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Development of Digital Storytelling Based on Local Wisdom for Strengthening the Pancasila Student Profile in High Schools throughout Kediri Regency.

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ABSTRACT

This research is motivated by the urgency of moral value degradation among Generation Z amidst the massive wave of digitalization, as well as the need for learning media innovations that are aligned to strengthen the achievement of the Pancasila Student Profile (P5) in Senior High Schools (SMA). This study aims to develop, test the feasibility, and evaluate the effectiveness of Digital Storytelling (DST) media based on local wisdom, specifically the Panji Kediri Story Cycle. The approach used is Research and Development (R&D) with the ADDIE model framework (Analysis, Design, Development, Implementation, Evaluation). Data collection was conducted comprehensively through expert validation sheets, practicality response questionnaires, as well as observation and self-assessment rubrics to measure the dimensions of Critical Thinking and Global Diversity. The validation results showed a feasibility level predicated as "Very Valid" from content experts (89%) and media experts (92%), accompanied by the practicality level from users as much as 91%. Field effectiveness tests confirmed a significant shift in the achievement of affective character; the percentage of students in the categories 'Developing as Expected' and 'Highly Developed' sharply increased from 35% to 82% post-intervention. This study concludes that integrating local wisdom into Digital Storytelling media successfully deconstructed dogmatic moral learning into reflective visual experiences. This innovation has been proven effective as a pedagogical instrument that bridges the noble values of the nation with the psychological characteristics of students in the digital era.

Keywords: digital storytelling, local wisdom, pancasila student profile, character education

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INTRODUCTION

As we navigate the third decade of the 21st century, the global educational landscape—including Indonesia finds itself in a vortex of transformation driven by Industrial Revolution 4.0 and Society 5.0. The phenomenon of digital disruption has not only altered economic and technological structures but has also redefined the essence of learning within formal institutions. According to Suryaman (2020), contemporary education is mandated to transcend the mere transfer of cognitive data, focusing instead on integrating digital proficiency with robust character development to enable students to navigate the complexities of the information age. However, empirical reality reveals a significant chasm between rapid technological

advancement and the cultural-moral readiness of students.

In the Indonesian context, this challenge is intensified by a growing trend of cultural alienation among the youth. Musanna (2021) argues that the relentless tide of globalization, facilitated by ubiquitous digital media, poses a severe risk of eroding national identity unless countered by a curriculum rooted in local cultural foundations. This creates an urgent necessity for Senior High Schools (SMA), particularly in regions with profound historical significance such as Kediri Regency, to formulate pedagogical strategies that synthesize modern technology with traditional values.

In response to these global shifts, the Indonesian Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) launched the "Merdeka" Curriculum, which centers on the development of the Pancasila Student Profile (Profil Pelajar Pancasila or P3). This profile encompasses six core dimensions: (1) Faith, piety toward God Almighty, and noble character; (2) Global diversity; (3) Mutual cooperation (*Gotong Royong*); (4) Independence; (5) Critical reasoning; and (6) Creativity. Mulyasa (2022) emphasizes that P3 is not merely an administrative jargon but a systematic endeavor to reclaim the nation's educational identity, aligned with Ki Hadjar Dewantara's philosophy of "holistic education" that nurtures the head, heart, and hands.

Despite its noble objectives, the implementation of P3 at the high school level frequently encounters methodological hurdles. Character education often remains trapped in theoretical and dogmatic approaches, failing to resonate with the affective domain of the students. Rahardjo (2023) posits that the internalization of Pancasila values requires contextual and relevant media that align with the visual and interactive lifestyles of Generation Z. Without innovative media intervention, character strengthening remains a hollow narrative that fails to manifest as concrete behavioral change.

Kediri Regency possesses an extraordinary wealth of cultural heritage, ranging from the archaeological sites of the ancient Kediri Kingdom and the "Cerita Panji" oral traditions to resilient social values maintained by the community. Sedyawati (2021), in her study of Indonesian culture, asserts that local wisdom serves as the most effective symbolic capital for building a nation's character base. Ethnopedagogics—education based on local culture—offers a framework where the ancestral virtues are integrated into the formal instructional process.

In high schools throughout Kediri, this potential remains largely underutilized. Local wisdom is often relegated to "additional" content rather than serving as the soul of the character-building process. Wibowo (2022) highlights that the values inherent in Kediri's culture—such as the agrarian spirit of cooperation and the historical religious tolerance—are concrete manifestations of Pancasila principles. Therefore, there is a critical need for a "bridge" to connect these historical legacies with contemporary digital mediums.

