in class VII even semester. In learning Indonesian, especially legends, the teacher will teach students to identify information about legends in the local area, examine the structure and language of legends and retell the contents of legendary stories which can then be acted out. This is also in line with identifying the elements contained in it. Folktales found in North Tapanuli Regency include the Origin of Tarutung City, the Legend of Tarutung Old Well, the Legend of Situmandi Cave, the Origin of Soda Water Bath, and the History of Cross of

Love Spiritual Tourism. These five stories contain the value of the Pancasila profile that can be relevant to the needs of students to achieve learning. The educational value of the Pancasila profile plays an important role in the growth of learning the basic abilities of students, in line with the importance of character education for students. Minister of Education and Culture (Mendikbud) Nadiem Anwar Makarim said that character education for students is one of the efforts to realize Pancasila students. Pancasila students are students who have a character based on the philosophy of Pancasila or have the value of the Pancasila precepts as a whole and comprehensively. The character values that exist in each Pancasila precept itself consist of religious character values, social care, independence, patriotism or willing to sacrifice for the country, togetherness, democracy and justice. So, students can use folklore in North Tapanuli Regency which contains many values of the Pancasila profile. The five folktales found in North Tapanuli Regency have relevance in learning Indonesian based on the Merdeka Curriculum with the aim of realizing Indonesian students as lifelong learners who have high competence, character, and behavior in accordance with the values of Pancasila. The attitude that is the goal in learning Indonesian is in line with the six values of the Pancasila learner profile. Folklore material in Indonesian language learning in the Merdeka Curriculum is found in class VII Chapter V. The Learning Outcome (CP) is that students are able to write and present responses to the fiction texts they read. And the Learning Objective (TP) is that students practice responding to and analyzing various fictional readings. And before being used as learning materials in the Learning Outcomes, the feasibility of teaching materials must be checked first. The criteria for good teaching materials are interesting teaching materials. The five folktales in North Tapanuli Regency that have been researched previously certainly have their own uniqueness in each story. In addition, teaching materials that have good criteria are teaching materials that must be useful for students and for educators. Sugiarni (2022) suggests that the function of teaching materials is divided into two, namely the function for educators and for students. For educators, the function of teaching materials is as a guide that will direct all activities in the learning process and is a competency that should be taught to students. For students, the function of teaching materials is as a guide that will direct all activities in the learning process and the substance of competencies that should be learned and mastered. From the interview with Mrs. Rumondang Putri Sitorus, S.Pd., a seventh-grade Indonesian teacher at SMP Negeri 4 Tarutung, explained that in Indonesian language learning, structure and language are always taught by the teacher. However, the elements of folklore are discussed briefly, only on important parts such as character, setting and

mandate. He explained that regional folklore can be used in Indonesian language learning, because from the story can be taken any value contained in it. Such as the importance of the value of the Pancasila student profile in accordance with the provisions of the current Merdeka Curriculum. However, the book about the folklore of North Tapanuli Regency does not yet exist and is available. And in learning, usually only use folk stories from outside the region such as Malin Kundang, Tangkuban Perahu, the Origin of Lake Toba, and other popular stories. Meanwhile, the folklore of North Tapanuli Regency itself is less popular among students. This is also supported by the opinion of Mr. Sahala Hutagalung, S.Pd., an Indonesian language teacher at SMP Negeri 1 Siatas Barita. He explained that local folktales can be used as teaching materials for Indonesian language learning. Although folktales of Tapanuli Regency have never been used as teaching materials, this can be a new idea as well as an effort to preserve and redevelop folktales in North Tapanuli Regency. From the folklore can be identified what educational values are contained in the story. Such as the value of character education which is currently very important to educate students in achieving true Pancasila Students. Pancasila students are students who have a character based on the philosophy of Pancasila or have the value of the Pancasila precepts as a whole and comprehensively. The character values that exist in each Pancasila precept itself consist of religious character values, social care, independence, patriotism or willing to sacrifice for the country, togetherness, democracy and justice. So, the value of the Pancasila student profile in North Tapanuli Regency can be used as Indonesian language learning material in grade VII junior high school.

