

Ideological Values of Pancasila in Acehese Folktales: An Ethnolinguistic-Literary Approach for Designing Deep Learning Based Instructional Material

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Abstract. *This study examines the representation of Pancasila values in Acehese folktales through linguistic and literary approaches. As part of the oral tradition, folktales function not only as entertainment but also as a medium for transmitting moral values, social solidarity, and ideological identity. In the Acehese context, the interplay between religious values and cultural traditions is reflected in the storytellers' diction, discourse patterns, narrative structures, and symbolic expressions. A qualitative descriptive method was employed, using content analysis of nine Acehese folktales in their officially translated Indonesian versions. The analysis focused on the representation of religious, humanitarian, unity, deliberative, and social justice values as expressed through linguistic features and intrinsic narrative elements. The findings reveal that Pancasila values are consistently represented through character behavior, conflict resolution patterns, and culturally embedded expressions that reflect the collectivist ethos and commitment to justice within Acehese society. Overall, Acehese folktales function as cultural and literary artifacts that reinforce character education and contribute significantly to the development of Indonesian language and literature learning rooted in local wisdom.*

Keywords: Acehese Folktales; Pancasila Values; Linguistic Analysis; Literary Analysis; Character Education

1. Introduction

Folktales constitute an essential part of the oral literary heritage that functions as a medium for transmitting values, social norms, and the worldview of a community. As a form of cultural expression, folktales serve not only as entertainment but also as vehicles for conveying moral messages and Pancasila values through linguistic constructions, narrative patterns, and the presentation of cultural symbols. Pancasila values such as religiosity, humanity, unity, deliberation, and social justice are frequently manifested through character representation, conflict resolution, and the moral lessons embedded in the stories (Anindya & Lim, 2025; Paschal-Mbakwe & Okoronkwo, 2024).

In the context of Aceh, folktales hold an important role as reflections of the region's cultural identity and communal values. Aceh is known for its strong traditions in upholding social ethics, community solidarity, and respect for moral principles. These qualities are clearly reflected in the plot structures, character relationships, and linguistic expressions that highlight justice, togetherness, and empathy. Therefore, examining Acehese folktales provides a valuable means of understanding how Pancasila values are constructed through language and narrative elements (Novianti, 2022).

A few studies on Acehese folktales have been conducted, particularly those focusing on narrative structures, folkloric functions, or general moral messages (Juraini et al., 2022; Ara et al., 2025; Khairani & Wiradnyana, 2023). However, most previous works tend to emphasize thematic content or didactic messages without examining how

Pancasila values are represented through linguistic features such as diction and discourse patterns, or literary elements such as plot, characterization, conflict, and symbolism. Earlier research has not sufficiently explored the mechanisms through which Pancasila values are constructed via lexical choices, narrative reinforcement strategies, moral dialogues, and the depiction of cultural symbols within the text. Consequently, there remains a research gap in understanding how Pancasila values are simultaneously shaped through linguistic and literary devices.

The novelty of this study lies in its integration of linguistic and literary analyses to identify representations of Pancasila values in Acehese folktales. This research traces Pancasila values through: (1) literary elements including plot, characters, conflict, and symbolism; (2) lexical choices that reflect moral and social nuances; and (3) discourse patterns that reinforce Pancasila messages through dialogue and narration. This approach enables a more comprehensive understanding of how Pancasila values are constructed, emphasized, and transmitted within the text. Beyond contributing to the development of Indonesian oral literature studies, the research also offers significant implications for Indonesian language and literature education, particularly in strengthening character education and cultural literacy based on local wisdom. By examining the construction of moral and Pancasila values through linguistic and literary elements in Acehese folktales, this study highlights the deep interconnection between language, narrative, and local culture in shaping Pancasila identity. The analysis provides broader insights into how values of religiosity, humanity, unity, deliberation, and social justice are expressed through diction, discourse patterns, plot dynamics, and characterization. The findings contribute to a more comprehensive understanding of how Acehese folktales consistently articulate moral and Pancasila values and demonstrate their relevance for character development and language–literature learning rooted in local cultural wisdom.

2. Method

This study employed a qualitative descriptive method using content analysis to examine how moral and Pancasila values are represented through linguistic and literary elements in Acehese folktales (Suwandi et al., 2025). This approach allows for the systematic identification of meanings, narrative structures, and linguistic patterns without relying on statistical procedures. The data consist of two Acehese folktales published in *Cerita Rakyat Nanggroe Aceh Darussalam* (Aceh Cultural Office, 2004), selected for their cultural diversity and capacity to reflect the moral and ideological values embedded in local narratives. All analyses were conducted on the Indonesian-language versions of the texts to ensure consistency in examining their linguistic and literary features.

