GPrEEc
Glocal Praxis in Elementary Education
Volume 2 Issue 2 (2026)
DOI: 10.26740/gpreec.v2.i2.53330
e-ISSN 3164-1490

Local Wisdom Narratives in a Global Context: A Case Study of Moral Education Based on the *Timun Mas* Folktale in Support of SDG Strategies

Mirna Desy Larasati[1*], Ailsa Ayu Amanda Widuri[1], Murad Ali[2]
[1]Department of Indonesian Language and Literature, Surabaya State University, East Java, Indonesia
[2]Department of English Literature, Surabaya State Islamic University, East Java, Indonesia
*Correspondence: mirnadesylarasaty@gmail.com

ARTICLE INFO

Received: 30 April 2026
Revised: 30 June 2026
Accepted: 7 July 2026
Published: 1 November 2026

Keywords:
Local wisdom, *Timun Mas* folktale, moral education, SDGs, glocal praxis.

This is an open access article under the CC BY license.

ABSTRACT

This study aims to examine how the Indonesian folktale *Timun Mas* can be utilized as a culture-based moral education model for primary education that aligns with the Sustainable Development Goals (SDGs). Specifically, it contributes to SDG 4 (Quality Education) and SDG 5 (Gender Equality). The study employs a qualitative approach using a narrative case study design, complemented by content analysis of the story's textual and visual elements. The findings indicate that *Timun Mas* serves not only as a source of entertainment but also as an effective educational tool. The story promotes children's self-awareness, problem-solving skills, and emotional regulation through the symbolic use of magical objects and narrative conflicts. Furthermore, the moral values embedded in the story—including courage, independence, honesty, resilience, and responsibility—support the development of 21st-century competencies among primary school students. The female protagonist also represents gender equality by challenging traditional stereotypes and portraying women as capable, proactive, and strategic individuals. Moreover, the concept of Glocal Praxis is reflected in the intergenerational transmission of local cultural values, transforming them into learning experiences that are relevant in a global context. In conclusion, *Timun Mas* demonstrates strong potential for integration into primary education as a means of strengthening students' character while connecting local cultural identity with the demands of global education.

How to Cite: Larasati, M. D., Widuri, A. A. A., & Ali, M. (2026). Local wisdom narratives in a global context: A case study of moral education based on the *Timun Mas* folktale in support of SDG strategies. *Glocal Praxis in Elementary Education, 2*(2), 79–93. http://doi.org/10.26740/gpreec.v2.i2.53330

© The Author(s) 2026

A great nation is one that values the potential of every individual in order to cultivate a high-quality future generation capable of addressing global challenges. This perspective underscores the importance of education as the foundation for developing knowledge, character, and moral values in individuals as they navigate increasingly complex and uncertain global dynamics. In this context, knowledge provides the foundation for educational content and informs the claims of truth that are examined and applied within educational systems. In other words, knowledge serves as the primary source of educational content. Luhman (1990) also stated that the education system contributes to the advancement of science by nurturing students who have the potential to become future scholars and researchers (Brezovec et al., 2026; Leydesdorff, 1992). This reciprocal relationship between knowledge and education creates opportunities for individuals to engage in broader and deeper intellectual development. Therefore, education functions not only as a means of transmitting knowledge but also as a process of fostering critical, reflective, and adaptive thinking to respond effectively to the demands of a rapidly changing world.

Brown (2008, p. 116) argues that intelligence is closely intertwined with culture. Likewise, Gardner (2004, p. 32) emphasizes that the theory of multiple intelligences is most effectively applied in everyday interactions, where individuals draw upon their diverse abilities and collaborate with others to achieve shared goals. More broadly, this perspective views human intelligence as a multidimensional construct that connects patterns of social interaction with the surrounding cultural context. Intelligence is therefore understood not as a single, static ability but as a dynamic and multifaceted capacity that develops through both internal and external experiences. As individuals actively engage in social interactions, these experiences continuously shape their ways of thinking and behaving. Consequently, the relationship between education and behavioral change is determined not only by the effectiveness of communication but also by the cognitive and psychological processes through which individuals construct understanding and adapt to new experiences.

The interrelationship among intelligence, social interaction, and culture becomes increasingly significant within the context of education for sustainable development. In this regard, the Sustainable Development Goals (SDGs) provide a global framework for strengthening human development, with particular emphasis on SDG 4 (Quality Education). Within the Indonesian educational context, Yan and Li (2023) argue that transmitting traditional values while cultivating innovative talent can transform cultural heritage into a dynamic resource for contemporary educational development. Likewise, Charles and Taylor (2024) emphasize that engagement with the arts contributes significantly to the development of cognitive abilities, including listening, critical thinking, problem-solving, understanding the relationship between form and function, and decision-making. In addition, participation in artistic activities fosters discipline, commitment, and social responsibility, all of which are essential competencies for sustainable development.

