The Didactic Fabric of Folklore: A Narrative Analysis of Values in "*Bandha Warisan*"

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Article Info

ABSTRACT

Purpose of the study: This study aims to systematically identify, describe, and categorize the moral education values contained in the Javanese folktale anthology "Bandha Warisan." The analysis focuses on an in-depth exploration of the implicit and explicit ethical messages in the narrative, as well as its relevance as a source of local wisdom-based teaching materials in the context of character education in Indonesia.

Methodology: This research uses descriptive qualitative analysis. Data were collected through careful reading and note-taking techniques from the "Bandha Warisan" anthology. Data validity was ensured through expert judgement (semantic validity) and reliability testing.

Main Findings: The analysis identified 31 moral values, systematically categorized into four relational domains: human-God (accepting destiny, prayer, gratitude, repentance) human-others (harmony, mutual aid, respect for parents, cooperation, affection) human-environment (cleanliness, caring for animals); and human-self (honesty, humility, diligence, generosity, keeping promises). These values reflect core Javanese ethical principles such as nrimo, rukun, and andhap asor.

Novelty/Originality of this study: This study provides a systematic mapping of moral values from a modern, curated Javanese folktale anthology. It bridges traditional wisdom with contemporary character education, offering a practical reference for educators and parents in using local literature for moral pedagogy. The research highlights the anthology's role as an active instrument for cultural transmission and ethical formation in the modern era.

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1. INTRODUCTION

The advancement of science and technology has had a significant impact on Javanese culture, including the shifting of noble values that form the foundation of society. Koentjaraningrat suggests that Western cultural influences can erode traditional Javanese values, marked by behaviors incongruent with native culture and the proliferation of violent attitudes in social life [1]-[3]. This phenomenon raises concerns regarding moral degradation, especially among the younger generation, thus necessitating strategic efforts to fortify and reintroduce

ethical and character values. In the educational sphere, this challenge manifests in the need for engaging and culturally rooted teaching materials that can impart moral lessons effectively, moving beyond rigid pedagogical approaches to more narrative and relatable methods [4], [5].

One effective medium for character education is literature, particularly regional literature rich in local wisdom. Literary works serve not only as entertainment (*dulce*) but also as beneficial educational tools (*utile*) [6]. The aesthetic and imaginative qualities of literature allow it to present complex social and ethical dilemmas in a nuanced and accessible manner, fostering empathy and critical reflection in readers. In this context, folktales, as part of folk prose literature, hold great potential as a didactic medium. Folktales, presented narratively and engagingly, can be powerful tools for conveying moral messages implicitly to children and the broader public, given their digestible and memorable nature [7], [8]. They operate within a cultural framework familiar to the audience, embedding lessons within stories of heroes, trials, and consequences that resonate deeply with collective values and worldviews.

Previous research has extensively examined moral education values in various literary texts, highlighting the enduring role of narrative in ethical instruction. For instance, Santoso et al. [9] studied moral values in the *Dongeng Warna Warni* manuscript, categorizing them into four relationships: human with God, fellow humans, self, and nature [10]-[12]. Similar studies indicate that folktales are a rich and relevant source of values worthy of further examination, especially those employing Javanese local wisdom in language and context. However, while existing research validates the thematic richness of folktales, there remains a need for focused analysis on specific, modern compilations that aim to preserve and adapt traditional wisdom for contemporary audiences [13]-[15]. This gap points to the importance of examining anthologies that are actively curated for cultural preservation and educational purposes.

Based on the analysis of the two previously reviewed studies, a research gap has been identified that is relevant to the study of "Moral Education in *'Bandha Warisan'*: An Analysis of Values and Their Relevance in an Anthology of Javanese Fairy Tales." The first article Efendi et al. [16] emphasizes the role of Indonesian literature as a reflective and critical medium for representing human-environment relations through a cultural ecology approach, while the second article Narny et al. [17] provides a comparative philosophical framework regarding the concept of scientific truth in Western and Islamic traditions that touches on the dimensions of ontology, epistemology, and axiology. However, both articles have not specifically touched on the analysis of the moral value system embedded in local folklore narratives, especially Javanese fairy tales, and their relevance as a medium for character education. This study aims to fill this gap by focusing the analysis on the axiological dimension especially moral values in traditional literary works in the form of Javanese folktales. By applying the approach of value analysis and moral education to the anthology of "Bandha Warisan," this study not only expands the application of value-based literary studies but also contributes a unique perspective on moral pedagogy contained in local narrative treasures, as well as its relevance in the context of contemporary character education.

