

Cultural Value Taxonomy of Eleven Siulak-Kerinci Folktales: A Codebook-Guided Content Analysis for Character Education in Junior Secondary Schools

¹Nada Sawita, ¹Nazurty, ¹Ade Kusmana, ²Desti Angraini*

Corresponding Author: *desti Angraini@uinjambi.ac.id

¹ Universitas Jambi, Jambi, Indonesia

² UIN Sulthan Thaha Saifuddin, Jambi, Indonesia

ARTICLE INFO

Article history

Received 14 March 2026

Revised 11 May 2026

Accepted 16 May 2026

ABSTRACT

Indigenous folktales remain underutilized as structured resources for character education, especially as evidence-based value taxonomies for classroom use. This study develops a cultural value taxonomy from eleven Siulak-Kerinci folktales to support character learning in junior secondary schools. Using codebook-guided qualitative content analysis, the study treats meaning-complete narrative segments as units of analysis and applies explicit operational definitions, indicators, and inclusion-exclusion rules to identify cultural values. Cross-story comparison and negative case analysis were employed to refine categories and construct a hierarchical taxonomy. The findings reveal seven core value families embedded in the folktales: religiosity, honesty, responsibility, social care and mutual cooperation, work ethic, tolerance, and local identity. Each value family is represented through distinctive sub-indicators, while each folktale displays a particular pattern of dominant and supporting values. The resulting taxonomy provides teachers with a transparent framework for selecting stories, guiding reflective discussion, and designing value-focused assessment in classroom practice. Methodologically, the study shows that codebook-guided content analysis can transform local narratives into a systematic and culturally grounded value taxonomy that is both educationally applicable and useful for curriculum development and future comparative research.

Keywords

Character Education
Codebook-Guided Content
Analysis
Cultural Values
Indonesian Folktales
Junior Secondary
Education

This is an open-access article under the [CC-BY-SA](#) license.

**Introduction**

In recent years, the rapid spread of short-video platforms and algorithmically curated social media has intensified concern over how Indonesian adolescents negotiate attention, expression, and value formation in digital environments [1]. During the 2024 election cycle, scholars also documented the role of social media in circulating misinformation and disinformation and in shaping the democratic literacy of first-time voters, reinforcing concern that digital platforms can influence how young people interpret public issues, moral positions, and collective identities [2]–[3]. Against this backdrop, narratives that historically mediated moral learning in local communities, especially folktales, face declining visibility and pedagogical status.

Global policy frameworks provide an important counterbalance to this drift. UNESCO's framework for safeguarding intangible cultural heritage emphasizes that oral traditions, storytelling, and local wisdom are not merely cultural relics, but living resources for social cohesion, identity formation, and intergenerational continuity [4]. In Indonesia, this orientation resonates with current educational efforts to connect character formation with culturally meaningful texts and with the broader agenda of value-based learning in the school curriculum [5]. In this context, indigenous folktales are potentially powerful educational resources because they dramatize moral choices, consequences, and social norms in narrative form while preserving locally grounded understandings of responsibility, religiosity, cooperation, and identity.

Recent scholarship in Indonesia increasingly confirms the educational potential of folklore. Studies have argued that folklore education can provide space for student freedom, agency, and empowerment [6], while other works show that folktales and local wisdom can reinforce character education by embedding values such as honesty, responsibility, mutual help, and social harmony in accessible narrative forms [7]–[8]. Development studies further demonstrate that folklore can be transformed into digital and classroom-based learning materials that support reflective learning and student engagement [9]. More specifically, recent analyses of regional stories and children's literature identify recurring value clusters

related to religiosity, honesty, social care, tolerance, responsibility, and dimensions of the Profil Pelajar Pancasila, and recommend their integration into school learning [10]–[13].

Kerinci-specific studies remain comparatively limited, yet they indicate that the region contains a strong moral and cultural repertoire. Research on Kerinci oral traditions, including proverbs, sayings, and old rules, shows that these expressive forms encode community norms, collective memory, and traditional knowledge [14]. Development work using children's Kerinci folktales also demonstrates the feasibility of culture-based learning in educational settings [15]. Broader work on Kerinci local wisdom in character learning argues that local cultural values can strengthen empathy, discipline, social responsibility, and cultural identity [16], while recent studies on the Kenduri Sko tradition and Kunun Kerinci identify cooperation, religiosity, togetherness, and other character values that are relevant to formal education [17]–[18]. However, these studies do not examine Siulak-Kerinci folktales as a bounded narrative corpus, nor do they construct a systematic value taxonomy that can be directly used for story selection, reflective discussion, and assessment in junior secondary classrooms.

Unlike previous folklore-based character education studies that commonly identify values as thematic lists, this study is distinguished by its codebook-guided taxonomy-building orientation. The analysis does not merely label folktales as containing religiosity, honesty, responsibility, cooperation, tolerance, or local identity. Instead, each value family is defined through operational definitions, sub-indicators, narrative indicators, and inclusion–exclusion rules, so that every coding decision can be traced to meaning-complete narrative segments. This procedure allows the study to move from value identification to taxonomy construction, in which broad cultural value families are organized into more specific narrative expressions and then compared across the eleven folktales. In this respect, the novelty of the study lies in combining a bounded Siulak-Kerinci folktale corpus with a transparent codebook-guided procedure to produce a cultural value taxonomy that is methodologically auditable and educationally usable.

A further limitation in the wider literature is methodological. Many studies identify values in folktales through thematic reading or descriptive content analysis and then present them as value lists. While such findings are useful as initial mappings, they often do not explain in sufficient detail how coding categories were defined, how units of analysis were selected, or how inclusion and exclusion decisions were made. Qualitative content analysis scholarship emphasizes that rigorous category development requires explicit coding logic, transparent procedures, and analytically defensible category structures [19]–[21]. For character education research, this matters because educators and curriculum developers need not only a list of values, but also a structured taxonomy that shows how broader value families are expressed through more specific indicators and narrative patterns.

Responding to these issues, the present study develops a cultural value taxonomy based on eleven Siulak-Kerinci folktales using codebook-guided qualitative content analysis. The study is guided by two questions: (1) which cultural value families and sub-indicators can be systematically identified across a bounded corpus of eleven Siulak-Kerinci folktales? and (2) how can these values be organized into a transparent taxonomy that is methodologically robust and educationally usable for character education at the junior secondary level? By addressing these questions, the study seeks to contribute both to scholarship on values in indigenous narratives and to the practical development of culturally responsive character education in contemporary Indonesian schools.

Literature Review

A. Cultural values and value taxonomies

The concept of “value” in social and educational research typically refers to relatively enduring beliefs about what is good, desirable, and worth pursuing, which guide judgment and action across situations [22]. Values are not isolated traits; rather, they form structured systems in which some values cluster together, while others compete with or qualify one another. For this reason, value theory often seeks to model value structures as taxonomies or maps that show relationships between broader value families and more specific subdimensions.

In the context of character education, values become practically meaningful when they can be operationalized at an observable level in behavior, discourse, or narrative representation. Abstract labels such as honesty or responsibility need to be linked to recognizable indicators, such as telling the truth under pressure, keeping promises, accepting consequences, or repairing harm. Without that level of specification, it is difficult to design learning activities, assessment criteria, or research instruments. A cultural value taxonomy addresses this need by organizing values into broader families and more specific sub-indicators that can be applied consistently across texts, contexts, and studies.

