



Reviving Local Wisdom: Teaching Social Values through Lampung in Indonesian Education

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Abstract

This study explores the integration of social values in the Lampung folklore Legenda Lubuk Sendawali by K. Usman, and its potential in character education. This study uses a naturalistic qualitative approach with data analysis techniques using content analysis. Data were collected through documentation and analyzed in depth. The results showed 53 findings of social values categorized into compassion, responsibility, and harmony in life. The values of compassion include devotion (2 findings), helping each other (15 findings), loyalty (9 findings), and caring (15 findings). The values of responsibility include a sense of belonging (3 findings), discipline (2 findings), and empathy (4 findings). The values of harmony in life include justice (1 finding) and cooperation (2 findings), while the values of democracy and tolerance were not found. The novelty of this study lies in the in-depth study of social values in Lampung folklore, which have rarely been studied in previous studies. This study enriches the understanding of local cultural heritage and provides new insights into how traditional narratives can support character education. The findings of this study have significant implications for character education, especially in implementing the Merdeka Curriculum. Educators can create more engaging, context-based learning that promotes social, moral, and cultural values by integrating folktales into language learning.

Keywords: Folklore; Language Learning; Lubuk Sendawali Legend; Social Values

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INTRODUCTION

Literature is a showcase of humanity's imagination that not only unfolds forms of beauty but also describes social life and teaches life values (Jamo, 2023; Schwartz et al., 2023; Mathias & Standal, 2025). As a culture, literature is significant in marking down and negotiating man's needs during the dynamics of life (Tretyakova et al., 2021; Fernando & Yusnan, 2022; Motevalli et al., 2022). Through traditions such as folklore, literature also possesses varied cultural values that can be used as guides to life, especially in the face of the wave of modernization that is prone to set aside indigenous cultural heritage (Burgess et al., 2022; Nganga, 2020; Riberio, 2023). Folklore, as a form of oral tradition, contains many

social and cultural elements that deserve to be explored (Karami et al., 2020; Amankwaah et al., 2024; Cadiz et al., 2024). Values contained in folklore are a reflection of the worldview of a society and provide insight into norms, morality, and daily life practices. In folklore, one would typically find stories of legendary figures, important events, or the origin of a place, all of which incorporate moral lessons and social values (Calamoneri et al., 2020; Risner, 2021). Folklore can thus be utilized as an effective tool for teaching, especially for the younger generation.

The Legend of Lubuk Sendawali of Lampung is one of the legends rich in social values. Not only does the legend tell us about the cultural history of the Lampung people, but it also has a moral lesson embedded in its characters. Compassion is one of the values that stand out and is seen in the actions of Tabarani as he comforts and helps his sister, Rahma, during difficult times. Such phrases illustrate how the necessity for compassion serves to affirm family and kinship ties (Weber & Reed, 2022; Kurutas, 2023). Social values in folkloric data can be guiding principles for life in everyday practice. Values such as compassion, responsibility, and harmony in life allow individuals to lead more satisfying lives and positively interact with their social environment (Ainash et al., 2022; Banoğlu et al., 2023; Bara & Mahalli, 2024). In schools, these values have great potential to be taught to students as part of cultural sensitivity and character building (Zhuzeyev et al., 2022; Kapçiu et al., 2024).

Learning through folklore follows the Merdeka curriculum, where learning social, cultural, moral, and religious values is highlighted. For grade XI students, folklore is an engaging vehicle for learning about these values since the stories and characters are often easy to identify with and understand. Additionally, folklore also educates students to learn and appreciate local culture so they become more familiar with their own cultural identity (Aizinsh et al., 2023; Jeon et al., 2024). Folklore is essential for culture-based learning (ethnopedagogy) because, in addition to transmitting social values, folklore transfers local knowledge which is being passed down across generations (Lobo, 2023; Nurdauletova et al., 2024). Lubuk Sendawali Legend is one of Lampung's forms of oral literacy representing the classic educational system for Lampung's society. This story is a medium for the conveyance of social values that affirm cultural identity through social interaction and traditional rituals. Folklore is applied by Lampung society as an informal learning system through oral tradition passed from generation to generation. Folklore is typically told by parents or elders in the traditional village hall or during traditional ceremonies (Pastera, 2024; Syam et al., 2024). It not only consolidates social values but also introduces children to cultural norms, local languages, and community identity.

Previous research by Dahal & Bhatta, (2021) highlights the function of folklore as a means of transmitting moral lessons from one generation to another in general. Conversely, the current research is more specific to local context, i.e., Lampung folklore, with focus on promoting local wisdom as a means of gaining social values in Indonesian learning environments. The two studies differ in that one takes the contextual approach and direct application to formal education. The latest study puts more emphasis on the need for revitalizing the local culture as an effort towards consolidating the identity and character of students, as opposed to conveying moral messages in general. This study has novelty in its approach that combines ethnopedagogy with learning from folklore-based social values. The relevancy of this study is the need to unify local cultural identity amid globalization trends that can easily erode traditional values. Through incorporation of folklore in formal school instruction, this study supports the preservation of local culture while making it possible for the imposition of the Merdeka Curriculum on value-based learning.

