

Fables as a Strategic Space for Instilling Moral Values: A Study of Character Education in the Anthology of Folktales from the Special Region of Yogyakarta

Khalifatun Saudah¹, Muhammad Saleh², Hajrah³

¹ Language Education, Universitas Negeri Makassar, Indonesia

^{2,3} Faculty of Language and Literature, Universitas Negeri Makassar, Indonesia

¹khalifatun.s22024@student.unm.ac.id, ²m.saleh7506@unm.ac.id, ³hajrah@unm.ac.id

ARTICLE INFO

Article History:

Received : 02-02-2026

Revised : 25-03-2026

Accepted : 30-03-2026

Online : 10-04-2026

Keywords:

Fables;

Moral Values;

Thomas Lickona;

Folklore.

ABSTRACT

This study investigates fables as a strategic medium for cultivating moral values in character education, using eight fables from *Antologi Cerita Rakyat Daerah Istimewa Yogyakarta* by Dhanu Priyo Prabowo as the primary source. It aims to analyze how moral values are embedded in the narratives and to examine their relevance through Thomas Lickona's framework of moral knowing, moral feeling, and moral action, as well as to identify recurring character patterns and their implications for contemporary character education. A qualitative descriptive method was employed. Data were collected through close reading and note-taking, followed by categorization of moral conflicts and identification of narrative elements reflecting moral values. The analysis was guided by Lickona's framework, with validity ensured through theoretical triangulation. The findings show that the fables convey moral values such as honesty, humility, loyalty, perseverance, prudence, empathy, and wisdom through character behavior and narrative consequences. These values form consistent patterns of character development integrating cognitive, affective, and behavioral dimensions. The fables also reflect Javanese local wisdom, supporting culturally responsive character education. In conclusion, fables function as both cultural heritage and effective pedagogical tools for fostering moral awareness and strengthening learners' cultural identity.



This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

A. INTRODUCTION

Character education remains a major issue in education, especially amid the rise of various moral problems among the younger generation, such as declining honesty, empathy, responsibility, and social awareness (Herak, 2025). Various reports and studies show that the success of education is not solely measured by academic achievement, but also by the ability of students to internalize and practice moral values in their daily lives. Therefore, character education cannot be viewed as a supplement, but rather as a foundation that is integrated into the learning process itself (Cakir, 2022).

One of the main challenges of character education is finding effective, contextual media and strategies that are relevant to the experiences of students. Character education that is delivered in a normative and doctrinal manner tends to be less effective, because moral values only remain at the cognitive level without touching on the affective and behavioral dimensions (Lickona, 1996). It is in this context that literary works, especially children's literature and folk literature, have great potential as a strategic medium for character education. Literature presents moral values not in the form of direct advice, but

through stories, characters, conflicts, and consequences of actions that allow readers to engage in deeper moral reflection.

Fables are a literary genre that typically contain moral messages and have long been used as a means of character education. Through personified animal characters, fables convey moral values in a simple, symbolic way that is easily understood by readers of all ages (Zrudlo, 2023). Animal characters in fables allow for the delivery of moral and social criticism without sounding patronizing, while also providing a safe psychological distance for readers to judge good and bad behavior. Therefore, fables not only serve as entertainment, but also as an educational space that implicitly instills moral values (Huo et al., 2025).

In the context of Indonesian local culture, fables often appear as part of folklore that has been passed down from generation to generation. Folklore not only records the collective imagination of a community, but also preserves local wisdom values that are relevant to character building, such as honesty, hard work, humility, ingenuity, and mutual respect (Firdaus, 2025). Unfortunately, in learning practices, folklore is often positioned merely as reading material or an object of structural study, without any in-depth exploration of the moral values it contains.

One work that represents the richness of Indonesian folklore, especially that of the Special Region of Yogyakarta, is the book *Antologi Cerita Rakyat Daerah Istimewa Yogyakarta (Anthology of Folklore from the Special Region of Yogyakarta)* by Dhanu Priyo Prabowo (Prabowo, 2004). This book contains various types of folklore, such as legends, myths, and fables, which reflect the cultural values and worldview of the people of Yogyakarta. The diversity of genres in this anthology shows that folklore is not homogeneous, but rather has different functions and characteristics in conveying moral messages.