B. Folktales as cultural texts for moral meaning

Folktales can be understood as cultural texts through which communities encode and circulate shared understandings of desirable and undesirable conduct, social roles, and identities. Classical folklore scholarship emphasizes that stories do not merely entertain; they also perform social functions by transmitting norms and regulating behavior through narrative consequences [23]. Scenes of choice, transgression, punishment, reward, and reconciliation provide audiences with models of what is considered acceptable or unacceptable, wise or foolish, and virtuous or blameworthy within a particular cultural setting.

From a narrative perspective, moral meaning emerges not only through explicit statements, but also through plot structure, character development, and the relationship between action

and consequence. The same value, such as responsibility, may be narrated as duty to family, obligation to community, or accountability before God, depending on the cultural repertoire the story draws upon. For this reason, folktales provide a rich site for examining how values are constructed, negotiated, and sometimes contested in everyday moral imagination.

When folktales are brought into education, they perform a dual role. They introduce learners to cultural heritage while also providing concrete narrative cases through which students can examine moral questions. Recent work on folklore, local wisdom, and character education shows that regional stories and culture-based learning resources can strengthen empathy, cooperation, social responsibility, and local identity when used with reflective pedagogies rather than reduced to a single “moral of the story” formula [7]–[13], [30]–[31]. However, to use this potential more fully, educators need clearer analytic tools for identifying and comparing the values foregrounded by different stories. A value taxonomy derived from a folktale corpus offers one way to make such narrative moral structures explicit.

C. Qualitative content analysis and codebook-guided taxonomy building

Qualitative content analysis provides a systematic approach to interpreting meaning in texts while preserving sensitivity to context and nuance. It involves segmenting data into meaningful units, assigning codes to represent concepts, and grouping those codes into categories and higher-order patterns [20], [24]. When the aim is taxonomy building, the analysis must go beyond listing themes and instead model hierarchical relationships between broader value families and more specific sub-indicators.

Directed qualitative content analysis is especially relevant when existing concepts or frameworks guide initial coding while the analyst remains open to refinement based on the data [19]. In the present context, broad concepts such as honesty, responsibility, or social care may function as initial analytic anchors, but their operational definitions and category boundaries must be sharpened inductively through repeated engagement with narrative segments. A codebook-guided strategy supports this process by providing explicit definitions, indicators, and inclusion–exclusion rules for each category.

Methodological discussions of rigor in qualitative analysis emphasize several practices that are especially important for taxonomy building. First, categories must be defined clearly so that analysts can apply them consistently and readers can understand what counts as evidence for a given label [25]. Second, the unit of analysis should retain enough narrative context to support valid interpretation; in folktales, this generally means coding meaning-complete episodes or segments in which decisions and consequences can be interpreted together rather than as isolated sentences [20], [24]. Third, analysts should attend to negative cases, namely segments that appear similar to a category but do not fully meet its defining criteria, in order to refine boundaries and reduce overgeneralization [26]–[27]. When these principles are

combined in a codebook-guided analysis of folktales, the result can be a value taxonomy that is grounded in narrative evidence, explicit in its definitions, and open to replication or adaptation.

D. Culturally responsive character education and local wisdom

Culturally responsive character education seeks to connect moral learning with learners' cultural backgrounds, local narratives, and lived contexts. Rather than treating values as universal abstractions detached from place, this perspective recognizes that values are learned and negotiated through culturally situated practices, stories, and institutions [28]. In Indonesia, this orientation aligns with growing efforts to ground character education in local wisdom and to connect classroom learning with culturally meaningful resources, including within the broader direction of the Merdeka Curriculum [5].

Research on local-wisdom-based projects, worksheets, and culture-linked learning products shows that students tend to respond more positively when learning activities draw on familiar stories, landscapes, and community practices [29]–[31]. At the same time, these studies repeatedly suggest that teachers need clearer value frameworks to plan lessons, design tasks, and assess learning. Without an explicit mapping between local narratives and value constructs, character education risks becoming either too vague to guide practice or too prescriptive to support reflection.

A cultural value taxonomy derived from Siulak-Kerinci folktales positions local narratives as a serious knowledge base for character education. By showing which value families recur across stories and how they are enacted in narrative form, such a taxonomy can guide story selection, support reflective discussion, and inform assessment design. It also creates a bridge between local moral imagination and broader educational aims, enabling schools to respond to the pressures of digital youth culture without abandoning the cultural resources that have long sustained ethical life in their communities.

Material and Methods

A. Research design and rationale

This study used a qualitative descriptive design qualitative descriptive design with codebook-guided qualitative content analysis to construct a cultural value taxonomy from a bounded corpus of Siulak-Kerinci folktales [20], [24], [32]. The aim of the method is taxonomy building, meaning that the study produces a structured set of value categories and subcategories that can be applied consistently to similar narrative texts. Folktales were treated as cultural data in which values are communicated through narrative episodes, character choices, dialogue, and action–consequence sequences. A codebook-guided approach was selected to strengthen transparency and replicability by requiring every value label to be justified using observable narrative indicators and anchored textual evidence. The scope of

inference is limited to how values are represented in the selected texts. This study is document-based, involves no classroom intervention, and makes no causal claims about learner outcomes.

B. Research context and access

Although the analysis was document based, contextual information was recorded to support culturally grounded interpretation and to document how the corpus was accessed and verified. The folktales originate from Siulak, Kerinci, Jambi Province, Indonesia, where oral traditions remain an important marker of local identity and community memory. The research team used local access points to obtain written versions of the stories, confirm the stability of titles, and check culturally specific terms. Context was used to support interpretation only, not as a site for observation or teaching implementation.

C. Corpus profile and selection procedure

The primary data comprised eleven Siulak-Kerinci folktales obtained from locally published collections and community circulating sources available in the region and commonly referenced in school contexts. The corpus was fixed before formal coding to maintain clear boundaries and to prevent post hoc selection. Purposive selection criteria were local prominence, richness of moral episodes, and availability of stable written texts that allow careful rereading and traceable quotation. The unit of sampling was the folktale text, and the unit of analysis was the narrative segment.

