



Character Education Values in Pantun in Sintang to Realize the Profil Pelajar Pancasila at Multicultural Senior High School

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ABSTRACT

Pantun has played a foundational role for centuries as a form of communication between creators and the community, offering a creation that is more accessible because of elements familiar to the people. This reflects an effort to instill important character education values within society. Pantun is a product of human creativity, representing both a fictional narrative and a record of human life events across various dimensions, including the physical and spiritual realms. It embodies noble values and moral messages that reflect the identity of the Malay community as the cultural bearers of pantun. The values contained in pantun are utilized as learning material to strengthen the Profil Pelajar Pancasila, which requires various efforts to be achieved. One such effort involves the elements and key aspects of global diversity, which are inseparable from the role of language. This research uses a qualitative descriptive method. The data sources are taken from Mr. Mastur, a pantun speaker and custodian of the Istana Almukarramah palace. Data was collected from pantun reflecting character education values. The data was classified, analyzed, and interpreted. In interpreting a text or message, hermeneutics offers various models. One such model is that proposed by Ricoeur. The results of the study identified the following character education values: (a) The value of patriotism and truth, (b) The value of responsibility, discipline, and independence, (c) The value of trustworthiness, (d) The value of respect and politeness, (e) The value of compassion, care, and hard work, (f) The value of confidence, creativity, and perseverance, (g) The value of justice and leadership, (h) The value of kindness and humility, (i) The value of tolerance and love for peace. These values can be used to realize the Profil Pelajar Pancasila.

Keywords: Pantun; multicultural; character.

ABSTRAK

Pantun telah berabad-abad berperan sebagai dasar komunikasi antara pencipta dan masyarakat, dalam arti ciptaan yang lebih mudah digauli karena ada unsur yang dikenal masyarakat. Ini wujud menanamkan nilai-nilai penting pendidikan karakter dalam kehidupan masyarakat. Pantun merupakan hasil cipta karsa manusia yang menghadirkan rekaan sekaligus rekaman peristiwa kehidupan manusia dari berbagai dimensi yang meliputi ranah lahir maupun batin manusia. Pantun mengandung nilai luhur dan pesan moral yang mencerminkan jati diri masyarakat Melayu sebagai pendukung budaya berpantun. Nilai yang ada di pantun digunakan sebagai bahan pembelajaran untuk mewujudkan Profil Pelajar Pancasila yang semakin kokoh perlu dilakukan berbagai upaya. Satu diantaranya upaya terkait dengan elemen dan kunci kebinekaan global tidak bisa lepas dari peran bahasa. Metode penelitian ini adalah deskriptif kualitatif. Sumber data diambil dari Bapak Mastur, penutur pantun dan penjaga keraton ISTANA ALMUKARRAMAH. Data diambil dari pantun yang mencerminkan nilai pendidikan karakter. Data terkumpul di klasifikasi, dianalisis dan diinterpretasi. Dalam penafsiran sebuah teks, atau pesan, hermeneutika memiliki banyak model. Satu diantaranya adalah model yang dikemukakan Ricoeur. Hasil penelitian nilai pendidikan karakter yang ada: (a) Nilai cinta tanah air dan kebenaran, (b) Nilai tanggung jawab, disiplin, dan mandiri, (c) Nilai amanah, (d) Nilai hormat dan santun, (e) Nilai kasih sayang, kepedulian, dan kerja keras, (f) Nilai percaya diri, kreatif, dan pantang menyerah, (g) Nilai keadilan dan kepemimpinan, (h) Nilai baik dan rendah hati, (i) Nilai toleransi dan cinta damai. Nilai ini dapat digunakan untuk mewujudkan Profil Pelajar Pancasila.

Kata kunci: Pantun; multicultural; karakter



INTRODUCTION

Pantun is a form of literature that has withstood the test of time. As an ancient form of poetry, it is a product of cultural expression, particularly among the Malay people. For centuries, pantun has served as a fundamental means of communication between creators and the community, offering creations that are easily embraced due to familiar elements. This serves as a means to instill important character education values in life. According to Al Masjid et al. (2023: 300), "Many literary texts believe it can be a bridge between generations." Additionally, literature can help people maintain and preserve their culture and history (Lenchuk et al., 2023; Suyitno, 2017), while simultaneously embedding significant character education values in everyday life.