One of the most promising mediums to bridge local wisdom and character education is Digital Storytelling (DST). DST is the practice of using digital tools to articulate narratives that combine text, imagery, audio, and video. Rusman (2023) notes that DST is more than a presentation tool; it is a cognitive process where students engage in research, reflection, and creation.

The application of DST in the classroom empowers students to become content producers rather than passive consumers. Within the P3 framework, DST simultaneously hones "Creativity" and "Critical Reasoning." When students are tasked with producing digital stories based on Kediri's local wisdom, they must investigate history, interview community elders, and synthesize findings into an engaging digital format. As explained by Munir (2022), this creates "meaningful learning" experiences that are far more effective at instilling moral values than traditional lecture-based methods.

While digital infrastructure is largely available across high schools in Kediri, its utilization for character-oriented pedagogy remains minimal. Preliminary observations suggest that digital devices are predominantly used for administrative tasks or cognitive testing. There is a conspicuous absence of instructional instruments that systematically merge technological aspects (digital), substantive content (local wisdom), and teleological goals (Pancasila Student Profile). Sugiyono (2021), in his seminal work on research and development, underscores that

the creation of new models or media must be predicated on accurate needs analysis. In Kediri, there is currently no systematic DST development model integrated with local values to support the national curriculum. Educators in Kediri's high schools require validated frameworks and tools to assist students in exploring their regional identity while fortifying their Pancasila profile.

Given the aforementioned problems, a Research and Development (R&D) project focusing on "Digital Storytelling Based on Local Wisdom" is an imperative. This research aims not only to produce a media product but also to cultivate a learning ecosystem that respects historical continuity while embracing technological progress.

According to Arsyad (2022), the development of instructional media must satisfy the criteria of validity, practicality, and effectiveness. Through the development of DST based on Kediri's local wisdom, a synergy is expected to emerge between the school, the cultural environment, and the digital sphere. High school students in Kediri will not only achieve technical proficiency in digital editing but will also develop a profound pride in their regional identity and a steadfast commitment to Pancasila values.

The lag in cultural literacy amidst the surge of digital literacy is the primary catalyst for this study. How can an effective DST model be developed? How can P3 dimensions be seamlessly integrated into local narratives? And what is the impact of this media on the character development of high school students in Kediri? These questions necessitate a systematic, scientific inquiry. Consequently, this article explores the development process, validity, and impact of using local wisdom-based Digital Storytelling to strengthen the Pancasila Student Profile in Senior High Schools throughout Kediri Regency. This endeavor aligns with the national educational vision to produce a generation that is "Rooted in Culture, Superior in Technology, and Firm in Pancasila."

Based on the presentation of urgency and analysis of previous research, this study is imperative to conduct. This research aims to develop locally wisdom-based Digital Storytelling media that is valid, practical, and effective. Through the development of this innovation, it is expected that high school students can internalize the values of the Pancasila Student Profile not through coercion or memorization, but through the experience of listening to local cultural narratives presented in a modern, emotionally engaging manner, and close to the reality of their digital world.

METHOD

This study employs a Research and Development (R&D) approach, which is defined as a research method used to produce specific products and test their effectiveness (Sugiyono, 2021). The selection of this method is driven by the primary objective of the research: to go beyond descriptive analysis and develop a tangible product in the form of Digital Storytelling (DST) learning media based on local wisdom that satisfies the criteria of validity, practicality, and effectiveness. The development framework utilized is the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation), which is recognized for its systematic, procedural, and adaptive nature in designing technology-based instructional media (Tegeh et al., 2019).

The product development process in this study is carried out through the following five systematic stages:

1. Analysis: This foundational phase involves a comprehensive needs assessment of high school students regarding innovative media, an analysis of Generation Z's learning characteristics, and a curriculum review focused on the attainment of the Pancasila Student Profile (P3). Furthermore, it includes the identification and selection of local wisdom values from the Kediri region to be integrated into the narrative (Sanjaya, 2015).
2. Design: Building upon the analytical findings, the researcher formulates the initial media architecture. This stage encompasses the drafting of story scripts imbued with local moral values, the creation of storyboards, the conceptualization of visual characters, and the selection of audio elements to enhance the narrative atmosphere (Arsyad, 2022).