Table 1. Corpus of eleven Siulak-Kerinci folktales analyzed

No	Folktale title	Brief narrative focus	Primary value density cues
1	<i>Legenda Tiga Wali di Puncak Kerinci</i>	Religious devotion, communal guidance, moral exemplars	Worship practice, moral counsel, harmony building
2	<i>Si Ayam dan Si Kiman</i>	Moral consequences of wrongdoing and deception	Deception versus confession, accountability, sanction
3	<i>Legenda Jamding</i>	Communal ethics and generosity	Helping, sharing, solidarity, social obligation
4	<i>Siamang Pirang</i>	Struggle, perseverance, compassion	Endurance, empathy, acceptance, persistence
5	<i>Asal Usul Nama Siulak</i>	Origin narrative linking place and identity	Heritage affirmation, naming tradition, community pride
6	<i>Batu Tinggi</i>	Choices and consequences in social life	Duty fulfilment, responsibility, consequence
7	<i>Kambing Mencari Ikan</i>	Effort and practical wisdom	Work ethic, persistence, coping with hardship
8	<i>Kisah Beruk Tujuh Beradik</i>	Family bonds and cooperation	Mutual help, shared responsibility, teamwork
9	<i>Asal Usul Batang Merao</i>	Place origin and community continuity	Collective memory, identity continuity, heritage pride
10	<i>Si Bungkok dan Si Buta</i>	Moral dilemmas and ethical judgment	Truth telling, fairness, moral reflection
11	<i>Perang Tanah Buludai</i>	Conflict, social order, collective identity	Communal solidarity, loyalty, identity defence

D. Researcher positionality and reflexivity

Because value coding involves interpretation, reflexive practice was integrated throughout analysis. The research team acknowledged that familiarity with the cultural setting can enrich meaning making but also risks over assuming shared understandings. To address this, interpretation was constrained by the codebook rules and anchored evidence. Reflexive memos were written during coding to record assumptions, uncertainty, and boundary decisions, especially when a segment appeared to fit more than one value category. Peer debriefing within the team was used to review difficult segments and to challenge overly broad interpretations. Coding consistency was maintained through a codebook-guided procedure in which each value category was defined by operational definitions, narrative indicators, example quotations, and coding rules. To check stability, approximately 20% of the data were recorded by the researcher after a one- to two-week interval, and any inconsistencies were recorded and used to refine the codebook. The coding process was also supported by an evidence matrix that linked each story, value category, quotation, and interpretive note, thereby allowing the movement from raw text to category and conclusion to be traced. In addition, expert validation was used to review the categories and selected textual evidence, especially to ensure the reasonableness of interpretation in relation to literature, culture, and character education. Although no statistical intercoder agreement was calculated, trustworthiness was strengthened through code–recode checking, expert validation, analytic memoing, negative case analysis, and an audit trail.

E. Research instruments

Two instruments supported the analysis. First, an operational codebook defined each cultural value through a working definition, sub indicators, narrative indicators, and boundary rules. The codebook was designed to make coding decisions auditable and to support later taxonomy construction. Second, an analytic matrix served as the main working file for coding and synthesis. The matrix contained story identifier, segment identifier, segment text, assigned code, indicator justification, and memo notes. This structure ensured traceability from the final taxonomy back to narrative evidence.

F. Data collection and data management

Data collection consisted of document retrieval, preparation, and systematic extraction of narrative segments. Texts were digitized and archived in a structured folder system. Transcription was standardized into Indonesian for readability and comparability while retaining culturally specific terms when needed to preserve meaning. Each narrative segment extracted for analysis was assigned a unique identifier that records story title and segment order. A data log documented retrieval sources, transcription decisions, and segment

identifiers. Analytic memos were written during extraction to capture initial interpretations and to note segments that required careful boundary checking.

Table 2. Operational codebook excerpt for cultural value taxonomy

Code	Core value	Operational definition	Key subindicators for taxonomy	Narrative indicators for coding	Inclusion boundaries and exclusions
V1	Religiosity	Faith oriented morality expressed through worship, gratitude, repentance, and divine framing of events	Worship practice, spiritual discipline, moral restraint, repentance	Prayer, worship, references to God, gratitude, repentance, faith based reasoning	Include only when religious practice or explicit faith discourse guides action. Exclude general morality without explicit faith orientation
V2	Honesty	Commitment to truthfulness and refusal of deception	Truth telling, confession, transparency, restitution	Confession, rejecting lies, returning taken items, admitting fault, exposing deception	Include when truth versus deceit is central. Exclude competence or cleverness without deception stakes
V3	Responsibility	Fulfilling duties and accepting consequences of choices	Duty fulfilment, promise keeping, accountability, making amends	Completing obligations, keeping commitments, accepting sanction, repairing harm	Include when role duty or accountability is explicit. Exclude persistence that lacks duty or accountability emphasis
V4	Tolerance	Respectful coexistence and restraint in difference and potential conflict	Respectful speech, non retaliation, peace keeping, acceptance	Respect toward others, mediation, non hostility, maintaining harmony	Include when difference is managed through respect or restraint. Exclude cooperation that lacks difference or conflict element
V5	Social care and mutual cooperation	Prosocial orientation through helping and collective action for communal well being	Helping, sharing, solidarity, teamwork, empathy in action	Assisting others, collective work, sharing resources, rescue, generosity	Include when benefit to others is central. Exclude purely transactional help with no care motive
V6	Work ethic	Persistence and endurance in sustained effort despite hardship	Perseverance, sacrifice, disciplined labour, resilience	Repeated effort, refusal to give up, disciplined work, endurance under difficulty	Include when sustained effort is foregrounded. Exclude duty driven compliance where effort is incidental
V7	Local identity	Pride and continuity of local heritage through place origin, customs, and community memory	Origin narrative, tradition affirmation, heritage protection, collective memory	Place naming, customs, local leaders, tradition defence, heritage pride	Include when narrative explicitly affirms local culture or place identity. Exclude setting mentions used only as background

G. Data analysis

Analysis followed a staged process from segmentation to taxonomy synthesis (Fig. 1). First, familiarization and segmentation were conducted by reading each story repeatedly to identify moral turning points and culturally salient events. Segments were defined by meaning completeness rather than length, typically including a decision and its consequence. Second, code application used the operational codebook. Each segment received one primary code. A secondary code was used only when distinct indicators supported two values and both were clearly evidenced. Third, within code comparison identified recurring forms of value expression across stories. These recurring forms were consolidated as sub indicators and refined into a hierarchical structure. Fourth, taxonomy synthesis organized the results into top level values and nested subcategories. Taxonomy decisions were recorded in taxonomy memos that cite representative segments and explain boundary rules. Fifth, boundary checking used negative cases, meaning segments that looked similar but did not meet indicator rules were kept to clarify what counts and what does not count for each category.

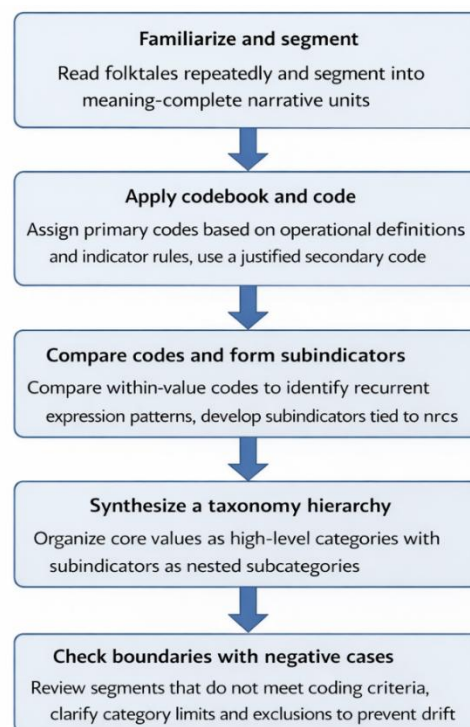


Fig. 1. Analytic workflow for codebook-guided content analysis and taxonomy construction

H. Data quality and trustworthiness

Credibility and dependability were strengthened through rule-based coding, traceability, and an audit trail. The codebook required indicator-based justification for each label, and segment identifiers linked each claim to a specific location in a story. The analytic matrix, coding memos, and taxonomy memos created an audit trail from raw narrative evidence to final taxonomy structure. Team debriefing sessions were used to review difficult segments and

to check consistency of code application. The bounded corpus rule supported confirmability by preventing selective evidence use outside the eleven agreed texts.

