



Balinese Story Telling: Exploring Moral Values in *Satua Bali* to Support the Project of Strengthening the Profile of Pancasila Students (P5) in Science Learning

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Abstract. The Pancasila student profile strengthening project is a character education activity integrated into formal education. Education reform is through an administrative approach and a culture-based learning approach, namely by combining local culture with learning. For example, using *satua* in introducing the scientific name of the animal that appears in *satua*. In addition, what the behavior and character of each character in *satua* can be used as an example of role models for learning Character education. This preliminary research involves 32 students of the Biology Education Study Program FKIP Unmas Denpasar. Data were taken using the *mesatua* rubric, character value questionnaire, and a list of scientific names of animals appearing in *Satua*. The data obtained were then analyzed by adapting Miles and Huberman: data reduction, data presentation, and conclusions. Data triangulation techniques are carried out to strengthen research results. The results of the study were that students chose six Balinese *satua* that were united in this study, students' ability to tell the story of *satua* Bali was identified in two categories, namely the developing category (40%) and the superior category (60%), then the exemplary characters most often identified in the selected story were tolerance in life, mutual respect (which is one of the implementations of global diversity), discipline (implementation of independence), responsibility, love and compassion and gratitude to God (implementation of noble character), self-control, (implementation of critical reasoning), gotong royong (implementation of gotong royong), trying to survive (implementation of creativity). *Satua* chosen one shows a pattern of character education that shows that in life there is evil and good, but what wins is good.

INTRODUCTION

Education plays an important role in shaping the human person. Education is a determining component of the progress of a nation, therefore education must be developed if you want to become a developed country. One of the intentions in advancing education is to apply the relevant curriculum. The independent curriculum is a curriculum designed with a fun learning concept to hone students' talents, so the curriculum is free and hone creative things. The independent curriculum is a rearrangement of Indonesia's national education system to face the era of the industrial revolution 4.0 and also the challenges of the 21st century (1). Minister of National Education, Nadiem Makarim stated that education reform cannot be done solely using an administrative approach, but must carry out culture transformation (2). With the enactment of the independent curriculum, the vision and mission of Indonesian Education is to create quality Indonesian people who can compete in the 21st Century Era (3).



The profile of Pancasila students is contained in the Regulation of the Minister of Education and Culture Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024 states that: "Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave in accordance with the values of Pancasila, with six main characteristics, namely faith, devotion to God Almighty, noble character, global celebrity, mutual cooperation, independence, critical reasoning, and creativity. (4)

Satua is a form of local wisdom that brings character characters in it, there are characters who can be exemplified and there are also characters who behave badly, who usually receive karma from their actions. Satua has the value of local wisdom derived from an area whose value is very relevant and has a positive impact on child development. According to Pratiwi (6), mesatua activities can be developed and directed and directed towards the critical reasoning of elementary school-age children. The critical reasoning of elementary school-age children in the context of ethics education and character education becomes a bridge for children whose function is to, (a) improve knowledge about flexible and dynamic human life, (b) understand various behaviors of human life in various contexts, (c) encourage student curiosity, (d) provide opportunities for students to express opinions, (e) encourage students to argue, approve, reject, and sympathize with clear, logical, and scientific reasons, (f) be able to make critical contributions to solve problems for society and the environment, (g) provide opportunities for students to respond to aesthetic values. Mesatua will be an entertainment as well as moral and character lessons that are being emphasized by the government through the Strengthening the Profile of Pancasila Students (P5) Project held at all levels of formal education. Theme satua can be chosen and adapted to the needs and development of students by considering the needs of character education and the needs of Education in Society. Daily life can be used as a source of inspiration by people who (5) *unite* to sort out satua that is in accordance with the character values that want to be conveyed, emphasized, planted and inherited in children. And the content of the satua itself can be used as a reflection for students so that the character values emphasized in P5 can be conveyed. In science learning, in addition to character strengthening, students can also get to know animals or plants that appear in the satua itself which can then be identified to know the classification and scientific name. The purpose of this study was to identify the ability of students, record six Pancasila Student Profile scores that appeared in satua and map the types of animals that appeared in the satua chosen by students.