Of the various types of stories contained in this anthology, fables have their own uniqueness as a medium for character education. The fables in this book not only present simple conflicts between animal characters, but also present moral situations that are relevant to human life, such as greed, cunning, arrogance, honesty, and solidarity (Iyanda, 2019). The eight fables in this anthology *The Crow with Peacock Feathers (Burung Gagak Berbulu Burung Merak)*, *The Monkey and the Crocodile (Kera dan Buaya)*, *The Skinny Cat and the Fat Cat (Kucing Kurus dan Kucing Gemuk)*, *The Cleverness of a Turtle (Kecerdikan Seekor Penyu)*, *The Story of the Eagle and the Big Shrimp (Kisah Rajawali dan Udang Besar)*, *The Story of the Deer with Antlers (Kisah Rusa Menjadi Bertanduk)*, *The Deer and the Leech (Kijang dan Lintah)*, and *The Firefly and Its Dream (Kunang-Kunang Kelip dan Impiannya)* present various patterns of moral value formation through the storyline and consequences of the characters' actions.

To systematically examine the moral values in these fables, this study uses Thomas Lickona's character education theory. Lickona (2013) views character as a unity of three main dimensions, namely moral knowing, moral feeling, and moral action. These three dimensions emphasize that character education should not stop at understanding moral values, but must be followed by emotional appreciation and manifested in concrete actions. This framework is relevant to literary studies because it allows researchers to explore how stories build moral understanding, evoke moral feelings, and guide readers toward moral actions.

Previous studies have shown that literary works, especially children's stories and folk tales, are effective as a medium for internalizing character values when analyzed in depth and contextually (Jirata, 2018). However, studies that specifically focus on fables in regional folk tale anthologies using Lickona's theory are still relatively limited (Goraya et

al., 2025). In fact, focusing on a specific genre in this case, fables enables a more in-depth analysis of the narrative strategies and patterns of moral value instillation used by authors.

Despite the growing body of research on literature-based character education, several important gaps remain. First, many studies tend to examine moral values in a general sense without focusing on specific literary genres that may employ distinct narrative strategies, such as fables (Clifford, 2020). Second, limited attention has been given to the analysis of regional folklore anthologies as integrated texts, where patterns of moral value formation can be identified across multiple stories rather than in isolated narratives (Harris, 2016). Third, although Lickona's framework is widely used in educational studies, its application in literary analysis particularly in examining how moral knowing, moral feeling, and moral action are constructed through narrative elements remains underexplored. Therefore, this study seeks to fill these gaps by providing a focused and systematic analysis of fables within a regional folklore anthology through the lens of Lickona's character education theory.

Based on this background, this article aims to examine fables as a strategic space for instilling moral values in the *Anthology of Folk Tales of the Special Region of Yogyakarta* by Dhanu Priyo Prabowo using Thomas Lickona's character education perspective. This research is expected to contribute theoretically to the study of literature and character education, as well as practically to the world of education, particularly in the use of literature based on local wisdom as a meaningful and contextual medium for character learning.

B. METHODS

This study uses a qualitative approach employing a descriptive method. The qualitative approach is selected as it aims to explore and interpret the moral values embedded in literary texts in a deep and contextual way, rather than to quantify or examine relationships between variables (Tao et al., 2025). The descriptive method was used to systematically describe the form, pattern, and meaning of character education values present in the analyzed fables. This approach is relevant to literary studies because it allows researchers to interpret moral phenomena conveyed implicitly through characters, plots, and story conflicts (Creswell & Creswell, 2017).