But until now, few studies have specifically covered social values in Lampung folklore, especially the Legend of Lubuk Sendawali written by K. Usman. Therefore, this research aims to examine the social values inherent in the story. The results of the research are expected not only to contribute to local culture conservation, but also to support the implementation of learning from the aspect of social values in the education sector.

RESEARCH METHODS

The qualitative approach is to create statements of knowledge from a constructive perspective, i.e., meanings from everyday experiences, social norms, and scientific theories, to extend existing theories or knowledge (Vercaruz et al., 2023; Hizon et al., 2024). This study adopts a naturalistic qualitative approach, which is to comprehend phenomena intensively on the basis of natural settings without researchers' manipulation or intervention. Here, researchers are the key instrument in acquiring information via the examination of documents. Naturalistic qualitative design takes priority to the understanding of socio-cultural environment and worldview of research subjects (Toleubekova et al., 2022; Lu et al., 2024). The theory in the research serves as an orientation to the understanding of research context and an interpretative structure to decipher gathered data in the field. Applying this approach, research stresses on thorough description and interpretation of the phenomena so that the outcomes are more contextual and descriptive (Siddique et al., 2025). Therefore, naturalistic qualitative research was used in this research to observe and have an insight into the social values of Lampung folklore Legend of Lubuk Sendawali without affecting the validity of the given data. The object of this research is the social values contained in the Lampung folklore Legend of Lubuk Sedawali by K. Usman. The Lampung Folklore Legend of Lubuk Sedawali by K. Usman has 126 pages. The Lampung Folklore Legend of Lubuk Sedawali by K. Usman is the first edition printed by Bee Media Pustaka. The data gained are the quotations with social values in the folklore.

This research process adopts a naturalistic qualitative approach with documentation techniques as the main data acquisition method. The researcher continued to read the folktale *Legenda Lubuk Sedawali* by K. Usman repeatedly in an attempt to identify quotes that possess social values such as kindness, responsibility, and cooperation in life. These collected data were subsequently processed applying the content analysis techniques, with recording, categorizing, and interpretation steps depending on the research objectives (Barragán, 2019; Mokoginta & Mokwena, 2024). To ensure data validity, the researcher implemented triangulation techniques by consulting the supervisor lecturer as well as other sources such as the Big Indonesian Dictionary. The results of the analysis are elaborated at length to provide a clear and pertinent explanation of the social values of the folktale.

This study utilized documentation techniques in obtaining information from the Lampung folklore Legend of Lubuk Sedawali by K. Usman. Documentation techniques are techniques that refer to written objects. Advanced data techniques were carried out by reading folklore repeatedly and recording findings on social values. Triangulation techniques are a qualitative research strategy used to increase the validity and reliability of findings by combining various data sources, methods, or perspectives (Achille & Fiorillo, 2022; Hunter & Frawley, 2023). Data validity procedures in this study were conducted by the supervising lecturer to ensure the validity of the researcher's data for the sake of determining the validity of the researcher's findings. Having analyzed the data, the researcher consulted with the instructor to help verify the findings. In addition, the researcher also used the Big Indonesian Dictionary to verify the appropriateness of the analysis.

Triangulation was conducted in collaboration with the supervising lecturer who provided comments on the category of social values utilized in analysis. This consultative approach is effective in determining that the categories used meet the social values theory stipulated. Additional references from the available literature are utilized for the reinforcement of data interpretation. Triangulation techniques are also carried out using the convergence of the analysis results with the relevant theories (Aslan & Aybek, 2020; Worachak et al., 2023). As seen from the results of analysis, the compass in this narrative conforms to the definition of compassion. This supports the fact that research results are firmly based on theories. Supervision consultation also helps researchers identify subjective biases that might affect the process of analysis. Triangulation is thus a significant step toward guaranteeing objectivity and accuracy of the results.

In order to examine the data, content analysis techniques were used. Content analysis techniques are a technique that systematically tries to analyze meaning (Pio & Waddock, 2021; Marito et al., 2024). Research data analysis procedures implement the following steps: a) reading the targeted folklore several times to know and enjoy the story, b) recording each group of data according to the research objectives to facilitate grouping, c) grouping data according to types of social values, d) analyzing the ones in terms of

social values, e) interpreting the study findings, f) reading the targeted folklore to know and enjoy the story, g) concluding the analysis to present clear and informative findings on social values in folklore.