METHOD

This research is preliminary research involving 32 students of the Biology Education Study Program FKIP Unmas Denpasar. Data were taken using a uniting rubric, a character value questionnaire and also a list of scientific names of animals and plants that appear in satua. The data obtained were then analyzed by adapting the Miles and Huberman model, namely: data reduction, data presentation and conclusions. Data triangulation techniques are carried out to strengthen research results. For nyatua ability data mapped into four categories, namely Beginner, Developing, Accomplished and Exemplary.

RESULTS AND DISCUSSION

Students telling six satua that have been selected. From the data obtained, it was found that the nyatua abilities of PSP Biology students were diverse. However, after analysis, students' elder abilities are at the interval of Developing and Lung. More than half of the students are able to sing with the Ultimate category which means that students have been able to pronounce and perform satua well, and the rest are in the developing category which means training must be done in order to perform satua better. Data on the ability to integrate students can be seen in Figure 1 below.



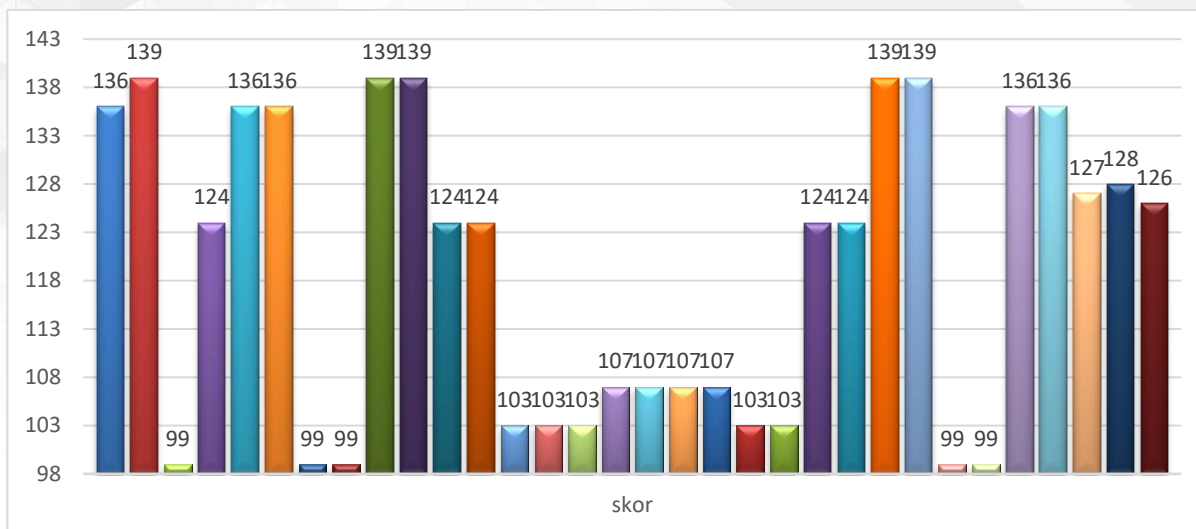


Figure 1. Student Nyatua ability

The results showed that students' ability to tell the story of satua Bali was identified in two categories, namely the developing category (40%) and the superior category (60%). This means that more than half of the students have been able to fit the assessment rubric. Activities and appreciation of old age can be developed and directed toward the criticality of student reasoning. The criticality of student reasoning in the context of ethics education and character education becomes a bridge for children whose function is to, (a) improve knowledge about flexible and dynamic human life, (b) understand various behaviors of human life in various contexts, (c) encourage student curiosity, (d) provide opportunities for students to express opinions, (e) encourage students to argue, agree, reject, and sympathize with clear, logical, and scientific reasons, (f) be able to make critical contributions to solve problems for society and the environment, (g) provides opportunities for students to respond to aesthetic values (5)