The data sources in this study consist of primary and secondary data. The primary data are eight fables found in the book *Antologi Cerita Rakyat Daerah Istimewa Yogyakarta* (*Anthology of Folk Tales from the Special Region of Yogyakarta*) by Dhanu Priyo Prabowo. These fables were selected based on their characteristics as stories with personified animal characters and clear moral conflicts, making them relevant for study from a character education perspective. Secondary data consists of books, journal articles, and previous research related to Thomas Lickona's character education theory, studies of children's literature and folk literature, and research on moral values in literary works.

Data collection was conducted through literature study using reading and note-taking techniques. Researchers read the entire fable text repeatedly and carefully to gain a complete understanding of the story structure, character traits, and conflicts that contain moral messages (Schlunegger et al., 2024). Parts of the text that show the characters' attitudes, actions, and moral consequences were then recorded as research data. This technique allowed the researcher to capture moral values conveyed both explicitly and implicitly through events and interactions between characters in the story.

Data analysis was conducted descriptively and analytically using Thomas Lickona's character education theoretical framework, which includes the dimensions of moral knowing, moral feeling, and moral action (Lickona, 1996). The analysis process began

with data reduction, which involved selecting data relevant to the research objectives. The selected data was then classified based on the three dimensions of character education. In the next stage, the researcher interpreted the data by interpreting the moral values contained in each fable and the interrelationships between the dimensions of character. The results of the analysis were presented in the form of a systematic and argumentative descriptive description, accompanied by representative text quotations to reinforce the research findings.

To ensure the validity of the data, this study employed careful observation and consistently applied the theoretical framework throughout the analysis. Furthermore, theoretical triangulation was carried out by aligning the findings with relevant concepts and results from prior studies. Through these steps, the findings are expected to demonstrate sufficient validity, credibility, and academic rigor (Donkoh & Mensah, 2023).

C. RESULT AND DISCUSSION

1. Fables as a Strategic Space for Cultivating Moral Values

Fables are a form of literature that have long served as a medium for conveying moral messages through personified animal characters. In both world and Indonesian literary traditions, fables not only serve as entertainment, but also as a pedagogical tool that shapes the way of thinking, feelings, and moral actions of their readers. Animal characters that replace humans allow moral values to be conveyed in a safer, less patronizing way that does not cause resistance, especially for young readers (Andrianova, 2021). Thus, fables occupy a unique position as a form of narrative that combines imagination with an educational function, so that historically and culturally they serve as a vehicle for character building.

The advantage of fables as a medium for character education lies in their simple yet powerful narrative structure. In fables, moral conflicts are usually presented directly through the contrast between good and bad traits, cleverness and cunning, honesty and falsehood, or courage and fear (Derardja & Rahmani, 2026). This straightforward presentation makes it easy for readers to grasp the moral message through the cause-and-effect relationships in the story. Characters who act wrongly always suffer the consequences, while those who behave correctly receive positive outcomes. This narrative mechanism helps readers understand that moral actions have real consequences, thereby strengthening the internalization of values through a process of reflection (Febianty, 2026).

Fables also help readers understand morals without feeling threatened or lectured. When values are conveyed through human characters, readers sometimes feel “mocked” or “judged,” which causes resistance (de La Fontaine, 2019). However, when the characters are animals, a psychological distance is created so that readers can assess the characters' actions objectively and honestly. This is in line with view that the use of animals in fables is not to avoid human reality, but to create a safe space so that moral values can be accepted without emotional barriers. Thus, fables allow readers to respond to moral conflicts more clearly.

Fables also have the advantage of being easy to remember. The story structure is short, the characters are simple, and the moral message is direct. The process of internalizing values will be stronger when those values are linked to narrative experiences that remain in the memory. Research in narrative psychology shows that humans tend to remember stories rather than abstract concepts, so moral values wrapped in stories have a greater chance of being understood and applied in real life

(Foo et al., 2025). Thus, fables have both affective and cognitive power in character education.

In the Indonesian context, fables are also rich in local wisdom. Folktales containing fables are part of an oral tradition passed down from generation to generation and serve as a medium for moral and social education in society. Values such as mutual cooperation, prudence, simplicity, humility, empathy, and hard work often appear in Indonesian fables. Folk tales are a reflection of the cultural values of the communities that support them, so studying fables means studying the cultural character of the nation itself (Stavrou, 2015). Thus, fables have strategic value not only for the formation of individual morals, but also for the maintenance of collective moral identity.

