

## Internalization of Character Values of Panji Asmarabangun and Galuh Candra Kirana In Elementary School Students

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**Abstract:** This study aims to 1) analyze the character values contained in the characters of Panji Asmarabangun and Galuh Candra Kirana, 2) identify the process of internalization of the character values of Panji Asmarabangun and Galuh Candra Kirana in grade 5 students of MIN 1 Kediri City 3) describe the supporting factors and obstacles to learning with teaching materials of Panji Asmarabangun and Galuh Candra Kirana folk tales. This study uses a qualitative descriptive approach with data analysis techniques of data reduction, data presentation, drawing conclusions and verification. Learning using Panji Asmarabangun and Galuh Candra Kirana folk tales has a strong impact on instilling character values in grade 5 students of MIN 1 Kediri City, such as the values of honesty, responsibility, courage, perseverance, loyalty, and emotional control. Support from learning with Panji Asmarabangun and Galuh Candra Kirana folk tales is using video learning media and teaching materials in the form of short novels, then the obstacle is the limited time to teach in depth and comprehensively.

**Keyword:** Internalization, character values, folk tales, Panji Asmarabangun and Galuh Candra Kirana.

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### PRELIMINARY

Folktales are one of Indonesia's rich traditions and cultures, passed down from generation to generation. Folktales contain moral messages and social values that can be incorporated into learning and internalized into students' behavior from an early age. Folktales are effective teaching materials for shaping students' character, especially when delivered through ethnopedagogical learning, which places local wisdom as a source of educational values.

According to Ulfah et al. (2024), an ethnopedagogical approach, or storytelling based on local wisdom, can foster responsibility and empathy in students. Folktales originating from students' social environments provide concrete depictions of good and bad behavior, making them more easily accepted both affectively and cognitively. Moral values such as courage, honesty, loyalty, and wisdom can be learned not only verbally

but also through examples of the actions of the characters in the stories. Thus, students not only learn the values but also learn to internalize and apply them in their daily lives.

However, based on observations, teachers at MIN 1 Kediri City rarely link folktales to teaching materials. Folktales are taught only during Indonesian language lessons with specific folktale themes. Therefore, character building based on folktales is not evident in learning. Storytelling has been shown to be effective in helping students understand and internalize character values. Research by Andriwinata et al. (2023) shows that students who receive folktale-based learning show an increase in moral awareness, empathy, and consistent positive behavior. Folktales, with stories close to their culture, are able to connect religious and moral values with the real context of students' lives. This approach is not only based on moral knowledge, but also the transformation of attitudes and behaviors through meaningful and emotional experiences related to these folktales.

Furthermore, according to Ardhyantama, V (2017), folktales can shape character in the daily lives of elementary school students, such as honesty, caring, and responsibility, which will be remembered and implemented throughout their lives. The main characters in a story usually succeed in overcoming problems not only because of their personal strength, but also because of their ability to cooperate, respect the opinions of others, and maintain social harmony. This aligns with the view of Insani and Wahyudi (2022) that social characters such as cooperation and friendliness can develop through repeated positive interactions within the context of values-based learning. Fitri (in Salsabila et al., 2024) emphasizes the crucial role of teachers as agents of character formation in elementary schools. Teachers are not merely transmitters of material but also facilitators who foster value awareness through creative activities such as storytelling, role-playing, and reflective discussions.

The story of Panji Asmarabangun and Galuh Candra Kirana is not only a classic romantic tale from East Javanese tradition but also contains noble teachings about loyalty, courage, responsibility, and honesty. The folktales of Panji Asmarabangun and Galuh Candra Kirana were chosen as the teaching materials at MIN 1 Kediri City because they align with the origins of Kediri folktales. This allows elementary school students to recognize and learn folktales from their own city before exploring folktales outside of Kediri. This is in line with Rummar, M. (2022), who stated that local wisdom-based learning is crucial for teachers to implement in their lessons. It is beneficial for increasing

students' knowledge and understanding, as well as serving as a medium for instilling a love for local wisdom in their region, fostering positive character traits aligned with the noble values of local wisdom, and equipping students to face any challenges outside of school. By selecting appropriate folktales such as Panji Asmarabangun and Galuh Candra Kirana, teachers can instill noble values while strengthening a love for the local culture of Kediri City.