V. DISCUSSION

Value of Pancasila Student Profile in Folklore in North Tapanuli Regency

Based on the results of the analysis of folklore in North Tapanuli Regency, there are various aspects of the value of the Pancasila student profile. The following is the value of the Pancasila learner profile contained in folklore in North Tapanuli Regency: (1) faith, piety to God Almighty, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical reasoning, and (6) creativity. Based on an interview with the Indonesian language teacher of SMP Negeri 4 Tarutung, Mrs. Rumondang Putri Sitorus, S.Pd., explained that the character of students is decreasing along with the changing times and technology. Of course, this declining character is not in accordance with the objectives and principles of the Pancasila profile value which is the basis for the attitude of students. This is what underlies the strengthening of understanding of the value of the Pancasila

learner profile, in order to strengthen character and develop the potential of each learner with things that are more positive and useful for the future. Based on the search, there have not been many researchers specifically examining the value of the Pancasila student profile in folklore from different regions. However, there are several other researchers discussing the value of character education in a folktale. The value of character education itself has relevance to the value of the Pancasila learner profile. Character education is one way to achieve Pancasila learners who are in accordance with the values of Pancasila. Research conducted by Sandi, Karso and Resviya (2022) discusses the values of character education in the folklore "Legend of Batu Banama". This folklore from Central Kalimantan is believed to have good values to be taught to the younger generation. The problem raised in this research is to see how the character education values contained in the folklore "Legend of Batu Banama" and the purpose of the research is to describe the character education values contained in the story. The presence of this folklore inspires all parties about the meaning of life and education. The folklore of the Legend of Batu Banama conveys messages such as acting rudely to his parents, stubbornness, belief (religion), social society, character and moral formation, ethics and so on that can provide learning for everyone, especially the nation's young generation. Arief Setiawan (2017) in his research discusses the content of character education in folklore in Pacitan. The similarity of this research is in the object studied, namely folklore. The difference is that the folklore in the research conducted by Arief Setiawan has been documented in the form of a printed book, but in this study the folklore is still not documented in book form. The results showed that Folklore from Pacitan as a literary work contains character education values which include: (1) religion; (2) honesty; (3) hard work; (4) creative; (5) curiosity; (6) national spirit; (7) respect for achievement; (8) love of peace; (9) environmental care; (10) social care; and (11) responsibility. These values are the basis that folklore, apart from being used as a medium to introduce the stories believed by the ancestors to their descendants, can also be a means of educating character in them. Another research on the value of the Pancasila student profile was also conducted by Rachmad Hidayat, Nani Solihati, and Imam Safi'i (2024). In the research entitled "The Values of Pancasila Student Profile in Betawi Tempo Doeloe Fairy Tales by Abdul Chaer", Hidayat, Nani, and Imam explained that fairy tales are one of the most effective media to instill noble values related to the Pancasila student profile. The results showed that the Betawi Tempo Doeloe Fairy Tale by Abdul Chaer was full of Pancasila Student Profile values. These values are religious morals, personal morals, morals

to humans, morals to nature, state morals, social justice, collaboration, caring, sharing, self-understanding of the situation at hand, and being able and producing reasoning. The results of the study can be used as one of the media in learning literary appreciation as well as a medium for strengthening the profile of Pancasila students.

Utilization of Folklore in North Tapanuli Regency with Indonesian Language Learning in Junior High School

