

ANALYSIS OF CHARACTER VALUES IN SELOKO ORAL LITERATURE AND ITS IMPLEMENTATION IN ELEMENTARY SCHOOLS IN JAMBI PROVINCE

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Abstract. This study analyzes the character values embedded in Seloko and their alignment with the character values of the Pancasila Student Profile in the Merdeka Curriculum. It also examines whether Seloko qualifies as children's literature based on the characteristics defined by Nurgiyantoro. Additionally, the study offers recommendations for integrating Seloko into elementary school learning as part of efforts to preserve local culture and promote character education. The study employed a descriptive qualitative method with interviews, observation, and documentation. Findings show that Seloko literature aligns with character values such as faith, noble character, mutual cooperation, and independence, and also fulfills criteria for children's literature. It recommends integrating Seloko as a local culture-based teaching material in schools.

Keywords: local culture, character education, seloko, oral literature, elementary schools

I. INTRODUCTION

Character education has increasingly become a central issue in the development of national education in Indonesia. The Ministry of Education, Culture, Research, and Technology emphasizes that education must not focus solely on the transfer of knowledge, but also on the inculcation of values, ethics, and social responsibility in students. This perspective aligns with Lickona's (1991) assertion that effective education must integrate three essential aspects: moral understanding, moral feeling, and moral action. In other words, character education must not stop at the level of cognitive understanding but must also nurture an emotional bond with values and implement them in real action in daily life.

However, empirical evidence indicates a decline in moral quality and social discipline among school-age children. Phenomena such as diminishing respect for parents and teachers, increasing dishonest behavior, and low social awareness signal a moral crisis among the younger generation (Suyadi, 2013; Zubaedi, 2015). Without systematic intervention, this erosion of moral foundations can have long-term negative implications for social cohesion and the cultural sustainability of the nation. Therefore, strengthening character education both in schools and in wider society has become an urgent necessity.

One of the most promising strategies in character education is the integration of local wisdom into the learning process. Local wisdom, deeply rooted in community traditions and culture, represents values that have been passed down from generation to generation. It not only serves as a marker of cultural identity but also as a source of moral and social

guidance relevant to everyday life. In Jambi Province, one of the most prominent expressions of local wisdom is Seloko, an oral tradition expressed through proverbs, adages, and metaphorical expressions rich in moral lessons. Seloko does not only function as entertainment but also as a medium for moral, ethical, and spiritual education (Syarif, 2015). Its concise and symbolic language encapsulates the philosophy of life of the Jambi Malay community, guiding them in maintaining social harmony and cultivating communal ethics (Ismail, 2012).

Previous studies have highlighted the educational relevance of oral traditions such as proverbs, pantun, and petatah-petitih in shaping character values and developing students' literacy and communication skills (Alirmansyah & Kurniawan, 2019; Danandjaja, 2002; Hutomo, 1991). Through figurative language, students are encouraged to interpret meanings, reflect on values, and internalize moral messages into their daily behavior. From this perspective, Seloko holds great potential as a culturally-rooted learning resource for elementary schools. Yet in practice, its use remains very limited. Field observations conducted in several elementary schools in Rantau Pandan District reveal the absence of teaching materials or textbooks that explicitly link Seloko to character education. This situation is paradoxical, given that Seloko has been officially designated as a local content subject in Jambi's school curriculum.

The gap between Seloko's great potential as a medium for character education and its minimal application in classrooms is striking. For instance, the book *Adat Melayu Jambi: Adat Bersendi Syara'*, Syara' Bersendi Kitabullah presents Seloko verses merely as a collection of texts, without

providing contextual analysis of their literary qualities or character values. As a result, Seloko has not been fully utilized to support the implementation of the Pancasila Student Profile within the Merdeka Curriculum. Novrianti (2019) also notes that teachers' limited understanding of Seloko and the lack of appropriate pedagogical strategies further hinder its effective integration in the classroom.

At the same time, the national curriculum through the Pancasila Student Profile Strengthening Program (P5) provides space for integrating local wisdom into education. The Pancasila Student Profile encompasses six dimensions: (1) faith in God Almighty and noble character, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical thinking, and (6) creativity (BSKAP, 2022). These dimensions highlight the need for basic education to go beyond cognitive achievement and emphasize the formation of students' attitudes, behavior, and character in accordance with Pancasila values. In this regard, Seloko is highly relevant because its moral messages directly align with these six dimensions.