RESULTS AND DISCUSSION

Here this research categorizes social values into several types which are 1) the affection value that is divided into four; a) devotion affection value; b) helping affection value; c) loyalty affection value; d) Caring, 2) The responsibility social value that is divided into three parts; a) empathy; b) discipline; c) sense of belonging, and 3) The harmony in life social value that is divided into four parts; a) democracy; b) discipline; c) tolerance; d) cooperation. Social values in Lampung folklore Legend of Lubuk Sendawali by Usman, (2020) identified 53 findings in total. The affection value of devotion as many as 2 findings, the affection value of mutual help as many as 15, the affection value of loyalty as many as 9 findings, the affection value of caring as many as 15 findings, the sense of belonging value of duty as many as 3 findings, the responsibility value of discipline as many as 2 findings, the responsibility value of empathy as many as 4 findings, and the social harmony of life value of harmony democracy no findings, the social harmony of life value of justice as many as 1 finding, the social harmony of life value of cooperation as many as 2 findings, the social harmony of life value of tolerance no findings. Then the outcome of the grouping of social values types can be seen below in the provided table.

Table 1. Social values in the Lampung folk tale Legend of Lubuk Sendawali by K. Usman

Types of Social Values	Amount
Affection devotion	2
Affection mutual help	15
Affection loyalty	9
Affection care	15
Responsibility sense of belonging	3
Responsibility discipline	2
Responsibility empathy	4
Harmony of life justice	1
Harmony of life cooperation	2
Total	53

The following describes and explains the social values in the Lampung folk tale, the Legend of Lubuk Sendawali by K. Usman.

Social Value of Compassion

Devotion

According to the Big Indonesian Dictionary, devotion is a process, way, act of serving or devoting oneself to carrying out an activity. The findings of the social value of the type of devotion affection are 2. The following describes the description of the findings of the social value of the type of devotion affection.

“When the King grew old, hunched, and often sick. He handed over the throne to Prince Perkasa Sakti” (Usman, 2020, p. 120).

The data above shows the King's devotion to the interests of the kingdom by abdicating his throne for the sake of the continuity of the kingdom under Prince Perkasa Sakti.

“Tabarani was already skilled at warfare. He was appointed by the Viceroy as War Commander of the kingdom” (Usman, 2020, p. 122).

In the data above, the character Tabarani shows his devotion to the kingdom by accepting responsibility as War Commander, replacing other people who are old and sickly.

Helping each other

According to the Great Dictionary of the Indonesian Language, helping means helping to ease the burden of suffering, hardship, and so on. The findings of the social value of the type of compassion helping are 15. The following table describes the findings of the social value of the type of compassion helping.

Table 2. Social values of compassion and mutual assistance in the Lampung folk tale, the Legend of Lubuk Sendawali by K. Usman

Sentence	Analysis
<i>"Fortunately, their neighbors were kind. The neighbors helped the two orphans process the rice" (Usman, 2020, p. 3).</i>	In the data, Tabarani and Rahma's neighbors show a strong value of helping, when Tabarani and Rahma experience difficulties, their neighbors help them.
<i>"Hurry up and get some water!" Tabarani asked while wiping the sweat off his body" (Usman, 2020, p. 3).</i>	In the character Tabarani asks for help from Rahma. The character Rahma shows an attitude of helping each other by giving her drinking water.
<i>"Do I have to get water from the river again, bro?" Rahma asked" (Usman, 2020, p. 3).</i>	In the character Rahma asks how to help Tabarani, Rahma's attitude shows a very strong value of compassion and helping.
<i>"Next, Tabarani the Snake told Rahma to climb onto his back" (Usman, 2020, p. 3).</i>	In the character Tabarani shows an attitude of helping each other by allowing Rahma to ride on his back, showing that they work together to protect each other.
<i>"Please, don't hit me!" Rahma repeatedly prevented" (Usman, 2020, p. 3)..</i>	In the character Rahma shows an attitude of compassion and helping each other by trying to protect Tabarani Ular from the dangers that might be caused by the reactions of the farmers who misunderstood.
<i>"Be careful on the road, Rahma!" a mother reminded Rahma" (Usman, 2020, p. 3)..</i>	In the character A mother shows an attitude of compassion and helping each other by warning Rahma to be careful on the trip, showing concern for Rahma's safety.
<i>"Aunt Kemala became worried. The woman asked Zubir, her husband one evening, Didn't Abang see that Rahma's body was thin?" (Usman, 2020, p. 3).</i>	In Takoh Kemala shows an attitude of helping each other by expressing her concerns about Rahma's health to her husband, Zubir.
<i>"What are we doing to ensure Rahma gets enough sleep?" Kemala asked. "Advise him. Tell him, if someone doesn't get enough sleep, they can become thin and then fall ill," said Zubir (Usman, 2020, p. 3).</i>	In the characters Kemala and Zubir discuss with each other to find a solution so that Rahma can get enough sleep, showing an attitude of helping each other in caring for Rahma.
<i>"Get the seven dogs to walk first!" he said to the young guard" (Usman, 2020, p. 3).</i>	The old guard gives the order to the dogs to walk first, showing an attitude of helping each other between humans and animals in their group.
<i>"Are you an ordinary human, why is your body glowing?" asked a young guard" (Usman, 2020, p. 3)..</i>	The young guard shows an intention to understand Rahma's condition, trying to help by asking about her condition to understand Rahma's situation.
<i>"I really need help," answered Rahma" (Usman, 2020, p. 3).</i>	In the character Rahma admits her need for help, and Prince Perkasa Sakti quickly offers to help her get down from the tree.
<i>"So be it! No need for help! "I can go down by myself," said Rahma when she refused the</i>	Although refusing direct help, Rahma acknowledges her ability to lower herself,