Pantun is the product of human creativity, simultaneously presenting both imaginative elements and a record of human life events from various dimensions, encompassing the physical and spiritual realms of humanity. It contains noble values and moral messages that reflect the identity of the Malay community as cultural carriers of the pantun tradition. As a cultural product, pantun cannot be separated from the society that speaks it. It is used as a medium to convey valuable messages. Therefore, the existence of pantun is highly beneficial for community life. Muassoma et al. (2020) found that "through the application of literature as a medium and approach to character education, students' cognitive, affective, and psychomotor intelligences were improved. Literature contains specific messages and values that help students attain intellectual, emotional, and spiritual maturity." According to Lickona (1992), Koesoema (2021), and Prayitno and Belferik Manullang (2021), developing the character of our children in an increasingly complex and rapidly changing world is not a simple task. However, this is the time for us to face that challenge to ensure children develop good character.

Pantun, as expressed by the Malay community, is an articulation of ideas, thoughts, and emotions that reflect the personality of the Malay people. It is used to convey messages through words with connotative meanings, often employing metaphorical expressions. According to M. Nur (in Mulyono et al., 2021:106), "The inculcation of character education values, according to M. Noor, is very effective when done through literary works, especially children's literature or children's poetry. This is because the internalization process occurs naturally and is far from being dictatorial or condescending."

Pantun, as a cultural product, serves as a medium for communication within the community during various activities or events. As a form of communication, pantun conveys meaningful messages in an effective way. The expression used by pantun speakers consists of sampiran (preface) and isi (content). The choice of words is precise, engaging, and entertaining to the listeners. According to Muassoma et al. (2020), "As a cultural product and emotional medium, literature offers an alternative means of shaping youths' character and honing their minds and morals. It has been used widely (albeit simply) for this purpose. For instance, parents often read stories or tell tales to their children before bedtime. Through the characters in these works, they introduce their children to specific behaviors and identify desirable traits. The diversity of modern literature offers us numerous media that may be better suited for youths and older children."



According to Wardana and Abdul (2021:605), "Moral character values need to be instilled in students during the teaching and learning process. This helps to balance students' cognitive, affective, and psychomotor aspects, which is important for students to develop good behavior and moral character that will ultimately benefit themselves and others."

Michael Novak (in Lickona, 1992:81) states that "character is a 'compatible mix of all the virtues identified by religious traditions, literary stories, the wise, and a collection of common-sense people throughout history.'" As Novak explains, no one possesses all virtues, and everyone has certain weaknesses. Based on Michael Novak's perspective, character education can be instilled through literary works or stories.

In character education, according to Lickona (1992:82), it is crucial to emphasize three components of good character: moral knowledge (knowing what is right), moral feeling (desiring what is right), and moral action (doing what is right). Good character consists of knowing the good, desiring the good, and doing the good—habits of thought, habits of heart, and habits of action. These three elements are necessary to lead a moral life and form moral maturity.

There are six aspects of moral knowing, which include: moral awareness, knowing moral values, perspective taking, moral reasoning, decision-making, and self-knowledge. Similarly, in the emotional aspect, there are six feelings that a person must experience to be considered a person of character: conscience, self-esteem, empathy, love of goodness, self-control, and humanity. Moral action is the result of the other two character components. There is a motivation that drives a person to do good. Three additional aspects of character must also be considered: competence, will, and habit (See: Lickona, 1992; Martono, 2011; Koesoma, 2019; Prayitno and Belferik, 2021).

There are two paradigms in character education. First, viewing character education through a narrow understanding of moral comprehension. Second, looking at character education from a broader understanding of moral issues, especially in considering the overall events within the education world itself (Martono, 2010:115).

According to Megawangi (2007), there are nine noble characters that must be taught to students: (1) love for the homeland and truth, (2) responsibility, discipline, and independence, (3) trustworthiness, (4) respect and politeness, (5) compassion, care, and hard work, (6) self-confidence, creativity, and perseverance, (7) justice and leadership, (8) kindness and humility, and (9) tolerance and love for peace. Megawangi's view serves as the theoretical basis and focus for the research on pantun in Sintang Regency, which is used in the Istana Almukarramah palace.