Beyond its relevance in character education, Seloko also possesses the characteristics of children's literature. According to Nurgiyantoro (2021), children's literature is characterized by simple yet meaningful language, themes closely related to children's everyday experiences, an orientation that is both entertaining and educational, and an encouragement to develop imagination. Seloko, with its concise metaphorical style and strong moral orientation, meets these criteria. Similarly, Muslich (2011) emphasizes that children's literature must serve a dual function: to entertain and to educate. From this perspective, Seloko can be positioned not only as a source for character formation but also as a medium for developing children's literacy and imagination. This aligns with Ki Hadjar Dewantara's (2013) educational philosophy, which stresses the importance of culturally-rooted education in building identity and moral integrity.

Despite its promise, the urgent challenge is how to make Seloko meaningful in the context of contemporary education. Globalization and rapid technological advancement have increasingly distanced the younger generation from their local traditions. Today's children are more familiar with digital culture, social media, and global entertainment than with the oral heritage of their communities. Without revitalization, Seloko risks losing its pedagogical and cultural function. Therefore, collaboration between schools, teachers, local cultural institutions, and policymakers is crucial to revive Seloko through its integration into formal learning and extracurricular activities.

From an international perspective, UNESCO (2003) consistently emphasizes the importance of protecting and revitalizing intangible cultural heritage, including oral traditions, as part of sustainable development strategies. Integrating Seloko into education serves not only as cultural preservation but also as a local contribution to global educational and cultural agendas. This concept aligns with Tilaar's (2012) argument that multicultural education in Indonesia must be rooted in local traditions while remaining open to universal values.

Given these issues, this research holds significance for at least three main reasons. First, Seloko contains character

values that closely align with the dimensions of the Pancasila Student Profile in the Merdeka Curriculum. Second, Seloko possesses the qualities of children's literature, making it a suitable medium for literacy development in basic education. Third, the limited use of Seloko in classrooms highlights the urgent need for systematic strategies for revitalization and integration. Therefore, this study aims to (1) analyze the character values embedded in Seloko oral literature, (2) evaluate its alignment with the six dimensions of the Pancasila Student Profile, and (3) describe the function of Seloko as children's literature that can enrich elementary education in Jambi Province.

II. RESEARCH METHODS

This study employed a qualitative research approach with a descriptive design, as its primary objective was to conduct an in-depth exploration of the character values contained in Seloko oral literature and to evaluate its potential in elementary education. The qualitative approach was considered most appropriate because it enables researchers to capture the richness of meanings, symbols, and cultural values contained in Seloko through the lived experiences of speakers, teachers, and traditional leaders. Qualitative research, according to Creswell (2012), is particularly useful for studying phenomena in their natural context, where understanding is constructed from participants' perspectives rather than imposed by predetermined categories. By using a descriptive design, this study aims to provide a comprehensive picture of Seloko as a cultural artifact and as a pedagogical resource, highlighting both its literary qualities and its educational functions.

This research was conducted in Jambi Province, specifically in Rantau Pandan District, an area where Seloko is still actively practiced in daily social and cultural life. This location was purposively selected based on its reputation as a strong community in preserving Jambi Malay traditions, including ceremonial events, oral performances, and informal transmission of Seloko. The research was carried out over six months, encompassing three stages: preparation, fieldwork, and analysis. The extended fieldwork duration allowed researchers not only to collect various types of data but also to immerse themselves in the local context, thereby gaining a deeper understanding of the cultural and educational meanings of Seloko.

Data sources in this study consisted of primary and secondary data. Primary data were obtained through in-depth interviews with four categories of informants: (1) traditional leaders who serve as cultural authorities and guardians of Seloko tradition; (2) cultural experts and scholars who specialize in Jambi oral traditions; (3) elementary school teachers directly involved in classroom learning practices and local content teaching; and (4) Seloko practitioners or performers who actively use these expressions in social and ceremonial contexts. Informants were selected using purposive sampling, with criteria emphasizing direct experience, knowledge of Seloko, and involvement in education or cultural transmission. This diversity of perspectives allowed researchers to triangulate information and capture both traditional and contemporary interpretations of Seloko.