Intangible cultural heritage encompasses oral traditions, including historical narratives, legends, myths, and folktales that are passed down across generations and embody the moral values, collective experiences, and cultural identity of a community. According to Sarbin (1986), narratives portray human experiences while providing perspectives that help learners understand behavior and decision-making processes. Through narratives, students observe how characters

regulate their thoughts, emotions, and actions, thereby facilitating observational learning and imitation (Bandura, 1977). Such learning experiences encourage the internalization of cognitive and metacognitive strategies, including goal setting, self-regulation, effort management, and self-monitoring. Furthermore, moral reinforcement through the use of local languages plays a vital role in strengthening cultural identity while shaping the ways communities think, communicate, and interpret the world (Budiarta, 2019; Indrawati & Sari, 2024).

In literary studies, the term *oral literature* is closely associated with the concept of *folklore* (Martazanov et al., 2021), and the two terms are often used interchangeably because the academic discipline that examines oral literature is commonly referred to as folklore studies (Elmira et al., 2021). At the same time, globalization has intensified concerns about the erosion of local cultures, resulting in a gradual decline in cultural appreciation among younger generations. The widespread influence of global popular culture increasingly displaces local narratives as important sources of knowledge, moral values, and entertainment (Rizqiya, 2024). Consequently, culture-based education plays a strategic role in bridging knowledge acquisition with character development by encouraging students to recognize culture not merely as a cultural artifact or artistic expression but as a living source of values that guides everyday life. From this perspective, culture-based education contributes to fostering critical awareness while strengthening students' cultural identity in an increasingly globalized world.

Among various forms of oral literature, folktales provide narratives that closely reflect children's everyday experiences, making them effective learning resources for understanding both linguistic meaning and the moral values embedded within cultural traditions. Every intrinsic and extrinsic literary element carries cultural and educational significance rather than functioning merely as a symbolic component of the story. Integrating folktales into educational practice is therefore expected to enhance communication effectiveness because the messages conveyed are closely aligned with learners' sociocultural contexts. Hariadi et al. (2026) note that storytelling activities, religious ceremonies, and ritual performances remain important community practices through which folktales, *pantuns*, and traditional poems are transmitted across generations. Such practices foster greater cultural appreciation because direct community participation creates meaningful opportunities for engaging with the values embedded in these traditions. This process not only deepens students' understanding of the symbolic meanings contained in oral literature but also strengthens their sense of ownership of cultural heritage. Furthermore, active participation reinforces the social function of oral literature as a collective medium through which cultural values are not only transmitted but also continuously reinterpreted and adapted to contemporary social realities.

This study focuses on integrating local wisdom into the broader framework of sustainable development to formulate a contextual model of moral education for elementary school students. Several recent studies have explored the integration of local wisdom into educational practice. For example, Sukardi et al. (2026), in their study *Local Wisdom Integration in Digital Science and Social Studies Teaching Materials*, incorporated local wisdom into digital learning media through interactive flipbooks. Although the study demonstrated the effectiveness of digital learning materials, its scope remained limited to classroom implementation, with success primarily measured through instrument validity and students' visual engagement rather than long-term

character development. Moreover, local wisdom functioned mainly as supplementary instructional content rather than as a comprehensive framework for moral education.

Another important study, *A Systematic Literature Review about Local Wisdom and Sustainability: Contribution and Recommendation to Science Education* by Lestari et al. (2024), synthesized evidence from approximately 180 scholarly publications and highlighted Indonesia's rich cultural heritage as an important resource for sustainable science education. The review primarily emphasized the integration of local wisdom into environmental education, including agriculture, biodiversity, and river management. However, it paid relatively little attention to literary traditions, oral narratives, and folklore as pedagogical resources for moral education and character formation. Addressing this gap, the present study positions the Indonesian folktale *Timun Mas* as a culture-based framework for moral education in elementary schools. Specifically, the study contributes to SDG 4 (Quality Education) by promoting character development and to SDG 5 (Gender Equality) by highlighting the representation of a resilient, independent, and resourceful female protagonist. By integrating oral literature into elementary education, this study demonstrates how local cultural narratives can strengthen pedagogical communication while fostering moral development through emotionally meaningful and culturally relevant learning experiences.

METHODS

This study employed a qualitative research approach using a narrative case study design combined with qualitative content analysis. The narrative case study enabled an in-depth examination of the *Timun Mas* folktale by exploring its plot, characters, conflicts, and moral messages as representations of Indonesian local wisdom. Content analysis was subsequently used to systematically identify, categorize, and interpret the moral values embedded in both the textual and visual elements of the folktale. This methodological combination allowed the study to examine how local cultural values can contribute to the achievement of Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 5 (Gender Equality).