Based on interviews conducted with Indonesian language teachers in junior high schools, the value of the Pancasila student profile in North Tapanuli Regency can be utilized as teaching material in literature learning. The building blocks in folklore can be used to explore a folklore, so that the values in it can be found. The value of the Pancasila learner profile can be introduced through folklore learning in Indonesian language learning while introducing local culture to students. Research relevant to this study was also conducted by Syaiful Bahri and Ach. Fikri (2024). In a study entitled "Analysis of Pancasila Student Profile Value in Malin Kundang Folklore", Syaiful and Fikri discussed the relevance of literary works, especially folklore, in reflecting and conveying various aspects of human life and cultural values. The results showed that this story is not only entertaining, but also contains deep moral messages, such as the importance of respecting parents, maintaining sustainability, and appreciating cultural diversity. These values are in accordance with the values of Pancasila which include faith, piety, mutual cooperation, independence, critical thinking, and creativity. This study highlights the importance of applying these values in daily life to form a strong character with integrity. Based on the results of the data, it can be described that many folktales contain the value of the Pancasila student profile. In folklore in North Tapanuli Regency, the value of the Pancasila student profile is described through narration, character description and character behavior. The results of this study can be used as Indonesian language learning materials in junior high school because the value of the Pancasila learner profile contained in the folklore is in line with the independent curriculum used in schools today. In the independent curriculum, there is an application of the Pancasila learner profile value as an effort to shape the character of students. The character strengthening process is carried out through the implementation of project-based learning according to the strengthening of the Pancasila learner profile. Therefore, this folktale is appropriate for use in the independent curriculum for grade VII in the Learning Outcome (CP): students are able to write and present responses to fictional texts they read. The value of the Pancasila learner profile in folklore in North Tapanuli Regency can be used to instill character values in students such as religious values, faith, fear of God, and noble character. Learners understand the

teachings of their religion and beliefs and apply this understanding in their daily lives. There are five key elements of faith, fear of God, and noble character: (a) religious character; (b) personal character; (c) character to humans; (d) morals to nature; and (e) state morals. Cultural values related to noble culture, locality and identity, and remain open-minded in interacting with other cultures, so as to foster mutual respect and the possibility of forming with positive noble cultures that do not conflict with the noble culture of the nation. Elements and keys to global diversity include recognizing and appreciating culture, intercultural communication skills in interacting with others, and reflection and responsibility for the experience of diversity. Social values related to the ability to work together, namely the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, easily and lightly. The elements of working together are collaboration, caring and sharing. Independence, which is a learner who takes responsibility for his/her learning process and outcomes. The key elements of independence consist of awareness of self and situation and self-regulation. A critically reasoning learner is able to objectively process information both qualitative and quantitative, establishing links between different pieces of information, analyzing information, evaluating and concluding. The elements of critical reasoning are acquiring and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes, and making decisions. Creative learners are able to modify and produce something original, meaningful, useful and impactful. The key elements of being creative consist of generating original ideas and producing original works and actions. Based on these regulations, the folklore found in North Tapanuli Regency is in accordance with the folklore and the value of the Pancasila learner profile contained in it as the educational objectives of the independent curriculum. The value of the Pancasila learner profile contained in the folklore can be used as teaching material for Indonesian language learning in the independent curriculum class VII junior high school in instilling the value of character education.

VI. CONCLUSIONS

Based on the results of research and discussion, it was found that the value of the Pancasila learner profile in folklore in North Tapanuli Regency, namely: (1) faith, fear of God Almighty, and noble character, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical reasoning, and (6) creativity. The relevance of the value of the Pancasila learner profile in folklore in North Tapanuli Regency as teaching material for Indonesian language learning in junior high schools is based on the independent

curriculum in accordance with the Learning Outcomes (CP) in class VII "students are able to write and present responses to fictional texts they read" and also with the educational objectives of the independent curriculum itself, namely realizing Indonesian students as lifelong learners who have high competence, character, and behavior in accordance with the values of Pancasila. This study aims to examine the elements of folklore and the value of the Pancasila learner profile contained in folklore in North Tapanuli Regency. These elements and the value of the Pancasila learner profile are then connected to Indonesian language learning in Junior High School. The results of this study can be used as an alternative teaching material for Indonesian language learning in Junior High School. These implications can be divided into two, namely theoretical implications and practical implications. The theoretical implication relates to its contribution to the development of educational theories outside of school. In this case, folklore as local literature provides theoretical references that can be used in education. Practical implications relate to its contribution to the strengthening of out-of-school education programs in field practice. In this case, folklore can provide valuable contributions to related institutions that are relevant to the findings of this research. The results of this research provide a new contribution to the world of literature in North Tapanuli Regency, because it is able to highlight the value of the Pancasila student profile and local wisdom in the region. Folklore in North Tapanuli Regency presents high values and feels strong, and these values are well presented in folklore. In these folktales, culture is reflected in the form of ideas, character thoughts, character activities, and physical results. All these forms of culture are interrelated and form a pattern that strengthens the identity of the people in North Tapanuli Regency who appreciate the noble values of their ancestors.

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