In the context of ethnopedagogy, this practice is highly relevant because it combines character education with the preservation of regional culture. Ethnopedagogy, as explained by Mulyana (2020), is an educational approach that utilizes local wisdom as a source of knowledge, values, and learning practices. By incorporating folklore into the curriculum, schools not only teach general moral values but also strengthen students' cultural identity as part of Indonesia's diverse society. Amidst the rapid flow of globalization and the influx of foreign cultures, ethnopedagogical learning plays a crucial role in maintaining national identity.

Folk tales such as Panji Asmarabangun and Galuh Candra Kirana are teaching materials to strengthen the nation's noble values such as honesty, loyalty, courage, and emotional restraint, which are the basis for daily behavior. Through the integration of these values into elementary school learning, it is hoped that a young generation will emerge who are not only academically intelligent, but also have strong character, are cultured, and have a strong sense of national identity. Based on this, this study aims to: 1) analyze the character values contained in the characters Panji Asmarabangun and Galuh Candra Kirana, 2) identify the process of internalizing the character values of Panji Asmarabangun and Galuh Candra Kirana in grade 5 students of MIN 1 Kediri City, 3) describe the supporting factors and obstacles to learning with the teaching materials of the folk tales Panji Asmarabangun and Galuh Candra Kirana.

## **METHOD**

### **1. Research Approaches and Types**

This study uses a qualitative descriptive approach. The goal is not to test a hypothesis, but rather to understand educational phenomena in a real context (Selasih & Sudarsana, 2018). In this study, the researcher serves as the main instrument in obtaining data on the internalization of character values from the stories of Panji Asmarabangun

and Galuh Candra Kirana. This study was conducted from November 14-21, 2025, on 5th grade students of MIN 1 Kota Kediri.

## 2. Research Location and Informants

The research location is at MIN 1 Kediri City, located at Jl. Kertosono-Tulungagung No. 69, Mojoroto, Mojoroto District, Kediri Regency, East Java 64129. This research used 5th grade teachers and 5th grade students of MIN 1 Kediri City as informants. The reason for the location at MIN 1 Kediri City is that the school is located in Kediri City according to the origin of the folklore of Panji Asmarabangun and Galuh Candra Kirana and is close to Sekartaji Park (another name for Galuh Candra Kirana).

## 3. Research Instruments

Several instruments as supporting data for relevant research are as follows:

### a. Teacher Interview Guidelines

The interview guide, an instrument aimed at teachers, explores their experiences, perceptions, and involvement in the learning process related to folklore. The teacher interview guide uses semi-structured questions. The following teacher interview guide is presented in Table 1.

**Table 1. Teacher Interview Guidelines**

Focus Discussion	Main Questions	Supporting / Probing Questions
<b>1. Teachers' understanding of character values</b>	What is the meaning of character values according to you in the context of basic education?	What character values are considered most important for fifth-grade students?
<b>2. Values in folklore</b>	In your opinion, what values are contained in the story of Panji Asmarabangun and Galuh Candra Kirana?	How did you explain the meaning of the main character's attitude to your students?
<b>3. Learning strategies</b>	How do you instill these character values in learning activities?	Did you use any specific methods (discussion, reflection, role-playing, etc.)?
<b>4. Student responses</b>	How do students respond and behave when invited to discuss the values in the folktale?	Did you see any changes in students' attitudes after the lesson?
<b>5. Obstacles and support</b>	What obstacles do you face in instilling character values through folktales?	What factors contributed to the success of the activity?
<b>6. Evaluation and impact</b>	How do you assess the success of internalizing character values in students?	Did you see any changes in how your students interact on a daily basis?

b. Questionnaire Guidelines

A questionnaire is a set of written statements addressed to target respondents (Retnawati, 2016). The questionnaire in this study was aimed at students to determine their perceptions of the internalization of character values according to the folk tales of Panji Asmarabangun and Galuh Candra Kirana. The questionnaire used a Likert scale assessment with scores (Strongly agree: 4, Agree: 3, Disagree: 2, Strongly Disagree: 1).

c. Documentation, namely photos, is used to support interview data in this research.