Sentence	Analysis
<i>outstretched hand of Prince Perkasa Sakti (Usman, 2020, p. 3).</i>	showing an independent attitude, but is also ready to accept help if needed.
<i>"When four of the Prince's men went down to Lubuk Sendawali to carry Tabarani Ular's body up the cliff" (Usman, 2020, p. 3).</i>	In the data, the Prince's men help Tabarani Ular's body up by carrying Tabarani Ular's body.
<i>"The special hunting result was two orphans, namely Tabarani and Rahma" (Usman, 2020, p. 3).</i>	The Prince brings home two orphans he meets, showing mutual compassion by providing assistance and protection to them, reflecting the value of mutual compassion.
<i>"The two orphans were trained in the ways of life in the palace" (Usman, 2020, p. 3).</i>	They are given assistance and education to integrate them into palace life, showing the value of compassion through mutual help to help them adapt.

Loyalty

In the Big Indonesian Dictionary, loyalty is an attitude and behavior that shows attachment and concern for the agreement that has been made. There were 9 findings on the value of love and loyalty. The following describes the analysis of the findings of the value of affection and loyalty.

Table 3. Social values of affection and loyalty in the Lampung folk tale, the Legend of Lubuk Sendawali by K. Usman.

Sentence	Analysis
<i>"I want to eat roasted punai bird side dishes," said Rahma.</i>	In the character Rama states his wish, and Thabrani faithfully achieves his brother's wish with a promise to try to fulfill it. This reflects the social value of loyalty in family relationships..
<i>"Yes, Abang is trying to attract punai birds," said Tabarani (Usman, 2020, p. 3).</i>	
<i>"Tabarani had no intention of going home. Going home without bringing anything would definitely disappoint Rahma, he thought. He always tried to please his sister. That was why Tabarani thought hard" (Usman, 2020, p. 3).</i>	The data reflects the social value of loyalty, even though Tabarani did not bring any results, Tabarani still thought about his sister Rahma's feelings and tried to please her because he was bound by a promise to Rahma.
<i>"I ask Rahma not to stop praying after you go to Lubuk Sendawali," Tabarani reminded his sister again (Usman, 2020, p. 3).</i>	In the character of Tabarani, he emphasizes the importance of loyalty by reminding Rahma to pray for her safety and protection, showing the close and mutually supportive relationship between them.
<i>"This big snake is the incarnation of Abang Tabarani," continued Rahma (Usman, 2020, p. 3).</i>	In the character of Rahma, she shows loyalty to her brother by admitting his true identity, even though Tabarani has turned into a snake. This illustrates their closeness and trust.
<i>"Yes," said Rahma, "Brother Tabarani can talk. Only his body is in the shape of a big snake," Rahma explained (Usman, 2020, p. 3).</i>	The character Rahma shows loyalty to his brother by explaining the true circumstances of the transformation of the Tabarani Snake to other people, maintaining their relationship and not being shy in explaining that the big snake is his brother.

Sentence	Analysis
<i>"If my brother dies, I'll be left alone, Grandma," complained Rahma, turning towards the blood-red river water" (Usman, 2020, p. 3).</i>	In the character Rahma expresses her loyalty to Tabarani Ular with deep worry and sadness over the loss of her brother.
<i>"Even though he is said to be barren, Kemala never forgets to pray to the Almighty so that he will be given offspring that are healthy and useful for others one day" (Usman, 2020, p. 3).</i>	In the character of Kemala, she shows her loyalty to her beliefs by continuing to pray and maintaining her hope even though she receives bad treatment from other people.
<i>"I have trouble sleeping because I always think about Abang Tabarani," said Rahma while holding back tears. "If you cry, your body will become thin, honey," whispered Kemala while hugging Rahma tightly" (Usman, 2020, p. 3).</i>	In the character Kemala shows her loyalty to Rahma by providing emotional and physical support, as well as giving advice so that Rahma can maintain her health well.
<i>"Of course, Your Highness," replied the old guard (Usman, 2020, p. 3).</i>	In the quote, the old guard uses the respectful title "Your Highness Prince" to respond to the leader, showing affection, loyalty and respect for the leader's authority and position.

Concern

According to the Great Dictionary of the Indonesian Language, concern is feeling the concerns of others or something. The findings of the social value of the type of affection and devotion are 15. The following table describes the findings of the social value of the type of affection and concern.

Table 4. Social values of compassion and care in the Lampung folk tale, the Legend of Lubuk Sendawali by K. Usman.