I. Ethical considerations

Because this study analyzed document-based folktale texts and did not involve human participants, ethics focused on respectful cultural representation and accurate quotation. Interpretation avoided decontextualization by rereading whole stories during coding and by documenting analytic decisions. Local terms and culturally specific meanings were treated carefully to prevent misrepresentation and to maintain respect for Siulak-Kerinci cultural heritage.

Results

This Findings section reports how the codebook-guided analysis transformed the eleven Siulak-Kerinci folktales into a structured cultural value taxonomy. Evidence comes from three interrelated sources: coded narrative segments drawn from the folktales, the analytic matrix that links each segment to a value label and justification, and the taxonomy memos that document boundary decisions and category refinement. The section is organized to reflect the logic of the research question, moving from the identification of a manageable set of core values, to the specification of sub indicators, to story level configurations, and finally to the robustness and potential use of the taxonomy for character education. The Findings describe patterns and evidence in the corpus and do not claim causal effects on readers or students.

A. Seven core value families as the backbone of the taxonomy

Across the eleven folktales, the codebook guided coding converged on seven core value families that repeatedly structure moral meaning in the narratives: religiosity, honesty, responsibility, social care and mutual cooperation, work ethic, tolerance, and local identity. These value families form the backbone of the taxonomy and correspond to the highest level in the hierarchical structure.

The values were not inferred from isolated words, but from meaning complete segments in which character choices, narrative consequences, and culturally significant symbols jointly pointed to a particular moral orientation. For example, the segment in which the protagonist climbs the mountain before dawn in *Legenda Tiga Wali di Puncak Kerinci* was coded as religiosity because worship and remembrance of God are foregrounded as the source of guidance and communal blessing. In *Si Ayam dan Si Kiman*, the scene where deceit leads to punishment and social sanction was coded as honesty and responsibility because the story contrasts dishonest behavior with the expectation of truthful and accountable action.

As shown in Table 2, introduced in the Method section, presents the seven value families together with their operational definitions, sub indicators, and narrative indicators. The table shows that each value is defined in a way that prevents overlap. For instance, work ethic is

anchored in sustained effort and endurance, while responsibility is anchored in fulfilling obligations and accepting consequences. This distinction allowed the same segment to be coded differently depending on which element is foregrounded. A character who continues to work in hardship without explicit reference to duty was coded as work ethic, while a character who completes a task because it is an agreed obligation and accepts sanction when failing was coded as responsibility.

A key result of this stage is that the corpus does not contain an unmanageably large set of idiosyncratic values. Instead, it clusters around seven families that are conceptually clear and narratively recurrent, which makes them suitable for use in teaching and further research. To make the structure of the taxonomy more visible, Figure 2 presents the final hierarchy of the cultural value taxonomy. The figure shows that the taxonomy is not a flat list of values, but a layered structure consisting of core value families and more specific sub-indicators derived from recurring narrative patterns.



Fig. 2. Final hierarchy of the cultural value taxonomy

Fig. 2 clarifies the internal structure of the taxonomy by showing how the seven core value families are linked to more specific sub-indicators. This hierarchical arrangement is important because it allows the analysis to move beyond general value labels and to identify the particular ways in which values are narrated across the folktale corpus.

To further show how these values are distributed across the eleven folktales, Table 3 presents a story-level value dominance matrix. The terms “dominant” and “supporting” are

used descriptively to indicate the relative salience of values based on repeated coded segments, narrative centrality, and the role of each value in shaping the moral direction of the story. They should not be interpreted as statistical frequency counts.

Table 3. Story-level value dominance matrix across the eleven Siulak-Kerinci folktales

No.	Folktale title	Dominant value family	Supporting value families	Pedagogical use
1	<i>Legenda Tiga Wali di Puncak Kerinci</i>	Religiosity	Tolerance; local identity	Discuss worship, moral guidance, spiritual discipline, and social harmony.
2	<i>Si Ayam dan Si Kiman</i>	Honesty	Responsibility	Discuss deception, confession, accountability, and consequences of wrongdoing.
3	<i>Legenda Jamding</i>	Social care and mutual cooperation	Responsibility	Discuss generosity, sharing, solidarity, and communal obligation.
4	<i>Siamang Pirang</i>	Work ethic	Social care and mutual cooperation; tolerance	Discuss perseverance, empathy, endurance, and family support.
5	<i>Asal Usul Nama Siulak</i>	Local identity	Responsibility; social care and mutual cooperation	Discuss place naming, heritage, collective memory, and community identity.
6	<i>Batu Tinggi</i>	Responsibility	Work ethic	Discuss obligation, choices, accountability, and moral consequences.
7	<i>Kambing Mencari Ikan</i>	Work ethic	Responsibility	Discuss persistence, practical wisdom, effort, and problem solving.
8	<i>Kisah Beruk Tujuh Beradik</i>	Social care and mutual cooperation	Responsibility; work ethic	Discuss family bonds, teamwork, shared responsibility, and mutual support.
9	<i>Asal Usul Batang Merao</i>	Local identity	Social care and mutual cooperation	Discuss origin narrative, community continuity, and heritage pride.
10	<i>Si Bungkok dan Si Buta</i>	Social care and mutual cooperation	Honesty; work ethic	Discuss cooperation, fairness, mutual dependence, and ethical judgment.
11	<i>Perang Tanah Buludai</i>	Local identity	Tolerance; responsibility	Discuss tradition, conflict, collective identity, and reflective management of cultural practice.

Table 3 demonstrates that each folktale has a distinctive value profile. Some stories are strongly organized around one dominant value, such as religiosity in *Legenda Tiga Wali di Puncak Kerinci* or honesty in *Si Ayam dan Si Kiman*. Others combine several values in a more integrated way, such as *Kisah Beruk Tujuh Beradik*, which brings together mutual cooperation, responsibility, and work ethic. This matrix helps make the results more systematic by showing not only which values appear in the corpus, but also how particular stories can be selected for specific character education purposes. For example, teachers who want to focus on honesty and accountability may select *Si Ayam dan Si Kiman*, while teachers who want to emphasize

local identity and cultural memory may select *Asal Usul Nama Siulak* or *Asal Usul Batang Merao*. Thus, the matrix provides an initial bridge between textual analysis and potential classroom use, while remaining consistent with the study's document-based and non-intervention design.

B. Sub indicators show how values take narrative form

Within each core value family, the analysis identified recurring forms of expression that became sub indicators. These sub indicators occupy the middle level of the taxonomy and show how values are enacted in practice within the stories. For religiosity, sub indicators include worship practice, spiritual discipline, moral restraint grounded in faith, and repentance after wrongdoing. In the folktale corpus, religiosity is not only expressed through formal prayer but also through scenes where characters refrain from harmful acts because they remember divine teachings or where they interpret misfortune as a call to repentance.