Secondary data consisted of documented Seloko texts, including the book *Adat Melayu Jambi: Adat Bersendi Syara'*, *Syara' Bersendi Kitabullah*, Jambi cultural vocabulary dictionaries, educational policy documents, and literature related to character education and children's literature.

Data collection was carried out through three main techniques: observation, interviews, and documentation. Observation was conducted in two settings: elementary schools, where the potential for integrating Seloko into learning could be identified, and traditional settings, such as community meetings and ceremonies, where Seloko is performed in its natural context. These observations provided insights into the pedagogical potential and cultural vitality of Seloko. In-depth interviews were conducted using a semi-structured guide, allowing flexibility to explore the meanings of Seloko verses, interpretations of character values, and challenges faced in classroom implementation. Interviews typically lasted between 45 and 90 minutes and were recorded with participants' consent. Documentation techniques included the collection of Seloko texts, photographs of cultural practices, and official policy documents related to character education and local curriculum.

Ensuring the validity and reliability of data was a primary concern in this study. Triangulation was applied in three forms: source triangulation by comparing perspectives of traditional leaders, teachers, and students; technique triangulation by cross-checking data obtained from interviews, observation, and documentation; and time triangulation by conducting repeated interviews and observations at different moments to ensure consistency of responses. Additionally, member checking was performed by returning initial interpretations to key informants, who were invited to verify, correct, or clarify the researcher's analysis. Discussion sessions with academic supervisors were also conducted to enhance the credibility of interpretations, while audit trails of field notes, interview transcripts, and coding processes further reinforced the reliability and confirmability of findings (Lincoln & Guba, 1985).

Data analysis followed Miles and Huberman's (1994) interactive model, consisting of three interrelated stages: data reduction, data display, and conclusion drawing/verification.

III. RESULTS AND DISCUSSION

The findings of this study indicate that the Seloko oral tradition within Jambi Malay culture contains character values that are highly relevant to the six values of the Pancasila Student Profile. Seloko, as a form of oral tradition, is not only a cultural heritage rich in linguistic wealth but also functions as an intergenerational medium for moral and character education. The textual analysis conducted in this study shows that each Seloko verse contains moral lessons, social ethics, and life guidelines that reflect the local wisdom of the Jambi community. When mapped against the values of the Pancasila Student Profile, Seloko makes a significant contribution to the formation of individuals who are faithful, noble-charactered, socially responsible, independent, critical, and creative.

In the value of faith in God Almighty and noble character, several Seloko highlight the relationship of humans

with God, with themselves, with fellow human beings, with the state, and with nature. In data (126), the expression *Alam barajo kepado khaliknyo* ("The universe is governed by its Creator") emphasizes that the supreme authority in life rests in the hands of God Almighty. This reflects the worldview of the Jambi indigenous community, which places God as the highest source of law and morality. Children are therefore encouraged to ground their social and civic lives in faith. In data (218), the expression *Kian tau, kian betanyo* ("The more one knows, the more one questions") conveys humility in the pursuit of knowledge, rejecting arrogance, and cultivating a personal character that values continuous learning. This lesson shapes future generations to remain open-minded to wisdom.

Furthermore, in this value dimension, data (65) presents *Orang perajuk ilang sorang, orang pegamang mati jatuh* ("One who sulks loses themselves; one who is fearful falls to their death"), depicting the consequences of excessive sensitivity and lack of courage. The moral lesson is that noble conduct toward others requires patience, courage, and openness. This Seloko educates children not to be ensnared by negative emotions but to develop resilience in overcoming weaknesses. Similarly, data (108) *Alam nan barajo* ("A governed universe") depicts the hierarchical structure of governance in traditional society. This aligns with civic ethics, emphasizing that leadership and respect for rules are essential to maintaining social order. Meanwhile, data (103) *Temak dilepas balik ke kandang, Kok ayam idak balek ke reban* ("If cattle are released they return to their pen; chickens must return to their coop") highlights human responsibility toward animals and the environment. This message instills ecological awareness and harmony with nature from an early age.