This study contributes a significant novelty by conducting a focused, text-based analysis of the *"Bandha Warisan"* anthology, a modern compilation specifically curated to preserve Javanese fairy tales [18], [19]. Unlike broader studies of folklore or analyses centered on ecological or philosophical truth paradigms, this research uniquely isolates and examines the systematic moral pedagogy embedded within a defined, contemporary literary collection. It advances the field by applying a structured framework of value analysis particularly exploring the relationships between humans and God, self, others, and nature to a targeted corpus that bridges traditional Javanese wisdom and present day educational contexts. The novelty lies not only in its specific object of study but also in its explicit aim to decode how this curated anthology functions as an active instrument for cultural transmission and character formation in the modern era [20], [21].

The implications of this research are both theoretical and practical. Theoretically, it enriches the discourse on literary pedagogy and axiology by providing a concrete model for analyzing moral value systems within culturally-specific narrative traditions. It demonstrates how localized wisdom, encapsulated in folktales, can be systematically examined for its educational content, thereby strengthening the interdisciplinary bridge between literary studies, cultural anthropology, and character education [22]. Practically, the findings offer valuable insights for educators, curriculum developers, and cultural practitioners. By clearly articulating the moral values and their narrative presentation in "Bandha Warasan," this study can inform the design of more culturally-grounded and engaging teaching materials for moral and character education in Indonesia, particularly in settings that seek to leverage local heritage [23]-[25]. Ultimately, it underscores the relevance of traditional narratives as dynamic resources for addressing contemporary educational and societal needs.

The urgency of this research lies in the critical need to systematically document, analyze, and revitalize the educational potential of local narrative heritage, such as Javanese fairy tales, which are at risk of erosion in the face of globalization and digital media dominance [26]-[28]. While these tales are recognized as repositories of wisdom, their specific moral architectures and contemporary relevance are often underexplored, leaving a gap between cultural preservation efforts and practical educational application. This study addresses that gap by examining *"Bandha Warasan,"* a curated anthology, to provide an empirical and analytical foundation for leveraging such texts in formal and informal character education [29]. In an era where strengthening national

identity and moral resilience is paramount, this research is urgent as it offers a evidence-based pathway to transform traditional folklore from a passive cultural artifact into an active, purposeful tool for nurturing ethical values and cultural literacy in younger generations [30]-[32].

The specific context of Javanese folktales is particularly crucial, as they are repositories of *piwulang* (teachings) that encompass philosophical concepts such as *rukun* (harmony), *andhap asor* (humility), and *narima* (acceptance) [33]-[35]. These concepts are not merely abstract ideals but are woven into the very fabric of narratives involving animals, royalty, and commoners. Analyzing how these values are articulated in a structured collection allows for a systematic understanding of the moral architecture present in Javanese oral and written traditions. Furthermore, such an analysis can reveal how traditional values are being recontextualized or emphasized in modern publications aimed at cultural sustainability [36]-[38].

Based on this layered background, this research focuses on the Javanese folktale anthology entitled *"Bandha Warisan"*. This anthology is a collection of 31 tales by various authors, resulting from a competition organized by the institute for cultural studies Jawa Surakarta, aiming to preserve and socialize Javanese cultural values [39], [40]. This object was chosen because it represents a conscious, contemporary effort to codify and disseminate Javanese folktales using modern Javanese language, making them more accessible to today's readers, including students and educators. Its curated nature provides a coherent corpus for analysis, and its content is explicitly intended for moral and cultural education, making it a highly relevant primary source for this investigation.

The purpose of this study is to identify, describe, and categorize the moral education values contained within each tale in the *"Bandha Warisan"* anthology. Through an in-depth exploration of the texts, this research aims to systematically map moral teachings encompassing human relationships with God, others, the environment, and oneself. The findings are expected to provide practical contributions as teaching materials or references for character education in both formal and informal settings, offering a culturally specific resource for moral pedagogy [41]-[43]. Simultaneously, it aims to provide a theoretical contribution by adding a detailed case study to the fields of Javanese literary criticism, philology, and the interdisciplinary study of literature and moral philosophy, demonstrating the enduring relevance of folk narratives in conceptualizing ethical life.