Honesty is expressed through truth telling in difficult circumstances, confession, transparency in transactions, and restitution of what has been wrongfully taken. Responsibility is expressed through promise keeping, careful fulfilment of duties, acceptance of communal decisions, and willingness to repair harm. Social care and mutual cooperation are expressed through neighborly help, collective work, sharing of resources during crisis, and ritualized forms of generosity such as offering food to guests or travelers. Work ethic appears through persistence in seeking solutions, enduring physical hardship, and disciplined labor performed for family or community wellbeing. Tolerance is realised through nonviolent conflict resolution, acceptance of difference, and deliberate efforts to maintain communal harmony. Local identity is expressed through origin stories of places and customs, respect toward elders and *adat* leaders, and explicit pride in Kerinci heritage.

These sub indicators provide a finer grained picture of how moral content is embedded in narrative form. Rather than stating simply that a story teaches honesty or work ethic, the taxonomy can show whether honesty is mainly framed as confession, as refusal to deceive, or as restitution, and whether work ethic is framed as bodily endurance, long term perseverance, or disciplined daily practice. This level of detail is important for educators who wish to design discussion questions or tasks that focus on particular aspects of a value.

C. Story level configurations: distinctive value profiles across the corpus

The taxonomy also reveals that the eleven folktales do not distribute values evenly. Instead, each story contributes a distinctive configuration of values that gives it a particular pedagogical profile. In *Siamang Pirang*, the most salient values are work ethic and social care, supported by empathy and acceptance within the family. Repeated attempts to seek solutions, refusal to abandon hope, and mutual support between family members produce a pattern in which endurance and care are tightly intertwined.

Legenda Tiga Wali di Puncak Kerinci is dominated by religiosity and tolerance. The story presents a narrative of spiritual discipline that benefits not only the individual but the community, while also showing harmonious relations among people with different roles and backgrounds. Here, tolerance is not framed as passive acceptance but as active maintenance of social peace grounded in shared spiritual orientation.

Si Ayam dan Si Kiman strongly foregrounds honesty and responsibility. The protagonist's dishonest action brings about harm and social sanction, while the community's response models collective enforcement of norms. The narrative arc makes the cost of dishonesty highly visible and links personal wrongdoing to communal consequences.

Legenda Jamding highlights social care and mutual cooperation. The story revolves around acts of giving and shared responsibility for communal welfare. Scenes of sharing food or resources without expectation of return were repeatedly coded as social care.

Asal Usul Nama Siulak and *Perang Tanah Buludai* contribute most strongly to local identity. Both stories embed explanations of place names, rituals, and adat practices within narratives of collective deliberation and caution toward deviations from tradition. These stories function as narrative charters for local identity, articulating why particular customs and place names matter for the community.

The remaining stories, such as *Batu Tinggi*, *Kambing Mencari Ikan*, *Kisah Beruk Tujuh Beradik*, *Asal Usul Batang Merao*, and *Si Bungkok dan Si Buta*, combine multiple values but each with its own emphasis. For example, *Si Bungkok dan Si Buta* stresses cooperation and perseverance in the face of physical limitation, while *Kisah Beruk Tujuh Beradik* foregrounds empathy and courage when dealing with loss.

A simple overview of these configurations can be presented in an additional table that classifies each story according to its dominant and supporting value families, using categories such as dominant, strong presence, and minor presence rather than precise counts. Such a table would help teachers select stories based on the primary values they wish to address while still recognizing that each story carries a cluster of related values.

D. Cross story contrasts refine value boundaries

The comparative nature of the taxonomy work shows that the same value family can be realized differently across stories, which in turn sharpened category boundaries.

For work ethic, *Siamang Pirang* presents endurance framed by family struggle, while *Kambing Mencari Ikan* presents persistence framed by cleverness and practical problem solving. Both were coded as work ethic because they involve sustained effort, yet the associated narrative tones differ, one emphasizing emotional struggle and the other strategic adaptation.

For local identity, *Asal Usul Nama Siulak* emphasizes identity through collective decision making and memory of a founding event, whereas *Perang Tanah Buludai* emphasizes identity through critical reflection on tradition and the decision to halt a ritual when it is judged to be harmful. Both cases support the same value family but illustrate how identity can be narrated as continuity and as reform. These contrasts were recorded in taxonomy memos and later incorporated as sub indicators, for example origin memory and reflective tradition management.

Through such cross-story comparisons, the taxonomy avoids treating values as static labels. Instead, it recognizes variation within each category while maintaining a stable set of indicators that justify why a segment belongs to that category rather than another.

E. Strength of evidence, precision, and use potential of the taxonomy

The strength of the findings lies in the combination of systematic coding, repeated comparison, and explicit documentation. Every value assignment is anchored to a specific narrative segment with a clear indicator-based justification in the analytic matrix. The same seven families emerged repeatedly across different stories and different types of scenes, suggesting that they reflect central patterns in the corpus rather than isolated episodes.

Precision is achieved through the codebook's operational definitions and sub indicators, which allow the taxonomy to distinguish neighboring concepts such as work ethic and responsibility or social care and tolerance. Negative cases, where segments appeared similar but did not meet inclusion rules, were kept visible in the memos and used to refine boundaries.

In terms of use potential, the taxonomy offers a practical tool for educators and researchers. Teachers can use the core families and sub indicators to choose folktales that match targeted character outcomes and to design questions that highlight particular aspects of a value. Researchers can apply the taxonomy to other regional folktales to test whether similar value families appear or whether new categories are needed, thereby extending understanding of local wisdom in different cultural settings.

Taken together, the findings show that the eleven Siulak-Kerinci folktales support a coherent, evidence-based taxonomy of cultural values that is both sufficiently compact to be workable and sufficiently detailed to guide character education and further comparative research.

Discussion

This study set out to construct a cultural value taxonomy from eleven Siulak-Kerinci folktales through codebook-guided qualitative content analysis. The findings show that moral meaning in the corpus clusters around seven core value families—religiosity, honesty, responsibility, social care and mutual cooperation, work ethic, tolerance, and local identity—realized through recurrent narrative sub-indicators and distinctive story-level configurations.

In this section, the results are interpreted in relation to contemporary debates on youth culture and intangible heritage, recent scholarship on local-wisdom-based character education, and methodological work on qualitative content analysis and taxonomy building.

A. Folktales, youth culture, and contested attention

The urgency of strengthening the role of folktales in character education becomes clearer when the findings are viewed against current youth media habits. Recent scholarship shows that Indonesian adolescents increasingly engage with short-video platforms and digitally mediated public discourse, while the 2024 election cycle further highlighted how social media content can influence moral judgment, public reasoning, and civic perception among younger users [1]–[3]. In parallel, recent analyses of folklore education argue that school-based engagement with folklore now competes directly with globalized digital content that dominates young people’s attention and shapes their aspirations [6]. Policy frameworks on intangible cultural heritage likewise emphasize that oral traditions remain socially meaningful only when they are transmitted and decontextualized in contemporary educational practice rather than preserved merely as nostalgic cultural remnants [4].

Public concern about value erosion and the weakening of local identity among youth is also reflected in recent Indonesian studies that document tensions between global cultural exposure and locally grounded character expectations in school contexts [5], [10]. These studies suggest that many students are increasingly immersed in global narratives while having limited engagement with their own regional stories and the values embedded in them. In response, several scholars have called for a more intentional use of folklore and local wisdom in character education, while also acknowledging that teachers often lack clear analytic frameworks for translating narrative content into teachable value constructs [7]–[8].