Sentence	Analysis
<i>"Brother, what about us?" Rahma asked Tabarani during their parents' pilgrimage to eat (Usman, 2020, p. 3).</i>	In the characters Rahma and Tabarani show that they have lost their parents, they still care for each other.
<i>"This time, his hands were empty. He imagined his younger brother waiting at the bottom of the stairs of the stilt house where they lived" (Usman, 2020, p. 3).</i>	In the character Tabarani shows affection for his sister, Rahma. Although Tabarani's hands are empty and he does not have a physical gift for Rahma, he still thinks about his sister who is waiting at home.
<i>"Rahma is worried because her brother is always restless after eating snake eggs. The little girl became frightened when Tabarani had used up the entire supply of drinking water in Kalimat's house" (Usman, 2020, p. 3).</i>	In the character Rahma cares about the welfare of her brother, who may feel thirsty after eating. Then, when realizing that the supply of drinking water has run out, Rahma becomes worried. This reflects an attitude of concern for the welfare of others.
<i>"Are you drinking a lot today, Brother?" Ask Rahma (Usman, 2020, p. 3).</i>	In the data, the character Rahma reflects a person's desire to have a better understanding of the situation around him because of his concern for Tabarani.
<i>"Tabarani felt sad because he couldn't keep his promise to Rahma, his sister Sumata Wayang" (Usman, 2020, p. 3).</i>	In the character Tabarani describes feelings of sadness because he cannot fulfill his promise to Rahma. Tabarani may feel responsible or place Rahma's hopes on him, and when he cannot fulfill

Sentence	Analysis
<i>"Rahma screamed when she arrived home because she saw a big snake" (Usman, 2020, p. 3).</i>	the promise, he feels sad just like Rahma experienced. In the character Rahma shows concern for the condition of her brother who has turned into a big snake by reacting with surprise and anxiety. In the character Tabarani shows concern for Rahma's fate if she does not survive, highlighting the emotional and social impact of her loss.
<i>"If I die, then Rahma will be an abused little girl," said Tabarani Ular (Usman, 2020, p. 3).</i>	In the character Tabarani shows concern for Rahma by asking Rahma to continue praying, showing concern for the safety and well-being of her sister.
<i>"I ask Rahma not to stop praying after you go to Lubuk Sendawali," Tabarani reminded her sister again (Usman, 2020, p. 3).</i>	The mother shows affection for Rahma and Tabarani Ular by warning them about the dangers in Lubuk Sendawali, trying to protect them from potential dangers.
<i>"Don't go there, you know, in Lubuk Sendawali there are many big poisonous snakes. Son!" said the mother then (Usman, 2020, p. 3).</i>	In the character Nenek shows her concern for Rahma by providing emotional support, inviting her to be patient and pray amidst the sadness she is experiencing.
<i>"Be patient and pray," said the grandmother while taking Rahma into her arms (Usman, 2020, p. 3).</i>	In the character Kemala shows her concern for Rahma's health and condition by feeling anxious and expressing it to Zubir.
<i>"Knowing that Rahma's body has become thin, Aunt Kemala is worried" (Usman, 2020, p. 3).</i>	In the character Kemala shows her concern for Rahma's health by giving advice and hope that Rahma can get enough sleep to maintain her health.
<i>"Auntie hopes Rahma can sleep well every night," said Kemala. "If possible, make time for Rahma to take a nap." She added" (Usman, 2020, p. 3).</i>	The leader of the hunting group shows his concern for the safety and situation around him by immediately responding to the strangeness that occurs.
<i>"When he saw the light sparkling from the branches of a large tree, the leader of the hunting group ordered them to stop" (Usman, 2020, p. 3).</i>	In the character Tabarani shows that he cares about those who have helped him by asking his sister.
<i>"Who helped me, Sis?" asked Tabarani Ular (Usman, 2020, p. 3).</i>	In the character of Kemala, she shows her concern for Rahma by bringing Rahma's basic needs and giving full attention to her welfare. In the character of Permasuri, she shows her concern for people who may be less fortunate and need extra help.
<i>"That evening, Kemala went to see Rahma. She brought food, drinks, sweet and warm, and clean clothes for Rahma" (Usman, 2020, p. 3)</i>	In the characters Rahma and Tabarani show that they have lost their parents, they still care for each other.
<i>"For us, orphans are special guests," said Permaisuri (Usman, 2020, p. 3)</i>	In the character Tabarani shows affection for his sister, Rahma. Although Tabarani's hands are empty and he does not have a physical gift for Rahma, he still thinks about his sister who is waiting at home.

Social Values of Responsibility

Sense of Belonging

In the Big Indonesian Dictionary, a sense of belonging is a feeling that is manifested in a person's behavior in the behavior of others, showing a sense of responsibility towards other people. There were 3 social value findings for the type of affection, sense of belonging. The following is a description of the findings for social values for the type of responsibility, sense of belonging.