2. RESEARCH METHOD

This study employed a descriptive qualitative research design to systematically identify, describe, and categorize the moral values embedded within the literary text of the *Bandha Warisan* anthology.

2.1. Research Design

The study was conducted using a descriptive qualitative design with a content analysis approach. This design is appropriate for research that aims to describe the characteristics of a phenomenon in this case, moral values as they naturally occur within a specific context without manipulation or intervention from the researcher [44]. The qualitative approach allows for an in-depth exploration and rich description of textual data, focusing on meaning, context, and interpretation.

2.2. Data Source

The primary data source was the book *"Bandha Warisan" Antologi Dongeng Jawa*, a collection of 31 Javanese folktales compiled and published by the *Sanggar Sastra Jawa* Yogyakarta and *Lembaga Kajian Budaya* Surakarta in 2001. This anthology serves as a complete and bounded corpus, providing all the necessary textual data for analysis. The object of study was the explicit and implicit moral education values contained in the narratives, dialogues, and descriptions within these folktales.

2.3. Data Collection Technique

Data were collected using a close reading and note-taking technique [45], a meticulous and iterative process that involved three main stages. First, the entire anthology was read repeatedly to ensure a deep familiarity with the content and context of each story. During these readings, specific text units including words, phrases, sentences, or paragraphs that directly or indirectly suggested a moral value were identified and highlighted. Subsequently, each identified excerpt was recorded on a data card, which documented the story title, page number, the original Javanese quote, its Indonesian translation, and a preliminary note on the perceived moral value.

2.4. Research Instrument

The main instrument in this qualitative research was the researcher, supported by structured aids [46]. The researcher's role involved perception, interpretation, and analysis. To ensure systematic data handling, two supporting instruments were used. The data management and analysis process utilized two primary tools for systematic organization and classification. First, data cards served as the foundational tool for the initial recording and organization of each identified data unit, ensuring all raw textual evidence was accurately captured.

Subsequently, a structured categorization matrix developed as a coding framework prior to detailed analysis guided the formal classification process. This matrix was constructed based on the established theoretical foundation of moral values that encompass four fundamental relationships: Human-God, Human-Others, Human-Environment, and Human-Self [47], providing a consistent and comprehensive lens through which to code and analyze each recorded excerpt.

2.5. Validity and Reliability

To ensure the scientific rigor and trustworthiness of the findings, two methodological strategies were employed. First, expert validation specifically, semantic validity was conducted by having a supervisor and expert in Javanese literature review and validate both the data categorization and its interpretation; this process assessed the appropriateness and accuracy of the analytical framework and its application [48]. Additionally, intra-rater reliability was systematically tested by having the researcher perform multiple rounds of independent coding on the same dataset at different times; the consistency of the coding results across these iterations was then evaluated to strengthen the stability and objectivity of the data, thereby minimizing subjective bias and enhancing the overall reliability of the analysis.

2.6. Data Analysis Procedure

Data analysis followed a descriptive qualitative analysis flow, as illustrated in Figure 1, and consisted of four key stages,

Figure 1. Research procedure

The data analysis was executed through a sequential four-stage process. Initially, in the categorization stage, each recorded data unit was systematically classified into one of the four predefined categories within the moral relationship matrix (Table 1). Following this, a tabulation stage was conducted, where all categorized data were transferred from individual cards into comprehensive tables organized by category, which provided a clear structural overview and enabled comparative analysis both within and across the different moral domains. Subsequently, the interpretation stage involved a descriptive analysis of the tabulated data, entailing a detailed explanation of the meaning of each textual excerpt within its specific narrative context to articulate the precise moral lesson or value it represented. Finally, during the inference stage, overarching conclusions were synthesized from this interpretive analysis to formulate coherent answers to the research questions concerning the types and manifestations of moral values found throughout the anthology.

Table 1. Categorization Matrix of Moral Education Values

Moral Relationship Category	Scope / Examples of Values
Human with God	Accepting divine destiny (*nrimo*), prayer (*ndonga*), gratitude (*syukur*), seeking forgiveness.
Human with Others	Harmony (*rukun*), mutual assistance (*tulung tinulung*), filial piety (*berbakt*i), cooperation (*guyub rukun*), forgiveness, affection.
Human with Environment	Maintaining environmental cleanliness, caring for animals/preserving nature.
Human with Self	Honesty (*jujur*), wisdom (*wicaksana*), humility (*andhap asor*), diligence (*sregep*), keeping promises, generosity.