The present study addresses that need directly by providing a structured taxonomy of cultural values grounded in a bounded folktale corpus. Rather than merely asserting that folktales can “build character,” the taxonomy clarifies which value families are present in Siulak-Kerinci narratives, how they are realized through patterns of action and consequence, and how different stories assemble these values into distinctive moral profiles. In a context where global digital narratives can easily dominate students’ attention, an evidence-based map of local value repertoires offers schools a stronger basis for designing learning that is both culturally resonant and pedagogically defensible.

B. From slogan-level claims to structured value repertoires

A first substantive contribution of the taxonomy is that it shifts folklore-based character education from slogan-level claims to structured value repertoires. Many recent Indonesian studies identify values in folktales or children’s stories—such as honesty, cooperation, responsibility, religiosity, and social harmony—and conclude that such texts can support

character formation [7]–[8], [10]–[13]. However, in much of this literature, value identification remains at the level of listing, with limited attention to the different ways a given value is enacted in narrative practice.

By contrast, the present taxonomy distinguishes between value families and sub-indicators. Honesty, for example, is not treated as a single undifferentiated trait; it appears in the corpus through confession after wrongdoing, refusal to benefit unfairly, transparent communication in relationships, and restitution of what has been wrongfully taken. Responsibility is realized through promise-keeping, fulfilment of agreed duties, acceptance of sanctions, and active repair of harm to others. Social care and mutual cooperation are articulated through everyday helping, solidarity in moments of crisis, and organized collective work for communal benefit. Local identity, meanwhile, is expressed not simply as abstract cultural pride, but through origin narratives, recognition of adat authority, and explicit defense of heritage practices.

This level of granularity matters for character education because it enables teachers to move beyond asking whether a character is “good” or “bad” and instead examine which aspects of honesty, responsibility, or social care are being emphasized and what tensions or trade-offs they involve. It also resonates with recent work on the Profil Pelajar Pancasila and related classroom applications, which stresses the need for clearly articulated value indicators rather than generic character labels [5], [11]–[12]. Although the present study is not framed primarily as a Pancasila-profile mapping exercise, the same pedagogical logic applies: unless values are specified at the level of recognizable indicators, they remain difficult to teach, discuss, and assess in a consistent way.

The taxonomy also aligns with broader debates on intangible cultural heritage, which argue that safeguarding heritage requires more than preserving forms; it also involves making explicit the meanings, practices, and social norms carried by those forms [4]. By grounding value claims in identifiable narrative evidence, the present study supports a more accountable use of folklore in education. Teachers are not asked simply to treat a story as “traditional” and therefore morally useful, but to consider what kinds of conduct, relationships, and identities the story actually endorses, normalizes, or problematizes.

C. Methodological contributions to qualitative content analysis

Methodologically, the study contributes to current discussions on how to conduct rigorous qualitative content analysis and develop defensible taxonomies. Recent methodological scholarship emphasizes the importance of transparent coding frameworks, clear category definitions, and careful documentation of analytic decisions, especially when researchers seek to move from raw text to structured conceptual systems [19]–[21], [24]–[25].

The present study operationalizes these recommendations in several ways. First, it employs an explicit codebook that defines each value family through a working definition,

narrative indicators, and inclusion–exclusion rules. This responds to a common weakness in value coding, namely the tendency for analysts to rely on intuitive judgments without sufficiently shared criteria. The requirement that each coded segment be justified by at least one indicator and recorded in an analytic matrix narrows the space for unexamined subjectivity and allows the coding process to be reviewed more critically.

Second, the study treats meaning-complete narrative segments as the unit of analysis. Instead of coding isolated phrases or single sentences, it codes episodes in which an action, motive, and consequence can be interpreted together. This is particularly important in folktale analysis because moral meaning is often carried not by standalone statements but by the narrative relationship between a choice and its outcome. This decision is consistent with guidance in qualitative analysis that warns against excessive DE contextualization and stresses the need to preserve interpretive coherence [20], [24]–[26].

Third, the analysis incorporates negative cases as a deliberate strategy for refining category boundaries. Segments that resemble a value family but do not fully satisfy its defining indicators are retained as disconfirming or boundary-testing cases and discussed in analytic memos. This practice supports conceptual clarity and helps prevent overgeneralization, particularly where categories such as work ethic and responsibility, or tolerance and social care, may partially overlap [21], [27]. In this respect, the resulting taxonomy is more than a context-bound coding scheme. Because the codebook, indicators, and boundary decisions are made explicit, the taxonomy is potentially transferable to other narrative corpora and can contribute to cumulative knowledge building on cultural values in indigenous storytelling traditions.

D. Designing culturally responsive character education

Recent literature on local-wisdom-based character education and P5 implementation shows that local cultural resources can be transformed into structured teaching materials, project modules, worksheets, and digital learning media, but it also indicates that teachers need clearer conceptual tools to do so effectively [29]–[31], [33]. Development-oriented studies report positive responses to folklore-based digital storytelling, project modules, and local-wisdom-based worksheets, while repeatedly highlighting the need for explicit value orientation and clear alignment among texts, learning activities, and intended outcomes [5], [9], [11], [30]–[31].

The Siulak-Kerinci taxonomy contributes directly to these needs. At the curriculum level, it enables planners to formulate learning objectives in terms of specific value families and sub-indicators grounded in recognizable local narratives rather than relying on broad and generic character descriptors. At the classroom level, it supports dialogic and analytical pedagogy. Teachers can design activities that ask students to identify the dominant value family in a

particular episode, justify their interpretation using narrative evidence, compare alternative readings, and connect the story's moral tensions to lived experience. Such practices are consistent with character education perspectives that emphasize reflective engagement with moral examples rather than rote repetition of rules [28].

The taxonomy is also relevant for digital adaptations of folktales. Recent work on digital storytelling and folklore-based comics suggests that when local stories are adapted into digital media with clear character education purposes, they can support creativity, critical reflection, and value learning in P5 and other project-based settings [9], [30]. By specifying which value families and sub-indicators are foregrounded by a given story, the taxonomy can guide scriptwriting, visual emphasis, classroom prompts, and reflective assessment in such adaptations. This reduces the risk that digital retellings flatten narrative complexity into simplistic "good versus bad" messages and instead helps preserve the interpretive richness of the original stories.

Overall, the findings suggest that Siulak-Kerinci folktales should not be treated merely as supplementary cultural ornaments in the curriculum. Rather, they constitute a structured moral knowledge base that can support culturally responsive character education when analyzed systematically and translated carefully into pedagogical practice. In this sense, the taxonomy developed in this study functions not only as an analytic product, but also as a practical bridge between local heritage, methodological rigor, and the contemporary educational challenge of sustaining meaningful value formation in a digitally saturated youth environment.

Conclusion

The study examined how a bounded corpus of eleven Siulak-Kerinci folktales can be translated into a structured cultural value taxonomy using codebook guided qualitative content analysis. The central question was how to describe, in a transparent and replicable way, the values embedded in local narratives so that they can be used as serious resources for character education.