The researcher served as the primary instrument, supported by a structured analytical guide designed to trace textual evidence and categorize value representations. The guide integrated two main dimensions: linguistic and literary. The linguistic dimension focused on lexical choices that convey ethical and social nuances, discourse patterns in narration and dialogue, and forms of meaning reinforcement such as repetition and moral expressions. Meanwhile, the literary dimension examined intrinsic narrative elements plot, characterization, conflict, setting, and symbolism that function as vehicles for expressing moral and Pancasila values. Through this integrated framework, the study explores how language and narrative collectively construct and transmit cultural identity and ideological messages within Acehese folktales.

3. Results and Discussions

Religiosity in Acehese folktales

Religiosity in Acehese folktales is reflected through spiritual diction, moralized dialogue, and the actions of characters that embody ethical teachings. To illustrate these forms of representation, relevant quotations from two Acehese folktales are presented.

Table 1. Quotations from Acehese Folktales Representing Religiosity

No	Story Title	Quotation
1	Amat Rhang Manyang	“But God has not yet granted them advantages.”
2	Amat Rhang Manyang	“O my Lord, if Amat is truly the child I gave birth to and nursed, show Your power.”
3	Amat Rhang Manyang	“By God’s will, the ship arrived safely.”
4	Amat Rhang Manyang	“By God’s will, Amat’s father fell ill...”
5	Kuson-Kuson Abang Gajah	“That is the power of God, who creates advantages and deficiencies in His creatures.”

Analysis of two folktales indicates that religiosity emerges as the most dominant moral and Pancasila value. This representation appears through spiritually nuanced diction, discourse patterns such as advice and moral instruction, and the characterization of devout figures. Numerous textual excerpts demonstrate how human relationships with God form the foundation of moral understanding in Acehese society. For example, acknowledgment of divine authority is evident in excerpts (1) “*but God has not yet granted them advantages*” and (5) “*That is the power of God, who creates advantages and deficiencies in His creatures*”. Submission to fate is highlighted in excerpts (3) “*by God’s will, the ship arrived safely*”, and (4) “*By God’s will, Amat’s father fell ill*”. These discourse patterns emphasize that Acehese folklore does more than tell stories it conveys spiritual understanding through language.

The dimension of religiosity is also expressed through character actions and direct dialogue. In excerpt (2), the prayer of Amat’s mother “*O my Lord... show Your power*”, demonstrates expressive speech acts that depict the human-divine relationship. These findings align with Bascom (1954) and Goraya et al. (2025), who argued that folklore functions as a mechanism for transmitting spiritual, moral, and social values. Specifically, Amat Rhang Manyang contains the highest frequency of religiosity-related quotations. Overall, the representation of religiosity in Acehese folktales illustrates how diction, discourse patterns, plot, and characterization are systematically employed to instill moral and Pancasila values rooted in local culture. These findings are relevant for language and literature education, demonstrating the role of folktales as instruments for character formation through language and narrative.

Representation of Humanity in Acehese Folktales

Analysis indicates that humanity is strongly represented in Acehese folktales through empathetic diction, advisory discourse, and social interactions among characters. This value is reflected in portrayals of family affection, concern for others, humility, respect for parents and teachers, and peaceful conflict resolution. In Amat Rhang

Manyang, excerpts (1) *“Amat’s mother hurriedly gathered firewood...”* and (3) *“Amat and his mother cried uncontrollably”* illustrate emotional solidarity and strong family bonds. Humility and acknowledgment of others’ abilities are evident in excerpt (8) from Kuson-Kuson Abang Gajah, *“No matter how clever we are, someone else will always be wiser”*, highlighting the use of diction that emphasizes social ethics. Overall, humanity in Acehese folktales is represented through language that emphasizes empathy, respect, solidarity, and justice, as well as through narrative structures that promote peace and ethical living together. These results demonstrate the role of folktales as a relevant medium for moral education in the teaching of language and literature.