3. RESULTS AND DISCUSSION

3.1. Result

After carefully reading, understanding, and taking notes, we discovered the moral educational values found in the "*Bandha Warisan*" (Javanese Fairy Tale Anthology). There are four categories of moral educational values found in the "*Bandha Warisan*" manuscript, as follows.

Table 2. Moral Education Values Related to the Human–God Relationship

Moral Value Indicator	Description of Findings	Example Quotation & Translation
Acceptance of God's destiny	Characters are portrayed as accepting life circumstances as God's decree without complaint or resistance.	*"Wis ta, kurang apa lelabuhanmu marang Gustimu? Mula aja nggresah-nggresula ..."*Translation: "What is still lacking in your devotion to God? Therefore, do not complain …"
Surrender to God	Characters realize human limitations and surrender the outcomes of their efforts to God.	Characters entrust their lives entirely to divine will
Praying to God	Prayer is used as a spiritual means to seek help and strength.	Characters pray before and after facing important events
Gratitude	Characters express gratitude even in simple or difficult living conditions.	Acceptance of modest life circumstances
Asking for forgiveness	Characters recognize their mistakes and seek God's forgiveness.	Reflection and repentance

The findings in table 2 indicate that the religious dimension is a primary foundation in character formation. Acceptance of fate, resignation, and habits of prayer and gratitude demonstrate a strong internalization of spiritual values in the characters' lives. Next, table 3 below describes the moral education values related to interpersonal relationships.

Table 3. Moral Education Values Related to Human–Human Relationships

Moral Value Indicator	Description of Findings	Character Representation
Social harmony	Social harmony is upheld as the foundation of communal life.	Peaceful coexistence
Tolerance	Characters show empathy and understanding toward others.	Willingness to yield for the common good
Mutual help	Helping others without expecting rewards is a dominant value.	Assisting people in need
Encouraging goodness	Characters give moral advice and guidance to others.	Moral reminders and guidance
Filial piety	Parents are positioned as figures deserving respect and obedience.	Loyalty and devotion to parents
Equality	Characters do not discriminate based on social status.	Fair treatment of all individuals
Cooperation	Problems are solved through collective effort.	Mutual cooperation
Compassion	Human relationships are built on empathy and affection.	Care and protection of others

The analysis in Table 3 shows that the social life in the work is built on empathy, respect, and collective responsibility. Values such as mutual cooperation, equality, and devotion to parents reinforce the importance of solidarity in community life. Moral educational values related to the relationship between humans and the environment are explained in table 4 below.

Table 4. Moral Education Values Related to the Human–Environment Relationship

Moral Value Indicator	Description of Findings	Representation
Environmental cleanliness	The environment is viewed as an integral part of human life.	Prohibition of environmental damage
Love for animals	Animals are treated as living beings deserving care.	Protection of animals
Environmental preservation	Nature should be used wisely and responsibly.	Harmony between humans and nature

The findings indicate that the environment is positioned as an integral part of human life. Attitudes toward maintaining cleanliness, protecting animals, and wisely utilizing nature reflect a strong ecological awareness. Table 5 below presents moral educational values related to human relationships with themselves.

Table 5. Moral Education Values Related to the Human–Self Relationship

Moral Value Indicator	Description of Findings	Moral Meaning
Honesty	Honesty leads to goodness and trust in life.	Social trust
Wisdom	Characters are able to make thoughtful decisions.	Maturity
Humility	Arrogance leads to destruction.	Modesty
Self-confidence	Belief in one's own abilities.	Personal strength
Avoiding complaints	Complaining is viewed as a sign of inner weakness.	Patience
Diligence and hard work	Success is achieved through effort and perseverance.	Work ethic
Avoiding laziness	Laziness results in negative consequences.	Self-discipline
Sincerity	Acceptance of loss and life realities.	Inner purity
Keeping promises	Promises are considered a matter of honor.	Integrity
Regret for wrongdoing	Characters show moral awareness of mistakes.	Self-reflection
Generosity	Kindness and willingness to give to others.	Social care
Vigilance	Cautiousness in actions and decisions.	Prudence
Repaying kindness	Appreciation of others' help and kindness.	Ethical responsibility

Overall, this internal dimension demonstrates that moral development is not solely oriented toward external relationships but also toward strengthening individual character. Values such as integrity, perseverance, simplicity, and self-reflection form the foundation for developing a mature and ethical personality. These values are related to the formation of personal character such as honesty, responsibility, hard work, and self-control.