The values embedded in pantun can be utilized to realize the Profil Pelajar Pancasila. Pantun uses metaphorical and refined language, is polite, and serves as a good medium for offering advice. Profil Pelajar Pancasila as presented in Figure 1 embodies Indonesian students as lifelong learners who possess global competence and behave in accordance with Pancasila values, characterized by six main traits: (1) faith in and devotion to God Almighty, with noble character, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical thinking, and (6) creativity.



Figure 1. Profil Pelajar Pancasila Framework

To strengthen the Profil Pelajar Pancasila, various efforts must be made. One such effort is related to the element and key aspect of global diversity, which is inseparable from the role of language. Through language, students are introduced to culture and taught how to appreciate it, as well as how to enhance communication skills when interacting with others. In order to foster mutual respect, interactions must be conducted with proper etiquette and polite language.

Pantun is a form of Malay literature that is characterized as an ancient literary work. In addition to its structure of multiple verses, each line follows strict rules: 1) sampiran (preface) and isi (content), 2) each line consists of eight to a maximum of ten syllables, 3) the end of each line contains rhyme or sound similarities.

Pantun is one of the forms of traditional poetry. Poetry is a literary genre in which the language is bound by rhythm, meter, rhyme, lines, and stanzas. This definition aligns with Wirdjosoedarmo's (in Pradopo, 2021:5) definition that poetry is a composition bound by: (1) the number of lines in each stanza, (2) the number of words in each line, (3) the number of syllables in each line, (4) rhyme, and (5) rhythm.

Pantun, as a form of traditional poetry, has several requirements: 1) it consists of four lines, 2) each line consists of 8 to 10 syllables, 3) the first two lines are called sampiran, and the next two lines are called isi, and 4) it emphasizes end rhyme with the rhyme scheme /a-b a-b/. Based on its content, pantun can be categorized as: 1) children's pantun, 2) youth pantun (love), 3) elderly pantun (advice), 4) humorous pantun, and 5) riddle pantun.

According to Sadikin (2011:6), pantun serves several functions, including didactic, aesthetic, moral, recreational, and religious functions. These functions are closely related to the functions of literature since pantun is a part of literature. Therefore, discussing the function of pantun is akin to discussing the function of literature.



METHODS

The research method is the technique used by researchers to collect research data (Arikunto, 2011:121). The method employed in this study is the descriptive method, which means that this research is aimed at solving the problems faced at the time of the research and focuses on revealing the results as they are. The reason for using the descriptive method in this research is that the researcher aims to describe the character education values reflected in the pantun of the Sintang Regency community, particularly within the Almukarramah Palace environment. The research approach used in this study is qualitative, as the data collected consists of descriptive data in the form of words and phrases found in the pantun.

The data source for this research is Mr. Mastur, who is an abdi dalam (royal servant) or custodian at Almukarramah Palace. He is around 58 years old and has served as a custodian at Almukarramah Palace for 15 years. The pantun obtained during the research comes either from direct recordings or from those previously recited at events within the Almukarramah Palace. The researcher focuses on data from pantun recited within the Almukarramah Palace environment. The data in this research is divided into two types: primary and secondary data. Primary data refers to the character education values reflected in the pantun delivered by Mr. Mastur, either orally or in documented form. Secondary data includes information gathered during fieldwork, such as: when was the pantun recited? What events was it recited at? Who were the attendees? How are efforts made to preserve pantun at Almukarramah Palace? It may also include photographs. Data was collected through observation, interviews, and documents.

The data analysis in this research involves describing the information in words, using language within a specific scientific context (see Creswell, 2008; Denzin and Lincoln, 2009). According to Moleong (2020:6), "Qualitative research aims to understand phenomena experienced by research subjects, such as behaviors, perceptions, and human issues being studied."