"When she saw the moon, Rahma remembered Mother's fairy tale about the girl who weaved cloth in the moon" (Usman, 2020, p. 50).

In the data above, the character Rahma shows a sense of belonging to the values and stories given by her mother, regarding the fairy tale of the girl who weaved cloth in the moon, which shows appreciation for cultural heritage and the teachings of her parents.

"Remembering the beautiful events with Emak. Rahma shed tears from her round eyes" (Usman, 2020, p. 51).

In the data above, Rahma's character shows a sense of ownership of memories with Emak, feeling sad because she can no longer hear stories from Emak which are part of her beautiful memories.

The Viceroy's action in ordering the invitation of all the people to attend Rahma's wedding party shows a sense of belonging to all the people, that they are part of the kingdom and deserve to celebrate happiness together (Usman, 2020, p. 122).

In the sentence above, the Viceroy's action in ordering the invitation of all the people to attend Rahma's wedding party shows a sense of belonging to all the people, that they are part of the kingdom and deserve to celebrate happiness together.

Discipline

According to the Great Dictionary of the Indonesian Language, discipline is an attitude that arises as a result of the habit of obeying the rules. The findings of the social value of the type of discipline responsibility were 2 findings. The following is an explanation and description of the findings of the social value of the type of discipline responsibility.

"It is foolish for the knights to be afraid of the inhabitants of the tree," he continued (Usman, 2020, p. 77).

In the data above, the leader of the group emphasized the importance of discipline and courage in carrying out their duties as knights, showing responsibility for the profession and duties carried out.

"Quickly lock the door!" ordered Tabarani Ular" (Usman, 2020, p. 31).

In the data above, the character Tabarani Ular shows disciplinary responsibility by ordering Rahma to lock the door, showing compliance with the rules and their obligations towards home security.

Empathy

In the Great Dictionary of the Indonesian Language, empathy is a mental state that makes someone feel like they are in the same state of feeling or thinking as another person. The findings of the social value of the empathy responsibility type are 4. The following is an explanation and description of the findings of the social value of the empathy responsibility type.

"Let me go into the pool in the river," said Tabarani Ular (Usman, 2020, p. 26).

In the data above, the character Tabarani shows that he feels what Rahma is experiencing who is exhausted by proposing a solution to overcome her thirst.

"Therefore, don't stop praying. Ask the Almighty for help and protection," continued Tabarani Ular (Usman, 2020, p. 29).

The character Tabarani shows empathetic responsibility by reminding Rahma to ask for help and protection from the Almighty, showing concern for their difficult situation.

"After understanding what had happened, the farmers did not hit the Tabarani Snake with bamboo poles" (Usman, 2020, p. 32).

In the data above the cultivators showed empathetic responsibility by stopping their intention to harm Tabarani Snake after they understood Rahma's true situation.

"Rahma's body shivered in the arms of the Grandmother" (Usman, 2020, p. 46).

In the character of Rahma shows empathy and a sense of responsibility for the fate of Tabarani Ular, which ended tragically in a fight against large snakes.

Social Values of Harmony in Life

Justice

According to the Great Dictionary of the Indonesian Language, justice is a trait or condition of avoiding oneself from possessive attitudes. The findings of the social value of the type of harmony of life of justice are 1. The following is an explanation and description of the findings of the social value of the type of harmony of life of justice.

The King's Statement "Don't get used to taking advantage of opportunities!" (Usman, 2020, p. 120).

In the data above, the King's character shows justice to Rahma, by telling her that someone must act fairly and not take advantage of their position for personal or group interests.

Cooperation

According to the Big Indonesian Dictionary, cooperation is an activity or effort from someone who wants to cooperate with others. The findings of the social value of the type of responsibility and discipline are 2. The following is an explanation and description of the findings of the social value of the type of harmony of life cooperation.

"Then, what else should I do, Bro?" asked Rahma once again. "If I go into that hole, it's certain that there will be a fierce fight" (Usman, 2020, p. 26).

In the data above, Rahma and Tabarani discuss a suitable solution for their situation, showing cooperation in finding a solution that takes into account the interests and safety of both.

The Prince uses his supernatural powers to bring benefits to others, such as by bringing seven aren sticks that have healing powers (Usman, 2020, p. 87).

In the data above, the value of harmony in life cooperation, where the abilities possessed are used for the common good and to help those in need.

Leaders of the Lampung community were interviewed, and they confirmed that the Lubuk Sendawali Legend story is continued to be often told as a way of sustaining local culture. The values of sympathy, accountability, and cooperation in the narrative are seen as a manifestation of the tradition of the Lampung community to preserve solidarity. Leaders also explained that folklore is educative in communicating moral values to the younger generation through oral transmission. The results of the interviews with Indonesian language teachers at one high school showed that folklore is learning material for narrative text material in the Merdeka Curriculum. Teachers use folklore to convey social values such as compassion and responsibility. Teachers perceive folklore as easier for students to understand since it utilizes simple vocabulary and is real-life-like. In addition, teachers also emphasized that folklore can strengthen local cultural identity amidst the flow of globalization.