The value of global diversity is also reflected in Seloko. Data (139) *Di mana ranting dipatahkan, di situ air disendok* ("Where the branch is broken, there the water is scooped") conveys the importance of adaptation and adjustment to local conditions. This highlights flexibility and openness in living in a plural society. In data (50), *Sirih nan sekapur, rokok nan sebatang, pinang nan seiris* ("Betel of one measure, one cigarette, one slice of areca nut") symbolizes respectful communication through traditional media. This shows how intercultural interaction can be conducted with politeness and cultural etiquette. Data (35) *Jauh tidak terulang, dekat tidak terkadeno, jauh diulang dekat dikadeno* ("Far away yet not embraced, near yet not attended to; embrace the distant, attend to the near") criticizes the failure to take responsibility both near and far, emphasizing social accountability and the need for reflection. Additionally, data (28) *Dapat samo balabo, ilang samo barugi, tampai samo kering, terendam samo basa* ("Gain together, lose together, dry together, wet together") emphasizes fairness and equality in society. This moral lesson is essential for nurturing empathy, solidarity, and justice in young learners.

The value of mutual cooperation (*gotong royong*) is embedded in Jambi culture and strongly reflected in Seloko. Data (17) *Kemudik serentak galah/satang, keilie serentak dayung* ("Upstream together with the pole, downstream together with the oar") emphasizes collective unity in achieving shared goals. It teaches children the importance of teamwork, collaboration, and respect for communal roles. In data (199), *Kok ado nan mati diantar ke tanah nan layu* ("If someone passes

away, accompany them to their resting place") highlights social care, as accompanying the deceased to burial is a collective duty. This nurtures empathy and responsibility within the community. Similarly, in data (211), *So buat duo pakai, ketigo wariskan* ("Made by one, used by two, bequeathed to a third") emphasizes sharing and intergenerational solidarity, promoting sustainable values for future generations.

The value of independence is also clearly visible in *Seloko*. In data (82), the expression *Dibuat pasak idak baik, Dibuat pakan idak elok* ("Made as a peg it is unsuitable; made as a warp thread it is also unfit") depicts a dilemma, highlighting the importance of self-awareness and self-control in facing challenges. This encourages children to develop caution and reflection in decision-making. Similarly, data (2) *Lelap kemalingan, lupu ketinggalan, sio-sio negeri alah, hal ke iko utang tumbuh* ("Deep in sleep one is robbed; forgetfulness leads to being left behind; the homeland falls in vain; henceforth debts accumulate") emphasizes vigilance and responsibility. Negligence, as warned in this *Seloko*, results in losses not only for oneself but also for the wider community. These values nurture self-discipline and independence.

The value of critical thinking is expressed in data (86) *Ibarat buah banyak raso, ibarat bungo banyak mambu* ("Like a fruit of many tastes; like a flower of many fragrances"), emphasizing the diversity of perspectives in every situation. The moral lesson is that one must consider various points of view when dealing with problems. This cultivates analytical and reflective thinking in students. Data (59) *Menyelam aek dalam tonggak* ("Diving into deep water by a post") symbolizes effort, emphasizing the importance of deep analysis.

The value of creativity is also reflected in several *Seloko*. Data (72) *Pipih boleh dilayangkan, bulat boleh digolekkan* ("What is flat may be flung; what is round may be rolled") emphasizes the need for solutions adapted to the nature of the problem. This message develops creativity, innovation, and adaptability, enabling students to face challenges with flexible and creative thinking. The mapping of *Seloko* character values onto the Pancasila Student Profile character values is summarized in Table 1 below.

Table 1. Mapping of Seloko Based on the Pancasila Student Profile Character Values.