The data in this study consists of words and phrases related to the research focus. The collected data was classified, analyzed, and interpreted. In the interpretation of a text or message, hermeneutics offers many models. One such model is proposed by Ricoeur (1985; Ricoeur in Musnur, 2003), which includes four stages: (1) comprehension, (2) explication of the work, (3) explanation, and (4) interpretation. Ricoeur's thinking is reinforced by Betti, who describes interpretation as triadic, involving three interconnected aspects: (1) sign, message, and text; (2) the interpreter or intermediary; and (3) communication to the audience (Bleicher, 2021:35). In this process, there is a tension between the thoughts directed toward the object and the interpreter's own thoughts. The interpreter must understand the message of a text (Palmer, 2003).

Based on the research focus using the model of Miles and Huberman (1992), the process involves several key steps. First, data reduction is carried out, where the data and information collected in the field are processed and classified according to the research



focus, specifically the character education values reflected in the pantun delivered by Mr. Mastur. This classification is intended to simplify the analysis process. Next, in the data presentation stage, after the data has been gathered and classified, the researcher proceeds to analyze and interpret the character education values reflected in the pantun within the Al Mukarramah Palace environment. Finally, in the conclusion drawing stage, after conducting a thorough analysis supported by relevant theories, conclusions are drawn based on the data analysis and findings related to the character education values reflected in the pantun at Al Mukarramah Palace.

RESULT AND DISCUSSION

Result

Based on the analysis, the character education values reflected in the pantun delivered within the Sintang Palace environment are as follows: (1) Four pantun reflect the value of love for the homeland and truth, (2) Nine pantun reflect the values of responsibility, discipline, and independence, (3) Six pantun reflect the value of trustworthiness, (4) Six pantun reflect the values of respect and politeness, (5) Nine pantun reflect the values of compassion, care, and hard work, (6) Two pantun reflect the values of confidence, creativity, and perseverance, (7) Two pantun reflect the values of justice and leadership, (8) Four pantun reflect the values of kindness and humility, and (9) One pantun reflects the values of tolerance and love for peace.

The pantun delivered by Mr. Mastur during events at the palace can be used as learning materials in schools. This pantun contains character education values that can contribute to realizing the Profil Pelajar Pancasila.

Discussion

This research utilizes Megawangi's (2007) theory, which identifies nine noble character traits that must be taught to students: (1) love for the homeland and truth, (2) responsibility, discipline, and independence, (3) trustworthiness, (4) respect and politeness, (5) compassion, care, and hard work, (6) self-confidence, creativity, and perseverance, (7) justice and leadership, (8) kindness and humility, and (9) tolerance and love for peace.

a. The Value of Love for the Homeland and Truth

Love for the homeland is a feeling and behavior that reflects pride, loyalty, care, and a high level of appreciation for the nation's language, culture, economy, politics, and other aspects. This love ensures that individuals are not tempted by offers from other nations



that could harm their own country. The character of loving the homeland is an embodiment of a person's nature and behavior that reflects a deep love for their nation. This feeling is demonstrated through pride, loyalty, care, and a high appreciation for the language, culture, economy, politics, and other aspects of the Indonesian nation.

Pantun in Indonesian version:

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

Pantun in English version:

As the afternoon approaches from the day
The sky is clear in the heavens
From Sabang to Merauke
We are all brothers and sisters.

The first *sampiran* of the pantun uses the words "siang" (day) and the phrase "menjelang sore" (approaching afternoon). The second *sampiran* employs the phrase "langit cerah" (clear sky) and the word "di angkasa" (in the heavens). The first line of the *isi* (content) highlights that Indonesia, stretching from Sabang to Merauke, consists of various islands, ethnic groups, religions, languages, and people with different skin colors and hair types. The second line of the *isi* emphasizes that despite these differences, we are all still brothers and sisters, united by the motto *Bhineka Tunggal Ika* (Unity in Diversity). The message conveyed is that all Indonesian people are connected as brothers and sisters.