Findings indicate that moral meaning in the corpus clusters around seven core value families: religiosity, honesty, responsibility, social care and mutual cooperation, work ethic, tolerance, and local identity. These families recur across stories and are realized through distinct narrative sub indicators such as confession, duty fulfilment, acceptance of sanctions, neighborly help, and perseverance under hardship, nonviolent conflict resolution, and narrative affirmation of heritage. Each folktale combines these values in its own configuration, producing a set of distinctive moral profiles within a shared cultural repertoire.

On the methodological side, the work shows that codebook guided analysis, supported by clear operational definitions, indicator-based coding, meaning complete narrative segments,

and systematic use of negative cases, can yield a robust taxonomy of values from narrative data. Category boundaries and coding decisions are made explicit, reducing the scope for unexamined subjectivity and opening the taxonomy to scrutiny, adaptation, and extension by other researchers.

On the educational side, the taxonomy demonstrates that local folktales can support character formation in ways that move beyond generic moral lessons. Teachers and curriculum designers gain a concrete map of which values are foregrounded in particular stories and how those values are enacted through choices and consequences. This enables more deliberate story selection, more focused and dialogic classroom discussion, and more analytic assessment of students' interpretive reasoning. The presence of local identity as a core value family underlines the potential of folktales to nurture character that is both ethically oriented and culturally rooted.

Several limitations remain. The corpus is confined to one region, the analysis concentrates on written or transcribed texts rather than live performance, and the taxonomy has not yet been systematically trialled in classroom settings. Future research can extend the codebook to folktales from other regions and traditions, combine narrative analysis with ethnographic observation of storytelling practices, and design as well as evaluate teaching sequences that use the taxonomy explicitly in junior secondary schools.

Overall, the study suggests that indigenous folktales, when analyzed with methodological rigor, are not only cultural heritage to be preserved but also rich datasets from which clearly structured value taxonomies can be drawn. Such taxonomies can inform character education that is analytically precise, locally grounded, and responsive to the complex moral and cultural landscapes navigated by young people today.

Conflict of Interest

The authors declare no conflict of interest.

References

- [1] H. Setiawan, P. Pawito, and A. Purwasito, "Communication behavior use of short video features by adolescents," *Int. J. Multicult. Multirelig. Understand.*, vol. 9, no. 3, pp. 710–716, Mar. 2022. [Online]. Available: <https://ijmmu.com/index.php/ijmmu/article/view/3657>.
- [2] A. A. Rosyidah, F. Fajriyah, E. A. Galuh, and D. S. Ulfa, "Exploring misinformation and disinformation towards 2024 election: Patterns and policy recommendations," *Profetik: J. Komun.*, vol. 17, no. 2, pp. 269–290, 2024, doi: 10.14421/pjk.v17i2.2973.
- [3] O. L. Pramesti, B. B. Puspita, N. R. Santoso, and T. D. Wulandari, "Democratic literacy of first-time voters in the 2024 election through social media consumption," *Profetik: J. Komun.*, vol. 18, no. 1, pp. 143–157, 2025, doi: 10.14421/pjk.v18i1.3083.
- [4] UNESCO, *Basic Texts of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage*, 2022 ed. Paris, France: UNESCO, 2022.
- [5] S. Aulia, S. Hermawan, and D. W. C. Dewi, "Relevansi cerita anak terbitan Kemdikbud dengan Profil Pelajar Pancasila [The relevance of children's stories published by the Ministry of Education and

- Culture to the Pancasila Student Profile],” *LOCANA*, vol. 7, no. 2, pp. 133–148, 2024, doi: 10.20527/jlc.v7i2.231.
- [6] A. S. S. N. Agung, M. Suryaman, and S. A. Sayuti, “A viewpoint on folklore education: Providing students freedom and empowerment,” *J. Educ. Learn. (EduLearn)*, vol. 18, no. 1, pp. 63–71, 2024, doi: 10.11591/edulearn.v18i1.21035.
 - [7] M. Andriani and F. Aulia, “The reinforcement of character education through the values of local wisdom in folktales,” *Indones. Res. J. Educ.*, vol. 7, no. 2, pp. 420–429, 2023, doi: 10.22437/irje.v7i2.27609.
 - [8] J. Barli, M. W. Surtikanti, and A. S. S. N. Agung, “The utilization of local folklore as teaching material: Students’ viewpoint and character education,” *J. Engl. Educ. Study*, vol. 7, no. 1, pp. 82–91, 2024, doi: 10.31932/jees.v7i1.3239.
 - [9] W. Fajrideani, S. Sumiyadi, and R. A. Nugroho, “Pengembangan bahan ajar digital storytelling cerita rakyat untuk meningkatkan kemampuan bernalar kritis siswa di SMA [Developing digital storytelling teaching materials based on folktales to improve high school students’ critical reasoning],” *J. Onoma: Pendidik., Bahasa, Sastra*, vol. 10, no. 3, pp. 3170–3187, 2024, doi: 10.30605/onoma.v10i3.4075.
 - [10] I. P. E. Suninica, I. M. Utama, and I. N. Yasa, “Analisis nilai-nilai karakter dalam cerita rakyat dan relevansinya di dalam pembelajaran bagi pengembangan karakter siswa SMP [Analysis of character values in folktales and their relevance to learning for junior secondary students’ character development],” *J. Pendidik. Bahasa Sastra Indones.*, vol. 14, no. 1, pp. 159–170, 2024, doi: 10.23887/jpbsi.v14i1.79175.
 - [11] F. T. Illahi, A. Muktadir, and I. Kurniawati, “Studi deskriptif nilai karakter Proyek Penguatan Profil Pelajar Pancasila (P5) dalam cerita rakyat Bengkulu Selatan [A descriptive study of Pancasila Student Profile Strengthening Project character values in South Bengkulu folktales],” *JURIDIKDAS: J. Ris. Pendidik. Dasar*, vol. 8, no. 2, pp. 316–326, 2025, doi: 10.33369/juridikdas.v8i2.44687.
 - [12] A. Irawan, S. Suriyani, V. N. Oktavia, and M. Mas’odi, “Analisis nilai Profil Pelajar Pancasila dalam cerita rakyat Anggasuto pada pendidikan sekolah dasar [Analysis of Pancasila Student Profile values in the Anggasuto folktale in primary education],” *J. Educ.*, vol. 7, no. 2, pp. 9246–9257, 2024, doi: 10.31004/joe.v7i2.7858.
 - [13] A. Tirsa and M. Mastiah, “Analisis dimensi Profil Pelajar Pancasila dalam cerita rakyat ‘Tupai dan Delak’ [Analysis of the Pancasila Student Profile dimensions in the folktale ‘Tupai dan Delak’],” *Bestari: J. Pendidik. Kebud.*, vol. 4, no. 2, pp. 203–208, 2023, doi: 10.46368/bjpd.v4i2.1504.
 - [14] A. Helida and E. A. M. Zuhud, “Oral traditions of the Kerinci community: Proverbs, sayings, and old rules,” *ETNOSIA: J. Etnografi Indones.*, vol. 6, no. 1, pp. 66–81, 2021, doi: 10.31947/etnosia.v6i1.12455.
 - [15] B. Latifa, D. Suryana, F. Mayar, and N. Mahyuddin, “Development of culture-based learning through children’s Kerinci folk stories in kindergarten,” *J. Obsesi: J. Pendidik. Anak Usia Dini*, vol. 7, no. 6, pp. 7809–7818, 2023, doi: 10.31004/obsesi.v7i6.5582.
 - [16] F. Fardinal, “Eksplorasi kearifan lokal Kerinci dalam pembelajaran karakter: Kajian pustaka tentang pendekatan humanistik di sekolah [Exploring Kerinci local wisdom in character learning: A literature review on humanistic approaches in schools],” *Titian: J. Ilmu Hum.*, vol. 7, no. 1, pp. 203–214, 2023, doi: 10.22437/titian.v7i1.38135.
 - [17] M. Vornika and N. Pitri, “Menelisik nilai-nilai dan implementasi pendidikan karakter tradisi Kenduri Sko suku Kerinci serta relevansinya dalam pengajaran muatan lokal di SMP [Examining the values and implementation of character education in the Kerinci Kenduri Sko tradition and its relevance to local-content teaching in junior secondary school],” *J. Kepemimpinan Pengurusan Sekolah*, vol. 9, no. 4, pp. 467–483, 2024, doi: 10.34125/jkps.v9i4.864.
 - [18] S. Maiza, “Eksplorasi nilai-nilai karakter dalam Kunun Kerinci [Exploring character values in Kunun Kerinci],” *Edu Res.: J. Pnl. Pendidik.*, vol. 5, no. 3, pp. 746–755, 2024, doi: 10.47827/jer.v5i3.441.
 - [19] H.-F. Hsieh and S. E. Shannon, “Three approaches to qualitative content analysis,” *Qual. Health Res.*, vol. 15, no. 9, pp. 1277–1288, 2005, doi: 10.1177/1049732305276687.
 - [20] K. Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. Thousand Oaks, CA, USA: SAGE, 2018, doi: 10.4135/9781071878781.