#### 4. Data Analysis Techniques

Data analysis according to Miles Hubberman was carried out using a descriptive qualitative analysis approach through the following stages (Thalib, 2022).

- a. Data Reduction: sorting, simplifying, and grouping data from interviews, questionnaires, and documentation according to the research focus, namely the internalization of the values of folklore characters.
- b. Data Presentation: organizing data in narrative form, tables, or charts to facilitate understanding.
- c. Conclusion Drawing and Verification: summarizing the results from the organized presentation of research data in the form of statements.

## RESULTS

The story of Panji Asmarabangun and Galuh Candra Kirana is a folktale from Kediri, rich in moral construction, social ethics, and noble values that can be internalized in learning. This story not only presents a plot of adventure and romance, but also contains many profound messages that can be used as teaching material in all learning activities.

#### Teacher Interview Results

Based on the results of the interview with Diah Retno Wulan, S.Pd as a class 5 teacher at MIN 1 Kota Kediri, Monday, November 17, 2025 on the folk tales of Panji Asmarabangun and Galuh Candra Kirana as follows.

1. Teachers' Understanding of Character Values

Based on the teacher's understanding of character values, the teacher interprets character values as positive attitudes and habits that must be instilled from an early age

so that students are able to be honest, responsible, and respectful of others in their daily lives. At the elementary school level, character values are not just concepts, but real behaviors that are practiced in the classroom and school environment. For grade 5, Ms. Diah emphasizes honesty, responsibility, cooperation, respect, and empathy. These values most often emerge in the social dynamics of students aged 10–11 years who begin to interact and work in groups.

## 2. Values in Folk Tales

Based on the story of Panji Asmarabangun and Galuh Candra Kirana, it contains the values of honesty, loyalty, responsibility, perseverance (never giving up) and justice when the truth is revealed.

## 3. Learning strategies

The learning strategy to instill these character values is carried out in Indonesian language subjects by watching videos on YouTube, briefly reading the folktale, then conducting questions and answers related to the storyline and the values that emerge in the characters of Panji Asmarabangun and Galuh Candra Kirana. The teacher admitted that by learning by watching videos from YouTube and reading the story, then asking questions related to the storyline and its message, students became enthusiastic and felt that learning was fun. The teacher wanted to implement role-playing, but due to time constraints, the role-playing learning method could not be used.

## 4. Student Response

Most students were enthusiastic about folklore-based learning, especially stories from their own city (Kediri City). The response when watching videos on YouTube was that students were interested in the animation and story, they even wanted to watch it again at home so the teacher gave the video a title on YouTube so the video could be played back when they got home. However, when reading the story, they were busy, not focusing on the story in the accompanying textbook (the story of Panji Asmarabangun and Galuh Candra Kirana) so it can be concluded that watching videos is more enjoyable for students than just reading and listening to the story from the teacher.

## 5. Obstacles and Support

Based on classroom learning about folklore, the teacher faced a challenge: the limited teaching time of only two hours. However, the story could be told in greater depth if the teacher were able to apply a variety of teaching methods, so that the messages and values instilled in students would be more easily accepted and implemented in their daily lives. A contributing factor to the success of the storytelling activity was the availability of YouTube videos that concretely illustrated the story. Children more easily grasped the storyline by watching videos than by simply listening and reading from the text.

## 6. Evaluation and Impact

Teachers assess through daily observations. For example, students are more willing to apologize, complete assignments on time, and resolve minor conflicts with their peers. Because teachers believe character assessment cannot be based solely on numbers, they focus more on behavioral changes. Furthermore, students are becoming accustomed to discussing without interrupting each other. They are also more careful with their words. While the visible changes aren't perfect, at least teachers see progress toward better behavior than before.