The Anthology of Folk Tales from the Special Region of Yogyakarta by Dhanu Priyo Prabowo is a representation of the richness of local fables. The fables contained within feature animal characters whose personalities reflect Javanese cultural values, such as caution, cleverness, humility, and awareness of the consequences of one's actions. The inclusion of eight fables in this anthology shows how the people of Yogyakarta interpret morality through animal symbols that are familiar in everyday life. These moral values are not only universal, but also tied to distinctive local wisdom.

In the context of modern character education, the use of fables from local traditions is becoming increasingly important. Amidst the tide of globalization, students need learning media that not only teach universal morals, but also strengthen cultural identity. Fables from local areas such as Yogyakarta offer both: universally relevant moral values and a socio-cultural context that is close to the lives of Indonesians. Thus, fables have the potential to become a bridge between national character education and education based on local wisdom.

2. Analysis of Moral Values in Eight Fables Based on Lickona's Theory

Thomas Lickona's (1996) theory of character education emphasizes that moral character formation includes three main components, namely moral knowing, moral feeling, and moral action. These three elements are interrelated and inseparable in the process of forming moral behavior in individuals. The eight fables analyzed in this study show how moral values are represented through conflict, dialogue, and story resolution. Each fable contains a message that is in line with Lickona's concept of character education, whether through moral understanding, moral sensitivity, or a tendency to act morally.

In the first fable, titled *The Crow with Peacock Feathers* the moral value is conveyed through the importance of honesty and respect for trust. The main character who cheats ultimately experiences the logical consequences of his actions, introducing readers to the moral aspect of knowing that dishonest actions harm oneself and others. Moral feeling arises through the character's guilt and remorse, while moral action is evident through the character's change in attitude, who then promises not to repeat the mistake.

The second fable, entitled *The Monkey and the Crocodile*, illustrates the values of mutual aid and caring as key moral principles. The character, who was initially reluctant to help other creatures, eventually accepted help when he found himself in trouble. This concept reinforces moral knowing, namely that social solidarity is a moral obligation between individuals. The empathy and gratitude that arise after receiving help represent moral feeling, while the act of mutual assistance at the end of the story demonstrates the implementation of moral action.

In the third fable, titled *The Skinny Cat and the Fat Cat*, the moral message focuses on the importance of controlling emotions and not acting rashly. The hot-tempered character ultimately ruins his relationship with other creatures and causes deep regret. From Lickona's perspective, this fable provides an understanding that self-control is part of moral knowing, while regret and sympathy for other characters play a role in moral feeling. The cautious attitude shown by the character after learning his lesson is a concrete form of moral action.

Next, the fourth fable, entitled "*The Cleverness of a Turtle*," presents the values of loyalty and kindness. The character who remains loyal to his friend despite facing threats is rewarded with safety. This story shows that loyalty and steadfastness in carrying out commitments are part of moral knowledge, while emotional impulses such as affection and loyalty reflect moral feelings. Helping a friend despite certain risks is a form of consistent moral action.

In the fifth fable, entitled *The Story of the Eagle and the Big Shrimp*, the value conveyed is caution in trusting others. The character who is too trusting ends up being deceived and suffering losses. Through this storyline, readers are given a moral lesson about the importance of being wise and not rushing to judge others. The disappointment and caution that arise at the end of the story reflect moral feeling, while the character's decision to be more cautious in the future demonstrates the aspect of moral action according to Lickona.

The sixth fable, entitled *The Story of the Deer with Antlers*, presents the values of persistence and sincere effort. The character, who was initially considered weak, shows that perseverance can overcome sheer strength. This message supports the moral concept of knowing the importance of hard work, as well as fostering moral feelings of self-confidence and appreciation for one's abilities. The character's actions, continuing to try until he succeeds, illustrate a concrete and inspiring form of moral action for readers.