3. Development: During this stage, the storyboard is transformed into a functional DST product using multimedia authoring software. Following production, the media undergoes internal validation by a panel of experts. This validation process involves subject matter experts to evaluate the substance of local wisdom and its alignment with P3 and media experts to assess cinematographic quality, navigation, and visual aesthetics (Sugiyono, 2021). Revisions are made based on expert feedback until the product is deemed feasible for field testing.
4. Implementation: The validated media is empirically tested in a real-world educational setting. This testing occurs in two phases: a small-scale trial (involving 10–15 students to evaluate readability and initial engagement) and a large-scale trial within an actual classroom environment to observe broader instructional impact (Tegeh et al., 2019).
5. Evaluation: The final stage measures the media's effectiveness. Evaluation focuses on the extent to which DST can stimulate and reinforce the dimensions of the Pancasila Student Profile such as mutual cooperation, critical reasoning, and global diversity within the students' character development (Mulyasa, 2022). To ensure data integrity and comprehensiveness, this study utilizes instrument triangulation, comprising:
    1. Validation Sheets: Employed by content and media specialists to assess product feasibility using a Likert scale (Sugiyono, 2021).
    2. Response Questionnaires: Administered to teachers and students to quantify the practicality of the media after usage.
    3. Observation and Self-Assessment Sheets: These instruments are specifically calibrated against the rubrics of the Pancasila Student Profile dimensions to measure changes in student attitudes and character (Kemendikbudristek, 2022). Additionally, in-depth interviews are conducted to qualitatively capture students' affective responses.

The data are analyzed using a mixed-method descriptive approach. Quantitative data from validation and response instruments are tabulated and converted into percentages to determine feasibility. The product is categorized as valid and practical if it meets the "Good" or "Very Good" criteria based on established percentage thresholds (Arikunto, 2019). Conversely, the effectiveness is gauged by comparing student character observations before and after the DST intervention. Qualitative data—consisting of expert critiques, suggestions, and interview transcripts—are analyzed through data reduction, data display, and conclusion drawing to provide profound context to the numerical findings (Miles et al., 2014).

The research and field testing are conducted at various Senior High Schools across Kediri Regency, including SMAN 1 Pare, SMAN 2 Pare, SMAN 1 Kandangan, and SMAN 1 Plemahan. The subjects are 11th-grade students from both Science and Social Studies streams. These institutions were selected because they have adopted the Merdeka Curriculum but still require specialized enrichment media for the Project for Strengthening the Profile of Pancasila Students (P5).

P5 Dimension	Element	Sub-Element (Fase E/F SMA)	Specific Indicators (Based on DST Media)
Global Diversity	Knowing and Appreciating Culture	Exploring and comparing cultural knowledge, beliefs, and practices.	Students are able to identify the philosophical values of local wisdom presented in Digital Storytelling and explain them.
		Fostering a sense of respect for cultural diversity.	Students demonstrate appreciation (affective) for local cultural heritage by not considering it 'ancient' or outdated.

Critical Thinking	Analyzing and Evaluating Reasoning	Analyzing and evaluating the reasoning used in discovering and seeking solutions.	Students are able to analyze the moral conflicts experienced by characters in the story and evaluate the characters' decisions.
	Reflection on Thought and the Thinking Process	Reflecting on and evaluating one's own thoughts.	Students are able to draw the main thread (moral message) from the story and relate it to their lives in today's digital era.

Table 1. Observation Indicator Matrix

1. Dimension: Global Diversity (Sub-element: Recognizing & Appreciating Culture) Not Yet Developed (NYD): Students watch Digital Storytelling but are not yet able to mention which local wisdom values are contained in it and still show apathy towards the cultural narratives presented.
2. Beginning to Develop (BTD): Students can mention the local wisdom values in the story, but are not yet able to explain their meaning or their connection to national identity.
3. Developing as Expected (DAE): Students are able to identify and explain the philosophical meaning of local wisdom in the story and demonstrate an attitude of appreciating that cultural heritage.
4. Highly Developed (HD): Students are not only able to explain and appreciate local wisdom values, but are also able to initiate discussions/invite their peers to preserve these values in everyday contexts.

Dimension: Critical Thinking (Sub-element: Reflection and Analysis)

1. Not Yet Developed (NYD): Students only understand the storyline literally without being able to identify the implicit moral message behind the story's conflict.
2. Beginning to Develop (BTD): Students are able to identify the moral message, but when asked how to apply it in real life (relevance), they are still confused.
3. Developing as Expected (DAE): Students are able to analyze the characters' conflicts logically, conclude the moral message, and provide real-life examples of how to apply those values in their current lives.
4. Highly Developed (HD): Students are able to provide alternative viewpoints (critical review) on the story's resolution, synthesize the moral message with current social phenomena (e.g., relating the story to a cyberbullying case), and use it as material for deep self-reflection.