## Student Questionnaire Results

Based on the results of a questionnaire to 28 students of class 5 MIN 1 Kediri City on Monday, November 17, 2025 regarding learning about the folk tales of Panji Asmarabangun and Galuh Candra Kirana, it is presented in table 3.

**Table 3. Student Questionnaire Results**

No	Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
1	I understand the story of Panji Asmarabangun and Galuh Candra Kirana.	10	18		
2	I can retell important parts of the story.	1	17	9	1
3	The story is interesting to me to learn.	19	9		
4	I understand the good behavior demonstrated by the characters in the story.	16	11	1	
5	I understand the value of honesty taught in the story.	18	10		
6	I understand the value of responsibility demonstrated by the characters in the story.	19	6	3	



No	Statement	Strongly Agree	Agree	Disagree	Strongly Disagree
7	I understand the value of courage demonstrated by Panji Asmarabangun.	11	17		
8	I understand the value of loyalty and determination demonstrated by Candra Kirana.	14	12	2	
9	After learning this story, I want to be more honest in my daily life.	19	9		
10	I try to be responsible like the characters in the story.	20	8		
11	I want to help my friends like the characters who work together in the story.	16	11	1	
12	I feel the story has given me a better understanding of what is right and what is wrong.	16	12		
13	I try to apply the values in the story at school.	10	17	1	
14	The teacher explained the story in a way that was easy for me to understand.	19	8	1	
15	The teacher helped me understand the values of the characters in the story.	21	7		
16	The teacher invited me to discuss the characters' attitudes in the story.	10	18		
17	The teacher provided examples of good behavior that align with the story's values.	24	4		
18	I enjoy learning through folktales.	26	2		
19	I think they help me understand moral values.	16	12		
20	I'd like to learn more folktales that contain character values.	23	5		

Based on the questionnaire results in table 3 above, point (1) shows that 100% of students understand the content of the story of Panji Asmarabangun and Galuh Candra Kirana. Then in point (2) shows that 36% of students are able to retell important parts of the story, while 64% of students are able to retell important parts of the story. Furthermore, point (3) shows that 100% of students are interested in the story of Panji Asmarabangun and Galuh Candra Kirana. Furthermore, in point (4) it is seen that 96% of students understand the good attitudes shown by the characters in the story of Panji Asmarabangun and Galuh Candra Kirana. Then in point (5) shows that 100% of students understand the value of honesty taught in the story of Panji Asmarabangun and Galuh Candra Kirana. Furthermore, point (6) shows that 89% of students know the value of responsibility from the story of Panji Asmarabangun and Galuh Candra Kirana, while the



remaining 11% of students do not understand the value of responsibility from the story of Panji Asmarabangun and Galuh Candra Kirana.

Based on point (7) it shows that 100% of students know the courage of the character Panji Asmarabangun. Furthermore, point (8) shows that 92% of students know the value of loyalty and steadfastness of the character Candra Kirana, but 8% of students stated that they did not know the value of loyalty and steadfastness of the character Candra Kirana. In point (9) it shows that 100% of students want to learn to be honest in everyday life after learning from the story of Panji Asmarabangun and Galuh Candra Kirana. Then in point (10) it can be said that 100% of students want to try to be responsible as exemplified by the characters in the story of Panji Asmarabangun and Galuh Candra Kirana. In point (11) it shows that 96% of students want to help friends like the characters who work together in the story of Panji Asmarabangun and Galuh Candra Kirana, the remaining 4% of students do not want to help their friends like the story of Panji Asmarabangun and Galuh Candra Kirana. Furthermore, point (12) shows that 100% of students understand good and wrong actions after listening to the story of Panji Asmarabangun and Galuh Candra Kirana. Point (13) shows that 96% of students want to apply the values contained in the story of Panji Asmarabangun and Galuh Candra Kirana, while 4% of students do not want to apply the values contained in the story of Panji Asmarabangun and Galuh Candra Kirana. Point (14) shows that 96% of students stated that the teacher's explanation was easy to understand, while 4% of students were unable to understand the teacher's explanation. Point (15) shows that 100% of students understand the character values in the story after listening to the story of Panji Asmarabangun and Galuh Candra Kirana. Point (16) shows that 100% of students are happy to be invited by the teacher to discuss the attitudes of the characters in the story of Panji Asmarabangun and Galuh Candra Kirana. Furthermore, point (17) shows that 100% of students have acknowledged that the class teacher has behaved well, reflecting the behavior in the story of Panji Asmarabangun and Galuh Candra Kirana in everyday life. Then point (18) shows that 100% of students are happy to be taught with the teaching materials of the folk story of Panji Asmarabangun and Galuh Candra Kirana. Then, point (19) shows that 100% of students understand the character values of Panji Asmarabangun and Galuh Candra Kirana well. Furthermore, point (20) shows that 100% of students want