The primary source of data was the *Timun Mas* folktale presented in the visual adaptation produced by *Gromore Studio Series* (Central Java version). Additional data were obtained from scholarly journal articles, books, and official documents related to local wisdom, moral education, folklore, and the Sustainable Development Goals. In particular, the official SDG framework, with emphasis on SDG 4 and SDG 5, served as the analytical framework for interpreting the relationship between local moral values and global educational objectives within the perspective of Glocal Praxis in elementary education.

Data were collected through documentary analysis and visual observation. Documentary analysis involved examining relevant academic literature, textual narratives, and supporting documents, while visual observation focused on identifying meaningful scenes, dialogues, character interactions, and symbolic representations within the visual adaptation of *Timun Mas*. These elements were analyzed to identify moral values and their relevance to the indicators of SDG 4 and SDG 5.

The data were analyzed using the Interactive model proposed by (Ash-Shiddiqi et al., 2025), which consists of data reduction, data display, and conclusion drawing. During the data

reduction stage, story fragments, dialogues, visual symbols, and narrative events were carefully selected and coded according to their moral significance (Miles et al., 2002). The coded data were then organized into thematic categories that connected local wisdom values with the educational objectives reflected in the SDGs. Finally, conclusions were drawn by interpreting how these values could be integrated into contextual learning practices that support character education and global competencies in elementary schools.

To enhance the credibility and trustworthiness of the findings, the study employed methodological triangulation and source triangulation (Hardani et al., 2020). Methodological triangulation was achieved by combining documentary analysis with visual observation, whereas source triangulation involved comparing evidence from the folktale, academic literature, and official SDG documents. These procedures reduced interpretive bias and strengthened the credibility of the findings regarding the contribution of *Timun Mas* to character education and the promotion of SDG 4 (Quality Education) and SDG 5 (Gender Equality).

RESULTS AND DISCUSSION

Essentially, *Timun Mas* is a folk legend, particularly from Central Java, that tells the story of a pact between Buto Ijo and an elderly woman named *Mbok Srini* in her quest to have a child. The pact was driven by *Mbok Srini*'s strong desire to have an heir, so she agreed to Buto Ijo's condition: to hand over the child once he or she reached adulthood. As the story unfolds, it becomes increasingly clear that *Timun Mas* is not merely rooted in a simple conflict but also explores the complex issues of choice and the consequences the characters must face. Over time, Timun Mas is born as the long-awaited child. However, this happiness is overshadowed by the looming threat of a promise that must be kept. In this situation, complex emotional and moral dynamics emerge, particularly regarding responsibility, love, and the effort to protect life. *Mbok Srini* then tries to find a way for Timun Mas to escape Buto Ijo, which ultimately introduces various symbolic and meaningful events into the story.

Setyowati et al. (2020) present one example of a Central Javanese folktale rich in ecological values. This perspective aligns with Suwandi et al. (2025), who note that the *Timun Mas* folktale reflects ecological concerns related to ecosystem degradation, such as environmental pollution, habitat destruction, and how nature is managed. This perspective implies that the *Timun Mas* folktale is not merely a magical story featuring a cucumber transforming into a human; rather, dissecting the moral values embedded within it opens up a broader interpretive space regarding the relationship between humans and the environment. This story does not merely present magical elements but also implies a message about the importance of maintaining the balance of nature and the consequences of human actions on ecosystems. Ecosystems provide a space that facilitates human interaction and communication, but they also serve as a learning environment that shapes individuals' ways of thinking and acting. In an educational context, this demonstrates that the environment plays a strategic role as a contextual and meaningful source of learning.

The Symbolism of the Magic Object as a Representation of Metacognitive Strategies

Based on a narrative analysis of the various parts of the *Timun Mas* folktale, the use of four magical objects—cucumber seeds, a needle, salt, and shrimp paste—is no longer understood merely as imaginative elements, but as symbols representing tools for self-regulation in the educational process. As shown in **Figure 1-4**, these four objects transform into environmental barriers when deployed by Timun Mas during her escape. From a metacognitive perspective, each of these objects reflects a mental instrument that individuals utilize to cope with complex situations. Drawing on the identification of story fragments and these symbols, this study demonstrates that the *Timun Mas* narrative is capable of presenting a concrete picture of how students' internal strengths are manifested in the form of adaptive and purposeful problem-solving strategies. A deeper analysis of these magical objects becomes evident when Timun Mas finds herself in a life-threatening situation as Buto Ijo relentlessly pursues her. Under extreme pressure, each magical object functions not merely as a defensive tool but also as a manifestation of strategic thinking in responding to danger. Timun Mas demonstrates the capacity to remain rational under stress while effectively utilizing the available resources. This is illustrated in the following dialogue (08:25–08:40):



Figure 1. The Magical Cucumber



Figure 2. The Magic Bamboo Object



Figure 3. The Magic of Salt



Figure 4. The Magical Object: Terasi

> "Amid the tension caused by Buto Ijo's fury, Timun Mas takes out four small pouches containing cucumber seeds, shrimp paste, salt, and needles. Equipped with these four pouches prepared by her mother, she intends to use them as a strategy to ensure her own survival." (Timun Mas, 08:25–08:40).