- [21] C. N. Lyhne, J. Thisted, and M. Bjerrum, "Qualitative content analysis: Framing the analytical process of inductive content analysis to develop a sound study design," *Qual. Quan.*, vol. 59, pp. 5329–5349, 2025, doi: 10.1007/s11135-025-02220-9.
- [22] S. H. Schwartz, "Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries," in *Advances in Experimental Social Psychology*, vol. 25, M. P. Zanna, Ed. San Diego, CA, USA: Academic Press, 1992, pp. 1–65, doi: 10.1016/S0065-2601(08)60281-6.
- [23] W. R. Bascom, "Four functions of folklore," *J. Am. Folklore*, vol. 67, no. 266, pp. 333–349, 1954, doi: 10.2307/536411.
- [24] M. Schreier, *Qualitative Content Analysis in Practice*. London, U.K.: SAGE, 2012.
- [25] L. S. Nowell, J. M. Norris, D. E. White, and N. J. Moules, "Thematic analysis: Striving to meet the trustworthiness criteria," *Int. J. Qual. Methods*, vol. 16, pp. 1–13, 2017, doi: 10.1177/1609406917733847.
- [26] Y. S. Lincoln and E. G. Guba, *Naturalistic Inquiry*. Newbury Park, CA, USA: SAGE, 1985.
- [27] K. A. LaDonna, A. R. Artino, Jr., and D. F. Balmer, "Beyond the guise of saturation: Rigor and qualitative interview data," *J. Grad. Med. Educ.*, vol. 13, no. 5, pp. 607–611, 2021, doi: 10.4300/JGME-D-21-00752.1.
- [28] T. Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York, NY, USA: Bantam Books, 1991.
- [29] T. Hadian, R. Mulyana, N. Mulyana, and I. Tejawiani, "Implementasi project-based learning penguatan Profil Pelajar Pancasila di SMAN 1 Kota Sukabumi [Implementation of Project-Based Learning for strengthening the Pancasila Student Profile at SMAN 1 Sukabumi City]," *Primary: J. Pendidik. Guru Sekolah Dasar*, vol. 11, no. 6, pp. 1659–1669, 2022, doi: 10.33578/jpkip.v11i6.9307.
- [30] H. Aryani, I. T. D. Wilujeng, D. A. O. Nova, Muzayanah, and U. A. Deta, "Komik digital berbasis cerita rakyat: Meningkatkan kreativitas, literasi digital, dan karakter peserta didik dalam Proyek Penguatan Profil Pelajar Pancasila (P5) [Folklore-based digital comics: Enhancing students' creativity, digital literacy, and character in the Pancasila Student Profile Strengthening Project (P5)]," *Dedikasi: J. Comm. Engagement Empower.*, vol. 3, no. 1, pp. 17–24, 2025, doi: 10.58706/dedikasi.v3n1.p17-24.
- [31] D. Tomi, E. Suraya, R. Aprianto, E. Sastria, and L. Leoni, "Designing student worksheets based on local wisdom using a detailed learning model integrated discovery learning on biodiversity material," *Int. J. Educ. Teach. Zone*, vol. 3, no. 3, pp. 278–290, 2024, doi: 10.57092/ijetz.v3i3.310.
- [32] M. Sandelowski, "Whatever happened to qualitative description?," *Res. Nursing Health*, vol. 23, no. 4, pp. 334–340, 2000, doi: 10.1002/1098-240X(200008)23:4<334::AID-NUR9>3.0.CO;2-G.
- [33] K. Sa'bani, N. Ngazizah, and Suyoto, "Pengembangan modul proyek penguatan profil pelajar Pancasila dengan tema kearifan lokal untuk kelas IV di SDN 2 Mranti [Development of a Pancasila student profile strengthening project module with the theme of local wisdom for Grade IV at SDN 2 Mranti]," *J. Binagogik*, vol. 11, no. 1, pp. 9–17, 2024, doi: 10.61290/pgsd.v11i1.1005.

Authors



Nada Sawita   is a doctoral student in Education with research interests in educational innovation, curriculum development, and learning improvement. She actively participates in academic research, scholarly publications, and educational development initiatives. Her work focuses on advancing evidence-based educational practices and contributing to the improvement of teaching and learning in higher education. (email: nadasawita.1402@gmail.com).



Nazurty   is a Professor at Universitas Jambi, Jambi, Indonesia. His academic interests include educational research, curriculum development, teacher education, and higher education management. He has extensive experience in teaching, supervising research, and contributing to academic development through publications, community engagement, and institutional quality improvement initiatives. (email: nazurty@unja.ac.id).



Ade Kusmana   is a lecturer at Universitas Jambi, Jambi, Indonesia. His academic activities include teaching, research, and community service, with interests in educational development, instructional innovation, and higher education. He actively contributes to scholarly publications and collaborative research projects that support educational quality and institutional advancement. (email: ade.kusmana@unja.ac.id).



Desti Angraini   is a lecturer in the English Education Study Program, Faculty of Tarbiyah and Teacher Training, UIN Sulthan Thaha Saifuddin Jambi, Indonesia. Her academic interests include English language teaching, teacher education, curriculum development, and educational research. She actively engages in teaching, research, and scholarly publications to support innovation in language education. (email: desti Angraini@uinjambi.ac.id).