to learn with other folklore teaching materials after studying the story of Panji Asmarabangun and Galuh Candra Kirana..

### **Dokumentation**



## **DISCUSSION**

Panji Asmarabangun, also known as Panji Inu Kertapati, is depicted as a dignified and handsome male figure. His visual characteristics are generally displayed using a traditional head covering in the form of Tekes, curly hair, and ring-shaped earrings. These elements not only function as decoration, but also become symbols of noble identity while reflecting his character and dignity as a royal figure (Andito, 2023). Meanwhile, Galuh Candra Kirana is depicted as a graceful and enchanting princess, whose presence is often shown in scenes that emphasize her emotional closeness and spiritual bond with Panji. The representation of these two characters makes them ideal figures who symbolize true love and noble moral values in the Javanese literary and storytelling tradition (Andito, 2023).

### **Character Values of the Characters Panji Asmarabangun and Galuh Candra Kirana**

#### **a. Honesty**

In Wayang Beber according to Ahmadi, Y. (2020), Honesty in the story of Panji Asmarabangun and Galuh Candra Kirana during the incident when Galuh Candra Kirana was slandered by Galuh Ajeng who accused him of being jealous and stealing Panji Asmarabangun's love. Even though he was accused without evidence, Candra

Kirana did not respond with lies or manipulate the situation. He remained true and accepted exile to maintain the dignity of the Kingdom of Kediri until the truth could be proven. Internalization Potential in Students:

- 1) Instilling the understanding that integrity remains unwavering even under pressure.
- 2) Cultivating students to be honest in their evaluations, interactions, and communications.
- 3) Encouraging students to distinguish between facts and opinions in social conflicts..

b. Loyalty and Commitment

Panji Asmarabangun demonstrated his loyalty by remaining true to the truth and Candra Kirana, despite the strained relationship between the Jenggala and Kediri kingdoms due to the slander against Candra Kirana. Meanwhile, Galuh Candra Kirana demonstrated loyalty from a different perspective. Despite being slandered and banished from the palace, she did not retaliate negatively. She maintained her dignity and commitment to Panji, while also upholding her greater goal of maintaining harmony between the two feuding kingdoms. Candra Kirana's decision to disguise herself as Raden Kelana demonstrates her commitment and courage. With this new identity, she seeks to protect herself while finding a way to uncover the truth without causing further chaos (Darmasti et al., 2021). The disguise strategies of these two characters not only serve as the driving force of the story but also represent the steadfastness of love and loyalty tested by social constraints and the pressures of power (Darmasti et al., 2021).

Her willingness to abandon her status as a princess to maintain her honor demonstrates the depth of her loyalty. Internalization Potential in Students:

- 1) Encourage students to understand the meaning of consistency in promises and responsibilities.
- 2) Link loyalty to academic commitments: completing assignments, maintaining discipline in study.
- 3) Instill an understanding that social relationships require integrity and perseverance.

c. Responsibility

Panji Asmarabangun demonstrated a sense of responsibility when he decided to leave the palace to seek the truth regarding the slander alleging jealousy and discord between Candra Kirana and Galuh Ajeng. Rather than remaining in the palace and accepting the comforts of a prince, Panji chose to embark on a long journey to find Candra Kirana, proving that he would not succumb to injustice. His departure was not driven by emotion, but by a moral awareness that establishing the truth was his responsibility as a future leader and as someone committed to Candra Kirana (Prakoso & Widyastutieningrum, 2025).