Table 2. Quotations of Representing of Humanity in Acehese Folktales

No	Story Title	Quotation
1	Amat Rhang Manyang	<i>“Amat’s mother hurriedly gathered firewood... and also cared for Amat’s sick father.”</i>
2	Amat Rhang Manyang	<i>“She cooked murung leaves and boiled salted duck eggs...”</i>
3	Amat Rhang Manyang	<i>“Amat and his mother cried uncontrollably...”</i>
4	Amat Rhang Manyang	<i>“He stood frozen by the water when he saw the large ship...”</i>
5	Amat Rhang Manyang	<i>“She claimed to be my mother because I had become wealthy.”</i>
6	Amat Rhang Manyang	<i>“The crew cried aloud, pleading for help...”</i>
7	Kuson-Kuson Abang Gajah	<i>“Everything is useful without anyone competing for it.”</i>
8	Kuson-Kuson Abang Gajah	<i>“No matter how clever we are, someone else will always be wiser.”</i>

Representation of Unity in Acehese Folktales

Unity in the two Acehese folktales is represented through lexical choices that signify togetherness, discourse patterns emphasizing collective interaction, and narrative elements such as joint actions, social solidarity, and cultural symbols that reinforce community cohesion. This representation is evident both in depictions of ideal unity and in critiques of weak social care. Relevant quotations are presented in the table below.

Table 3. Quotations of Representing of Unity in Acehese Folktales

No	Story Title	Quotation
1	Amat Rhang Manyang	<i>“I am very ashamed in front of the villagers...”</i>
2	Amat Rhang Manyang	<i>“The villagers were astonished to see the ship...”</i>
3	Amat Rhang Manyang	<i>“The people on the shore remained silent...”</i>
4	Amat Rhang Manyang	<i>“O people on the shore, please chase this crazy old man...”</i>
5	Amat Rhang Manyang	<i>“Not a single person dared to go help them.”</i>
6	Kuson-Kuson Abang Gajah	<i>“Everything has its purpose... everything is useful...”</i>
7	Kuson-Kuson Abang Gajah	<i>“The audience came in large crowds... sitting in groups.”</i>

Analysis shows that unity is conveyed through collective diction, dialogue emphasizing togetherness, and narrative scenes displaying social solidarity. In Amat Rhang Manyang, excerpts (2) “*The villagers were astonished...*” and (5) “*Not a single person dared to go help...*” depict weak social cohesion. Linguistically, the phrase not a single person indicates collective refusal, while narratively, the scene functions as social critique of community apathy. In contrast, Kusun-Kuson Abang Gajah presents positive solidarity. Diction such as everything and in large crowds in excerpts (6) and (7) highlights harmonious social interaction. From a literary perspective, the depiction of crowd scenes emphasizes strong intergroup relationships.

Overall, the representation of unity in Acehnese folktales emerges through a combination of linguistic elements (collective diction, discourse patterns emphasizing togetherness) and literary elements (characterization, cooperative plotlines, cultural symbols). These findings demonstrate that togetherness and solidarity are integral to Acehnese local narratives and play a crucial role in shaping social identity within the community.

Representation of Deliberation and Wisdom in Acehnese Folktales

Deliberation and wisdom in the two Acehnese folktales are manifested through lexical choices indicating negotiation processes, dialogues emphasizing collective consideration, and narrative structures that highlight problem-solving through consensus. The involvement of traditional leaders, religious figures, and community groups in decision-making illustrates collective communication patterns, which are a defining feature of Acehnese culture. Relevant quotations are presented in the table below.

Table 4. Quotations of Deliberation and Wisdom in Acehnese Folktales

No	Story Title	Quotation
1	Amat Rhang Manyang	“ <i>Amat’s parents tried their best, but God had not yet granted them advantages...</i> ”
2	Amat Rhang Manyang	“ <i>He earned wages by pounding rice...</i> ”
3	Amat Rhang Manyang	“ <i>I am ashamed in front of the villagers...</i> ”
4	Amat Rhang Manyang	“ <i>Amat was then married to the child of a wealthy family...</i> ”
5	Amat Rhang Manyang	“ <i>The elder then returned home...</i> ”
6	Kusun-Kuson Abang Gajah	“ <i>The elephant and the mousedeer deliberated about the plan for the running race.</i> ”

The representation of deliberation is evident in the use of diction such as negotiate, consensus, agree, and deliberation, reflecting a deliberative approach to problem-solving. In Kusun-Kuson Abang Gajah, excerpt (6) “*The elephant and the mousedeer deliberated...*” demonstrates dialogic discourse emphasizing solution-seeking through communication. From a literary perspective, such scenes establish equal relationships among characters and illustrate decision-making mechanisms that are non-authoritarian.

Overall, the value of deliberation in Acehnese folktales is represented through a combination of linguistic aspects (deliberative diction, consultative discourse patterns) and literary aspects (character roles, decision-making plotlines, consensus-based situation

changes). This representation underscores that dialogic communication and collective wisdom are essential components in the construction of Pancasila values within Acehese oral literature.