Next, in the seventh fable, *The Deer and the Leech*, the moral value highlighted is the importance of not underestimating other creatures. The arrogant deer, who thought he was the strongest, was ultimately humiliated by the leech's cleverness. This story contains the moral aspect of knowing that every creature has its own strengths, not just physical strength. Moral feeling arises when readers feel shame or empathy for the deer, who ultimately realizes his mistake. Meanwhile, moral action is reflected in the deer's change of attitude, as he promises not to look down on other creatures. The leech, through its cleverness, shows that wisdom and the ability to think are moral strengths that transcend muscle and speed.

Finally, the eighth fable, *The Firefly and His Dream*, contains a moral message about the dangers of excessive ambition without considering one's abilities. Kelip had dreams that were too high, namely to reach the Evening Star, so he neglected his own eating, drinking, and health. From a moral knowing perspective, this fable teaches us that dreams must be realistic and in line with reality. Moral feeling is evident when readers feel sorry for the Firefly, who eventually falls ill and dies without achieving his dream. His siblings, who live happily, show an emotional contrast in the form of gratitude. Meanwhile, moral action can be interpreted as an invitation for readers to set wise dreams, take care of their health, and not be stubborn towards their parents' advice.

Overall, these eight fables show that simple stories can be an effective tool for moral education. Through animal characters, conflicts, and story resolutions, children and readers in general can understand moral concepts more concretely. Fables not

only convey messages about what is right, but also stimulate moral feelings such as empathy, sympathy, and fear of doing wrong, and encourage readers to translate that understanding into real action. This is in line with Lickona's idea that character education should include "knowing the good, desiring the good, and doing the good".

Thus, the eight fables analyzed can be used as relevant character education media to introduce moral values such as honesty, simplicity, hard work, empathy, loyalty, vigilance, and self-acceptance. These stories not only serve as entertainment but also form an important moral foundation for the character development of readers, especially children.

3. Synthesis of Character Patterns and Their Implications for Character Education

The analysis of eight fables reveals that although each story presents a distinct context and moral conflict, there are recurring and interconnected character patterns that consistently emerge. When these values are examined through Lickona's (1996) character education framework, it becomes evident that the fables convey more than simple moral messages; rather, they illustrate the interrelationship among moral knowing, moral feeling, and moral action through a sequence of moral experiences faced by the characters. In other words, the fables collectively depict how character is formed through an understanding of values, emotional sensitivity, and the courage to act in accordance with those values.

One of the most prominent character patterns is humility. Several animal characters experience moral failure as a result of arrogance, which leads them to underestimate others, as clearly illustrated in the story of the deer whose excessive self-confidence is ultimately defeated by the cleverness of a leech (Anderson, 2021). This pattern aligns with contemporary moral psychology, particularly Lee's view that humility is not merely an attitude of modesty, but the ability to view oneself objectively and remain open to learning (Bommarito, 2018). Thus, the fables teach that physical strength, status, or particular abilities should not serve as a basis for demeaning others, as every creature possesses its own strengths and ways of thinking.

In addition to humility, honesty and integrity emerge as strong recurring themes in several fables, particularly those depicting the consequences of deceit and trickery. The moral messages in these stories demonstrate that social relationships can only endure when they are grounded in sincerity, which, from Kohlberg's perspective on moral development, reflects progression toward more mature stages of morality (Mathes, 2021). Through simple narratives, children gain concrete illustrations that dishonesty inevitably leads to destructive consequences, whereas honesty, although not always immediately rewarding, serves as the foundation of social life.

Another prominent value is empathy and solidarity. Many of the fables portray seemingly weak creatures as possessing greater social sensitivity than those who are strong. Stories about small animals helping one another illustrate that moral action does not arise from power, but from care and concern. This message aligns with (van Dijke et al., 2019) conception of care as the core of ethics and her view of empathy as the foundation of moral relationships. Within the context of the fables, empathy is not presented as an abstract theory, but as an emotional experience that enables readers particularly children to learn to understand the feelings of others.