On the other hand, Galuh Candra Kirana also demonstrated responsibility through her attitude in maintaining her own and her family's dignity after being slandered. She did not retaliate impulsively, but chose to isolate herself to avoid a greater conflict between the Kediri and Jenggala kingdoms. By disguising herself as Raden Kelana, she demonstrated her responsibility for her own safety, the honor of the kingdom, and the political stability of both kingdoms. Her actions reflected emotional maturity and the ability to make wise decisions even in difficult situations. Internalization Potential in Students:

- 1) Teaches responsibility for individual and group tasks.
- 2) Develops awareness that actions have consequences.
- 3) Links to the school context: classroom security responsibilities, on-duty duties, and academic ethics.

d. Emotional Control

The value of emotional control in the stories of Panji Asmarabangun and Galuh Candra Kirana is evident in how the two main characters respond to the slander and political pressure that befall them. When Galuh Candra Kirana is slandered as the cause of conflict and jealous of her sister, she does not react with anger or impulsive actions that could worsen the situation. Instead, she chooses to withdraw from the palace, take time to calm down, and formulate a well-thought-out plan by disguising herself as Raden Kelana. This decision demonstrates a remarkable ability to restrain negative emotions and prioritize common sense over destructive, spontaneous reactions. She understands that anger will only deepen the conflict and worsen relations between the two kingdoms (Ahmadi, 2020).

Similarly, Panji Asmarabangun demonstrates emotional control when he learns that his lover has been slandered and subsequently disappeared from the kingdom. He does not vent his anger on the slanderers or the royal family. Panji chooses to prioritize patience, wisdom, and caution. He undertakes a long journey to find Candra Kirana, not out of a desire for revenge, but with a calm demeanor and a focus on the search for the truth. Her attitude reflects strong self-control and demonstrates that true courage isn't always manifested in anger, but rather the ability to restrain oneself when under emotional pressure. Internalization Potential in Students:

- 1) Guide students in managing conflict without violence.
- 2) Foster emotional resilience amid social pressures.
- 3) Develop the ability to delay impulsive reactions, which is essential for moral development.

e. Courage

The value of courage in the stories of Panji Asmarabangun and Galuh Candra Kirana appears strong through the actions of the two main characters who dare to leave their comfort zone to seek the truth. Panji Asmarabangun showed courage when he decided to leave the palace and his position as prince just to prove the slander that had befallen Candra Kirana. This decision was not a small matter, because he risked losing political protection, comfort of life, and reputation in his kingdom. However, Panji remains firm in this choice because he believes that the truth must be fought for. His journey through various regions, facing danger, and remaining committed to his goal reflects moral courage, not just physical courage.

Galuh Candra Kirana also displayed extraordinary courage when he chose to leave the palace to avoid conflict and find a way to clear his name. She dared to leave her status as a royal princess and live life as an ordinary person. In fact, he disguised himself as a man named Raden Kelana so he could move freely without being recognized. This courage is not just the courage to face danger, but rather the courage to face injustice and social pressure. He chose a step that was difficult and full of risks, but still did it to maintain dignity and truth. Internalization Potential in Students:

- 1) Train students to speak the truth, even when it's unpopular.
- 2) Instill an anti-bullying attitude.
- 3) Empower students to refrain from spreading hoaxes.

f. Perseverance

The value of perseverance in the stories of Panji Asmarabangun and Galuh Candra Kirana is reflected in the long journeys of both characters in search of the truth that befell them (Wiratama et al., 2024). Panji Asmarabangun demonstrates perseverance when he persistently traces Candra Kirana despite facing numerous obstacles outside the palace. He moves from one region to another, encounters various people, and even faces threats to his safety. However, Panji does not give up. His determination to find Candra Kirana and expose the slander that has caused tension between the two kingdoms keeps him moving forward. Panji's perseverance goes beyond physical effort, but also a moral commitment that truth must be fought for tirelessly.