Digital Storytelling Storyboard Draft

Tentative Title: Panji's Trail : Unveiling the Mask of Identity
Estimated Duration : 4 - 5 Minutes
Target Audience : Phase E/F Students (High School)

No.	Scene	Visual / Image & Animation Assets	Audio (Music & Narration)	Focus on Dimension P5
1.	Prologue: The Reality of Gen Z	A motion graphic animation of a high school teenager scrolling through social media in their dark room. The phone screen displays toxic comments and false	Music: Lo-fi hip hop slowly blending with the soft sounds of Javanese gamelan. Narration (Voice Over):	Critical Thinking: Inviting students to compare the phenomenon of today's digital "masks" with the philosophies of the past.

		standards of beauty/success (symbolized by a modern "mask"). Gradually, the phone screen dims, transitioning into the relief carvings of Tegowangi Temple (Kediri).	"In the virtual world, we often wear masks to be accepted. Yet, hundreds of years ago in the land of Kediri, a mask was worn precisely to discover one's true self."	
2.	Introduction: The Prince & Princess	Digital art illustration with an epic atmosphere depicting Raden Inu Kertapati and Dewi Sekartaji in magnificent royal attire. However, they take off the attire and wear commoner clothes (becoming Ande-Ande Lumut and Klenting Kuning).	Music: The serene and melodious sounds of a bamboo flute. Narration: "It is not about the throne. The Prince of Jenggala and the Princess of Kediri chose to descend to the earth, relinquishing their privileges, disguising themselves as ordinary people to understand the harshness of real life."	Global Diversity: Introducing historical/local legendary figures who possess noble (popular) leadership values.
3.	Conflict: Test of Integrity	Dynamic animation shows Klenting Kuning receiving poor treatment (verbal bullying) from her step-siblings. The visuals then shift to a river guarded by Yuyu Kangkung. Her step-siblings choose to compromise their honor in order to cross, whereas Klenting Kuning refuses and uses her intelligence (striking the river with a	Music: Fast tempo, tense, dominant percussion instruments. Narration: "In his disguise, Klenting Kuning was insulted and humiliated. When the test came, others chose shortcuts and pawned their dignity.	Critical Thinking: Students evaluate the decisions of the character (Klenting Kuning) in resolving moral issues (refusing to compromise with Yuyu Kangkung).

		magical stick).	But he proved: integrity cannot be bought."	
4.	Resolution: Unveiling the Truth	The meeting at Mbok Rondo Dadapan's house. Ande-Ande Lumut rejected all the girls who dressed luxuriously but were unethical. He chose Klenting Kuning, who appeared shabby but maintained her dignity. Both revealed their disguises, returning to their radiant noble forms.	Music: Lively, majestic, and inspiring gamelan (uplifting). Narration: "Truth does not lie in what sticks to the body, but in what is embedded in the soul. Arrogance will crumble by sincerity."	Global Diversity: Valuing the principles of politeness, modesty, and Eastern ethics as the nation's identity.
5.	Epilogue & Reflection	Back in the teenager's room in Scene 1. The teenager smiles, puts down their phone, opens the window to let the sunlight in, and greets their friend outside. Text appears on the screen: "What mask are you wearing today?"	Music: Modern acoustic with a cheerful tone. Narration: "The Panji story is not just the past of Kediri, it is our mirror today. Have we dared to be ourselves without having to bring others down?"	Critical Thinking (Reflection): Students reflect on the moral message of the story into their real lives.

DISCUSSION

The development of Digital Storytelling (DST) media based on Kediri's local wisdom specifically the Panji Story Cycle has undergone rigorous validation and empirical field testing. According to the evaluation criteria established by Akbar (2017) and Sugiyono (2021), the validation results from material experts yielded a feasibility percentage of 89% (Very Valid). This indicates that the substance of moral values and their alignment with the dimensions of the Pancasila Student Profile (P5) have been accurately integrated. Simultaneously, assessments by media experts reached 92% (Very Valid), confirming that the visual aesthetics, cinematography, and navigational interfaces are highly compatible with the cognitive and developmental characteristics of high school students (Arsyad, 2022).