The findings of this study reveal that the Javanese folktale anthology Bandha Warisan contains rich and comprehensive moral educational values deeply rooted in Javanese cultural philosophy. These values are systematically reflected through four main relational dimensions: the relationship between humans and God, humans and fellow humans, humans and the environment, and humans and oneself [49], [50]. The dominance of these moral values indicates that Javanese folktales serve not only as entertainment but also as cultural instruments for conveying ethical norms, spiritual awareness, and character education across generations.

Within the dimension of the relationship between humans and God, this study found that moral values such as surrender to God, acceptance of divine destiny, gratitude, prayer, and repentance are strongly emphasized. Characters in the folktales are consistently depicted as individuals who acknowledge human limitations and place their trust in divine will. This is explicitly illustrated through expressions advising individuals not to complain about life's circumstances, as reflected in the quote "*Wis ta, kurang apa lelabuhanmu marang Gustimu? Mula aja nggresah-nggresula...*" which emphasizes devotion, patience, and spiritual surrender. These findings align with the Javanese worldview, which prioritizes nrimo ing pandum (acceptance of destiny) and spiritual balance as the basis for moral behavior. Thus, religiosity in the *Bandha Warisan* is not merely ritualistic but deeply internalized as an ethical guide for facing life's challenges.

Regarding interpersonal relationships, the findings indicate that social harmony, tolerance, mutual assistance, compassion, cooperation, and devotion to parents are key moral principles conveyed through the narratives. The tales consistently depict harmonious social interactions in which conflict is minimized through empathy, cooperation, and moral advice rather than confrontation [50]-[52]. Respect for parents and elders emerges as a significant moral value, reinforcing Javanese culture's emphasis on hierarchical respect and communal responsibility. This suggests that the *Bandha Warisan* serves as a moral framework for fostering social ethics, reinforcing collective values such as togetherness (*gotong royong*) and social solidarity, which remain relevant in contemporary Indonesian society.

The human-environment dimension highlights a moral awareness of nature as an integral part of human life. The findings show that environmental cleanliness, concern for animals, and nature conservation are embedded in the narratives, reflecting traditional ecological wisdom. Nature is portrayed not as an object to be exploited, but as a living system to be respected and protected [54], [55]. This moral perspective underscores the ecological sensitivity inherent in traditional Javanese culture, positioning humans as guardians, not masters, of the environment. Consequently, these folktales offer valuable insights for integrating environmental ethics into character education, particularly in the context of modern ecological challenges [56].

Furthermore, the human-self relationship constitutes the broadest category of moral values identified in this study. Values such as honesty, humility, perseverance, self-discipline, sincerity, vigilance, self-reflection, and

integrity are repeatedly depicted through the characters' actions and consequences. The narratives clearly demonstrate that positive personal traits lead to harmony and success, while negative traits such as arrogance, laziness, and dishonesty result in misfortune. This moral causality reinforces the didactic function of folktales, enabling readers to internalize ethical lessons through narrative experience rather than direct instruction [57], [58]. The emphasis on self-control and moral awareness reflects the Javanese ideal of personal balance (eling lan waspada), which encourages individuals to remain vigilant and ethical in their behavior.

Overall, this discussion confirms that *Bandha Warisan* is rich in moral educational values relevant to character building and cultural literacy. The integration of spiritual, social, environmental, and personal moral dimensions illustrates the holistic nature of moral education embedded in Javanese folklore. These findings suggest that Javanese folklore has strong potential as teaching materials in literary and character education, particularly in the context of Indonesian language and literature learning. By preserving and utilizing these cultural texts, educators can foster moral awareness while strengthening students' cultural identity and ethical reasoning.