Galuh Candra Kirana also demonstrates equally strong perseverance. After being slandered and banished from the palace, she does not wallow in sadness or resentment. Instead, she lives her days with fortitude and continues to guard herself while seeking opportunities to prove the truth. Her disguise as Raden Kelana demonstrates the long process of her struggle. She persevered despite stressful situations, moving around, enduring loneliness, and refraining from returning to the palace before the time was right. Her perseverance demonstrated her ability to remain steadfast even when circumstances were against her. Internalization Potential in Students:

- 1) Encourage students to persevere in learning.
- 2) Connect learning to the academic process: research, completing projects, and taking exams.
- 3) Develop a culture of "struggle for mastery."

g. Justice

The value of justice in the story of Panji Asmarabangun and Galuh Candra Kirana is evident through the long journey of both characters in uncovering the truth and correcting the slander against them. Justice is the ultimate goal of the entire series of events, as both Panji and Candra Kirana struggle to clear their names from baseless accusations (Primativa & Nugrahanta, 2023). The slander against Candra Kirana, who was accused of jealousy and causing internal conflict in the kingdom, became the root of the division between Jenggala and Kediri. However, rather than retaliating or worsening the situation, both characters chose a wise path to prove the accusations



false. Their attitudes reflect that justice should not be achieved through anger, but through perseverance, proof, and righteous action.

Justice is finally apparent when the full truth is revealed at the end of the story. The slander against Candra Kirana is proven false, the perpetrators of the lies are revealed, and both kingdoms realize that the conflict was caused by manipulation and inaccurate judgment of events (Wulandari et al., 2024). This resolution demonstrates the fundamental principle that justice can only be achieved if a matter is examined honestly and rationally, without hasty blaming of any party without evidence. Justice also came through the restoration of the good name of Candra Kirana, who was previously ousted from the palace without justification. Internalization Potential in Students:

- 1) Teach that truth requires proof and process.
- 2) Promote a culture of honesty in conflicts between students.
- 3) Strengthen attitudes of tolerance and anti-discrimination in schools.

### **Internalization of the Character Values of the Characters Panji Asmarabangun and Galuh Candra Kirana**

The process of internalizing character values through the story of Panji Asmarabangun and Galuh Candra Kirana in 5th grade students at MIN 1 Kediri City was effective because the teacher presented the lesson in a way that was close to the students' real world. Through watching videos, reading short stories, and group discussions, students were guided to understand the plot and the values displayed by the characters. Learning did not stop at understanding the story's content but was directed at connecting the moral message to everyday behavior. The teacher also provided relevant examples of behavior so that the character values were more easily grasped and applied by students.

The character values intended to be instilled in students were proven to be well understood. Students were able to grasp the value of honesty from the slander against Candra Kirana, understand the loyalty and commitment of Panji's efforts to find Candra Kirana, and see the responsibility and perseverance in their efforts to uncover the truth. The value of courage was clearly demonstrated when Panji left the palace and when Candra Kirana dared to go undercover to seek justice. Furthermore, students experienced emotional control and the value of justice through the decisions of both characters to



remain calm, not to respond to the slander with anger, and to wait until the truth was revealed. These values are conveyed through stories, discussed with teachers, and then connected to real-life situations at school so that students can see their relevance in their lives.

Student questionnaire results indicate that the internalization of these values is proceeding very well. Most students understand the story's content, are able to articulate the moral values, and are interested in learning through folktales. Data shows that almost all students intend to apply the values of honesty, responsibility, courage, and helpfulness after participating in the lesson. Teachers have even begun to observe several behavioral changes, such as students being more willing to apologize, speaking more carefully, completing assignments on time, and discussing without interrupting each other. These findings demonstrate that character values are not only understood at the level of knowledge but are beginning to develop into positive habits in school life. Thus, the stories of Panji Asmarabangun and Galuh Candra Kirana have proven to be an effective medium for instilling character values in elementary school students.