Pantun in Indonesian version:

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

Pantun in English version:

Twice we were colonized
After the Dutch, came the Japanese
When recalling the times that have passed
Tears fall and well up

The first **sampiran** of the pantun uses the phrase "dua kali" (twice) and the word "dijajah" (colonized). The second **sampiran** includes the words "Belanda" (Dutch) and "Jepang" (Japanese). The **isi** (content) of the first line reflects on past events, while the second line expresses that tears will fall when recalling the times of colonization. The pantun tells the story of Indonesia's colonization. The country was colonized by the Dutch for 3.5 centuries, during which the people suffered greatly, experiencing poverty and



severe food shortages. The Dutch committed atrocities against the Indonesian people. After the Dutch, the Japanese came and colonized Indonesia, leading to continued suffering for the people. Reflecting on Indonesia's past evokes sadness, with tears falling as we remember the hardships faced during colonization. Being colonized was deeply painful for the Indonesian people, and they do not want such events to repeat. Through love for the homeland and national unity, Indonesia was able to expel the colonizers.

b. The Value of Responsibility, Discipline, and Independence

Discipline and responsibility are valuable and beneficial lessons. Although they may seem trivial, these two habits can have a profoundly positive impact. Discipline, responsibility, and independence are crucial and inseparable. Once a person becomes accustomed to and consistently practices them, life becomes easier to manage. Everything is done independently, with discipline, on time, according to set targets, and with full responsibility.

Pantun in Indonesian version:

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

Pantun in English version:

Sungai Kapuas, the longest river
Its waters flow in West Kalimantan
Living lazily wastes all your time
A sign your life will soon be barren

In the first **sampiran**, the key phrase is "Sungai Kapuas," the longest river in Indonesia, and indeed, one of the longest in the world. The second **sampiran** continues with the keyword "longest river," specifically stating that the Kapuas River is located in West Kalimantan, which is true. The first line of the **isi** conveys that if we live lazily, our time will be wasted. The second line follows by warning that not using our time wisely is a sign that life will lead to poverty and hardship. The message is clear: do not waste time. Discipline is essential, as time is like a "sword"—if not managed wisely, it can harm

c. The Value of Trustworthiness (Amanah)

The value of trustworthiness, or *amanah*, refers to a quality that allows someone to earn the trust of others. The word "honest" itself means not lying, being reliable, and not betraying others. In everyday language, *amanah* or honesty can be understood as a sense of responsibility. *Amanah* means being responsible and trustworthy. A person who possesses *amanah* is someone who can be relied upon to uphold trust, fulfill their responsibilities, and respect the trust others place in them. *Amanah* encompasses honesty



in transactions, keeping secrets, fulfilling promises, and not abusing the trust given to them.

Pantun in Indonesian version:

Niat di hati menangkap merpati
Merpatinya lari terbang ke sarang
Mengucapkan janji hendaklah ditepati
Karena janji adalah hutang

Pantun in English version:

A desire in the heart to catch a dove
The dove flies away to its nest
When making a promise, it must be kept
For a promise is a debt

The first sampiran of the pantun uses the phrases "niat di hati" (a desire in the heart) and "merpati" (dove). The desire here refers to the intention of catching a dove. The second sampiran includes "merpati" (dove) and "terbang ke sarang" (flies to its nest). The dove, though generally tame, is often difficult to catch, as reflected in the phrase "jinak-jinak merpati" (tame yet elusive). The isi of the first line implies that promises must be fulfilled. A promise is like a debt that must be repaid. The lesson here is that we must honor the promises we make.

d. The Value of Respect and Politeness

The character of respect and politeness is one of the values that should be cultivated in children from an early age. Respect and politeness mean valuing others by behaving in a kind and courteous manner. Respect involves acknowledging others by being considerate and polite. It is the virtue that underlies good manners. Respect means showing high regard for the authority of others, oneself, and the country. Politeness is characterized by refined behavior and language toward everyone. It is an attitude and behavior in accordance with societal norms. This behavior is reflected in relationships with oneself, family, school, and society. Politeness involves the ability to adhere to the norms of society.

Pantun in Indonesian version:

Satu tangan berjari lima
Dua tangan berjari sepuluh
Untuk mengawali kata yang pertama
Saya ucapkan assalamualaikum warahmatullahi wabarakatuh

Pantun in English version:

One hand with five fingers
Two hands with ten fingers



To begin the very first word
I say assalamualaikum warahmatullahi wabarakatuh

The first **sampiran** of the pantun uses the phrase "satu tangan" (one hand) and "berjari lima" (with five fingers). A normal human hand has five fingers. The second **sampiran** uses the phrase "dua tangan" (two hands) and "berjari sepuluh" (with ten fingers). Humans have two hands, and together they have ten fingers. The **isi** of the first line speaks about beginning with the first word, followed by the second line, which is the opening greeting, "assalamualaikum warahmatullahi wabarakatuh." The message conveyed is that when addressing an audience, it is polite to begin with a greeting, such as "assalamualaikum warahmatullahi wabarakatuh."

e. The Value of Love, Care, and Hard Work

Love is a feeling of affection, attention, and genuine care for someone or something we hold dear. Love can serve as a foundation for building healthy and harmonious relationships with others. Through love, we can understand, appreciate, and support one another. Love can be given by family, partners, friends, or even to pets.