A detailed analysis of these magical objects becomes evident when Timun Mas finds herself in a tense situation, specifically when Buto Ijo pursues her to capture her. In this desperate situation,

each object used serves not merely as a protective tool but also reflects a planned strategy for confronting the threat. Timun Mas's actions demonstrate the ability to think clearly under pressure and to utilize available resources effectively. However, Timun Mas's success was not a matter of chance; rather, it was supported by perseverance and patience in facing every obstacle. Timun Mas did not give in to the situation but continued to seek a way out until she was finally able to overcome it.

This statement indicates that true strength lies not only in the tools one possesses, but also in an individual's ability to manage emotions, think strategically, and make sound decisions in critical situations. Broadly speaking, emotions are defined as a state in which a person experiences internal reactions that arise in response to specific situations, whether positive or stressful. These emotional reactions then influence how individuals think, behave, and act when facing various emerging problems. Hornsey's (2020) research in social psychology reveals that in the formation of individual beliefs, emotional resonance plays a more significant role than mere factual information. Meanwhile, several recent studies have shown that information overload on social media can trigger a state of fatigue characterized by feelings of exhaustion, irritability, and alienation. This condition subsequently contributes to increased anxiety and reduced self-efficacy (Li et al., 2023; Dhir et al., 2018).

Broadly speaking, this represents a process of human self-regulation that bridges social interaction with mental processes. This connection is evident in examples where unstable emotions can affect the quality of decision-making. When individuals are in an uncontrolled emotional state, the tendency to react impulsively becomes greater than that of considering steps rationally. This indicates that emotional stability is a crucial factor in supporting focused and systematic thinking processes (Carlsson, 2026). Emotions play a crucial role in an individual's career development, as they can influence aspirations, motivations, and behavior; furthermore, emotions also play a role in maintaining the continuity and renewing the direction and structure of the career path an individual pursues (Margheritti et al., 2026). In line with the preceding arguments, metacognition in an individual is defined as one's readiness to manage their own thinking processes to achieve effective actions (Jain et al., 2026; Jeronimus, 2015; Sharbin, 1986; Yan & Li, 2023). Drawing on the East Javanese folk legend of *Timun Mas*, magical objects serve not only as tools for escape but also as emotional anchors that help the protagonist remain focused on her goals despite facing threatening and stressful situations. Through a focused analysis, this study offers a novel perspective: Timun Mas's success in applying cognitive strategies such as setting goals and managing effort is significantly influenced by her ability to exercise self- control. This is crucial to prevent her from succumbing to impulsive actions triggered by excessive fear. Thus, self-regulation emerges as the primary factor underpinning the effectiveness of the strategies she employs in facing critical situations.

Furthermore, the internalization of moral values implied through the symbols of these magical objects demonstrates that local wisdom can serve as a meaningful learning tool for elementary school students. This story illustrates that the thinking process does not exist in isolation but is always intertwined with the accompanying emotional state. Just as intelligence is not singular but multidimensional, encompassing both cognitive abilities and emotional stability. The integration of these two elements forms a crucial foundation for developing a more focused and adaptive way

of thinking when facing life's various challenges.

Cultural Resilience as a Bulwark Against the Tides of Globalization

Moral Integrity and Honesty as the Foundation of Character

Suprapto et al. (2025) define the role of teachers as role models for students in their study. The term "teacher" originates from the Javanese phrase *digugu lan ditiru*, meaning a figure who is trusted and worthy of emulation. As a figure held up as a standard, teachers are expected to demonstrate exemplary behavior in every action and attitude. Therefore, in the 21st century, it is only natural that one of the primary competencies a teacher must possess is a mature and continuously developing personality, enabling them to have a positive impact on students' development (Suprapto et al., 2025). This perspective demonstrates that educators should prioritize integrity as a guiding principle for achieving quality education. An examination of the *Timun Mas* folktale reveals several fundamental moral values, including (1) keeping promises, (2) demonstrating courage against injustice, and (3) maintaining honesty in social relationships. These moral values are visually depicted when Mbok Srini seeks assistance from the hermit to save her daughter, as shown in **Figure 5**, and in their eventual reunion after overcoming the threat, as illustrated in **Figure 6**. These values are further reflected in the following dialogue (04:20–04:30):



Figure 5. The mother asked the hermit for a magical item



Figure 6. back with his mother

> Mbok Srini: "My Lord, please help me save my daughter from the threat of Buto Ijo. I am willing to sacrifice myself in her place if necessary. I only wish for my daughter, Timun Mas, to remain alive."