Another recurring character pattern is perseverance and hard work. In several fables, characters who are initially perceived as weak ultimately succeed through persistence and intellectual effort. These stories suggest that success is not solely

determined by innate strength, but by the capacity to learn, plan, and endure hardship. This message is consistent with Schimschal concept of grit, which emphasizes that perseverance plays a more decisive role in achievement than talent alone (Schimschal et al., 2021). Nevertheless, the fables also provide an important balance through the story of Kunang-Kunang Kelip, who becomes trapped by unrealistic ambition. Through this narrative, readers are guided to understand that perseverance must be accompanied by self-awareness, an understanding of personal limits, and wisdom in setting goals. The tension between healthy diligence and blind ambition enriches the understanding of practical wisdom, as discussed by Kristjánsson (Jordan & Kristjánsson, 2017) within the framework of virtue ethics.

The constellation of values present in the eight fables has direct implications for character education. As a form of moral narrative, fables possess a unique capacity to present ethical values in a concrete and emotionally engaging manner. When children read about how characters act, make decisions, and face the consequences of their choices, they are simultaneously engaging the three dimensions of character described by Lickona: understanding values, experiencing moral emotions, and modeling moral actions. This aligns with Bandura's social learning theory, which emphasizes that individuals learn through observation and imitation. Fables offer accessible behavioral models, particularly for elementary school-aged children who remain in the concrete operational stage of cognitive development (Whitham et al., 2021).

Furthermore, the analysis highlights the importance of reflection in character formation. Many characters undergo moral transformation after recognizing their mistakes or experiencing suffering. These experiences demonstrate that reconsidering one's actions is an essential component of moral education. Schools and families can facilitate this process through value-based discussions, reflective activities, or guided dialogue, in line with Gibbs' emphasis on moral inquiry in social-emotional development (Ridwan et al., 2025).

Another equally important implication is the need for character education to teach balance between dreams and reality. The story of Kelip serves as a reminder that noble aspirations must be accompanied by self-awareness and an understanding of one's limitations. In modern social contexts, where children are often exposed to narratives suggesting that "anything is possible with effort," this fable reintroduces a more humane perspective: that dreams must be supported by self-assessment, careful planning, and wisdom.

Finally, the synthesis of character patterns across the eight fables demonstrates that folklore is capable of presenting moral lessons that are not only rich but also highly relevant to contemporary character education. Through simple animal characters and accessible storylines, children are introduced to values such as humility, honesty, solidarity, loyalty, hard work, and wisdom. When situated within Lickona's character education framework, these fables illustrate how moral values can be cultivated through understanding, emotional experience, and practical action. Thus, fables are not merely cultural heritage, but also effective pedagogical instruments for nurturing a generation with strong character and compassionate hearts.

D. CONCLUSION AND SUGGESTIONS

This study aims to examine how fables function as a strategic space for instilling moral values through Lickona's character education framework. The findings of this study demonstrate that fables in *Antologi Cerita Rakyat Daerah Istimewa Yogyakarta* serve not only as entertaining narratives, but also as an effective pedagogical space for cultivating moral values rooted in local wisdom. The study further shows that the values embedded in these narratives are rich, diverse, and highly relevant to contemporary character education. Honesty, empathy, humility, perseverance, loyalty, prudence, and wisdom consistently emerge through character conflicts and their consequences. Rather than being conveyed through direct instruction, these values are embodied in the lived experiences of the characters, enabling readers especially children to internalize them more naturally through identification and reflection. In line with Swanson's social learning theory, the fables also provide accessible behavioral models that support moral learning through observation and imagination (Swanson, 2016). Furthermore, the synthesis of character patterns indicates that local folklore conveys moral teachings that align with universal ethical principles while maintaining cultural distinctiveness. These stories reflect Javanese cultural perspectives that emphasize balance, humility, emotional awareness, and ethical relationships. This underscores the importance of integrating local literary works into character education, not only to convey moral values but also to strengthen cultural identity in an increasingly globalized world. In addition, several fables offer critical reflections on contemporary issues, such as the dangers of unchecked ambition and the social consequences of arrogance, making them relevant for modern learners.