Care: It is an attitude and action that always seeks to prevent damage to the surrounding natural environment and makes efforts to repair any existing damage. It also reflects the desire to help others and the community in need.

Hard Work: Hard work is essentially a behavior that demonstrates sincere effort (fighting to the last drop of blood) in completing tasks, solving problems, or performing work to the best of one's ability. The value of hard work needs to be instilled and nurtured in children so that they do not give up easily when doing something beneficial, especially in education. If a child possesses the value of hard work, they will be enthusiastic about learning and persistent in their pursuit of knowledge.

Pantun in Indonesian version:

Memakai payung berjalan kaki
Pergi berjalan hendak ke pasar
Hendak ke gunung sama mendaki
Menyeberang lautan sama-sama berlayar

Pantun in English version:

Using an umbrella while walking
Heading to the market to shop
Climbing the mountain together
Crossing the sea, we sail together

The first sampiran of the pantun uses the word "payung" (umbrella) and the phrase "berjalan kaki" (walking). People use umbrellas when walking to protect themselves from the sun or rain. The second sampiran uses the words "pergi" (go) and "pasar" (market),



referring to going to the market either for shopping or leisurely spending time. The first line of the *isi* refers to climbing a mountain, which requires special skills and physical strength. The second line of the *isi* speaks of crossing the sea together, which requires transportation, such as a ship. The message conveyed is that when we are about to undertake something, we must work hard. Dedication and perseverance are necessary to achieve success in whatever we do.

f. The Value of Confidence, Creativity, and Perseverance

Self-confidence refers to a person's belief in their own abilities, which enables them to achieve their goals in life. Confidence is a personal attitude where someone accepts reality, develops self-awareness, thinks positively, has independence, and possesses the ability to attain whatever they desire.

Creativity: Creativity is the ability of a person to produce something new, whether in the form of ideas or tangible creations that have never existed before, either in a completely new form or through combining existing elements. Creative thinking results in new knowledge, methods, concepts, understanding, plans, and artistic expressions. These new things can be beneficial to the people around them.

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

Pantun in Indonesian version:

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

Pantun in English version:

Grilling fish on a stove
The champion fish tastes delicious
Don't get tired of reading books
The more you read, the more benefits you reap

The first *sampiran* uses the phrase "memanggang ikan" (grilling fish) and "di atas tungku" (on a stove). Grilling fish is easier when done on a stove. The second *sampiran* uses the phrases "ikan juara" (champion fish) and "rasanya lezat" (tastes delicious). In the *isi*, the first line advises not to grow tired of reading books, and the second line explains that reading many books brings great benefits. The message here is that we should frequently read books. The more we read, the more knowledge we gain, leading to new ideas and innovations. Reading has many benefits. Books are the treasury of knowledge, and reading opens the window to the world.



g. The Value of Justice and Leadership

Justice: Justice primarily means that decisions and actions are based on objective norms. Justice is essentially a relative concept; fairness may differ from one person to another, and what is fair to one may not be fair to another. When someone claims to act justly, it must be relevant to public order, where a recognized scale of justice is applied.

Leadership: Leadership is the ability of an individual to influence others to work towards achieving goals and objectives. It is a process of influencing others so that they voluntarily engage in activities together to reach common goals. Success in leadership is influenced by politeness and collaboration. A leader should not behave harshly, arrogantly, angrily, or disdainfully towards subordinates. The value of leadership must be possessed and practiced by a leader to carry out their duties properly and effectively.