### **Supporting Factors for Learning with Teaching Materials of the Folk Tales of Panji Asmarabangun and Galuh Candra Kirana**

Learning using the folktales of Panji Asmarabangun and Galuh Candra Kirana received several important supports that made classroom activities more effective. One of the most helpful factors was the teacher's use of YouTube videos as the primary medium. These visual displays made the storyline easier to understand because students could directly see the characters, setting, and conflict in concrete detail. This was evident in the students' enthusiastic responses, who even wanted to rewatch the videos at home.

This is supported by the statement by Puspitaningrum et al. (2024), who stated that teachers' skills in applying various learning methods and media are crucial in shaping students' character, including independence and discipline. In the context of the Panji folktale, teachers act as facilitators, able to connect the values in the story with the realities of students' lives. This is in line with Choiriyah et al. (2022), who stated that the development of structured and planned teaching materials also significantly influences the learning process, as good teaching materials must be clear, systematic, and contextually appropriate to achieve the desired learning objectives. For the Panji folktale,

the development of teaching materials can include modules, teaching aids, and even digital platforms that facilitate distance learning, especially in this modern era.

Another support comes from the story's close connection to local culture. Because the Panji tale is part of Kediri's cultural heritage, students feel more connected to the material being learned. This sense of ownership of the local story makes them more interested and enthusiastic about participating in the learning process. Furthermore, the teacher's method of explaining the story, engaging students in discussion, and providing examples of behavior consistent with the story's moral values also strengthens students' understanding. Questionnaire data shows that almost all students felt helped by the teacher's explanation and considered the teacher to be a good role model in implementing these values.

This is consistent with Wati et al. (2020), who explain that local wisdom is an important context that must be considered in education. Their research shows that incorporating cultural aspects into teaching materials, such as folktales, can make learning more meaningful. The Panji tale not only provides entertainment but also reflects cultural values that can educate students about their own identity and background.

### **Learning Obstacles with the Teaching Materials of the Folk Tales of Panji Asmarabangun and Galuh Candra Kirana**

Although the learning process went quite well, teachers still faced several challenges in the classroom. The main issue was time constraints, as the lessons only lasted two lesson hours. This time was insufficient to explore the content of a long and meaningful story, especially if teachers wanted to use more varied methods such as role-playing or simulations. Consequently, learning activities had to be simplified, preventing in-depth discussion of some character values.

Another challenge arose when students participated in reading the story text. Unlike when watching a video, some students appeared less focused when the story was presented through reading. They were more easily distracted and became more active, indicating that their reading interest and concentration still needed to be strengthened. This situation made reading activities less effective than using visual media.

Furthermore, teachers reported that the deepening of character values was still not optimal due to method and time constraints. Students did understand basic values such as honesty, responsibility, and courage, but the opportunity to reflect on these values in the

context of everyday life was not fully maximized. Without a deeper reflection process, some values remained merely knowledge-based, never truly becoming habits.

## CONCLUSION

Learning using the folktales of Panji Asmarabangun and Galuh Candra Kirana has had a strong impact on instilling character values in fifth-grade students at MIN 1 Kediri City. The stories, which originate from their own cultural background, make it much easier for students to connect with the story and understand the moral messages conveyed by the characters. By combining videos, story readings, and light discussions, teachers have successfully helped students recognize important values such as honesty, responsibility, courage, perseverance, loyalty, and emotional control.

The process of internalizing values doesn't stop at the knowledge level. There are signs that students are beginning to apply these values in their daily behavior, such as being more courageous in apologizing, being more orderly when completing assignments, and being able to discuss ideas without interrupting others. Survey results showed that most students understood the story's content, were interested in learning it, and were able to explain the moral values they learned. This demonstrates that folktales remain highly relevant as a means of character education in elementary schools.

However, this learning process is not entirely without challenges. Limited time prevents teachers from exploring the story in depth or trying more varied methods such as role-playing. In addition, some students lacked focus during reading activities, so their comprehension was stronger when learning through videos. However, the support of visual media, the story's closeness to local culture, and the teacher's way of guiding the discussion were able to overcome most of the existing shortcomings. Overall, the stories of Panji Asmarabangun and Galuh Candra Kirana have proven to be effective teaching materials for developing students' character through a fun and easy-to-understand approach.

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