No	Dimension	Element	Contained in Seloko verse no.
1	Faith in God Almighty and Noble Character	Religious ethics Ethics toward fellow human beings Ethics toward nature Ethics toward the state	(126)(143)(144)(181)(201)(232)(233)(22)(26)(37)(80)(83)(90)(95)(99)(100)(102)(141)(200)(217)(218)(219)(224)(244)(247)(248)(21)(24)(29)(62)(63)(64)(65)(84)(85)(92)(96)(97)(98)(101)(188)(195)(216)(222)(223)(230)(231)(245)(246)(262)(272)(103)(250)(9)(10)(12)(13)(15)(23)(25)(30)(31)(32)(33)(93)(108)(109)(110)(111)(112)(113)(114)(115)(116)(117)(118)(119)(120)(121)(122)(123)(124)(125)(127)(128)(129)(130)(131)(132)(133)(134)(137)(193)(194)(196)
2	Global Diversity	Recognizing & appreciating culture Communication & cross-cultural interaction Reflection & responsibility Social justice	(61)(138)(139)(140)(187)(226)(228)(39)(46)(189)(197)(204)(205)(212)(240)(4)(34)(35)(45)(58)(253)(254)(255)(8)(19)(20)(28)(88)(234)(235)(286)
3	Mutual Cooperation (Gotong Royong)	Collaboration Caring Sharing	(16)(17)(18)(40)(56)(57)(71)(89)(105)(106)(107)(135)(183)(225)(236)(237)(238)(241)(242)(243)(260)(47)(76)(77)(91)(186)(199)(202)(257)(265)(266)(270)(271)(185)(211)
4	Independence	Self-reflection Self-regulation	(27)(82)(94)(104)(206)(215)(221)(249)(229)(267)(273)(1)(2)(3)(5)(6)(43)(48)(49)(51)(53)(54)(66)(67)(68)(69)(70)(73)(74)(75)(78)(79)(87)(145)(182)(184)(190)(191)(192)(207)(208)(209)(210)(213)(214)(220)(251)(252)(259)(263)(264)(274)(275)(278)(279)(280)(281)(282)(283)
5	Critical Thinking	Processing ideas Analytical reasoning	(86)(198)(203)(258)(7)(14)(41)(42)(44)(55)(59)(142)(227)(239)(261)(276)(277)(285)
6	Creativity	Creativity	(72)(256)(268)(269)

After examining the mapping, it is evident that *Seloko* functions as a comprehensive medium for character education that integrates moral, social, ecological, and civic values. These findings reinforce the argument that *Seloko* is not merely a collection of proverbs but a holistic system of thought that can be aligned with the six core values of the Pancasila Student Profile. Viewed from this perspective, *Seloko* is highly relevant to contemporary educational needs, particularly in supporting

the Merdeka Curriculum, which emphasizes character development as equally important as cognitive achievement.

Comparison with previous research further strengthens this interpretation. Nur (2017) argues that local wisdom can serve as the basis for developing culturally-rooted, character-based learning tools. Similarly, Novrianti (2019) emphasizes that the revitalization of *Seloko* in education is necessary to strengthen cultural identity and ensure that students do not lose touch with their heritage. Lickona's (1991) framework of moral

knowledge, moral feeling, and moral action is also highly aligned with the function of Seloko, as its messages do not merely demand the understanding of values but also nurture moral feeling and its application. Furthermore, Ki Hadjar Dewantara's emphasis on culturally-based education as the foundation for the formation of identity and moral integrity is entirely consistent with the role of Seloko in Jambi Malay society.

Beyond its intrinsic values, Seloko also shares characteristics with other oral traditions across the archipelago. For instance, Minangkabau pepatah-petitih also use metaphorical and figurative language to convey moral guidelines and life lessons. Both traditions function as collective wisdom reflecting communal values and serve as means for transferring moral norms across generations. Similarly, Malay pantun is used not only for entertainment but also to convey moral teachings through rhythm, rhyme, and metaphor. Likewise, Javanese proverbs emphasize social ethics, harmony, and shared responsibility. Javanese oral expressions, including those of Javanese *kiai*, also stress social ethics, harmony, and shared responsibility (Wibowo, 2018). These similarities indicate that oral traditions throughout Indonesia share a pedagogical function, namely providing ethical guidance and shaping character through culturally embedded wisdom.

These similarities affirm the potential of oral traditions, including Seloko, to be integrated into formal education as culturally-grounded resources for character development. The metaphorical style, simplicity, and moral orientation of these traditions make them accessible to children and adaptable for various educational purposes. This also reflects the broader insight that character education in Indonesia need not always depend on imported frameworks but can draw upon the nation's own cultural heritage, which has long served as an informal medium for moral learning.