Based on an excerpt from the *Timun Mas* animation, Mbok Srini is portrayed as a mother who cares for and loves her daughter, Timun Mas, with great hope. Mbok Srini goes to great lengths to save her only child, including seeking help from a powerful hermit as the first line of defense against the threat of Buto Ijo, who is growing increasingly greedy in his quest to take Timun Mas. One of the efforts provided by the powerful hermit was giving four pouches containing ingredients: cucumber seeds, a needle, salt, and shrimp paste. Although it seemed quite strange, these four different pouches were the source of life and salvation. The analysis of the following image reflects Mbok Srini's gratitude and affection for the success in defeating Buto Ijo. This success is not celebrated merely as a physical victory, but as a triumph of moral integrity and the steadfastness of love in the face of exploitative threats. The profound gratitude of Mbok Srini underscores that the ultimate outcome of moral education rooted in local wisdom is the restoration of harmony and peace in social life.

Referring to the research by Suprapto et al. (2025), the presence of teachers plays a crucial role in shaping character and fostering a generation of quality education. In the context of the *Timun Mas* narrative, this role of the educator is not limited to formal institutions but is manifested through the figure of *Mbok Srini*, who serves as her child's first teacher. Global challenges that bring waves of individualism and boundless competition demand that educators stand as a stable moral compass, ensuring that students' intellectual progress remains rooted in noble moral principles. Moreover, the current wave of globalization brings a tendency toward success standards measured in materialistic terms; Jain et al. (2026) add that if not addressed wisely, this risks undermining students' intellectual and moral integrity. As this situation reminds us, cultural resilience emerges as a strategic filter to screen out external influences that do not align with the nation's noble values. Teachers play a vital role in making students aware that integrity is a national identity that brings honor on the international stage, not merely a curriculum supplement (Suprapto et al., 2025). By reinforcing the value of honesty as a foundation of character, educators help students build a strong *inner strength*. This foundation is essential to ensure that the younger generation is not easily swayed by the pressures of global lifestyles or external trends that could erode existing local norms. Thus, cultural resilience is not merely an effort to preserve traditions but an active strategy to maintain individual integrity amidst the dynamics of the world (Bamberg, 2003).

In the digital age, which is rife with misinformation, instilling moral values starting from elementary school is a crucial preventive measure against character degradation. Teachers do not merely act as instructors but also as moral role models who are expected to possess personal maturity and a commitment to lifelong learning (Suprapto et al., 2025). An honest teacher provides tangible proof to students that ethical values are the key to building harmonious and dignified social relationships. Honesty of character is essential for every individual to critically assess the flood of information that is often manipulative in nature (Joly et al., 2026).

This process helps students develop a well-structured moral compass that enables them to distinguish factual information from misinformation and to make responsible decisions in an increasingly interconnected world. As a result, they are better prepared to navigate ethical dilemmas and value conflicts that frequently arise in the context of globalization. From the perspective of sustainable education, educational quality extends beyond the development of literacy and numeracy to include moral literacy as a fundamental competency. In line with SDG 4 (Quality Education), moral literacy supports students in making ethical, responsible, and informed decisions throughout their lives. Educators who consistently promote honesty, integrity, and accountability encourage students to recognize that meaningful and sustainable success is achieved through ethical rather than expedient means.

Furthermore, moral literacy enables future generations to contribute meaningfully to global development without losing their cultural identity. Individuals with strong personal integrity are less vulnerable to practices driven solely by short-term material gain and are more likely to uphold ethical principles in diverse social and professional contexts. At the same time, an appreciation of cultural diversity strengthens students' sense of national identity and patriotism (Dellarosa & Nurmukhammed, 2026), enabling them to participate confidently in the global community while remaining rooted in local values. Therefore, cultivating honesty and integrity through education represents a long-term social investment that supports both cultural sustainability and national

moral development amid intensifying global competition.

Building Critical Awareness of Global Hegemony

An analysis of the Golden Cucumber folktale reveals that this story not only depicts a battle against a giant but also reflects the values of self-reliance and problem-solving as the foundation of character. The character of Timun Mas survives by creatively utilizing simple resources, reflecting adaptive intelligence and critical thinking without relying on external forces. This also serves as a means to counter global influences that often emphasize dependence on technology or external power. In elementary education, these values are crucial as 21st-century global competencies that must be taught from the very beginning, so the story of Timun Mas can serve as a character-building tool that combines local wisdom with global needs. This finding aligns with the Sustainable Development Goals, specifically SDG 4: Quality Education. The focus is on the resilience of the character Timun Mas when fighting the giant as a representation of non-cognitive skills.