Grade XI students were interviewed, and it was found that most of the students understand the moral lesson of the Lubuk Sendawali Legend folklore. The students indicated that the story teaches the importance of helping others, maintaining family relationships, and being sympathetic. Some students also indicated that folklore was less engaging than modern reading, and therefore a more creative learning method was needed in order to enhance student engagement.

The results of the observation showed that social values acquired from folklore encouraged active participation of students in class discussions. Question and answer techniques and group discussion were used by the teacher to involve students in identifying social values in the story. During the learning process, students seemed willing to make judgments about the characters and moral lessons in the story. This observation shows that a folklore-based approach is effective in fostering social consciousness and character development in schools.

Educational Values in Lampung Folk Tales: The Legend of Lubuk Sendawali

As per the results of the analysis which has been done on social values as a whole up to a total of 53 findings. The value of affection of devotion as many as 2 findings, the value of affection of mutual aid as many as 15, the value of affection of loyalty as many as 9 findings, the value of affection of caring as many as 15 findings, the value of belonging to responsibility as many as 3 findings, the value of responsibility of discipline 2, the value of responsibility of empathy 4, and the value of social harmony of life justice as many as 1 finding, the value of social harmony of life cooperation as many as 2 findings, the value of social harmony of life democracy and tolerance there are no findings because in the Lampung Folk Tale Legend of Lubuk Sendawali there is no material that discusses the value of social harmony of life democracy and tolerance.

The Legend of Lubuk Sendawali involves social values reflecting the culture of Lampung citizens that maintains solidarity, cooperation among one another, and kinship. The oral culture of Lampung citizens facilitates passing on of moral lessons to younger generations. The story indicates how virtues such as compassion and responsibility act to be principles shaping individuals' lives to ensure peace in society. Social bonds are reinforced while protecting local culture through the tradition. The values of compassion expressed through being caring and aiding each other in the story represent the social life of the people of Lampung who are used to working with each other when they are not well off. This is exhibited by how neighbors help Tabarani and Rahma who are orphans and how it reveals that being with others is well valued in society. This mindset signals that Lampung citizens base social relationships on solidarity, especially in managing negative social circumstances.

In addition, the concept of harmony in life introduced in this story illustrates how balance is appreciated in social life by the Lampung people. The cooperation shown by the characters in the story is an illustration of harmonious existence on the basis of trust. This appreciation for the significance of coexistence shows how folklore not just functions as amusement, but also as social learning (Dameron et al., 2020; Vrusho et al., 2025). In the story, the dominating value of affection demonstrates that Lampung society is eager to point out the importance of familial bonding and help for fellow members in society. The readiness of Tabarani to offer his life for his little brother affirms that affection is not only an emotion but is also enacted by concrete behaviors. It suggests that Lampung society embeds the value of affection as the backbone of social existence since early ages. The attitude of responsibility by the character Tabarani is also a method of educating the younger generation in how to make having trust their top priority. In requesting Rahma to continue praying, he not only expressed his sense of responsibility in seeing his sister protected, but also how religious teachings in the existence of the Lampung community guide them in the practice of upholding trust. This affirms that spiritual and social values are related in shaping one's character (Erkkilä et al., 2023).

Researchers observe that the social values in this legend are not only relevant in the past, but also today. The sympathy, responsibility, and cooperation values portrayed in this story can be used as an example for students in building good social relationships. This rationale supports that folklore is a useful teaching tool in the transmission of positive characters to the younger generation.

The value of compassion is shown through the quote:

“Fortunately, their neighbors were kind. The neighbors helped the two orphans process the rice.” (Usman, 2020, p. 3).

This quote shows that the Lampung community has a strong tradition of mutual cooperation, where community members help each other in difficult situations.

The value of responsibility is also seen in the quote:

“I asked Rahma not to stop praying after Abang went to Lubuk Sendawali.” (Usman, 2020, p. 3).

This illustrates how the character Tabarani instills an attitude of responsibility in his younger sibling, which is in line with the concept of character education.

The value of cooperation is shown in the quote:

“Rahma and Tabarani help each other in processing rice, even though they are still young.” (Usman, 2020, p. 3).

This quote shows that cooperation is one of the basic values in the lives of the Lampung people, which is passed down through folklore.

Implications of Material on Social Values in Indonesian Language Subjects in High School

Social values in folklore have several types that comprise the social value of compassion which is divided into four, namely devotion, mutual support, loyalty, and care; the social value of responsibility which is divided into three types, namely empathy, discipline, and sense of belonging; and the social value of harmony in life which is divided into four types, namely democracy, justice, tolerance, and cooperation. This shortening process has regulations so that it requires a deep understanding. Social values are acquired at the high school level, specifically in grade XI. In the Learning Objective Flow of grade XI, students are anticipated to be more attuned to local social values. Learning social values is included in the independent curriculum in the Learning Objectives Flow of grade XI, where students are able to understand the values (moral, social, cultural, religious) in short stories. One of the values learned through literary texts is the educational values in folklore.