During the field implementation phase, the practicality of the media was evaluated through response questionnaires administered to both students and teachers, resulting in a score of 91% (Very Practical). This high level of practicality suggests that the DST media is not only user-friendly but also aligns with the technical infrastructure available in Indonesian Senior High Schools. The most significant quantitative findings pertain to the character effectiveness

test. Based on structured observation sheets and student self-assessments, there was a substantial shift in student achievement levels. Prior to the intervention, 65% of students were categorized within the Not Yet Developed (BB) and Beginning to Develop (MB) brackets regarding the dimensions of Critical Reasoning and Global Diversity. However, following the integration of DST into the learning process, 82% of students successfully transitioned into the Expected Development (BSH) and Very Developed (SB) categories. This shift underscores the potency of narrative-based digital media in fostering character traits mandated by the Merdeka Curriculum (Mulyasa, 2022).

The choice of narrative substance specifically fragments of the Panji Tale such as *Ande-Ande Lumut* and *Klenting Kuning* produced an unexpected psychological resonance among students. Field observations revealed that the metaphor of the "mask" used by the character Panji to conceal his true identity is strikingly relatable to the contemporary phenomenon of "digital masks" on social media platforms. In classroom discussions, students proactively analyzed how *Klenting Kuning* maintained her integrity despite systemic bullying by her step-siblings. This analytical engagement serves as empirical evidence of growth in the Critical Thinking dimension. As noted by Rahardjo (2023), when students move beyond a literal interpretation of folklore to extract ancient moral lessons as tools for critiquing modern social realities, "meaningful learning" has occurred. Students utilized the narrative as an analytical lens to evaluate their own resilience against modern challenges such as cyberbullying.

Furthermore, the dimension of Global Diversity was significantly stimulated through the modernization of local content. By packaging Kediri's traditional heritage with contemporary motion graphics and up-to-date sound design, the research successfully achieved what is termed "glocalization"—the synthesis of global technological standards with local cultural roots (Robertson, 2018). This approach effectively deconstructed the prevailing stigma among youth that traditional culture is "ancient" or "boring". Post-screening interviews revealed that students felt a renewed sense of pride upon discovering that the Panji stories are recognized as a UNESCO Memory of the World. This finding aligns with Widyastuti et al. (2022), who argued that the revitalization of local culture through digital media is an effective strategy for reconstructing cultural identity and strengthening patriotism among urban teenagers.

The success of this DST media transcends mere technical validity. The findings confirm that DST bridges the gap between the learning characteristics of Generation Z and the preservation of historical moral values. Traditionally, character education (P5) has relied on dogmatic, one-way lectures. However, reframing these values through dynamic visual narratives facilitates a transition from "knowing" to "feeling." This validates Mayer's (2020) postulate on Emotional Design in multimedia learning, which suggests that audiovisual elements aligned with psychological states reduce cognitive load while enhancing memory retention and empathy. Unlike previous studies that primarily focused on DST for language acquisition or technical literacy (Munir, 2022), this research provides a novel contribution by demonstrating that DST is a powerful instrument for affective engineering. It allows technology to be infused with the spirit of national wisdom, ensuring that the strengthening of the Pancasila Student Profile is not an extrinsic imposition but an intrinsic internalization rooted in the hearts of Indonesian students.

CONCLUSION

This research has successfully produced a pedagogical innovation in the form of Digital Storytelling (DST) media based on the local wisdom of Kediri, which has been tested for validity, practicality, and effectiveness. Through a series of systematic stages, this media proves itself not merely as a visual entertainment tool, but as a highly robust instrument in strengthening the elements of the Pancasila Student Profile (P5) among high school students, particularly in the dimensions of Critical Reasoning and Global Diversity. Positive shifts in student attitude evaluations indicate that character education does not have to be conducted through rigid one-way indoctrination, but can be internalized naturally when presented in a

visual language familiar to the daily lives of digital native generations.

Furthermore, the essential conclusion of this development asserts that the heritage of the past is not obsolete if we know how to express it. The narrative of local epic wisdom in Panji with the metaphor of the "mask" and the steadfast integrity of the character Klenting Kuning proves highly relevant for dissecting modern problems such as identity crises, Fear of Missing Out (FOMO), and even the phenomenon of cyberbullying that adolescents are vulnerable to experiencing. Digital Storytelling in this study successfully positions students no longer as passive spectators of dusty history, but as critical subjects capable of using ancestral wisdom as a moral compass amid the flow of digital information. This is the true manifestation of grounded character education: nurturing the roots of local tradition to grow wings ready to navigate global diversity.

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