The *Timun Mas* story centers on a female protagonist. Common stereotypes about women often portray them as passive and dependent on others, which can lead to gender dominance (*Gender Hegemony*). Stereotypes are preconceived views held by individuals or groups based on race, ethnicity, and gender (Linome et al., 2025). This gender hegemony is a microcosm of global hegemony. However, in the narrative, the female character particularly Timun Mas is depicted as having the courage to act and make decisions against Buto Ijo, who is chasing her (Buto Ijo serving as a representation of male dominance). As shown in **Figure 7**, this dynamic begins when Buto Ijo aggressively pursues Timun Mas. Rather than succumbing to fear, Timun Mas actively resists by trapping the giant in dense vegetation (**Figure 8**) and ultimately defeating him through her strategic actions (**Figure 9**). This resistance culminates in her triumphant return and reunion with her mother, as portrayed in **Figure 10**. The scene where Timun Mas throws magical objects to defeat Buto Ijo as a representation of resistance against gender stereotypes depicts a female figure who possesses courage, can make decisions, and solve problems on her own.



Figure 7. The Golden Cucumber is being chased by the Green Giant



Figure 8. The giant fell into the trap set by the young girl



Figure 9. the giant was defeated



Figure 10. Golden Cucumber won and went home

Timun Mas: "I believe the four pouches my mother gave me will save my future. Therefore, I will use them."

This is a good example for girls in elementary school, as they can see that they too can be active and independent in facing various challenges. Educated women tend to bring significant benefits, including improving family well-being and building a better future generation. Therefore, joint efforts are needed both from the community and the government, to remove barriers that prevent women from accessing education, in order to create a more equal and just society (Linome et al., 2025).

Regarding this educational initiative, teachers can use the story of *Timun Mas* to teach students about important values. After hearing the story, students are asked to reflect on traits such as courage, ingenuity, and resilience. They are also encouraged to connect these traits to the goals of sustainable development, such as character building and critical awareness. For example, an *audio-visual* method is used in activities where students watch the *Timun Mas* story using digital media supported by LCD projectors available in every classroom. This method and activity are highly relevant to children's interests, aiming to make them more engaged with the story. However, there are challenges in presenting cultural material in a way that is relevant to the development and personalities of today's children. The material presented is often text-based and non-interactive, making it difficult to capture the attention of students who are more accustomed to visual and digital media. These external factors limit students' understanding of Indonesia's cultural diversity and hinder the development of their love for Indonesian culture as a whole (Mukaromah et al., 2026).

Internalization of Moral Strategies through Observational Learning

The story of *Timun Mas* is actually deeper than we might imagine. It is not merely a tale of escaping from a giant, but also about becoming self-reliant and solving problems on one's own. The main character in this story does not rely on external forces, but uses ingenuity and strategy to face danger. This is an example of how one can adapt well in difficult situations. This aligns with observational learning, which uses a character as a model and example for applying moral lessons to students. Referring to Hoesada's (2021) independent study report, Social Learning Theory emphasizes *observational* learning as a learning process, wherein the form of learning involves a person studying behavior by systematically observing the rewards and punishments given to others. There are four stages in *observational learning*: attention (observing), retention (remembering), reproduction (imitating), and motivation (reasons for choosing the model). If we

analyze this more deeply, we will see that the moral values in these folktales align with the skills needed in the midst of rapid global progress and modernity, such as independent learning, critical thinking, and decision-making. Therefore, teaching these values starting in elementary school is crucial to help children become better prepared to face future challenges.

In particular, these findings help develop non cognitive skills such as resilience reveal patterns of thinking, feeling, and behavior. Non-cognitive skills, referred to as thinking habits, are essential for students' long-term success. These skills can be observed, intentionally developed, reinforced, and mastered by integrating pedagogy that facilitates the development of students' internal strengths and potential. The story of *Timun Mas* presents a more open and relatable learning environment because it is rooted in local culture familiar to students' experiences. The main character's perseverance in facing difficulties and uncertainty demonstrates resilience a capacity that is now a key measure in international education standards. Thus, incorporating folktales into the learning process can more effectively enrich students' emotional and character dimensions.