Pantun in Indonesian version:

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

Pantun in English version:

The white eagle flies to the cape
The canary bird perches on the anchor's edge
Different choices, different support
Doesn't mean we should be foes

The first **sampiran** uses the phrase "elang putih" (white eagle) and "terbang ke tanjung" (flies to the cape). The second **sampiran** uses the phrase "burung kenari" (canary bird) and "ujung sauh" (anchor's edge). The eagle symbolizes strength, sharp vision, and swift flight, while the canary, though small, has a beautiful voice and clean, attractive feathers, often kept as a pet. The first line of the **isi** emphasizes that despite different choices, we should still support each other and not be divided. The message conveyed is that during elections, differences in choice are natural, but the community must remain united and not be hostile. Leaders should also set an example by being wise and humble, not arrogant, once they attain positions of power, such as being a member of the council or an official.

h. The Value of Humility

Humility can be understood as a polite attitude and a realistic perspective. Being humble does not mean belittling oneself. Humility and low self-esteem are very different. Humility keeps one away from arrogance and the attitude of knowing everything. It is a praiseworthy behavior because it helps avoid pride and conceit. Humility should be practiced in daily life as it offers many benefits not only for oneself but also for others. The value of humility is not only appreciated in this world but also in the afterlife.



Pantun in Indonesian version:

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

Pantun in English version:

Be careful when rolling thread
Thread is used for sewing
When mingling in a foreign land
Don't live a life of excess

The first **sampiran** uses the words "menggulung" (rolling) and "benang" (thread). The second **sampiran** mentions "benang" (thread) and "menjahit" (sewing), as thread is essential for sewing. The first line of the **isi** advises that when in a foreign land, we should avoid living extravagantly, and the second line reminds us not to adopt a lavish lifestyle. The message is that we should live simply and avoid an extravagant lifestyle. Living beyond one's means can lead to problems.

Pantun in Indonesian version:

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

Pantun in English version:

A king sits on his throne
Alongside his queen
If you are humble with others
There will be no envy or resentment

The first **sampiran** uses the phrase "raja bertahta di singgasana" (a king sits on his throne) and the word "permaisuri" (queen). The king represents a leader, and the queen is his companion. The first line of the **isi** suggests that if we live humbly with others, and the second line states that there will be no envy or resentment. The message here is that living modestly with others prevents feelings of jealousy or resentment. Humility fosters harmony and peace in relationships.

i. The Value of Tolerance and Love for Peace

The word "tolerance" comes from the Latin word "tolerare," which means to be broad-minded, to restrain oneself, and to be patient. It refers to allowing, acknowledging,



and respecting the beliefs of others without necessarily agreeing with them. Tolerance, in its broader sense, means valuing, permitting, and accepting opinions, views, beliefs, habits, and behaviors that may contradict one's own stance.

Love for peace is an attitude or expression that makes others feel happy in one's presence. Students who embody a love for peace tend to cooperate, show tolerance, care, respect for others, avoid discrimination, and rarely engage in violent behavior. Peace education includes values such as ecological awareness, self-respect, tolerance, intercultural understanding, social responsibility, and global solidarity.

Pantun in Indonesian version:

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

Pantun in English version:

Going to a distant place
Fold your clothes inside the chest
Hold firmly to your self-confidence
Respect others' beliefs at their best

The first sampiran uses the words "pergi" (going) and "jauh" (distant), while the second sampiran includes the phrases "lipatlah kain" (fold your clothes) and "dalam peti" (inside the chest). When traveling far, one must bring clothing. The first line of the isi highlights that self-confidence must be firmly held, and the second line emphasizes that we must respect the beliefs of others. The message here is that an individual should remain true to their own beliefs while respecting the beliefs of others. Mutual respect for different beliefs fosters peace, harmony, and cooperation in facing differences. This is a true expression of tolerance within society.

CONCLUSION

Based on the analysis, the following conclusions can be drawn. First, the pantun delivered in the Almukarramah Palace environment in Sintang Regency reflects the following values: (a) love for the homeland and truth, (b) responsibility, discipline, and independence, (c) trustworthiness, (d) respect and politeness, (e) compassion, care, and hard work, (f) self-confidence, creativity, and perseverance, (g) justice and leadership, (h) kindness and humility, and (i) tolerance and love for peace. Second, these character education values can be utilized to help realize the Profil Pelajar Pancasila in a multicultural school setting.

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