Beyond its role in character education, Seloko can also be categorized as a form of children's literature. According to Nurgiyantoro (2021), children's literature is characterized by eleven features: a child's perspective, children's experiences, simplicity, didactic entertainment, optimism, identity development, imagination development, black-and-white contrast, fantasy and action, repetition, and the involvement of an adult author or mediator. The analysis in this study shows that Seloko fulfills all of these characteristics, positioning it not only as an oral tradition but also as a form of literature that is accessible and meaningful for children.

From the perspective of the child's perspective and experience, Seloko often presents values and moral guidelines through simple metaphors that can be related to daily life, such as animals, plants, and household activities. This makes its messages easy for children to understand and connected to their lived reality. The simplicity of language and structure also makes Seloko accessible to young audiences while retaining depth of meaning through metaphor. At the same time, Seloko offers didactic entertainment: its rhythmic patterns and metaphorical play engage children's emotions while conveying moral lessons, thereby combining entertainment with learning.

Optimism is another key characteristic reflected in Seloko, as its verses frequently encourage perseverance,

humility, and resilience, instilling the belief that difficulties can be overcome through effort and virtue. Furthermore, Seloko supports identity development by instilling cultural values and local wisdom, enabling children to recognize themselves as part of a cultural community. Its imaginative qualities are evident in the creative use of figurative language, encouraging children to expand their interpretive and imaginative thinking abilities.

The black-and-white contrast characteristic of children's literature is present in Seloko through clear moral dichotomies—such as good versus bad behavior, courage versus cowardice, or responsibility versus negligence—making moral attitudes easy for children to understand. Elements of fantasy and action, though not dominant, appear through hyperbolic and symbolic expressions that stimulate creative interpretation. Repetition, another hallmark feature, is found in the rhythmic repetition of sounds and phrases that helps children memorize and internalize messages. Finally, as with most oral traditions, Seloko is mediated by adults—teachers, elders, or traditional leaders—who act as intermediaries and interpreters, ensuring children can access and understand the values being conveyed.

Overall, these features confirm that Seloko fulfills all eleven criteria proposed by Nurgiyantoro (2021), positioning it as an authentic form of children's literature that can simultaneously serve pedagogical, cultural, and literary purposes. This broadens the role of Seloko not only as a cultural artifact but also as a dynamic resource for literacy, moral education, and imagination development among elementary school students.

The findings of this research have both theoretical and practical implications for the fields of education and cultural preservation. Theoretically, this analysis reinforces the argument that character education in Indonesia should be rooted in local wisdom. Scholars such as Lickona (2013) emphasize that effective character education involves the integration of moral knowledge, moral feeling, and moral action, while Ki Hadjar Dewantara (2013) asserts that education must be grounded in cultural tradition to build identity and moral integrity. In this regard, Seloko provides concrete evidence that oral traditions can serve as a contextual, meaningful, and culturally relevant source for character education. By fulfilling the children's literature criteria outlined by Nurgiyantoro (2021), Seloko also contributes to literary studies by demonstrating how oral traditions can align with pedagogical frameworks for young readers. This highlights the interdisciplinary value of Seloko, bridging literary studies, education, and cultural anthropology.

Practically, this research underscores the need for systematic strategies to integrate Seloko into elementary education. Teachers can incorporate Seloko into subjects such as Indonesian language, civic education, and religious education, using Seloko as reading material, discussion prompts, or creative writing exercises. The development of Seloko-based learning modules will provide students with structured opportunities to engage with its moral messages, enhancing both literacy and character formation. Teacher training programs are also important, as they can help educators develop a deeper understanding of Seloko and its pedagogical potential. In addition, extracurricular activities such as

storytelling sessions, Seloko recitation competitions, or cultural performances can nurture students' appreciation for oral traditions while reinforcing their character and literacy skills.