The implications of these findings highlight the strong pedagogical potential of fables as a medium for character development. They encourage moral reasoning, stimulate emotional engagement, and illustrate the consequences of both moral and immoral actions. Moreover, the transformative journeys of the characters foster reflective thinking, supporting the integration of cognitive, affective, and behavioral dimensions of morality. As culturally grounded narratives, fables also contribute to strengthening students' sense of identity while nurturing virtuous behavior. In conclusion, fables from the Special Region of Yogyakarta provide a strategic and culturally relevant medium for character education, supported by their narrative simplicity, symbolic depth, and emotional accessibility. By incorporating these stories into educational practice, teachers and institutions can support the development of moral understanding, empathy, resilience, and ethical judgment. Ultimately, this study affirms that folklore particularly fables remains a valuable cultural heritage that contributes to shaping a morally grounded, culturally rooted, and emotionally aware generation.

In addition, this study opens opportunities for further research. Future studies are encouraged to investigate the implementation of fables in real classroom contexts, particularly to examine how students respond to and internalize moral values through guided reading and discussion. Experimental or mixed-method approaches could also be employed to compare the effectiveness of fables with other learning media, especially within digital learning environments. Expanding the scope to include other regional folklore or cross-cultural comparisons would further enrich understanding of how moral values are constructed and transmitted across cultures. From a curricular perspective, the findings suggest that fables can be more systematically integrated into character education programs. Educators may incorporate them into language and literature learning through reflective activities such as discussions, role-playing, and narrative interpretation. In this way, fables can support the simultaneous development of students'

cognitive, affective, and behavioral domains. Therefore, curriculum developers are encouraged to utilize local folklore as contextual learning material that enhances literacy while strengthening moral awareness and cultural identity in a meaningful and sustainable manner.

REFERENCES

- Anderson, D. (2021). *Fragments Of A Mortal Mind: A Nonfiction Novel*. University Of Nevada Press.
- Andrianova, A. (2021). To Read Or Not To Eat: Anthropomorphism In Children's Books. *Society & Animals*, 31(7), 847–865.
- Bommarito, N. (2018). *Modesty And Humility*.
- Cakir, M. (2022). Constructivist Approaches To Learning In Science And Their Implications For Science Pedagogy: A Literature Review. *International Journal Of Environmental And Science Education*.
- Clifford, J. (2020). On Ethnographic Allegory. In *The New Social Theory Reader* (Pp. 60–71). Routledge.
- Creswell, J. W., & Creswell, J. D. (2017). *Research Design: Qualitative, Quantitative, And Mixed Methods Approaches*. Sage Publications.
- De La Fontaine, J. (2019). *The Original Fables Of La Fontaine: Enriched Edition. Rendered Into English Prose By Fredk. Colin Tilney*. Good Press.
- Derardja, M., & Rahmani, A. (2026). Fairy Tales: Universal Reflections And Tools Of Empathy For A Better Future. *The Sankalpa: International Journal Of Management Decisions*, 12(1), 374–387.
- Donkoh, S., & Mensah, J. (2023). Application Of Triangulation In Qualitative Research. *Journal Of Applied Biotechnology And Bioengineering*, 10(1), 6–9.
- Febianty, A. L. (2026). Internalizing the Value of Honesty Through Storytelling in Indonesian Language Learning: A Case Study in Elementary School. *Jurnal Ilmiah Pendidikan Citra Bakti*, 13(1), 127–140.
- Firdaus, S. (2025). Indonesian And World Folklore From A Critical Literacy Perspective: A Comparative Analysis Of Cultural Values And Social Identity. *Austronesian: Journal Of Language Science & Literature*, 4(2), 135–151.
- Foo, J. H., Yu, L., Pan, S. C., & Ding, X. P. (2025). Pretesting Promotes Theme Extraction But Not Generalization From Moral Stories In Young Children. *Developmental Psychology*.
- Goraya, M. M., Mehmood, M. U., Iftikhar, N., & Bhatti, A. U. R. (2025). The Role Of Folk Narratives In Moral Education: An Interdisciplinary Approach. *Journal Of Political Stability Archive*, 3(2), 186–205.
- Harris, J. M. (2016). *Folklore And The Fantastic In Nineteenth-Century British Fiction*. Routledge.
- Herak, R. (2025). Character Education In The Digital Age: Challenges And Opportunities Amidst Technological Developments. *MSJ: Majority Science Journal*, 3(2), 245–252.
- Huo, Y., Xie, J., & Shi, J. (2025). What Chinese Moral Educators Can Possibly Learn From Western Character Education: A Neo-Aristotelian Case. *Journal Of Moral Education*, 1–21. <https://doi.org/10.1080/03057240.2025.2499619>
- Iyanda, R. O. (2019). Fables As Panacea To Unethical Behaviours In Societies. *Electronic Research Journal Of Literature*, 1.
- Jirata, T. J. (2018). Folktales, Reality, And Childhood In Ethiopia: How Children Construct Social Values Through Performance Of Folktales. *Folklore*, 129(3), 237–253.
- Jordan, K., & Kristjánsson, K. (2017). Sustainability, Virtue Ethics, And The Virtue Of Harmony With Nature. *Environmental Education Research*, 23(9), 1205–1229.
- Lickona, T. (1996). Eleven Principles Of Effective Character Education. *Journal Of Moral Education*, 25(1), 93–100.
- Lickona, T. (2013). Character Education. In *Instructional-Design Theories And Models* (Pp. 591–612). Routledge. <https://doi.org/10.4324/9781410603784-28>
- Mathes, E. W. (2021). An Evolutionary Perspective On Kohlberg's Theory Of Moral Development. *Current Psychology*, 40(8), 3908–3921.