Implementing the concept of Glocal Praxis in the elementary school curriculum is of utmost importance. Religious and moral values that are still too general need to be broken down into more specific indicators to clarify exactly which values are to be instilled in the learning process (Murdiono, 2010). In line with this statement, teachers can present the story of Timun Emas clearly to instill specific values in students. Given that students are at a young age, the articulation of values is conducted interactively. Teachers guide students to identify values such as independence, resilience, and courage, and connect them to the SDGs in daily life. Follow-up activities such as discussions, reflective writing, or role-playing allow students to internalize these values concretely. In this context, Glocal Praxis occurs when local instruments, such as folk tales, are used to achieve global goals, thereby making learning more contextual, relevant, and meaningful for students.

This finding is further reinforced from an international perspective. This becomes evident when comparing the *Timun Mas* story with folktales from several other countries. An example is the story of "Little Red Riding Hood," which originates from European folk traditions. These stories highlight resourcefulness and moral consequences. Although the cultural contexts differ, the essence of values such as independence, responsibility, and resourcefulness remains universally recognized. This demonstrates that Indonesian folk tales have global relevance and are acceptable in international education. As seen in the analysis of the statement by (Mishra, 2022), the story of "Little Red Riding Hood" with illustrations is an engaging tale with an important moral lesson teaching not to trust strangers. The moral focuses on highlighting resourcefulness and the moral consequences of being easily swayed by things whose risks we do not know. Parents should teach their children that not everyone can be trusted with the help of this short story. Thus, this qualitative research becomes more valid from a cross-cultural collaboration perspective.

The Transformation of Social Values through Intergenerational Interaction

The Transformation of Social Values through Intergenerational Interaction is the process by which social values are passed down and adapted through interactions between parents and young people. This idea is consistent with Brown's (2008, p. 13) assertion that language is a means that

enables children to learn, access knowledge, think, and solve problems. Based on this statement, Lev Vygotsky emphasizes that learning occurs through social interaction. For example, the story of *Timun Mas* told by a teacher or parent to a student. In education, this interaction is not merely about conveying knowledge but also serves as a platform for dialogue. According to Handayani et al. (2025), intergenerational communication creates a mutually reinforcing two-way learning space. Younger generations can teach older generations how to use digital technology, verify information, and introduce reliable news platforms. Conversely, older generations can share values of caution, critical reflection on information, and experiences in navigating social and political dynamics perspectives often overlooked by younger generations. In line with this statement, traditional values such as courage, independence, and resourcefulness are revitalized to address the challenges of the times. Through discussion, reflection, and the sharing of experiences between teachers as the older generation and students as the younger generation do not merely passively accept the social values demonstrated to them. Through this process, values evolve. Rather than being merely passed down, values become more vibrant and relevant to the current context. These values also become more closely aligned with global social needs.

The connection to the United Nations' fourth Sustainable Development Goal Quality Education can be seen in how intergenerational interactions foster resilience as a non-cognitive skill. This is rooted in the *United Nations (Department of Economic and Social Affairs)* fourth target: ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all. The resilience of the character Timun Mas is not only understood through the story but also developed through guidance, in-depth questions, and conversations between educators and students.

In the context of SDG 5 or Gender Equality, intergenerational interaction plays a crucial role in transforming perspectives on the position of women. Gender inequality, as described, is supported by several research findings discussing gender in folklore. Research from South Africa (Inggs, 2020; Juansah et al., 2021), Pakistan (Shaheen, Mumtaz, and Khalid, 2019:28–42; Juansah et al., 2021), and Iran (Hosseinpour and Afghari, 2016; Juansah et al., 2021) address the portrayal of female figures in folklore. All of them found that female characters in folktales are often portrayed as voiceless, peripheral, and positioned as the weaker party (Juansah et al., 2021). Through conversations between teachers and students, the figure of Timun Emas is no longer viewed in a conventional manner but is reinterpreted as a symbol of courage, an agent of change, and female independence.

CONCLUSION

Based on the findings from the document analysis and visual observation of the *Timun Mas* narrative, this study concludes that the folktale functions not merely as a traditional story but also as a meaningful pedagogical resource for moral education in elementary schools. The symbolism of the four magical objects—cucumber seeds, a needle, salt, and shrimp paste—reflects strategies of self-regulation, resilience, and adaptive problem-solving in responding to challenging situations. These findings suggest that integrating local wisdom into classroom learning can support students'

emotional and cognitive development while strengthening the resilient character needed to navigate the complexities of an increasingly globalized world.

In relation to the Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education), the findings indicate that oral literature can serve as an effective medium for strengthening pedagogical communication and character education. Through observational learning, students are encouraged to internalize values such as perseverance, courage, and resilience demonstrated by the main character, thereby fostering essential socio-emotional competencies for lifelong learning. Furthermore, presenting folktales through digital media offers opportunities to connect traditional cultural values with the learning preferences of Generation Alpha, making moral learning more engaging, contextual, and relevant.