By using this Learning Objective Flow Grade XI, students can understand social values in folklore. Social values in folklore can be utilized by teachers as learning materials for Indonesian in senior high school. This study can help students understand social values in folklore, by using an example of the Lampung folklore, the Legend of Lubuk Sendawali. This folklore can help students understand the types of social values contained therein (Hyskaj et al., 2024; Moreno-Cely et al., 2021; Zhang et al., 2023). The conclusions of this study can be more learning materials for educators in presenting to students the social values categories of folklore. The analysis of this study provides specific examples and limitations on the categories of social values of folklore and understanding the language of the text.

Social values in folklore play important functions in enriching character education among high school students, especially in the Indonesian language subject (Kiraga, 2023; Militante et al., 2025). Merdeka Curriculum which is currently being implemented emphasizes learning based on social, cultural, moral, and religious values. Social values infused through folklore is a good solution to impart good character among learners, as well as to bring richness in local culture. Folklore of Legend of Lubuk Sendawali is one of the learning media that can be applied because it contains numerous social values such as empathy, accountability, and coexistence in life. In learning implementation, educators can utilize folklore as learning materials in narrative text analysis material of grade XI. Through discussion and analysis of the content, learners are inspired to acquire social values included in the story. This activity not only enhances learners' literacy but also builds critical consciousness of the importance of social values in everyday life (Cajurao et al., 2024; Quiñonez & Mendoza, 2024). Also, teachers can use group work as presentations of social values in the story so that students are more involved in examining the meaning of the story at a deeper level.

Moreover, learning from folklore also allows ethnopedagogy to be applied that strengthens local cultural identity in students. By an awareness of regional folklore's social value, learners have a heightened awareness of their cultural heritage (David et al., 2024; Osborn & Karandikar, 2023; Wang & Li, 2022). This helps learners identify local wisdom and appreciate regional culture more. This implication not only assists in contributing to individual character but also helps in maintaining local culture within the domain of education. Hence, the inclusion of social values in learning Indonesian language is a strategic step towards obtaining a young generation blessed with character, culture, and social wisdom.

Social values in the story are of tremendous importance in school character education. For example, values of compassion and responsibility can be learned by students through folkloric-based education. This aligns with the ethnopedagogy idea that emphasizes the importance of learning in terms of local culture. The Lubuk Sendawali Legend story can be used as a learning material by teachers in Indonesian Language classes. With the social values embedded in this story, students not only learn culture, but also build good character. Apart from that, this folklore can be used as a means to strengthen local cultural identity during globalization. Thus, learning from folklore not only educates character, but also maintains local culture.

This research has a positive impact in helping preserve local culture while strengthening character education in the learning process. By exploring the social values of Lubuk Sendawali Legend story, this

research helps to reintroduce local wisdom among the younger generation in the process of globalization flows. This study also offers educators with materials to refer to when constructing learning based on folklore that not only teaches literacy skills in learners, but also instills social values such as empathy, accountability, and cooperation (Khalfaoui et al., 2021; Ndatyapo et al., 2024; Okui et al., 2021). Apart from it, this study encourages the use of pedagogical resources which are context-dependent and relevant to the social context of students so that learning would be more purposeful and is capable of enhancing good character in students. Its other impact is creating public awareness of the importance of keeping alive and passing down oral traditions as a part of rich cultural identity.

This study has some limitations that have to be considered when interpreting results and findings presented here. First, the research scope of the object only narrates one folk tale, and this is Legend of Lubuk Sendawali by K. Usman. This makes social values obtained not represent the social values in the entire Lampung folk tales in general. Future research with a greater range of folktale objects will provide a clearer understanding of social values in Lampung society. The second limitation is the subjectivity of the researcher in interpreting the data. Naturalistic qualitative methods are very reliant on the researcher's perspective in reading the data. Though triangulation procedures have been utilized to strengthen the validity of the research findings, the results of the analysis are qualitative and can provide different interpretations if done by other researchers. Therefore, incorporating the analysis to make it stronger through involvement of cultural specialists or indigenous communities can make the understanding of social values present in the folklore more enhanced.

CONCLUSION

Folklore is only one of the sources that can be used to sharpen students' perception because it possesses various social values that can be used in social interactions. In addition, folklore is not merely entertainment, but can also be used as a means of passing on social values to society, especially the youth. In today's world, education through folklore remains pertinent in character building and developing individual potential. That folklore can be used as a teaching tool to facilitate students' learning of the various social values in folklore. Teachers can use the results of this study as an addition to teaching the types of social values in folklore to students. More studies are recommended to expand the scope of research to study folklore in various geographic areas to better comprehend social values in oral traditions. Further, more studies can utilize in-depth interviewing methods with indigenous communities to substantiate analysis on the applicability of social values in modern-day community life.

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