Representation of Social Justice in Acehese Folktales

Social justice in the two Acehese folktales is expressed through diction that emphasizes hard work, equality, appreciation of individual roles, and character actions that demonstrate the equitable distribution of benefits. From a literary perspective, this value is constructed through plots highlighting moral recompense, the struggles of humble yet influential characters, and social symbols that illustrate balanced interpersonal relationships. Relevant quotations are presented in the table below.

Table 5. Quotations of Representing of Social justice in Acehese Folktales

No	Story Title	Quotation
1	<i>Amat Rhang Manyang</i> (Aceh Besar)	<i>“Amat’s parents tried their best, but God had not yet granted them advantages...”</i>
2	<i>Amat Rhang Manyang</i> (Aceh Besar)	<i>“He earned wages by pounding rice...”</i>
3	<i>Amat Rhang Manyang</i> (Aceh Besar)	<i>“I am ashamed in front of the villagers...”</i>
4	<i>Amat Rhang Manyang</i> (Aceh Besar)	<i>“Amat was then married to the child of a wealthy family...”</i>
5	<i>Amat Rhang Manyang</i> (Aceh Besar)	<i>“The elder then returned home...”</i>
6	<i>Kuson-Kuson Abang Gajah</i>	<i>“Without the foolish, there would be no wise person.”</i>
7	<i>Kuson-Kuson Abang Gajah</i>	<i>“The snails lined up following the river’s current... they did not feel tired...”</i>

The representation of social justice is clear in diction reflecting hard work and modesty. In *Amat Rhang Manyang*, excerpts (2) *“He earned wages by pounding rice...”* and (1) *“tried their best”* highlight a work ethic as the foundation of social justice. Literarily, the plot depicting Amat’s mother’s struggle reinforces the theme of justice for those who labor diligently without privilege.

In *Kuson-Kuson Abang Gajah*, equality is expressed through excerpts (6) *“Without the foolish, there would be no wise person”* and (7) *“The snails lined up following the river’s current... they did not feel tired...”*, which linguistically employ oppositional structures to emphasize that all members of society have functional roles. This diction rejects extreme hierarchies and promotes mutual complementarity as a manifestation of justice.

The study found that the two Acehese folktales represent moral and Pancasila values through a combination of linguistic and literary elements. Linguistically, ethical diction such as words conveying affection, filial respect, togetherness, and deliberation and discourse patterns in the form of advice and educational dialogue were prominent. Literarily, moral characterization, social conflict, cultural symbolism, and transformative plot structures reinforced these values. This pattern of representation highlights how language and narrative in folklore serve as a medium for shaping social values (Pinontoan et al., 2025)

Moral values were particularly evident in Amat Rhang Manyang, expressed through affective diction (e.g., “crying uncontrollably,” “nurtured with love”) and character behavioral changes. These findings align with Fleer and Hammer (2013), who observed that inter-character relationships in folktales function as mechanisms for moral formation and emotional regulation. The stories illustrate how values such as compassion, respect for parents and teachers, and self-control are constructed through linguistic interactions and narrative structures.

Overall, the findings confirm that Acehese folktales function as literary texts that internalize moral and Pancasila values through language, narrative structures, and cultural symbols. Moreover, positions folktales as effective cultural literacy tools for character education and the cultivation of national identity. These results underscore the relevance of Acehese folktales as a resource for value-oriented Indonesian language and literature education.

4. Conclusions

The conclusions that Acehese folktales represent moral and Pancasila values through a complementary integration of linguistic and literary elements. The analysis shows that lexical choices, discourse patterns, and narrative structures including characterization, plot, conflict, and cultural symbolism consistently convey messages of religiosity, humanity, social solidarity, deliberation, and justice. Moral values are expressed through compassion, empathy, humility, and respect for parents, teachers, and others, while Pancasila values are represented through depictions of togetherness, cooperation, cross-group collaboration, and conflict resolution through deliberation.

These findings confirm that Acehese folktales serve not only as entertainment but also as educational media that construct the collective identity of Acehese society as religious, communal, and socially ethical. In line with previous research on the didactic function of folklore, this study demonstrates that the representation of these values operates through narrative and linguistic mechanisms, which can be integrated into Indonesian language and literature education.

However, the study has limitations due to the use of translated texts, which restricts in-depth analysis of the distinctive oral and regional linguistic style. Future research utilizing original texts or oral versions may provide richer insights into linguistic nuances and cultural symbolism. Nevertheless, this study contributes significantly to literary and linguistic scholarship, particularly in the development of locally informed instructional materials and the use of folktales as tools for character education and Pancasila identity development, potentially enhanced through deep learning approaches.

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6. References

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