- Prabowo, D. P. (2004). *Antologi Cerita Rakyat Daerah Istimewa Yogyakarta*. Pusat Bahasa.
- Ridwan, R., Hamid, M., & Suyuthi, N. F. (2025). Application Of Gibbs Framework Reflection Method In Elementary School Sports Teachers Community. *Journal Of Education Review Provision*, 5(1), 1-13.
- Schimschal, S. E., Visentin, D., Kornhaber, R., & Cleary, M. (2021). Grit: A Concept Analysis. *Issues In Mental Health Nursing*, 42(5), 495-505.
- Schlunegger, M. C., Zumstein-Shaha, M., & Palm, R. (2024). Methodologic And Data-Analysis Triangulation In Case Studies: A Scoping Review. *Western Journal Of Nursing Research*, 46(8), 611-622.
- Stavrou, E. P. (2015). Determining The Cultural Identity Of A Child Through Folk Literature. *American Journal Of Educational Research*, 3(4), 527-534.
- Swanson, D. (2016). Fictional Stories With Ethical Content: Guidelines For Using Stories To Improve Ethical Behavior. *Ethics & Behavior*, 26(7), 545-561.
- Tao, T., Balakrishnan, V., & Binti Kamaruddin, A. Y. (2025). Research On Moral Reasoning Applicable To The Education Of Pre-Service Teachers: A Systematic Literature Review. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2554324>
- Van Dijke, J., Van Nistelrooij, I., Bos, P., & Duyndam, J. (2019). Care Ethics: An Ethics Of Empathy? *Nursing Ethics*, 26(5), 1282-1291.
- Whitham, S., Sterling, L., Lin, C. E., & Wood, J. J. (2021). Social Cognitive Learning Theory. In *Encyclopedia Of Autism Spectrum Disorders* (Pp. 4418-4427). Springer.
- Zrudlo, I. (2023). Iris Murdoch And Moral Education: An Initial Conceptual Framework And A Practical Example. *Journal Of Moral Education*, 52(3), 379-393. <https://doi.org/10.1080/03057240.2022.2037534>