The Pancasila student profile aims to provide informal learning experiences to students with flexible learning structures, and interactive learning, and make students directly involved with the surrounding environment to improve the competencies contained in the Pancasila student profile (7). The Pancasila student profile strengthening project has several indicators, namely: 1) noble character: where students must thank God for their health and thoughts given by God so that they can move optimally. 2) critical reasoning, able to think of ideas about what will be learned and its implementation 3) Creativity: designing a concept/way to learn. 4) Global Diversity: recognizing and appreciating the culture and diversity of the region, 5) Self-reliance: being responsible and able to complete its tasks. 6) Gotong royong: i.e. cooperate and help each other. The exemplary characters most often identified in selected stories are tolerance in life, mutual respect (which is one of the implementations of global diversity), discipline (implementation of independence), responsibility, love and compassion, and gratitude to God (implementation of noble character), self-control, (implementation of critical reasoning), gotong royong (implementation of gotong royong), trying to survive (implementation of creativity). Research shows that students recognize that global diversity is an important asset of living with others peacefully in an interconnected world. Students feel responsible and strive to actively contribute to the progress of the nation and the world. Global diversity has several key elements, including (a) the responsibility of reflection on the experience of diversity; (b) intercultural interaction and communication; and (c) respect and knowing culture. Mesatua is one of the cultures in Indonesia and has various names in each region but there are similarities in moral learning and character as a suri toladan. Satua can be used as a learning resource in efforts to develop criticality and character education which includes knowledge of attitudes, actions, and behaviors based on moral values. This is reinforced by the results of research stating that there are values of courtesy that arise from Zuriah & Sunaryo, (8) Setiawati & Arjaya (9) *satua* such as the value of tolerance, self-discipline, work ethic and learning, responsibility, self-control, positive thinking, love and compassion, cooperation, solidarity, mutual respect, and honesty.

Related to the diversity of animals that appeared in the six selected satua, data collection was carried out which was then completed with the name of Indonesia and the Latin name. This can be used as data to introduce



animal names in science learning activities through satua. In detail, the names of the animals that appear can be seen in Table 1.

Table 1. The appearance of animal names in six selected satua.

Satua Code	Local Name	Indonesian Name	Scientific Name
1	Kambing	Kambing	<i>Capra aegagrus</i>
	Macan	Harimau	<i>Panthera tigris</i>
	Bojog	Monyet Ekor panjang	<i>Macaca</i>
	Kedis	Burung	<i>Aves</i>
	Gajah	Gajah	<i>Elephas maximus sumatranus</i>
	Sapi	Sapi	<i>Sondaicus boss</i>
2	Siap	Ayam	<i>Gallus gallus</i>
	Meong	Kucing	<i>Felis catus</i>
3	Lutung	Lutung	<i>Trachypithecus auratus</i>
	Kancil	kancil	<i>Tragulus javanicus</i>
	Tabuan	Tawon	<i>Vespa affinis</i>
4	Udang	Udang	<i>Caridea</i>
	Be	Ikan gabus	<i>Channa Striata</i>
	Tamulilingan	Lebah	<i>Bombus</i>
	Kedis Cagak	Kuntul	<i>Ardea cinerea</i>
	Yuyu	Kepiting	<i>Gecarcinucoidea</i>
5	Lutung	Lutung	<i>Trachypithecus auratus</i>
	Kakua	Kura-kura	<i>Testudinidae</i>
6	Lutung	Lutung	<i>Trachypithecus auratus</i>
	Macan	Harimau	<i>Panthera tigris</i>
	Penyu	Penyu	<i>Chelonioidea</i>
	Semut	Semut	<i>Formicidae</i>
	Legu	Nyamuk	<i>Culicidae</i>
	Jangkrik	Jangkrik	<i>Gryllidae</i>
	Capung	Capung	<i>Anisoptera</i>

Of the six satua that were selected satua, the diversity of animals that appeared the most was langurs appearing in 3 selected satua and tigers 2 times in selected satua. This means that Satua Bali is close to these animals. Therefore, mesatua activities are very likely to be used to develop critical reasoning, as expressed by Pratiwi (6), which shows that satua can be a bridge to, (a) improve knowledge about flexible and dynamic human life, (b) understand various behaviors of human life in various contexts, (c) encourage student curiosity, (d) provide opportunities for students to express opinions, (e) encourage students to argue, agree, reject, and sympathize with clear, logical, and scientific reasons, (f) be able to make critical contributions to solve problems for society and their environment, (g) provide opportunities for students to respond to aesthetic values. With nyatua, students can indirectly learn the names of animals, both regional names, Indonesian names or Latin names of the animals.

CONCLUSION

The conclusion of this research is that students have been able to integrate with the category of Developing and Accomplished, from the one chosen by students has emerged the six values of the Pancasila Student Profile, namely tolerance in life, mutual respect (which is one implementation of global diversity), discipline (implementation of independence), responsibility, love and affection and gratitude to God (implementation of noble character), self-control, (implementation of critical reasoning), gotong rotong (implementation of gotong royong), trying to survive (implementation of creativity). And the animals that most often appear in satua are langurs and tigers.



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