This study also highlights the contribution of *Timun Mas* to SDG 5 (Gender Equality). The portrayal of Timun Mas challenges conventional gender stereotypes by presenting a resilient, independent, and resourceful female protagonist who actively shapes her own destiny. Such representation provides young learners with positive role models that encourage self-confidence, critical thinking, and the understanding that leadership, courage, and intellectual capability are not determined by gender.

Based on these findings, several recommendations are proposed. First, elementary school teachers are encouraged to complement conventional storytelling with digitally supported, observation-based learning activities that promote moral reflection, discussion, and critical thinking. Second, future research should examine the long-term influence of oral literature on students' character development and moral resilience across diverse cultural and educational contexts. Finally, curriculum developers are encouraged to adopt a Glocal Praxis approach that systematically integrates local wisdom into elementary education while supporting the achievement of SDG 4 (Quality Education), SDG 5 (Gender Equality), and the development of twenty-first-century competencies.

REFERENCES

Bamberg, S. (2003). How does environmental concern influence specific environmentally related behaviors? A new answer to an old question. *Journal of Environmental Psychology*, *23*(1), 21–32. https://doi.org/10.1016/S0272-4944(02)00078-6

Bandura, A. (1997). *Self-efficacy: The exercise of control*. W. H. Freeman and Company.

Bhalla, R., Kaurav, R. P. S., & Chowdhary, N. (2026). Meaning making through transformative travel: A promising solution to collective madness in pathogenic society. *Tourism Recreation Research*, *51*(3), 847–866. https://doi.org/10.1080/02508281.2025.2533212

Brezovec, E., Zelič, M., & Zagode, A. M. (2026). Stabilizing truth in educational sciences: A systematic review of generative AI in education. *Kybernetes*, *55*(13), 1–17. https://doi.org/10.1108/K-09-2025-2339

Carlsson, N. F. (2026). Decoding digital disorientation: A conceptual framework for library engagement with adolescent mental health in a saturated media environment. *Journal of Documentation*, *82*(7), 56–78. https://doi.org/10.1108/JD-09-2025-0276

Charles, P., & Taylor, S. (2024). Transformative STEAM education for sustainable living: Ethical

valuing in the classroom glocal praxis in elementary education. *Glocal Praxis in Elementary Education*, *1*, 1–9.

Dellarosa, B. M., & Nurmukhammed, M. (2026). Analysis inhibiting factors in Pancasila education learning in increasing the value of love for Indonesian culture for grade IV students in elementary schools. *Glocal Praxis in Elementary Education*, *2*(1). https://journal.unesa.ac.id/index.php/GPReEc/index

Douglas Brown, H. (2008). *Prinsip pembelajaran dan pengajaran bahasa* (Risdianto, Ed.; 5th ed.). Pearson Education, Inc.

Elmira, U., Omarov, N., Konyrbayeva, S., Jazdykbayeva, M., Orazbayeva, E., Tautaeva, G., & Eskaraeva, A. (2021). Forming cognitive activity in primary school students with samples of folk oral literature. *Cypriot Journal of Educational Sciences*, *16*(5), 2844–2857. https://doi.org/10.18844/cjes.v16i5.6377

Handayani, L., Rachmayanti, F. A., Sya'ban, A. S., & Triwardhani, I. J. (2025). Peran komunikasi antar generasi dalam membangun literasi digital. *J-CEKI: Jurnal Cendekia Ilmiah*, *4*(4), 1219–1232. https://doi.org/10.56799/jceki.v4i4.10039

Hariadi, J., Amelia, N., Fajarini, I., Fadhilah, M. A., Hidayat, M. T., Liasna, T., Tamara, W., Situmorang, M. A., Andary, R. W., & Alfalah, A. (2026). Preserving local languages through communication media: The role of Acehnese oral literature in eastern coastal Aceh. *Theory and Practice in Language Studies*, *16*(1), 194–203. https://doi.org/10.17507/tpls.1601.21

Hornsey, M. J. (2020). Why facts are not enough: Understanding and managing the motivated rejection of science. *Current Directions in Psychological Science*, *29*(6), 583–591. https://doi.org/10.1177/0963721420969364

Jain, N., Thomas, A., Gupta, V., & Prałat, E. (2026). Creativity, innovation, and knowledge creation in the era of generative artificial intelligence: Challenging human intelligence. *Global Business and Organizational Excellence*, *45*(4), 421–434. https://doi.org/10.1002/joe.70026

Jeronimus, B. F. (2015). *Environmental influences on neuroticism: A story about emotional (in)stability* [Doctoral dissertation, University of Groningen]. Research Portal. http://www.rug.nl/research/portal

Johansen, K. M., & Konu, H. (2026). Designing transformative nature-based wellbeing tourism experiences: A case study from the Finnish Lakeland Region. *Tourism Recreation Research*, *51*(3), 755–771.