In the broader context of cultural preservation, the revitalization of Seloko through education is essential in the face of globalization and digitalization, which have distanced younger generations from local heritage. Collaboration between schools, local governments, and customary institutions is indispensable. By embedding Seloko in both formal and informal education, communities can ensure the continuity of this tradition while nurturing a generation of learners who are faithful, ethical, independent, socially responsible, critical, and creative in accordance with the Pancasila Student Profile.

IV. CONCLUSION

This research has revealed the significant role of Seloko, an oral tradition of Jambi Malay culture, as a medium for character education that closely aligns with the values of the Pancasila Student Profile. Through systematic analysis, the study demonstrates that Seloko embodies moral lessons, cultural values, and ethical guidelines that correspond to the six dimensions of the Pancasila Student Profile: faith in God Almighty and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity. Each Seloko verse encapsulates the worldview and life philosophy of the local community, transforming abstract principles into accessible moral guidelines. When conveyed to children, Seloko becomes not only a cultural expression but also a pedagogical resource for building character, literacy, and cultural identity. The mapping of Seloko values shows that the dimension of faith in God Almighty and noble character is reflected in verses that emphasize human responsibility toward God, oneself, others, the state, and nature. These messages remind children that spirituality, humility, courage, civic ethics, and ecological awareness must be the foundation of their lives. Similarly, the dimension of global diversity is embedded in verses that highlight respect for culture, communication, accountability, and social justice, preparing learners to live harmoniously in a pluralistic society. The dimension of mutual cooperation is visible in verses emphasizing collaboration, social caring, and intergenerational sharing, thereby fostering empathy, cooperation, and solidarity. Independence is depicted in verses that encourage self-awareness, vigilance, and responsibility, while critical thinking is developed through metaphorical verses requiring deep interpretation and analysis. Finally, creativity is nurtured through symbolic expressions that encourage adaptive and innovative problem-solving. Together, these findings affirm that Seloko provides a holistic framework for character education consistent with the goals of the Merdeka Curriculum. Beyond its role in character education, the analysis also confirms that Seloko fulfills the criteria of children's literature as outlined by Nurgiyantoro. The characteristics of simplicity, a child-centered perspective, imagination development, didactic entertainment, optimism, self-identity formation, and adult storyteller mediation are all present in Seloko. Its poetic and metaphorical form encourages imagination, while its moral orientation provides guidance in

an engaging manner. Thus, Seloko serves the dual function of shaping children's character while nurturing their appreciation for literature. This reinforces the view that oral traditions are not merely relics of the past but living pedagogical tools capable of enriching modern education. This research also highlights the similarities between Seloko and other Indonesian oral traditions, such as Minangkabau pepatah-petitih, Malay pantun, and Javanese proverbs. These traditions use figurative language and metaphor to convey ethical and social messages. However, Seloko maintains its uniqueness in the integration of religious, customary, and social values within a single system of expression. This comparison shows that although each region's oral tradition has its own distinctive features, all contribute to a framework of local wisdom that can serve as the foundation for character education in Indonesia. The implications of these findings are twofold. Theoretically, this study provides evidence that local wisdom should be at the core of character education in Indonesia. This aligns with Lickona's model of moral knowledge, moral feeling, and moral action, as well as Ki Hadjar Dewantara's principle that education must be rooted in culture. Practically, the study suggests concrete strategies for integrating Seloko into education: using it as reading material, discussion prompts, or creative projects in subjects such as language, civic education, and religious education; developing Seloko-based learning modules; training teachers to understand its pedagogical potential; and organizing extracurricular activities to strengthen students' engagement with oral traditions. Such strategies will ensure that Seloko continues to function both culturally and educationally in contemporary society. In conclusion, Seloko is far more than an oral tradition; it is a cultural treasure containing essential values for the formation of Indonesian learners. Its alignment with the Pancasila Student Profile and its correspondence with children's literature criteria underscore its potential as a medium for character education and literacy development. At a time when globalization and digitalization threaten the erosion of local traditions, revitalizing Seloko through education is not only a pedagogical necessity but also a cultural imperative. By embedding Seloko in elementary school learning, educators, policymakers, and communities can preserve cultural heritage while nurturing a generation of students who are ethical, cooperative, independent, critical, and creative. In this way, Seloko can continue to illuminate the moral path of future generations, bridging the wisdom of the past with the present and the future.

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