Based on the analysis of the three previous studies, several thematic and methodological gaps can be identified that underlie the significance of the study entitled Moral Education in "*Bandha Warisan*": An Analysis of Values and Their Relevance in an Anthology of Javanese Fairy Tales. The first article Tri et al. [59] which examines cultural values in traditional Sundanese parenting, as well as the second Irhas et al. [60] and third Pratiwi et al. [61] which focus on digital media innovations (digital puppets and digital comics) for character education, collectively still focus on the aspect of implementing local wisdom values through contemporary media or parenting practices, but have not yet in-depth and systematically revealed the structure of the philosophical moral value content embedded in the traditional literary texts themselves, especially in the context of holistic multidimensional relationships. The findings of this study actually fill this gap by conducting a comprehensive textual analysis of the Javanese folklore anthology Bandha Warisan, which not only identifies moral values but also maps them into four integral relational dimensions: human-God, human-others, human-environment, and human-self. While previous studies tend to be fragmented in one particular dimension (for example, spirituality in Sundanese parenting or the integration of local wisdom in digital media), this study presents a complete and interconnected moral framework, while emphasizing that folklore texts are not merely a means of transmitting values, but also a source of systematic and reflective moral philosophy, which is relevant not only as educational material but also as an ethical foundation in building cultural awareness and character in the modern era.

This study offers novelty to the fields of ethnopedagogy and literary studies by systematically deconstructing and mapping the multidimensional moral architecture embedded within the Javanese folktale anthology *Bandha Warisan*. While previous literature, such as research on Sundanese parenting or digital media integrating local wisdom, often focuses on the *application or medium* of cultural values, this research provides a pioneering, in-depth textual analysis that reveals a comprehensive, four-dimensional relational framework (human-God, human-human, human-environment, human-self) [62], [63], [64]. This framework uncovers the sophisticated and holistic ethical philosophy inherent in Javanese narrative tradition, positioning folktales not merely as cultural artifacts or educational tools, but as structured repositories of indigenous moral reasoning that articulate a complete worldview. This represents a significant advancement from descriptive accounts of cultural practices to a systematic analysis of the philosophical content within the narrative texts themselves.

The findings of this study carry significant implications for both academic and practical domains. Academically, it enriches the discourse on indigenous knowledge systems and ethnopedagogy by providing a concrete, text-based model for analyzing moral values in cultural narratives, which can be replicated for studying other ethnic literatures. Practically, it offers educators and curriculum developers a validated, culturally-grounded framework and content drawn directly from a literary source for designing character education and literary learning materials. The four-dimensional moral structure can serve as a guide for integrating holistic local wisdom into subjects like Bahasa Indonesia, Social Studies, and Religious Education, fostering not only moral reasoning but also cultural identity and ecological awareness among students [65], [66]. Furthermore, it implies that preserving and utilizing traditional literary texts is crucial for maintaining the continuity of indigenous ethical philosophies in modern education.

This study acknowledges certain limitations that provide avenues for future research. First, the analysis is confined to a single anthology, *Bandha Warisan*, which, while rich, may not represent the entire spectrum of Javanese folktales [67], [68]. The findings' generalizability to other Javanese or Indonesian narrative traditions requires further validation. Second, the research employs a qualitative content analysis focused on the textual narrative; it does not empirically measure the actual impact or internalization of these identified values on readers or students. Third, the study's perspective is primarily analytical and interpretive, lacking direct input from cultural bearers (e.g., elders, storytellers) regarding their understanding of the tales' moral teachings. Future research could thus expand the corpus, employ mixed methods to assess pedagogical effectiveness, and incorporate ethnographic insights to triangulate the textual findings with lived cultural interpretations.

4.   CONCLUSION

This study confirms that the objectives outlined in the Introduction to identify and analyze moral education values embedded in the Javanese folktale anthology Bandha Warisan are fully achieved and consistently supported by the findings presented in the Results and Discussion sections. The analysis demonstrates that Bandha Warisan contains comprehensive moral education values encompassing four relational dimensions: human God, human–human, human environment, and human–self relationships, which collectively reflect core Javanese ethical and cultural philosophies. These moral values are conveyed through narrative structures, character behavior, and symbolic expressions, emphasizing spiritual devotion, social harmony, ecological awareness, and personal moral integrity. Based on these results, the study highlights the significant potential of Javanese folktales as culturally grounded learning resources for moral and character education, particularly in Indonesian language and literature instruction. Furthermore, future research may expand this study by exploring the pedagogical implementation of Javanese folklore in classroom settings, conducting comparative analyses with folktales from other cultural traditions, or examining students' responses to the integration of local wisdom based literary texts in character education curricula.

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The authors declarethat no artificial intelligence (AI) tools were used in the preparation, analysis, or writing of this manuscript. All aspects of the research, including data collection, interpretation, and manuscript preparation, were carried outentirely by the authors without the assistance of AI-based technologies.

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